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1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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Manuscript



October 12, 1913

My dear Mr. [Name]

I have just received your letter of the 10th inst.

concerning the [Subject]

and am glad to hear that

you are interested in the [Subject]

I am, very truly,

Yours very truly,
[Signature]

I am, very truly,
[Signature]

I am, very truly,
[Signature]

I am, very truly,
[Signature]

[Signature]

I am, very truly,
[Signature]



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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, JANUARY 6, 1948 NUMBER 1

God Our Only Hope

BY HAROLD OCKENGA

We are now living in the economic and political stage of World War III. The incipient culture of America's west, like the civilization of the western world of which it is a part, stands today at a perilous crossroads and must be captured by evangelical Christianity to survive.

Theologically the west has been a vacuum looking toward the east for its inspiration, education, and guidance. Theologically the west must enter its maturity by contributing to America's Christian culture and by taking the lead in producing the theological leaders of the future.

The foundations of Occidental culture were laid when heathendom crumbled under the impact of the Christian message. But western civilization veered between the Reformation supernaturalism, with a theocentric outlook, and Renaissance secularism, which became the forerunner of modern scientific naturalism.

When we divorce the Hebrew-Christian tradition from our civilization, we have reached the eventide of the west. The conflict within western culture has reached its apotheosis in Marxism and Marxism's attempt to overthrow the Christian foundations of the west. This challenge of naturalism and of man as the measure of all things in the form of communism to supernaturalism and to society and culture based upon supernatural foundations in God and God's revelation is the inner conflict of western culture today.

The moral and spiritual poverty of the occupied countries of Europe today is shocking. The millions of displaced persons, hundreds of millions living on sub-marginal diets, millions in slave labor, and millions bereaved through mass bombing are God's punishment for the intellectual, moral, and spiritual attitude of Europe.

Herein lies a warning to America, for the dominant intellectual current in America is scientific naturalism. The exclusion of God from life and action, the adoption of a pure secularism and of total concern with the social questions may well give the mental preparation for such a relativism of ethics and politics that the type of thing which emerged in Germany, tore the world apart and

brought on the judgment of God, may be repeated here. It is not a far leap from the intellectual forces which are working within through our national decadence to the recognition of physical forces developing in the world for our judgment.

The moral standards of right and wrong given in the Ten Commandments were repudiated in Europe. Treaties were treated as scraps of paper in Belgium, Poland, Austria, and ultimately in the Atlantic Charter and Potsdam. Purity was repudiated until under Hitler the highest honor was held before German women of submitting their bodies to the troops in order to build a stronger nation and to fulfill the destiny of the German people. The full result may be seen in what are called the *Ruinmauschen* who are cohabiting with American soldiers in Europe today. As a result of this promiscuity a new generation, half-German, half-American, or in other cases half-German and half-Russian, or half-German and half-British, is rising. But that condition is likewise only a reflection of what has taken place in America in the deterioration of moral standards, reflected in child delinquency, youth immorality, and adult divorce.

The spiritual reasons likewise lie behind the judgment of Germany. Once it was the home of the Reformation, but now rationalism has triumphed. Higher Criticism flourished in the universities and theological seminaries, until the Bible as a source of authority was removed in Germany, and the people were left prey to the pagan teachings of the Nazis. Something had to command their allegiance and it became the Nazi philosophy. Not all of the people by any means abandoned Christianity; some resisted the Nazi movement, but many did not.

This terrible destruction, therefore, and suffering of Germany today, is proof of the moral nature of the universe, of the righteousness of God, and of the triumph of morality among the nations. This was really expressed to us by Dean Künne of Erlangen University when he said that Germany had two messages to the world: one, that any nation which divorces its culture from God will suffer the full depths of the wrath of God; the

other, that in the midst of such suffering the grace of God is sufficient for His people.

This crisis then in western culture may be seen as the pattern of conflict and destruction threatening to engulf western civilization.

The basic concepts of modern man have changed to such a degree that the moral effects of a Christian civilization no longer exist where the basic theories

Artaban

(Isaiah 9:2)

BY L. J. LANTZ

*Enfolded in shadows, low bowed in our darkness,
Closed in by the blackness of regions of
night—*

*Great God the All-Glorious, shine forth in Thy
brightness!*

*Pour down on our spirits Thyself, the Great
Light!*

*As swiftly the sun hastens on to its setting,
As bleak winter follows fair summertime's
sway—*

*So surely the long watches end at the dawning
And the long vigils end with the break of the
day.*

*Betrayed by our vileness, defiled in our sickness
Cast down to the dust by our pomp and our
pride—*

*Great God the All-Merciful, cleanse us and heal
us!*

*Pour deep through our hearts Thy lifeblood's
crimson tide!*

*Though gloom come with gladness, and midnight
with firelight,*

*Though heart beat and green growth must
yield to decay—*

*Let ne'er the death-chill lay its hands on our
spirits,*

Nor our puny branch wither and be cast away!

*Lord God the Eternal, our life is a vapor—
The strength of our years like a cry in the
night—*

*Yet we know that our spirits were made for
worlds brighter*

*Than these, and our hearts shaped for purer
delights!*

*Though strifes and o'ercloudings, our God, the
Immortal,*

*Abide on our journeys, they dwell not with
Thee!*

*Though narrow the gateway, beyond its white
portal—*

*Is a Land for the pure, and a Home for the
free!*

Gap, Pa.

of the Christian civilization are gone. The content of this society will so develop as to destroy itself. In proportion as our civilization repudiates the groundwork of Christian theism and revelation and the resultant law of God, it will experience the operation of a moral universe in the disintegration of that culture.

It is this basic fact which fundamentalism has failed to grasp, namely, the connection of our faith with the cultural question. It is often thought that our preaching has nothing to do with the social conditions in the world. Fundamentalism has often shown a total disregard of questions of war, of lawless-

ness, of crime, of immorality, social theory, affirming that the purpose of the Gospel in this age was merely to call people out for an other-worldly existence. Fundamentalism is right in the fact that Christianity primarily is to prepare us for another world, but it by no means therefore implies that we are not to be concerned with this world. Christianity must develop afresh a new social theory and that social theory must be able to face the attacks of naturalism on a philosophic basis and the evils of a secularistic society on a social basis.—Editorial in "United Evangelical Action."

ment says: "He for all equally, whether Gentile or Jew."

5. *Mia pistis*, one faith. The Expositor's Greek Testament comments: "Having here its subjective sense of saving trust, not that which is believed." Boise, similarly, and appropriately adds: "The subjective principle; perhaps not to the exclusion of the idea of one common object of faith."

6. *Hen baptismos*, one baptism. Every help which has been consulted in this study interprets this "one baptism" to mean that initial rite by which believers are almost universally admitted into the fellowship of the church. So the Expositor's Greek New Testament, Boise's Notes, Matthew Henry, Adam Clarke, etc. Of course the mode of baptism is not the point, but it is the initial rite, the outward sign of an inward work. These interpreters are likely correct.

Should any question be raised relative to the baptism with the Holy Spirit, the answer would be, that this would certainly be comprehended under the item of "one Spirit," in this very brief and concise statement of the Christian's creed or unity.

Should a question be posed concerning the absence of the mention of any other institution in the church—no mention of the Sacrament, etc.—the reason probably is: Since baptism is the original and initial rite and symbol in the church, mention of the same *might* be looked upon as *inclusive* of any other rite of a subordinate character.

7. *Heis Theos*, one God. No guessing here! It is the first member of the Trinity. Adam Clarke expands the apostle's statement in a beautiful paraphrase: "The fountain of all being, self-existent and eternal; the father of all, both Jews and Gentiles, because He is the Father of the spirits of all flesh."

In looking back over the items of this brief creed or unity of believers, with its symbolically perfect number of items, we see the members of the Trinity but in the reverse order of their usual mention, as they may be best seen from our salvation vantage point by the eye of faith. The church then comes into view, buttressed by her *hope*, her *faith*, and supported by her initial rite, *baptism*, the latter symbolizing all that is visible and symbolic.

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No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.—John Sutherland Bonnell.

Treasures from the Greek New Testament

The Christian's Creed or Unity

By J. A. HUFFMAN

Of creeds there are many. They are of varied lengths and represent various periods. They also reflect the several schools of theological doctrine. The Christian creeds with which most of us are familiar range all the way from the ancient so-called "Apostles' Creed" to that of the recent National Association of Evangelicals.

This is not to speak lightly of creeds, for they are necessary. They do have their place as do the churches, even though we may be tempted to wish at times that we did not need to have quite so many of either.

The Pauline creed is formulated so uniquely, and is attended with such spiritual exhortation, that few even of the commentators seem to have recognized it as a "creed." Reference is here made to Ephesians 4:3-6, recurring to the same in verse 13 of the same chapter.

In verses 3 and 13 the word which the apostle employs is translated in every English version consulted, Protestant and Catholic, around which the items of doctrine gather, as "unity." The Greek word is *henotata*, which is the accusative singular of *henotas*. According to Thayer, its derivation is from *henos*, which means one, and the meanings given for the word *henotas* are *unity*, *unanimity*, and *agreement*. It is employed as a center or hub out of which the items of the creed radiate, and brings all true believers into its radius. There is no missing nor non-essential spoke.

Each of the items of the creed is modified by the use of a little Greek word

which means *one*, and one only. It is declined and its form varies according to gender, number, and case. The forms of this word used are *heis*, *mia*, and *hen*, but in every case mean *one*.

1. *Hen soma*, one body. One of Paul's favorite pictures of the church is that of a body. His classic discussion of the church as a body is that found in I Cor. 12:12-31. In verse 16 of this fourth chapter of Ephesians, Paul employs the imagery of a building, but depicts it as a growing building, an organism, and speaks of it as a "body," a *soma*.

While Paul cannot here mean the church as a denomination, or organically, the inescapable conclusion is that he refers to the church, and that in his creed there is only one church.

2. *Hen pneuma*, one Spirit. That the Holy Spirit, the second member of the Godhead, is meant, is absolutely certain. No commentator rejects this conclusion. The person and work of the Holy Spirit, as taught by Christ, is perfectly reflected here.

3. *Mia elpidi*, one hope. The hope here referred to can be no more nor less than the hope of salvation through Christ. Christ in the believer is declared by the same writer to be "the *hope* of glory" (Col. 1:27). The helmet of the Christian is characterized as "the hope of salvation" (I Thess. 5:8). To Titus he twice writes concerning the "hope of eternal life" (1:2 and 3:7), and of the return of Christ, as "that blessed hope" (Titus 2:13).

4. *Heis kurios*, one Lord. On this item of the creed Boise, in his "Notes," says, "One Lord, Jesus Christ, the head of one body." The Expositor's Greek Testa-

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Father and the Son

The essential religious heresy is to divide the Father and the Son. Jesus said, "I and my Father are one." He who attempts to divorce these Two is trying to separate, not Two who have become One, but Two who were One from the beginning. From any Christian viewpoint it is nonsense to say, "I believe in God but not in Christ." For anyone who rejects the Son rejects the Father. He who will not hear the One who was sent, has his ears closed to the One who sent Him.

God's best gift to the world is His Son. Man finds it hard to get that which really satisfies because he refuses God's Best. And God finds it hard to give us what He wants to give because He always offers us His Best, which is His Son, and men refuse to accept His Son. He who knows Christ knows God. And he who refuses Christ, by that very refusal shuts himself out from any possible knowledge of the God who made him and who would like to bring him happiness and peace. Take the Son; He brings the Father. Take from the Father His best gift, His Son.

A Growing Movement

On the page of this issue devoted to our schools appears a report of the Christian Day School Conference held at Eastern Mennonite College over the Thanksgiving week end. We feel sure our readers will study this report with great interest.

The extent to which Christian day schools have been accepted by our people may be a surprise to some. A movement which in a little over ten years develops to the extent of using the full time of sixty teachers and enrolling two thousand pupils is somewhat phenomenal, and it may well be that we are only in the beginning of a trend in education which will grow to much greater proportions. We wish to commend Eastern Mennonite College for conducting a conference of this type. We are glad, too, that the Mennonite Board of Education is recognizing this new development in elementary education in the appointment of the Christian Day School Council.

The public school system of the United States long supplied the educational needs of our people. We certainly cannot describe this system as wholly bad. In fact, many of the public schools in our various communities serve the needs of our people very well. A great many of our own men and women have been and are teachers in this public school system. And their opportunities for character building and even religious training have been many. There is something to be said for the fellowship of all the children of the neighborhood in a community school supported by public funds. We like to believe that our people have had a beneficial influence upon the schools of our communities. And where withdrawing from these schools would deprive us of that opportunity, we should at least think twice. Certain it is that the need for church-controlled schools varies widely from community to community.

But state schools cannot teach religion as such. At least they cannot if anyone in the neighborhood wants to make an issue of it. We approve of separation between church and state, and we cannot expect public schools to teach our children religious truths and religious attitudes. We do expect them to teach a Christian morality. In the September issue of the "Reader's Digest," Stanley High maintains that American education fails, not only in giving our children the tools to think with, but also in giving them the truths to think about. He feels that public education in general has lost all sense of moral direction.

Certainly it is true that many of our people have begun to object, not only to the evils which our children often pick up in our public schools, but also to the failure of these schools to give them what we believe they ought to have in Christian concepts and ideals. We are therefore turning more and more as a people, to the idea that we will have to assume ourselves the entire task of educating our children from the first grade as high as most of them will go. May the Lord bless the Christian Day School movement to the end that our children may be safeguarded from the evil of our times and that they may be developed into strong Christian men and women,

ready to give an evangelical and evangelistic testimony in the world.

But let us not suppose that all our problems will be solved merely by establishing and maintaining these church schools. Even the best of schools cannot substitute for Christian homes. Our administrators and teachers must have a positive Christian philosophy and must hold without wavering intellectual and spiritual ideals that are thoroughly Christian and thoroughly Mennonite. And the church must know that this new venture in educating our own people will cost us money. We must be willing to make the required investment, for we cannot expect our people to be satisfied with a quality of education that is in any sense inferior.

God Is There

"And the name of the city from that day shall be, The Lord is there" (Ezek. 48:35b).

Jehovah-shammah is the name of that glorious city where a triumphant Lord dwells with a people whose hearts are wholly turned toward Him. One of the insights of revelation which we have through the prophet Isaiah is represented in the word Immanuel, God with us. And the Psalmist in Psalm 139 first shrinks from, but then luxuriates in, the thought that God is always with him, that it is impossible to get away from Him. Harriet Beecher Stowe, in that beautiful hymn, "Still, Still with Thee," enlarges upon the blessedness inherent in the fact that where we are, there God is.

Many words have an opposite term. For light we have darkness, for heat we have cold, for pleasure we have pain, but for God there is no opposite. As one has said, there is "no word for the *where* without God in it." Spatially, as well as in every other way, God is infinite; His absolute Being cannot be brought within the confines of any limited area. It cannot be said that God is here but not there. There is a story of an atheist who wrote on the blackboard, "God is nowhere." But a little girl coming in read it, "God is now here." The little girl was right. There is no nowhere as we think of God. He is always now here. And the glory of our eternal being with Him is that with the limitations of time and mortality removed we can behold God in His essential Being. There is no more blessed description of that land to which we are going than the phrase, "The Lord is there."

The Mennonite Encyclopedia

BY JOHN A. HOSTETLER

Chapter IV, RELATIONSHIP TO THE LEXIKON

Many articles in the *Mennonitisches Lexikon* will be translated into English for use in the *Mennonite Encyclopedia*. The Editorial Board has selected those articles in the *Lexikon* which are substantially usable in their present form. These articles are now being translated into English and will appear in the *Encyclopedia*. A large number of the German *Lexikon* articles will need to be revised considerably and brought up to date. Others will be omitted altogether. The Editorial Board has agreed in favor of a free translation and favors reducing wordage wherever possible. The Publishing Committee has appointed Elizabeth Horsch Bender as translator.

Securing the Lexikon Rights

In order to translate, revise, or otherwise condense articles in the *Lexikon* to be included in the *Encyclopedia*, it became necessary to obtain the publication rights and privileges. The Publishing Committee commissioned H. S. Bender to contact the European editors of the *Lexikon*, Christian Neff and his associates, and obtain unrestricted rights of the *Mennonitisches Lexikon*. In order to make the *Encyclopedia* as comprehensive as possible, the Editorial Board wanted the privilege to translate and modify any material in the *Lexikon*. The desired privileges as outlined by the Board read as follows:

(1) We desire the privilege to translate, revise, condense, expand, and modify all the material of the *Lexikon* as we see fit; we desire unrestricted rights; (2) we desire the benefit of any future work that may be done for the completion of the *Lexikon*; (3) we desire copies of all unpublished articles, both those now in existence and those which may be produced in the future; (4) we desire to secure or borrow all pictures, charts, maps, etc., which may have been used in the *Lexikon* or which may hereafter be used therein; (5) we desire ten complete sets of all the installments which have appeared to date and as they will be published; (6) we desire copies of all *Lexikon* archival materials; (7) we are willing to assist the editor of the *Lexikon* by providing all needed articles dealing with America; (8) we will give due recognition to the original German work in the new *Mennonite Encyclopedia*.

H. S. Bender left New York by plane on September 26, 1946, and arrived in Frankfurt, Germany, the following day. He had a lengthy conference with Christian Neff and Pfarrer Teufel, assistant to the *Mennonitisches Lexikon*. Dr. Bender was successful in rounding up a group of Mennonite scholars and writers who were

willing to contribute and give support to the *Encyclopedia* by serving on the Editorial Council. In his report to the Publishing Committee on October 26, 1946, Dr. Bender says, "I had personal conferences regarding the *Mennonite Encyclopedia* with the following: Prof. Fritz Blanke, Zurich; Elder Pierre Sommer, Montbeliard, France; Pastor N. van der Zijpp, Rotterdam . . . with Benjamin Unruh at Karlsruhe. I also talked to Elder Sam Geiser, Tavannes, Switzerland, over the telephone, and wrote a letter to Ernst Crous, Göttingen, Germany. From all of these except Dr. Crous I received the promise of co-operation in the work of the *Mennonite Encyclopedia* and acceptance of appointment on the Editorial Council . . . I spoke to Prof. W. Leendertz, at Amsterdam, about historical scholars in Holland and received confirmation from him of the nomination of Pastor N. van der Zijpp."

As a result of the negotiations in Europe, H. S. Bender reported that Christian Neff, the surviving editor and publisher, immediately offered full rights of the *Mennonitisches Lexikon* to the *Mennonite Encyclopedia* without cost. Neff also proposed that H. S. Bender join him as co-editor and publisher for the remainder of the *Lexikon*. An agreement was drafted by Christian Neff and signed by his co-workers and H. S. Bender, dated September 28, 1946. A full account of the agreement appears in the report to the Publishing Committee dated October 26, 1946.

The response of the European Mennonites to the announcement of the American Mennonite Encyclopedia project is gratifying. European Mennonites appreciate very much the readiness of the American Mennonites to help complete the *Mennonitisches Lexikon* and have indicated their willingness to assist in every way possible, both in the work of the *Mennonite Encyclopedia* and in the completion of the *Lexikon*.

(To be continued)

Goshen, Ind.

Can We Reach the Veteran?

World War II is now history. Thousands of American young men have again returned to their homes. Many of them are deluded, disappointed, and disgusted. The men who are thinking realistically are talking and thinking in terms of World War III. A large number of them are expressing their disappointment in the net result of the recent conflict. Some are realizing the fact that the blessing of "Peace on earth" is only something to be wished for, in so far as man's ability to establish it is concerned. Many were deluded by the false propaganda that a war was being waged to end wars and establish a permanent peace in the earth.

We cannot imagine the further disappointment of the man who returned to what was one time his cherished fireside,

only to discover that another had taken his place, having stolen the affection of his life companion. In addition to these tragic circumstances, multitudes of these young men are today living in broken bodies. A fine young man, with whom I spoke last evening in a doctor's office, lamented the fact of his shattered nervous system, which, he said, is a direct result of the horrifying experiences he passed through for months on the battlefields of Europe.

As I ponder the title of this message, "Can We Reach the Veteran?" a number of questions come to my mind. First, do we have a concern for him? Second, do we have a message for him? And third, are we willing to witness to him? Let us seriously consider these questions, with the view of finding the answer to our subject.

My fellow Christian, what is your answer to the question, "Do you have a concern for the veteran?" By that question I mean, a real heart yearning, born of the Spirit, to see him come to grips with God and learn to know the Lord Jesus in a saving relationship. I fear that far too many of us who believe in and stand for the principle of nonresistance have taken the attitude that in the veteran we have a "man-killer," and that there is not much we can do for him in a spiritual way. During the war years, as a peace-loving church, we evidenced a great concern for our young men who refused military service. We were willing to pay the price to adequately care for them in Civilian Public Service. This was handled in a commendable way. But how much money, time, and effort did we spend in trying to get the Gospel message to the serviceman, while he too was going through one of the most trying periods of his life? Doubtless, on this we shall not hear our Lord's "Well done." Many thousands of these young men have not returned and never will return to our communities. Our opportunities for ministering to their spiritual needs are gone forever. Today, many are back with us again. Have we, because of prejudice, kept aloof from them and again refused to allow the Spirit to lay upon our hearts a deep concern for their spiritual welfare? In many instances the need is so desperate, because of the broken physical, moral, and spiritual condition of the individual.

Have we any scriptural reason for not having a real concern about the soul-need of these men, in the light of such scriptures as II Peter 3:9—"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance"? The "into all the world" of our Lord's command carries with it the "every creature" also. Can we reach the veteran? We say that he will not hear us. Let him feel from a heart in which the love of God has been shed abroad that we have a deep concern about his

spiritual welfare, and I believe we can win the ear and also the heart of this man.

Coming to the second question which our subject has raised, namely: "Have we a message for the veteran?" we seek further to find the answer to the problem. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). If this passage is made real to our hearts by the Holy Spirit, truly we have a message for the veteran and for all men. The message of the cross of the Lord Jesus Christ has been committed to us by the Lord of harvest. He has charged us with the tremendous responsibility of making the message known to those for whom He died. Do we believe in our hearts that the Gospel of the Lord Jesus Christ is still the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek?

Having seen so much of the results of strife and hate, would not the veteran be interested in a message of reconciliation? And again, might not the message of the grace and love of God have an appeal for him? As these men for whom we are concerned see the hope of peace among nations fade before their very eyes, they may be ready hearers for the message concerning the Prince of Peace, the one who speaks peace to the troubled heart, and, "which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords"; "for he must reign, till he hath put all enemies under his feet." We have a message which will meet every need of these men. We have a Saviour who is able to save and satisfy. Let us present the Word to needy hearts. "Faith cometh by hearing, and hearing by the word of God."

Let us face the third and last question honestly and sincerely: "Are we willing to witness to the veteran?" The command of our Lord is imperative. The need of these men demands action. The remedy committed to us is a potent cure. The time to answer the call to witness is today!—John S. Hiestand, in the "Missionary Messenger."

THE MORAL LAW

Of what use then is the Law? To lead us to Christ, the Truth,—to waken in our minds a sense of what our deepest nature, the presence, namely, of God *in* us, requires of us—to let us know, in part by failure, that the purest efforts of will of which we are capable cannot lift us up even to the abstaining from wrong to our neighbour.—George Macdonald.

Creeds and Christ

BY EDNA BEILER

*All other creeds are fireflies dim
That dance across the marshes drear,
Lead us astray, then flicker out.
Christ's love is, like Polaris, sure.*

*Philosophies perplex, deceive
Our empty hearts, to fail at last.
Christ asks the sterile soul's belief
In Him. At once the bitter past*

*Of barrenness and blight is done.
How fragrant flower-virtues are!
Souls in Christ's care are peaceful as
A garden guarded by one star.*

Phoenix, Ariz.

Nonresistance

BY ELI J. BONTREGER

At a recent meeting of the Peace Section of the Mennonite Central Committee the necessity of impressing upon our youth the importance of the doctrine of nonresistance was very ably discussed. Among other questions that were brought up was this: How do we explain to our young men the fact that under the new dispensation nonresistance is so strongly stressed and all carnal warfare and strife strictly prohibited, while under the old dispensation by the same unchanging God war was not only allowed but really sanctioned at times, and also under certain conditions and circumstances ordered.

After hearing the different opinions and attempted explanations expressed, we believe we received more light on this important subject. Under the new dispensation, or the dispensation of grace, His people, true Christians, are a regenerated people, born again, renewed through a new birth by water and spirit, a people separated from the world, separated from the state or government, having nothing to do with the corporal punishment of criminals or the wreaking of vengeance on transgressors. They have nothing to do with the operation of governments.

God does not use His regenerated, born-again, Spirit-filled people to punish nations or individuals for their abominations. The Lord says, "Vengeance is mine; I will repay." Under the old dispensation His people, Israel, was not a regenerated, spiritually-led people. They were not "filled with the Holy Spirit," in the New Testament sense. They were a nation among nations. They desired to have a king as other nations had, and to be as other nations were. God granted them their desire. Although all Israel was considered as His people, there was but a small part of them that really were obedient and God-honoring. But even this small part of Israel was not a regenerated people.

So God, when wreaking vengeance on nations or individuals, used unregenerated people or nations to carry out His will in punishing offending nations and individuals. Among the nations so used of God was this Jewish nation, Israel. Israel was punished by wars, and was used of God to punish other nations and individuals. Since the time of Christ, God still uses nations and unregenerated people to wreak His vengeance on His enemies. He does not and cannot use His people—true Christians—for such a purpose. His people, as a separate people living in the world but not a part of it, living amongst nations but not taking any part in the government of these nations, are absolutely commanded not to take vengeance into their own hands, or to take any part in any such effort. God does not and cannot use them for such a purpose.

Nations and worldly governments are now used to punish His enemies the same as under the old dispensation. His true people are a separate people; but the nations are the same as they were before Christ's time on earth, and God is the same God, who operates and rules the universe now as of old.

The majority of present-day Christian professors do not accept all the commandments and doctrines of the true Christian religion. Nonresistance is one doctrine that is rejected by a large number of so-called Christians. They are not a peculiar people, not a holy nation, not a royal priesthood or chosen people; they are a part of the world governments and take up arms with the nations. The same God that ruled the world of old through wars now rules in the same way; and those who do not accept the full Gospel, although professing to be Christians, are used of God in the nations to punish rebellious nations. He rules the world now as of old.

God's regenerated people are a separate people among nations, an oasis in the desert. They do not take vengeance into their own hands or take part in warfare, as God cannot use them for such a purpose. There is a vast difference between true Christians and Israel of old. Shipshewana, Ind.

A Study of Mennonite Income

An article in last week's GOSPEL HERALD explained the present work of the Mennonite Research Foundation, a chartered agency operating under the Mennonite Board of Education. In it the statement was made that the Board of Directors determines what research shall be undertaken and what studies shall be made. Two pieces of work now being done were explained. The Directors of the Foundation have approved an additional study, which will be described in this article.

One problem that has concerned various leaders of the church is the amount of financial resources available for the

program of the church. In recent years there has been a great expansion in the work of the church. A huge relief program has been undertaken and it may well continue for a number of years. Our colleges are crowded and need new buildings; extensive building programs have been undertaken. Conference and local high schools and parochial schools are being built. We are enlarging our hospital facilities. Our city and rural missionary program is being enlarged and calls for larger gifts. In the foreign field we have a program for the appointment of many new missionaries in the next decade.

Are we overexpanding our work? Are we moving more rapidly than our material resources will permit? Or are we only beginning to tap the wealth of the church? Some give one answer; others give the opposite answer. We will not be able to find a final completely accurate answer to these questions, but it should be possible to obtain figures that will help us in giving an approximate answer. If we obtain figures on the income of the members of the Mennonite church for 1947, a study of these should prove very helpful in answering the above questions.

Such a study cannot be made without the co-operation of a considerable number of people in the church. About sixty typical congregations from the various conference districts have been chosen for this study. A minister from each of these congregations is being asked to supply us the names and addresses of the income-receiving members of his congregation. When these lists are received, a letter will be sent to each one whose name is given, requesting him to send us the net income figure entered on his 1947 federal income tax report. He will not sign his name to his letter and there will be no way for us ever to know from whom the reports came.

On our farms and in our businesses we do not launch building programs or programs of business expansion without determining in advance as accurately as possible the cost and the resources we have available to enable us to meet these costs. "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish" (Luke 14:28-30 A.S.V.).

Shall we be less wise in the business of the church? But how will we know whether the resources of the church are large enough for our program of building and expanding unless we make studies of these resources? That is the purpose of the income questionnaire that will be sent to several thousand members in about sixty of our congregations, early in 1948.

Melvin Gingerich,
Director of Research.

Clothing

BY AMOS A. RESSLER

This subject is timeworn and threadbare, and we feel that it needs a "new dress."

In their innocence our first parents needed no clothing. The Word says that both of them were naked, and they were not ashamed. But after they had transgressed God's command, they were ashamed because they were naked. God graciously provided clothing that made an adequate covering. Thus clothing became a token of the fact that man had sinned. From this time on, clothing was regarded as a necessary part of man's equipment for the duties of life.

In the book of Exodus God gives very explicit instructions as to the design and pattern of the garments that were to be worn by the priests. The material that they were to be made of was also designated. By their clothing they were recognized at sight.

Another purpose of clothing was to designate sex. In Deut. 22:5 we read, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." And in Mal. 3:6 we read, "I am the Lord, I change not." So, if it was an abomination then, it is an abomination now. Some persons who hold church membership must never have read that passage or else brazenly flout the Holy Scriptures.

In making our choice of material as well as the pattern of our clothing, we are governed largely by what we expect the effect to be on those who will see us. Sensible people, of course, consider serviceability. But, if no one would ever see you, what would it matter *how* you were dressed? So then, our clothing, in a measure, speaks for us. And it is well for us to remember that in the choice of our clothing, as well as in all other things, we are constantly exercising an influence on others. And the question that should concern us is, will the influence we are wielding lead others closer to their Lord and His will, or will it lead them farther away from Him and closer to the world.

Our Saviour, while He was on earth, laid down broad principles that cover all phases of life and its problems. An application of these principles will help us to determine just how to act, no matter what the issue. He promised blessings to the meek (Matt. 5:5), and justified the humble. Luke 18:14.

Your mode of life, brother, sister, may have, nay, *does* have an influence on some other life—an influence that will start a wave flowing on and on, in ever-increasing circles. We are praying that your influence and mine may ever be such that we will be a help to others in their struggle against the wickedness of this world, and aid them in coming closer to the principles of the blessed Gospel of Christ.

Ronks, Pa.

What About the Jew?

BY S. C. BRUBACHER

"Today the civilized world stands aghast because of the atrocious acts of man to man. This present state of affairs does not form a precedent except possibly in scope and intensity. With renewed energy statesmen are repeating their efforts to prevent a similar calamity in the future. Among the most blood-curdling of all atrocities, is the merciless treatment of the Jew. Humanity in general is deeply agitated when their own are not granted the privileges provided in 'International Agreements' on the laws of war. Compounded retaliations are threatened immediately, and judging by events, with intent of fulfillment. The Jew, however, finds himself in a position without the possibility of concerted reprisal, if he would. His sole defense and expectancy rests with governments, and no government seems disposed to come to his rescue."

This excerpt was copied from an article written during World War II. Conditions today are very much the same, except that the Jews, or a certain portion of them, have adopted a very aggressive attitude and are attempting to force the issue by methods of their own choosing. Events as they are occurring in Palestine today are of foremost world-wide interest.

Many volumes have been written on the Jewish question. Some writers point out that the Jew is entirely wrong in his attitude, and is therefore himself responsible for the ill-treatment he receives. But why does he persist in this attitude? It is not because of inferior intelligence, for they are recognized among the most intellectual. It is not lack of adaptability, for he is succeeding in numerous vocations. Neither is it lack of ability; only try to compete with him. He has initiative, for he actually achieves. Perhaps the opinion of another group of writers is worthy of consideration, namely that the Jew is not assimilable. This opinion is not based on sociological laws commonly accepted in political and educational circles, but is based on the authenticity and infallibility of the Bible.

The origin of the Jew traces back to the call of Abram, recorded in Gen. 12, commonly known as the Abrahamic Covenant. In the seventeenth chapter this covenant is verified, details added, and permanently established. The historical books record the history of this people. The prophets enlarge on these experiences, dealing with their history past, present, and future. In the Psalms these prophetic messages are clothed in poetical language. This expression became the hymnody of the Jewish people for centuries to follow.

The Psalter has rightfully also become a highly prized portion of Scripture for the Christian Church. Gentile Christians can enter into, appreciate, and enjoy the blessings so abundantly manifested throughout the Prophetic writings and

the Psalms. For centuries the Christian world has cherished these writings. In short they form the background of everything Christian. But during all these years we have had among us in every nation the Sons of Abraham, in full harmony with the statement of Luke 21:24: "... [and he] shall be led away captive into all nations" No government, no "way of life" has been sufficiently influential to cause these Sons of Abraham to lose their identity; they have always remained Jews.

Evidently this people is not assimilable. Apparently this is a "marked" people. Perhaps the hand of God is still following them. It may be that the covenant God made with Abraham has not yet been carried into fulfillment. Is there a possibility that this unusual unrest and activity manifested today by the Jewish people may be of more significance than we would be inclined to recognize? While present events are most certain to increase the spirit of anti-Semitism, are we as Christians entirely free from this age-old anti-Jewish attitude which raises its ugly head universally and almost continuously with greater or lesser emphasis against this despised people? What is our reaction to the recent murderous outrages perpetrated by "Irgun"?

Today magazine writers, news-casters and politicians are commenting freely on this Jewish situation. Britain has appealed to the U.N. for assistance in handling this pestiferous problem. International conferences and committees are wrestling with it. Is it safe to suggest that the permanent solution will not be found through these agencies, noble as their attempt and motives may be? As we recall the very large amount of attention given to this unique people in our Bible, it would appear only natural to find therein the clue to, if not the entire permanent solution to the present, as well as all Jewish problems. But because of the magnitude of the field, one line of thought must suffice for now.

Equally clear as are the passages foretelling the scattering of the Jews "among all nations" are those foretelling a regathering from the four winds to their homeland. The "herdsman from Tekoah" writes as follows: "... I will bring again the captivity of my people of Israel . . . , and I will plant them upon their land, and they shall NO MORE be pulled up out of their land, saith the Lord thy God." Neither from past history, nor as it is being observed and written today, can a fulfillment of this passage be found. That it will be, there can be no doubt, for "the Lord thy God" said so.

As the scattering and regathering have been foretold, so their interim condition also is described. Reference need only be made to Ezekiel 37. Here the Prophet is told to use figurative language. But again the figure is not left without its explanation: "... these bones are the whole house of Israel" Neverthe-

less Israel speaks: "Our bones are dried, our hope is lost; we are cut off for our parts." What a dejected admission; yet ample reasons for it. However, according to the "thus saith the Lord," there is great hope: "... I will open your graves . . . and bring you into the land of Israel. And ye shall know . . . when I have opened your graves . . . and brought you up . . . and shall put my spirit in you, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it."

What a gruesome picture the prophet beheld: a valley full of very dry bones. "Can these bones live?" What a question! It has been said that the original carries the thought rather: "Can these bones make themselves live?" In either case what a question to be asked. Yet to the amazement of the prophet, there was a noise, bone came to bone, sinews and flesh and skin covered them, they were alive, they stood on their feet an exceeding great army. How did this come about? God laid the sinews, brought the flesh, covered with skin, gave them breath and caused them to live (37:6).

Today there seems to be unmistakable evidence that the Jewish people are determined to possess their homeland. Apparently the "bones" are coming together; there is considerable organized effort; "Sinews," symbolical of strength, are quite evident; "Flesh," represented by support and growth, apparently is on the increase; "Skin," the protective part of the body, also is in evidence, for it appears futile to attempt suppression of these unprecedented activities. But are these "bones" making themselves live? Indications would appear to be to the contrary. Again it must be admitted that this attitude is bringing them into greater disrepute than ever, even in circles hitherto not outspokenly against them. It is only to be expected that this attitude on the part of the Jews will continue, perhaps even more aggressively, and the repulsion on the part of the nations increase correspondingly; in varying degrees, perhaps, as in the past, as time elapses, until God will intervene, and give life to these dry and monstrous bones, in His own way and in His set time, for the eyes of the nations are upon the Jewish homeland, for various and obvious reasons.

Dogmatism in the field of eschatology, has very little to be said in its favor. It has been the source of much unfruitful controversy. To recognize that there is a marked similarity between present day Jewish conditions and the vision given to and interpreted to Ezekiel is one thing; to say that it is the identical experience in *toto* is quite another. To take notice of this condition and see it as another "birth-pang" of an unspecified number predicted to precede the return of our Lord, is consistent with the teaching of Scripture; to say it is the last "pain," would be preposterous.

We will do well to take one more pre-

diction into consideration. It seems to deal specifically with the condition and attitude of the Jewish people, immediately preceding our Lord's return to this earth. It is spoken by Israel's Messiah through the prophet Hosea: "I will go and return to my place, TILL THEY acknowledge their offence, and seek my face; in their affliction they will seek me early."

Israel's Messiah, prophesied so specifically, became our Lord and Saviour. According to Scripture, the "Man Christ Jesus" is the one mediator between God and man, and is today at the right hand of God, interceding for us. "His blood be upon us and upon our children," was Israel's cry when Jesus was crucified. Truly Israel's blood has flowed freely during these centuries. But there is no inclination on their part, as a people, to acknowledge that capital offense, committed when their Messiah was crucified. Their afflictions have been severe indeed, yet they have not sought the face of their Messiah. In the light of what they have experienced in persecutions the past decade, as a people, and the fact that they will seek His face early, when their final affliction comes, it is beyond our imagination what that experience will be. It will be unbearable.

In this terrific affliction the Jews will turn to God, apparently in genuine contrition. This will open the way so that our Lord, their Messiah can return: "... and his feet shall stand in that day upon the Mount of Olives" With their Messiah accepted and present among them, it will be possible for God to carry out His original plan for the Jew, as proclaimed in the Abrahamic covenant. Isaiah tells us what this purpose was: "... I have created him for my glory" This appears to be the answer to the question why the nations cannot assimilate the Jew. God is preserving him for a very definite purpose in the future. We recall at this point the very familiar words: "... I will make of thee a great nation" This chosen people as a nation can then fulfill what God covenanted with Abram: "thou shalt be a blessing . . . in thee shall all the families of the earth be blessed." Only then will Israel's name really become great. Only then will God receive His full share of glory from the sons of Abraham as He had originally planned.

It has been suggested that when our Lord returns to this earth, there will be a sudden cessation of everything. The very opposite seems to be the case. Upon His return things will commence to happen, those things for which we have been so earnestly working and praying for all these years. It is altogether unlikely that this world will realize that peace era which statesmen are so feverishly seeking to establish until the Prince of Peace returns. His return will be the means of the ultimate reversal of the practical spoken of by the Prophet Joel: bea-

(Continued on page 21)

FOR OUR SHUT-INS

God Walks with Me

BY ARLEAN LEIBERT

*God walks with me in the morning,
He walks with me at noon,
He walks with me in joy,
And in the deepest gloom.*

*God walks with me on mountaintops,
And in the valleys deep.
He walks with me on the highways,
In safety He doth keep.*

*I could not live without Him,
No one ever loved me so.
And when my journey here is done,
To live with Him I'll go.*

Nampa, Idaho.

Unexpected

BY LINA Z. RESSLER

Isn't it strange how many unexpected things come to us in the course of a lifetime? I am glad the Father permits us sometimes to stop and look back over the way we have come for a little while. Sometimes our hearts glow with gratitude and praise to God as we remember the happy things that have come to us; then perhaps all of a sudden we have some experience that seems so hard and dark that we can scarcely feel that the Father ever cared for us, or that His mercy and love are still ruling over our lives.

It is a privilege for the Christian to be able to see both of these extremes in his own life. How glad we may be that life is not all dark. There are plenty of bright, happy spots. We don't see them for a while. Perhaps it is only because the Father is preparing some more precious surprise for us. So when the shadows come, it is still our privilege to look up, and keep on going.

A friend of mine recently, after having suffered the loss of a dear one, said, "I just cannot understand why this should come to me." Perhaps we all feel like that when a hard experience comes to us, but we need to remember always that our perspective is very small and our understanding very limited. The Father understands us and our circumstances and the more we allow Him to guide and direct our lives, the happier and more content we may be. This friend of mine became very self-centered and unhappy because of her experience. I have been hoping and praying that the Father will give her some very definite work to do for Him in order to help her again to see God's loving hand in His dealings with her.

Doing something for someone else is

a panacea for a great many of our heart-aches and worries. Stopping long enough to "think through" some of these hard experiences may also help. Anyway, we know that if we are in the Father's will we will see that even the unexpected things are working out for our good. One step at a time, one day at a time, and we may have the assurance that the unexpected things that come to us will bring many blessings and joys, provided of course that we have surrendered to Him.

Scottdale, Pa.

Two Roads

BY EDNA BEILER

*The road that winds on the mountain's crest
Is a joyous path indeed,
With a vibrant canopy of sky
Arched, like a tent, overhead.
The air is chill with remembered snows,
Fragrant with dying pine,
And the rocks gleam grey in the light of day,
And white in the pale starshine.
God travels this free lone path with me.
He speaks through the wind's wild cry,
I see His face in the unchanging hills,
His infinity flames in the sky.*

*I would gladly walk on the hilltop path
Always, but it cannot be,
For the road that creeps through the valley dim
Is the God-marked one for me.
Though I sometimes long in the restless throng
For my mountain solitude,
And dream (through the heat) of hill winds
sweet,
Yet I know God's way is good.
I recall the hill trail as I walk the vale,
Though the two are miles apart.
I can walk on the low road with the glow
Of the mountain path still in my heart.*

Phoenix, Ariz.

GOD STAYS WITH ME ALL THE TIME

Archibald Rutledge gives the following conversation which took place with an old Negro who lived alone in a solitary and remote corner of a Southern plantation.

"Sambo," I said, after we had talked about many other matters, "you must mind being all alone like this."

He looked far over the fading country, his eyes seeing more than the saffron sedge fields and the towering pines beyond.

"Cap'n, I ain't 'xactly alone. I miss all who have gone, but I ain't alone."

"Somebody else has been to see you then?" I said crudely. "I'm mighty glad to hear it."

"Cap'n," he said, and he laid his

gnarled black hand on my knee for emphasis, "you know who I mean. He was my first Friend in this life, and He will be my last—same as He is to you. God doesn't come to me, He stays with me all the time. I ain't lonely."

A realization of the fact that God does not visit us only on rare occasions but stays with us all the time is one of the most comforting, as well as vitalizing, things in life.

It gives us assurance of comfort in every troubled hour.

It gives us power to attempt and put across things which we would never be able to do otherwise. It enables us to live the triumphant life.

Let us so order our relationship with the Father that we may say with the old plantation Negro, "God stays with me all the time."—Alice Cromwell Hoffman, in *The Target*.

EXPRESSIONS OF APPRECIATION

I wish to thank all my neighbors and friends for the kindness and sympathy expressed by cards, prayers, letters, and gifts during the sickness and death of my beloved companion. God bless each one.—William G. Good, R. 1, Denver, Pa.

We wish to express our deep appreciation and thanks to all those who showed their love to us by their prayers, gifts, cards, letters, visits, and flowers during our stay in the hospital and during the convalescent period, after our accident. May God bless each one of you for your kindness and thoughtfulness.—Mr. and Mrs. H. J. Glick, Lancaster, Pa.

I wish to express my appreciation and thanks to all who sent me cards, letters, and gifts while I was in the hospital and since I am at home. Thank you also for the prayers that were offered for my recovery. May God abundantly bless you all. A sister in the faith, Dorothy L. Heisey, Marietta, Pa., Route 1.

We thank the brotherhood for their intercessions, gifts, and encouraging letters and cards during the wife's long stay in the hospital. She is improving daily. Praise the Lord.—E. W. Kulp and wife, Bally, Pa.

I wish to thank my many friends for their cards, flowers, and gifts and for their prayers during my illness.—Mrs. Bertha Rehkguler, Lancaster, Pa.

I wish to express my sincere thanks to my friends for their cards, gifts, flowers, and personal visits during my stay in the hospital and since my return home.—Mrs. Earl Jones, Gordonville, Pa.

We take this opportunity to extend to our many kind relatives and friends our sincere thanks and appreciation for their gifts of money, feed, and labor since our loss by fire. May the Lord richly bless each giver.—Amos and Anna Sensenig, Sheridan, Pa.

To the many friends who have sent messages and gifts to my quiet room, I want to again say "Thank you." Thank you seems such a weak, inadequate word, but when we stop to think, it really is about the best we can do, for I can never hope to repay you all for all that your kind remembrances have meant to me. Busy mothers and homemakers, schoolteachers, sewing circle workers, and others who are definitely doing their full share of work seem to have taken time to let me have a message while waiting in my little room. Fourteen weeks in one corner seems rather long, and yet they have been full of blessings. Thank you all, and may the Father bless you and continue to make you a blessing as the days go by.

Sincerely,
Lina Z. Ressler.

TO BE NEAR TO GOD

January 11, 1948

Read II Cor. 5:16, 17.

"If any man be in Christ, he is a new creature."

Man can make and remake a number of things. The recent centuries have shown these to be on the increase. Only God can create; man can never create anything. In creation, things are made which formerly did not exist in any form. A new creature requires a new creation. Too many people claim to be Christians who have been self-made or reformed and not created. Only Christ, the Son of God, can make a person Christian. In Him we have a new life begun, new desires implanted, and a new focus of interest. Our interests are turned from that which is physical to that which is spiritual and eternal. One of the greatest tests of our Christian experience lies in our interests. If we have been created in Him, we must seek the things above.

January 12, 1948

Read II Cor. 5:18-21.

"Now then we are ambassadors for Christ."

We are the representatives of God here upon the earth. God sent His Son into the world to reconcile men to Himself. Christ fulfilled His mission in His death which makes reconciliation possible. The acceptance of this reconciliation is necessary for its effectiveness. Therefore the work of reconciliation is yet incomplete. Some other must continue this work and serve as His representative to those who are yet foreigners. God has chosen to use us, who have been reconciled to Him through the death of His Son, to represent Him in this great work. How well are we Christians representing God in this divine mission?

January 13, 1948

Read II Cor. 6:14-18.

"Ye are the temple of the living God. . . . Wherefore . . . be ye separate."

For centuries the tabernacle was the dwelling place of God and later the temple in Jerusalem became the more permanent dwelling place. Those who entered the tabernacle were only those who were made holy through ceremonial rites. Nothing dared enter that would, in any way, destroy the sanctity of this place. God has chosen to make His dwelling place in the hearts of those who have been sanctified by the blood of Jesus Christ. These temples must be kept holy and free from anything that will defile. This calls for a life separated from sin and truly dedicated unto God. Are we guarding these temples against contamination?

January 14, 1948

Read II Cor. 7:11-16.

"I rejoice therefore that I have confidence in you in all things."

It becomes a serious matter when people lose confidence in each other. A lack of confidence sows the seed of disharmony and discord. Suspicion is one of its evidences. Con-

fidence in each other is dependent upon our relation to the Lord. The Apostle Paul had such a confident faith in his Lord that he was led to have confidence in his fellow Christians, even those who had just previously proved themselves unworthy of his trust. But Christian love, according to I Corinthians 13, believeth all things and hopeth all things. The confidence between Christian brethren can be strengthened by drawing nearer to God. If we are inclined to lose confidence in our Christian brethren, we are likely in need of a deeper devotion to Christ.

January 15, 1948

Read II Cor. 8:1-5.

"And this they did . . . but first gave their own selves to the Lord."

There is something peculiar about Christian giving. Often those with very meager means are the most liberal givers. The churches of Macedonia were having an unusual combination of experiences. They were being greatly afflicted and were in deep poverty; yet their joy was abundant, and they were responding liberally in their offerings. The secret is that they had given themselves to the Lord. It isn't a burden to give when we have a keen sense of belonging to the Lord. If we are the Lord's, everything we have is His. The Christian way is giving rather than receiving. Individuals usually give their money in proportion to the measure in which they have yielded their lives unto God.

January 16, 1948

Read II Cor. 8:7-15.

"See that ye abound in this grace also."

Giving is a Christian grace or virtue. Christian graces are fruits of an inner life. The Corinthians were somewhat unbalanced, for in some graces they seemingly abounded while they lacked in giving. This was an indication of spiritual immaturity. Some fruits are grown more easily than others, requiring less effort to produce them. Fruits are produced by giving the trees special care. Therefore, the lack of abundant fruits may indicate a lack of life within. Too many of us Christians are lacking in this grace because we fail to cultivate the inner spiritual life. The fruits of the flesh are manifested in selfishness and greed, with a serious deficiency in the Christian grace of giving in which we should abound.

January 17, 1948

Read II Cor. 8:16-21.

Paul thanks God that He has put the same brotherly love and concern into the heart of Titus as was put into his own. It may seem strange, but Titus' concern for the Corinthians was expressed in asking for their offering. Why are we so apologetic about soliciting help or calling for offerings for the work of the Lord? Why is it that so frequently one who does so is criticized by his brethren? Paul had an elevated conception of Christian giving. To him giving meant an opportunity for service. Christians should reach a point

of spiritual maturity where every occasion for giving is thought of as an avenue of service.
—Howard J. Zehr.

GOD IS OUR FATHER

Sunday School Lesson for January 18

(John 4:5-26; Rom. 8:12-17, 31-39)

"My God," "my Father," "Dear Lord and Father of mankind," "God our Father," "God of our salvation," "God our Shield," "Abba, Father," "the God of all comfort," are all cries of hearts that are united with God in a close and precious relationship. "Closer is he than breathing, nearer than hands and feet." "What manner of love" has brought us into this relationship with the eternal Creator. How is it that I can call the great God my Father?

Because when I came to Christ Jesus for life I was adopted into the family of God. I became a son of God. God is now my Father. Jesus Christ is my elder Brother. I have been made an heir of God, a joint-heir with Jesus Christ. Indeed this is singular love of God bestowed on us, that we should be called the sons of God.

And this is not only a nominal relationship. It is real sonship. "Like as a father pitieth his children, so the Lord pitieth them that fear him." His Spirit dwells in us and testifies to us that we are sons and have the privilege of a son to say, "Abba, Father." We are secure in Him. When He sets us free from our condemnation of sin, we are free indeed. No one can put us back under this old bondage. When the Father is for us in His power and love and wisdom, He will give us all things that sons need. God is for us, is with us, and is in us. Father is a privileged term of address.

Sonship carries still more blessings. In God we are victorious over sin, we are more than conquerors. He loves us and can and will give victory if we abide in Christ. Jesus Christ, our Saviour, is also our advocate at God's right hand, continuously pleading for us in every temptation. We remember Christ was tempted in every point like as we are. He knows how to intercede for us. Who doesn't want to live victoriously, above his carnal nature of appetites and desires? All of Israel's victories should speak to us of God's power over our enemies.

Since God is who He is, the only God, we have another relationship to Him, that of worship. He who does so much for us will receive adoration and praise from our lips and our lives. He seeks us to worship Him in Spirit and in truth. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"We are His people, we His care,
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to Thy name?"

The class period might come to a close with a word of praise to God from each pupil.—A. M. E.

Complaint against God is far nearer to God than indifference about Him.—George MacDonald.

OUR SCHOOLS

The Christian Day School Conference

BY GRANT M. STOLTZFUS

A Christian Day School Conference was held at Eastern Mennonite College, Harrisonburg, Va., Nov. 27-29. This Conference, the first of its kind, brought together an interested group of fifty-two teachers, twenty board members, and a number of patrons. Four members of the Christian Day School Council of the Mennonite Board of Education (Anson Horner, C. F. Yake, Chester Lehman, and Daniel Glick) were present and contributed by making addresses and taking part in discussions. Among the chief states represented were Pennsylvania, New York, Ohio, Virginia, Delaware, and Maryland. Daniel W. Lehman was moderator and Clarence Fretz was assistant moderator.

The program for the three days was well planned. It consisted in part of general sessions with many local people and some students attending. Addresses were given on such subjects as "The Christian View of Education," "Scholastic Standards for the Christian Day School," "Religious Standards for the Christian Day School," "Origin of the Christian Day School," "Present Motivations for the Christian Day School," "Fitting the Child to Take His Place in the Community," "The Church and Her Obligation to the Child," "The Church and Her Program of Education," "The Problem of Building a Safe and Adequate Library," "The Vision and Work of Christopher Dock," and "The Vision of Opportunities of the Christian Day School Teacher."

The Conference at Work

But perhaps the heart of the Conference was the meeting of the different interest groups in workshops and sectional meetings. The workshop subjects and leaders were:

Biblical and Religious Instruction
—John R. Mumaw

The Curriculum—Sanford G. Shetler
Teaching Materials—Ada M. Zimmerman

Christian Day School Relationships
—J. Paul Graybill

The sectional meetings were as follows:

Grades I-III—Mrs. Eva Carper

Grades IV-VI—Rhoda Peachey

Grades VII-X—Harvey Bauman

The Christian Day School Board—
Nelson Kauffman

A splendid display of teaching material was introduced to the Conference by Ada M. Zimmerman. A spirit of enthusiasm was reflected by members of the

different workshop and sectional meetings. In these groups it was possible to discuss and share experiences on the fundamental and practical problems of the Christian Day Schools. The problems of retarded children, teaching of courtesy, rainy day activities, discipline measures, use of various teaching materials—these were among the topics discussed in the sectional meetings. Development of good play and recreation habits among children were also topics, as were the providing of a good library and up-to-date materials.

In one of the workshops there were discussions of the philosophy of Christian education, and the objectives of the Commission for Christian Education and Young People's Work (See 1942 Handbook of the Commission) were considered a good basis. Methods of teaching, selection of textbooks, and the place of the Bible in the curriculum found a large place in the deliberations of this workshop.

Some Other Findings

The need for a unified curriculum with a sound Christian viewpoint, the need for originality and practical adaptation to the needs for normal living—these were among the findings of the curriculum workshop group.

Christian Day School Relationships cover the areas of home, church, community, and state. It is clear that as the Church enters the field of elementary and secondary education it will need to pay attention to these various relationships. The certification of teachers, the standardization of the curriculum, the co-operation with parents, the church, the school boards, and the public—these will need to be planned for and carried out by local leaders and the local conference leaders.

There is a need for the Christian Day



Christopher Dock, died 1770

School standards to be such as to conserve the ideals for which they were founded. The spiritual values and benefits are the first goal. However, these goals should not and need not prevent the school from having a scholastic emphasis that is equal to the best in the public schools. Forward-looking leaders of the Conference recognized the need for Christian Day Schools to have good scholastic standards. Training for the Church's program, at home and abroad, should have a beginning in the Christian Day School.

Among the recommendations passed were these two:

"Because of much time and expense and in order to maintain scholastic standards involved in teachers' preparation, we recommend that boards give proper remuneration."

"Because of the need for understanding mutual problems, we recommend parent-teacher associations, properly organized and directed."

The different workshop and sectional meetings had secretaries who reported to the entire Conference the findings and recommendations of their groups.

An enjoyable feature of the Conference was the demonstration of a Bible lesson by the pupils of the Mt. Carmel School, a Christian Day School, and a music lesson by the Park School, a public school. It was also a pleasure to enjoy fellowship with the students of E.M.C. in the dining room and on the campus. A number attending the conference visited the observatory to see the new planetarium, the first of its kind to be placed on any college campus.

Some Impressions

1. The Christian Day School movement in the Mennonite Church, though recent, is already a sizable and definitely organized one. There are now thirty-three elementary schools and all but two of these have come about in the last ten years. Since 1944 a total of twenty-two have been organized. Sixty teachers are in this work and 2,000 pupils are enrolled.

2. The schools are in their infancy and are pioneering. There is a need to work toward certification of more teachers and if this growing movement is to achieve its goals a steady stream of new teachers will need to be supplied. It was urged that the Church encourage qualified young people to go to college and prepare for teaching. It was also recommended and approved that the Church give its support to its institutions which can prepare the needed teachers.

3. Those who are making these schools possible are doing so out of genuine convictions and with a spirit of sacrifice. The spirit of Christopher Dock, it would seem, is not a thing of the past. The problems of the present may be difficult but they are being faced realistically and

(Continued on page 21)

CHURCH MUSIC

Let's Teach Children the Old Hymns

It's Rally Sunday in a large Sunday school. As class after class files by, there arises before me a vision of the future when these children will be mothers and fathers, taking places of responsibility in a God-rejecting world.

What responsibility for the superintendent, for the teachers, for the rally speaker to implant lasting and spiritual thoughts in these impressionable minds! Is the program—the singing, the message, the worshipful atmosphere—planned to linger for a lifetime and be an influence Godward?

The rally starts. The leader mounts the platform. Hymnbooks of the church lie closed upon the seats. Chorus after chorus fills the period of singing, some good, some poor, very few with vital truths. Sadly lacking are the hymns which for generations have graced the church.

We need those hymns of blessing. The chorus has its place and can be used with profit, but the hymn remains unchallenged to express the soul's emotions. What better means have we to give our children a grasp of sacred truths, to store in childhood memory in the rhythm of song a knowledge of God's working that will turn the heart to Him in later trials of life?

The hymn is a foundation pillar of Christian worship. And one of the first recorded hymns was specifically given for children to learn. It is found in Deut. 31:19-21. God wished to imprint indelibly on the impressionable minds of the young a record of His power and majesty. He knew that if they learned the hymn of His dealings in their youth, it would be a lifelong heritage. More than that, it would be passed down through generations to come. It was the children who were to be brought into the Promised Land. The adults who came out of Egypt had persistently gone their own way, and God had turned from them to the young. Num. 14:31. These young people were to be taught the memorial hymn. When in adulthood trouble and adversity arose, with it would come the memory of God's goodness etched deep in the rhythm and music of the song learned so long before.

Does the hymn work similarly today? Let me go back a generation or so for an example. Rev. E. Payson Hammond, a children's evangelist who labored sixty to eighty years ago, used numerous hymns and taught them to the children. One of his own was, "I feel like singing all the time; my sins are washed away," result of

a letter from a child expressing these sentiments.

Seeking for other hymns used by this evangelist and more knowledge of his methods, I visited a white-haired man who was supposed to have been saved as a child in Mr. Hammond's meetings. Living alone, he confessed that Satan's buffeting had been very real and persistent. But when Hammond's name was mentioned his eye brightened and he seemed to look back across the years. "I can't remember what he looked like," he said, "but I remember a hymn he taught us: 'I'll meet Him in the promised land.'"

A letter from an elderly woman in England mentioned a hymn remembered from the days when Hammond had visited there. It proved to be the same hymn, "I Have a Father in the Promised Land," and it had never left her heart through a lifetime of Christian service.

Already a new generation of children are singing this hymn, and storing it in their minds and hearts. Two missionaries back from the war in China heard it at a children's meeting recently. "Why that's the hymn Herbert Taylor (Hudson Taylor's eldest son) sang every morning in concentration camp," they said surprised.

In the second chapter of Gipsy Smith's autobiography are these words: "There lay Mother and Sister and Brother, all three sick with smallpox. Mother knew she was dying. Father seemed to realize, too, that she was going. He sat beside her and told her about Christ and asked her to look to Him. After my father had told her all he knew about the Gospel, she threw her arms around his neck and kissed him. Then he went outside and wept, and while he was weeping he heard her sing:

"I have a Father in the promised land,
My God calls me, I must go
To meet Him in the promised land."

"My father went back to her and said, 'Polly, my dear, where did you learn that song?'

"She said, 'Cornelius, I heard it when I was a little girl. One Sunday my father's tents were pitched on a village green, and seeing the young people and others going into a little school or church or chapel—I do not know which it was—I followed them in and they sang these words.'

"It must have been twenty years or so since my mother had heard these lines. They came back to her in her moments of intense seeking after God and His salvation. She could not read the Bible, she had never been taught about God and His Son, but these words came back to her in her dying moments and she

sang them again and again. Turning to my father she said, 'I'm not afraid to die now.' My mother had lived in religious darkness that was all but unbroken during her whole life, but a ray of light had crept into her soul when she was a little girl by the singing of that hymn. That little child's song, heard by my mother as she wandered into that little chapel that Sunday afternoon, became the ladder by which she climbed from her ignorance and superstition to the light of God and the many mansions."

Let those of us who arrange children's programs *plan with a purpose*. Let us teach, sing, and resing the old hymns of the faith, explaining their meaning simply and carefully. Let us safeguard our heritage and insure its perpetuity by introducing children to the poetry and rhythm of the Christian Church.

Let us return to those hymns that are majestic, reverent, and dignified. When choruses are used for lighter moods, let us select those with a scriptural promise, a theme of praise, a vital truth, or a soft sung prayer.

You and I are planting seeds in the hearts of children. When they are white-haired may they look back and say, "I remember and love the old hymns which have reminded me of God's goodness through life."—Lionel A. Hunt, in "Moody Monthly."

OUR NONSECTARIAN HYMNBOOK

You have in your hands a book of hymns in which the saints and the sinners of all ages and all churches have lifted up their hearts to the one God and Father of us all, praising Him in the beauty of holiness!

Here in a single hymnal in constant use in almost any one of our churches are "Blest Be the Tie That Binds" and "I Need Thee Every Hour," written by Baptists.

Here are "Holy, Holy Holy, Lord God Almighty," and "The Church's One Foundation Is Jesus Christ Her Lord," written by Episcopalians.

Here are "Love Divine, All Love Excelling" and "Jesus, Lover of My Soul," written by a Methodist.

Here are "Stand Up, Stand Up for Jesus" and "I Heard the Voice of Jesus Say, Come unto Me and Rest," written by Presbyterians.

Here are "Lead, Kindly Light" and "Jerusalem the Golden," written by Roman Catholics.

Here are "A Mighty Fortress Is Our God" and "Now Thank We All Our God," written by Lutherans.

Here are "My Faith Looks Up to Thee" and "O Master, Let Me Walk with Thee," written by Congregationalists.

Doctrinal discussion and personal preference in the matter of ritual and polity may divide us everywhere, but we all come together in prayer and praise Charles R. Brown.

FIELD NOTES

Bro. Clayton Beyler, Protection, Kans., preached at Wayland, Iowa, Sunday morning, Dec. 28, and spoke in the Young People's Meeting there that evening. Both messages were very much appreciated.

Bro. and Sister Urie Bender, of Baden, Ont., have taken up their new work at Markstay following the preparation of a house by a volunteer group of brethren from the southern counties of Ontario.

Sister Mary Baer, of the staff of the Toronto, Ont., Mission, has undergone hospitalization for a throat condition. Let us unitedly pray for her complete recovery and return to the field of labor, if the Lord so wills.

A new congregation, consisting of more than a dozen families from the Floradale and Elmira churches, in Ontario, who live not far from Elora, Ont., was organized on Dec. 14. A brick church, unused for some time, has been purchased, and the new group, as well as the congregations from which they have come, seem very happy for the leading of the Lord to this new place of worship, known as Bethel. The Sunday school began with an attendance of fifty-three. Both local settlers and the transferring families were well represented at the inauguration services.

Bro. J. D. Graber called at Scottdale on Dec. 30 in the interest of some publication work.

The Curriculum Committee of the Commission for Christian Education and Young People's Work met at Scottdale, Dec. 29-31.

Dr. Merle Eshleman and wife, on furlough from Africa, filled appointments at the Martins Church, Orrville, Ohio, on the annual Mission Day program on Dec. 14. The Eshleman family spent several weeks over the Christmas season at Sister Eshleman's home,

New Wilmington, Pa., where they filled several appointments. They also gave interesting talks concerning the Africa work at the mid-week service at Scottdale, where they were visiting relatives, on Dec. 31.

Revival meetings will be held at Pinesburg, Md., Jan. 8-18, with Bro. Merle Eshleman as evangelist.

A Bible Conference was held at the South Union Church, West Liberty, Ohio, during Christmas week, with the brethren O. N. Johns and Elvin Snyder as instructors.

Bro. E. J. Berkey, Oronogo, Mo., recently suffered a stroke and is in a very serious condition.

Bro. D. D. Miller, Berlin, Ohio, held meetings at the Lockport Church, near Archbold, Ohio, Dec. 28 to Jan. 5.

Instructors in the Bible Conference held Dec. 21-28 at the Turkey Run Church, Bremen, Ohio, were E. F. Hartzler, Marshallville, Ohio; and Stanford Mumaw, Dalton, Ohio.

The theme of the quarterly mission meeting held at the Fairview Church, Albany, Oreg., on Jan. 1 was "The Mennonite Church as an Evangelical Unit."

A ministers' meeting will be held at the Zion Church, Hubbard, Oreg., on Jan. 13, 14, with all-day sessions.

Calendar

Winter Bible School, Hesston College, Dec. 31 to Feb. 6.

Johnstown Bible School, Stahl Church, Johnstown, Pa., Dec. 31 to Feb. 13.

Kishacoquillas Valley Bible School, Allensville, Pa., Mennonite Church, Jan. 5-23.

Canton Bible School, Canton, Ohio, Jan. 5 to Feb. 13.

Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5 to March 26.

Michigan Mennonite Bible School, Fairview, Mich., Jan. 6 to Feb. 18.

Short Term Bible School, Fairview, Mich., Jan. 6 to Feb. 18.

Annual Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 19-30.

Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 21 to March 2.

Christian Life Conference, Fairview, Mich., Jan. 26.

Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p.m.

Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Members of the Kidron congregation, Dalton, Ohio, under the leadership of Oswin Gerber, gave a program at the Canton, Ohio, Mission on Sunday evening, Dec. 28.

Bro. E. M. Yost will spend the week end of Jan. 11 in the churches at Harper, Kans. While there he will solicit funds for the new church at Denver, Colo.

Evangelistic meetings will be held at the Zion Church, Hubbard, Oreg., Feb. 1-8, with Bro. E. M. Yost in charge.

The Executive Committee of the Mennonite Board of Education and the Educational Counseling Committee of General Conference met at Goshen, Ind., on Jan. 1.

The Interim Council of Mennonite Youth Fellowship met at Scottdale Jan. 3, planning the future functioning of that organization.

Bro. George S. Miller, Wellman, Iowa, began a series of meetings at the Albany, Oreg., Church on Jan. 4. He has been engaged to hold similar meetings with the Molalla and Sweet Home congregations in Oregon.

A men's chorus consisting of members from the Albany, Harrisburg, and Sweet Home congregations in Oregon is planning to leave on tour Jan. 9, going as far south as Los Angeles, to give programs in the Mennonite churches of California and also in a few churches of other denominations.

A six-week special Bible term will be held at the Western Mennonite School, Salem, Oreg., beginning Feb. 2. Bro. E. S. Garber, Nampa, Idaho, will serve as instructor in addition to the regular staff.

Revival meetings will begin at the Leo, Ind., Church on Jan. 11, with Bro. J. Irvin Lehman, Chambersburg, Pa., as evangelist. Communion was observed in the newly dedicated church at Leo on Dec. 21, with Bishop O. S. Hostetler in charge.

Bro. Laurence Horst, accompanied by a male quartet from Hesston College, conducted a series of meetings at the Mennonite Gospel Center, Kansas City, Mo., Dec. 21-28.

A Bible Meeting was held at the Eshleman Church, near Greencastle, Pa., Saturday evening and all day Sunday, Jan. 3, 4.

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Announcements

SECOND ANNUAL CHRISTIAN DAY SCHOOL CONFERENCE
to be held at Eastern Mennonite College
Nov. 25-27, 1948

In view of the enthusiasm and large interest manifested in the past Christian Day School Conference, Eastern Mennonite College is announcing its second conference to be held over the Thanksgiving season of 1948. Included in the plan for next year will be several workshops in essential areas such as the philosophy and objectives of Christian day school, Bible teaching material, the Bible Curriculum, and teaching materials. Special effort will be put forth to present practical discussions, giving help and guidance in as many areas as possible in the Christian day school.

Addresses of a professional nature by experts in the field of education, including special messages devoted to the distinctive character of the Christian day school, are being planned for. This conference is designed to meet the needs of teachers and board members. Plan now to take in this conference. The committee is inviting suggestions for the program of this conference.

CHRISTIAN DAY SCHOOL CONFERENCE COMMITTEE,
Chester K. Lehman, Chairman.

Give, Pray

MISSIONS

Go, Preach

Mission News

Puerto Rico, Pulguillas

We had two mothers' meetings last week. At our regular Tuesday meeting we gave out clothing to the mothers and their children. Some of this clothing was sent by different congregations at home and some was made by the women of our sewing circle here. They especially appreciated the outing-flannel smocks, which they use for coats for the chilly evenings. On Friday we had a special treat as Sister Swartzentruber, from Argentina, was here to talk to our women.

Our milk station attendance is growing. We now have forty-six families coming each day for milk. We pray that as they come each day for this natural food, they will be helped spiritually by the daily devotions which are conducted before milk is given out. Those who come too late for devotions are not given milk.

It was necessary to purchase a new truck for the building project because our dump truck was wrecked beyond repair after rolling backwards down our hill and turning over on its top on the road below. We praise God no one was injured.

We are preparing a Christmas program to be given Christmas Eve by the young people and children of the church. The program will be followed by a Christmas sermon. We pray that all who attend this service will be inspired with the true meaning of Christmas.

Puerto Rico, La Plata

December 13. We had our largest attendance in the mountain chapel at Rabanal. Every available seat was occupied and about six men listening from outside.

December 14. A. Mergal, professor at the Seminario Evangelico, Rio Piedras, brought the morning message as part of the observance of Universal Bible Sunday. In the evening, various ones of our converts took part in a special service commemorating the Bible's greatness.

December 17. We shall have our second Wednesday night meeting at Rabanal at the request of the local people. The people attending there range from ordinary country folks to drunkards and one who has served a sentence for killing another man. Your prayers are solicited.

December 18. This was the closing night of the Bible Institute held conjointly with Pulguillas brethren. Twenty-six were enrolled in the second term. We have seen some of our members grow spiritually in these three months.

December 19-21. Bible Conference was held at La Plata with Bro. and Sister Amos Swartzentruber as main speakers. At each session two of our Bible institute students spoke on themes derived from the courses they studied.

December 21. A Fellowship luncheon was

served between sessions to brethren from Pulguillas and La Plata. About one hundred attended.

India

A letter from Stephen Solomon, who was recently ordained as deacon, and his wife as deaconess, in the Dhamtari congregation, tells of the death, on Dec. 9, of Inayat Masih, veteran teacher at the Dhamtari middle school. Bro. Masih was of cheerful disposition and always a faithful, earnest Christian. He will be greatly missed in church, school, and community. As an indication of his community-wide esteem, the municipality also closed its own school on the day of his death.

About his own work Bro. Solomon writes, "I feel the burden of the church and want to bear it on me even the least I can with the grace of the Lord. He has chosen me and is using me for the work. I have started family prayers in each house every day, turn by turn."

Argentina

On Nov. 30 in an impressive service Bro. Nelson Litwiller and Bro. William Hallman were ordained to the office of bishop in the Argentine Mennonite Church. With furloughs and retirements coming along it was seen that the work could be better cared for with the ordination of two brethren at one time. May the Lord's blessing and grace be upon them.

Loman, Minnesota

December 9. We have recently made good progress in the building of our church. We praise God for the many who were willing to come and help in the building of the Lord's house. Some came from Wolford, Casselton, and Minot, N. Dak.; Detroit Lakes, Minn.; Sheldon, Wis.; Indiana, Ohio, Pennsylvania, and Iowa. Bro. David Kauffman did a fine work in helping to plan and manage the project.

Bro. and Sister Llewellyn Groff have possibly had the heavy end of the load in sleeping and feeding such a group of workingmen, who came to help as they had time. The Groff's home life is an unselfish hospitable one; they are willing to share their last morsel. May God bless them.

Eureka, Illinois, Old People's Home

December 20. We are all set for Christmas. Even the old folks are enjoying the fireplace, manger scene, and individual room decorations. So many church groups have volunteered programs, given treats and even had a special party for the workers. There have been four groups of carolers here already.

Denver, Colorado

December 14. Christian Home Conference and evangelistic meetings will begin next Sunday evening, Dec. 21. Bro. and Sister Paul Erb, of Scottdale, Pa., will be in charge. The meetings will continue until Dec. 30.

Recent additions to our fellowship are Bro. and Sister Ladd and family, who are living

in one of the Cutrell apartments, and Bro. and Sister Bert Fry, from Los Angeles, Calif. Their present address is 922 Lipan.

Canton, Ohio

December 21. Canton Bible School will open on Monday, Jan. 5. The evening courses begin Tuesday, Jan. 6. The church and basement and the missionary residence furnish the physical plant for this annual winter school.

25 T. Guest Street, London; E. C. 1.

December 8. You will see by the heading of this letter that we have made at least some little progress in getting a place in which to live. Our present accommodation is in two rooms in the top floor of a five-story tenement house. It is in a small working-class district, but one which is fairly well provided with Christian witness. We are considering it as a temporary place from which we can continue, in a somewhat more satisfactory way, our quest for the kind of place which we feel will be needed for our more permanent work.—John Coffman.

Mission-grams

A number of Christian friends from around Hagerstown, Md., presented a new jeep station wagon for the work at Mountain Home, Ark., where Bro. and Sister Clarence A. Horst and other workers are stationed. The recipients praise God for this thoughtful Christmas gift.

Between Christmas and New Year the India Mennonite Church is again enjoying its annual "jalsa" (Spiritual Life Conference), under the spreading tamarind tree by the Mahanadi River. Obadiah Paul, ordained to the ministry three years ago, and Ralph R. Smucker are the special speakers. Annual church conference follows at the same place on January 1, 2.

The Extension Committee of the Y.P.C.A. of Eastern Mennonite College has purchased a new four-door Pontiac. Its first use was on a trip to the Franconia district where Gospel team programs were given at Haycock, Blooming Glen, Rocky Ridge, and Bally.

"Through the gift of a friend," Bro. and Sister Paul Lauver of Puerto Rico, write, "we were able to buy two tame, sure-footed mountain beasts, and since that time we have done most of our visitation on horseback."

In the last "Mission News Bulletin" we spoke of John Friesens and Henry Beckers sailing from New York on Jan. 9. The day after Christmas Sister Rhea Yoder's visa came through and so she is also sailing by this same vessel.

Change of Address

Samuel E. Miller, from Argentina, writes, "We plan to leave Argentina Jan. 20, spend Jan. 21 visiting the mission in Puerto Rico, and arrive at Miami, Fla., Jan. 22. Our address after this date will be Middletown, Pa., Route 1.

The Supreme Motive For Missionary Endeavor

BY J. D. GRABER

In this initial issue of the MISSIONS section the Secretary of the Mennonite Board of Missions and Charities poses, as a fitting opening challenge, the ONE motive for preaching the Gospel.



It is always dangerous to judge motives. And it is apt to be uncharitable. "What he does is all right," we say, "but he has a selfish purpose. He is doing it to curry favor; he has an ulterior purpose." We dare not judge like this; our knowledge is too incomplete.

God judges motives only, for the motive is the only thing that really and eventually can matter, because the motive is more significant than the deed. God asks not so much "What?" or "How much?" but instead asks, "Why?" If this is true, we are then at grips with reality when we discuss the underlying motive of missionary endeavor. It is not enough to know whether missionary work is being done; if we would judge its true worth and significance we must know why it is being done.

There are three underlying motives for missionary endeavor. They are, first, love of God; second, love of men; and third, love of the Gospel. These are not three separate, unrelated motives, but together they form a triad—like the three leaves of a clover, together forming the complete and perfect leaf. More accurately, perhaps, they form the three sides of a triangle of which the first, love of God, is the base. If this is absent we have the two sides without the base and thus the triangle no longer exists; meaning to say that if love of men and love of the Gospel do not stem out of a love of God they are not adequate motives in themselves, in their own right, for evangelical missionary endeavor. Nor is any one of them a sufficient motive when taken alone. If a man has love of God only, he is the impractical theorist; if love of man only, he is a mere philanthropist; if love of the Gospel only, not tempered by the love of God and pity for men, he will be the unyielding bigot. The three together make one whole.

I. Love of God

Love is the great word in the Christian faith. This is not so much a sentimental or

an effervescent love, as a self-giving, self-forgetting, others-minded, serving, helping, sacrificing love. It is this kind of love that God has for us, the love that brought Jesus to earth and took Him to His death on the cross. Love is the basis of all God's acts to men, and these acts have been the sum total of God's great redemptive purpose that runs through all the history of His dealings with men. It is an understanding of this redemptive love that is the key that unlocks the meaning of the Scriptures. If this is not recognized, the Scriptures do not become clear.

The love of God for men is not axiomatic. As a Scotch preacher once said in my hearing, "the love of God takes a deal of proving." Look at a snow crystal under a magnifying glass. Gaze at a lonely snow-capped mountain in the glow of a sunset, watch all nature re-enacting the drama of the resurrection on a bright spring morning, or contemplate the starry heavens at night. You will acknowledge with the psalmist, "Marvelous are thy works, Lord God." Of His majesty and power and wisdom there can be no doubt. But nature does not teach the love of God. Nature is "red in tooth and claw." The law of the jungle prevails. The strong overpowers and destroys the weak. Where do we learn of the love of God?

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God proved His love for us on the cross. This infinite act of self-giving, this complete pouring out of self for the salvation of others—this is the final, the complete demonstration of the love of God for men.

Now when we say that love of God is the supreme missionary motive, we see some of its implications. If God's love "takes a deal of proving," so does ours. No one is long

deceived by our mere saying of "Lord, Lord." It is only the love that works that can make any claim to reality! Love that is self-centered is not love at all. Love that does not give as He gave is not Christian love. There may be a biological urge called love, but this is found even among beasts. There can be nothing very significant about possessing this. Love that is mere sentiment or passion is, in its final analysis, selfish. It is love reaching out for self-gratification. But when love begins to forget self and self-interest, and begins to live for others, inspired and dynamized by the love of God in Christ Jesus, then it begins to take on significance for the Kingdom of God. Only then may we say with Paul, "The love of Christ constraineth us." It may not be overlooked that this expression in II Cor. 5:14 is in a context of Christ's pouring out Himself unto death for the redemption of man.

"For the love of Christ"—this is the only true Christian motive. I Cor. 13:1-3 speaks about preaching like angels, giving, self-sacrificing, and even religious activity to the extent of an effective prayer experience (all of them activities of the missionary). But the value of all these in the sight of God is NOTHING unless the underlying motive of divine love is present, unless, in terms of our present discussion, they are motivated by the love of God. This is a severe judgment, but we dare not measure ourselves and our work by any lesser standard. We must keep our innermost motives purged at this flame.

How much do I love God? How much do I care whether God is revered or whether He is blasphemed? How much would I, do I, give up of self for Him? To what extent does my love for Him drive me to champion His cause? Will I truly live for Him? These are the questions I must always keep before me as the tests of my love for God. The cure for self-centered living is in the cross of

Christ. I must stand there and gaze and let the Spirit of God teach me its meaning for me in daily living and service until self-interest is purged as the dross from gold in the flame of love that burns at the cross!

The second element in true missionary motivation is:

II. Love of Men

God loves men; why should not we? This is exactly the reason; it could not be more succinctly put. There is by contrast the unchristian hate and contempt for mankind. A returned soldier from India said, "If they kill off a few million in civil war it will be all to the good. There are too many people there anyhow." Another writer in describing the 1943 Bengal famine said, "As a famine it was a failure. While perhaps three or four million died, five million were born." This is the spirit of the Gadarenes who cared more for their swine than for the healing of the demoniac. I am reminded of turning on the radio, one Christmas week morning a few years ago, in the midst of a lovely Christmas song. As the last strains of the beautiful harmony died away, there came the jarring voice of the announcer in an unpleasant Mid-western nasal, "The price of hogs in Chicago this morning . . ." Have we made progress beyond the Gadarenes?

"Ye are worth more than sheep," Jesus said, and, "Ye are worth more than many sparrows." In the final judgment the King says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If anyone says he loves God and hates his brother, or does not share with one in need of the "good" he has, "How dwelleth the love of God in him?"

There is, therefore, a true love of men that grows out of love of God. But there may be love of men that has other motivation. There are those who have lost faith either in the reality of God or in the personality of God the Father, Christ the Son, and the indwelling Holy Spirit, and who are still impassioned by a love of men. They are the typical philanthropists for whom the service of man is a sufficient end in itself. There is something noble in the unselfishness of this attitude, but it falls short of the true philanthropy which is a love of man that grows out of a love of God. Mennonites are becoming well KNOWN, and also WELL known throughout the world in this postwar period because of our large relief program. Always there is the tendency, even the desire, to classify us along with all others who possess a social consciousness. Always the world is trying to understand our philanthropy (literally, "love of man") apart from its religious foundation, which is, "love of God." So far, our relief workers, as well as the church at home, have kept this relationship clear. We love men because God loves men, and we serve them because we serve God by serving men. If we lose this viewpoint, our Gospel will have degenerated into a mere social Gospel! Instead of "salvation" the key word will be "service," and regeneration will give place to a pathetic attempt at reformation without the divine dynamic. The underlying reason for doing relief work and its motivating faith are tremendously important. Let us keep them evangelical. Let us keep them Christian!

There is yet the third element in our triad of missionary motives, namely:

III. Love of the Gospel

The Christian missionary is always inspired with the thrilling thought that he has a glorious message to deliver. He is an ambassador with a message of life and death. He finds his greatest joy in the proclaiming of the Good News, for this is what "Gospel" means. Every preacher knows that there is a special, a peculiar blessing that attends the faithful and wholehearted giving out of the Word of Life.

The Apostle Paul knew this thrill. He said, "I am not ashamed of the gospel . . . for it is the power of God unto salvation to all who believe. He spoke on another occasion about being engaged in the defense and confirmation of the Gospel, and he frequently referred lovingly and feelingly to "my Gospel." In Col. 1:23 he speaks about the Gospel "which ye have heard, and which was preached to every creature which is under heaven; WHEREOF I PAUL AM MADE A MINISTER." In I Tim. 1:11 he says, "According to the glorious gospel of the blessed God, which was committed to my trust." He knew nothing more wonderful. Nothing else was big enough to captivate his whole being as this had done.

The missionary goes to blighted and lost men with a Gospel that saves, cleanses, and lifts. He goes in the full assurance that God not only MEANS well but MAKES well. He knows what the world needs. He holds in his hands the key to the solution. He has the light to illumine the way. He breaks the bread of life and gives to drink the water that quenches the deepest thirst of the soul. He approaches man's need in great humility but with a sure and positive conviction. He believes God; and He knows that the Word of God, the Gospel of our Lord Jesus Christ, is life eternal to all who will believe.

In 1944 our ship was sailing through an

area of the Indian Ocean where the navy had reported enemy submarine activity. Life-saving equipment was issued to the passengers and abandon ship drills were held. But the sun shone brightly, the sea was calm, as we sailed peacefully on day after day. Nothing happened and so passengers became careless. One day the captain came down to lunch with face flushed in dismay. He had found the life belt of a passenger lying on the deck with no one in sight. He said in disgust, "I refuse to travel with anyone who handles his lifesaving equipment so carelessly. My own life was once saved because I was wearing a lifebelt. I have seen people's lives saved with this equipment and other people's lives will continue to be saved by its use. YOU DARE NOT HANDLE IT CARELESSLY!"

This is an illustration of our argument. My life has been saved by the Gospel. The grace of God has reached even me! I am a son of God because I have believed. I have seen this glorious Gospel take men without God and without hope in the world and give them the sure anchor of a great faith and "that blessed hope." On the basis of its performance in the past I know that as long as men can be persuaded to believe they will continue to be saved.

So, become enamored of, become obsessed with, this glorious Gospel. Make the proclamation of the Good News life's foremost ambition. Find in this declaration of the Gospel life's greatest joy and blessing. For we proclaim not Marxism, not a united nations organization, not mere human brotherhood, not culture, civilization, or education. We have a Gospel much greater and more significant than all of these, the blessed Gospel of our Lord Jesus Christ that saves, lifts, and transforms. This Gospel captivates the true missionary.

Elkhart, Ind.



Chinese refugees resting as they receive nourishment for their bodies. These are the teeming masses for whom the Gospel is purposely sent. Our newly sent Chinese missionaries are burdened for these people. It is only through the Love of God, Love of Men and Love of the Gospel that they will have any measure of success.



An Indian family in their summer home in the Chaco in Argentina. These people need the Good News of the Gospel. Much of our vision depends upon the youth of our church.

Attention is focused today upon the youth of the world, with hopes for a brighter future in human relationships. The passing generation has realized failure in its methods which resulted in another world conflict. The only hope for the future is the youth of the land in whom constructive ideals can be instilled. "Youth for Christ" movements are sweeping the nation and many other social reformers are looking to young people for a new and better world.

I'm happy to be living in a day when our own beloved Mennonite Church is awakening to the need for young people in church work. Have you not heard an older brother in the church exclaim with enthusiasm, "How I wish I were young again to enjoy the opportunities of the vast fields of service that are open to youth today"? Our leaders are recognizing the potentialities that lie in a well-directed program of youth in carrying out the Great Commission. What is our obligation as youth to the church today?

The church is definitely in need of you and your energies, today. The Great Commission given by Christ in Matt. 28:19, 20 was not given only to persons beyond thirty years; it included the zealous "sons of thunder" and even the impulsive rock, Peter. The task of soul-winning is too great to be confined only to the aged, the mature and experienced Christians in the church.

In Acts 8:4 we have a picture of church workers, true soul-winners for the Lord. After Saul had made havoc of the church, "they that were scattered abroad went every where preaching the word." It wasn't the apostles who preached; it was everyone that was scattered abroad. Does it mean that God will today need to scatter us abroad again to shock us out of our self-complacent lives? Civilian Public Service, I believe, was a foretaste of what God could do to Christians who live unto themselves.

What more beautiful picture have we of youth in the Lord's service than is found in the lives of Joshua and of Samuel. I am certain that Joshua was a zealous boy, even as

were Carey, Livingstone, and Borden of Yale. Yet none of these men became dynamic spiritual leaders overnight. They were all carefully tutored by the maturity of more experienced leaders. Samuel is an outstanding example of consecrated youth; Daniel, a true son of courage and faithfulness. The church needs Daniels, Samuels, Joshuas, Careys and others today.

Youth is definitely in need of the church. Having attended a public high school, I realize the detrimental factors in not having a well-balanced diet of religious and secular knowledge. Spiritual development is dwarfed by the materialistic objectives of the public institutions. Therefore, youth need to look to the church for spiritual guidance and a more worthy objective in life. How well I recall our experience in C.P.S.—the deadening effect on spiritual lives of the neglect on the part of the church. Financially everyone was faring well, but imagine the effect upon your own life if you had not the privilege of hearing a minister for nearly six weeks. We, as youth, need the counsel of more mature and experienced soul-winners.

Just what is necessary for so important a service to God? It is very simple and yet so difficult for many: a completely dedicated life to God and His service. It is to say as Paul said, "For to me to live is Christ." First and foremost in your Christian life you need a personal, experiential knowledge of Jesus Christ as your personal Saviour. This includes the assurance that your sins have been forgiven because Jesus bore them in His own body on the cross; a knowledge that the risen Christ is delivering you daily from the power of sin; and an absolute surrender of your will to Jesus Christ as your Lord and Master. Out of this should issue a life that is cleansed by the power of God, both inside and out. Read II Tim. 2:21. Another outgrowth of such a knowledge is a surrendered life, giving your life wholly to God.

Did it ever occur to you that men outside of Christ are lost? That a God-rejecting,

Christ-denying world is already condemned to eternal punishment? To become a true soul-winner you need to come to this realization by fervent study and belief in what God says in His Word. Out of this will issue in the heart of a true born-again Christian a love and compassion that compels action, even though it is rewarded with only jeers, gossip or criticism. Was it not love that brought Christ to the sinner's table, to the harlot by the well, and to the blind man by the roadside?

You need not be a brilliant theologian to be a worker for the Lord. With a practical knowledge of the Bible you are ready to begin, and as problems arise you will find rich blessings in searching the Scriptures for God's message for you. Here is a great opportunity to overcome the restlessness of youth and to become persevering in the Lord's service. It will require much fervent, sincere prayer to be successful in your service. There is also need for baptism with the Holy Ghost, as it is through Him that power is received. (Acts 1:8.)

You ask why there is so little success in soul-winning today. Test it by the foregoing conditions. So much of Christian service has become a drudgery rather than a glorious opportunity, because the worker has lost out in some of these points. Where do you stand today?

Recently I was brought face to face with the question, Why are not more souls convicted in our street meetings, in our cottage meetings, in our visitation work or merely in personal contacts? Then I searched my own life and found that I wasn't as sincere as I should have been. The quartet of singers was laboring to harmonize and sing the words of the song, but their hearts were far from it—mere lip service and no interest in that wayward boy. The speaker knew it was a message the world needed, but it was mere lip service, not a compassionate love for the drunkard in front of him. The personal worker knew that she was commissioned to

The Call to Youth

By S. ALLEN SHIRK

"The Only Hope for the Future is the Youth of the Land in Whom Constructive Ideals can be Instilled."

The Pharisees, accustomed to the extreme exactions of Judaism, accused Jesus of plucking grain on the Sabbath. Jesus, in return, reproached them for not emphasizing proper spiritual values. Mark 2:23-28.

If a carpenter keeps fussing with his tools and does not do any constructive work; or if a musician fiddles away at one strain that he particularly likes, and does not completely master the selection; or if a housewife makes doilies and fancy crochet work instead of doing art work on the children's stockings or the husband's clothing; or if the minister is so exact with his English, poring over the construction of his sentences, that he ignores the endowment of the Holy Spirit—these, to my mind, are examples of persons who are majoring in minors. We major in minors when we make more of experience than we do of the Word of God.

You are majoring in minors when you spend time fighting liquor, the dance, and cards, if you fail to tell the people of a Christ who can satisfy so completely that they do not care for these any more.

You are majoring in minors when you preach on the so-called "Millennial Temple in Ezekiel," on "Hitler as the Antichrist," or "What Would Have Happened if the Jews Had Not Rejected Christ."

You are majoring in minors when you play up former underworld characters in your pulpit or have converted gangsters to give their life stories. There is a morbid, curious crowd awaiting the sensational. Few people can tell their life story without coloring it up a bit. Biographies make wonderful reading, but much depends on who wrote them.

You are majoring in minors if you publicly try to differentiate between the Kingdom of God and the Kingdom of Heaven. Most folks could not understand it if you could explain the difference, nor would it do them much good.

You are majoring in minors if you begin preaching on the Gospel of the Kingdom, the Gospel of the Grace of God, the Everlasting Gospel, and My Gospel. Your congregation won't get it, even if Scofield does have a note on it.

You are majoring in minors when you try to make all your members over the same pattern in experience and testimony.

You are majoring in minors when you preach an essay instead of giving forth the sincere milk of the Word.

You are majoring in minors if you keep telling the people of the great sacrifice you made to enter the ministry, and that now you are living a life of faith.

You are majoring in minors when you become overly intimate with any member of your congregation. It is bound to react disastrously, for your love and interest must be to all men, both rich and poor alike.

We are majoring in minors IF:

We appeal to the head instead of the heart.
We preach Emerson, Shakespeare, or topics of the day instead of Christ.

We bring into the pulpit new theological questions. Our congregations need verities.

We depend on the emotion afforded us at the hour of delivery.

We think we can preach without heavy



Majoring in Minors

An analysis of our missionary practices and enthusiasms may reveal a fondness for minors instead of majors.

expenditures of energy or force. Every sermon burns up a portion of our vital power.

We say as someone did, "I can preach three times on Sunday and think nothing about it." Your hearers will think just the same.

We think we can get on without the reading of good books.

We use big words the meaning of which we ourselves are not sure.

We preach one hour every time we speak. Our congregation will soon dwindle.

We make our sermon correct, instructive, grammatical, and well thought out, but take our congregation nowhere, or leave them out in the cold.

We are prepared mentally, but have no unction.

We are more concerned in keeping fit physically than spiritually.

We think we must answer all the infidel's questions.

We try to answer all the objections of the critics.

We think we must speak on the times. The times are filled with broken hearts, broken homes, shattered lives, wasted opportunities, struggles, persecutions, wrestlings with the devil.

We don't take aim in our sermons.

We think our personality doesn't count.

We don't practice what we preach.

We neglect pleading in our sermons. We should be looking for a verdict in favor of Christ.

We labor only to build up our church and Bible school and not to see people saved.

We are destructive of other fields, rather

than being constructive in building up the saints in the true doctrine.

We think a poor sermon is good enough for a small crowd. There might be a Spurgeon, Moffat, or Morrison present in the person of a small lad.

We keep on preaching after we are done.

"He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ, the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank, the pitcher then between,
The hand that held it was unseen.

He blew the trumpet, soft and clear
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done,
Thou good and faithful servant, come,
Lay down the pitcher and the lamp;
Lay down the trumpet; leave the camp,
Thy weary hands will then be seen
Clasped in His pierced ones, naught between."

W. H. Lugibihl, in "The Missionary Worker."

Half of the Jews of the world live in the United States. New York has more than two million; Chicago has 325,000; and Philadelphia, 275,000. Christians in the United States have a great opportunity to be Christian in their attitudes and relations with the Jews rather than suspicious and hateful as has been all too customary. It is thus that Christ will become a challenge to all men.—The Menonite.

A New Missionary Packs Her Trunk

WHAT NOT TO TAKE

Superiority complex. Worse than useless over there. A positive hindrance to usefulness. A missionary possessing a superiority complex should get rid of it before sailing.

Tendency to snap judgment. Of doubtful value even in the hands of seasoned missionaries. First termers should leave such tendencies behind. Even deliberate judgment should be sparingly used by the new missionary. Better leave in the bottom of the trunk over the first year—better two years.

Critical spectacles. Usually come in a set with snap judgment tendency. Very unbecoming to all missionaries; they render a new worker's appearance fairly ugly. They also work harm to the wearer, weakening and distorting the vision and causing permanent impairment of sight. If owned, discard.

Supersensitive nature. Very difficult to abandon when possessed from childhood. Nevertheless, it is likely to render a missionary non grata in a family or household. If a candidate finds it hard to leave this possession behind, let her call it by its true name—"touchiness," "self-centeredness," "conceit." Such treatment is a great help in giving it up.

Temper. This high explosive, dangerous enough at home, is inimical to success on the field, and should be definitely left in the discard. If brought out to Japan, it destroys respect for its owner; in China the possessor will "lose face" at the first evidence of its existence; Indians will say little but are sure to put it in a balance over against a great many earnest words and deeds, with disastrous results.

WHAT TO TAKE

Clothes: Humility—A garb universally becoming and warranted to wear well and endure any climate. "Be clothed with humility." **Garments of Praise**—A style for Christians that is never out of date. Protect the wearer from the frost of criticism, the blight of despondency, the rain of misfortune, and from all other conditions peculiar to the climate of the field. **Shoes and other accessories**—Paul, a missionary of experience, will advise any candidate as to the best type of shoe; he also is authority on many other articles of apparel. For ornaments, inquire of Peter. **Girdles, sashes, etc.**—Take a large supply. The best as well as the most beautiful can be found in Col. 3:14.

Equipment: Blankets—The candidate will find a variety of blankets are to be had; he should go well supplied. Yet it is important to choose the right kind. The blanket known as "wet" has been tried abroad with bad results. One perfect for wear and beauty is that one which "covereth sins." **Field Glasses**—Very important and useful part of equipment. Instead of wearing critical spectacles, the new missionary should spend much time during the first term in quiet adjustment and a study of the field. Hours spent in patient waiting and "getting acquainted" are not in vain. **Real Convictions**—A new missionary cannot have too many, provided they have been "tested out" by experience at home. Lacking a few strong ones, she should tarry at home until they can be obtained. No suc-

cess on the mission field can be had without them.

Emergency kit. For the emergency kit we would suggest a good supply of sense of humor. As first aid in attacks of discouragement or homesickness it has often proved useful. No missionary should sail without at least some equipment in imagination. This should be of the right sort. Dr. Jowett recommends a "sanctified imagination."

Fillers-in. Every trunk needs soft fillers-in to keep the whole outfit smooth and steady. There are many fine fillers for missionary outfits. We would suggest patience; and then more patience and then some extra patience. No matter how large the supply, it will never come amiss. And for that last filler—just tuck in a little more patience.

Styles in purses. Unobtrusive and unostentatious styles are best. Just at present the nationals are peculiarly sensitive about any display of purses. It will be well to keep the purse out of sight except when actually needed for purposes of sharing.

And now, the trunk being packed—Bon Voyage! The first term will show each one things that might better have been left at home, and will reveal what equipment is still lacking. How fortunate that the Source of all supply is at hand, even in the remotest corner of the earth! "Seek, and ye shall find." —Julia H. Bronson, in "The Missionary Link."

Relief Notes

Paraguayan Mennonite Colony Representative Visits North America

Jacob Braun, one of the pioneer Canadian Mennonite settlers in the Paraguayan Chaco, is in the United States representing various business interests for Menno Colony.

Braun was a member of the first group of 309 Canadian Mennonites who migrated to Paraguay in 1926. From 1926 to 1935, a total of 1,777 Mennonites journeyed from Canada to Menno Colony. To begin life on this unsettled and isolated prairie land was indeed difficult, for it meant the construction of homes, production of food, making of clothing from raw materials, establishment of schools, churches, medical facilities, an economic system, and the many other services so essential to a thriving community.

For many years Braun was "Oberschultze" of the colony, responsible for the direction and co-ordination of all community activities (except for the religious life, which was more directly in charge of the church) and chairman of the "Choritzer Komite," a committee of about thirty persons representing the interests of each village.

During the years since its establishment in 1926, the colony has prospered and grown so that the population, as of 1945, is nearly double the original number, and the land covered is about 300,000 acres, more than twice the size of the original settlement. Even with this expansion there is continued need for more land, and the colony hopes to pur-

chase an additional tract of about 250,000 acres.

Plans for Annual M.C.C. Meeting

The annual meeting of the Mennonite Central Committee will be held in Goshen, Ind., Jan. 9, 10. The Mennonite Aid Section and the Executive Committee will hold meetings on Jan. 8, and the Peace Section on the forenoon of Jan. 9. There will be an evaluation of the past year's work and an important discussion of the work to be undertaken in the coming months.

Arrivals and Returns of Workers

Daniel and Blanche Sensenig, and daughter Janice, arrived in Ethiopia on Dec. 23. Mrs. Robert S. Kreider, who had returned to the United States to attend the funeral of her mother, arrived in Stuttgart, Germany, Dec. 20. Orie O. Miller returned on Dec. 23 from a three-and-one-half-week trip to South America in the interests of Mennonite Refugee migration to Paraguay.

Released December 26, 1947

Via M.C.C. Headquarters, Akron, Pa.

CALL TO YOUTH (from page 16)

tell the glad tidings but it was mere lip service, neither a prayer on her lips or a compassionate love in her heart for that poor, sick harlot. O God, be merciful to us poor sinful creatures! May we put all our trust in Thee and none in self. May our lives be fully dedicated to Thee and to Thy consecrated work.

So often we hear, "How I wish I had the talent that he has!" But what are you doing with the talent God gave you? No matter how small your talents may be, with so many doors open today there is no falling back on so flimsy an excuse as, "There is nothing I can do." The greatest avenue of work today is in the field of personal soul-winning. Everyone can do it and it can be done anywhere: after Gospel meetings, in homes, on the streets, in parks, on a walk or ride in places of business, on cars, trains or boats, in prisons, hospitals and other public institutions. But first of all, begin at home with your closest friends. As you are faithful in the little tasks, God will give you greater things to do.

The old excuse that I have nothing to do is a thing of the past. Some church leaders are finding difficulty in recruiting summer Bible school teachers for both home churches and rural mission fields. There is a vast opportunity in the field of summer service units, small tract bands, visiting of the sick and bringing help to the needy. Remember that aged couple who were such faithful Christians? Have you paid them a visit lately? Why not organize a group of singers for work in prisons, hospitals, street meetings, cottage meetings or other fields of service? You need these formative years in your life for greater strength in greater service.

Have you been living a life of selfishness, love of ease and love of money? Have you carnal fears, a man-fearing spirit, a shrinking from reproach and duty? Have you a secret spirit of pride, a love of human praise, a touchy and sensitive spirit? Have you a self-will, an arguing and talkative spirit? Won't

you confess these secret sins and put your all on the altar of service for the Lord? "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation [walk], in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

New Holland, Pa.

Today in Missions

By J. D. Graber

(This is to be a weekly column supplied by the Secretary of the Mennonite Board of Missions and Charities. Present-day developments, facts, ideas, convictions, needs and calls will find their way into this column from week to week.)

Missions are still based on the Great Commission. It is not that this last command of Jesus does not fit naturally into its Gospel setting. If Jesus had never formulated the command into words it would still remain the Christian's obligation to make the Gospel known to the ends of the earth. The Gospel is not a legalism. It is the Gospel of grace. It is, therefore, sub-Christian to hold a command over someone's head and say, "This is the law. This you must do."

Missions are a must for Christians! Not primarily because of the last command of Jesus, but because of the inner compulsion of the Spirit. Since God has given so much to me, I cannot remain selfish, or even unconcerned, and remain Christian. The very measure of my appreciation of what I have in Christ Jesus is the extent to which I become eager to share it with others.

In short, my missionary passion is sort of a barometer showing how much I love the Lord. "Lovest thou me? . . . Feed my sheep." The question and the obvious fruition of its positive answer follow one another as surely as day follows night. They are parts of the same whole.

It was the crippled boy, Nommensen, on an island off the north coast of Germany, who prayed, "Lord, give me legs that I may walk again." But with a spiritual insight that often puts our selfish askings to shame he added, "But why should God give me legs?"

"I know what I'll do," he answered. "If God gives me legs to walk with, I'll use them to take the Gospel to the heathen." His life story reads like a romance. God heard his childish prayer and he was soon able to walk again. But he never forgot his promise. Overcoming heavy odds, and in the face of almost incredible opposition, he went to the cannibal tribes in the interior of Sumatra.

Basil Matthews writes of him, "Nommensen died in May, 1918, at the age of eighty-four, having continued his missionary work to the very end. He was buried in the presence of about forty thousand Bataks who had received the Word of Life because of his Christian vision, faithfulness, and indomitable courage."

What am I doing with God's many and abundant gifts to me? Am I saying, "The Gospel is not a legalism and therefore the Great Commission is not binding on me as a command"? Grant this, but the more binding compulsion of grace still remains. Law is weak, but love is strong.

CHURCH CORRESPONDENCE

SOUTH ENGLISH, IOWA

(Liberty Congregation)

Dear Herald Readers: In September Bro. J. S. Neuhouser, of Ft. Wayne, Ind., conducted our annual series of revival meetings. The messages were interesting and inspirational. Nine young souls accepted Christ as their Saviour.

Recent visiting ministers were Bro. Wilbur Hostetler, who presented a program about India, and Bro. J. D. Graber, who preached at our morning services and presented the need of the new Mennonite hospital.

Bro. Wayne Wenger preached our counsel meeting sermon on Nov. 23. Bro. Wenger was a member of our congregation until recently, when he was called to serve at Dryden, Mich.

The annual Thanksgiving program was held at our church, with speakers and visitors present from our neighboring congregations. An offering was taken and presented for the work of bringing Gospel messages to the public by means of billboards in Iowa City.

Bro. and Sister P. A. Friesen, of Greensburg, Kans., were here recently for the marriage of their son, Paul, to Wilma Wenger on Nov. 29. The following day baptismal and communion services were held, in charge of our bishop, Bro. Perry J. Blosser. Bro. Leroy Schrock, of Glen Flora, Wis., conducted the opening and Bro. Friesen preached. In the evening service Bro. Friesen spoke on the Christian growth.

At the young people's meeting on Dec. 7 Bro. John Friesen spoke concerning the work in India.

The sewing circle has completed the preparation of gifts for various missions and needy families. May we all, at this joyous season, remember God's perfect gift to us.

Dec. 14, 1947. Gertrude Powell.

GREENCASTLE, PENNSYLVANIA

(Cedar Grove Congregation)

We praise the Lord for the many blessings we have received. Our week-end Bible school began on Thanksgiving evening. The teachers were O. N. Johns, Louisville, Ohio; William G. Detweiler, Orrville, Ohio; Stanley Shenk and Richard Detweiler, Harrisonburg, Va. Revival meetings began on the evening of Nov. 30 and closed on Dec. 14. Bro. William G. Detweiler was the evangelist. Deep spirituality pervaded the messages. Many re-consecrated their lives to the Lord. There were fifteen public confessions.

Pray for the work at this place. We feel the need of divine guidance.

Ida M. Shank.

CHAMBERSBURG, PENNSYLVANIA

(Marion Congregation)

To the Herald family: Greetings of love. Visiting ministers who preached for us during the past few months were Bro. Belah Bucher, of Stony Brook, Pa., who preached

at our annual harvest meeting on Aug. 10; Bro. Isaac Baer, who told us some of his experiences during his service in Europe as a relief worker; and Bro. Lester Eshleman, who was formerly a member here but who is now minister at the Rocky Ridge Mission in the Franconia Conference. We have appreciated the messages of these brethren, as well as those of our home ministers.

Business meeting was held on Dec. 8. Those who serve as treasurers in the different parts of the work gave their reports. Sunday-school officers, members of various committees, and so on were elected for one year. Our senior minister in the membership report told us that the combined membership of the two congregations, Marion and Williamson, now numbers 140. We appreciated the addition of nineteen new members during the past year, some by baptism, and several from other congregations. Among the latter was Sister Mollie Kauffman, widow of the former editor of the GOSPEL HERALD. As a congregation we welcome all these members.

About seventy-five brethren and sisters gathered in the home of our deacon for a farewell service for Bro. and Sister Jacob E. Martin, Sr., and family, before they moved to Virginia in October, to show our appreciation for their contribution to the church here during the past twenty-five years.

Bro. Walter Lehman, of the Pleasant View congregation, is conducting a mission study class at the church every Tuesday evening, with good interest.

We appreciate your prayers and other interest in our work here.

Dec. 21, 1947.

Clarence Shank.

TOPEKA, INDIANA

(Maple Grove Congregation)

Dear Herald Readers: Greetings in Jesus' name. On Dec. 12 we reorganized our Sunday school. The following officers were elected: Supt., David Schlabach; Asst., Orval Schrock; Pri. Supt., Ruth Johns; Chor., Galen Yoder; Secy., Ella Mae Hooley; Libr., Clara Christner; Y.P.B.M. Mod., William E. Miller.

Bro. and Sister John Friesen and family, who have spent six months in Kansas, returned to the home of Sister Friesen's parents prior to their sailing for India. Bro. Friesen preached for us several times recently. They expect to leave for New York on Jan. 6 and, if present plans carry, will sail from there on Jan. 9. Their presence has been an inspiration to us, and as they leave we wish them Godspeed.

We are looking forward to a special Bible course to be held at our church, beginning Jan. 5 and continuing for six Monday evenings. These meetings are a part of the Goshen College Winter Bible School course. The instructors will be Bro. Sanford Yoder and Bro. Russell Krabill.

On Nov. 23 we enjoyed a program given by Bro. and Sister Allen Ebersole and Bro. and Sister Perry Osborne. Other ministers who

have helped in our services the past few months include D. D. Troyer, Leland Bachman, John C. Wenger, and Amos Hostetler.

On Dec. 28 Bro. Arthur Augsburg, of the Forks congregation, gave a very interesting talk on his work in Poland.

We are looking forward to revival meetings to be held by Bro. John C. Wenger.

Two of our sisters, Grace Yoder and Hazel Schrock, who graduated recently from nurses' training at La Junta, Colo., are at home for the present.

Our congregation enjoyed a fine Christmas program on Dec. 21.

Vera Yoder.

TELFORD, PENNSYLVANIA

(Rockhill Congregation)

Dear Herald Readers: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

On Saturday evening and all day Sunday, Oct. 11, 12, a Sunday School Meeting was held, with the brethren Martin Kraybill, Elizabethtown, Pa.; and Claude Shishler, Souder-ton, Pa., as guest instructors.

Baptismal services were held Oct. 26, at which time four young girls and one young man were received into the church. Our prayer is that they may never become nominal church members.

On the evening of Oct. 28 a meeting sponsored by the Franconia Tract Society was held in the interest of tract distribution. It is quite an inspiration to see the keen interest that many of our young people, and older folks, too, are taking in helping to reach souls in this way.

On Dec. 9, 10, the seventh ministerial meeting of the Franconia Conference was held. The opening sermon was preached by Bro. Arthur Ruth. Bro. Markley Clemmer gave a series of devotional studies in II Peter. The duties of the ministry were discussed by Bro. John D. Risser, Hagerstown, Md.; Bro. Nevin Bender, Greenwood, Del.; and ministers from our own conference. Bro. John Lapp served as moderator.

Reorganization of our Sunday school on Dec. 28 resulted as follows: Supt., Alvin Detweiler; Asst., Paul Souder; Secy.-treas., Elmer Alderfer.

Ruth K. Souder.

CONNEAUT LAKE, PENNSYLVANIA

(Sunnyside Congregation)

Dear Herald Readers: Greetings of love. On the afternoon of Oct. 26 the New Wilmington congregation gave us a program on self-denial. That same evening Bro. J. N. Byler spoke to us concerning relief work in Europe.

On the evening of Nov. 3 Bro. Wilbur Hostetler was with us and told about the work in India.

On Nov. 9 we reorganized for the coming year. A committee has been appointed to investigate the possibilities of having a summer Bible school.

Patricia Swavey, who is attending E.M.C., and Maynard Shetler and John and James Miller, who are attending Goshen College, were all home for the holidays. There were a number of other visitors here over Christmas, too. Among them were Bro. and Sister

Harold Oyer and family. Bro. Oyer brought the morning message on Dec. 28.

Prayer meeting and Bible study has been started here recently. The attendance has been good.

Dec. 29, 1947.

Alice Oswald.

ONLY THE GOOD ENDURES

Word passed throughout the nervous crowd that Abraham Lincoln was dead. Soon the crowd became a mob capable of the most unreasonable action. James A. Garfield, the preacher-statesman, stood out on the balcony of the hotel, and when silence was secured, he cried: "God reigns, and the Government at Washington still lives!" The words fell like a clarion note of faith and hope upon the ears of a nation tempted to take a plunge into the pit of despair. "God reigns," therefore the death of a leader or the fall of a dynasty is not an abdication of the crown.

Stunned by the flood of trash that comes from the printing press, good people sometimes wonder whether bookmaking is a blessing or a curse. But it is encouraging to note that bad books, like bad people, soon have their day and pass into the discard; while good books, like good people, live on. The Bible was the first book to be printed from movable type, and it still remains "the best seller" because it is The Best Book.

Men may approve bad manners by their practical choices during the days of health and life. But no man ever yet hired poets to sit by his dying couch to sing of his sins while he fought with pain and death. Nor have any asked to have stories of their follies and wickedness recited at their funerals. Nor have any begged posterity to forget any decent word they may have spoken or any kindly deed they may have done. Those who have sought to immortalize have found it necessary to bolster greatness with goodness to enable it to stand. And "debunkers" have been despised as though they were desecrators of the dead. Men must be good, as well as wise and great, or the world will forget them.

Those who propose annihilation as a substitute for the Bible threat of judgment that is everlasting have not improved the prospects for the wicked; for there is an aversion to extinction in everyone. And not for extinction only, but also for demotion, and for deserved shame and contempt. Men want to live forever, and they want to live in peace and happiness forever. Well, let them read all the books on all the shelves of all the libraries of the world, and still they will find promise of what they want, and on terms that they can certainly meet in only one book—our blessed Bible! Then let them read that blessed Book and they will find that its promise of eternal happiness rests upon the condition that they turn from sin to the Lord Jesus Christ, and find in Him the "way, the truth, and the life."—J. B. Chapman, in "Herald of Holiness."

The Root of all Rebellion

It is because we are not near enough to Thee to partake of thy liberty that we want a liberty of our own different from thine.—George Macdonald.

FIELD NOTES (Continued)

Bro. Paul T. Guengerich was chosen by lot and ordained to the ministry in an impressive service at the West Union Church, Parnell, Iowa, on Dec. 21. Bro. J. Y. Swartzendruber, assisted by Simon Gingerich, J. R. Shank, and P. J. Blosser, was in charge of the service. May God graciously bless our young brother in his new responsibility to the end that the church might be strengthened and God's name glorified.

Impressive dedication services were held at the Greenwood, Del., Conservative A.M. Church on Dec. 14, with Emanuel Peachey, Belleville, Pa., as guest speaker. The following week the congregation was richly fed from the Word through the messages by Bro. Peachey.

Change of address: Bro. and Sister M. C. Lehman to OMGUS M.P., Labor Relations Branch A.P.O. 742, c-o P.M., N.Y.C., New York, U.S.A.

The Sonnenberg congregation, Dalton, Ohio, plans to hold dedication services for their school on Jan. 10. The brethren Amos Gingerich, Wellman, Iowa; and Lloy Kniss, Elida, Ohio, will be the speakers, the Lord willing.

The Lititz-Hess Young People's Meeting will be held Sunday evening, Jan. 11, at the Hess Church, with "Using the Bible" as the topic for discussion.

Bro. John S. Hess, Lititz, Pa., will hold meetings at Tampa, Fla., beginning on Jan. 11, and following that at Ybor City. Mail for Bro. Hess during this month should be addressed to the Mennonite Mission, 1407 Ida St., Tampa, Fla.

The Salem and Central congregations, Elida, Ohio, met in joint services at the Central Church on Christmas Day.

A Christian Workers' Normal was held at the Waldo Church, Flanagan, Ill., Dec. 29 to Jan. 4, with Bro. Wilfred Ulrich as director. Bro. Elvin Snyder was the guest speaker in this meeting sponsored by a division of the Illinois Conference Christian Education Cabinet.

OF INORDINATE AFFECTIONS

Whenever a man coveteth anything inordinately anon he is unrested in himself.

The proud man and covetous hath never rest: the poor man and meek in spirit is delighted in multitude of peace.

The man that is not perfectly dead in himself is soon tempted and soon overcome in small things and things of little price.

He that is feeble in spirit and yet in fleshly manner inclined to sensual things can not lightly withdraw himself wholly from earthly desires: wherefore oftentimes when he withdraweth a little he is sorry; and when any man withstandeth his will he disdaineth him.

And if he obtain that he desireth anon he is grieved in his conscience that he hath followed his own passion, the which helpeth nothing to the peace that he sought. Wherefore in withstanding of passions and not in serving them standeth the very peace of heart.

Wherefore then is no peace in the heart of the fleshly man nor in him that is all given to outward things, but in the fervent spiritual man.

Thomas a Kempis.

THE BOOK SHELF

Pocket Commentary on the Uniform Bible Lesson Series, 1948, by H. H. Savage, Robert C. McQuilkin, William Tapper, Archer E. Anderson; 160 pages; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; 60¢ per copy, \$6.50 per dozen.

The National Sunday School Association is launching a new series of Uniform Bible Lessons with the beginning of 1948. It is offered in place of the Uniform Lessons prepared by the International Council of Religious Education as a course "prepared for and by evangelicals" as opposed to what are said to be more liberal tendencies and features of the former.

The lessons for 1948 are listed by consecutive quarters as follows: Gospel Gist in Matthew and Mark; The Beginning of the Church; The Period of the Patriarchs; The Period of the Patriarchs (continued). The four writers named above write the lessons for the quarters in the order in which their names appear.

The lessons seem to be well arranged and are discussed in a systematic and thorough fashion when one considers the limited amount of space which each lesson can receive in a small booklet.

Since our church has not adopted these new lessons the commentary has no specific value in connection with the study of our Sunday-school lessons, but there is excellent material here for midweek meetings, or Bible studies at any time, both by groups and in private.—J. L. Horst.

WHAT ABOUT THE JEW?

(Continued from page 7)

ploughshares into swords and pruning hooks into spears, into the more admirable picture as foretold by the prophets Isaiah and Micah, when "swords shall be beaten into plough shares and spears into pruning hooks." His return will precede that beautiful picture given in Isaiah 11:9, when: "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." His return will undoubtedly play a very definite part in the establishment of the "new covenant" which "I will make with the house of Israel after those days, saith the Lord . . . and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

One of Christ's commands to His servants before leaving them, was "Occupy till I come." How often He commanded in terms like: "beginning at Jerusalem," or "to the Jew first." Have we played fair with the Jew? or have we taken a "better than thou" attitude? The Christian church can no longer safely ignore her responsibility to this people. God is not through with the Jew. May we do

all that is within our power to help this people to see their greatest need, in order that they may soon find their favored place in God's great plan for them; then "the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God...." Ayr, Ont.

CHRISTIAN DAY SCHOOL

(Continued from page 10)

with the sense that the Lord is blessing the efforts.

4. No longer is education in the Mennonite Church the concern of only one small group. Like missions and charities it is the concern of the whole Church. The Church's educational program now extends from the elementary schools through college and seminary.

5. As the Christian Day School gets underway several things may be noted. (1) It is supported by the prayers and sacrifices of devoted parents and church leaders. (2) It is availing itself of the experience of all similar schools, including those of other denominations. (3) It is being offered the facilities and resources of the Church's older educational institutions. For example, Eastern Mennonite College has recently received full accreditation to grant the B.A., B.S., and the B.R.E. degrees. It has outlined a special curriculum leading to the B.S. in Education that is adapted to the preparing of Christian Day School teachers. Besides the standard courses in psychology, education, science, music, and health, there is provision for Bible, Christian Doctrine, and Church History, and the philosophy, administration, and curriculum of the Christian Day School.

6. This movement is benefiting by the counsel and co-ordination of the Mennonite Board of Education which has appointed a Christian Day School Council to serve this growing edge of the Church's educational program.

Scottsdale, Pa.

MAGNANIMITY

The story is told that during the Civil War Jefferson Davis wanted a reliable officer for an important position. He asked General Lee what he thought of Mr. Whiting for the place. General Lee commended him highly.

One of Lee's officers, hearing of the appointment, was greatly surprised at the commendation of Mr. Lee, and, calling him aside said, "Don't you know what unkind things Mr. Whiting has been saying about you?"

General Lee answered, "I understand that the president wanted to know my opinion of Whiting and not Whiting's opinion of me."

Great men do not notice criticisms or slights. It is the small man who is carried away with his own importance, who can not overlook personal attacks.—D. Carl Yoder.

THE IMMINENCY OF CHRIST'S SECOND COMING

No man may say Christ will surely come today; but all who believe in the Holy Scriptures are able to say He may come today. And there is a wide difference between the two statements. A thing that is imminent is impending, but hangs suspended, and it may continue to be suspended for an indefinite length of time. And it is just thus with the time of Christ's Second Coming—it is of itself sure, sure as the promises of God—but the time of its occurrence is uncertain, "It won't be long; it may be soon." This, without doubt, is the meaning of the Master's words, "In such an hour as ye think not the Son of man cometh."

But while we do not know the exact time of Christ's Second Coming, the Lord has given "signs of the times" which if we properly observe, we shall be watching, so that the day shall not come upon us as a thief in the night. Governmentally, the time of the end is to be a time of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Ecclesiastically, it is to be a time when men shall in large measure have "a form of godliness, but denying the power thereof." Domestically, it is to be a time when the home shall go to pieces and people shall be marked as "without natural affection." Spiritually, it is a time when because iniquity shall abound "the love of many shall wax cold." Judicially, the times will be marked by the fact that men are "trucebreakers." And yet, over against all these evil things, the times of the end are to be marked for the progress made in the preaching of the Gospel "among all nations," and there will be a remnant of true and holy people who will keep "faith on the earth." And any who know and think will, I think, agree with the statement that all the conditions involved are with us now. This being true, "Jesus may come today!"

Those who inject certain factors as being necessary yet before Jesus can come are making gratuitous guesses and doing the cause of God and the souls of men a disservice, for they are practically saying, "My Lord delayeth his coming," and this false announcement, now as in the past, serves to make God's people careless, and to give up the instant watch for the lighting up of the heavens with the glory of His blessed advent. Every dependable voice declares, "His coming draweth nigh," and all His loyal people say, "Amen. Even so, come, Lord Jesus." May this day be that glad day when He shall appear!—J. B. Chapman, in "Herald of Holiness."

Out of the will of God there is no such thing as success; in the will of God there cannot be any failure.—The Christian Chronicle.

Special Meetings

LANCASTER, PENNSYLVANIA

Report of the annual Thanksgiving service held at the Sunnyside Mennonite Mission, Nov. 23, 1947.

Organization.—Mod., Andrew Shaub; Chor., Leslie Hoover; Secy., Verna M. Herr.

Program and Speakers.—What Constitutes a Christian Home? Melvin Barge; Define the Proper Use or Abuse of Our Blessings, Bible Standards for Social Life, George Lapp; Sermon, Jacob T. Harnish; The Mission Sunday School—The Pupil, Edgar Denlinger; The Teacher, Frank Newcomer; The Superintendent, Abraham Killheifer; The Pastor, Earl Wert; Evangelistic Sermon, Noah Hershey.

Thoughts Gleaned.—For a home to be Christian, the lessons of self-sacrifice and self-denial must be learned. Each pupil should feel that he is needed in the Sunday school. The pastor should know the individuals in the Sunday school so that they will feel free to come to him with their problems. Secretary.

BIRTHS

Crossgrove.—To Orval J. and Mary (Neuhouser) Crossgrove, Fort Wayne, Ind., a son, Larry Jay, Nov. 23.

Driver.—To Ruel W. and Clara (Burkholder) Driver, Waynesboro, Va., a daughter, Twila Mae, Nov. 12.

Good.—To Harold and Clara (Diller) Good, Elida, Ohio, a son, Arnold Samuel, Dec. 5.

Hartzler.—To Paul and Elva (Basinger) Hartzler, Harrisonburg, Va., a daughter, Rhoda Mae, Dec. 14.

Horst.—To Elam and Myrtle (Feick) Horst, St. Jacobs, Ont., a daughter, Mary Lucille, Dec. 5.

King.—To Mr. and Mrs. Herbert King, West Liberty, Ohio, a daughter, Gayle Ann, Nov. 6.

King.—To Ralph and Clela (Grieser) King, Archbold, Ohio, a son, Paul Dean, Nov. 22.

Knopsnyder.—To Ralph and Mae (Hostetler) Knopsnyder, Bend, Oreg., twin sons, Leroy Jay and Larry Ray, Nov. 28.

Longenecker.—To Paul and Miriam (Groff) Longenecker, Middletown, Pa., a son, Alvin G., Dec. 7.

Peachey.—To Urie J. and Naomi (Kurtz) Peachey, Honey Brook, Pa., a son, Glen Leroy, Nov. 26.

Richards.—To Charles, Jr., and Yvonne (Harry) Richards, Fort Wayne, Ind., a son, Ronald Lee, Nov. 22.

Ristenbatt.—To Sherwood and Mabel (Wenger) Ristenbatt, Lititz, Pa., a daughter, Ruth Ann, Dec. 22.

Schmucker.—To Mr. and Mrs. Ivan Schmucker, Louisville, Ohio, a son, Gene Ray, Dec. 17.

Smoker.—To John N. and Sara (Stoltzfus) Smoker, Gap, Pa., a daughter, Rosanna Mary, Dec. 7.

Swartzendruber.—To J. Paul and Bessie (Schrock) Swartzendruber, Kalona, Iowa, a daughter, Carol Ann, Dec. 18.

Tregle.—To Henry and Nettie (LeBlanc) Tregle, Akers, La., a son, Henry J. III, Dec. 10.

Wadel.—To Noah B. and Lydia M. (Horst) Wadel, Chambersburg, Pa., a daughter, Martha Elisabeth, Dec. 26.

Wenger.—To John and Edith (Hertzler) Wenger, Fentress, Va., a son, Preston Loyd, Oct. 12.

Wenger.—To Linden M. and Esther (Huber) Wenger, Bergton, Va., a son, James Lowell, Dec. 15.

Yutzy.—To Earl and Alice (Frey) Yutzy, Plain City, Ohio, a son, La Vern Jay, Dec. 28.

Zook.—To John and Fraunie (Peachey) Zook, Petersburg, Pa., a son, Glenn Ray, Nov. 9.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Capper—Marner.—John Henry Capper and Elmarie June Marner, Wellman, Iowa, congregation, by George S. Miller at the home of Isaac Marner, Nov. 27, 1947.

Fisher—Lyndaker.—Carl J. Fisher, New Holland, Pa., and Muriel Laverne Lyndaker, Croghan, N.Y., by Gordon Schrag at the First Mennonite Church, New Bremen, N.Y., Oct. 29, 1947.

Graybill—Dochterman.—Henry Graybill, Groffdale congregation, Bareville, Pa., and Mary A. Dochterman, Andrew's Bridge congregation, Christiana, Pa., by Elmer G. Martin at the Andrew's Bridge Church, Dec. 25, 1947.

Musser—Hess.—Clyde G. Musser, Bowmansville, Pa., congregation, and Ethel M. Hess, Millersville, Pa., congregation, by Jacob G. Hess, Dec. 20, 1947.

Neuhouser—Miller.—Calvin T. Neuhouser, Anderson congregation, Fort Wayne, Ind., and Fern L. Miller, North Main Street congregation, Nappanee, Ind., by Joseph S. Neuhouser, father of the groom, at the home of the bride, May 24, 1947.

Shank—Hassler.—John Samuel Shank and Helen Elizabeth Hassler, Marion congregation, Chambersburg, Pa., by Harvey E. Shank at their home, Dec. 8, 1947.

Steckley—Hershberger.—Dale Steckley, Carstairs, Alta., and Dorothy Hershberger, Greenwood, Del., by Nevin Bender, assisted by Edward Diener, at the Greenwood Conservative A.M. Church, Nov. 28, 1947.

Steiner—Eberly.—Truman Steiner and Eva Eberly, both of the Chestnut Ridge congregation, Orrville, Ohio, by Abram B. Good, uncle of the bride, at the home of the bride, Nov. 19, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bort.—John Christian Bort was born in Peoria, Ill., Jan. 14, 1878; passed away in Hutchinson, Kans., after seven years of failing health, Dec. 18, 1947; aged 69 y. 11 m. 4 d. In his youth he joined the Amish Mennonite Church, of which he remained a member until death. In 1903 he moved to Nebraska and on Feb. 16, 1904, was united in marriage to Elizabeth Eigsti, at Milford, Nebr. One daughter (Bessie) preceded him in death. Surviving are his widow, 5 daughters and 3 sons (Mrs. Margaret Mahoney, Mrs. Lena Mahoney and Mrs. Fanny Mahoney, Hutchinson, Kans.; Henry, Overton, Nebr.; Mrs. Barbara Stoner, North Platte, Nebr.; William, Denver, Colo.; Ed and Anna, Milford, Nebr.), 13 grandchildren, one sister (Mrs. Lena Davis), 2 nephews and one niece and many friends. Funeral services were conducted Dec. 21 at the Milford A.M. Church, in charge of L. O. Schlegel. Interment was made in the Milford A.M. Cemetery.

Brubaker.—Abraham S., son of Abraham and Leah (Sittler) Brubaker, was born in Bruce Co., Ont., Oct. 20, 1864; died at his home, near Wadsworth, Ohio, after one year's illness, Dec. 6, 1947; aged 83 y. 1 m. 16 d. At the age of 17 he moved to Columbiana Co., where he lived until his marriage to Elizabeth Rohrer, of Medina Co., on Dec. 24, 1891. In 1905 he and his companion united with the Bethel congregation, Wadsworth. Surviving are his widow, 4 children (Emma—Mrs. Harvey Freidt; Elam and Elmer, all of Wadsworth; and Ada, at home), 9 grandchildren, 6 great-grandchildren, 2 sisters (Mary Ann Frey and Lizzie Brubaker, St. Jacobs, Ont.), and one brother (Aaron,

Mountain Home, Idaho). Three sisters, 4 brothers, and 2 grandchildren preceded him in death. Funeral services were held Dec. 9 at the Bethel Church, in charge of Abram Good and S. D. Rohrer. Burial was made in the Lower Mennonite Cemetery.

Harnish.—Mary G., daughter of the late Abram and Barbara (Good) Harnish, was born in Willow Street, Pa., March 4, 1865; died at her home, in Willow Street, Dec. 16, 1947; aged 82 y. 9 m. 12 d. Death occurred after an illness of four days, resulting from a heart condition. Surviving are nephews and nieces. Funeral services were held at the home and at the New Danville Mennonite Church, Lancaster, Pa., of which congregation she had been a member. Henry Nauman, Maris Hess, and James Hess were in charge of the services. Interment was made in the adjoining cemetery.

Otto.—Ella, daughter of Jacob D. and Lydia (Yoder) Beachey, was born at Arthur, Ill., June 4, 1917; died at the Sarasota, Fla., Hospital, after six days' illness, Dec. 19, 1947; aged 30 y. 6 m. 15 d. At the age of eighteen she accepted the Lord as her Saviour. On Nov. 3, 1938, she was united in marriage to Levi D. Otto, who survives. Also surviving are 5 children (Milton, Martha Fern, Katie, Emery, and Mary Ellen, all at home), her parents, 2 sisters (Katie Ann—Mrs. William Miller, and Minnie—Mrs. Menno Mast, both of Arthur, Ill.), 4 brothers (Emery, Milton, and Henry, all of Arthur; and Daniel, Burton, Ohio), and many other relatives and friends. She, with her husband and family, moved to Florida several months ago. Funeral services were conducted by Otho Shank and John Bontrager at the Pinecraft Church, Sarasota, and by Levi M. Miller and Elmer G. Swartzendruber at Arthur, Ill., Dec. 23, where burial was made.

Ruby.—Mary, daughter of the late David B. and Magdalena (Miller) Roth, was born at Grosshill, Ont., Oct. 11, 1884; died at her late home, Kitchener, Ont., Dec. 9, 1947; aged 63 y. 1 m. 28 d. In 1907 she was united in marriage to Samuel Ruby, who preceded her in death on Jan. 22, 1939. In her youth she united with the Steinman A.M. Church; in 1945 she transferred her membership to the First Mennonite Church, Kitchener. Surviving are 7 sons (Lorne and Stanley, of Kitchener; Percy, Withburg, Ont.; Earlus, Toronto, Ont.; Lloyd and Floyd, of Kitchener), 3 daughters (Elfretta—Mrs. Gordon Schmidt, Windsor, Ont.; Irene—Mrs. Oscar Eckensviller, Waterloo, Ont.; and Ethel, of Kitchener), 3 brothers (Noah and Sam. Baden, Ont.; and Dan, Preston, Ont.), one sister (Lydia—Mrs. Peter Steinman, of Baden). One infant daughter (Verne Doris) predeceased her. Funeral services were held Dec. 11 at the First Mennonite Church in charge of Merle Shantz and Moses Jantzi. Interment was made in the Steinman Cemetery.

Schloneger.—Emma, daughter of the late Michael and Amanda (Ramseyer) Krabill, was born near Harrisburg, Ohio, Nov. 17, 1901; died at her home, near Louisville, Ohio, Dec. 21, 1947; aged 46 y. 1 m. 4 d. Death was caused by thrombosis. At the age of 15 she accepted Christ as her Saviour and was received into the fellowship of the Beech Mennonite Church, Louisville, where she was a member until death. On April 23, 1927, she was united in marriage to David Schloneger, who survives. Also surviving are one son (Merle, at home), 3 sisters (Ella, Canton, Ohio; Clara—Mrs. David Schmucker, and Mary—Mrs. Harvey Maurer, both of Louisville), 2 half sisters (Florence—Mrs. Basil Saunier, and Bertha, both of Louisville), her stepfather (John Roth, of Louisville), and many other relatives and friends. She was a loving and devoted companion and mother, kindhearted and always ready to help in time of need. Funeral services were conducted at the home and at the Beech Church, in charge of O. N. Johns. Interment was made in the church cemetery.

Schwartzendruber.—Daniel E., son of Daniel and Mary (Yoder) Schwartzendruber, was born at Parnell, Iowa, Dec. 2, 1903; passed away at Waterloo, Ont., Dec. 1, 1947; aged 43 y. 11 m. 29 d. Death resulted from a cerebral hemorrhage. In 1924 he was united in marriage to Mattie Lauber, who, with a small daughter, predeceased him in 1941. In 1945 he was united in marriage to Audrey Shantz, of Waterloo, Ont. At the age of 15 he joined the Mennonite Church near Tofield, Alta., from which he transferred his membership to the First Mennonite Church, Kitchener, Ont. Surviving are his widow, 2 sons (Glenn Daniel and Wilbur Keith), his mother and stepfather (Mr. and Mrs. Jacob

Schwartzendruber), and 2 sisters (Erma—Mrs. Elmer Baechler and Lydia—Mrs. Stanley Ruby). Funeral services were held at the First Mennonite Church, Kitchener, in charge of Merle Shantz and J. B. Martin. Interment was made in the adjoining cemetery.

Stoltzfus.—Rebecca, daughter of Rachel and the late Jonas Stoltzfus, was born Jan. 18, 1911; died Sept. 23, 1947; aged 36 y. 8 m. 5 d. Death was caused by a blood clot. She was a member of the Amish Church. Surviving are 2 brothers, 2 sisters, 15 stepbrothers and stepsisters, and her stepfather (Sam M. Stoltzfus). Her father and one infant sister (Lydia) predeceased her. She had a smile for all she met and always lent a helping hand. Funeral services were held at the home Sept. 26, conducted by Noah Mast and Dan M. Stoltzfus. Interment was made in the Mast Cemetery.

Zehr.—Samuel, adopted son of the late Mr. and Mrs. Andrew Zehr, was born on March 30, 1871; passed away at his home, Tavistock, Ont., Nov. 24, 1947; aged 76 y. 7 m. 25 d. On Nov. 8, 1899, he was married to Susan Wilson, who survives. One daughter predeceased him in infancy. Funeral services were held Nov. 25 at his late home and at the East Zorra A.M. Church. Interment was made in the adjoining cemetery.

AMERICAN STATESMEN ON THE BIBLE

George Washington—Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.

Thomas Jefferson—I always have said, and always will say, that the studious perusal of the sacred Volume will make better citizens, better fathers, and better husbands.

John Quincy Adams—The first and almost the only Book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, "Search the Scriptures."

Andrew Jackson—It (the Bible) is the rock on which our Republic rests.

Zachary Taylor—It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness.

Abraham Lincoln—I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man.

Ulysses S. Grant—Hold fast to the Bible as the anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this we must look as our guide in the future.

Theodore Roosevelt—Almost every man who has by his lifework added to the sum of human achievements of which the race is proud, of which our people are proud, almost every man has based his lifework largely upon the teachings of the Bible.

Woodrow Wilson—A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible).

Herbert Hoover—There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance . . . may look inside its covers and find illumination.—The Youth's Evangelist.

ITEMS and COMMENTS

The State Board of Education in New Hampshire has expressed opposition to school athletics on the Lord's day. The Board points out that Sunday games result in over-commercialization of scholastic athletics and are a violation of the Sabbath day in the minds of a large portion of the public. Sunday games, they hold, are not within the appropriate function of the public school.

Princess Elizabeth insisted that the word obey should remain in the Church of England's marriage ceremony and not be replaced by cherish, as was suggested by some for her recent marriage to the Duke of Edinburgh.—The Gospel Minister.

The Christian church exists in every capital of the world with the exception of three, it has been reported recently. The three are: Lhasa, Tibet; Mecca, Arabia; and Kabul, Afghanistan.—D. Carl Yoder.

The churches of Great Britain, in spite of very difficult circumstances at home and in spite of damage to local church buildings, have contributed about \$1,000,000 for Christian reconstruction in Europe during the last two years.—D. Carl Yoder.

According to the American Mission to Lepers, there are eight countries in the world where leprosy is spreading today. These are: China, India, Burma, Korea, Siam, the Belgian Congo, Ethiopia, and Liberia. During the war years the acceleration of leprosy has been noticeable in each of these countries. In some of them one out of every ten is a leper.—D. Carl Yoder.

Walter Lippman, who has just returned from Europe, has a different version of Russia. He is sure that the "cold war" between the United States and Russia for political and economic advantage has already been decided, that the United States has won and that we are, therefore, in a position to adopt a confident, constructive, and magnanimous policy toward the Soviet Union which will bring a European settlement.—D. Carl Yoder.

Washington and Jefferson College at Washington, Pa., has broken relations with the Presbyterian Church under which it has been conducted. The break came after the denomination laid before school officials a set of standards governing the hiring of faculty members, qualifications of trustees, and the curriculum. The trustees expressed their determination to stand by the institution's "established principles of religious tolerance and of independence of control." One of the objectionable standards was that all members of the faculty must be members of good standing in an evangelical Christian church. There was objection too, on the part of the college, to requiring a Bible course of all students. Next year, it is said, the Bible course

will be dropped in favor of a broad course in comparative religion. This action at Washington and Jefferson is an illustration of what may happen when a college is not owned and controlled by a church board or a church conference.

The colored races will eventually predominate in the world if the present trends continue. Out of 61,000,000 babies born in the world every year, 17,000,000 are white.—Gospel Banner.

Said Jan Christian Smuts, South Africa's 77-year-old Prime Minister, recently: "Have you ever had the experience of waking at two o'clock in the morning in a sweat of not knowing how to solve the problems of tomorrow, as I have experienced throughout my life? I sometimes say that mankind today is at two o'clock in the morning."

Robert E. Speer, for forty-six years secretary of the Presbyterian Board of Foreign Missions and one of the world's great missionary leaders, passed to his eternal reward recently.

The National Arab Committee has published a manifesto requesting that Arab anti-partition groups do no harm to the Samaritans, ancient Jewish sect, most of whose adherents live in Nablus. The Arab Committee's statement was issued shortly after Samaritan leaders had made public a declaration expressing strong opposition to the setting up of a Jewish state in Palestine. Evidently the Jewish-Samaritan feud has not died down.

Arab demonstration against partition of the Holy Land has caused a temporary closing of seven mission schools in Syria and Lebanon. The present situation is described as tense, and Arab resentment against United States could be a threat to mission schools. Said one missionary, "If a large amount of Arab blood is spilled in Palestine, as now seems inevitable, there might be a great deal of feeling against all American institutions."

"You have this dilemma. You want to make peace and you want to prepare for war. You cannot serve these two masters." So spoke Albert Einstein, world-famous scientist, a few months ago to a group of atomic scientists, as reported in *Christian Century*.

John A. Roukema, Paterson, N.J., national five-mile speed skating champion, was disqualified for the Olympic tryouts when he refused to skate on Sunday. Roukema is a member of the Christian Reformed Church.

In response to a request by the government of Pakistan (Moslem India) the Indian (Hindu India) government supplied it with 1,640,000 cubic centimeters of cholera vaccine. The New Delhi authorities asked Pakistan to let them know of any further requirements.—Gospel Messenger.

A memorial tablet to Henry Francis Lyte, who one hundred years ago wrote the hymn, "Abide With Me," was unveiled in the poets'

corner of Westminster Abbey by the oldest male member of the family. On the occasion another Lyte hymn, "Praise, My Soul, the King of Heaven," was sung. This song was again rendered as the opening hymn at the wedding of Princess Elizabeth.

* * *

Arthur I. Brown, Christian physician of Victoria, B.C., and noted fundamentalist Bible teacher and author, was killed in an automobile accident near Hannibal, Missouri, on November 7. His death will be a great loss to anti-modernistic forces.

* * *

The plight of destitution which has overtaken the Navaho Indians in New Mexico and Arizona has brought a sympathetic response from Congress to the tune of a \$2,000,000 appropriation. This, in addition to the help which the American Friends Service Committee has given, should take care of the immediate need, but it will not substitute for the long-time planning which will prevent the tragedy returning.

* * *

The vast subcontinent of India, which is larger than all of Europe, excluding Russia, and which contains nearly 400,000,000 inhabitants, is now the scene of experiments in the prohibition policy upon a vast scale. One of the first acts of the government of Hindustan, under the new status of political independence, has been to decree prohibition of alcoholic liquors (either total, or upon a graduated scale intended to lead to complete prohibition at the end of a definite period) throughout large areas. Prohibition (put into effect in 1937 and later repealed) has been re-established in eight districts of Madras Presidency, containing 13,000,000 people. In Bombay Province prohibition is to be put into effect gradually, through a period of four years. Sind now has one district completely dry. The United Provinces plan to impose total prohibition in two blocks of seven districts. Nearly half of Central Provinces and Berar is dry. The government of Mysore is recommending prohibition to be put into effect in two districts each year for the next five years.—The Voice.

* * *

Judge John E. Reed, of Canada, has challenged the Christian church to examine a modern theology which is "both intellectually incredible and spiritually unsatisfying." He says the only churches whose work is bearing fruit are those who are actually relating individuals to God.

* * *

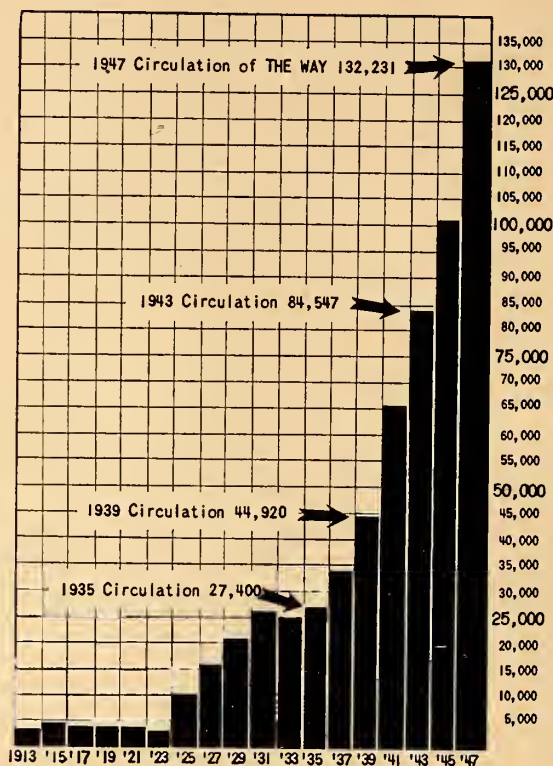
The shadow of things to come is seen in the fact that the **Chicago Tribune** has built an atomic bomb shelter deep in the ground which will house 3,000 people.

* * *

The United States Supreme Court, in a five to four decision, upheld the conviction of three members of Jehovah's Witness sect who were charged with violating the Selective Service Act by refusing to work in conscientious objector camps on the ground that they were ordained ministers. These men were sent to camps at Downey, Idaho, and Lapine, Oreg., after their draft boards had refused them exemptions as ministers. Justice Reed, who wrote the majority opinion, said that the

YOUR PUBLISHING HOUSE

132,231 THE WAY Published Monthly



The accompanying graph shows the phenomenal growth in the circulation of **THE WAY**, the four page monthly tract paper published for distribution to the unsaved in jails, hospitals and communities.

It was J. Paul Graybill, who in about 1923, then pastor of the Philadelphia Mennonite Mission, conceived the idea of home-to-home distribution of copies of **THE WAY**, leading from a small publication of about 4000 copies monthly to the 1947 remarkable total of 132,231 monthly.

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8:00 P.M. Evening Preaching Service

"Seek ye the Lord while he may be found"

records showed the three Witnesses had spent only a small portion of their time in religious activities. He declared that the draft boards had adequate basis for denying them ministers' deferments. Justice Murphy, in a dissenting opinion, held that "Congress must have intended to exempt from statutory duties those ministers who are forced to labor at secular jobs to earn a living, as well as those who preach to more opulent congregations." This court decision is of particular interest to Mennonite ministers, most of whom earn their living in secular employment.

Racial discrimination in residential areas was condemned by the Rochester, New York, presbytery of the Presbyterian Church. The resolution follows. "Discrimination in housing is un-Christian. Give your children the opportunity to understand other kinds of people by welcoming those of different strains into your community. One world begins at home."

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Mennonite Bible



GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JANUARY 13, 1948 ————— NUMBER 2

Jesus My Example

BY JOHN D. LEATHERMAN

The word "example" is used in the Scriptures to mean a pattern which is to be followed, a model, or illustration. The Greek word used signifies, in its literal sense, a writing copy written by the master for the observation of the pupil as he attempts to learn to write. Applying this thought to Christ, His life is my pattern which I am to follow. His life is my model for observation. His life is my illustration and my copy of what a true life "hid with Christ in God" really should be. I should strive to make my life a copy of His life. Someone has well said, "The life of Christ is the most beautiful example the Christian can imitate, and unlike all others it is absolutely perfect and uniform." This is very true. Christ's life is the grand ideal for mine. It is the height to which I aspire to climb.

Christ is to be the example to me in every phase of my life. I am to "consider him" and learn of Him in every situation, every decision, and every moment of my earthly existence. When Christ was tempted by Satan He always quoted Scripture. By so doing He overcame the devil. To resist the devil successfully I, too, must quote Scripture. Nothing else will win the victory over temptation. This makes it imperative that I know the Scriptures, and have them ready for use when I need them. To testify for my Lord successfully, I must do as Christ did, quote the Scriptures to those who hear me. Men are not converted by logic, nor reason, nor worldly wisdom, but by the power of the "word of God, which liveth and abideth for ever." In time of need I should pray as Christ did. In time of persecution I should do as Christ did, pray for my enemies and not return evil for evil. I should demonstrate my love for them.

I Peter 2:21-24 illustrates several things in which Christ is my example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." This Scripture passage concerns itself with Christ's suffering and death as an example of my attitude under similar circum-

stances. Christ suffered innocently. He was dealt with unjustly. I, too, as a Christian must suffer as He did. Christ was holy. I, too, am to imitate Christ in holy living. "Be ye holy; for I am holy." Christ demonstrates a meek and quiet spirit in His suffering. He did not return evil for evil. He showed a patience far surpassing the patience of Job. He illustrated to me practical nonresistance on the cross. He also showed His trust in God. Let God judge the hearts of men, for He doeth all things well. "Shall not the Judge of all the earth do right?" In all these ways He sets me a noble and glorious example that I "should follow his steps." Do I live as holy as I ought? Do I demonstrate the patience of my Lord? Am I a nonresistant Christian in my everyday life? Do I trust God for the final judgment? Can I say with the archangel Michael when he disputed with Satan, "The Lord judge between me and thee"?

The thirteenth chapter of the Gospel of John also pictures some things in which Christ is an example for me to follow. This familiar chapter deals with the subject of feet washing. It teaches me that we should observe this ceremony as He commanded us to do. Besides this it illustrates Christ's humility and His service to His fellow men. Humble service is Christ's example for me. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Christ came into the world to serve mankind. "He humbled himself . . . unto . . . the death of the cross." Christ's entire life was one of humility and of service.

His advent into the world was an act of humility. The home He entered was an humble abode. The life He lived was lowly. His suffering and death were also acts of humility. The entire life of Christ from the cradle to the tomb was a life of humility, suffering, and service. Only after the resurrection did His humiliation cease. His humblest act was for the good of His fellow men. He fulfilled His mission. He came and served His generation and those that followed. He served them in living, dying, rising again, in ascending on high, in promising His return. He served them in every way. He served them best by His death, which

provided an abundant entrance into the kingdom of God. I, too, should serve God and my fellow men in humbleness of heart and meekness of spirit. I should serve my generation according to the will of God. I should humbly walk life's pathway and serve God and man the best I can. "The truest humility is to receive reverentially and thankfully to own the gifts of grace."

In Philippians 2:8 we have another thought expressed which is worthy of note. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." The obedience of Christ is stressed in this verse. He was obedient unto death. Christ always did the will of His Father. He desired to do nothing else. He obeyed His Father's will perfectly. He kept the law faultlessly. So should I be obedient to the will of God. Every step of my life should be guided by His perfect will. Nothing is more important to the true believer than to be found in the will of God.

Christ is also my example in love. He loved us with an eternal, unchanging love. He loved me when I did not love Him. His love is perfect. He loved His own unto the end. He loved His enemies also. So ought I love in this world. I should love friend and foe alike. I must love unchangeably and perfectly. Only

His Footprints

BY URSULA MILLER

*Through cloistered corridors of time,
By faith in Him sublime,
I see His footprints on the sand
Of yon Judean land.*

*I see Him walking here and there
(The crowds are everywhere);
He heals the dumb, the lame, the blind
(He is so wondrous kind).*

*No sin-sick soul need ever fear
To seek with need sincere,
But knowing Him will boldly go
Where sacred footprints glow.*

*Thus in His walk on earth we see
Our Lord—and people free!
His feet on land or ocean wave
Tell of His power to save.*

Protection, Kans.

in loving my fellow men can I demonstrate that I love God.

Christ is my example in every phase of life. I must endeavor to follow in His steps in everything. His life points the way to victory over temptation. His life points the way to successful Christian growth and life. He is my illustration of how to act under stress of suffering, persecution, and trials. He is my pattern of nonresistance. He shows me the need for trusting in God under every circumstance of life. His path is the path of humility and of service. His life points out the need of obedience. His life demonstrates the need of love and its value in everyday life.

Amen.

Upland, Calif.

The Church Usher

By J. B. MARTIN

The dictionary defines an usher as an "officer or servant who acts as a doorkeeper of a court or assembly room," or "an officer whose duty it is to introduce strangers, or to walk before a person of rank," or "one who conducts persons to seats, as in a church."

The Bible gives a number of illustrations that deal with decorum and propriety of public gatherings. Let us consider a number of such incidents. In I Chron. 9:26, we have the office and duty of a porter. When God organized the Levites, He appointed porters to be gatekeepers or doorkeepers of the Temple. "And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David" (Neh. 12:45). "I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates" (Neh. 13:19). See also II Sam.

To this goal I dedicate myself anew. 18:26 and II Kings 7:10. The worship of Israel had definite modes of conduct and part of the porters' work was to direct decorum or propriety in public assemblies. Another interesting account is the feeding of 5,000 as recorded in Mark 6:32-44 and Luke 9:10-17. Notice it says, "And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds, and by fifties." Jesus certainly introduces a mode of conduct or standard of propriety to be observed in a public gathering and someone has to be responsible to carry it out. Will you read James 2:1-4? Here we have two strangers com-

ing to church. It seems someone was appointed in this church service to see that there was seating order carried out, as we read in the Revised Standard Version, "Have a seat here, please." Nowhere in the Bible do we read of church ushers, but from these incidents, we see worship including definite decorum and propriety and someone was responsible to give direction in public meetings for proper decorum.

I would propose four definite duties for church ushers.

A Helper to the Pastor

The pastor's duty is to preach and the sermon should be the important feature in the Sunday services. There are other duties that lead up to the worship service, and some that need looking after at the close of the service, and here is where the pastor needs good ushers. Among such duties are handing out programs and church literature, locating people whom the minister wants to see, helping prepare the bulletin board, and putting numbers on the Hymnal board.

An Administrator to the Audience

The usher should be ready to find seats for the people and especially for the stranger and the visiting worshipers. When the church is crowded during special meetings, the ushers see that all available seats are placed before the service begins. The stranger should receive a hearty handshake and an invitation to return. Someone may accidentally drop some personal belonging and a good usher will pick it up in a courteous manner and hand it to the owner. Then there is always the possibility of someone becoming sick, or perhaps a mother is embarrassed by something that her child did, or the unusual happens and something must be done quickly. Then the usher steps forward and takes care of the emergency and the service proceeds without much disturbance.

A Co-operator with the Janitor

If a church janitor has the co-operation of the ushers to see that the building is comfortable, with the right ventilation and temperature; and if the extra chairs are placed in an orderly manner on special occasions, such as funerals, weddings, conferences, it adds to the comfort of the people and certainly improves the spirit of worship.

A Servant of God

Any church usher that goes about his duties in a humble way and helps to make the church service more orderly and improves the decorum and propriety of a public audience so that it adds to the spirit of worshipping the Lord in the

beauty of holiness is certainly a servant of the Lord.

Does a church usher need any particular qualification? I say emphatically YES. May I suggest a number. (1) He must be a Christian. (2) He must be able to do teamwork with the pastor, the janitor, the Sunday-school superintendent, and any other church official. (3) He must have the grace of courtesy. (4) He must delight in the house of the Lord. (5) He must have the ability to put people at ease. (6) He must radiate the joy of the Lord and the beauty of salvation.

I would say good church ushers should be appreciated by any audience, and congregations should seek to co-operate with the ushers. The administration of ushering on special occasions puts people at ease and especially so if there are strangers; it helps the decorum at regular church services; it adds to an orderly procedure of worship, and certainly God is well pleased with any service that an usher can render which helps people "to behold the beauty of the Lord, and to enquire in his temple" and to worship God "in spirit and in truth."

Waterloo, Ont.

SATAN'S TOOL

Here is a familiar story that needs repeating in these days. It is about the announcement that the devil was going out of business and would offer all tools for sale.

On the night of the sale, these tools were attractively displayed, and a bad-looking lot they were—hatred, envy, jealousy, malice, sensuality, deceit, and all the other implements of evil. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn and priced higher than any of the others. Someone asked the devil what it was.

"That is *discouragement*," was the reply.

"Why was it priced so high?"

"Because," replied the devil, "it is more useful to me than any other tool. I can pry open and get into a man's conscience with that, when I could never get near him with any others, and once inside I can use him with my *discouragement* in any way that suits me best. It is much worn because I use it with nearly everybody, as few people yet know that it belongs to me and that I use it to achieve my ends."

But the price placed on *discouragement* was so high that the devil owns it still.—Prophecy.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

On Being Ushered

Please read the article in this issue on the church usher. Bro. Martin many years ago was himself an excellent usher, as he is now an excellent church administrator in other areas. His article discusses a church office which scarcely exists in some congregations. But in other congregations the ushers are called to and are filling a place of great importance.

But we did not want to speak about ushers. We want to talk about the people who are being ushered. As in other phases of our church work, co-operation is required here. The work of the ushers is often made difficult and sometimes almost nullified by the people who disregard them or disobey them. Particularly does this have to do with their work of showing the audience to a seat. The ushers know where the empty seats are. It isn't necessary for us to stretch our necks and look around to verify their information. The ushers know, too, where we will be comfortable and in a good position to enjoy the service. It is not in our place to argue or to pick and choose. Seating people takes about twice as long when the usher must explain to them where he is taking them and secure their approval. We sometimes see an usher start down an aisle to show some person to a seat. Perhaps part way down the person being ushered sees a seat somewhere and slips into it. When the usher arrives at the place he had in mind, there is no one to be ushered into it. Some people smile in such a situation, thinking the joke is on the usher. It isn't. The person who has treated an usher in this way shows either that he is ignorant of proper behavior in a public place or that he is discourteous and ill-bred. If we would follow ushers as we ought, the front seats of the church would be more nearly filled at the beginning of the service, leaving the back seats for those who are forced to arrive late. Ushers should be able to make plans and then execute those plans. They can if we obey them. But if we disregard them, we put them in the embarrassing position of being directed instead of directing.

Let us appoint properly qualified ushers in our churches. Let us turn over to them certain essential functions in the conduct of an orderly worship service. And then let us assist them in doing their job to the best possible advantage.

The Need for Relief

Millions have been uprooted . . . trudging into the unknown . . . lost all his children . . . hope of his old age, gone in a blaze of fire and a puff of smoke . . . significant opportunity for Christian service . . . Hindu official's statement: "You have shown us the way" . . . rice is now rationed to eight ounces a day, and there is no other food . . . not much to eat and no coal for the winter . . . no food and no cloth . . . I was never so glad in my life about anything as I am about the coat . . . my trousers are so old and dirty, we don't have even soap to wash them . . . we can't buy a thing here . . . they make articles from the ravellings of gunny sacks . . . the hardest winter of any during and following the war . . . tuberculosis is very common and continues to increase rapidly as food supplies become shorter . . . thousands of children and old people will suffer from malnutrition . . . permanently deformed bodies . . . bread is rationed to 200 grams a day—sometimes 150 (about one slice) . . . potato crop only 60 per cent of normal . . . it will be the hardest winter of all . . . huddled figures painstakingly sorting through large piles of ashes and cinders for unburnt coal . . . a mother, whose baby was coming in fourteen days, raveling an old burlap sack with which to knit something for the child . . . blocks upon blocks of rubble and crumbling walls . . . a mother whose husband is in Siberia and who has lost two of her six children through starvation . . . the mother asked for a piece of soap for Christmas; the father searched for a long time but could not find any . . . one of the best ways of interpreting our Mennonite way of life . . . really, definitely on their way to a new home, to a land of freedom and plenty . . . fear cannot be hidden, for it is written on the very faces of these unfortunate people . . . no aid for victims of active tuberculosis over 25 years of age

. . . 60,000 old people on relief rolls face slow starvation . . . thousands of refugees flooding Vienna railroad stations with no help available . . . these people who have "no one" become our charge . . . no beds, no mattresses, no blankets, no bathroom fixtures, no stoves, no cooking utensils, no chairs or tables, no windows, and sometimes not even doors . . . countless numbers in Europe are in the grip of hunger and cold . . . children with faces old, emaciated, green from malnutrition . . . for days and days he eats nothing besides what he gets at our soup kitchen . . . it is frightful to have to live on a few slices of dry bread a day, with no fat . . . slowly we lose all hope; for us old folks life has no more meaning . . . one pound of bread made out of corn meal per week . . . you can imagine how it feels to see the children go hungry and one is helplessly standing by . . . my weight at present is a mere 90 pounds; how much longer one is able to bear this, God only knows.

This mosaic of phrases is taken from letters, articles, and relief bulletins, mostly by our own Mennonite observers. It could be extended indefinitely. These are only glimpses of the desperate needs which oppress uncounted millions in this distressed world of ours. Christians cannot close their eyes to these needs. While multitudes in other lands are scarcely existing, we in America are enjoying the highest standard of living known in history. Large sums of money and large amounts of food and clothing are required to carry on the relief program we have already undertaken, a program which should be still further extended. Reserve funds and supplies accumulated during the war have been exhausted. Our relief committee has asked us to contribute the enormous sum of fifty cents per member each month in order that present commitments may be maintained. This giving budget is in effect as from Dec. 1, 1947. Has your church sent in its quota for the first two months or more? Don't neglect this important matter. We ought to be ashamed if we don't do more than we have been asked to do. Send your contributions to the treasurer of the Mission Board at Elkhart, Ind., or through your district treasurers.

Do you know, Fontanes, what astonishes me most in this world? Inability of force to create anything. In the long run, the sword is always beaten by the spirit.—Napoleon.

The Mennonite Encyclopedia

By JOHN A. HOSTETLER

Chapter V, THE TASK AHEAD

The editors and publishers of the *Mennonite Encyclopedia* are agreed that the proposed work shall be scholarly rather than popular in character. The major emphasis will be on scholarship and content of articles. The editors have stated that the *Encyclopedia* will not be a book of pictures, although illustrations will be included. The length of the articles will be determined by the type of the article and the content. For those articles pertaining to congregation, institution, biography, theology, culture, literary, and genealogy, the following criteria will determine the length: (1) intrinsic significance; (2) relation and significance for Mennonitism; (3) age of the subject; (4) complexity of the subject; and (5) extent of available resources.

New Articles

All Mennonite church groups and related denominations will have an article in the *Encyclopedia*. All district conferences, conference committees, major organizations, and all Mennonite congregations are to be included. A sampling as to the variety of articles to be included is as follows: educational institutions; Christian education activities; publication boards and houses; mission boards; mission fields and all mission stations; mutual aid and relief organizations; hospitals; old people's homes; orphanages; colonizations; C.P.S. units; every state, country, county, city, and town which is significant for Mennonites; periodicals; important books; biographies of church leaders; doctrinal and ethical subjects; ecclesiastical names; terms of culture, customs, and practices; family names; and many miscellaneous topics. The *Encyclopedia* will also include histories of institutions or activities which are now extinct. The size of each article will be determined by age, influence, importance, and related factors.

Biographical sketches of significant leaders of past generations will be included as well as living leaders who are well up in years. The Editorial Board and the Editorial Council will submit lists of names from their respective conferences. The lists are to include every person of major significance in the life of the church, whether lay or ordained. The number of biographies submitted from each group will be determined by the size and age of the church group. The editors will also decide upon a list of non-Mennonite persons who made significant contributions to the Mennonite movement, or bore a negative relation to it.

Writers of Articles

Writers of articles will be chosen and considered by the following methods: (1) Each editor may make suggestions to the chairman of the Editorial Board; (2) the chairman solicits suggestions for

writers from the editors; (3) after studying the suggestions, the Editorial Board will meet to make the final selections; (4) the editors will consult members of the Editorial Council for suggestions of topics and writers, since this is especially advisable for articles limited in content to one branch of the church. Each conference will not be assigned to write its own articles, but, in general, articles will be assigned to writers who are particularly well qualified and fitted in their special field. Writers of articles will be solicited on the basis of free service to the church and will not be paid for their contributions, although occasionally it may be necessary to engage and pay writers for major assignments in research or editorial work.

Printing Details and Finance

The format of the *Mennonite Encyclopedia* will be the same page size as is the *Lexikon*, 6¼ x 9¼ with two columns. It is planned that the *Encyclopedia* will be a three-volume work of approximately 1,000 pages per volume. An atlas volume of 100 pages which would include maps, sketches, tables, and charts may also be printed as a supplement. The number of copies of the first edition to be printed is set at 5,000.

The estimated cost of preparing the manuscripts of the three volumes as made by the editors is from \$5,000 to \$7,000. The printer, the Mennonite Publishing House, Scottdale, Pa., has agreed to carry the editorial costs as part of the production costs. The total cost of producing an edition of 5,000 is estimated at \$35,000 on the basis of present manufacturing costs.

In order to plan the sales distribution of the *Encyclopedia*, the Publishing Committee has agreed that each participating group shall underwrite the project by taking a certain number of sets which would be in proportion to its membership and by making an advance payment. The allocation of sets will be delivered to each constituent co-operating group at cost. The Publishing Committee also agreed on the following points: (1) Each participating group will have exclusive selling rights to its own constituency; (2) the sales territory outside of the three participating groups and their regular established advertising channels shall be reserved for the distributing agency which is willing to assume a guaranteed number of sets for this purpose; (3) the price of the *Mennonite Encyclopedia* shall be uniform, \$15.00 for prepublication and \$18.00 retail for the full set of three volumes, although prices are subject to revision. That the *Mennonite Encyclopedia* must be a high-quality job in printing as well as in editing has been agreed upon.

The Encyclopedia Headquarters

The office of the *Mennonite Encyclopedia* was set up in the Archives of the Mennonite Church located in the library of Goshen College in January, 1947, and

is the permanent headquarters of the enterprise. The work of the office is under the direction of the chairman of the Editorial Board and consists of preliminary research and study. Other than correspondence and secretarial work, the function of the office is to assemble information and comprehensive lists of various kinds. Among the larger lists are the following: every country, state, county, city, and town significant for Mennonites; names of all Mennonite congregations; institutions; major organizations and committees; books, periodicals; family names; names of persons; and names of all Mennonite branches and related denominations. Much of the work up to this point has been preliminary study and analysis of the *Lexikon*. This analysis gives an over-all view of the content of the *Lexikon* and will be valuable in planning the *Mennonite Encyclopedia*.

(To be continued)

Goshen, Ind.

"Faith Missions" and New Testament Missions

By J. D. GRABER

"Faith Mission" is a much-abused term. It has a considerable appeal because the work of missions is by the very nature of the case a faith venture. If organization and finance displace faith we no longer have New Testament Missions; we then have a mere business venture. It is the faith of the farmer when he plows his fields and plants his crops. Paul plants, Apollos waters, but God gives the increase. So it is in missions.

There are mission organizations that bring honor to the name "faith missions." They do careful accounting, give regular reports, have adequate organization, and have through the years maintained high standards of work, of faith, and of practice. Some of these have done much to evangelize otherwise untouched fields and have carried the Gospel into many a dark corner of the earth. But there are others, usually more or less individual ventures, that use the name "faith mission" spuriously.

Faith is not lack of system nor is it careless planning. It is not "a leap in the dark." Why these elements have become so much emphasized in pseudo "faith missions" is hard to understand. When a "missionary" wanders over the face of the earth doing a little preaching here and broadcasting a few tracts there—always moving, never establishing a permanent work, never building a church and community—he advertises, and many unwittingly believe that he is "following in the steps of the Apostle Paul." But Paul established churches—permanent, self-governing, self-supporting, self-propagating churches. He labored, prayed, and wept over the development of these Christian communities.

It is this church-building element of

mission work that is difficult. Evangelizing a community in a spectacular campaign and even getting some people to "decide for Christ" is all fairly easy. There are no difficult problems connected with these primary and, in a sense, preliminary aspects of the task. But once people have accepted Christ, then the really hard work of missions begins. When they are "born again," then nurture, experience, growth, teaching, discipline, and community building are all just ready to begin.

Many so-called "faith missionaries" have little concern about this later and permanent phase. At least they do not make much provision for it. They are very vocal about their orthodoxy and evangelism and often are inclined to be censorious and critical of others. There is more than a grain of truth in a statement once made in reply by a missionary who was thus criticized by a "faith mission." He said that although this particular "faith mission" may be extremely orthodox in most respects they certainly were not orthodox in their New Testament doctrine of the church. This is a common failing of some missions, and it is a serious omission.

In the July, 1947, issue of the *Mennonite Quarterly Review* we read of how Ludwig Keller encouraged John Horsch through his correspondence to warn the Mennonite Church of this professed orthodoxy and evangelism that does not follow through with church and community building, for it is a false orthodoxy, if the contradiction of terms can be tolerated. Not only does it ignore the New Testament doctrine of the church, as noted above, but it stems out of a mistaken "Calvinism." If we believe that we really can do nothing at all about our salvation, and if, once we are saved, we are eternally secure, regardless of any other consideration, then why worry about the less spectacular and infinitely more difficult task of nurture, life, and growth? God has saved them and God will keep them saved; therefore, when they "hold up their hands in a meeting," or when they have "prayed through" at an altar rail, the human task is finished.

We Mennonites consider this sort of viewpoint to be erroneous. We brand it as heresy. We believe that New Testament evangelism and New Testament missions mean that after believers are born again we still have left the equally important task of forming them into a church, setting the pattern for private and community living on Christian lines, arranging for and encouraging nurture, discipline, Christian education, and a virile spirit of evangelism. We have a deep concern about the kind of churches that emerge from our mission efforts, and we believe our task would by no means be complete if we did not give perhaps major attention to the church and community building aspects of our program. We would not be following Paul as he followed Christ if we did otherwise.

An Old Man's Cry

BY ROBERT J. BAKER

*Once I heard the voice of God
In the mighty thunders roll:
Yes, I heard His voice a calling,
And I trembled in my soul.*

*Once I heard the voice of God
In the gentle winds that blow,
But each time I heard the summons
Somewhere else I had to go.*

*Now the bitter truth I face,
As my lamp is burning low,
I have spurned the call of God:
And there's nowhere else to go.*

Garrett, Ind.

City missions, for example, are often lured by the rather spectacular results of "Rescue Missions." Would it not be more interesting and perhaps more rewarding to be engaged in evangelizing and saving the "down and outs" in some Rum Alley Rescue Mission? Perhaps it would. It would be much easier than trying to build a church with some sense of Christian community in the midst of an industrialized city, especially a Mennonite Church. The Rescue Mission work needs to be done, and perhaps our city missions should engage in more of this kind of effort, but they can never exchange their slow, hard, and often unrewarding program of church building for any program that carries the convert no farther than conversion.

Shall I Support "Faith Missions"?

Before I conclude to give my money to a "faith mission," I should face the above facts. I should recognize that a "zeal for evangelism" is not the sum total of New Testament missions. I should recognize that there are many kinds of "faith missions," and that many an impostor hides behind this false front and rides on the pious popularity of the name.

Let us take up this latter aspect. We do not seek to discredit those who are truly engaged in a work of God on Biblical lines. Such do not hesitate to furnish credentials and to issue clear and understandable financial reports. But there are many missions and societies about that publish no clear and officially audited financial reports. They advertise, sometimes lavishly, with much pious and orthodox talk, but they expect people to "take them by faith." Their traveling agents carry no credentials except the ability to make a good speech, often replete with much carping criticism of "modernism." Why should we give our money, the Lord's money, to such as these? If they are aboveboard they will not hesitate to furnish clear credentials, and if they cannot furnish these we have good reason for suspicion and reserve.

This is profitable business for some unscrupulous individuals and groups and some of them find our Mennonite churches fertile soil for exploitation.

I know a Russian Bible Society representative who took \$100.00 out of a Mennonite community. Better Business Bureaus from several cities where the society has moved, just a jump ahead of the sheriff, do not consider its activities even honest business. Another agent of a Russian Bible Society is now operating under a changed name, since his financial and personal activities under his real name would not be a credit to him. The American Bible Society, long a trusted and thoroughly accredited Bible Society, assures us that they have large stocks of Bibles in Russian ready to be shipped to Russia when an entrance can be gained. Last year they shipped a consignment to that country but inform us that they have not yet been able to get proof that these have actually reached the people. If any society makes a claim, as some do, that they have been asked by the Russian government to ship a million Bibles to Russia, or if they claim to be getting Bibles into Russia at all, we have a right to ask for unmistakable proof that these things are so. Simply because a man says so, regardless of how loudly he protests, or how piously he talks, is not sufficient proof.

Our own mission program is as much a venture of faith as any. Each year a working budget is adopted by the Annual Meeting in faith that the Lord through the church will provide. We could not meet our obligations for a single year without depending on the brotherhood. We believe that good business method in carrying on the Lord's work is simply good stewardship. We do not believe that careless financing and budgeting is more spiritual and reflects more faith than careful accounting and planning. A farmer cannot do a single thing to make his seed sprout or grow into a harvest. God does all of that. So why select seed carefully? Why plow and fertilize, and cultivate? Would a farmer not have more faith if he planted and cultivated carelessly? We know that God expects us to do all we can and then trust Him implicitly and receive thankfully what He gives. Is it not so with spiritual seed-time and harvest?

The Board gives detailed and officially audited reports. Anyone in the church can know how every dollar is spent and how much living allowance every officer of the Board and every missionary receives. Is it not more reasonable, and is it not better stewardship to entrust the Lord's money to your own church for a program of missions and witness with which you can agree wholeheartedly, than to give it to those whose faith is not the same, and whose credentials are uncertain? Help to make our mission program what it ought to be and support it in faith that God will give the increase.

Elkhart, Ind.

Treasures from the Greek New Testament

The Spirit's Method—Convicting Concerning Sin

By J. A. HUFFMAN

It is of the utmost significance that Jesus not only introduced the personality of the Holy Spirit, emphasizing the dispensational aspect of His work, announced Him as the administrator of His own testament, but also outlined His method of procedure—all this in so brief a preachment: "And he, when he is come, will convict the world." There is no other course for the third person of the Trinity to pursue.

That the members of the Trinity should understand the successive ministries of each and be capable of announcing the person, coming, and work of the successor, is no occasion for surprise. Hence Jesus' great announcement found in John 16:8-11.

Literally translated, verse 8 reads: "And that one having come, he shall convict the world concerning sin, concerning righteousness, and concerning judgment."

The first word which attracts our attention in this brief passage is the Greek word *elengcho*. The King James Version translates the word, "reprove," making the sentence read: "He will reprove the world." The American Standard Version employs a stronger and more correct word to translate *elengcho*, and most individual translators follow the American Standard Version. It is largely upon this word, and its significant meaning, that the method of the Spirit's ministry is predicated; therefore very careful study of the word itself is desirable.

The word "convict," which is the best possible translation of the Greek *elengcho*, is a legal term which has much meaning included in it. In the first place, it suggests the work of the sheriff, who apprehends the wrongdoer, and brings him into the custody of the law. In the second place, it suggests the office of the prosecutor, who arraigns the criminal at the bar of justice. In the third place, it suggests the duty of the judge, who pronounces, upon the apprehended and arraigned wrongdoer, the verdict of guilt or acquittal.

But after telling us that the Holy Spirit will "convict the world," our Lord continues to list the things concerning which the Holy Spirit will convict. "He will convict the world in respect of sin, and of righteousness, and of judgment." Whatever else we may learn concerning the Holy Spirit, here is given His method of working. He will place His finger upon three salient facts, and upon these He

will focus His ministry. Everything which He has ever done or ever will do in His ministry of grace has focused, and must continue to center, upon these three major points—sin, righteousness, and judgment. A tremendously important task is His!

Christ further leaves us under the impression that the Holy Spirit's ministry will not only be in relation to the three things mentioned, but will also be in the order in which He places them: sin first, righteousness second, and judgment third. This point is of such importance that it will be returned to when further light can be thrown upon it.

At first glance, the statement that the Holy Spirit will convict in respect of sin, and of righteousness, and of judgment appears very satisfactory, and apparently without need of explanation. It may be just about what we should have expected Jesus to say regarding the Holy Spirit's work. But Jesus knew that such an announced program needed clarification, lest it might be accepted as a matter of fact, and not taken with the full and serious meaning which it involves, hence His explanation, in John 16, verses nine, ten, and eleven.

Concerning Sin

"Concerning sin, because they believe not in me" (verse 9).

But what does unbelief have to do with sin? Let it be noted here, that the term "sin" is in the singular, and comprehends more than if written in the plural, "sins." Here is an instance in which a thing in the singular is not less, but more than in the plural. "Sins" represent the symptoms of a spiritual malady which is deep-seated and deadly, the name for which is "sin." As a disease, is inclusive of itself and all of its symptoms, so is sin inclusive of its own deadly self, and all its outward manifestations. It is not an accident that Jesus used the word "sin" in the singular.

There is one cause for sin, in its beginning and in its perpetuation—unbelief. It cost the first sinner his Eden, and equally so, every sinner since. Why the murderer, the drunkard, the adulterer, the gambler, the liar, the thief, the profane person? One answer, and only one—unbelief.

In the last analysis, there is only one damning sin, one sin which will stand against man in the day of judgment and will also separate him, now and here, from all that is good in this world and in the next—the sin of unbelief. Even the sin against the Holy Spirit is basically, and in deepest reality, this sin.

It is true that few people analyze their own convictions and struggles so as to understand them; not even the genuinely

penitent, much less those who are only sorry that they have been caught. Nevertheless, the Holy Spirit, in convicting the sinner, puts His finger upon the one sin back of all his sins—unbelief. This is the method of the Holy Spirit.

It is evident that sin in the singular, here defined as unbelief, stands for all the moral and spiritual malady of the human race, and until completely remedied, both as to its symptoms and as to disease, itself, through the blood of Christ, the Holy Spirit will continue to convict concerning it. A doubt back in Eden, when man gave ear to a question raised concerning the goodness and the integrity of God, has caused all the evils that can be listed under the category of sin, and God never will be satisfied until all unbelief is driven from His universe.

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High School Class Plays

By VERLE HOFFMAN

A survey was made of the high-school class plays that were given in Elkhart County during the school year. The titles were obtained by writing to the individual principals or by watching the school advertisements. A copy of each play was obtained and read, noting any consideration that was thought to be of value in arriving at a conclusion concerning the place of such plays in the entertainment or activity of the Christian. Where used copies were available, those were obtained with the view to taking advantage of any directors' notes that should be contained in such copies.

Only one play director commented that the plays are altered in their presentation from their printed form; so it is considered reliable to evaluate a play on the basis of its original script as it comes from the publishers. Each person contacted was informed as to the purpose of the survey.

The total number of plays given in the schools was between twenty-one and twenty-three. Thirteen of these have been read, no method of selection being used aside from the ability to obtain copies. Two schools do not have any play appearing in this list that has been read. I feel that sufficient material has been covered to establish the trend and to get a fair picture of the general content of the class plays as our high schools present them.

To many people, high-school class plays are in the group of things considered as neither right nor wrong. The nature of the entertainment is such that we can find no "thus saith the Lord" in the Scriptures, or any direct reference to any parallel form of entertainment. Whether or not the subject under consideration is "of the devil" apparently depends on the contents and moral implication of the plays themselves.

The things that are usually contended for in favor of plays, are in two major categories. The value of learning to express one's self effectively and dramatically in public, on the part of the player, and the participation in clean entertainment on the part of the listener. A very small percentage of class plays contain any greater objective than entertainment, only a few presenting any moral that is worthy of note.

Both of these arguments in favor of plays are worthy ones, but after investigating, I have concluded that the former can be more beneficially and just as effectively supplied in the form of a speech course under the direction of a competent speech instructor, and the latter contention is no longer justified as a description of our subject.

In the majority of cases it can be truly said that the language of class plays is quite free from profanity; little favor is manifested toward smoking and drinking. On this basis, I was informed that one school in particular is very conscientious in the selection of the play material for the school. However, there are things of greater moral significance than these expressions that bear relatively little importance in comparison to the path that the plays have taken.

Kissing was found in over two thirds of the plays. It is true that in most of these, the kissing is "in character" and was legitimate. But on the part of the players, do they in their emotional responses perform such acts "in character"? I doubt if any player playing the part that calls for kissing, which "in character" is legitimate, would be able to honestly confess that he does not realize the real stimulation of such an act.

According to Christian teaching, a kiss is a sacred expression of true affection. Is it right then that Christian people endorse any activity that places two young folks, not necessarily in love, and usually at an age where serious courtship should not yet be a part of their lives, into a situation where they explore the sensations of such close and intimate expression when it does not express the divinely ordained purpose of a kiss?

Further, on the part of the witnesses, and fellow classmates, they do not see Mr. Jones kissing his wife, but John Jones embracing Mary Smith. Often, it is the case where one or both of these characters are the class heroes or heroines who have many admirers, and youth in their infatuation place their desires into the place of the participating characters. It is my firm belief that the class play kissing "in character" arouses stimulation on the part of actors and witnesses that is not desirable or contributive to the moral growth of either group.

One of the more surprising appearances was the extensive use of sex appeal. This has grown to surprisingly large proportion, and can easily be stated as

following after the pattern of the theater. In nearly one half of the plays read, definite use of sex appeal was made. The boldest display was in one play where an actress, dressed in an unusually revealing dress, placed herself in such postures before a movie scout as to display her sex charms for his attraction. This was so entwined into the plot that it could not be omitted and maintain the continuity of the story. Another used partial undress on the stage during an actress's conversation with a fellow player. A third use was the revelation of sex charms to attract the attention of a young man whose proposal was desired. In the above count, no occasion was included where the plot easily permitted the omission of the use of the sex appeal.

In exactly the same proportion nearly one half of the plays contained lying in such a form that it was neither retracted, nor revealed to be harmful, but rather beneficial to the desired end. It is the type that is considered by society as "white" lying, but in some of the plays was used so profusely that it came to be considered as practically a virtue. This breach of Christian ethics was displayed as common and acceptable. Surely no Christian parent would desire to present that sort of standard as being ideal for his children, but when the child follows the pattern that the parent has exposed him to, he must be punished for his misconduct, which was the result of the parent's improper culture.

One school refused to provide me with as much as a copy or title of its play, but rather furnished me with a list of standards maintained by the school, a list of some of the old standard plays that have been given in the past, and the assurance that plays are strictly edited. However, in spite of the school's efforts, I obtained the plays. The core of the plot has one member of a family striving toward Hollywood. The person desiring a movie career does not get it, but the members of the family younger than the young aspirant are signed by a producer as a hit team. This Hollywood goal could not be edited out of the play. Favorable reference to movies, mostly as part of a player's ambitions, was found in over one fourth of the plays read. Dancing was found favorable in over one fourth, smoking a part of one sixth, and cards and drunkenness were each found in one play.

A number of the miscellaneous objections found in my readings are as follows: unchristian family relations, direct immoral suggestion in two plays, one associated with a doctor seeing his female patient to bed alone, one divorce as a satisfactory solution to an undesirable marriage, one suicide, twice marriage for money as a desirable goal, physical combat over a girl's affections, and much close bodily contact between sexes in addition to kissing.

In only one play was any reference made to any phase of religion that could be construed as a favorable and sincere reference to sacred things, and divine recognition. That single reference was so isolated that it could easily pass the listener without observation.

One play was found to be completely unobjectionable, but that same play was found to be equally valueless.

As a conclusion to these findings, it seems hardly likely that Christian ethics would advocate high-school class plays as being a fulfillment of the values enumerated at the outset of this paper. It is possible that a strong Christian could see some plays without being seriously harmed, but even there the creation of the appetite for things lustful is so subtle that it may creep in unawares. However, each person should consider his influence on weaker Christians. The witnessing of a play is an effective way to place some principle or ideal into one's remembrance. Probably more people than are aware of it form at least a part of their ideals from such things; especially is this true of young folks in their teens, where courtship and sex relation standards are formed.

The statement that the high-school class play is a feeder to the movies is more real than imaginative. It is only several years behind the movie in its contents, and commonly accepts theater personnel as models.

It should also be noted that we do not know the contents of any given play until after it has been seen; therefore the odds are at the present time eleven to one that you will be seeing or presenting to your family some act or suggestion that is not what the true Christian parent wants to hold for an ideal before his children.

May we as Christians leave our testimony against the moral detriments of the high-school class play!

Goshen, Ind.

Contented Through Trial

A bishop who was contented and cheerful through a long period of trial, and was asked the secret of his contentment, said:

"I will tell you. I made a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First I look up to heaven and remember that my principal business is to get there."

"Then I look down upon the dark earth and think how small a space I shall occupy when I am dead and buried."

"Then I look around and see the many who are in all respects much worse off than I am."

"Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—Standard Bearer.

FAMILY CIRCLE

Unheeded Sermon

BY GRACE LEHMAN

*Rose Mary likes to play with Joe,
Her little year-old brother,
And often she pretends to be
His "really grown-up mother."*

*"Now, Joe, do this, and don't do that,"
I often hear her scold,
'Til I almost forget that she
Is only four years old.*

*But, strange enough, before she's through
With giving Joe advice,
Rose Mary often does the things
She told him weren't nice.*

*And so you'll understand, I guess,
How little Joe reacts;
An inconsistent preacher's church
Will give you all the facts.*

Lancaster, Pa.

O Mothers, Beware!

BY DOROTHY G. BRUNK

"Lord, open Thou mine eyes that I might see." I'm afraid too many of us mothers today do not have our eyes open enough to see how we dress our children when they are young. It has been a burden on my heart for some time to write on this subject, and today I had a definite conviction to stop my household duties while our little girls slept and meditate on this subject. May the Holy Spirit direct in all that I say.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Are we training our girl in the way she should go when we make the dresses she wears with short sleeves, put lace or some kind of trimming around the neck of the dress and the sleeves, and have them much too short, and put ankle socks on her?

We are just inviting big problems that will soon come to us as the children grow, and then when they want to become Christians the ministers try hard to get them to fall in line with plain dress, which has been our church standard down through the ages, and finally they must compromise because the girl doesn't want to break loose from what her mother has taught her in dress.

Oh, how sad to see a girl half-clad like the world, with light stockings and fancy-trimmed clothes and a covering stretched out of shape to try to get it over the back of her head! You have to get behind some of them to see if they have a covering on. And then, after this description, they want to be called Mennonites.

Some say it isn't the way you dress that saves you or makes you a Christian. No, indeed, it isn't, but if you are a newborn babe in Christ, a child of God, and open to the light, you will gladly abide by the rules of the church to help bring peace and joy to your soul and the church.

"Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm 34:11). We are plainly taught in Ephesians 5 that Christ is the head of the church, and man is ordained of God and is the head of woman. If the ordained men see fit to make rules and regulations for us to go by, may we be humble and willing to submit ourselves one to another in the fear of God, so that "he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Some of our girls do not even own a bonnet. Why? Their mothers evidently never put one on them when they were small, and so they just tie a piece of cloth around their heads. One minister said the parents don't put bonnets on the girls and then they want the ministers to preach them on.

Yes, some mothers put neckties on their little boys and tell them how nice they look, and then when they are grown wonder why they are not willing to put off the tie and wear a plain coat.

How grateful I am to my mother and father who are still living that they dressed nine children in the plain old simple way that they were taught, and I pray from the depth of my heart that each of the nine children will try as hard to teach their children as we have been taught. How sad indeed after we have been taught the way we should go, to get entangled with the world and *let these things slip!* What grief and heartache it brings to our Christian parents and the church, and above all, what does Jesus think about it?

If we know these things, happy are we if we do them. Mothers, may this be our prayer:

"Take my life, and let it be
Consecrated, Lord, to Thee.

Take my will and make it Thine,
It shall be no longer mine."

"Have Thine own way, Lord!

Have Thine own way!
Thou art the Potter;
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still."

South Boston, Va.

Mothers' darlings make but milksop
heroes.—Thomas Fuller.

That Boy's Father

A freshman boy in a school paper wrote:

"I am a Christian [he means that he became a Christian because of these influences] because I was reared in a Christian home where good, sound Christian principles were set before me. I was taught to pray as early as I can remember. One of the fondest memories of childhood is that of my father and mother kneeling in prayer before retiring. This memory has established in me a habit I hope to practice regularly the rest of my life.

"The greatest of all my teachings, however, has been the fine example of a Christian life set before me by my father. He has seldom told me right from wrong; he just lives a Christian example. I worked for my father in his business for five years, and in all that time I never once saw him take advantage of anyone, but I have seen him try to help everyone, and I have overheard him trying to bring other people to Christ. I will never be able to state all the good he tries to do. All this has made such an impression upon my mind that I can never forget it."

How wonderful a heritage!

Many parents—most parents—cannot leave to the children wealth, for they do not have it. If they did leave great earthly possessions, these might be a curse rather than a blessing.

But all parents can show to their children what are the most important things in the world—God, salvation, Christian living, Christian service, and eternal life.

Isn't it too bad that some parents who could give to their boys and girls this greatest thing do not do so?—Carl L. Howland, Editorial, in "The Free Methodist."

The Hole in the Fence

BY BERNICE W. KAUFFMAN

A wee, bright-eyed laddie was going to bed;

"Now, Daddy, a story," the wee laddie said;

"P'ease tell 'bout the little losted white sheep,

An'en, very quickly, I'll go off to sleep."

The daddy then told of the wand'ring lamb,

Described the dark, the wolf, and the calm Brave shepherd who came through the storm,

And carried that lambkin to the fold so warm.

Wee sonny lay listening with keenest delight,

Then, kissing his father a loving good night,

Declared, in a tone made shrill with suspense:

"I hope 'at good shepherd fixed the hole in the fence!"

—Chester E. Schuler.

Could it be that we (parents, Sunday-school workers, teachers, personal workers, preachers, fellow Christians) are

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TO BE NEAR TO GOD

January 18, 1948

Read II Cor. 9:6-11.

"God is able to make all grace abound to you; that ye, always having all sufficiency in all things, may abound to every good work."

It is always wonderful to have an abundance. This is surely true spiritually. It is a trying experience to work when there is merely enough strength to finish the task. If you feel that you must drive yourself to your service, to teach your Sunday-school class, to write a letter of encouragement, to give to the cause of Christ, you have not yet found the key to the boundless resources of God. God is able to give abounding grace to the open heart.

We need never feel exhausted; the supply is ample for every occasion. It is blessed to serve our Lord out of abundance!

January 19, 1948

Read II Cor. 9:12-15.

"By their prayer for you, which long after you for the exceeding grace of God in you."

Consecrated Christians are always a challenge to others. Paul encouraged the Corinthians by reminding them that their service not only was doing good in meeting the immediate need, but it also caused many to turn to God in thanksgiving; and that it furthermore caused others to desire their experience of the measure of the grace of God. It may often be the case that our service will be more valuable in the kingdom of God by challenging other lives to serve than by what we can do ourselves.

Yield yourself to God and enter wholeheartedly into even the most menial tasks, for you do not know how far-reaching will be the influence of your efforts.

January 20, 1948

Read II Cor. 10:1-6.

"Bringing into captivity every thought to the obedience of Christ."

The greatest battle which the Christian must fight is with his thoughts. Here is where so many of us are defeated. The sins of our thought life are far more numerous than those of our conduct. Jesus taught us that it is not only sinful to commit an evil act, but it is equally sinful to entertain such a thought within our minds. Too many Christians entertain thoughts of jealousy and ill-will. Paul, through the mighty weapon of God's power, brought every thought unto obedience to Christ.

When we have captured our thoughts for Christ, we have won a great spiritual victory.

January 21, 1948

Read II Cor. 10:12-18.

"For not he that commendeth himself is approved, but whom the Lord commendeth."

We usually measure our successes or failures by those of our fellow Christians. Or,

we are inclined to set up our own standards by which to gauge our achievements. The Apostle Paul never used another man for his standard, nor did he have a standard of his own, but he sought to stand approved of God.

We must measure ourselves, not by ourselves or among ourselves, but by the absolute standard of God. It is not the praise of men which should approve our efforts but the words, "Well done," spoken to us by our Lord.

January 22, 1948

Read II Cor. 11:1-6.

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Paul often alludes to the relationship of Christ and Christians as being that of husband and wife. It was Paul's earnest desire that he might be able to present the Corinthians as a chaste virgin to Christ. To be as a chaste virgin calls for a true devotion to Him and freedom from all other such relationships. In Ephesians 5:31, Paul mentions that in marriage a man leaves father and mother to be joined unto his wife. In Christ, we must leave all other relationships and affections which would mar our devotion to Him.

Are we keeping ourselves pure that we may be presented pure and chaste to Him when He returns?

January 23, 1948

Read II Cor. 12:7-10.

Our finite minds are not capable of evaluating life's experiences. Too often we think of good health, material prosperity, and physical well-being as the principal assets to effective service for Christ. Often it is the opposite. Paul was of far greater usefulness to Christ because of his thorn in the flesh. For that reason he took pleasure in the trials of life.

To so have "the eyes of your understanding . . . enlightened" requires a high level of spirituality. Nevertheless, this is the privilege of every Christian.

January 24, 1948

Read II Cor. 13:5.

"Examine yourselves whether ye be in the faith; prove your own selves."

It is easy to take too many things for granted. It is possible for one to take the salvation of his own soul for granted, rather than to ground it upon faith. This seemed to be true of the Corinthians, for Paul asked them to make careful examination of their own hearts. There was too much looseness of living, and too much spiritual indifference expressed among them. These are both very true today of multitudes who call themselves Christians. All of us would do well to check up periodically on our spiritual lives. The matter of the salvation of the soul is not to be chanced.

Examine yourself, whether you are in the faith; prove your own self!

—Howard J. Zehr.

AMBASSADORS FOR CHRIST

Sunday School Lesson for January 25

(II Cor. 5:20-6:10; Heb. 11)

One more relationship to our great God is very vital. We must believe that He is the eternal One and we must worship Him as the only true God. But God also asks us to work for Him. He calls us to be ministers of reconciliation, to be ambassadors here on earth.

God's first gift to man is that of making it possible for us as sinners to be reconciled to Him, to become sons of God. This He did for man in giving Christ to be made sin for us. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (5:19). "The term reconciliation intimates that a state of estrangement had existed between two parties" (Erdman). "Be ye reconciled to God" is the whole plan and program of God in this world; God and Christ have made this possible.

To us is committed the ministry of reconciling man to God by bringing God's message to them. We are ambassadors for Christ. God must have His sons to work for Him. He needs every one. He must have us. He entreats us, beseeches us to be laborers for Him. How the world needs this reconciliation! How God needs workers for this ministry! How could a son refuse this assignment? If he does, it must be that he does not appreciate his reconciliation and adoption as a son. This is God's only plan for bringing man to God. What if every Christian was an ambassador!

What doth the Lord require of an ambassador? Twenty-eight characteristics are given by Paul—II Cor. 6:4-10. An ambassador must endure physical suffering. "If we suffer, we shall also reign with him." As joint heirs with Christ we rejoice to be partakers of Christ's sufferings. "When his glory shall be revealed, ye may be glad also with exceeding joy."

A worthy ambassador manifests spiritual graces, at least six of them: pureness, knowledge, long-suffering, kindness, a spirit that is holy, and love that is sincere.

The ambassador of God has as his credentials "the word of truth," "the power of God," and "the armour of righteousness." Who can deny these? Who can withstand them?

The life of the ambassador is filled with many paradoxes. He will be misunderstood, criticized, and misjudged because the world knows him not, even as it knows not Christ. However, this laboring for God has the best and most eternal rewards. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

The harvest is very ripe and is very great. The laborers are few. Let's pray much that God may have more laborers to work for Him.

—A. M. E.

Diversity of Souls

Every one of us is something that the other is not, and therefore knows something—it may be without knowing that he knows it—which no one else knows: and . . . it is every one's business, as one of the kingdom of light and inheritor in it all, to give his portion to the rest.—George Macdonald.

OUR SCHOOLS

Rethinking the Christian College

Colleges and universities of today are rethinking their programs in the light of new demands following the years of war. The nation looks to its institutions of higher education for leadership in the critical years ahead.

Upon Christian colleges depends in a large measure the future of the work of God's kingdom in this present world. These colleges, too, must rethink their programs. They must go even further and re-examine their very philosophies. Can it be that they have been content with a spiritual atmosphere of worship and prayer without essentially affecting the instruction in the various fields of study? Students in Christian colleges ask where they can find books in their fields of concentration written from the Christian point of view. Have Christian scholars failed to produce literature in their respective fields that can serve as textbook and source material? Or have we no Christian scholars? Can it be that Christian colleges have not provided their staffs with sufficient free time to produce scholarly works in their fields?

Christian colleges cannot long survive unless they are distinctive in their entire program. Only their distinctiveness can justify their very existence and continuation amidst the many educational facilities available to young people today. These very young people who attend our colleges now and who will be our graduates of the future will constitute the constituency of these colleges in years to come. Unless these young people develop a world and a life view centered in the God of the Scriptures, many are apt to succumb to anti-Christian propaganda following their graduation. Others who may remain loyal to the faith will feel little enthusiasm for the Christian college that did very little to equip them adequately for a staunch defense of their faith. A few will rise to the occasion and use their influence to promote Christian education in the full sense of the word.

The Christian college must be first of all committed to the Christian faith. By this we mean that our religion is primary; it stands at the very center of our entire program. By Christian we mean that we accept the veracity and authority of the Holy Scriptures as the complete, infallible, supernatural revelation of God to men and by God's grace seek to order our thinking and living according to its norms. Furthermore, we recognize that our faith must be more than a philosophical presupposition if it is to vitalize our college program. Ours must be a personal relationship to the God of revelation, a personal commitment to Him as the Lord of our lives.

The Christian point of view as a college will find expression first of all in a faculty composed of consecrated Christians, men and women who know God experimentally as well as intellectually. It is still the teacher who makes the school. All our efforts in the direction of Christian education will come to naught unless the Christian college is staffed by Christians as well as scholars.

Our vital religious convictions will also find expression in a student body that is maturing spiritually as well as intellectually and socially. Our Christian faith will give the college an atmosphere which is conducive to the development of Christian character. It will seek to promote virtues that should characterize men and women born again, transformed in the image of the God of our salvation.

We are apt to think ourselves Christian in our college program when we have Bible courses, devotions in chapel, prayer meetings, and seek to shut out all worldliness from personal living. However, should one enter classrooms in philosophy, English, history, etc., he would never know that he is in a Christian college. The subject matter fields remain unaffected.

A Christian college becomes truly Christian when the implications of our Christian faith constitute the point of departure and the principles of organization and interpretation throughout the entire college program. Christian scholars must cease looking for a framework of thought for their respective fields among philosophies of non-theistic or anti-theistic modes of interpretation. In classroom instruction and in the various fields of research we must remember that this is God's world. He as Creator is the true and only dependable interpreter of the phenomena of experience. As Christian scholars, therefore, we come to our fields of study equipped with the outlook that does not originate in human experience but finds its source in the principles of God's infallible Word.

When we are so equipped at a Christian college, we are prepared by the grace of God to carry on in Christian education. In a liberal arts college, we hold that the humanities, arts, and sciences of our cumulative social culture constitute the best medium for what is known as a general education. Through this medium we seek the development of understanding as well as the accumulation of information, the interpretation and the methods of handling data as well as the data themselves. Sound knowledge in these fields cannot be had by the human mind darkened by sin. Furthermore, when man incorrectly interprets his own position as a finite being and begins to dream of unlimited possibilities of hu-

man knowledge, he further closes the door to true understanding. In a program of Christian education we recognize that no true knowledge is possible when the only original source of truth is ignored or denied. God's Word gives us not only the answer to our deepest spiritual need, but lays down for us the principles of interpretation by which we may explore and evaluate the wonders of God's world in the realm of nature and in the realm of human creative culture.

In addition to spiritual effectiveness and academic efficiency the Christian college seeks what we may call cultural adequacy. Here we use the word "culture" in the social sense of refinement and promotion of social courtesy and propriety. As Christians we are obliged to recognize these qualities of personality as essential for effective Christian living in our modern society. A Christian culture is genuine, a refinement that springs from the inner resources of a transformed life. It is not a veneer, an accretion, or otherwise external. Only an education that promotes the right motives for living can provide the essentials of genuine culture.

The Christian college of today and tomorrow has a great opportunity and a clear challenge. It is to promote Christian scholarship, a scholarship that has as foundation and principle of integration the view of God and the world set forth by God Himself. We have been too ready in the past to develop our system of thought according to patterns derived from non-Christian thinking. We have too often overlooked the fact that God as the only original, true Knower has given us a foundation and perspective which opens to our blurred vision the only true interpretation of experience of the world in which we live, and our place in that world. We are admittedly authoritarian in our views; we accept the authority of God. The only alternative is the authority of the finite mind of man blighted by sin and all its consequences. This position of the Christian college should be clear and should concern all its educational endeavor.

To promote Christian scholarship in all subjects of instruction it should ever be clear from every course the student pursues what the Christian interpretation is, or what it suggests by way of evaluation of the data and points of view involved. Every subject can and must be taught from the point of view suggested by the broad framework of the Christian view of life. All fields of research and every subject of study potentially constitute a great polemic for the Christian faith. It can prove such only when the Christian theistic basis of thought gives direction. May our Christian colleges, true to the faith of the fathers, rise to the occasion. Unless they do and that right soon, I am convinced the cause of Christian education will suffer almost irreparable loss.—Cornelius Jaarsma, in "United Evangelical Action."

TEACHING THE WORD

The Teacher and His Sunday School Class

BY KARL L. MASSANARI

Introduction

This article attempts to answer the question: How can the teacher of adult Sunday-school classes improve his or her teaching?

The scriptural basis for these remarks can be found in

Eph. 4:11—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," and

Eph. 4:15—"But speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ," and Rom. 2:21—"Thou therefore which teachest another, teachest thou not thyself?"

The educational basis for the article is found in certain principles related to the learning process, the methods of teaching, and the role of the teacher.

Any improvement in the teaching of our Sunday-school classes must be judged in terms of how much the members of the class grow spiritually. *There can be no teaching without learning.* Let us examine the various aspects which are a part of this process.

There are four basic elements in every teaching situation: (1) the teacher, (2) the subject, (3) the method, and (4) the learner. These elements are illustrated respectively in our Sunday schools by (1) the Sunday-school teacher, (2) the lesson at hand, (3) the method of conducting the class, and (4) the members of the class.

The goal of every teaching situation should be that every class member learn more about the Scriptures and, consequently, grow spiritually. It is assumed that all members of the class are Christians. If such is not the case, the immediate goal of teaching should be to make it that way.

The Teacher

Let us consider the role of the teacher. Success in teaching is dependent upon what the teacher knows about the subject, about the learning process, and about human nature itself. The teacher, himself, must be an example of what learning and growing mean. He must constantly be a guiding and stimulating part of the whole learning process. By creating learning situations, motives, desires, and interests, the teacher maintains active control over the learning process.

A good teacher is first of all a good student. He is constantly searching the Scriptures and his teaching indicates a deep interest in his subject. His personal interest is reflected in the development of similar interests among students. A good teacher does more than teach his class.

He maintains active personal and spiritual relations with his students.

Personally, a good teacher is pleasant in manner and gracious in spirit. Spiritually, a good teacher knows the value of prayer; and above all, he is a living example of what he teaches.

The Subject

The first aspect of any teaching situation is the teacher. The second is the subject. It goes without saying that adequate preparation for each class period is a primary concern of the teacher. The Scriptures are of course the broad subject to be studied and the lessons as outlined in the quarterlies provide good points of departure for each period. Supplementary materials, such as commentaries, dictionaries, concordances, and maps, are invaluable.

One of the early steps in the teacher's preparation should be a thorough study of the background of the lesson. This includes a study of the historical background as well as a study of related Scriptures. It also includes a study of the lesson in relationship to the entire program of the quarter.

The second step in the teacher's preparation should be an investigation of the lesson for the purpose of *determining what is its aim*. Why are we studying this parcel of Scripture? What is its theme, its central purpose, or its aim? It might be well to take pencil and paper and actually write down the purpose of the lesson as you see it or as it is suggested to you by the quarterly editors. This is a most important step in preparation. Good teachers will always tie the class discussions to the central purpose of the lesson. More will be said about this point under method.

The third step in the teacher's preparation, and one that requires more time and effort than the others but no less important, is the formulation of a number of leading problems or questions which are closely related to the central purpose of the lesson. These questions may profitably take into account the major divisions of the lesson proper. Such questions should not be the type which can be answered with "yes" or "no" or with a single phrase, but should be of the type that stimulate thinking on the part of the students. Of course, a few fact questions may be in order, but for the most part and for most effective teaching, work out and think out questions that demand thought. Have a number of these ready; you may or may not use all of them. Occasionally it is good to have ready a number of subquestions under each larger one which may be needed to stimulate discussion by "breaking the ice."

The final step in the teacher's preparation, and one that frequently occupies too little time, is the *application of the lesson*. This means bringing the central purpose of the lesson to our front doorstep. Don't overlook this important aspect of preparation. Several pertinent problems or questions should be formulated around the application of the lesson.

Teachers must be aware of the fact that learners tend to remember generalizations which are understood longer than they do plain facts. This accounts for the constant emphasis in this article upon the purpose of the lesson and tying in the discussions with that purpose.

The Method

The method of teaching refers to the "how" of teaching. It is exemplified by what the teacher does during the class period.

Studies in methods of teaching and in the process of learning have demonstrated clearly the superiority of the class in which there is student participation. This does not necessarily throw out the lecture method; but it does point out its main weakness.

Remember, there can be no teaching unless there is learning. One of the important principles of learning is this: Learning takes place more effectively if the learner has an active part in the process. Members of the class, then, benefit most when they take an active part. This is the keynote to good teaching.

The discussion method is not easier teaching. It requires careful planning. More teaching skill is required to draw out, to guide and to direct discussion than to merely speak on the subject. But the major concern of the Sunday-school teacher is that his students learn—which means growing spiritually. Hence he will use the best means possible to accomplish that goal.

In the *actual presentation*, the teacher should briefly but clearly set the background for the lesson. Then get immediately to the *purpose*. Tie up this purpose with the over-all aim of the quarter's work. This tends to center the thinking of the class into one channel of thought. Introduce the first major question with its appropriate scriptural references from the text of the lesson. Now turn it over to the class! Remember, the good teacher guides and directs discussion. Because the teacher has thought out carefully where the major emphasis of the lesson should be placed (its purpose), he will know along what lines to guide and direct the discussion. Get the class members thinking and exchanging opinions. Above all, don't do their thinking for them; that destroys interest. When the discussion on the first major question seems to lag, summarize the thinking of the group thus far and tie it up to the central purpose.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Wanted.—Twenty-five used Church and Sunday School Hymnals are wanted for the Cocalico Mission in Lancaster County, Pa. Anyone having these hymnals for sale should write to Wilmer M. Eby, 101 East Lincoln Avenue, Lititz, Pa.

Bro. A. H. Leaman, Chicago, Ill., wishes to pass on to Mennonite friends who have donated to the Lydia Children's Home during the past year the thanks of N. L. Larsen, superintendent of the Home.

Request for Prayer.—A sister requests prayers of the church for the restoration of the health of a brother who has been a hospital patient in Allentown, Pa., for two years.

A mission workers' meeting will be held, the Lord willing, all day on January 18 at the Laurel Street Mennonite Church, Lancaster, Pa. The main speakers will be George Lapp, Joseph Nissley, and Lloyd Weaver. All are welcome.

Four hundred summer Bible schools, lacking one, have been reported for the summer of 1947, with the receipt of the last conference report at the desk of C. F. Yake, secretary of Summer Bible Schools. He conjectures that somewhere there is at least one school that has not been reported and which would make the full four hundred. That means that there have been fifty more summer Bible schools in 1947 than in 1946. And there were fifty more in 1946 than in 1945. May this commendable growth continue and increase. Praise the Lord for His blessings upon this great movement.

Another summer camp has been purchased by a group of interested brethren in Ontario. It is the Chesley Lake Camp in the Bruce Peninsula, about one hundred and fifteen miles north of Kitchener. The camp includes almost a mile of shore line on a beautiful inland lake.

Correction.—The Christian Life Conference at Fairview, Mich., is on Sunday, Jan. 25, instead of Jan. 26 as earlier announced in the calendar of events.

The Ministers' Week held at Vestaburg, Mich., recently was attended by twenty-seven of the Michigan ministers. A good attitude prevailed and there was lively interest.

Much mail for C. C. Culp and Lester Wyse has recently been misdirected. Bro. Culp's address is Brethren, Mich., and Bro. Wyse's address is Chief, Mich.

Alvin G. Becker, Woodburn, Ind., represented the interests of the Northern Bible Society at the Salem Church, Elida, Ohio, on Jan. 11.

Ambassadors for Christ, a group of young people in the Elida, Ohio, neighborhood, are meeting regularly to study personal work. May God bless this youth group.

The Berea congregation, near Montgomery, Ind., is planning a winter Bible school March 1-12, with C. C. Culp, George J. Lapp, and Percy J. Miller as instructors.

Revival meetings are scheduled for the Berea Church, Montgomery, Ind., Jan. 21 to Feb. 1, with S. J. Miller, Grabill, Ind., as evangelist.

Revival meetings are in progress at Ybor City Mission, in Florida, beginning Jan. 11, with Bro. John S. Hess, Lititz, Pa., in charge. The following week Bro. Hess will hold meetings at the Ida Street Church in Tampa.

Thank you.—"We want to take this means to thank all our friends for so kindly remem-

bering us over the Christmas season with so many lovely cards and gifts and especially all those who made possible the new jeep station wagon, which was greatly needed in our work here in the mountains."—Clarence Horst and family, Mountain Home, Ark.

In a watch-night service at the Lima Mission, one who had been a backslider for the last twenty years rededicated his life to the Lord.

Bro. Samuel Janzen, Greensburg, Kans., accompanied by a male quartet, is holding meetings at the Morris Gospel Hall, Morris, Kans., Jan. 11-18. Children's meetings are being conducted by Mrs. Roberta Kreider.

Bro. Leroy Stoltzfus was the speaker for Youth Gospel Evangelism at the Laurel Street Church, Lancaster, Pa., Saturday, Jan. 10. His subject was "Launch Out into the Deep."

A friend suggests a dime shower for Mrs. Edna Musselman, Route 3, Box 140 K, Portsmouth, Va., c-o Elam I. Peachey. Sister Musselman, since the death of her husband in a tragic accident, has given birth to a daughter and is not well. She has hospital and doctor bills to pay.

Sister Irene Shank, 46 East Second Street, Lititz, Pa., would like to hear from anyone knowing the whereabouts of Sunshine Book No. 2 which was composed and sent out by her.

The Executive Committee of Mennonite General Conference met at Goshen, Ind., on Jan. 2.

The Executive Committee of the Mennonite Board of Education met at Goshen, Ind., on Jan. 1. The Education Counseling Committee of General Conference met with them a part of the time, as did also the Constitution Revision Committee.

Bro. Paul Lederach was in committee meeting at Scottsdale on Jan. 3. He was returning to Fort Worth, Tex., to continue his school-work.

The young people of the Scottsdale congregation collected shoes for relief throughout the city of Scottsdale on Jan. 10.

Speakers at the Christian Life Conference, Allensville, Pa., on Jan. 3 were Bro. Millard Lind, Scottsdale, and Bro. Stanley Shenk, Harrisonburg, Va.

A committee of eastern song leaders met at Scottsdale on Jan. 10 to plan the Church Music Week to be held at Laurelville Camp next June.

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Calendar

Annual Winter Bible School, Maple Grove Church, Atglen, Pa., Jan. 19-30.

Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 21 to March 2.

Christian Life Conference, Fairview, Mich., Jan. 25.

Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p.m.

Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Announcements

MAPLE GROVE WINTER BIBLE SCHOOL

The annual two-week winter Bible school will be held Jan. 19-30 at the Maple Grove Church, located three-quarters of a mile north of Atglen, Pa.

Faculty: Isaac G. Kennel, Parkersburg, Pa., principal; George J. Lapp, Goshen, Ind.; Elias Kulp, Bally, Pa.; and John S. Wenger, Witmer, Pa.

Subjects: Book Study of the Old Testament—Exodus, Judges, Ruth, Psalms, Isaiah, Joel, Amos; New Testament—Mark, Romans, I Peter, II & III John, Jude; Bible Doctrine; Christian Principles; Bible Geography; Special English; Mission Study; Assurance; Methods of Bible Study at Home; Bible Survey II; and Vocal Music.

Room and board for students from a distance is free. For further information, write to R. Claire Umble, Christiana, Pa.; or to D. C. Mast, Gap, Pa.

David C. Mast.

Give, Pray

MISSIONS

Go, Preach

LIMA, OHIO

Approximately eight families were given special gifts and fruit boxes during the Christmas season. It was a joyful experience to share these material blessings with the needy ones.

The Tippie family home is nearing completion. Donations sent by neighbors and friends to replace furnishings destroyed by fire now exceed their former possessions. Mr. Tippie and two of the boys have become Christians. Pray that Mrs. Tippie will find the Lord precious.

An instruction class of six are almost ready for baptism. A new class will be started soon. Most of these folk are young. Pray diligently for them.

Four Goshen College students are making a house-to-house survey of our district during vacation days.—Glen B. Martin.

CANTON, OHIO

Gospel Teams representing E.M.C. and Goshen College gave much-appreciated programs during December. They served also in the homes of several shut-ins.

The annual six-week Ohio Winter Bible School began here on Jan. 5. The students serve the mission by making surveys, soliciting Sunday-school pupils, distributing "The Way" and tracts, giving special programs, and ministering to shut-ins.

Pray for the present workers that they may be fully yielded and consecrated to their tasks. Pray the Lord of the harvest for two additional full-time workers who have willing hearts and hands.—J. J. Hostetler.

CHICAGO, ILLINOIS

On Thursday, Dec. 18, the annual Christmas dinner was served to 225 people, mostly children. On Sunday, Dec. 21, we were happy to have 175 people out for our Christmas program in the evening. The churches of Indiana and Illinois provided the food for this Christmas dinner. We are grateful for their help in this labor of love.

Bro. Clayton Beyler, of Protection, Kans., preached for the mission congregation on the morning of Jan. 4.

Pray for the conversion of a "confirmed" drunkard who is the father of two of our faithful Sunday-school children. Pray also for the conversion of a fifteen-year-old boy who knows he ought to accept Christ but lacks the will to do so.—Earl Lehman.

CARSTAIRS, ALBERTA

John Harders have moved from Westward Ho to Culp in the Peace River country. They are living in the teacher's cottage at the school where Sister Harder is teaching and Bro. Harder drives the school bus.

Because the ice across the Smoky River is now strong enough to hold a car, services are again being held in the Four Mile Creek School, about fifteen miles west of Culp.

The organization of the new congregation known as the "Bethany Mennonite Church," near Smith, was indeed a manifestation of the grace of God.

Bro. and Sister Aaron Showalter, from Denbigh, Va., arrived safely at Smith and are living temporarily in the cabin on the Yoder farm. As soon as they are able to vacate, Bro. and Sister Paul Burkholder, from To-field, Alta., will move in to help the Yoders.

The Mt. Calvary congregation at Westward Ho, in the foothills of the Rockies, is made up at present of only three families. Other families interested in "strengthening the stakes" would be most welcome.

Bro. Loyal Roth, of Duchess, and I were able to go north on the new road that is being built to Great Slave Lake and eventually all the way to Yellowknife in Northwest Territories. We were also able to go in to Fort Vermillion by trail through the bush about forty miles, crossing the mighty Peace River by ferry in the night.

I went by train northeast of Edmonton to Lac la Biche, Waterways, and Fort McMurray at the end of the railroad, three hundred miles from Edmonton at the edge of the great Mackenzie River water system which extends all the way to the Arctic Ocean. Gradually we are becoming better acquainted with the country, the people, their ways, and above all, their needs.—Linford Hackman.



The Mennonite Relief Committee is asking that each congregation raise an amount equivalent to a minimum of fifty cents per member each month for the coming year. This program will raise over \$200,000 for relief alone in the conferences directly supporting the Mennonite Board of Missions and Charities.

SHANGHAI, CHINA

The financial situation continues to deteriorate. The black-market rate has been as high as 190,000. The bank rate is 83,000. Prices are terrifically high. There are now \$100,000 notes in circulation. Those of us who are handling relief funds are working in billions.

Harriet and I expect to go to West China during the Chinese New Year holidays in February. At that time the language school has three weeks of vacation and so we expect to go with our missionaries for their first visit to the Hochwan field.—Lawrence Burkholder.

MISSION-GRAMS

Brethren Cleo Mann and Warren Long recently submitted their preliminary report to the Board Executive Committee recommending the opening of mission work in Belgium. Further studies will be made and it is hoped that definite decisions can be reached at the annual board meeting in June. Pray that we may send forth laborers.

Bro. J. A. Friesen and family planned to leave by car from Topeka, Ind., for New York on the morning of Jan. 6. Bro. and Sister Henry Becker and family, and Sister Rhea Yoder left by train from Elkhart, Ind., on Jan. 7. Their boat, the "Queen Elizabeth," was due to sail on the afternoon of Jan. 9. Bro. J. D. Graber, secretary of the Board, expected to be in New York at the time of the sailing.

The Amos Swartzentruber family from Argentina arrived in this country shortly before Christmas. They are spending most of the holidays in Ontario, but expect to return to Goshen, Ind., early in January. Their address will be 1323 South Eighth Street, Goshen.

Friends of our relief workers in China will be interested to know that word has been received that seventeen of the group were evacuated from the Kaifeng area and that prospects were good that the others would soon find passage by air to Shanghai. A few of the workers will remain to look after relief interests. The reason for this evacuation is that Communist forces have cut off Kaifeng from the surrounding territory and are making gains in this area. Our relief work will therefore probably be located elsewhere.

Joseph Hoffman Cohn lectured at Eastern Mennonite College on Jan. 5 under the auspices of the Committee on Jewish Evangelism of the Virginia Conference.

The American Board of Missions to the Jews, of New York, reports that Mennonites of Virginia paid the cost of 20,000 New Testaments printed in Yiddish for distribution to the Jews of Europe.

Missions Is Our Hope

BY RICHARD J. YORDY

Christianity is the religion of missions. No other has so continuously shown the missionary spirit. Christian missions grow out of the character of God which is shown by His concern for men who have willfully rejected Him. God's character of love and concern for doomed man is shown through the Old Testament revelations. The purpose of the revelations to individuals and later to God's people in the old covenant was that heathen nations could see what God would do for a people called after His name. Caleb is one illustration of a man who was won to God by the witness of theocratic peoples.

Ultimately, God showed His concern that man might find life eternal by giving His only Son as a Priest-Redeemer, Prophet-Teacher, King and Lord. The missionary heart of God is expressed in the words of Christ: "I am come that they might have life, and that they might have it more abundantly." "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." In the Church which Christ established, God enters upon a more personal relationship with man than had been known since the fall. God lives now in the hearts of regenerated men. Christ gave His followers of faith the responsibility of carrying God's message to the ends of the earth and the end of the age. Christians now have the missionary spirit.

Christianity has had its dark periods of history when men submerged the missionary spirit beneath political, social and military programs of church development. We think of the dark Middle Ages, but we can also think of churches in early America who became purveyors of a culture from the old country or churches now who are made up of representatives of a certain social or economic class or stratum of society. In spite of these instances of failure to God, the church has been a missionary agency. Whenever there was a return to the Scripture and an appreciation of the inherent meaning of salvation, missionary zeal left the doldrums and became a crusade for God.

Fellow Christian, you believe you were saved from eternal punishment by the love of God; you believe that Christ has shown in His teachings and made possible by this death the only plan, philosophy, and pattern for the good life here and now. You say that this life is the best. You are happy in it. You have a consciousness of fellowship with God and the universe. More than that, you are looking forward to an eternal home and life with God. You face the displeasure of men, and death and hardship for that hope. Therefore, why are you not as concerned for those who have not yet found the Way of Life? It is folly to think of a Christian who is not missionary. It becomes desperately imperative that we have the missionary spirit when we realize that unless we have concern for lost men and women, we have not really grasped salvation or the spirit of Christianity.

We are Christian only in the measure in which we are missionary-minded! A man in a certain church, when asked to give money for a certain mission cause, refused saying, "I never give to missions." The one soliciting the offering said, "Here," holding out some money, "take some, I give to the heathen." We have misunderstood Christianity if we are not distressed that so large a part of the people of the world are thoughtlessly and carelessly neglecting Christ and life eternal.

No matter how loyal to other doctrines of the New Testament the Church is, if she does not have the missionary spirit she cannot continue to be the Church of Jesus Christ. Churches have existed as social and cultural institutions after they have lost the dynamic of winning souls. We are not zealous missionaries partly because we have accepted the modern attitude of tolerance and relativity of truth. We may accept the whole teaching of the New Testament for ourselves, but say toward others that as long as they are sincere, they are not responsible for what they do or do not do. Christ taught that there is a definite relation between faith and truth. True faith does make a difference. Christ came and taught men and this creates a great responsi-

We Have Misunderstood Christianity If We do Not Stress Missions

bility to live for God. Christ told the Pharisees that though they were zealous missionaries, their converts were worse afterward than before. In order that we do not fall under that condemnation, we must see that our evangelism measures up to the standard of Christ. We sometimes misunderstand evangelism to mean merely the urging and pleading with men to accept the work of Christ on Calvary. "Evangelize" is the transliteration of the original word meaning "Preach the Gospel." I do not believe that the gospel is the Gospel, if either the teachings or the finished work of Christ is omitted. Missions is the hope of the Church, if by missions we mean the proclamation of the new covenant in loyalty to the spirit and purpose of the Christ of God.

Social, moral, and political upheavals are the characteristic of these first two years of the atomic age. Big Four conferences have known little but the stalemates of disagreement. United Nations has again and again faced the blank wall of veto and non-cooperation. Atomic bomb control seems impossible, and we are rocked into jitters by the rumors which Christ said are to characterize the time of the Church. Starving men and women have become pawns in the struggle for international political power. Inherent selfishness has been multiplied in the international situation until there is little left but chaos, horror, suspicion and greedy graspings. Missions is our hope in this area. The future is dark, save for the promises of God. The Christian Church has the antidote for fear and greed and suspicion. She has a sacred trust to be the messenger of God's love.

The Church and Christian people face our topsy-turvy world in these ways. They may sit down in their own corner and let the rest of the world go by, knowing that God will be victorious. They may become lobbyists for the most utilitarian of a number of human solutions, or they may become prophets of God. It is the purpose of the Church to win men out of the world into the Christian society, but there is an urgent need that the rulers of our world hear and know the message of God as taught in the Scriptures and lived by New Testament Christians. God's truth is still truth today. When the Apostle Paul came before Festus, he gave the Gospel. Do we?

The lack of faith and need for the message of Christianity shows itself most in the lives of individuals. In the block in which we live the following things give evidence of the scriptural state of individuals: three families have been divorced or separated; two homes are engaged in illicit trade that is bringing human social and moral life to the level of animals; two homes house ministers. This leaves two other homes, and the occupants of neither attend church regularly. This situation exists in a block which has three churches. Not far away, a Christian couple have

Too Busy

BY RUBY BERKEY

*Dying, dying, dying,
Thousands are dying each day,
Going into that great beyond.
Going—yet they know not the way
To the Eternal City
Where streets of gold are trod
And all is joy unspeakable
And the Light is the
Lamb of God.*

*Living, yes, simply living,
Are thousands of Christians today,
So intent on material things of life
They forget to tell others the way.
The way, the only way
Into the presence of God
Is the blood-sprinkled way
Our Saviour,
In suffering and shame, once trod.*

*Dying, dying, dying,
Must they die and never know
The joy of full salvation
Because we're too busy to go?
Too busy to go
With the message
Which alone can save the soul;
Dare we be so busy, Brother,
That we're too busy to go?*

Oronogo, Mo.

———— MISSIONS ————

(Continued on page 42)

Christians

ARE

Late

*The World Situation Pleads for
Christianity*

BY ANNA M. FREY



Courtesy, "Poland of Today"

A burial in the streets of Warsaw, Poland. The application of Christianity would have avoided scenes like this. Christians hold in their hands the abolition of war.

The world is like a huge hourglass whose sands are running from time into eternity. As the sands grow less they run out faster and faster. There isn't much time left for the world now; soon it will all be gone. Wake up! Church of Christ, it is later than you know. Do you not see time slipping through your fingers? Do you not see the world's desperate need?

The world today is one vast hunger both physically and spiritually. The need of the human soul to know God is a hunger deeper than any physical hunger, greater than any physical need. Great as is the world's physical need today, its spiritual needs are far greater. The souls of men are starving and dying. They are groping blindly, caught in a web of hate and doubt. Fear stalks through the earth and lays its gaunt fingers across the hearts of men. There is only one answer to the fear that holds men in its grip today. That answer is Christ. Only the peace Christ brings can conquer hate and doubt; only the light of truth can rid life and death of all its fears. Yet millions have never heard of that Light; millions have died in the darkness—alone. Millions more will die in the darkness unless we wake up to our own personal responsibility, unless we do something about it.

Today in England, Christianity stands, as it were, at the crossroads. A British clergyman has warned that England may become pagan within the next generation unless something is done and done quickly to restore the war-shattered faith of Britain. A French writer speaking of modern Europe said, "Christianity has been the making of Europe; Christianity is dead in Europe; therefore, Europe must die." Europe must die unless the lamp of Christianity is rekindled, unless Christians accept the challenge and live and proclaim the Gospel of Christ. A Greek statesman has said, "The greatest tragedy of Greece is that the Bible has been a closed book in Greece for years." The greatest tragedy of Europe today is not that its millions starve and suffer and die; the greatest tragedy of

Europe today is that so many of them die in the darkness, having no hope and without God in the world.

"Not that they serve but that they have
no God to serve,
Not that they die but that they die like
sheep."

Hopelessly, silently they pass away. We have been touched by Europe's physical suffering; we have given of our abundance to relieve Europe's physical hunger. But what of its

Editor, "The Pittsburgh Press":

I have been reading about the Friendship Train and the Freedom Train. Now I suggest that we have a Gospel Train and hook together enough cars to reach from one end of the world to the other.

The cars should be filled with Christian men and women filled with the spirit of truth. Then, indeed, we could turn our weapons of war into plowshares.

Let us wake up before it is too late. Build up and not break down by talking war all the time.

Mrs. Nettie Sohn

—From "The Pittsburgh Press."

spiritual hunger; have we seen it? Have we responded?

Asia today is a huge giant where hundreds of millions have neither hope nor God. India, Japan, Korea, with their groping millions seek vainly through fake religions to find the way to peace. China stands with open doors to receive the Gospel. But soon, very soon, the doors may close. Communism, the deadly foe of Christianity, is overrunning China like the virus of a deadly disease. China needs Christ; China is reaching out with

desperate, longing hands. Will we, while there is yet time, before the doors are shut, give of ourselves, our time, our money to meet that need?

Time is very rapidly slipping by. Each day, for some soul, time ends and eternity begins. The unevangelized of Africa, the unchurched millions of "Christian America," the untaught millions of South America held, as someone has put it, in the grip of baptized Roman Catholicism—all the lost, blind souls of the world reach out blindly. Can you not hear their bitter hearts cry, "Send us, send us, the living bread ere night come and we go stumbling into the dark"?

It is growing very late. England has reached her eleventh hour; Europe has long since passed it; in China it is almost midnight. Soon, very soon, the clock will begin to strike the hour. What are we doing about it?

As we stand before the King, what will His verdict be? Will it be "too little and too late"? Or shall it be, "Well done, thou good and faithful servant"?

Harrisonburg, Va.

The First Psalm, Revised

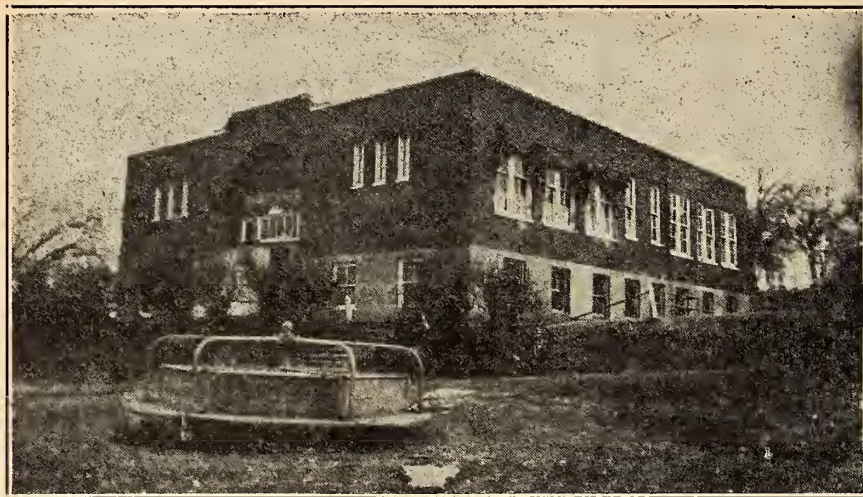
Blessed is the church member who walketh not in the way of the worldling, nor standeth on the baseball ground on Sunday, nor sitteth in the seat of a card player.

But his delight is in the worship of the church and to the services he goeth morning and night.

He shall be like a worker in the vineyard of the Lord; who bringeth his friends unto Christ; his influence also is for good, and whatsoever he doeth is open and above board.

The indifferent church members are not so, but are like the chaff which the wind driveth away.—Exchange, in "The Preacher's Magazine."

I shall see strange sights today; but it is not the glitter and glare, not the topaz and diamond. No, it is God I want to see. He is my all.—Richard Watson.



Public school buildings are frequently available for mission work. Many Mennonite missions use school facilities until a church building can be obtained.

A Mission FOR EACH Church

BY D. WYSE GRABER

During the months of winter it is not uncommon to hear people returning from church services commenting more on how cold the benches and building were than on the merits of the pastor's message, and uncomfortable as this physical coldness may be, it is yet not our primary concern, for the grave spiritual chill that is so rapidly enveloping many of our churches is alarming. Without being unduly pessimistic, we can well say that unless as a church we rid ourselves of this coldness and develop more of a passion for the lost, we can honestly apply to our day the warning of Amos 8:11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

When we note a world filled with people bitten by the oft-described dragon's teeth of hate, when we see the multitudes among professed Christians who possess only a form of godliness, and when we see even in the ranks of those who seem spiritually grounded a smug satisfaction, content to sit back and eat their morsel alone, together with an apparent lack of concern for youth and home building, our contention is strengthened.

It is not my purpose to point out a large number of faults and criticisms without offering at least a partial solution. The solution to our problem lies in this, that the church, insofar as possible, fulfill her mission here on earth as a soul-winning institution. Now, realizing that this statement is very vague and that volumes have been written on various phases included in this mission, I would like to remind each of us of one particular phase which has been somewhat neglected. Many branches of service are open to the church, but one of the most important is that of the establishing of one or more mission outposts by each church. One reason that this is important is that by establishing these outposts there is created a feeling of responsibility, and as the work progresses a realization in part of how wonderfully the Spirit of God works in the lives of unsaved men and women is realized if we but do what is in our power to advance the cause. Not only this, but every new mission gives opportunity for more Christians to enter into the Lord's work,

and especially does it provide an opportunity for the young people of our congregations. We are in the process of enlarging our young people's program socially, and since it is everyone's desire to command with this program a deeper sense of spiritual responsibility, I can see no way which would excel a well-rounded program of mission work, for we all know an indifference to missions in general means a forfeiture of Christ's favor and presence.

The weak argument has been so often presented that a church is not large enough or that a church has trouble enough to hold herself together without attempting to start a mission. But is it not true that far too many churches are content with holding one evangelistic meeting a year, and if in their estimation the evangelist had sufficient merit to convert five or more of the children or others in attendance at the church, they feel very well pleased and are content to go twelve months until the yearly revival time. Also, have you not heard the statement made, "I don't know where we could have any converts this year because all of ours are already in the church"? This is not to minimize the value of the precious souls saved, but how many people not reared in our own Mennonite families are converted by each of our churches each year? If we are content to simply hold our own, we will miss a blessing which we should have. The leanest people spiritually are those who try to keep to themselves all the Gospel blessings.

Again, some may say, "The church doors are open and any or all may come in." This is true, but in the twelve-cylinder tempo in which we are living and with Satan realizing the time is short for him to work, the unconverted are not planning to rush in—we must go to them. How could we do this better than by starting a mission in their community, where personal work could be done and the people invited to services? Certainly this can be done in the neighborhoods surrounding our established churches; but has it been done?

Further, some may say, "We need our

ministers at our own church." This is also true, and no minister should neglect his charge. Yet there are churches where two or three preachers are present every Sunday (in some cases a deacon or two for good measure), but only one brother preaches the message. Could not their time be more profitably spent if they were also preaching in some mission? Anyway, if there is a shortage of ministers in some districts, since when is the minister the only soul winner? Every child of God is to be a witness to the saving power of our Lord and Saviour! If every Christian would stop and consider that every time he meets or passes an unsaved friend he might be to blame for his friend being unsaved, surely there would be much more effort put forth in soul winning. The individual who is satisfied with the belief that he is saved and is content to go to heaven alone is apt not to get there. It behooves us each to do our part.

This is not an attempt to outline a method for developing and continuing the work of a mission outpost, but it is hoped that it will aid in stirring up interest so that many more will be started and carried to success. It is of small credit to start something—credit should go mostly to those who stay with a task.

Each church should decide, as the Lord leads, whether to start a city mission or a rural mission. Difficulties will be encountered in either, but with the proper spirit in our work the old proverb, "Yesterday's stumbling blocks are tomorrow's steppingstones," will hold true.

To insure success in a venture of this kind, there must be unity and a spirit of co-operation in order that the Lord is not hindered in His leading. Those who work must be spiritual and fully surrendered to God's will. Love for lost and dying souls must be paramount in their thinking, and self-sacrifice can by no means be foreign. Workers must be zealous but not overambitious, remaining ever humble and remembering that the work accomplished only "by my Spirit" is the work that will endure. To be sure of progress, all Christians, the home church and appointed workers must advance on their knees. Prayer

(Continued on page 42)

American men attend sports, entertaining and political events en masse. Do our enrollment figures mean that the Christian message is not applicable to the materialistic, fun-loving men? Do we realize that men make excellent Christian workers and that business men in particular, once they have attached their organizational and stick-to-it-iveness ability to the Christian program, are indispensable to Christendom?

By T. E. SCHROCK



Walter Hering Photo

An ever-present problem of missions is that of securing men to attend the services and having them attend until they are converted. I firmly believe we must work to get the men. The devil is working the same trick he tried in Pharaoh's day: "Don't all go." Since procuring the children is easiest, our mission stations have a stream of children coming to Sunday school (and in some places they are dismissed before preaching services). The children may come to services for a period of from one to ten years and then the large majority, and in some cases all, drop out.

It is small consolation to teach children the Word of God to make them better citizens if they are going to hell anyway. This sounds hard, but is it not a factual observation? The child has a hard time living the Christian life without help from at least one of the parents. Someone has raised the question whether there has ever been a congregation built by children who have been conveyed to services.

Getting mothers to come to services is next easiest to that of getting children. But getting mothers converted, and not fathers, strains home relations and causes many heartaches. Some may now be thinking, "Shall we then just quit?" I am stating facts only.

Let us try for the men, the husbands and fathers. When Cornelius was converted his household was converted, too. Acts 11:14. And when the Philippian jailor was converted it was the same family movement. After all, God's order is that man is the head of the home and if he is reached, we have something to build upon and around.

It does seem that men are not religious in these days, but I believe that this condition is abnormal. In the Old Testament times the men were religiously minded. In the New Testament times the men were religiously minded. And in pagan religions the men are religious. In all three cases one reads little about the women and the children.

In Paul's missionary journeys he contacted the men. A few women, as Lydia and Priscilla, were mentioned, who no doubt were religious, but the early disciples seem to have worked largely with the men.

Honestly, are we not doing mission work the hard way? I know that we want the entire family in our services; but we try for the children, and then the mother, and then the father, whereas in reaching the husband the opportunities are much greater for reaching the family. I have often seen this family scene: Father was being urged to accept the Lord; all eyes were upon him, and his decision was the household's decision. Just recently, in my presence a husband accepted Christ; immediately the wife did too; and

in the evening service the daughter confessed also.

To have a strong established congregation we must have the men! It may be partly our own fault (besides the devil's) that men are the most difficult to reach. A man probably enjoys being the boss and doing as he pleases. Alcohol and tobacco are said to reduce will power. I also believe that the man of today is the victim of circumstances. Paul's method was to try thinking from the man's point of view. Let us look at the problem from his angle, too.

In many denominations the men do not attend church services. Often a man is actually ashamed to attend church, because he may be the only man there. (As a Mennonite people this is no problem; may God help us to maintain this balance.) The average man may work in a shop or with a gang of men and he is afraid of what they may say if he starts attending church services. Many pastoral calls are made in his absence. It may be that when a man happens to be present during a pastoral call a pleasant visit is enjoyed and no mention is made of salvation. He may then draw the conclusion that Christianity is not for him, or that he is not wanted. He proceeds to harden his resistance so that it is almost impossible to reach him, and he may make the Christian life unpleasant for his family.

I recall taking an evangelist into a home where the mother was a member of the church, and where the husband was not a Christian. We saw the man outside the house, but since we planned to stop for only a few minutes, we went inside the house. Our conversation developed on some of the problems of the woman because of the unequal yoke in marriage which had been made. Shortly, the husband entered the house. He said nothing impolite, but fury was on his face. We had made a serious mistake.

Where Are the Men?

A Frank Discussion of the Unbalanced Enrollment Figures of Mission Sunday Schools Reveals Our Weakness in Winning Men.

On another occasion on a mission field Sister Schrock and I called on an interested lady whose husband was reported to be a very bad character. We visited briefly in the house, and on inquiry I learned that her husband was outside the house somewhere. I set out to find him. When I met him he scowled, and I dared not offer him my hand for fear of refusal, making matters worse. We visited a good while, the man talking freely of Christianity and his past life. I urged him to accept the Lord Jesus as his Saviour. He did not accept Him, but he did accept His servant, which is the first step toward salvation, and when I left he offered his hand and gave me a hearty invitation to call again. He appreciated that our visit had included him.

We have sisters who are members of the church who may not have transportation to services unless they are conveyed. Brother member of the church, how would you react if some man would come to your home, pick up your wife and convey her to a meeting of which you were not much in favor, and which had a tendency to cause you and your wife to see less and less alike. I do not say that they should not be conveyed, but I do raise the man's side of the problem and ask that we be considerate of his viewpoint.

I am pleading for a fair deal for the millions of men who are in sin and who are victims of circumstances. It is not impossible to reach them for the Lord. To attain this end we should make it a definite matter of prayer. This is such a serious matter that the whole church should travail in prayer. We should try making calls when the man is at home, and visit him first. Talk with his wife at his request, or by his consent. His wife will appreciate this consideration, too. Think, plan, and pray definitely for the conversion of the man, not to the neglect of the family, but as the greatest possibility of winning the entire household for the Lord.

Clarksville, Mich.

RELIEF NOTES

The Origin of the Mennonite Central Committee

It was during 1919 and the early months of 1920 that a call for help came from the famine stricken Mennonites of Russia. The brotherhood in America was moved to help in this time of need and the relief committees of the various Mennonite groups began to plan and organize for the sending of aid. However, it was soon apparent that this great work could be done more effectively if all the groups would co-ordinate their efforts through one common agency. Consequently, a meeting was held on Sept. 27, 1920, and the following resolution, drawn up at an earlier preliminary meeting, was officially adopted: "Resolved that we, the representatives of the several branches of the Mennonites assembled at Elkhart, Ind., this twenty-seventh day of July, 1920, deem it well and desirable to create a Mennonite Central Committee whose duties shall be to function with and for the several relief committees of the Mennonites in taking charge of all gifts for South Russia, in making all purchases of suitable articles for relief work, and in providing for the transportation and equitable distribution of the same." Under this organization a program of relief and reconstruction was set up which continued until 1925.

Paraguay Colonization

The next period of M.C.C. activity began in 1930 when a large number of Mennonites found it necessary to flee from Russia for the sake of religious freedom. Again the Mennonites of America stood ready to help, and through the Mennonite Central Committee arrangements were made to finance and direct the immigration to Paraguay of all those Mennonite refugees who could not secure admittance to Canada. This movement to Paraguay included a total of about 2,000 people, together with basic equipment for settlement.

World War II Period

The coming of the second World War brought about certain conditions which again called for the united effort of the Mennonite groups. In 1940 the Selective Service System was adopted, one provision of which required that young men conscientiously opposed to military service must serve instead in work of national importance under civilian direction. The Mennonite groups designated the Mennonite Central Committee as the agency to administer the camps to which Mennonite young men would be assigned. This Civilian Public Service program continued until March, 1947, when the draft law was terminated.

The war also brought devastation and impoverishment to many countries in Europe, the Near East, and the Far East, causing suffering to millions of people. The Mennonite groups felt that it was a Christian duty and opportunity to again undertake the work of relief among the needy. In this large relief program, our people have contributed to date slightly over two million dollars' worth of food, clothing, and other supplies in addition to large amounts of cash contributions. A total of 473 workers have volunteered to serve

abroad in the administration of this program. These workers have served in the following eighteen different countries of the world: China, India, the Philippines, Ethiopia, Poland, Denmark, Hungary, Germany, England, France, Belgium, Switzerland, Austria, Italy, Holland, Paraguay, Puerto Rico, and Java. In a number of these countries the work has changed from immediate war sufferers' relief to that of reconstruction and rehabilitation. In other countries, particularly Central Europe and the Far East, there continue to be very acute relief needs.

Another problem which came about because of the war is that of refugees. Among the millions of displaced peoples in Europe about ten thousand Mennonites have been located and contacted in Germany, Austria, Holland, and Denmark. Most of these had been residents of eastern Germany, Prussia, or Russia, prior to the war. When these gigantic military drives moved to and fro over the area, these people were forced to flee for safety, losing virtually all their earthly possessions and in many cases their families and friends. The M.C.C. has assisted in caring for these people in temporary camps and has also taken steps to help them migrate to new homelands. In February, 1947, a group of 2,305 were taken to Paraguay aboard the "Volendam." Quite a number of individual persons have been able to enter Canada to join close relatives and a few have been able to come to the United States. Further steps are being planned to help still more of these refugees who remain in Europe.

Basic Philosophy

The Mennonite Central Committee endeavors to serve "In the Name of Christ." It does not compete for a prominent place among the larger relief agencies. Its purpose rather is to help the neediest of the needy regardless of race or creed and especially to do this with a spiritual emphasis.

The entire program is made up of three distinct parts, each of which is essential to the work: material aid contributed by our people, consecrated workers willing to go abroad to distribute this material aid, and money contributions from our people to finance the work. It is felt that this program has made and is making a distinctive contribution through this spiritual emphasis even though the total value of the material distributed is small in comparison with the needs.

(Released January 2, 1948)

Via M.C.C. Headquarters, Akron, Pa.

Our anchorage is on the Rock, Christ Jesus. We may be lured from our moorings, but the great grappling hooks of Faith, Hope, and Love will hold us fast against most turbulent waves if we cling to Him, in whom are hid all the treasures of wisdom and knowledge.—George J. Lapp.

Our lives cannot be very deep spiritually if we continually have them involved with the things of this life, for Jesus says, "Where your treasure is, there will your heart be also."—Kenneth Heatwole.

MISSIONS IS OUR HOPE

(Continued from page 38)

opened their home to two unwanted children, ages one and four, whose parents at first wanted to sell them for one thousand dollars but later just gave them away to a good home.

The moral and social fiber of our country is not what it should be. Americans are rapidly rejecting the ethics of the New Testament with the result that they are becoming like rudderless ships at sea. The above descriptions are not merely isolated examples of sinful people in our society; if it were only known, a great many of the people one meets on the streets, in the stores, or in daily activities have the same failures and aching void which can be filled only by God's message. Despite a hard shell of sophistication and appearance that all is well, men and women, as a whole, realize that they are not what they ought to be. They have no real purpose in life and their standards of morality are not satisfying. People are not admitting their need. They are trying to cover it up. The only hope the Church can give these people is the message of the Gospel, presented in vigorous verbal appeal as well as by consecrated Christian living. In our world of crashing moral standards we must give a testimony of sanctified Christian living. This is the antidote for despair and disillusionment in our world.

Missions is the only hope of the Church as she faces herself, as she faces the international bickerings of an atomic age, and as she faces the moral collapse of our agnostic era.

Perryton, Texas.

A MISSION FOR EACH CHURCH . . .

(Continued from page 40)

is one of the greatest essentials in acceptable service; "Pray ye, therefore." As we are willing to submit to His leading, the Lord will direct our going. New mission work may not begin in a nice new building, in fact some old structure may have to serve, but regardless of the type of building it needs to be, it will ultimately be a beautiful place made up of living stones quarried from the world of sinful men.

As for the mission of the church in other fields, let us not become lax. Let us encourage volunteers for foreign mission service, let us continue relief efforts, and certainly let us give faithful service to our own church and the established work. But let us also spread out! Some of our churches may be overcrowded and need enlarging to accommodate all in attendance. For this we should praise God. But let us pray, that we may learn if it is His will to make a larger building or a new outpost. In this way let us challenge our youth for service, strengthen the faith of weaker Christians, and glorify Christ by winning many souls for Him.

Stryker, Ohio.

It is a Christ-centered message we must send out today. As Christ is given His place, the church will be multiplied today as it was in the beginning. Let us be careful to give to God and Christ the things which belong to Him.—Paul W. Lehman.

CHURCH CORRESPONDENCE

PEABODY, KANSAS

(Catlin Congregation)

Dear Readers: Greetings in Jesus' name. We were very glad to have Bro. and Sister Frank Horst and family, from Calico Rock, Ark., with us on Oct. 5. Bro. Horst brought the morning message.

On Oct. 26 we had communion services. Bro. Milo Kauffman, of Hesston, brought the morning message. Bro. Fred Brenneman, also of Hesston, brought us a missionary message on Nov. 16, Missionary Day.

We were happy to have Bro. J. E. Hartzler, of Goshen, Ind., with us on Dec. 7. We also welcomed about forty-five visitors to our services. A basket dinner was served at noon. In the afternoon Bro. Hartzler brought the message. The Conqueror's Quartet, from Hesston, favored us with a program in the morning and afternoon.

On Dec. 28 Bro. and Sister John Duerksen and family, of Hesston, were with us. Bro. Duerksen brought the morning message.

Dec. 29, 1947. Evelyn Ruth Beck.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Greetings in Jesus' name. Bro. Protus Brubaker, from Edwards, Mo., began a series of evangelistic meetings on Oct. 2, continuing each evening through Oct. 12. One young soul accepted Christ and the brotherhood was strengthened.

Our Sunday school has been reorganized. Bro. Elmer Nitzsche and Bro. Ruben Diller are superintendents.

We were glad for the many visitors that stopped with us during this year.

The Sunday-school children rendered a Christmas program on Christmas evening, renewing again the story so dear to all the redeemed, the story of the Babe of Bethlehem.

Pray for the work at this place.

Dec. 29, 1947.

Cor.

PROTECTION, KANSAS

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." The work in the church is going well. In spite of some illness the attendance is quite good.

Our ministers have been going to Shallow Water, Kans., to supply preaching at that place. Bro. Clayton Beyler has also spoken at Canton, Hutchinson, and Harper, Kans.; Hydro, Okla.; and Perryton, Tex., concerning relief work in China.

On Nov. 2 we had our communion services. Bro. Alva Swartzendruber, Hydro, Okla., was here at that time. One sister was baptized.

Nov. 23-30 Bro. Sanford E. King, Hutchinson, Kans., held a series of meetings, which were well attended in spite of illness and bad roads. The sermons were an inspiration and encouragement to all who heard them.

On Nov. 9 Bro. and Sister John Friesen, Greensburg, Kans., spent Sunday with us, bringing much-appreciated messages. Bro.

and Sister Milton Vogt, Hesston, Kans., served us in like manner on Nov. 16.

Bro. Abner Zook spoke at our church on Dec. 7 about his work in Poland. His message was much appreciated.

On Dec. 28 Bro. L. C. Miller, Manitou Springs, Colo., brought a very timely message.

The following Sunday-school officers have been chosen: Supts., Victor Beyler, Chester Baker; Pri. Supts., Rosie Zimmerman, Mary Willems; Secy.-treas., Grace Selzer, Junior Miller; S.S. Chors., Wayne Zimmerman, Roy Selzer; Church Chors., Truman Selzer, Billie D. Miller; Librarians, Norma Zimmerman, Gladys Schweitzer. May each one be filled with the Spirit of God as they serve.

Dec. 29, 1947.

Ursula Miller.

ESTACADA, OREGON

(Porter Congregation)

Dear Readers: Greetings in Jesus' name. God is still manifesting His love and mercy and His abundant grace to us who are so unworthy, and calling out those who will heed. Nov. 23 to Dec. 7 was a period of such manifestation in our midst. The grace of our Lord was poured out and five souls accepted. One family, consisting of the parents and three children, who had been in the church here some years ago, have again returned to God and the church. Bro. D. F. Shenk was used as the message-bearer during these revival meetings, which were the first ones to be held here for several years. Several persons were deeply moved again and again, but in spite of the pleading of the Spirit and the words of other people, they were seemingly unwilling to pay the price.

Times like these are like an oasis in the desert, encouraging us to serve God and others in our small way in this place. We are in need of the help of others who are concerned for the work of the church, who wish to serve where there is a need, and who are willing to cast their lot with us in the hills of Oregon.

Pray for us. And pay us a visit if you can.

May the rich blessings of God at this Christmas season and also a hopeful new year be experienced by all who know Him.

Your fellow servants,

Abram and Olive Miller.

VERSAILLES, MISSOURI

(Hill Region)

Dear Herald Readers: "The Lord is our judge, . . . the Lord is our king; he will save us" (Isa. 33:22). We come to the end of another year when man looks back at his past deeds and takes inventory of himself, usually making resolutions, but too often ignoring them in the future. Every day should be a self-examining day, not just once a year.

This fall the men have been busy building a new church for this region. It is now nearing completion. The inside finish work is all that remains to be done for the winter. We

expect, the Lord willing, to be using this new building by Feb. 1, 1948. The brethren from the Mt. Zion congregation, north of Versailles, have been very faithfully giving of their time and labor to this building work. Bro. Joe Kauffman, from La Junta, Colo., and five young men—Elmer Ramer, Floyd Butz, Wilbur Troyer, Ellis King, and Dewey Hostetter—with Wilbert Nafziger, from Harper, Kans., and several men from the community have helped. For the help of all these we are indeed grateful. If sufficient funds are available, we plan to brick or rock veneer the outside of the building later, as the present siding is only temporary material.

A number of non-church-going people in this community have expressed their appreciation that a church is being built and a desire to attend when services begin. We believe this will make it possible for us to be of greater service for the Lord in this field. Remember us in prayer, that we may remain true and faithful.

We received many blessings this holiday season, for which we praise God. Christmas boxes, received from several sewing circles in Iowa, from a Mennonite girls' club in Iowa City, and from a junior girls' circle in Iowa, were distributed among the people with whom we labor. These gifts were gratefully received, and we wish to express their thanks to the givers in this way.

We thank you for your past interest and prayers in our behalf and in behalf of the work in this field.

Dec. 31, 1947.

Arville Litwiller.

WATERLOO, ONTARIO

Instead of the usual news letter I have selected a few thoughts from messages by various visiting brethren and by our own pastor during the past months.

"Without obedience to New Testament teaching we cannot be the children of God."—Simon B. Martin.

"In everything, not for everything, give thanks."—C. F. Derstine.

"You are either a missionary or a mission field."—John Koppenhaver.

"A Christian is a person in whom Christ dwells daily. Eph. 1:6 should be our testimony as Christians. The greatest need today is to have greater spiritual experience among church members. The greatest famine in Europe today is for the Word of God, the Bread of Life; God has entrusted us with it; are we going to keep it to ourselves?"—J. B. Martin.

"Have we entered the open door of opportunity, the open door of prayer for those in need? As Christians we die to the carnal things in the world; we don't begin to live until we have died. If we are truly dead, we are not affected by those things about us. When you are hid with Christ in God, you are protected from the evil one."—H. D. Groh.

"One service is not more significant than another; it is the spirit in which we perform the service. A violin can make no music of its own; it needs the master's touch. There is a void if one is out of fellowship with God. He needs us for the fellowship of His heart and for the completion of His plan of redemption."—J. D. Graber.

"Mission work is the foreign policy of the Church."—Elvin Snyder.

"As Christ puts confidence in the Gospel, He is putting confidence in humans. Ye shall be witnesses."—Howard Good.

"Jesus is the Son of God. Upon this cardinal truth hangs our faith in His finished work. The reason a believer is not immediately cut off when he sins is because of his Advocate at the right hand of God. Sin is a tragedy because it is universal. God has dealt with man's sin by virtue of the blood shed on Calvary. Grace is something for nothing to someone who deserves nothing at all (II Cor. 8:9). The reason some folks are afraid they won't hold out is the way some Christians' lives have not shown the provision of grace. Men are lost because they do not believe in Christ. Transformation is a work of God apart from self. The miracle of salvation reaches to the end of the earth. Only spiritual Christians grow. The Christian life is a life of progress, onward and upward. We need a personal identification with Jesus Christ to be fit subjects for the Christian race. Keep your eyes on the goal. Keep on the move for God. Too many Christians are living far beneath their privileges in Christ. Many are outside the fold because of the carnality of some believers. Life on the highest plane is lived in a body yielded to Christ."—Henry King.

Bro. Henry King, Arthur, Ill., conducted a series of meetings, Nov. 19-27. A number of young people accepted Christ as their Saviour.

Missionary Day was observed on Nov. 20, with the Elvin Snyder family present at morning and evening services. The report of savings and quarter investments showed a slight decrease, but that of the Youth Missionary Project showed a marked increase.

Sunday school was reorganized as follows: Adult Supt., Milton Good; Jr.-Int. Supt., Florence Shantz; Pri. Supt., Doris Bearinger; Y.P.B.M. Pres., Robert Good; Youth Missionary Project Leader, Eden Good.

In retrospect of 1947 the Lord's arm of blessing has not been shortened.

Dec. 16, 1947.

Alda Rosenberger.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Herald Readers: Christian greetings. We thank the Lord for His goodness unto us during the past year, and trust that He will continue to be with us in this new year.

Our fall counsel meeting was held Sept. 28, with communion services the following Sunday, Oct. 5. A goodly representation of members was present for both meetings.

On Oct. 15 our annual revival meetings began, continuing through Oct. 26. Bro. J. P. Brubaker, of Edwards, Mo., was our evangelist. Although there were no visible results, all who attended the meetings were strengthened and admonished by the Spirit-filled messages.

When our Sunday-school was reorganized, the following were elected to office: Supt., A. L. Glick; Asst., Lawrence King; Secy.-treas., Fred Yoder; Chor., Dale Huntzinger; Librarians, Mr. and Mrs. S. K. Zook.

Our business meeting was to have been held

on Thanksgiving Day, but because of the small percentage of members present, it was postponed until the following Sunday. Those elected were: Trustee, John Yoder; S.B.S. Comm. Member, A. L. Glick; Miss. Bd. Member, Lawrence Unruh; Ushers, Roy Martin, Lloyd Zook; Y.P.B.M. Supt., Harold Kauffman; Chor., Elizabeth Glick; Cor., Durbin Zook.

On the evening of Dec. 10 Donald Virts, director of the North Dakota Rural Bible Crusade spoke in our church concerning the work of the Crusade. The members of that organization are attempting to get as many school children as possible to memorize Scripture verses. Prizes are awarded according to the number of verses learned. So far the work has only a small beginning and more helpers are needed to visit the schools and get the children interested in memorizing the Scriptures.

This year, instead of a Youth Missionary Project, we had a project which included the whole church. About ten acres of Great Northern beans were planted, hoed, picked, and cleaned by the congregation. We have a nice amount of beans ready for shipment soon.

May the Lord be with each one of you in this new year.

Jan. 1, 1948.

Durbin Zook.

NAPPANEE, INDIANA

(Salem Congregation)

Dear Herald Readers: Indeed we can say that 1947 has been a good year. Although we have made mistakes, God has blessed all of us richly with material and spiritual blessings.

Bro. John Garber, of Canada, was with us for revival services Sept. 24 to Oct. 3. We received much food from the Word in his teachings and messages, and many reconsecrated their lives to Christ.

On Oct. 26 the joint Sunday-school meeting of the Salem, Yellow Creek, and Nappanee churches was held at Nappanee. Dr. H. Clair Amstutz gave a very helpful talk in the evening.

On Nov. 9 Bro. John Zehr, of Goshen College, delivered a mission sermon and Sister Zehr conducted children's meeting. On Nov. 23 Bro. Amsa Kauffman spoke to us about his experiences as a mission worker among the Mexicans in Texas. Sister Kauffman conducted a very interesting children's meeting.

Our annual election of Sunday-school officers for the coming year was held Dec. 1, with the following results: Supt., Jency Hersberger; Asst., Floyd Cripe; Pri. Supt., Harold Meyers; Secy., Lucinda Hartman; Asst., Norma Jean Welty; Chor., John Mark Yoder; Asst., Ethel Davidhizar; Church Chor., Paul Ramer; Cor., Alice Hartman.

On Sunday evening, Dec. 21, we had our Christmas program given by the children's and adult departments.

May we throughout this year not forget the unspeakable Gift which God gave to everyone.

Jan. 1, 1948.

Mrs. Paul Ramer.

The nation moves forward on the feet of little children.—Herbert Hoover.

FIELD NOTES (Continued)

The sympathies of the entire church went out to the community at Archbold, Ohio, when radio and press reports told of the terrible tragedy there on Jan. 4. Ten children were killed when a New York Central train struck the bobsled in which they were riding. Two children were seriously injured and one leaped to safety. The Lawrence Grieser and Raymond Grieser families each lost four children. The Lyle Osborne family lost two. The Lawrence Grieser and Jesse Wyse families each had one injured child. Each family had a separate funeral, one on Jan. 6, and two on Jan. 7. May the Lord comfort the bereaved and the saddened. The National Safety Council described this accident as one of the worst highway tragedies on record.

A Bible Conference, consisting of a service each evening, is being held at Hesston College, Jan. 11-18, with Bro. Aaron Mast, Belleville, Pa., in charge.

Bro. Clayton Beyler, Protection, Kans., gave an illustrated lecture on China at Goshen College on Dec. 31. In a vesper service there on Jan. 18 S. K. Patro, a native of India, will be the speaker.

A men's missionary meeting under the direction of Bro. A. H. Leaman will be held at the Temple Building, 2451 North Kedzie Avenue, Chicago, Ill., on Jan. 15, beginning at 11:00 a.m. Speakers are H. J. King, Irvin Kennell, Theodore Wentland, Raymond Yoder, and John H. Mosemann.

Prayer is requested for a series of evangelistic meetings to begin Jan. 18 at the Washington, D. C., Suburban Mission, in charge of Bro. Jacob Rittenhouse, Lansdale, Pa.

An Inspirational Song Service will be held at the Spring Mount Mission, Spring Mount, Pa., on Jan. 18, 2 p. m. Everyone is welcome.

Bro. Nelson E. Kauffman is serving as principal of the Bible School now in session at Allensville, Pa.

The forty-sixth annual Old Folks' Singing was held at Weaver's Church, Harrisonburg, Va., on Jan. 1. The church was full of people from various denominations who enjoy getting together to sing from the old "Harmonia Sacra." Forty different leaders participated. Bro. J. B. Smith, Elida, Ohio, and Bro. Sam Eby, Clearspring, Md., were visiting Mennonite ministers present.

Bro. J. E. Martin, Harrisonburg, Va., is spending some time at Scottdale helping out in the linotype department.

Bro. Willard Smith, Goshen, Ind., will give an illustrated lecture on the Mennonites in Paraguay and Brazil at the Canton Bible School on Friday evening, Jan. 23. He is scheduled to speak at Orrville Sunday morning, Jan. 25, and at the Salem Church, near Elida, on the same Sunday evening concerning the Mennonites of South America.

Ministers' Week at Canton Bible School is scheduled for Feb. 4-7, followed by the annual Christian Life Conference, Feb. 7, 8. John H. Mosemann, Goshen, Ind., and Chester K. Lehman, Harrisonburg, Va., are the special instructors and speakers.

Bro. Linford D. Hackman, Carstairs, Alta., was taken to the Municipal Hospital, Didsbury, on Jan. 5 with virus pneumonia and appendicitis. Prayers are requested.

The Common Folk

By LINA Z. RESSLER

Did you ever feel humiliated as you thought of the small part of the work of the world or the neighborhood or the church you were doing? Have you ever felt that that part was so small or insignificant that it was really hardly worth while for you to go on with your work? I think thoughts like that sometimes come to many of us, and while it is not good to stop and brood over the smallness or the unimportance of our task, I believe it is good for us to face squarely our task and our relationship to it.

I think it helps our success in what we are doing if we can feel that our task is important, and I think we all should have a feeling that what we are doing means something for the welfare of some one.

Did I hear you say, or perhaps just think, "But my work is so small and so unimportant that no one will ever notice it. How could it mean anything in the work and life that is going on all about me?" That is where we often make a mistake, and cause ourselves and the work we are doing a great deal of unhappiness and even failure.

I heard someone say this morning, that while some of us may soar into the heavens, and glory in the applause of men, others need to walk on the earth and cultivate and pick the flowers. Without these, much of the loveliness of God's world would be lost.

Of course the task may seem small and unimportant, but if lovingly and faithfully done it is worth while. A feeling that what we are doing does not amount to anything has ruined many an otherwise lovely task. With the consciousness of the possibility of thus spoiling what might otherwise be a beautiful task we may ennoble many of the little common things we may be called to do. Someone must do the small tasks; they must be done if the great and lovely whole is to be finished. Really it matters little where each particular one is working; the workers do not count for nearly so much as does the successful completion of the work. If it is a building, we see the finished structure, not the men who fashioned it. The success of the finished product is what counts. Isn't it so with our Father's work in our lives? There are a good many things about them that we do not understand. There are puzzling problems that we can not understand. We would like to live lives of ease or grandeur, but in spite of our longings and ambitions it seems we must pick flowers, or perhaps even cultivate and plant them so that there may be flowers. Whatever our task, be it in lonely outposts or in crowded cities, writing great and noble thoughts that may help millions, or speaking kind and comforting words to lonely ones or to little children, let us see that our task is well and faith-

fully done. In that last great day it will matter little who did the grandest work, but who was faithful in the little tasks He has given to us.

Scottdale, Pa.

THE HOLE IN THE FENCE

(Continued from page 32)

calmly, bravely going out and bringing in the "lost white sheep" and then are neglecting to fix the hole in the fence? Can it be that we are looking around at others, expecting them—even telling them—to clean up and repair, when our own lives are a hindrance, when we sadly need to fix the hole in our own section of the fence?

Is it possible that we are harboring the sins of jealousy, bitterness, covetousness, pride of station, judgment, strife, evil speaking, carelessness, or indifference in our lives: caring not that precious souls are hurt, hindered, discouraged, offended? Jesus said, "It is impossible but that offences will come: but woe unto him, through whom they come" (Luke 17:1)!

May we ask God to deliver us from the Evil One, and take out of our hearts and lives those things with which Satan is obscuring our light, annulling our testimony, and hindering the work of the Lord: that the "SON" may shine in many hearts!

Lord, help us!
Hammett, Idaho.

THE TEACHER AND HIS S.S. CLASS

(Continued from page 35)

Continue with other major questions, following the same general procedure as outlined for the first one. This allows freedom enough to provide for variety in presentation. Be certain to leave plenty of time for the application of the lesson. The same general procedure discussed above can be applied to pertinent questions related to the application of the lesson. Try to stimulate individual thinking on the application of the lesson on a personal basis.

The last several minutes of each period can probably be spent most profitably in summarizing the entire period's discussion in several sentences while constantly relating these summary statements to the *central purpose*, mentioned so frequently.

The Learner

Thus far three basic elements in every teaching situation have been discussed: the teacher, the subject, and the method. The fourth element is the learner. Since the article is concerned chiefly with the work of the teacher, it is more appropriate to leave this subject for future consideration.

Urbana, Ill.

The devil is willing for a person to confess Christianity as long as he does not practice it.

THE BOOK SHELF

Livingstone's Last Journey, Reginald Coupland; Macmillan Company; 1947; 271 pp.; \$3.50.

Much of Livingstone's last journey was in Tanganyika Territory, and consequently this book should have special attraction for Menonite people in view of our mission interests there. The author is professor of Colonial History at Oxford and has written a number of books on Africa. In this book he uses both old and new sources and, employing the techniques of research, presents details with scholarly accuracy.

The real character of Livingstone is clearly revealed: his heroism, undaunted courage, tremendous powers of physical endurance, patience and forbearance in dealing with African natives, and his missionary zeal. We learn the motives of his explorations: to eradicate the cruel and iniquitous slave trade particularly as carried on by the Arabs, to find the sources of the Nile and Congo rivers in order to promote the making of white settlements in the interior, and to promote the establishing of missions.

The reader becomes impressed with the physical and spiritual aspects of Livingstone's travels. The story is one of constant physical suffering from lack of food, heavy tropical rains, scorching heat, and dreary isolation. Livingstone and his men often waded water to their necks and battled through mud waist-deep; at one time he was seriously attacked by bees and at another time by an onslaught of huge red ants; his carriers stole much-needed goods and he was deprived of his drugs; he suffered from African animosity engendered by slave traders and could at times not obtain canoes for crossing rivers and lakes; he suffered almost constantly from dysentery and sometimes from ulcers of the feet. Often he staggered on when ill, and had many miraculous escapes from death. On the spiritual plane was his continuous faith in God and dependence on Him for strength to carry on his task; his reading of the Bible, preaching to the natives on Sunday, and dying on his knees in prayer. He went forward with the conviction that all his life and work was according to God's will. The story of his death in the wilderness is touching. Readers will find this a most fascinating book.—Edwin L. Weaver.

With C. T. Studd in Congo Forests, Norman P. Grubb; Zondervan Publishing House; 1946; 268 pp.; \$2.50.

Missionary literature in recent years has been enriched because of the career of C. T. Studd. This book tells of his work during the closing years of his life in Africa, and of the labors of his associates and successors on the Dark Continent. This wealthy, cultured, and popular young Englishman who had heard the call of Christ and had given away his fortune became a missionary to China. After spending years on the mission field there, he returned broken in health to

England. With money, health, and friends gone, but with a strong reliance on God and the conviction of a divine call, he entered Africa, where he established the Heart of Africa Mission. From 1913 until 1931 he gave eighteen years of unrelenting toil. In connection with the African work he originated the World-wide Evangelization Crusade, whose purpose it is "to evangelize the remaining unevangelized parts of the world in the shortest possible time." This movement spread from the thirty-five workers in the Heart of Africa Mission to over three hundred workers in fourteen fields and home bases.

The book gives a detailed account of the principles and practices of the World-wide Evangelization Crusade as carried out by C. T. Studd and his co-workers in the heart of Africa. The account illustrates what can be accomplished when workers for God possess vision and passion. Concerning one of the missionaries the author writes, "A passion for souls consumed him. There lay his secret" (p. 87). Of Studd himself it was said that he was "a man athirst and aflame for precious souls" (p. 105). We see the responses of thousands who had never heard the Gospel before. Crowds came, hundreds were converted, and churches became too small. Prayer held a large place among the new converts; when they came for baptism there was an outpouring of prayer as they prayed one after another and several at a time. On some occasions natives prayed half the night through. God through the Holy Spirit changed these black people in a remarkable way. But there was a constant struggle against sin. Polygamy had a tremendous hold upon the people, and the country was in the clutches of witchcraft to a tremendous extent. Sensual, cruel, and oppressive customs prevailed. The evils were combated by preaching Christ and Him crucified. The missionaries were satisfied with nothing less for the converts than radically transformed lives, practical personal holiness, one hundred per cent separation from the world, and complete devotion to Christ.

Readers of missionary literature might well obtain the three books pertaining to C. T. Studd. The book here reviewed is linked to the biography, and to its sequel, "After C. T. Studd." The three are all written by the same author.—Edwin L. Weaver.

Special Meetings

LANCASTER, PENNSYLVANIA

Report of the Bible Meeting held at the South Christian Street Mission, Nov. 16, 1947.

Organization.—Mod., Stoner Krady; Chor., Lester Weaver; Secy., Sylvia Ernst.

Program and Speakers.—Children's Meeting, John S. Wenger; God's Gift—The Word, God's Word—The Power, James Lark; What God's Word Means to Me, Testimony Meeting; Children's Meeting, Fannie Frankhouser; Evangelistic Sermon, Frank Garman.

Thoughts Gleaned.—A thing becomes precious because of the value placed on it; so God will be precious to us as we appropriate His truths and graces. We cannot see power; but we can see the evidences of power. God's power is shown through the medium of human lives.

Secretary.

BIRTHS

Hamsher.—To Myron D. and Erma (Wyss) Hamsher, Shanesville, Ohio, a son, Larry Gene, Oct. 16.

Hooley.—To Walter H. and Miriam (Kehr) Hooley, Ligonier, Ind., a daughter, Lois Eileen, Dec. 13.

Horst.—To Phares and Lois (Risser) Horst, Hagerstown, Md., a son, Lester Samuel, Dec. 5.

Hostetler.—To Joseph M. and Beulah (Yoder) Hostetler, Belleville, Pa., a son, Chester Leland, Dec. 31, 1947.

Lapp.—To Glen and Edith (Kauffman) Lapp, Volant, Pa., a son, Donald Glen, Dec. 3, 1947.

Lehman.—To Edwin and Ellen (Hofstetter) Lehman, Kidron, Ohio, a son, Ralph Edward, Dec. 9.

Nussbaum.—To Allen and Verda (Geiser) Nussbaum, Dalton, Ohio, a daughter, Eileen Faye, Dec. 22.

Snowden.—To Floyd and Freda (Weible) Snowden, New Paris, Pa., a daughter, Sherlyn Jean, Oct. 25.

Trostle.—To Le Roy C. and Freeda Mae (Hershey) Trostle, Quentin, Pa., a daughter, Elizabeth Ann, Dec. 14.

Yoder.—To Robert and Doris (Zehr) Yoder, Eureka, Ill., a son, Michael Lee, Nov. 15.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Friesen—Weber.—Jacob Peter Friesen and Wilma Mary Weber, both of Duchess, Alta., by Dan Schlabbach, Nov. 16, 1947.

Hofstetter—Sommer.—Raymond Hofstetter and Dorothy Sommer, both of the Kidron congregation, Dalton, Ohio, by Reuben Hofstetter, assisted by Isaac Zuercher and Allen Bixler, at the Kidron Church, Dec. 27, 1947.

Mack—Hess.—Harvey G. Mack, Plain congregation, Lansdale, Pa., and Barbara W. Hess, Byerland congregation, Willow Street, Pa., at the home of the officiating bishop, Henry W. Nauman, Lancaster, Pa., Jan. 1, 1948.

Martin—Kreider.—Harold C. Martin, Carpenter congregation, Bareville, Pa., and Evelyn Mae Kreider, New Danville congregation, Lancaster, Pa., at the home of the officiating bishop, Henry W. Nauman, Dec. 25, 1947.

Martin—Miller.—Burnett Martin, Prairie Street congregation, Elkhart, Ind., and Mary Jane Miller, Pleasant View congregation, Goshen, Ind., by Harold Bauman at the Prairie Street Church, Dec. 21, 1947.

Miller—Brenneman.—Verton Miller, Fairview congregation, Kalona, Iowa, and Pearl Brenneman, Lower Deer Creek congregation, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, Dec. 7, 1947.

Miller—Gingerich.—D. Max Miller and Ruth Marie Gingerich by George S. Miller at the Wellman, Iowa, Church, Dec. 28, 1947.

Miller—Swihart.—Harley Miller, Millersburg, Ind., and Marjorie Swihart, New Paris, Ind., both of the Clinton Brick congregation, at the home of the officiating minister, A. H. Kauffman, Dec. 20, 1947.

Raber—Miller.—Noah Raber and Elva Miller, both of Millersburg, Ohio, by D. D. Miller at the Martins Creek Church, Nov. 27, 1947.

Slabaugh—Kinsinger.—Dwight E. Slabaugh and Marilyn Kinsinger, both of the West Union congregation, Wellman, Iowa, by J. Y. Swartzendruber at the home of the bride, Dec. 29, 1947.

Swartzendruber—Nafzinger.—James Swartzendruber, Pigeon, Mich., and Arlene Nafzinger, Fort Wayne, Ind., both members of the Mennonite Church, by S. J. Miller at the Fort Wayne Mission, Dec. 6, 1947.

Thomas—Miller.—Leon Myer Thomas, New Danville congregation, Lancaster, Pa., and Betty Jean Miller, East Union congregation, Kalona, Iowa, at the home of the officiating bishop, Henry W. Nauman, Lancaster, Pa., Nov. 27, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bollinger.—Charles, son of the late Michael and Elmira Bollinger, was born in St. Joseph Co., Ind., Nov. 1, 1870; died at his home, Wakarusa, Ind., after a number of years' ill health, Dec. 24, 1947; aged 77 y. 1 m. 24 d. On March 8, 1898, he was married to Sarah Fisher, who survives. Also surviving are 3 children (Florence Yoder, Mishawaka, Ind.; Pearl Blosser, Goshen, Ind.; and Albert Bollinger, Mishawaka), 5 grandchildren, 4 sisters (Mrs. Nettie Schantz, Lakeville, Ind.; Mrs. Alice Metzler, Mrs. Charles Schutz, Mrs. Caroline Schantz, all of Wakarusa, Ind.), one brother (Alvin, of Wakarusa), and many other relatives and friends. Funeral services were conducted at the home by S. L. Weldy and C. A. Shank. Interment was made in the Olive Cemetery.

Brenneman.—Sarah, daughter of Abraham D. and Magdalena (Rhodes) Heatwole, was born in Rockingham Co., Va., Jan. 27, 1878; passed away at her home, north of Dalton, Ohio, Nov. 19, 1947; aged 69 y. 9 m. 22 d. On Dec. 22, 1895, she was united in marriage to Noah H. Brenneman, of Elida, Ohio. Surviving are her husband, one daughter (Ada—Mrs. Ira Criswell, Orrville, Ohio), 4 sons (Earl, Elida, Ohio; Clarence, Lima, Ohio; Horace, Cleveland, Ohio; and Orlo, Scottsdale, Pa.), 9 grandchildren, 4 great-grandchildren, one brother (John A., Dalton, Ohio), and a large number of other relatives and friends. About thirty-five years ago she with her husband, accepted Christ in one of Billy Sunday's revival meetings and joined the Salem Mennonite Church, near Elida, later transferring to the Central congregation, where she continued as a member until death. She was a faithful and loving companion and a devoted mother, one who found much joy in helping others. Funeral services were held Nov. 21 at the Aulsebrook Funeral Home by I. W. Royer and Harold Bauman, and at the Central Church, Nov. 22, in charge of Andrew Brenneman, M. L. Troyer, and I. W. Royer. Texts: Luke 24:28-31; John 19:25-27. Burial was made in the Salem Cemetery.

Good.—Susannah, daughter of the late Aaron and Judith (Snyder) Martin, was born in Woolwich Twp., Ont., Dec. 5, 1877; died at the Kitchener-Waterloo Hospital after a brief illness, Nov. 19, 1947; aged 69 y. 11 m. 14 d. Surviving are her husband (Israel Good), 3 children (Ida—Mrs. Burnie Morley, Stayner, Ont.; Roy and Elvyn, Elmira, Ont.), 5 grandchildren, and one brother (Absalom, Carstairs, Alta.). She was a member of the Elmira, Ont., Mennonite Church for many years. Funeral services were conducted at the home and at the Elmira Church, in charge of Oliver D. Snider, assisted by Howard S. Bauman. Interment was made in the Elmira Mennonite Cemetery.

King.—Mary, daughter of Mr. and Mrs. John G. Longenecker, was born in Jackson Co., Kans., Sept. 20, 1888; passed away Nov. 24, 1947, at the Bethel Deaconess Hospital, where she was a patient for one month; aged 59 y. 2 m. 4 d. On Dec. 25, 1912, she was united in marriage to Ezra King, who predeceased her in 1934. Surviving are 4 daughters and 4 sons (Ruth—Mrs. Eldon Jones, Big Stone Gap, Va.; Ethel, Nashville, Tenn.; LeRoy, Garden City, Kans.; Helen, Pittsburgh, Pa.; Raymond, Lawrence, Kans.; Clifford and Kathryn, Wilmore, Ky.; and James, Hesston, Kans.), and 9 brothers and sisters. She was a member of the East Emmett Church, near Newton, Kans. Funeral services were held Nov. 26 at the home and at the Pennsylvania Church, Hesston, with John Landis and Earl Buckwalter in charge. Burial was made in the church cemetery.

Landis.—Anna Mary, daughter of the late Levi and Mary (Buckwalter) Landis, was born Dec. 28, 1863; passed away at the Oreville Mennonite Home, Lancaster, Pa., Dec. 29, 1947; aged 84 y. 1 d. She was a member of the East Chestnut Street Mennonite Church, Lancaster, Pa., for many years. Her sister (Emma), with whom she had lived for thirty-five years following the death of their parents, predeceased her on May 19, 1947. Surviving are 10 nieces and 3 nephews. Funeral services were held at the Oreville Home, Jan. 1, in charge of Martin Hershey and Stoner Krady. Text: I Peter 1:3-5. Interment was made in the Hershey Mennonite Cemetery.

Mast.—Norman D., son of Aaron and Lavina (Stoltzfus) Mast, was born near Parkesburg, Pa., Aug. 3, 1910; passed away Dec. 17, 1947; aged 37 y. 4 m. 14 d. A fall from a building resulted in his death. In his early youth he accepted Christ and was received into church fellowship at Westover, Md., and was active in church work. On Nov. 24, 1932, he was married to Virginia Smucker, of Denbigh, Va., who survives. Also surviving are 6 children (Robert, Betty, Laura, Doris, James, and Chester), 3 brothers (Amos, Clayton, Del.; Wilmer, York, Pa.; and Alpheus, Belleville, Pa.), and 3 sisters (Martha—Mrs. Galen Kauffman; Alyce—Mrs. Floyd Sieber; and Esther, Belleville, Pa.). Funeral services were held Dec. 21 at the home, in charge of Eli Kramer, and at the Mt. Pleasant Church, Fentress, Va., in charge of Clayton Bergey and Amos Wenger. Interment was made in the adjoining cemetery. Texts: I Cor. 13:12; I Thess. 4:13-18.

Peachey.—Mattie A., daughter of the late Joseph and Lydia (Hartzler) Hostetler, was born near Belleville, Pa., Oct. 5, 1874; died, after one year's illness, Nov. 29, 1947; aged 73 y. 1 m. 24 d. On Dec. 17, 1895, she was united in marriage to David E. Peachey, who survives. Also surviving are 3 sons (John R., Joseph L., and David C.), 5 daughters (Annie—Mrs. Alvin Yoder, Lydia—Mrs. Levi Yoder, Mrs. Mary Spicher, all of Belleville, Pa.; Ada—Mrs. Isaac Huyard, New Holland, Pa.; and Frannie—Mrs. John Zook, Petersburg, Pa.), one foster daughter (Arie—Mrs. Samuel Yoder), and 2 brothers (Jacob A., Belleville, Pa.; and Joseph H., Sarasota, Fla.). One infant son (Aaron) and 2 sisters preceded her in death. She was a member of the Amish Church, and a kind and loving mother. Funeral services were held at her late home, near Belleville, Dec. 2, in charge of Enos J. Kurtz, assisted by Henry Sommers and Daniel King. Burial was made in the Locust Grove Cemetery.

Renno.—Rachel M., daughter of the late Samuel F. and Mary (Mast) Petersheim, was born Sept. 2, 1866; passed away at the home of her daughter, Morgantown, Pa., after two years' illness, Nov. 9, 1947; aged 81 y. 2 m. 7 d. On Dec. 11, 1894, she was united in marriage to Ezra Renno, who preceded her in death in 1941. She was a member of the Conestoga A.M. Church for many years. Surviving are one daughter (Anna—Mrs. Emory Hostetler, Morgantown, Pa.), 3 grandchildren, 3 great-grandchildren, and one sister (Lizzie Petersheim, also of Morgantown). Funeral services were conducted at the home by Christian Kurtz and at the Conestoga A.M. Church by Ira Kurtz and David Yoder. Interment was made in the near-by cemetery.

Roth.—Joseph J., son of Nicholas and Magdalena (Yoder) Roth, was born in Alsace-Lorraine, April 26, 1878; passed away at the Memorial Hospital, Mt. Pleasant, Iowa, Dec. 25, 1947; aged 69 y. 7 m. 29 d. Death resulted from thrombosis. He came to America with his parents at the age of 12, and settled at Wayland, Iowa. Having accepted Christ as his Saviour before coming to this country, he transferred his church membership to the Sugar Creek congregation, of which he was a member at the time of his death. On March 3, 1903, he was united in marriage to Fannie C. Gerig, who survives. Also surviving are 3 sons and 3 daughters (Mary—Mrs. Earl Swartzendruher, Levi, Helen—Mrs. Willie Beachy, Orie, Elsie—Mrs. Ivan Yoder, and Ray, all of Wayland, Iowa), 22 grandchildren, 3 brothers (Peter J. and Ben R., Wayland, Iowa; and Nick, Albany, Oreg.), one sister (Mrs. Anna Gerig, Albany, Oreg.), and many other relatives and friends. He was much concerned about the spiritual and material welfare of his family, and was a regular attendant at church services. Funeral services were conducted at the Sugar Creek Church, by Willard Leichty and Simon Gingerich. Interment was made in the cemetery near by.

Schmitt.—Moses H., son of the late John B. and Magdalena (Hallman) Schmitt, was born

ITEMS and COMMENTS

The American Bible Society will operate next year on nearly three million dollars, the largest budget in the history of the organization. Almost two thirds of this amount will be spent on emergency work growing out of the World War. Millions of Bibles, Testaments, and Gospels will be sent to Russia, Japan, the Philippines, Bulgaria, Czechoslovakia, France, Greece, Germany, Korea, Rumania, Serbia and Yugoslavia, and the Ukraine. A Presbyterian Board executive reports that everywhere he traveled in the Far East people were interested in reading the Bible. General MacArthur cabled that "the demand for Bibles . . . is insatiable," not only because many were lost during the war, but also because "millions of Japanese have become interested in Christian principles following establishment of freedom of religion in Japan."

Eugene O'Neill, American playwright, is reported to have said recently, "If the human race is so stupid that in two thousand years it hasn't had brains enough to appreciate that the secret of happiness is contained in one simple sentence (which you'd think any school kid could understand and apply), then it's time we dumped it down the nearest drain and let the ants have a chance. That simple sentence is, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

near Baden, Ont., Aug. 13, 1875; passed away at the Galt General Hospital, following a lengthy illness, Dec. 23, 1947; aged 72 y. 4 m. 10 d. He was married to Leah Weber, who predeceased him on Aug. 14, 1944. Surviving are 2 sons (Leighton, Petersburg, Ont.; and Lloyd, New Dundee, Ont.), one daughter (Mrs. Osias Gingrich, Elmira, Ont.), 11 grandchildren, 2 brothers (Herman, Kitchener, Ont.; and Jonathan, Red Deer, Alta.), and 2 sisters (Mrs. Joseph Weher, Carstairs, Alta.; and Mrs. Irvin Snider, Guernsey, Sask.). In his early years he became a Christian. In 1901 he moved from Waterloo Co., Ont., to Carstairs, Alta., where he was ordained deacon in 1910, minister in 1915, and bishop in 1928. In 1940 he moved back to Ontario and spent his last years in the fellowship of the First Mennonite Church, Kitchener. He was loved in the home circle, respected by the community, appreciated in church circles for his humility, loyalty, and sacrificial service. Funeral services were in charge of C. F. Derstine, assisted by S. F. Coffman, J. B. Martin, Manasseh Hallman, and Oscar Burkholder. Text: II Sam. 3:38.

Zook.—John J., son of the late Crist and Mary Zook, was born at Belleville, Pa., July 18, 1887; died at his home, near Belleville, Dec. 2, 1947; aged 60 y. 4 m. 14 d. Death resulted from a heart attack. In his youth he accepted Christ as his Saviour and was a member of the Locust Grove Mennonite Church until death. On Dec. 17, 1914, he was united in marriage to Linda E. Yoder, who survives. Also surviving are one daughter (Ruth—Mrs. Jacob B. Yoder), one son (John D., at home), 2 grandsons, 2 brothers (Sol and Crist, Surrey, N. Dak.), 2 sisters (Lizzie—Mrs. Mose Byler and Molly—Mrs. Israel Yoder, Mechanicsville, Md.), and many other relatives and friends. One infant son and 2 sisters (Fannie—Mrs. Isaac Hostetler and Lydia—Mrs. Joe R. Hostetler) preceded him in death. He was a loving husband and father. Funeral services were conducted Dec. 5 by Louis Peachey at the home, and at the Locust Grove Church by John B. Zook and Emanuel Peachey. Text: John 14:1-7. Interment was made in the Locust Grove Cemetery.

A new law makes racial, religious, and color discriminations a criminal offense in the Canadian province of Saskatchewan.

An evangelistic campaign opened in Detroit on January 11, and will continue to February 1. The meetings are being held in Convention Hall. Dr. Hyman Appelman, one of America's best-known evangelists, is the preacher. The campaign is interdenominational and has been prepared for by a vast volume of advertising. Since September 15 Dr. Walter Wilson has had weekly classes in personal work, training workers for this campaign. The song leader is Homer Britton. This campaign is being sponsored by a national movement called "Christ for America." Similar campaigns are being planned for Cleveland, Fort Wayne, Peoria, Montreal, Winnipeg, and many other cities.

A part of a campaign to persuade Congress to pass a bill admitting thousands of Europe's displaced persons into this country consists in a demonstration that America needs these people. It is pointed out that eight Midwestern states—North Dakota, South Dakota, Missouri, Wisconsin, Minnesota, Nebraska, Iowa, and Kansas—have suffered a population loss in the past seven years of almost one million persons. The migration to factories and cities has accounted for this loss. But there is great need for a new population to work in what has now become the granary of the world. The governor of Minnesota has appointed a commission which is analyzing the state's needs for more population. It is pointed out that the displaced persons of northern Europe are used to hardships and the rigors of winter and will be able to take care of themselves if given half a chance.

The Society for Waldensian Studies in Italy has published a collection of ancient Waldensian ballads narrating famous incidents in the history of the eight-hundred-year-old sect. The collection was compiled by musicologists who visited the oldest peasants of the Waldensian valleys to obtain recordings of ancient folk songs gradually falling into oblivion.

After months of discussion and study, the Committee on Creed of the Church of Christ in Japan has drafted a creed which is now being submitted to the whole church. An unofficial English translation includes the following items:

"(1) We believe in God the Father who is the Creator of all things. (2) We believe in the Lord Jesus Christ, His only Son, who, descending from heaven, became a man for our salvation, died on the cross for the redemption of our sins; he arose, ascended unto heaven, and as the ever-living high priest intercedes for us. (3) We believe in the Holy Spirit who, emerging from the Father and the Son, testifies of the Son in us. (4) We believe the Father, Son and Holy Spirit, being three, are one God. (5) We believe that we are united with the Lord Jesus Christ by this faith, are forgiven and justified, sanctified, and made partakers of eternal life. (6) We believe that, until the day when the Lord comes again and accomplishes His Kingdom, the Church into which we are called by

this faith is the holy and only body of the Lord Jesus Christ, and is present on earth as the visible Church, giving us fellowship through the Holy Spirit, and executing the task of reconciling the world with God through the preaching of the Gospel and the observance of the Holy Sacraments."

* * *

The "New York Times" on January 1 published a story from Geneva announcing that the International Refugee Organization would move sixteen hundred Russian Mennonite refugees from German camps to Paraguay early this year. The survival of these Mennonites as a religious and ethnic group in Russia makes it possible for them to be included in the services of the I.R.O. This was made especially clear when it was indisputably proved through a doctor's thesis tracked down in the garret of an old church in Amsterdam early last year that these Russian Mennonites have a Holland origin. It is, of course, assumed that North America Mennonites, through the Mennonite Central Committee, will be responsible for this group upon their arrival in Buenos Aires and for their river transportation to Paraguay.

* * *

Dr. K. P. C. A. Gramberg, who has served for many years as missionary at Tajoe Hospital on the Mennonite mission field in Java, returned to the East Indies last October. Although he has consented for two years of medical service under the government, he has also been commissioned by the Holland Mennonites to keep in close touch with political developments in Indonesia and to contact the Mennonite mission field. Dr. Gramberg remained at his post of service until he and his family were interned by the Japanese. His wife died shortly after the internment. Dr. Gramberg has married again, and his wife, a doctor, is returning to Java with him.

* * *

During the month of October two representatives of the Mennonite youth organization in Holland made a good-will tour of the Mennonite colonies in northwest Germany. They also visited Russian Mennonites in these areas. Before the war, the German congregations of northwest Germany were members of the Dutch Conference, and, as far as is known, this was the first official contact of the Netherlands brotherhood with the German churches in this area since the outbreak of the war. It is significant that the step to restore these earlier connections was undertaken by the youth organization. It is reported that this step was taken as a result of the international Mennonite conference held at Elspeet, Holland, in May, 1947.

* * *

Irvin Horst writes that one may still find many pictures of Menno Simons in church buildings and homes of Mennonites in Holland, but most of them are old and can no longer be purchased. A new drawing has been produced, after which an etching is being made, and copies will be available for sale. This newest portrait is the familiar, beloved Menno with flowing beard and an open Bible before him. There is also appearing a new brochure on Menno Simons by Ds. N. van der Zijpp, a teacher of Mennonite history at the Doopsgezinde Seminary, Am-

YOUR PUBLISHING HOUSE

FEATURES

Training-in-Service classes will end their semester this month. Old Testament Prophets and Introduction to Art ran as one-semester courses. Child Study will be offered the second semester, with the possibility of other added courses.

"The Christian Ministry," a quarterly primarily for ministers, edited by J. R. Mumaw, is the newest of the House publications. The first issue will be mailed this month.

Points of historical interest made up the itinerary of a group tour to eastern Pennsylvania sponsored by "The Mennonite Community." House workers on the tour were Betty Weber, Ethel Yake, Ruth Carper, and Milford Paul. They visited such points of interest as the Cloisters at Ephrata, the Hans Herr house (oldest standing in Lancaster County), the Berks County Historical House at Reading, and the Carl Schurz Memorial Foundation at Philadelphia.

sterdam. The twenty-eight-page booklet is a brief appreciation of the life and works of the converted Frisian priest. Particular attention is called to Menno's message as it is applicable to our present-day Mennonite problems. According to its introduction, this volume is the first in a series to be published on subjects of Mennonite history.

* * *

Ernest Besig, northern California director of the American Civil Liberties Union, has protested against religious practices in San Francisco schools. These practices, which Mr. Besig contends violate state law forbidding instruction in sectarian doctrine, include the singing of such songs as "Onward, Christian Soldiers," and the classroom recitation of the Lord's Prayer.

* * *

The United Nations Commission on Human Rights, in a recent meeting at Geneva, recently adopted two articles safeguarding religious freedom. These articles read as follows:

1. Individual freedom of thought and conscience to change and hold beliefs is an absolute and sacred trust.
2. Every person has a right, either alone or in community with other persons of like mind, and in public or private, to manifest his beliefs in worship, observance, teaching, and practice.

* * *

Of the 10,000 to 15,000 Mennonites, most of them persecutees who managed to escape Russia or Soviet-dominated eastern Europe, living in the American and British zones of Germany, between 3,000 and 4,000 are adult women who do not yet know whether they are widows.

* * *

Dr. Hans Asmussen, executive-director of the Evangelical Church in Germany, declared

PERSONALITIES

New workers added to the family in recent months are: Marion Kandel, Berlin, Ohio (Finishing Department); Henry Mast, Colorado Springs, Colorado (Composition Department); and Wayne Miller, La Grange, Indiana (Press Room).

Research for a seminar on the financial history of the Mennonite Publishing House is being undertaken by Paul Witter, a student at Goshen College, who spent Christmas vacation at Scottdale working on this project.

Chapel speakers recently included Curriculum Committee members, Paul-Mininger and Nelson Kauffman; and Edwin L. Weaver, formerly of the book reviewing staff.

The brethren Horst, Metzler, and Alderfer attended the Ministers' Week program of the Johnstown Bible School.

recently that "the liberalism which has been very widespread during the past decades has been very largely overcome, although Germany has not really become Fundamentalist. The real weakness of liberalism became evident," he said, "when Nazism rose to power. Christians had to give an answer which had to be more than a mere political answer. It had to be a confession of Christ as it was made in the first thesis of the Barmen declaration, by which the church broke with Hitler: 'Jesus Christ is the only Word of God, in which we must trust and which we must obey in life and death.'"

* * *

At least fifty families from the Altona district of Manitoba are expected to take part in a forthcoming Mennonite migration to Paraguay. These families are members of the Sommerfeld sect. A few families also of the Kleine Gemeinde sect near Steinbach and Morris, Manitoba, will be in the exodus. Not all of the Sommerfelders, however, are leaving Manitoba.

* * *

Hutterites of Manitoba deny that they are considering migrating to United States or any other country. "There has been no restrictive legislation passed in Manitoba against Hutterites," says one of their leaders. "The brethren here will certainly make no decision to emigrate unless laws that restrict us in our religion and way of life are passed." Alberta Hutterites are moving to Montana because the Alberta government has passed legislation restricting their right to buy land. The movement will reduce Alberta's 4,000 Hutterite population about ten per cent.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, JANUARY 20, 1948

NUMBER 3

Carrying Through Our Relief Vision

BY PAUL PEACHEY

We stopped briefly in front of the scarred and shaken Cologne Cathedral. In a few minutes we were surrounded by half a dozen youngsters between ten and fifteen years of age. They spoke a corrupted, commercial English which they had acquired in petty black market dealing. Today they were offering little replicas of the famous old church behind them, as well as other novelties, the price being cigarettes or coffee. Before they had completed their well-memorized little sales talk, a policeman sauntered by. Their wares immediately vanished into pockets and purses, and they assumed the role of curious little observers questioning foreign visitors. With the intruder again at a safe distance, after a few slighting glances and remarks about the representative of law and order, they continued their efforts. Though we did not make a transaction with them, we did wish to give the poor children something. We broke a chocolate bar into six pieces, one for each, so that it could not be used as illegal tender. But even then, one clever little lady slipped her piece into her purse to be used in a later transaction. That night, after another day's schooling in the new ethic of many needy German youth, in which wants are stronger than morals, they returned home to a damaged cellar or attic.

Behind his desk in the rationing office of a German city of 37,000 sat the lean, pallid director, a man in his middle thirties. He spread out before him the city ration charts for the months of August and September. Official rations for these two months stood at about 1,150 calories daily. Actual food deliveries were 200 to 300 calories less than the official allotments. He spoke almost eloquently, gesticulating emphatically with thin, white hands, "If I weren't a Christian I would no longer be at my post. There is never more than enough flour in the city for more than two or three days at a time, and frequently I go home at night without knowing from where the flour is coming for the city's next day's baking. We are either idealists or idiots to continue on the present basis."

His statements could be substantiated by conditions in the city. A visit to a few bakers several days later found them

scraping the bottom of their flour bins. Most school children are underweight and tuberculosis is threatening many. But adults are also suffering. A highly respected, elderly professor in this city, and his wife, who is a trained and experienced social worker, were appointed to head the local organizations who assist in the M.C.C. food programs in the city. They are fine Christian people, whose ethical consciousness would not permit black market activities, even in the face of real need. He is six feet tall, of slender build, weighed 165 pounds in prewar years. Today he weighs 125 pounds. His wife has sustained similar losses. Her eyesight is failing rapidly, owing to lack of sugar and other nutritional deficiencies. In their kitchen meat and fats are so scarce that they use their soup bones fourteen times. At each cooking a bit of additional fat is extracted. Yet they are people who own their home, and would have sufficient financial resources to live comfortably, if food could be obtained.

About two kilometers before reaching the one-way Rhine River bridge at Düsseldorf, we halted temporarily behind a long line of waiting vehicles. The traffic director waved us on, since Allied vehicles were to have priority. We wound our way, past nearly two hundred cars and trucks, and then found two more such lines converging on the bridge. Trucks here had already waited two hours to cross, as the traffic from the east and then from the west had alternately crossed for twenty minutes at a time. In two hours on the west side only probably 2,000 labor hours had been lost, and many gallons of fuel oil and pounds of charcoal had been uselessly burned by waiting vehicles. But more consequential than these losses was the delay caused in the urgent transport of basic commodities. In the British and American zones alone, 2,341 railroad bridges were destroyed during the war, including all those spanning the Rhine River. For highway traffic, only temporary military structures are in existence today, of which there are comparatively few.

Since cold weather has set in, the halls of large city schools often seem more like the corridors of a cold storage plant. Instruction periods are often down to two

hours daily, because there are days in which whole schools are without heat. In one Volksschule some teachers were able to salvage stoves for individual rooms, since the central heating did not function. Each child was asked to bring one piece of wood a day for fuel.

Pirmasens and its suburbs manufactured 75% of all German-made shoes in prewar years. Today factories are operating at 10% of the normal output, and most of these shoes go to the occupying power. When cold weather set in, 300 pairs were given to the city schools for distribution to poor children aged 8-14 years. But when the teachers attempted to set up the lists of those to receive the shoes, they discovered that 2,000 out of the 5,200 children in that age bracket were either without shoes or had only house slippers or heavy knitted socks. That was November, 1947, in Germany's leading shoe manufacturing city.

On a visit to a well-kept old Mennonite *Hof*, we were shown about the farm in true Mennonite rural fashion. The beet cellar, the winter supply house of succulent dairy feed, was only half filled. In normal years the cellar can barely contain the season's crop. Only the horses were entitled to the bit of hay made last summer. Whether the still below-average-sized herd of livestock can be carried through till spring will depend largely on the length and severity of the winter. Such was the past season's drought and lack of fertilizers in western Europe. One German lady remarked, "We thought that we had been sufficient-

My Prayer

BY GRACE DOROTHY LEHMAN

*I do not ask for wisdom, Lord,
Although I know it's good;
Nor do I yearn for faith the most,
But this, dear Lord, I would:
A heart that yearns and burns with love
For all the brotherhood.*

*I do not ask for talents, Lord,
Let me obscure remain;
My prayer is not for things of sense,
As getting earthly gain,
But when Thy children suffer, Lord,
I want to feel their pain.*

Lancaster, Pa.

ly chastised by the collapse of our country, and now the drought came."

The offerings in the little bookstore were quite limited. There were a few newspapers, Christmas cards, and a few thin new books. The chief item available was a comparatively large array of political magazines and brochures. The clerk was a nineteen-year-old boy, who had concluded his library training in an *Oberrealschule*, and was serving a two-year apprenticeship preparatory to completing his study in university. He complained that practically no good new books of any kind are available in his zone, and that paper is to be had only for political pamphleteering, of which the reading public is tired. New shipments of such materials received in his store are immediately sent back to the wholesaler, because they cannot be sold in quantity. In his own search for truth in developing a new outlook toward life he was frustrated by the lack of healthful, objective literature.

On Christmas Day a German policeman rode with several relief workers. He had been delayed on his return home the previous night by the breakdown of his dilapidated vehicle. Having been a prisoner of war, this was to be his first Christmas at home in seven years. As policeman he is often assigned to searching incoming railroad passengers for black market goods. As an officer of law he is duty-bound to confiscate all such merchandise, and yet as a man he cannot take a pair of shoes from a lady who went many miles to procure them illegally because she was driven by want to do so. The line between right and wrong becomes increasingly hazy, and crime is on the upward swing. In his city of 55,000 there are seven or eight serious burglaries nightly because people are undernourished or underclothed. To him the demoralizing situation is hopeless; an atomic bomb which would exterminate the German people *en masse* would be the happiest solution.

These small incidents are all of recent date. They are random selections, illustrating current conditions, and are not an attempt to gather situations that would be sensational. While conditions have changed since the close of the war, the basic problems of reconstruction in Germany, as well as in some other parts of Europe, remain unsolved. Extensive statistics covering the many grave needs are frequently compiled. But we tend to become calloused to statistics, or their figures become too astronomical for the human mind to comprehend. So, too, words and pictures are totally inadequate to describe the terrible depressiveness of

living amid the crumbling ruins of a destroyed city day after day through the long, dark, damp winter months of western Europe, without adequate food, clothing, shelter, or the support of a hope in the future, in surroundings rendered bleak by the lack of comforts or aesthetic satisfactions. More demoralizing than defeat and accompanying destruction themselves is the disillusionment in the belief that an Allied victory would bring with it speedy economic and political renewal. Many a youth who weathered the disillusionment of the collapse of National Socialism which had become his life philosophy (*Weltanschauung*) is coming through this second crisis less successfully.

The continued responsibility of the Christian church in this situation must be clearly seen. Direct relief as such will not cure Europe's ills. "The fate of the Germans depends largely upon the decisions by others," states a report of the Hilfswerk of the evangelical churches in Germany. This statement refers to such factors as the drawing of zonal boundaries, the forced transfer of large segments of population, or the dismantling of factories. But beneath the blundering roll of the dreadful, impersonal machine of international politics are crushed the life and hope of thousands of helpless individuals. Here we can help; here we have helped; here we must help still more.

For while Christian relief cannot directly rebuild a civilization, it can save and rebuild individuals—save them from physical suffering, and rebuild their faith in God and in man. In an atmosphere of suspicion and skepticism the bowl of soup and loaf of bread given "in the Name of Christ" have become symbols of renewed faith and hope to thousands, not only or primarily because physical suffering has been lessened, but because these ministrations of love are the most tangible evidences of God's presence in today's affairs that they have seen in many months. People who had become antagonized toward Christianity through the bitterness of their experiences manifest a renewed interest in a Christianity that still loves and gives unselfishly and impartially in these dark days. Whether this interest will develop into a genuine Christian faith that will eventually revitalize Europe's crushed peoples is yet to be seen, but much will depend on what Christian relief does from now on.

Much concern has been expressed in past years that our relief ministrations reach deeper than mere physical levels. The genuineness and clarity of this concern and vision will be manifested in our

response to the continuing, deeper needs. As the spiritual impact of physical suffering makes itself increasingly felt, the church's mission becomes correspondingly greater, for only the Gospel of love and salvation in Christ can reconstruct lives whose abilities to believe have been crushed. For this greater mission there must be greater consecrations of time and talent. And there must be greater consecrations of dollars.

Neustadt a.d.H., Germany.

And We Accompanied Them Unto the Ship

BY DANIEL H. MARTIN

Dear Herald Readers: Greetings of love in our dear Redeemer's name. From a heart filled with thanksgiving to our heavenly Father we wish to share with you our experiences in connection with the leaving of Bro. and Sister Daniel Sensenig and their daughter, Janice, for service in the Nazareth, Ethiopia, field.

On Nov. 30, in the afternoon, we met at the New Holland, Pa., Church for an impressive farewell service. Bro. Henry Garber, president of the Eastern Board of Missions and Charities, preached an inspiring sermon on the great commission of the Old Testament: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). Short testimonies were given by the home ministers and by bishops Amos Horst and Paul Graybill. Bro. and Sister Sensenig then told how the Lord had led them to the field in Ethiopia and of their confidence that He would bless them in the work. They also earnestly requested our prayer support. Then the home bishop, Bro. Mahlon Witmer, charged them to go forth with the living Word. The Spirit of God was felt in this service; our hearts were full and many tears were shed.

On Friday, Dec. 5, it was the privilege of about seventy-five of our number, from New Holland, and from the Vine Street congregation, Lancaster, Pa., to go to New York City to see the Sensenigs leave for Ethiopia. We traveled by car and bus. Bro. Sensenig and several others went in trucks to take the equipment to a New Jersey port. We arrived at the pier in New York at 9:00 a.m. At 11:00 Bro. Daniel and the others arrived. The ship was to sail at noon; so the service was necessarily short, as they had to clear up some papers, also, before they could go on board.

(Continued on page 70)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

In-laws Again

Our editorial on the subject of in-laws in the issue of Dec. 23 has brought several letters feeling that in the illustration used there we misrepresented the facts. The case to which we referred had no names or identification so far as our information went. We had made no investigation and certainly are not in possession of all the facts in any one case. We are not sure that the case to which we referred and the case that our correspondents write about is the same. But evidently the parallels are close enough that we seemed to be judging in a case where we were in no position to judge. For whatever misrepresentation and misjudgment there may have been, we apologize and beg pardon of anyone whom we have put in a wrong light.

But although our illustration has been unfortunate, the main point of the editorial stands. Husband and wife are joined by a tie which is closer than any other human tie. The Scriptures teach us that those who marry leave their fathers and mothers to be joined to one another. We are convinced that many in-laws fail to realize the importance of this fact. Readers may recall the pathetic plea which was printed in our columns some months ago from a daughter to her mother. This married daughter pleaded with her mother not to intrude her judgment into the affairs of the daughter's household. Why should a mother dictate to a married daughter how she should keep house? Or how many children she should have or how close together they should be born? Why should a father or a mother continue to dominate and direct the financial program of a son? Why should brothers and sisters even express an opinion on matters that belong only to the married couple? In this day of crowded housing some young married people find it necessary to begin their life together in the home of parents. This may be necessary and justifiable. But at best such an arrangement imposes a handicap and a hazard to any marriage. Married people are no longer children. They have a right to seek the advice and counsel of older people. But they also have a right

to make their own decisions and to live their own life as they see best.

Because of the exclusive nature of the marriage relationship, there comes to husband and wife the obligation of mutual regard and love. A wife who has severed her connection with all others for her husband, has a right to the tenderest sympathy and affection from him. A husband who has forsaken his parental home and become the head of a new home has the right to the loyal devotion and co-operation of his wife. Any failure on the part of either to take a scriptural attitude will cause heartache and sorrow, and jeopardize the happiness of the home.

Wives, submit yourselves to your own husbands in the Lord. Husbands, love your wives and be not bitter against them. Husbands and wives, leave your fathers and mothers and cleave to one another. Parents, remember that your married children have a primary responsibility to their own companions. This is the scriptural teaching and in following the Scriptures we find safety and well-being.

The Bond of Language

"Then they that feared the Lord spake often one to another" (Mal. 3:16a).

Of course they would. Those who have a relationship to the Lord have, in that very fact, a relationship to one another. And relationships have a natural way of becoming vocal. Birds of a feather flock together. And they chirp and twitter a good deal while they are doing it. Christians are naturally attracted to one another and they speak about their common concerns.

People of like faith tend to congregate and to speak to one another about the things that they most certainly believe. We all owe a debt to those who have helped us in our thinking by the things which they have said or written. Almost every book makes proper acknowledgments of indebtedness to this or that source. We are bound in speech, not only to certain people of our own generation, but to the people of other ages, through the things which they have spoken and written. Christ drew people to

Him by the gracious words which proceeded from His mouth. Through the preaching of the Gospel the faith of Christ has been promulgated throughout the world. Through reasoning and exhortation people have been bound together in great communities of thought throughout the history of the world. Any language barrier tends to be also a barrier to understanding and sympathy. People who can't or won't talk together are likely to drift apart.

"Speech is civilization . . . It is silence that isolates." Thus spoke Thomas Mann. It is a keen observation. There is no surer way to separate ourselves from any person or any group than to rupture our communication with them. And there is no better way to bring ourselves into understanding and co-operation with others than to give ourselves to speech with them. Herein lies the importance of congregational meeting, of visiting and fellowship, of conference affiliations, of publications through which we learn of one another and think the same thoughts together. It is a good thing that those who love the Lord speak often one with another, for through this speech they come also to love one another.

Another Parable of a Lost Sheep

A certain man had a hundred sheep. And one of them had a crooked hoof. Moreover, he had a wayward heart, that often caused him to wander away from the flock, and so he brought great grief to his shepherd. And one day at even-fall, as the shepherd counted his sheep, behold, Crooked Foot was missing. When the shepherd told his fellows of his loss, they said, "When we have our sheep safely folded, let us go in search of Crooked Foot. Surely here or there in the ravines of the wilderness we shall find him." But the shepherd said, "Nay, he wandered willfully away, and let him find his own way back. If he returns, I will receive him; but if not—then I am rid of him. Let him learn by bitter hardness what it means to wander away from a good shepherd." And after some days a fellow shepherd brought a leg-bone with a crooked hoof, and he said, "The wild beasts have eaten your wayward sheep." And the shepherd answered, "Rejoice with me, for Crooked Foot will trouble me and my flock no more."

The Mennonite Encyclopedia

By JOHN ANDREW HOSTETLER

Chapter VI, THE SIGNIFICANCE

It is altogether too early to attempt to evaluate a work which has not yet been published. Any remarks and suggestions made to that effect at this time can be based only on the facts at hand and on the claims of the enterprise itself. The *Encyclopedia* proposes to be comprehensive and authoritative. It is to include names with short histories of all congregations and mission stations of all the Mennonite branches the world over. No book produced by Mennonites or by any other source has ever attempted such an undertaking. In what volume can one expect to find 250 biographies of the leaders and influential figures of the various branches of the Mennonite Church during the last four centuries? Many biographies worthy of study and inspiration have never been published. Where can one find the origin, history, and distribution of the familiar present-day historic Mennonite family names? What has been the historic relationship of the Mennonites to the Quakers, Baptists, Congregationalists, Church of the Brethren, Brethren in Christ, and the Moravians? What is the significance of the name "Mennonite" to baptism, dress, "bench," tongues, freedom of conscience, deacon, lot, martyrology, part-singing, boots, testimony, cemetery, weddings, furniture, holiness, discipleship, etc.?

The *Encyclopedia* promises to be an indispensable guide for the student writing a term paper on Mennonite history, a long overdue source book for every Mennonite preacher, an invaluable companion for the historian, an asset to every library and bookshelf, an inspiration and useful tool for the layman, and a valuable contribution for oncoming generations.

But the *Mennonite Encyclopedia* will not only be a reference work, a cluster of facts, statistics, and information about various places, persons, events, and happenings. It promises to be an index to the history of Mennonite thought with fair and objective interpretation and evaluation of the various movements, upsurges, declines, progressions, and influences affecting the Mennonite Church during its 400-year history. The discovery of new source material in recent years will add new flavor and make for a better understanding of many aspects of Mennonite origins and developments. Never before in the history of the Mennonite Church has there been a more opportune time to produce a Mennonite world-wide *Encyclopedia*. The major difficulty of collecting such a vast source of material from so many countries and communities is no longer due to lack of international Mennonite contacts and the need of more adequate communication systems. Never before in the history of the Mennonite Church have there

been so many qualified scholars and students of research fitted to produce such a work. Never before has there been such a wide variety of Mennonite scholars and editors, with so many rich and varied backgrounds and with such a sympathetic understanding and appreciation of the Mennonite Church and its place in the world, in the mood to organize for such a comprehensive joint enterprise. It remains to be seen what the combined effort of talent, work, thought, faith, and time will produce in this project now well on its way.

(The End)

Goshen, Ind.

Summer Bible Schools for 1948

In the Field Notes of last week's GOSPEL HERALD you have been informed of the splendid interest manifested in summer Bible schools during the summer of 1947, which resulted in an increase of likely fifty schools over the summer of 1946. And this increase is all the more remarkable because it was not possible for the Publishing House to provide you with the new summer Bible school curriculum materials. We want to take this opportunity of acknowledging our deep appreciation to every one for his and her part in so nobly accepting the challenge confronting you with limited summer Bible school materials and going forward so enthusiastically as to accomplish an all-time high mark in our summer Bible school record—400 schools. The Lord be praised for this ministry of teaching the Word of God to children through the summer Bible school. We are certain that much good has been accomplished through this united church endeavor.

With the opening of the new year, we want to take advantage of every opportunity to assist you in preparing for a bigger and better summer Bible school year than we have ever had in our church. With the coming of the new materials, by the blessing of God, you will have at your command teaching aids of an unusual nature and of an inestimable value, we believe. And while these materials are rolling from the presses just as fast as we can possibly produce them, may we be preparing for the occasion when the materials will actually be in the hands of all the summer Bible school workers so eagerly awaiting them.

Organization

If you do not already have in your congregation or in your community a summer Bible school committee or board which carries the responsibility for laying the plans for summer Bible school, then at once you should set in motion forces that will bring about such an organization. These forces will not need to be high-pressured by any means; in fact, they should not be indicative of any force or pressure. Instead, they should be forces motivated by a conviction for

Bible teaching through the summer Bible schools, and by a prayerful and urgent desire to have a summer Bible school. One person and God are all that are needed to get the work started. If the Lord has laid upon you the burden of conviction for a summer Bible school in your community or in your congregation or in your mission station, or at any other place, take the matter to the Lord in prayer and then present to the responsible church officials your ideas and plans and invite their co-operation. Very likely you will encounter no opposition to this noble work in which you have a devoted interest.

A committee of no less than three and possibly not larger than five should be chosen by the proper church authority, either by appointment or by election. This committee may be called a Summer Bible School Committee or School Board to which may be given authority to lay plans for a school during the summer of 1948, or for a number of schools.

The first thing to do is to *begin now*. See that such a committee is elected. Should there be a Christian Education Committee in your congregation or some other committee that could function, see that such committee is given authorization.

The next thing for the committee to do is to organize and assign various responsibilities as may be required. A president or chairman, a secretary, and a treasurer are needed without fail. The secretary may also perhaps be treasurer, if need be.

The next thing to do is to discuss general possibilities for having a summer Bible school or summer Bible schools, as the case may be. In connection with this, the place and time for having such a school or schools will need to be considered. And after having secured a tentative clearance of these matters, the next thing to do is to choose a principal or superintendent who is qualified spiritually and educationally to organize and plan for and direct the school. It may be that an assistant principal will need to be elected, but this may not be necessary at once.

After having progressed to such an extent, responsibility may be assigned to the superintendent or principal accordingly. Such responsibility should include the task of selecting and finding teachers. At all times it will be well if the principal or superintendent will co-operate with the chairman or secretary of the committee, and periodically report to the committee as a whole.

Where Schools Have Been in Existence

Where schools have been in existence, and where a Summer Bible School Board has become a perennial part of the church organization, may we suggest that such school board get busy at once, if it has not already done so, and lay plans for the coming summer. It is important to get an early start for a number of reasons which are obvious, but one of

the chief reasons is to be able, if and when the time comes, to conduct a school or schools with efficiency and without a lot of wasted time and energy.

Plan now for MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948.

C. F. Yake, Secretary of
Summer Bible Schools.

One and One-half Trillion Cigarettes

BY LORENZO SCHLABACH

The United States Department of Agriculture informs us that the 1946 tobacco crop in the United States was the biggest in history—2,240,000,000 pounds is the figure they give us, which is 250,000,000 pounds over the yield of 1945. They tell us:

That the 1946 tobacco crop brought farmers \$950,000,000.

That it brought greater returns than any other competitive enterprise for resources used.

That \$850,000,000 of the \$950,000,000 worth of this tobacco was made into cigarettes.

That American cigarettes are becoming more and more popular in foreign countries.

That cigarette production in the United States has grown steadily since 1900.

That cigarette production in the United States was two thirds more in the last five-year period than in the preceding five-year period, and triple that of the five-year period of 1925-29.

That the 1,500,000,000 cigarettes made in this country in the last five years, if laid end to end, would girdle the globe 2,500 times. This would make a belt of cigarettes about eighty feet wide around the earth, or 25,000 miles long. Put up in the popular pack of twenty each, this would make 75,000,000,000 packs, selling at retail at about fifteen cents per pack and costing the smoker \$11,250,000,000.

These figures are so very large that they go beyond our comprehension. From a business point of view, they no doubt look interesting to some folks.

As a nation we comb the earth to liberate nations and peoples, and while we extend to them a helpful right hand, we pass to them a pack of cigarettes with the left—for gain—leading them into a bondage which few ever fully shake off except through the power of God.

This would not be so amazing if only those were guilty who do not profess to know Him who is life indeed. But, sad to say, many who profess to be separated from the world are here identified with the world. The world shall pass away, with its lusts. True, tobacco has some worthy uses in insecticides and in medicine, and some people try to salve their conscience by dwelling on that fact. Yet it is apparent that these legitimate uses require a very small percentage of the

tobacco produced—so small, indeed, that the writer has never seen it even mentioned in government reports on tobacco utilization. The writer is not one of those who would say no one can be a Christian who produces, traffics in, or uses tobacco. But I am persuaded that any person who uses tobacco could be a better Christian and a cleaner Christian if he did not use it; his influence for good could be much improved, and the Lord glorified by a clean and obedient life.

Let me relate the story given by a veteran missionary to Mexico. He was a Krimmer Mennonite and had by years of labor gathered together a group of believers. One day while visiting the members he unexpectedly came upon one of the sisters sitting in her hut before an open fire, enjoying a cigarette. Quick as a flash she conveyed the object to the fire. She knew that she had betrayed herself. After a friendly visit he informed her that he had seen what she was doing. She quite readily accepted her position as suspended from full fellowship until she should prove herself faithful. Later, when she was reinstated, she voluntarily related how she was tempted, how she yielded, and how she was finally delivered and made happy. She said that when she sat by a friendly open fire there came upon her a powerful desire for a cigarette, and that she had indulged in smoking until she was caught at it. After that, whenever the desire came upon her, she would get her Bible and read, and the desire would go away. Finally it did not come any more. This is a powerful testimony to the power of God's Word. What wonders would be wrought by a fuller entrance of the Word into the hearts of folks who see no harm in such a "small thing" as tobacco! Is an eighty-foot belt of cigarettes reaching around the earth a very small thing? Of course one cannot expect natural man to know or receive the things of the Spirit of God, for they are foolishness to him. But this message is for those who have an ear to hear.

Still another comforts himself with the thought that there are other things just as bad as tobacco or even worse. This is also quite true, but it still does not justify tobacco. Its status is still the same. It does not belong to holy living. Picture to yourself the model Christian, one to whom you would go if your soul were in the balance. Rarely would the church member who bears the imprint of this enslaving master be chosen. Said one penitent church member to his pastor, "I professed to be a Christian, but I was not. I was a hypocrite." Said the pastor, "Yes, I knew it. You did not act like one; you did not look like one; and you did not smell like one."

If all the resources used to produce, manufacture, and transport tobacco had been used to produce and preserve food and other articles that are vital to health and well-being, we could now be open-

ing the granaries of Egypt and men would come from many lands to sustain life. Some of our statesmen have envisioned that if at this critical hour of the world's history we would have unlimited supplies of the things vital to life and health and would use them unselfishly, it would be a great stride forward in convincing some European nations which are halting between two opinions—communism and democracy, eastern ideas and western ideals. So it takes no stretch of the imagination to see how easily even one individual can have a small part in shaping the future world or in determining whether it shall soon be convulsed again by a clash of arms.

The answer to the whole question is that we seek not a minimum but a maximum service to our Lord, that we do our utmost for the glory of His name, for the strength and honor and extension of His kingdom in the hearts of men. Then many questionable things that now are problems would soon be placed where they belong.

Farmington, Del.

Christ Our Judge

BY A. LLOYD SWARTZENDRUBER

The human race has one outstanding shortcoming. We are prone to pass judgment, and that sometimes without thoroughly considering facts. There are factors which contribute to this fault which are all too genuine.

A man buys several horses and sells them. He is not familiar with all their faults, and the person buying them is not too well satisfied. He tells another friend, and the discussion leads to the decision that the person selling them is dishonest. This happens in a number of cases; and some of the horse dealers may have been dishonest. But they are all judged alike. They have not had a fair trial. Judgment has been passed upon that which we heard as facts. We cannot vouch for the truth of them except that we heard them from a "first source," and certainly we "cannot be mistaken."

Yesterday we went to visit a person who was ill. An attempt to secure a doctor had proved rather unsuccessful and he came only after the patient had suffered quite intensely. The doctor's conversation proved that he was quite busy. He told of several calls which he had made, some that same day and some the week before, one of them for a similar ailment. The facts were gathered rather hurriedly, and we were told that "Brother M— is very ill. The doctor was there nearly all night. Poor man, he has suffered so much. He must be in bad shape. I wonder how he is now."

We visited that same brother on the same afternoon and he met us out in his yard, walking as though he felt perfectly well. Upon inquiry we found that he had been ill some days earlier; the doctor had not been there for several weeks.

We found that the doctor had spent the night in another home where a person had been ill, and was now better. We had accepted the entire story as true because it had been told us by a "first witness."

While these matters are not serious, and do not have a serious effect, it does show how utterly inadequate our judgment is.

In spiritual matters this is intensified. We are less able to determine accurately and must not pass judgment hastily.

But there is One who knows. He knows the heart. He also knows the law upon which proper judgment is based. Judgment has been committed unto Him by the Father. John 5:22. His judgment is based upon His work, His plan, His righteousness, and our faithfulness to Him and His Word.

The Scripture is very emphatic in denouncing our judgment of each other. Equally emphatic are the statements that Christ will judge faithfully and fairly.

If I in my daily devotion bring my petitions to Him in faith, believing that He hears; if I confess my faults, knowing that He will understand; if I bring my requests, knowing that He will answer, I have confidence that "all is well," because He has made it thus.

John in his first Epistle says, "If we say that we have not sinned, we make him a liar, and his word is not in us." This is strong language. Equally conclusive are the words, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God has faithfully promised to forgive those who come to Him by His Son. He cannot be unfaithful. His judgment is accurate and His sentence conclusive. He has paid for our transgression upon the cross, and we are promised forgiveness if we come to Him by faith. He is just. Since He stipulated the purchase price for our redemption, paid His own price, and is declared faithful, shall we not trust in the judgment of the Son to whom God has committed the power?

Satan accused Job before God. He declared that Job served God because of God's blessings to him. He began to imagine: "Take away the blessings and Job will curse you." Satan will do the same for us, but we have the assurance that our Advocate, who is a perfect Judge, will not permit such judgment to be passed upon us, but will represent us to the Father as we really are, based upon His work at Calvary. He covers us with His righteousness and represents us to the Father as redeemed through His blood.

If we are faithful to Him in this life, obey His commandments, make His will our own, love the brethren (I John 3:14), and bear fruit, having our garments washed in His blood, He will judge us worthy of our eternal home when we approach the city. "For the Father . . . hath committed all judgment unto the Son."

Kalona, Iowa.

Treasures from the Greek New Testament

The Method of the Spirit— Convicting Concerning Righteousness

By J. A. HUFFMAN

Just as Jesus said of the Holy Spirit, "that he having come, shall convict the world concerning sin," just so He added, "He shall convict the world concerning righteousness" (John 16:8).

One of the words of particular interest continues to be "convict," Greek *elencho*, which is a legal term, and very expressive. To review, its real meaning concedes to him who exercises the prerogative the authority of sheriff, prosecutor, and judge—to apprehend, to bring to the bar of justice, and to pronounce judgment.

He shall convict "concerning righteousness, because I go unto the Father" (John 16:10).

The other Greek word of special interest is the one translated righteousness, *dikaisuna*, which, according to Thayer's Greek Lexicon, means: "The state of him who is such as he ought to be; the condition acceptable to God." It also implies "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting."

Righteousness (*dikaisuna*) is the word translated righteousness in Matthew 6:33, where we are commanded to "seek first his kingdom, and his righteousness," with the promise of all other things added. It is also the word used in the Epistle of James (1:20), where it is said, "The wrath of man worketh not the righteousness of God."

When it is predicted of the Holy Spirit, that it is His task, His work, to bring about the righteousness of sinful men; by his technique apprehending, prosecuting, and acting as judge, until the sinner, entirely unacceptable to God, wrong in his relation, both to God and his fellow men, is brought into the relation, both to God and men, such as he ought to be, a tremendous assignment is made to Him.

That there is a vital relationship between Christ's return to the Father and all this is evident, else the words of Jesus in relation to the method and work of the Holy Spirit would have no meaning. There must be not only an agency, such as the Holy Spirit, by which this miraculous transformation of deep-dyed sinners into living, shining saints, is brought about, but a means as well. The means must apparently be found in the return of Jesus to the Father. Let us see.

Perhaps it would assist in the quest for the meaning of this statement if we should discover that, as sin is a deadly thing from which man is to be delivered

as a result of the ministry of the Holy Spirit, so righteousness is a glorious reality, into which man is to be brought as a result of the same ministry. It is to be a deliverance from something to something.

Jesus Christ came into the world on a program of redemption. That He knew His program in minutest detail, and that He kept it to the letter, is certain. When He was upon the cross, He could truthfully testify, in the presence of His Father, and of man, "It is finished."

From the moment that the catastrophe of sin had occurred, a great gulf had intervened between God and man, heaven and earth. This chasm was spanned by the coming Christ, who came to earth, lived among men, linked himself up, arm in arm, with man, and then returned to the Father by the way of Gethsemane, Calvary, and the empty tomb. Today He sits at the right hand of the Father; His task of bridging the chasm between God and man is finished. A completion of this circuit was necessary to make redemption a reality. A failure at any point would have invalidated the effort. Even after Calvary's bitter cup had been emptied, if the tomb and death had been able to retain our Lord, there would have been no righteousness provided for man. Only Christ's return to the Father made Christ's righteousness available to man.

Saint Paul, the greatest exponent of the meaning of Christ's death and resurrection, has epitomized the entire matter in these never-to-be-fathomed and marvelous words: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21). This was what Christ was doing as He completed the circuit, returning to the Father with a finished task. Consequently, whatever demands God makes of those for whom Christ provided righteousness, not exceeding the provision, is perfectly just. If God should say, "Be ye righteous; be ye sinless; be ye holy; be ye perfect," man might answer back to God: "That is exactly what I should like to be, but am not, and cannot be." To this, God can now say: "All that is needed to make you all that I want you to be, is in the hand of the Holy Spirit, whom I have sent to minister to you grace. Let Him minister to you my own righteousness."

Every excuse which man has ever thought he had for not being righteous, is forever removed in the light of Christ's high-priestly achievement and His own profound preachment, concerning the Holy Spirit, "He will convict the world of righteousness, because I go to the Father."

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The Hard Places

BY LINA Z. RESSLER

Two friends were walking along a woodland path. At first the going was good and the one in the lead seemed especially happy. As they went farther on the path became more rough and steep; there were real difficulties in the way. Then the brave leader hesitated and later surrendered his leadership to his friend with the remark, "I seem to be able to lead out very well as long as the road is good, but when there are difficulties I surrender my leadership to you, as I am doing now." His friend smiled and went quietly on, preparing the way for the friend who did not like the hard paths. We see much of this tendency in the lives of our friends today. Usually there are plenty of folks who are ready to take the easy sections of the journey; as long as there is plenty of applause and plenty of prominence as the work goes on there are plenty of interested helpers. But when the going really becomes hard, and then difficult, the ranks thin out. Might it not be well for us to look over our life and work, so that we might study for a little while the way we go about our work? We all need more of God's grace and strength to measure up to the standard He has set for us. We in ourselves may be weak and insufficient, but in His strength we may be able to go ahead even in the hard places. Easy or hard, we know that we can count on His grace and strength and help to tide us over.

Hard the task, my loving Father
Bids me take from Him the gift
That I'm needing to be faithful;
He my weary soul can lift.

Scottdale, Pa.

Could Something Like This Have Happened at Your Church?

Frank had been a drinker in days gone by. He was now past fifty, and weighed over two hundred and fifty pounds. Because of a serious heart condition he was compelled to give up his work at the State Hospital, and he came to live in the home of his sister. From the first time we met him, we sensed he needed a friend. He was lonely, and not too happy in his new location.

Some of us talked to him about God's Word, and he manifested an interest. We gave him a Bible, and he'd tell us about the things he read. I asked him to go with us to church, but he refused. Saying he hadn't been to church in twenty-seven years, he wouldn't go. After much and repeated coaxing and going for him on Sunday mornings, in spite of refusals, he finally came along to Sunday school and church. Being hard of hearing, he understood little of the sermons. Some Sundays several of the men would shake his hand and speak to him. Some Sundays no one spoke to him. Then we

would have difficulty in getting him to go again. He'd say,

"They don't want me there or someone would speak to me. I'm too poor." He was always clean and neat.

The week before Thanksgiving there were evangelistic meetings being conducted at the mission. We told him about them, their purpose being to have people confess Christ and be saved. We told him we were going, and would like to take him along, too. He said he'd go with us, and after asking a number of questions, he said he would stand and confess Christ, too, for he wanted to be saved. This same night the evangelist asked for "raised hands" and when the meeting closed Frank was disappointed; he had not been given the opportunity to "stand." The evangelist spoke to him, and he told him he wanted to be saved. Taken to the upper room, he confessed his sin and faith in Christ, and came out happy. Probably because of the way

No One Like Jesus

BY RUTH SLEEPER

There's no one like Jesus—He cares for me;

*There's no one like Jesus—so kind is He;
He loves me and saves me and calls me
His own*

Since for my sins He did atone.

*There's no one like Jesus—He satisfied;
There's no one like Jesus—for me He
died;*

*I'll love Him and serve Him wherever I
be*

Because of the blood He shed for me.

*There's no one like Jesus—someday I
shall see*

*My blessed Redeemer who set me free;
In heavenly mansions on yonder shore
Redeemed ones shall praise Him for ever-
more.*

Elkhart, Ind.

we had explained, he still wanted to "stand," and publicly confess his Lord; so the next night when the opportunity was given for testimony, he stood and said he was glad he was saved.

He liked the mission. There, he said, everyone is friendly. They really make you feel at home, and at least they treat you as if you were welcome. Thanksgiving morning we took him to church, though we knew he would rather have gone to the mission. On the way home he lamented that no one had noticed him that morning, no one had shaken his hand or given him any bit of welcome. He thought since he had accepted Christ someone would surely welcome him now, but no one seemed to care.

Having a very heavy heart, on Monday, Dec. 1, I spoke to one of the ministers; I asked him whether he wouldn't please speak to Frank. We had brought him to Sunday school and church fairly regularly for about six months. In all that time, neither of the ministers nor the deacon had at any time even come near him. In six months they had not taken his hand, nor welcomed him, nor invited him back, much less asked about his soul.

On Thursday morning, Dec. 4, he was stricken with a cerebral hemorrhage, which left him paralyzed and seemingly unconscious. He was removed to the hospital, and without regaining consciousness, two days later, Saturday, passed on into eternity.

The first part of this story ends Thursday, Dec. 11, 1947, when Frank's body was committed to the earth. Could this have happened in your church? Look for Frank's brothers. Next Sunday one may be sitting next to you. Don't let him get away without speaking to him. If you can't see one of them, maybe he is waiting for you to invite him, and maybe, too, you should make a second trip and bring him in.

From somewhere in that vast eternity I think I can still hear Frank say,

"They didn't want me; they didn't care for my soul; I was a stranger and they took me not in." —Anonymous.

Prayers of the Old Testament

The Gibeon Prayer (I Kings 3:5-9)

(Man's Part)

Of course the head should rule the heart, but happy the head that is wedded to the warm heart. Happy the reason when it reigns with sympathy. Happy the understanding which is enlightened by a sense of how men feel.

We praise the young king Solomon who dreamed such a wish. It must have been uppermost in his mind in his waking moments. There have been cold, legal judges, to be sure, and they could quote precedent and rules and exceptions and findings. But to ask for a heart instead of a head, a wealth of feeling rather than a mere knowledge, that is the mark of the servant of the people. And then, since one must judge, to ask for a depth of thought to govern the warm, to do all things for the good of men—to ask for that is to ask for a rich gift indeed.

How good the heart which wants to be warmed to its fellow's heart! How wise the head that wants first of all to understand his fellow man! How happy the people whose leaders have witnessed the marriage of sympathy and common sense!

—J. Paul Sauder.

What are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever.—Higginson.

FAMILY CIRCLE

Sixty Grand Years

By MARIAN GARBER LEAMAN

(This poem was written by a granddaughter in honor of the sixtieth wedding anniversary of Bro. and Sister Simon E. Garber. Bro. Garber has served as pastor of the Bossler congregation, near Elizabethtown, Pa., for more than forty years.—Ed.)

*Sixty grand years of a glad married life,
Living together as husband and wife,
Grandpa and Grandma, just how does it seem
Living so long as a wonderful team?*

*Is married life just as the storybooks say
With love and romance gladly wending their
way—*

*Never a pitfall to mar the bright path,
Never a whirlpool to rock the small raft?*

*Was it living on mountain peaks sixty grand
years*

*Without any cares, any problems, or tears—
Loving and laughing throughout every day
As your tiny raft sailed, on its calm, peaceful
way?*

*Is life, as some say, all adventure and thrills,
Made "pretty" throughout with gay ruffles and
frills,*

*With breezes so sweet and the skies always
blue—*

Dear Grandpa and Grandma, is this really true?
* * *

*Yes, the skies are so blue and the breezes so
sweet;*

*But this, our dear child, would make our love
weak.*

*It's the valleys to cross and the hillsides to
climb*

That make our love sweet and our living sublime.

*We must cross the dark valleys the mountains
to reach,*

*For if valleys were not, there would be no
grand peaks.*

*Disappointments, deep cares, and dark problems
must come,*

*For it's these things that really help us to
make home.*

*There are days when we wonder just what we
will do;*

*The clouds are so dense—but a Bright Light
shines through!*

*For Jesus is with us, our problems to share;
And when storms are the roughest, lo! sunshine
is there.*

*He silently calms the most boisterous seas,
Our raft He lets sail in a sweet summer breeze.
The waters are perfectly smooth, and so clear—
With Jesus to guide there is nothing to fear.*

*He gives a love that's enduringly sweet;
All perplexities love doth victoriously meet;
It is love that makes life both melodious and
gay—*

Jesus is reigning when love leads the way.

*Sixty grand years of a glad married life,
Living together as husband and wife.*

*It's wonderful, beautiful, just as they say,
But Jesus and love must lead all the way.*

Lancaster, Pa.

Our Old Folks

By I. J. BUCHWALTER

Following is an additional list of names of persons who are past ninety-five years of age.

Anna (Brenneman) Good, Webb City, Mo., was 96 years old on Aug. 18, 1947.

Catharyne H. Longenecker, Lancaster, Pa., was 96 years old on Jan. 26, 1947.

Nancy Harold, Columbiana, Ohio, was 97 years old on Jan. 30, 1947.

David P. Miller, Burton, Ohio, was 96 years old on Aug. 13, 1947.

Dalton, Ohio.

Our Departed Loved Ones

By AMMON KAUFMAN

During the fourth quarter of 1947 a total of 116 deaths were reported in the GOSPEL HERALD. Of these, 64 were males and 52 females. These people lived a total of 7,801 years, 9 months, and 14 days. Among the group were one bishop, one minister, and two deacons. Two males and one female died on their birthdays. Five deaths were caused by accidents.

Deaths by Months:

	Fourth Quarter	Year 1947
January	0	53
February	1	50
March	1	59
April	0	53
May	0	43
June	3	39
July	2	40
August	12	46
September	23	31
October	37	44
November	31	44
December	5	42
Date not given	1	1

Tabulation of Ages:

	2	29
Under 1 year	2	29
1-9	4	17
10-19	2	22
20-29	1	18
30-39	3	9
40-49	6	28
50-59	8	39
60-69	24	103
70-79	31	142
80-89	31	118
90-	4	19
No age given	0	1
Total over 70	64	278

Average age for the quarter was 67 y. 3 m. 2 d.; for the year, 63 y. 8 d.

Deaths by States and Provinces (Second figure is the total for the year 1947): Pennsylvania, 40, 181; Ohio, 13, 68; Indiana, 10, 56; Ontario, 10, 41; Illinois,

8, 38; Iowa, 8, 24; New York, 4, 10; Virginia, 3, 30; Kansas, 3, 13; Nebraska, 3, 20; Oregon, 3, 17; Michigan, 2, 10; West Virginia, 2, 4; Maryland, 1, 6; Louisiana, 1, 1; Alberta, 1, 2; Florida, 1, 2; California, 1, 5; North Dakota, 1, 3; Arkansas, 1, 2; Missouri, 0, 10; Michigan, 0, 8; Colorado, 0, 4; Wisconsin, 0, 2; Delaware, 0, 2; Montana, 0, 1; South Dakota, 0, 1; Africa, 0, 1; at sea, 0, 1.

Davidsville, Pa.

Report on Births

By AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the fourth quarter of 1947 include a total of 278, of which 125 were males and 153 females. One set of twins, a son and a daughter, was reported.

Births by Months:

	Male	Female	Total
May	0	1	1
June	2	1	3
July	4	1	5
August	6	15	21
September	29	41	70
October	45	46	91
November	31	34	65
December	8	14	22

Distribution by States and Provinces: Pennsylvania, 107; Ohio, 31; Virginia, 17; Indiana and Illinois, 16 each; Michigan, 14; Maryland, 13; Kansas, 10; Iowa, 9; Oregon, 8; California, 5; Delaware and Ontario, 4 each; North Dakota, Alberta, and Idaho, 3 each; Colorado, New York, and Oklahoma, 2 each; Minnesota, Montana, Kentucky, District of Columbia, Wisconsin, Alabama, East Africa, India, and Missouri, one each.

Names: A total of 168 family names were reported. Leading among these were Miller, 14; Yoder, 12; Lehman and Kauffman, 8 each; Martin, 7; Shank, 5. All others appeared less than five times. Given names for these 278 children included 106 male and 130 female names. Leading among these were: (male) James, 14; John, 11; Eugene, 10; Kenneth, 9; David, 8; Jay and William, 7 each; Dennis, Richard, and Robert, 5 each; (female) Ann, 17; Elaine and Ruth, 12 each; Marie, 11; Linda, 10; Mary, 9; Mae, 8; Elizabeth, 7; Louise, 6. Twenty-eight used the father's given name and ten the mother's name.

Twelve reports failed to give the mother's maiden name.

Davidsville, Pa.

MY NEIGHBOR

A man must not choose his neighbor: he must take the neighbor that God sends him . . . The neighbor is just the man who is next to you at the moment, the man with whom any business has brought you into contact.—George MacDonald.

TO BE NEAR TO GOD

January 25, 1948

Read John 11:1-6.

"This sickness is . . . for the glory of God."

Life becomes much more enjoyable when we can accept it as it comes. Complaining about our misfortunes usually makes us feel worse instead of better. Not everything that happens in our lives is because God wills it so, but He can make everything work out for good and to His eternal glory. Jesus greatly loved Mary and Martha and Lazarus. But sickness came to their home anyway. We have no promise that we will not meet with sorrow and suffering and adversity. How often we are tempted to believe that God has forsaken us because of the trials which have come upon us! God may permit these to come upon those whom He loves greatly. One who yields his life fully to Christ can commit every experience to Him, expecting that it may work together for good eternally.

January 26, 1948

Read John 11:7-15.

"I am glad for your sakes that I was not there, to the intent ye may believe."

We need experiences in our lives to confirm our faith. Jesus could just as easily have been at the bedside of Lazarus and healed his sickness, but something more than this was necessary for the faith of those who witnessed. Something out of the ordinary is needed to confirm faith. But to experience the unusual requires a testing period. Our faith cannot grow unless it is tested. To bring this greater blessing to the disciples and to the home of Mary and Martha required that they first exercise what faith they had. It meant the deprivation of smaller blessings for the moment. Are we ready to have our faith tested that we might receive the greater blessing?

January 27, 1948

Read John 11:16-44.

"If thou wouldest believe, thou shouldest see the glory of God."

Both Mary and Martha had come to Jesus saying, "Lord, if thou hadst been here, my brother had not died." As Jesus came to the scene and noted the unbelief expressed on every hand and even by those two sisters, He was troubled. They somehow expected Him to do something, while at the same time they thought it impossible. In reality, they were placing the blame upon Him for the death of their brother. Jesus turns to them with similar words, "If thou wouldest believe, thou shouldest see the glory of God." Unbelief is the only thing that can hinder the power of Christ. James says if our prayers are to be answered they must be asked in faith believing. Nothing is preventing the full manifestation of the glorious power of God in your life except your own unbelief.

January 28, 1948

Read Eph. 1:15-23.

"That ye may know . . . what is the ex-

ceeding greatness of his power to usward who believe."

Too many Christians live far below their privileges. How often we yield to the temptations about us because we haven't realized that it is possible for us to overcome. The power of God is unlimited. The greatness of His power was manifested when He raised Christ from the dead. In this act Christ conquered the power of Satan. He triumphed over man's greatest enemy. This glorious power is available to every believer for the temptations of each day. It is Paul's prayer that our eyes of understanding might be enlightened that we might know of our blessed privileges in Christ. To know these is to experience them.

January 29, 1948

Read Jer. 17:5-8.

One who puts his trust in mortal man is as the heath of the desert. The heath has never grown in fertile soil; therefore it is satisfied in the shallow salt land. The prophet compares the one who puts his trust in mortal man to this desert plant. His life is shallow, but he doesn't know anything better; therefore he is satisfied. The one who trusts in the Lord is different. He is as a tree which grows by the side of the river, whose roots reach deeper and deeper, and find refreshment when the soil around it is parched. The Christian is never satisfied in the shallowness of life, but is ever seeking to become rooted more deeply in God.

January 30, 1948

Read Jer. 17:9-11.

Our own hearts can deceive us without our realizing it. We may crave that which will bring us no good, or even that which will be destructive. The partridge, as the Israelites knew it, was a bird which took the eggs or young of other birds. Later it would leave them without having received any benefit. Yet within that bird was a desire to do this very thing. She could never produce her kind by taking the young of other birds. The one who tries to get riches by unchristian methods is as the partridge. He may get wealth, but it will benefit nothing. To receive the blessing of God, we must follow the precepts of God. Wealth, to receive God's blessing and to be used for Him, must be acquired in His way.

January 31, 1948

Read Isa. 58:8-12.

"And thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

A watered garden is always fresh. The stream which is fed by a spring always supplies refreshing waters. The thirsty caravan would be greatly disappointed to find a stream bed without water. Thirsty souls are looking to the Christian for spiritual refreshment. No doubt they are many times disappointed as they come to one who professes to be a Christian but can give them no satisfaction.

The Christian should be a constant blessing to others. In order to be a blessing, his life must be supplied daily by the refreshing streams of God.

—Howard J. Zehr.

ALLELUIA! WHAT A SAVIOUR!

Sunday School Lesson for February 1

(Isa. 53:4-6; Matt. 1:21; 5:17; 20:26-28; Luke 19:1-10; Heb. 4:15, 16)

The greatest of all realities is the atonement of Jesus Christ. Its primary importance arises from the fact that man's greatest need is for an atonement. Belief in salvation by Jesus Christ is a belief that matters in everything. A survey of the wondrous cross will reveal the wonderful plan for man's reconciliation. How we praise God for our Saviour! Like the poet, we don't know where to borrow language to use in thanking the Lord for His suffering for our gain.

The name "Saviour" implies that man needs to be saved from something. And indeed he does. Man is without God and without hope because sin separates him from God. If the sin is not taken care of, man can never get to God. Deliverance is man's great need. He is in bondage to Satan. He is under the dominion of Satan. Man is in peril, facing death, everlasting death. His peril is very imminent and inevitable.

But Saviour also implies that there is a possibility of deliverance. Christ came "to seek and to save that which was lost." Atonement, reconciliation, salvation, deliverance, describe the best news, the best "good tidings," man ever heard. "I am come that they might have life, and that they might have it more abundantly." "I am . . . come to call . . . sinners to repentance." I came not "to destroy men's lives, but to save them." These are Christ's own expressions of the purpose of His incarnation.

What was Christ's great work of salvation? Consider the verbs in the lesson text and some from other scriptures. Notice that each one describes an act for us. He bore our griefs; carried our sorrows; was stricken, smitten, and afflicted; was wounded for our transgressions; was bruised for our iniquities; was chastised for our peace; was given stripes; had laid on Him the iniquity of us all; shall save His people from their sins (not in them but from them); ministered to us; gave His life a ransom for us; redeemed us through His blood; forgives our sins; reconciled us unto Himself; atoned for our sins; delivered our souls from death. What a work of salvation!

Isaac Watts has been called the poet of the atonement. Reading together his hymn, "When I Survey the Wondrous Cross," would be a fitting close for the class period.

Also let pupils give individual expressions of praise for their deliverance. —A.M. E.

If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the hope of heaven—take alarm.—Thomas Guthrie.

OUR SCHOOLS

If Jesus Had Not Risen

By SAMUEL B. NAFZIGER

(Iowa Mennonite School)

[An address delivered at the 1947 General Conference]

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:14-20).

If Jesus had not risen, there would be vast changes in our world. There would be international, political changes that would be vast in their significance. Columbus and the discovery of America would have been delayed for centuries. You recall that Columbus was seeking a shorter route to the Orient. If Christ had not risen, there would have been no Crusades. If there had been no Crusades, there would have been no spice trade, at least not at that time, between Europe and the Orient. If there had been no spice trade, there would have been no need for a shorter route to the Orient. Our country is a young country, but it would be much younger if Christ had not risen.

Napoleon once said, "Caesar, Charlemagne, and myself have founded great empires, but we founded them on force. Here is a Man who has founded His kingdom upon love, and today millions would die for Him." If Christ had not risen, there would have been no martyrs. Our church, that was born in blood, would not exist. Possibly there would have been no church beyond the first century. Our world would then have seen in the past, nineteen hundred years of unmitigated paganism. The report that was framed by the Sanhedrin and reported by the Roman guards would have been true, that His disciples stole Him by night and took Him away while the guards slept. Have you ever considered how untenable such a report is? Is it possible that Roman guards who were under the penalty of death for sleeping would be found sleeping? And then again, is it possible that fearful disciples would have dared to try to steal a body out from under the very noses of Roman guards, even though they had been asleep? I say, that statement is

untenable. It is small wonder that they abandoned the story very soon after they started it. It was never raised in court; at least we have no scriptural record of that statement ever being voiced in court. And when the apostles were up for trial, this idea of Christ's body being stolen was never mentioned. It carried its own refutation.

If Christ had not risen, there would be no Mennonite Church, there would be no Mennonite General Conference, and you would not be here. Possibly our forefathers would have perished centuries ago in an overcrowded Europe, and two thirds of us would never have come into existence. Paul wrote on this subject on which I am attempting to speak this evening, and I have read to you a part of what he wrote. In verse 14 he says, "And if Christ be not risen, then is our preaching vain." If Christ be not risen, all you preachers are wasting your time. Sometimes we think it is in vain anyway, and sometimes, alas, it is in vain when our preaching degenerates to speaking of politics or something similar. The farther we get away from the preaching of Christ, His death and resurrection, the more futile our preaching becomes. God has ordained that through the foolishness of preaching, the Gospel should be passed from soul to soul. Literary evangelism, radio evangelism, and other forms of spreading the Gospel may have their place, but they cannot approach or supersede the preaching of the Gospel. In dealing with human beings the eye to eye contact is indispensable. A representative of an advertising agency was speaking to a group of businessmen, trying to sell his idea to them. And he started something like this: If you businessmen want to contact a customer in a distant city, say a thousand miles away, consider the expense of sending a traveling salesman, his railroad ticket, his hotel fare (and he added this expense up and presented this to them), and then he said, "Our company will grasp your idea, place it on a piece of paper, put it in an envelope, and Uncle Sam will carry it there for three cents and do the same job." But someone in the audience asked him, "Why didn't your company send a letter here instead of sending you?" Eye-to-eye, person-to-person contacts are indispensable, and many solicitors have found that out. "It pleased God by the foolishness of preaching to save them that believe." If Christ has not risen, the heart is taken out of promulgating the Gospel. It is a useless endeavor. If Christ is not risen, our preaching is vain.

"Your faith is also vain." "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the

dead, thou shalt be saved" (Rom. 10:9). Belief in the resurrection is imperative to salvation. Without the resurrection, faith is valueless.

"Ye are yet in your sins" (Verse 17). Romans 5:10 says that we are saved by His life. And if we are, then if He is dead our hope is groundless. We are yet in sin. He "was raised again for our justification" (Rom. 4:25). If Christ had not risen, He would be a condemned Christ, and He could not justify. The power of the resurrection works in us to bring us to newness of life. Without the resurrection, the cross has neither meaning nor power. It is the resurrection that vindicates God's action on Calvary. It is our pledge of eternal life.

"If in this life only we have hope in Christ, we are of all men most miserable" (Verse 19). Some people think that Christian living is a miserable experience. They quail under the inhibitions imposed upon them by Christianity. They feel that life would be more pleasant without restriction, but they forget that if they have the freedom to drink and to dine and to dance unrestrainedly, then others should be granted the right to drink and to steal and to kill. And that might work like a boomerang. They might be the ones to be stolen from. They do not consider that. I believe that the moral code of Christianity carries its own reward. Christianity is intrinsically worth while. Even if there were no ultimate reward, living in a Christian community would be far more pleasant than living in a pagan community. I recall the story of a colored man who was sent from this country back to Africa because he had frequently transgressed the laws of the state. But after a number of years he was back, scarred and bruised. His explanation was, "I would rather live where there is nothing lawful than where there is nothing unlawful." I believe that those proponents of personal liberty should be sent to some of the outskirts of humanity. Christian living is intrinsically worth while. And I believe Paul meant nothing to the contrary when he said: "If in this life only we have hope in Christ, we are of all men most miserable." But in view of all the suffering, the labor, the persecution the Christians in his day endured, and that some today endure—if all of that were for a useless cause, if it meant so much misery in vain, then surely the Christian life would be miserable, would be fit to be pitied. If Christ be not risen, then we have been miserably deceived. We are worshiping a corpse. The glory has departed. No eternal values remain.

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (Verse 20). "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." The resurrection is a verity. Our preaching is not in vain.

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PEACE AND WAR

Items

By FORD BERG

The first part of January has been designated by the militarists as universal military training weeks. There is a "play-up" nationally and through each local Legion post. Each local post is combing every city for signatures to petitions urging Congress to pass U.M.T. The strategy is to begin piling the desks of congressmen with these signatures until the legislators will finally weaken and enact the law.

* * *

According to Scripps-Howard staff writer, Jim G. Lucas, the Nation's armed forces intend to be ready if Congress approves universal military training. Brig. Gen. John M. Devine, commander of the much-publicized universal training experimental project at Ft. Knox, Ky., has been transferred to Ft. Monroe, Va., where he will be in a position to pave the way for an easy start to universal military training. He will, Lucas says, be able to revise training manuals and schedules to conform to the program at Ft. Knox, and set up training courses for instructors who will be assigned to camps and training bases all over the United States.

The Navy has announced plans for training, once it is approved. It would train 194,000 men annually. The first three months will be basic training to learn the adaptability of the trainee, followed by three months of intensive, specialized study and work. The next step would be the National Guard or Reserve.

* * *

Common to war are war wounds. And some wounds do not heal.

France, amid its Communist problem, has a war wound of juvenile delinquency. French officials are disturbed and perplexed at the criminality of their children. War and divorce have created a vast army of semi-orphans, orphans, and illegitimate children, who are deprived of normal family guidance.

Much of the blame for the situation is placed upon the Germans. During the occupation, the French claim, the Germans made a deliberate effort to demoralize French children, thereby hoping to keep France, through inner decay, from continuing as a prominent nation. Current with this was black marketing, a natural consequence of war. French families that ordinarily maintained an average ethical and moral level permitted their youngsters to lie, cheat, and steal to obtain food and clothes.

The Germans have left now, but it is not easy to teach boys and girls that what

they had been encouraged to do before has now become criminal.

War wounds hurt. Most of them are self-inflicted.

* * *

William James, noted psychologist, said, "The world in peace must find the moral equivalent for war. Lacking that, peace is inadequate."

War, in the words of Winston Churchill, demands "blood, sweat, and tears." War takes our fine young men and leaves their shattered, mutilated bodies on foreign soil; it takes sacrifice and unselfishness in thinking and acting.

Jesus had a moral equivalent for war. "Go ye into all the world, and preach the gospel." Nowhere does He say that one should go with bombs and rockets; nowhere does He say that one should destroy lives.

Mr. James, Christians have that peace which is adequate. They have the Gospel of love. Let us paraphrase your imperative. "The world in peace must find Jesus Christ. Lacking that, peace is inadequate."

* * *

The London *Peace News* says, "The church has allowed herself to be wedded to the state and to the wars that states wage. She has become but the mouth-piece of the state."

One of the basic tenets of Mennonitism is separation of church and state. We cannot, we dare not wed the state. Since the state is fallible and made up of men, many of whom are non-Christians, it is not in order for Christians to permit a non-Christian organization to conduct and rule their lives.

We owe supreme allegiance to Jesus Christ. He is our King.

* * *

There are casualties in war. But there are casualties in peace, too. Now that war is over, the casualties are in the spiritual and moral realm, rather than in the physical. During the war we had much sympathy for our neighbor's sons. We wrote letters to those who were far away. We gave to relief and to Civilian Public Service in a commendable way.

Our boys are home now. Some of the sympathy for other people's troubles has been lost. We write a letter or two to Aunt Fanny or Uncle John. We are interested in security now.

There is much mental and physical suffering today. Mental casualties from inner tensions are perhaps as great now as ever. Irritableness and impatience are everywhere apparent. What are non-resistant Christians doing to show others that peace of heart, salvation, brings peace of mind and happy relationships? Jesus had much to say on compassion.

The position of the Seventh-Day Adventists on war is brought out clearly in a letter which Carlyle B. Haynes, General Secretary of the War Service Commission, wrote to the editor of *The Christian Century*.

"Sir: Permit me to correct an inaccuracy in the article, 'Must the Hutterites Leave Canada?' in your issue of October 22, in which Mr. Zieglschmid, referring to Mennonites, Seventh-Day Adventists, Moravians, and Jehovah's Witnesses, declares, 'all of whom cherish convictions on war identical with those of the Hutterites.' The writer is in error. Seventh-Day Adventists do not hold the same views on war as these others mentioned.

"Seventh-Day Adventists ask no 'exemption from military service.' They are willing to enter the army and navy, to put on the uniform, to salute the flag, to do any and all things commanded, short of taking human life and bearing arms. They are willing to make any contribution required, in the army or out of it, in war or peace, towards saving human life, but none towards taking it. Twelve thousand of them were in the United States armed services during the recent conflict, serving in the medical department as medical soldiers. They are not pacifists. They prefer to be known as noncombatants."

* * *

Owen J. Roberts, former Supreme Court Justice and now chairman of the Emergency Committee on Universal Military Training, says there are two points of view against military training which can be disregarded.

The first is that of Communists and fellow travelers. Roberts says they are against military training "because they hope that we may be as weak as possible when and if an attempt is made to Sovietize us."

The other is the view held by pacifists. "Their proposition is that it would be better to be overrun by armies and enslaved by dictators than that one shot be fired in defense of our way of life."

* * *

Recently the President's Amnesty Board recommended that presidential clemency be extended to 1,523 of the total of 15,805 Selective Service violation cases which they considered.

The Amnesty Board listed the Selective Service violators as follows:

Willful Violators (Non-conscientious Objectors)	approximately	10,000
Jehovah's Witnesses	approximately	4,300
Conscientious Objectors	approximately	1,000
Other Types of Violators	approximately	500
		Total 15,800

All but approximately 900 of the professed conscientious objectors remain today in Federal prisons, more than two years after the end of hostilities. 618 others received presidential pardon and approximately 900 others entered the armed services and were thus pardoned.

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FIELD NOTES

The Christian Workers' Normal being held at Flanagan, Ill., during the holidays, had to be discontinued because of the severe weather conditions.

Sister Claude C. Barber, Hammett, Idaho, wishes to testify to the Lord's healing power. She thanks the church for their prayers.

Bro. Oscar Burkholder, Breslau, Ont., will be the speaker at the Landisville, Pa., Young People's Bible Meeting, Jan. 25. The topic is "The Responsibility of the Church in the World."

The Kishacoquillas Valley Bible School had an enrollment at the end of the first week of fifty-seven.

The Conestoga Choral Singers, under the direction of Bro. Milford Hertzler, gave a program at the Allensville, Pa., Church, Saturday evening, Jan. 10; at Belleville, Sunday morning, Jan. 11; and at Locust Grove Sunday afternoon.

A parent-teachers' meeting of the Kishacoquillas Valley Christian Day School was held on Friday evening, Jan. 16. This was the first meeting of the kind in the district.

Dr. Paul Nace, Souderton, Pa., has been engaged to address married men and women on Wednesday evening, Jan. 21, as a part of the evening courses conducted by the Kishacoquillas Valley Bible School.

The Mennonite Commission for Christian Education and Young People's Work has accepted an invitation of the Pacific Coast Christian Workers' Conference to hold its next meeting in Oregon, June 28-30. The Commission has decided to hold only one meeting in 1948. To this meeting represen-

tatives of district conferences will be invited, as they were to the meeting in Kansas City in the fall of 1946.

The congregations of the Belleville area were invited to the Allensville Church the evening of Jan. 12 for the display and explanation of the new Bible school courses by Bro. Nelson E. Kauffman.

The Bethany congregation, near Smith, Alta., held its first Bible school, Dec. 28 to Jan. 2, in the log schoolhouse. C. J. Ramer was the instructor. The average attendance was twenty-four. The congregation's first communion service was also observed at this time.

Bro. Harold Brenneman, tract editor at Scottdale, preached at New Danville, Pa., on the morning of Jan. 11 and in the evening at the Hess Church.

A song and praise service will be held by the Hess-Lititz Young People's Bible Meeting, Saturday evening, Jan. 24, at the Hess Church, and Sunday afternoon and evening, Jan. 25, at the Lititz Church. Ernest G. Gehman and J. Mark Stauffer, of Harrisonburg, Va., are the speakers.

Bible school began at Carstairs, Alta., on Jan. 6, with Paul Voegtlin, J. G. Hochstetler, and C. J. Ramer as instructors. There has been very good attendance, with a number of visiting students enrolled.

Bro. Linford Hackman, whose illness we reported last week, is improving and expects to be at home by the time this is in print.

Calendar

Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 21 to March 2.

Christian Life Conference, Fairview, Mich., Jan. 25.

Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p. m.

Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Annual Ministers' Meeting, South Central Conference, Mt. Zion Church, Versailles, Mo., Feb. 18-20.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

A cable received from Bro. Harold S. Bender on Jan. 10 says that their daughter Nancy is still having a hard battle for life. May the prayers of the church be lifted in her behalf.

A week of Bible study was much enjoyed by the Mountain View congregation, near High River, Alta., during the holidays. J. G. Hochstetler and Ezra Stauffer were the instructors.

C. J. Ramer and Loyal Roth were expected to be at the new mission post at Culp, Alta., over the Sunday of Jan. 11. This is another promising work.

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Announcements

GOSHEN COLLEGE APPLICATIONS

About Feb. 1, Goshen College will begin taking action on applications for admission to Goshen College in September, 1948. Students wishing to apply for admission are invited to file their applications soon. Blank applications for admission may be secured from Paul Bender, Director of Admissions, Goshen College, Goshen, Ind.

CANTON CHRISTIAN WORKERS' CONFERENCE

The Canton Bible School and the Ohio Christian Workers' Conference are jointly sponsoring a Christian Workers' Conference at Canton, Ohio, on Saturday, Jan. 24. Sessions will be held forenoon, afternoon, and evening, with Russell Krabill, Goshen, Ind., and Mary Royer, Columbus, Ohio, as special guest speakers and leaders. The program centers chiefly around the work of the summer Bible school and the new courses. Other topics include Sunday school, Y. P. B. M., and music. All Christian workers are invited to attend. Programs are being distributed through the churches of Ohio. Interested persons are invited to write for same.

1948 YOUNG PEOPLE'S INSTITUTES

to be held at Laurelville Mennonite Camp (Camp Rhododendron)

YOUTH FOR CHRIST INSTITUTE
Friday, July 2, to Monday, July 5

FIRST SEVEN-DAY INSTITUTE
Saturday, July 24, to Friday, July 30

SECOND SEVEN-DAY INSTITUTE
Saturday, Aug. 7, to Friday, Aug. 13

Three splendid vacation periods are thus provided for the young people of our church at a camp where the environment is entirely Christian. Plan now to select your vacation date for summer 1948 so as to fit it to one or more of these inspiring institutes.

C. F. Yake, Secretary
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Conference

CONFERENCE ON INDUSTRIAL RELATIONS AND MENNONITE COMMUNITY LIFE

Hesston College, March 5 and 6, 1948

A Conference on Industrial Relations and Mennonite Community Life will be held under the sponsorship of the Committee on Industrial Relations at Hesston College on Friday and Saturday, March 5, 6, 1948. It is the hope that a hundred brethren and sisters, more or less, both ministers and laymen, representing farmers, businessmen, employers, and employees from the various congregations in the Hesston area will be present. On Friday morning Ivan Lind will speak on "Nonresistance in Economic and Industrial Relations." On Friday afternoon the subject will be "Maintaining the Family Farm in an Industrial Age," with addresses by three farmers and businessmen: Albert Weaver, Hesston, Kans.; Leo H. Hostetler, Harper, Kans.; and Harry Wenger, Wellman, Iowa. The Friday evening session is to be a mass meeting with Guy F. Hershberger speaking on "Strengthening the Witness of the Church Through Community Building," and G. G. Yoder on "Making Our Communities Christ-Centered."

The Saturday morning session will be devoted to "Small Industries in Mennonite Communities." The speakers will be three persons connected with such industries: Erie Sauder, Archbold, Ohio; L. A. Weaver, Kansas City, Kans.; and Tilman R. Smith, Roanoke, Ill. The Saturday afternoon session will be devoted to "Outstanding Illustrations of Well-Rounded Mennonite Communities," with Grant M. Stoltzfus of Scottdale, Pa., as speaker. In all sessions except that of Friday evening the addresses will be followed by a period of open discussion.

Pray that this conference may be conducted to the glory of God and the building up of the Church. Persons planning to attend, notify Milo Kauffman, Hesston, Kans., who is in charge of local arrangements. The Committee on Industrial Relations

Guy F. Hershberger, Secretary

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Give, Pray

MISSIONS

Go, Preach

Mission News

Several representatives of the Conservative Amish church met with the Mennonite Relief Committee and Mission Board representatives in Elkhart on New Year's Eve. The Conservative Amish church has a special interest in the ongoing relief and follow-up mission program that may become possible in Poland.

Bro. and Sister Arnold Dietzel and their son, Ronald, stopped in Elkhart on Jan. 12, 13, en route from Michigan to Kansas. Since their visa has been received, they expect to sail for India in early February.

On January 9 the missions class of Goshen College visited the administration building at 1711 Prairie St., Elkhart, to see the workings of the treasurer's and secretary's offices and to become acquainted with the activities of our Mission Board headquarters.

Bro. T. K. Hershey writes from Alfonso XIII, Bragado, F.C.O., Argentina: "Tomorrow we are leaving for Cordoba for a wedding and to hold a series of meetings. Then we plan to go on to the Chaco to visit and to help out with some of their problems."

Repeated and persistent calls keep coming from the hospital at La Junta for nursing help. The present staff is very much overworked and the need for additional help is more urgent. If you are a nurse, could you not help your church in this essential program of service and witness? Write directly to the Mennonite Hospital, La Junta, Colo.

Bro. and Sister Henry Becker, Bro. and Sister John Friesen, and Sister Rhea Yoder sailed on Jan. 9 from New York on the "Queen Elizabeth," occupying commodious cabins in the tourist class. On Jan. 15 they plan to change to the "Strathmore" at Southampton and should arrive in Bombay, India, about Feb. 1, or 2. An impressive farewell service was held in the Friesens' hotel room on the morning of the ninth, at which time Acts 16, describing Paul's Macedonian call, and Psalm 46 were read. These scriptures were particularly suitable for the occasion.

Although still awaiting cable confirmation from England, it is tentatively planned that the Wilbur Hostetler family will sail on the "Queen Mary" from New York on Jan. 24.

The government of Ethiopia has sent two students to Goshen College. We appreciate this confidence of the government in a Mennonite institution and trust that our mission and relief contacts with that government will continue to be pleasant and fruitful.

Missionary Day was observed on Jan. 11 by the Burr Oak congregation near Rensselaer, Ind. Bro. and Sister J. D. Graber were visiting speakers.

The Ft. Wayne, Ind., Mission Church has recently begun a weekly worship service on

a local radio station at 8:30 each Sunday morning. The church is receiving blessings from this service and listeners are appreciating the messages.

The Detroit Mission congregation inaugurated on Jan. 7 a once-a-month service at one of the rescue missions of Detroit. Describing the occasion, Bro. Raber wrote: "Exactly thirteen of us from here went for the service, and everyone did fine. There were about thirty men present. Some were very tough customers and some even caused a bit of disturbance. The superintendent seemed pleased with the evening meeting and said he would be looking forward to our coming again."

A Gospel team of five from Goshen College gave an appreciated program at the Detroit Mission on Dec. 31.

Bro. E. C. Bender left Elkhart on Jan. 11 on a trip that will take him to California and Colorado in the interests of the work and the properties of the Mission Board.

A Christmas dinner was served at the Mennonite Gospel Center, Kansas City, Mo., to friends and members of the Sunday school. A New Year's dinner was served in the mission home to the Morris group. Christmas baskets were again given out to needy folks.

Sisters Anna Histand and Edna Zook, workers at the Kansas City missions, request prayer for a family that is unsettled in their Christian experience.

Latest reports from India state that Bro. R. N. K. Biswas is gradually recovering from his attack of coronary thrombosis. Prayer is requested for his healing.

Farewell services were held for Sisters Vivian Eby, Rhoda Wenger, and Rhoda Hess, at Mount Joy, Pa., on the afternoon of Jan. 11. Bro. Simeon Hurst preached the sermon. It was a very impressive service. These sisters, if plans carried, sailed for Africa from New York on Jan. 14.

Bro. Benjamin F. Weaver, East Earl, Pa., will preach, the Lord willing, at the Columbia, Pa., Mission Sunday evening, Jan. 25.

PUERTO RICO

We began the New Year with nine Sunday-school classes instead of six. Some of the classes were becoming so large it was necessary to divide them. One of our Puerto Rican young men who was baptized recently is now the assistant superintendent, and three others have regular classes to teach. These young people were among those who completed the three-month Bible normal course taught by the brethren Hershey and Lauver at La Plata. We ask that you pray for these young people as they begin their work in the service of the Lord. We praise God that the work is growing.

We are glad to report that Bro. Weldon Troyer is again able to resume his schoolwork at the academy at Barranquitas. He was unable to complete the first semester in December because he was very ill with pneumonia.

At our mothers' meeting last week there were forty-eight present. After the devotions, one of our nurses gave a lesson on keeping healthy in the home.

On the eve of "Three Kings' Day" the young people of the Pulguillas congregation walked over the hills to take part in the weekly service in the Sabana section. A quartet of young people and the chorus sang several selections of song at this open-air meeting.—Puerto Rican Workers.

LONDON, ENGLAND

The search for our future quarters continues as before. It is occasionally possible to find previously unexplored channels of inquiry, even into possible new districts. It gets rather monotonous sometimes, and wearisome; but the grace of the Lord has been continually revealed.

During the Christmas season we were again privileged to enjoy fellowship of unusual character. My wife and I both felt that it would be a fine thing if we could share the blessings with which we had been surrounded at Christmas time with someone who might be lonesome or lonely, and we asked God to direct us to someone whom we might befriend. Then just before Christmas we received word that Bro. George Smoker from Tanganyika, of the Eastern Mennonite Board, would be obliged to spend about four days through Christmas in England, waiting for plane passage to New York.—John E. Coffman.

CHINA

Burkholders couldn't arrange to come until after our vacation, and as it turned out, there were no planes anyway. We were sorry not to see them, but now look forward to their coming during the Chinese New Year season in February. Olin Stockwell thinks Lawrence should come then, so we three, and two of the Chinese district superintendents, may go together to Hochwan. There we will make contacts, see the physical aspects of the work, and start the negotiations for the transfer.

Many days we have sun, though always a thick fog in the mornings. Dec. 31 found us eating dinner with the doors and windows open, since the painters were working. However, as you know, we find it very cold here for the most part. There were eighteen dead in the streets of Chengtu and seventy dead on the streets of Shanghai the morning after the cold spell.

Our money situation is still very tight, though we are managing to get some occasionally. When even money is rationed, it seems a queer world indeed.—Don McCammon.

A Consuming Passion

BY JOHN E. LAPP

The center of Jewish religious life and activity was the Temple, which had been dedicated as a house of prayer for all nations. When Jesus entered the Temple for the first time after beginning His ministry, He cleansed that Holy Place from all the defilements of worldliness. After this notable act of cleansing, His disciples remembered the words of the psalmist so descriptive of His actions: "The zeal of thine house hath eaten me up." The Master in His zeal for the original purposes to which this place was dedicated found Himself being "eaten up," or consumed. The Christian today who rediscovers the primary task of the Church, which is to "preach the Gospel to every creature," and then surrenders himself thereto, must exclaim: "the zeal of thy work is my consuming passion."

The early Christian Church with the baptism of the Holy Spirit and its inner compulsion was moved to action. When something really happens within, action is inevitable. It seems that the church today is idly wishing for Pentecostal power, but is unwilling to have the effects of this power manifested in life. If we are to witness such power, it means that we first tarry for the endowment and then we will move without considering the effects. It may take teachers from the schoolrooms, editors from their desks, preachers from their studies, farmers from the farms, workers from the factories and shops, businessmen from commerce and industry, housewives from the kitchens, and students may be compelled to leave their books for active witnessing to the souls who are lost in sin.

While all these occupations are legitimate for the Christian and Christian worker, they have in too many cases become their LIFE. Time, energy, and enjoyment is found in material occupations, while handing out a tract, speaking a word to the unsaved, and witnessing in public to a group is rarely engaged in by Christians. Instead of the work of the Lord being our consuming passion, material things largely occupy our time, consume our energy and engage our mental faculties. The Christian should be a WITNESS as the major activity of his life, and a tentmaker only to pay the fare of life.

The church should seriously question the course she is now taking. In most communities there are large congregations of spiritually inactive Christians. Many lives are consumed in the amassing of wealth. Much money is given to support Christian work of all types and these large congregations are salving their consciences by feeling that giving money is enough. The more active and aggressive, missionary-minded, evangelistically inclined members are finding their places somewhere in the definite missionary program of the church. Thus we have the spiritually active separated from the materially active. This is not good.

In the early church every member was a missionary. In their homes and places of work they witnessed, They had something to

talk about. Their mouths could not be stopped. They said, "We cannot but speak the things which we have seen and heard." When persecution overtook them and they were compelled to leave the Jerusalem area, "they that were scattered abroad went everywhere preaching the word."

The early Mennonite Church was closely patterned after the apostolic church. Every member of the church considered it his calling to be a missionary. So active were they in their witness that Leonard Bowens, a Mennonite bishop in Holland, baptized over ten thousand souls in less than twenty-five years. Where is the living bishop with such a record? Why are there none? Certainly the answer must be that ordained men are attempting to do the work of the entire church themselves. If the membership of the church were all engaged in active witness, certainly the bishops of the church would be engaged full time in the work of instruction and baptism of applicants. There would be little time left

for committee work; in fact such an active church would need few committees. The life, growth and activity would be so spontaneous under the direction of the Holy Spirit that many of our modern problems would be forever banished.

As a people we fill a unique place in the world today. We have an evangelical message which the world needs. We still have a measure of the distinctive Christian practices of the Gospel. We are missionary minded, but not enough. We need a hypodermic of Holy Spirit power to fire us within in order that we can no longer sit still under this Spirit influence. Then, with the zeal of Jesus, Peter, Paul, Menno Simons, John Knox, Moody, John S. Coffman, and a host of city, mountain and foreign missionaries, our lives will be consumed as we spread the message of salvation to all peoples. God speed the day when every Mennonite home and congregation will be a center of missionary activity, and every bishop will be busy in the full time service of administering the Christian ordinances to those who have been won to the faith by his noble assistants in the congregation of member-workers.

Hatfield, Pa.

Literature Evangelism Through Tracts

BY HAROLD BRENNEMAN

What We Hope To Do

In its early stages, every major religious publishing house placed a large emphasis on tract publication. The Mennonite Publishing House is again emphasizing this type of religious literature and its strategic value in the field of literature evangelism.

Here in the Tract Department we are ever working toward goals. There are three primary goals for which and in which we seek the Lord's will: (1) development of conviction for personal literature evangelism with an enlarging awareness of the possibilities of such a ministry; (2) providing tools and materials for all who enter these doors of opportunity, with an emphasis on aptness and quality; (3) serving our church with the best Christian literature in tract form in the areas of doctrine, Christian life and practice, and tracts for the unsaved, with mention also of "The Way."

How We Hope To Do It

To develop conviction and guidance for this ministry, the "Words of Cheer" sponsors a tract club for juniors, known as the One-a-Day Band. The secretary, Betty Weber, gives periodic guidance and help to these boys and girls who need to become missionary-minded.

For adults the Tract Department offers a convenient Monthly Tract Club which provides members with new evangelistic tracts monthly, and offers inspiration and guidance through "The Colporteur," which is issued twice yearly. This service is supplemented by a wide range of classified tracts sold at

cost of production, printing, and mailing. These materials are sold on a nonprofit basis to make them available to as many distributors as possible. Colporteurs' working tools, such as tract holders, envelopes, and return cards, are also offered.

The director of the Department gives personal help, answers questions by correspondence, and gives inspirational talks and helpful guidance to Christian workers' groups who desire this personal contact and fellowship from the "home base."

What We Need To Accomplish It

Such a program may be carried on extensively in somewhat haphazard fashion, which could be the natural result of deficiency in personnel or finances. Or, it may be carried on without much extension, emphasizing only continuous improvement in quality of materials and service. Even such a program will require some office assistance and an enlarged budget. Or, we may look hopefully to an enlargement of our borders and with it a continuous improvement of materials and service, which would require corresponding enlargements of personnel and budget.

We have been growing very rapidly and have reached some physical limits. Many have contributed generously in time, sacrifice and money. We are concerned most of all that we may have earnest, untiring prayer helpers from coast to coast to lift this work to the Father daily, not only for His blessing upon our hearts and minds and pens, but for His attending Spirit to bless daily each tract, each recipient and each distributor.

Scottdale, Pa.

The purpose of preaching the Gospel is to make disciples and have them observe the teachings of Jesus. It is not always necessary to have a "dignified" church building to fulfill the Great Commission. Homes, school buildings and unused buildings make excellent locations to begin a mission.

BY MILO KAUFFMAN

BEFORE OUR crucified and risen Lord and Saviour left this earth, He gave the Great Commission to His few despised followers. They were to go and "disciple all nations," baptizing them "into" the name of the Father, Son, and Holy Spirit, teaching them to observe all things that the Lord had commanded. What derision and scoffing these words would have prompted from the lips of the blind Jewish leaders of that day! Jesus had been crucified and His followers were scattered, hiding for fear. This despised sect evangelize the world? Never!

To the disciples, however, these words were a bugle call. All doubt concerning the resurrection of the Lord had been forced from their unbelieving hearts. Their Master had ascended to the Father before their very eyes. He had given them the promise of the Holy Spirit. With great joy they returned to Jerusalem and waited for the promise to be fulfilled, after which they enthusiastically set about to carry out the last command of Jesus. Ever since the day these words were spoken, the Great Commission has been one of the outstanding challenges and incentives for taking the Gospel to the ends of the earth.

The Great Commission is given in explicit words in the last chapter of both Matthew and Mark. We find it also in the last chapter of Luke but not in the striking terms of the other two writers. The last chapter of both Matthew and Mark show remarkable similarity even though there is a difference in terms used. Note the following:

1. Both tell the story of the resurrection.
2. The Great Commission is preceded by the accounts of the appearances of Jesus after He had risen from the dead.
3. Reference is made in both Gospels to the unbelief of the disciples.
4. Both begin the Commission with the significant words, "Go ye."
5. The purpose in their going is to "preach the Gospel" (Mark) and to "disciple," "baptize," "teach them to observe all things" (Matthew).
6. Both emphasize baptism.
7. The writers agree on the scope of the task—"into all the world," "every creature" (Mark) "all nations" (Matthew).
8. Each teaches the authority of Christ and that that authority will be transmitted to His followers.

While there is a difference in the words of the commission as given by Matthew and Mark, the meaning certainly is the same. The purpose of preaching the Gospel certainly would be to make disciples and have them observe the teachings of Christ. We will now notice in a little more detail the points mentioned above.

1. Without the resurrection, the Great Commission could never have been given or carried out. There would have been no Gospel to preach—no hope to be held out to a lost world. But now that Jesus had died for the world and had risen from the dead, the Great

Commission was inevitable—there was a Gospel to preach, and there was hope for the lost world.

"Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

The Great Commission logically follows the resurrection of Jesus and precedes His ascension and Pentecost. The resurrection has brought about a change in Christ, and, the fact of the resurrection now established, there is a change also in the disciples. Jesus is the same Sun, but dazzlingly brighter. His resurrection is proof that His ransom has been accepted. He does not stand now as a servant but as Judge and Ruler—"all power is given unto me." On the other hand, the disciples stand in a new relationship. They no longer are merely companions but messengers—"apostles indeed." The command had been, "Come, follow me." Now it is, "Go ye, therefore."

2. The various appearances of Jesus after His resurrection were very necessary to the disciples. They were not expecting the bodily resurrection of Jesus and would have taken no one's word for it. Thomas would not believe the witness of the other ten disciples. There would have been no good news of salvation carried to the uttermost part of the earth had not Christ remained after His resurrection and showed Himself time and again to His followers. They did not believe until they were forced to do so by many infallible proofs. Had Christ given the Great Commission before He was crucified or before He had appeared numerous times, it never would have been carried out. Likely we today would not believe in the resurrection. These appearances were vital to the future of Christianity.

3. All three of the synoptic Gospels refer to the unbelief of the disciples, after the Lord had risen. Matthew says of the eleven that when Jesus appeared to them in the mountain they worshiped Him, "but some doubted."

Mark tells us that when He appeared to the eleven, "he upbraided them with their unbelief and hardness of heart." Luke tells us that Jesus tried to quiet the fears of the eleven by inviting them to behold His hands and feet and to handle Him and see. He further records, "and while they yet believed not for joy." How could it be that after the Lord had appeared to them—after they had seen His nail-pierced hands and feet—they still doubted? There are three kinds of doubt: (1) The doubt of the mentally lazy. Many people say that they doubt, yet they have never thought. Their doubt is a mental yawn. (2) The doubt of perversity. Many say they doubt the future, the Word of God, and God Himself. They doubt because of sin and vice in their own lives. They are unwilling to give up sin, and do not want to be condemned, so they take a skeptical attitude toward truth. (3) There is also the doubt of inquiry. This is wholesome doubt that seeks the truth, and endeavors to avoid being deceived.

It was this latter doubt that gripped the minds of the disciples. They were honest men, not easily imposed upon. Never were men more difficult to convince. They were not convinced until it was impossible to longer deny, and then only by the strength of evidence. All this makes their testimony more valuable. They were not credulous, not disposed nor prepared to believe. Surely they had not agreed together to affirm that He had risen. Their caution in examining the evidence, their slowness to believe, their firm conviction after their doubt, and their willingness to show their conviction even by death is the most conclusive proof that they were not deceived in regard to the fact of the resurrection.

Jesus knew that they were not in condition to receive the Great Commission until they were thoroughly convinced that He had risen from the dead. Now that all doubt has been overwhelmed by "many infallible proofs" they are ready for that commission from their Lord.

(To be continued)

Hesston, Kans.



The Great Commission of Our Lord

A Letter From India

BY IDA BEARE

The Day-by-day Experiences of a Missionary Tell Us the Joys of Christian Witnessing

Dear Friends in the Homeland: Greetings in the name of Him who gave His own Son that we might live.

Fear and frustration face many people today and those who know not the true God have no source of real peace. India, too, is disturbed; and a country which boasts of getting her freedom without bloodshed is divided and harbors hatred and strife and is even guilty of bloodshed among her own people. The Christians in India have a wonderful opportunity to witness in times such as these. We miss Sisters Hershberger and Snider who have gone to North India to relieve the suffering among the Mohammedans. They are, by service in His name, endeavoring to point them to Him who gives peace.

Recently Bro. Weaver was here and had charge of our communion service. Some of our Christians were not present because their love for Jesus has grown cold. These dear ones need your prayers.

Not long ago we had our Thanksgiving service in the church. Many gifts were given to the Lord and the total amount of the offering was larger than last year. Our hearts were touched as some of the non-Christians who have been in mission employ for years joined us in the giving of gifts. They, too, have much to be grateful for.

We are busy with preparations for our annual meetings for the spiritual uplift of the church, and also our annual church conference. Will you not intercede that the Lord will give us a gracious outpouring of His Spirit?

It has been my happy privilege during the recent months to frequently accompany the Bible women as they go out to the villages to sow the Seed. The other day as we were returning, there was plenty of time for meditation as the oxen trotted slowly home. The rice fields, ripe and ready for harvest, made a beautiful picture as they stood waiting to be cut. Gathering the rice and carrying in the sheaves is a happy time and everyone works hard so that no grain is lost. I began to meditate on the sowing of the precious Seed that has prayerfully been done in our own mission for many years. Much Seed has been sown by older missionaries and Indian brethren and sisters. They have toiled long and faithfully, and how we would like to bring in the sheaves! How happy we would be and how hard we would be willing to work if we could bring in many sheaves from the surrounding villages! The task seems large, but God's Word assures us that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I wish to relate a few experiences which we have had recently so that you will be able to pray for those who sow the Seed and for those who hear the Word as it is sown.

One morning as we entered a village where not a Christian family lives, we met a young

man on a bicycle. We recognized him as a former student from our school here in Balodgahan. He was on his way to Drug where he is in government employ. He stopped and spoke with us and after some conversation we asked him about spiritual matters, for he is not a Christian. He reminded us that he stood first in his Scripture classes during his last year in school, and that he has the Scriptures. He contacts the pastor in Drug and in this way still has opportunity to hear. This boy has had opportunities to accept Jesus but still he refuses and prefers his old religion. Later we called in his parental home and found his parents simple folks, very proud of their son, but not interested in finding Jesus. And should this son of whom they are so proud accept Him, their pride would turn to hatred and this young man would suffer much persecution. His wife and son would not love him, and the world would be very different for him. But we pray that this young man may be willing to pay the price and find his best Friend. Will not this man be among the sheaves from India? Not unless someone intercedes mightily, for the devil wants his soul. Will you help us bring him to the Father?

In another courtyard that same morning we met a little boy who was getting ready to go to school, and fortunately for him there is a school in his village. He immediately told us that he could read and sing from the little songbook he bought from us on a previous visit. We sat and sang with him and then he bought a Gospel of Matthew. We found the story of Jesus' birth for him and asked him to read it for us. This boy of possibly twelve or thirteen years, for the first time in his life, read this wonderful story. His heart was not warmed as he read that Jesus was born in Bethlehem; neither did he rejoice at the thought that Herod did not get to kill this dear Babe. He read well and was much interested in pronouncing these big words, but the story had no significant meaning. While he was reading, other children gathered and then one of the Bible women told them the sweet old story in simple language and what this Gift means to the world. After another song and prayer with these dear children, the little boy bought a Gospel of John. We underlined the sixteenth verse of the third chapter and asked him to memorize it. Will you intercede that this child's eyes may be opened by the Holy Spirit as he reads these Gospels?

Recently in another village we met an old lady who had gone on a pilgrimage to a distant holy place. When we asked her why she went, she told us to have her sins forgiven. We asked her why she went to all this trouble and expense when we could tell her how to have her sins forgiven. After one of the women told her that by believing on Jesus Christ she could have her sins forgiven, she replied that that might do for people that could read and write, but she was illiterate, and how

could such a one believe these words? But she listened to the message. It is for such as these that we ask you to pray.

In still another village we met a middle-aged woman who had also made a pilgrimage in search for peace. When asked if she had experienced a change of heart, she assured us that she had. She told us that she had joy each time she thought about that journey. We were shocked by such a statement, for not often do folks admit any benefits from such a trip. They usually shrug their shoulders and say, "Where can we get peace?" Silent prayers ascended to the Father for wisdom as we continued speaking to her. Finally she admitted that she did not have her sins forgiven, and she committed the same sins now that she did before such a journey. We then had the blessed privilege of telling this woman how she could find peace and how her sins could be forgiven. She then asked us to come and tell her more as she could not remember all about this new religion the first time she heard about it.

Never was the task of sowing the Seed more challenging to me. How could this woman grasp all this at once? All her life she had been taught to fear the gods or they would punish her, and because she was afraid to displease her gods she did as her mother, grandmother, and great-grandmother had done for years—tried to please the gods. Sin and superstition had surrounded her all her life. She had been taught that salvation, if attained, would come by good and kind deeds. Never had she heard that one could be saved by believing on Jesus. Much prayer has gone up in her behalf, and on the second visit she was also receptive. Can we expect her to be among the sheaves?

Another day I met an old lady standing out in front of her hut. During the conversation she told me that she was ready for the grave. She said she was ready to meet God. But I told her she did not believe on Jesus, so she must not be ready to die. Then she told me that she believed on Jesus, but she also believed on other gods. She was reminded that she could not serve two masters. She then tried to explain to me that we both worshiped the same God but called Him by different names. Thus the devil holds his subjects in ignorance and tries to hinder the sowing of the Seed.

That the Seed has been sown is proved by the fact that there is a Christian church in India. But we long to bring in sheaves from the villages in our area. During the next few months the Seed will be distributed by a number of Bible women and evangelists and missionaries. Will you give some extra time in prayer for your work in this part of His vineyard? Pray that souls may be saved, and that those who read Gospel portions may have their eyes opened to the truth. Pray! Pray!

Balodgahan, via
Dhamtari, C. P., India.

Findings of the City Missions Conference

Held at Chicago, Illinois

IT WAS THE SENSE of the City Missions Conference that:

1. The city missionary should be both a missionary and a pastor; but in the combination of functions the evangelistic outreach will probably be the first to suffer.

2. We are called to preach Christ, rather than Mennonite culture. There may be, and often is, a conflict between the two. The Mennonite missionary should sense what is of value in the Mennonite way of life, and seek to give those values to city members; but it is important to distinguish between Bible teachings and practices which are merely historically Mennonite.

3. The city church must have a "community consciousness," but this must be achieved in some way other than by living in a compact geographical neighborhood.

4. A city congregation should strive to become self-supporting and independent, the sooner the better. Mission board subsidies should be gradually withdrawn as circumstances justify, and mission funds applied to evangelizing new areas. The city pastor, however, must be largely church-supported.

5. We believe our distinctive doctrines and practices are based upon the Scriptures and should not dispose of any one of them. However, the requirements of some should be on the basis of teaching given, and with consideration to the problem of psychological adjustment required on the part of a non-Mennonite convert in accepting same. The church needs to have forbearance with the city mission problem in considering application of her standards to the non-Mennonite believer.

6. We need an experienced home mission field worker to serve under the General Board in the interests of all city missions, who would spend much time in visiting missions and aiding the workers to adapt themselves to other tasks and local conditions, and to plan for the furtherance and effectiveness of the work. He would also be responsible to conduct the training program, selection of workers, and to search out new fields and promote the work in general.

7. We need a co-operative correlation between the general and district boards in order to sponsor the work of the home mission field worker, to unify and standardize records and reports, to counsel and launch out into new areas.

8. We recognize, by the survey made, that there is both reason for praise and thanksgiving in the work wrought through Jesus Christ, and shame and regret for the failure on the part of workers, not to realize fully God's plan for us. We therefore resolve to continue in prayer and faithful effort, to rededicate ourselves to the task, to yield to the leading of the Spirit, and to seek holy boldness in witnessing for Him.

9. Concerning service units, we feel this idea fills a certain need and is valuable. The unit should be carefully selected for personnel,

and appointed for periods of service of sufficient length to perform effective service.

10. Concerning Christian day schools, we feel the need of providing school and activities for the boys and girls inasmuch as many come from broken homes where there is no parental care, nurture, or moral security. To accomplish this we would need adequate personnel, room, and program.

Philadelphia Calls You

BY REBECCA FREDERICK

A mission worker confided, "I don't think I can teach any more. I can't hold the children's attention." This teacher is often teaching three children's lessons every Sunday, with only two or three Sundays' vacation during the whole year. This has been her menu for over a period of years. Is it any wonder that she feels as though she can't teach?

One minister was asked if he thought he could send about six teachers from a congregation of over three hundred. He didn't seem to think he could.

Perhaps you have been asked to help somewhere sometime. How did you respond? The devil tries to make us think we can't teach. We are not worthy of such a task. True, we can't in ourselves, but remember the Great Commission: "Go ye . . . and, LO, I AM WITH YOU ALWAYS." Wouldn't you be willing to go and stand before that class and allow yourself to know the blessing of His promised presence? Your appreciation of your Lord will be greater after such an experience. Then the glory will not be yours because you felt you could teach, but the Lord's because He undertook. Do not wait until you have reached a standard of perfection. If you feel the Lord wants you to, or you want to offer yourself to the Lord's work, make it known to someone.

As we pray the Lord of harvest to send forth laborers into His harvest, what will be our answer when the call is extended to US?

—The Missionary Messenger.

The Miracle of The Yiddish New Testaments

BY JOSEPH HOFFMAN COHN

SPEAKING of the New Testament in Yiddish reminds me of another miracle which accomplished what was considered by many an "impossible" achievement. We had canvassed Europe all of last winter to locate somewhere a printing concern which would undertake to put out an edition of not less than 50,000 offset printings of the New Testament in Yiddish. After long and exhaustive searching, we were brought face to face with the disturbing fact that no New Testaments

could possibly be produced in Europe for at least a year, and more likely two or three years. We were considerably shaken and disconcerted, so we turned in panic to printing houses here in New York. We knew that we just had to have these New Testaments and we had to have them in time for me to use when I went across the water. The printing, of course, had to be done in Yiddish, and a large contracting firm of printers undertook to bid on the work. They came back to us after about ten days with disappointment written all over their faces, and with keen embarrassment. They told us that there were only sixteen printers in the entire New York area that could do the Yiddish printing, and they had gone to all sixteen of them; and every one, as soon as he saw that the book was a New Testament, refused point-blank to have anything to do with it! One Jewish printer was so excited that his hands trembled, the book dropped out of his hands to the ground; and there he left it. He explained that he would not touch it again under any condition!

God Comes to the Rescue

We were surely in a fix. We felt certain that the Lord would not forsake us in such an hour, but at the same time we began to look around here and there desperately for something to be done. At last the idea came to us that perhaps the little printer who does "The Shepherd of Israel" for us each month would perhaps know of some way whereby this job could be accomplished. So we called that little printer, who had only a small amount of equipment, into our office; you may imagine our joy when he announced he would do the job, that we should have no further worry about it! Since these books were to go to the heart of Europe, where the Jews still love the old mother tongue of Polish Yiddish, we decided to use the translation put out by the British and Foreign Bible Society way back in 1913, as we consider that translation the most perfect of the old mother tongue Yiddish and the most beloved by the Jews of Central Europe. So we cabled the British and Foreign Bible Society in London and they very kindly gave us their full approval to use their translation.

A Thank You to the Mennonites

So it came about that before I left New York I was cheered by the fact that 10,000 of these books had already rolled off the presses and were on their way to Paris. We must mention the heroic help that was given to us at that time by the Mennonite brethren in Virginia. They undertook to pay the cost of the first 20,000 of these books, and out of gratitude to them we dedicated the frontispiece page to the Mennonite brethren. Thus the Jews who will receive these books in Europe, and in Palestine, will also know that certain true believers in the Lord Jesus Christ from among the Gentiles so loved the Jews that they gave of their money that these exiled Jews now may read about their own Messiah, the Lord Jesus Christ. Only the books of eternity will reveal what will be the harvest from such a bold and farsighted investment of the Lord's money.—From "The Chosen People," October, 1947.

Relief Notes

MENNONITE CENTRAL COMMITTEE The Present M. C. C. Program

Various periods of Mennonite Central Committee activity have come to a close: the relief in Russia during the 1920's, the migrations to Paraguay in the 1930's, and the C. P. S. program of 1940-47. But several great and challenging needs face the Mennonites of America, and it is in part through the continued work of the M. C. C. that this challenge is being met.

Relief

The wounds of war have not been healed. Hunger, suffering, and privation prevail in many countries. This need is initially physical, but basically it is spiritual. Because of the scope and degree of need, the famine and war-stricken people cannot lift themselves from these conditions. Only as relief is done "In the Name of Christ" can permanent help be given.

During the past year Mennonites have contributed nearly \$2,000,000 worth of food, clothing, soap, and other relief materials, in addition to large amounts of money, for the operation of the relief program. These contributions will certainly be valuable in continuing the work during this winter, when needs are expected to be worse than during any previous winter.

Refugees

Among the many refugees and displaced persons in Europe, about 10,000 Mennonites have been contacted. Over 2,307 of these were taken to Paraguay in 1947; 484 came to Canada and 36 to United States. The Mennonites feel it a duty and an opportunity to help these homeless brethren. Eight full-time workers are engaged in this refugee-movement program.

Peace

There is a desire that nonresistance might be strengthened among our people, as well as carried forth to those beyond our immediate borders. During the past summer, C. J. Rempel worked among the Mennonites in Brazil, Paraguay, and Argentina, who have in former years experienced much hardship and persecution and who now long for growth in and fuller understanding of this teaching. Harold S. Bender is at present in Europe endeavoring to revitalize the nonresistant belief among European Mennonites. Peace literature is produced and distributed, and helpful information is supplied to church leaders for the strengthening of this doctrine among our people in North America.

Mental Health Service

Growing out of the C. P. S. program has been an interest in care for the mentally ill in hospitals under the direction of Mennonites. Since the charitable functions of the church are hardly adequate if the mentally ill are not properly cared for, the M. C. C. has been requested to take the initiative in opening several mental hospitals. The former Leitersburg C. P. S. camp site is being converted into a home for mentally ill to be known as "Brook Lane Farm." Another hospital is planned in California, and possibly one in the Midwest.

Via M. C. C. Headquarters, Akron, Pa.

Released January 9, 1948.

MENNONITE RELIEF COMMITTEE

Poland

Bro. J. Alton Horst, from Ephrata, Pa., is being transferred from the Builders' Unit in Belgium to the directorship of the Poland Relief Unit, replacing Bro. Wilson Hunsberger, Waterloo, Ont., whose term of service expires in February.

Bro. and Sister David Schwartzentruber, Tavistock, Ont., and Bro. John J. Overholt, Uniontown, Ohio, have been appointed as workers in the Poland unit and will be sailing soon.

Orval Shantz is returning to his home in Preston, Ont.

The Polish workers have been distributing canned vegetables, soups, pork, beef, chicken, cereal, flour, powdered milk, soap, new and used bedding, and new and used schoolbags which Mennonites in America have contributed.

Belgium

Mr. and Mrs. Emerson Miller, from Berlin, Ohio, are transferring from Poland to the Builders' Unit.

Elmer Smucker, who had a serious accident while falling off a moving truck, recently returned to his home at West Liberty, Ohio. Although still using crutches, he is recovering satisfactorily.

Packages were given to the school children of Bullange at Christmas time. Some were given also to the children of an orphanage at Malmady.

It was been decided to send several additional workers to aid in the building program, and to look for a pastor to replace Bro. C. Warren Long, whose term expires on June 1.

Released by the Mennonite Relief Committee
January 12, 1948.

Is Your Lantern Burning?

By Anna M. Frey

Each day time runs out for the souls of men. One hundred thousand souls a day, like the sands of an hourglass, slip from time into eternity. Theirs is the long, long journey into that land beyond the river from which none can return. Death's river is deep, and there is only one bridge that leads across its yawning chasm into the happy land beyond. It is the bridge of the cross. In the darkness it gleams like a bright star, lighting man's way across the desert wastes of fear. But the souls of men have gone far astray; lost in the mists of sin they cannot find the bridge of the cross unless the lighted lanterns of Gospel truth are sent out to guide them. In the darkness they seek other bridges by which to cross into the land beyond the river. But only the bridge of the cross can span death's waters. All other bridges are broken. They fail to reach the land beyond, and the souls of men go down into the waters of eternal night unless the lantern of truth and life is swung aloft that it may pierce sin's mists and men may find the true bridge. Is your lantern lighted? Have you carried it out into the night where the souls of men are dying?—The Missionary Messenger.

THE MINISTRY OF GIVING

Christian living and missionary giving are inseparable in Christian service. God, who is perfect, so loved the world that He gave His only begotten Son, the best gift in His possession, that whosoever believeth in Him might not perish, but have everlasting life. God commendeth His love toward us in that while we were yet sinners, Christ died for us. Just as God, the Giver, cannot be separated from Christ, the Gift in the plan of redemption, so the Christian, in receiving the gift of salvation, cannot be separated from the responsibilities that go with the gift. And what are the chief responsibilities that go with the gift? And what is the chief responsibility as it applies to giving? "Freely ye have received, freely give." The fact that we have received salvation is the strongest argument that we should give so that others might receive the same deliverance. Our giving, then, in order to be consistent and genuine in our testimony, must be in proportion to the realization of our appreciation of our personal deliverance from sin. Therefore, if salvation in Christ Jesus means everything to me, I will withhold none of my blessings from Him, whom I love and serve. So let us give that our gifts may not cast reflections upon our personal Christian living.—Mission News Bulletin.

STOP FUSSING

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much and enjoy it all so greatly. But it took her so long to get her basket and parcels adjusted, her seat comfortably arranged, the shades right, that she was only just settling down to enjoy her trip when the conductor called out the name of her station, and she had to get up and hustle out. "Oh my!" she said, "If I'd only known that we would have been here so soon, I wouldn't have wasted my time fussing."

Dear friend, the wheels of time are flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life. Live as you would wish to have lived when the porter calls out the last station, and don't waste any more time "fussing."—A. B. Simpson. in "The Preacher's Magazine."

WATCH THE LITTLE FOXES

A holy life is made up of a number of small things: little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these go far to make up, at least, the negative beauty of a holy life.—Bonar.

CHURCH CORRESPONDENCE

LANCASTER, PENNSYLVANIA

(Mellinger Congregation)

As we stand at the portal of another year, we pause a moment to thank our heavenly Father for His keeping power during the past year. Many blessings, intermingled with sorrows, were ours during the year.

On Dec. 14 Bro. Emory Herr preached for us, emphasizing the importance of preparing in this life for that to come.

Votes were taken recently by our Sunday school, in favor of the installation of additional classrooms. Considerable interest was manifest because of the overcrowded conditions in our school.

On Dec. 28 we were favored by two interesting messages, in the morning by Bro. Harry Lefever, and in the evening by Bro. Jacob Mellinger. An inspiring program was rendered in our young people's meeting on the subject, "Conditions Overseas." The speaker was Bro. Arthur Graybill, who recently returned from the relief field.

Mennonite congregations throughout Lancaster Conference are again supporting the canning of pork and beef at Glick's cannery, near Smoketown, Pa. "In the Name of Christ" this food is prepared for eventual distribution overseas.

In our services today, the first of the new year, we heard an inspiring message on Matt. 17:5, admonishing us to live for Christ throughout the year. We were also reminded very forcibly of the brevity of life by the announcement of the death of Bro. David Landis. We know that we have no abiding place here.

Jan. 4, 1948.

W. W. Martin.

MANSON, IOWA

Greetings of love. Bro. Noah Landis, Alpha, Minn., and Bro. Simon Gingerich, Wayland, Iowa, worshiped with us on the evening of Dec. 7. Bro. Landis gave the message. We enjoyed a program given by a group from Hesston College. A quartet sang and Bro. John Steiner delivered the sermon.

A very profitable Bible Conference was held Dec. 26-28, with D. A. Yoder, Elkhart, Ind., and S. C. Yoder, Goshen, Ind., as instructors.

Officers were elected for the new year: S.S. Supts., V. J. Hooley, Leslie Kauffman; Pri. Supt., Aaron Bachman; Secy.-treas., Florence Zehr; Asst., Geraldine Zehr.; Libr., Helen Musselman; Chor., Elizabeth Stoltzfus; Prov. Comm., Eliza Zehr, Ella Egli; Y.P.B.M. Supts., Eugene Garber, Sam Birkey; Secy.-treas., Pauline Birkey; Comm., Harold Zook, LaVera Egli.; Chor., Robert Sutter; Church Chor., Glen Swartzendruber; Cor., Marcille Davidhizer.

The annual business meeting was held on Jan. 1.

We wish all Herald readers God's richest blessings.

Jan. 2, 1948.

Freda Zehr.

DENVER, COLORADO

(First Mennonite Church)

Dear Readers: Greetings. Our congregation has experienced a refreshing season of revival sermons by Bro. Paul Erb, editor of the "Gospel Herald." We received instructive talks on child training and the home from Sister Erb, who also introduced the new summer Bible school courses. Bro. and Sister Erb were accompanied by their son, Delbert, who led in the song services and rendered some inspiring Gospel solos. Many have been led into closer fellowship with our Lord, and one application for baptism was received.

The past year has brought a number of changes. Our pastor, Bro. E. M. Yost, and his wife have moved into the mission home, making it possible for them to keep in closer touch with the work of the congregation. One of our workers, Sister Lois Carlisle, married and her place is being filled by Sister Alice Schrock, of Oregon. Several families have moved away and others have moved into our community. We welcome the newcomers and invite others to come and help with a Christian testimony and worship with us.

Some of you are wondering about the progress of our new house of worship. We have acquired a building site which is about one and one-half blocks from the nurses' residence of the Denver General Hospital where the student nurses from our hospital at La Junta affiliate. It is about nine blocks from our present location and will serve the same people for church and Sunday-school privileges. We are still in the planning and fund-raising stage. We hope to start building in the spring. We need your prayers, help, and gifts.

There are at least three reasons why you, as an individual Christian, your Sunday school and congregation should help with this building project. First, it is an opportunity to help spread the Gospel and win souls in the largest city in the Rocky Mountain region. Second, it gives an increasing number of young people, nurses, and working members an opportunity to serve, to fellowship, and to worship with those of like faith. Third, you or members of your congregation may be next to need the help of this altitude and climate and a church home while being benefitted physically. We earnestly request that pastors, Sunday-school superintendents, and teachers give their groups an opportunity to contribute to this need and therefore have a part and a blessing in the work of the Kingdom here in Denver. The address of our treasurer, Ben Cutrell, is 1066 Bannock St., Denver 4, Colo. George Cutrell.

ELIDA, OHIO

(Pike Congregation)

Dear Herald Readers: Greetings in the name of our Lord and Saviour. On the evening of Nov. 11 Bro. E. B. Frey was in our midst. Counsel meeting was held that evening. Bro. Frey was with us again the following Sunday, when baptismal and com-

munion services were held. Two young girls were received into church fellowship by water baptism.

On Nov. 23 Bro. Frank Sturpe spoke to us in the morning and evening services. In the morning he told us of his conversion, and in the evening of his experiences in working among the Jews and of opportunities for Jewish mission work.

A Nonconformity Conference was held Nov. 27-30, with the brethren J. L. Stauffer and A. J. Metzler as speakers.

The annual business meeting was held on Dec. 17, at which time Sunday-school and church officers were elected as follows: Supts., Richard Ross, Norman Brunk; Chor., Edwin Hartman; Asst., Marie Brunk; Treas., Aaron Huber; Libr., Lola Brunk; Trustee, Aaron Good; Church Chor., Richard Ross; Asst., William Hartman; Cor., Laurel Shenk; Y. P. B. M. Comm., Clarence Bear, Aaron Huber, Vernon Moore, Milton Ramer, Harold Good, Myron Brennehan; County Home Services, William Hartman; Literature Distribution, Carl Yoder, Kenneth Brunk, David Brennehan, Vernon Heatwole, Robert Hartman; Ohio Miss. Bd. Member, David Ramer; Local Miss. Bd., Merlin Good, Richard Ross, David Ramer; Miss. Project Leader, Clarence Bear; S.B.S. Leader, G. H. Brunk; Ohio C.W. Delegate, Harold Good; Ushers, Milton Ramer, Carl Yoder. May God's blessing be upon each officer, and may each perform his duties as unto God.

The Christian Day School pupils rendered a Christmas program on the evening of Dec. 23.

Jan. 5, 1948.

Lola I. Brunk.

CRESTON, MONTANA

Dear Herald Readers: "Thanks be unto God for his unspeakable gift." Another Christmas season has come and gone, and another year is at its close. We praise God for the many blessings of the past year, and for His gift, the Saviour.

During June, July, August, and part of September we had visiting ministers with us each Sunday and several times on weekdays. Bro. and Sister Milton Vogt and Bro. and Sister A. C. Brunk, all missionaries from India, were here and told of their work there.

On Oct. 26 we had baptismal and communion services. Eleven boys and girls were baptized and received into the church. Due to a serious bone fracture, one boy was unable to attend that day but was baptized a few weeks later.

We are glad to have Bro. and Sister Freeman Stutzman, from Harrisburg, Oreg., make their home in our community and worship with us. Cor.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Herald Readers: Greetings in the Master's name. Bro. Mahlon Blosser, Harrisonburg, Va., was with us on Sunday evening, Sept. 21, in the interest of relief work. He presented needs in various countries, using II Cor. 8:1-18 as the basis for his remarks.

We commemorated the Lord's suffering and death in a communion service on Oct. 5.

Bro. Oscar Wenger, Linville, Va., conducted the devotional exercises in the morning

services on Oct. 12, Bro. Amos Heatwole, Dale Enterprise, Va., on Nov. 2, and Bro. Ward Shank, Broadway, Va., on the evening of Nov. 2.

Our revival meetings closed on Nov. 7 instead of Nov. 6. Five confessions and six reconsecrations were the visible results of these meetings.

An interesting and inspiring mission program was given on Nov. 15, 16. Speakers were Justus Driver, Oliver Keener, Byard Shank, Paul Good, and Rhoda Wenger, missionary on furlough from Africa.

Bro. Paul Wenger delivered the message on Thanksgiving Day, using Ps. 116:12 as his text.

Bro. Ira Good, a student at E. M. C., had charge of the opening of Sunday school on Nov. 30.

Bro. John Koppenhaver, Hesston, Kans., under appointment as a missionary to Argentina, gave a talk on the evening of Dec. 12. He tried to show the dire need for world-wide evangelism by giving a number of statistics showing the vast number of persons who are not church-goers. He also pointed out our responsibility in carrying out this great work.

FIELD NOTES (Continued)

Bro. J. G. Hochstetler preached for the West Zion congregation, near Carstairs, Alta., on Jan. 4, and accompanied Bro. Willis Yoder to fill appointments near Smith, Alta., on Jan. 11.

Bro. John Garber, Alma, Ont., gave a much-appreciated message to the Duchess, Alta., congregation on Sunday morning, Jan. 4. Bro. Willis Yoder, Smith, Alta., preached at the same place Sunday evening.

On account of the proximity of Good Friday and Easter to the usual commencement date, the Ontario Mennonite Bible School has changed its commencement date to Wednesday, March 24.

Bro. C. F. Derstine, Kitchener, Ont., spoke at the annual convention of the Hebrew Christian Mission at Detroit, Mich., on Jan. 5.

A Gospel team from Goshen College, consisting of the Buckwalter brothers, Ralph Wade, and David Shenk, conducted a profitable, interesting, and inspirational tour among the Canadian churches during the holidays.

The Mennonite literaries of Waterloo Co., Ont., held a combined watch-night service at the K-W collegiate auditorium. Bro. Roy Koch gave an address. The Goshen College Gospel team sang.

Bro. Harold A. Yoder, whose address is Middlebury, Ind., Route 1, continues to receive mail at White Pigeon, Mich., where he resided temporarily last winter. Those who write to him will please note.

The winter Bible term at Hesston College reports an enrollment of seventy-eight.

Bro. L. J. Lantz, Gap, Pa., whose poems frequently occur in our columns, has taken up work in the hospital service unit at Kansas City, Mo. His address is 1238 Washington St.

Bro. John Shenk, Denbigh, Va., was with us in the interest of mission work in the Virginia Conference district on the evening of Dec. 14. He brought to our attention the needs of the field, our opportunities, our privileges, and our responsibilities.

The children gave an interesting Christmas program on Sunday evening, Dec. 21. Bro. J. R. Driver brought the Christmas Day message from Gal. 4:4, 5.

Five precious young souls were received into church fellowship by water baptism on Dec. 28.

Jan. 5, 1948.

Laura E. Kulp.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

To all Herald Readers: Greetings. Let us thank our Lord for the many blessings we have received in the past year. And may we endeavor to live closer to Him in this new year and find new joy in serving Him.

Our Sunday school has been reorganized: Supt., Edwin Langenwatter; Asst., Dave Hufford; Pri. Supt., Edna Baecher; S. S. Chor., Maynard Conrad; Church Chor., Jean Litwiller; Secy., Jim Palmer.

An inspiring and helpful young people's institute was held at the Sycamore Grove Church, Garden City, Mo., Dec. 20-23. Instructors were M. A. Yoder and John Duerksen.

Bro. Kenneth Good, Elida, Ohio, is scheduled to hold evangelistic meetings at Lima, Ohio, April 18-25.

Bro. Jess Hartzler, Wellman, Iowa, conducted a singing class at the Sycamore Grove Church, in Missouri, Jan. 6-16.

Change of Address.—Bro. Charles Haarer, from Helmsburg, Ind., to Route 3, Morgantown, Ind.

Bro. John Thut is hospitalized at La Junta, Colo., where he may be addressed in care of the Mennonite Hospital.

A Mennonite World Conference, attended by members of the various branches in this country and Canada, and also by representatives from Europe, South America, and the younger churches in the mission fields, is being planned for this summer. Sessions will be held at Goshen, Ind., Aug. 4 and 5, and at Newton, Kansas, Aug. 7-10. The General Chairman is P. C. Hiebert.

Bro. Ivan J. Miller, Grantsville, Md., was with the Town Line-Greiner Conservative congregations near Middlebury, Ind., in a series of evangelistic meetings Dec. 29-Jan. 4.

Visiting speakers at the week-end Bible studies conducted by the Lancaster Mennonite School Jan. 9 and 10 included Harold Brenne-man, Elmer Kolb, John C. Wenger, and John Lapp.

The Mennonite Central Committee held a meeting at Goshen, Ind., Jan. 9 and 10. Plans were considered for moving refugees to Paraguay, United States, and Canada, and for the Mennonite World Conference.

The Ministers' Week at E.M.C. was one of the best attended (about 80) and most inspiring meetings in the history of this Week.

On Oct. 15 a farewell service was held for our aged Mr. and Mrs. Henry Walker, who have gone to live with Mrs. Walker's brother at Jerseyville, Ill., for the winter months. We wish them God's blessing in their declining years.

In connection with our midweek prayer meeting Bro. Roy Roth, our pastor, has been giving us helpful Bible lessons from the First Epistle of John, which are very much appreciated.

The children of the Sunday school, with the help of Bro. Roth, planted several plots of popcorn, and after husking and shelling the produce they realized a nice little sum for their efforts. This was their mission project.

On Oct. 26 Bro. Roth preached at Sheffield and in his absence Pro. Paul Friesen, from Highway Village, brought us a message.

Bro. Orie Miller, from Bellvue, was with us for a vesper service. Sister Mina Esch conducted a special children's meeting in the basement at the same time.

On Nov. 16, Missionary Day, Bro. P. A. Friesen, of Greensburg, Kans., was with us. We rejoice to say that four young people volunteered to consecrate their lives for mission work. In the absence of our bishop, Bro. Ezra Yordy, Bro. Friesen conducted our communion service in the evening and also received one applicant by baptism into the church.

Sister Lulu Smith, of the Roanoke congregation, who has spent two years in Holland, presented a message on Nov. 26 and showed pictures of her work among the needy of that country.

On Nov. 27 Bro. and Sister A. C. Good, of Sterling, Ill., were with us for a Thanksgiving service. Sister Good conducted a children's service. Bro. Good preached again in the evening and our local chorus gave several numbers in song, with Bro. Roy Roth directing.

Bro. Wilbur Hostetler and family, from India, were with us on Dec. 14. Bro. Hostetler was guest speaker on Sunday morning and in a vesper service. Sister Hostetler talked to the children.

On Dec. 20 the children of the primary department met in the church basement, bringing gifts for European children instead of having a gift exchange. All were very happy. They gave their Christmas program on Dec. 21.

Singers from the Peoria, Roanoke, and Pleasant Hill congregations, under the direction of Bro. Roth, presented a Christmas program at both the Peoria and Roanoke churches.

During the holiday season Bro. and Sister Joe Heiser and a unit of four from Goshen College, including Murray Krabill, Dean Slagell, Madeline Yoder, and Ruth Roth, were with us for one week in an evangelistic effort. Home visitation and personal work were done under the direction and help of Bro. Roy Roth. Bro. Heiser preached every evening with power, laboring hard for the ingathering of the unsaved. As a result there were six converts and several reconsecrations. A special watch-night service of prayer and praise was arranged for New Year's Eve. The Lord blessed the meetings and we feel that we had a very profitable and spiritual holiday season.

Jan. 7, 1948.

Mrs. P. H. Conrad.

KALONA, IOWA

(East Union Congregation)

Our annual business meeting was held at the church on Nov. 28, a month early, so that Bishop D. J. Fisher could be present before leaving for the winter. Bro. and Sister Fisher are at Phoenix, Ariz., as are Joe M. Yoders and daughter, and Alice Eimen, of our congregation. Joe Kauffman was elected as a new trustee. The treasurer, Paul V. Snyder, and the correspondent were re-elected.

Communion services were held on Nov. 23, with 370 taking part. Six girls were received by baptism and three members were reinstated.

On Jan. 4 a consecration service for officers and teachers for the coming year was conducted by A. Lloyd Swartzendruber. At present the superintendents in the adult department are Ed Hershberger and Dale Yoder and in the primary department, Paul Brenneman and Donald Yoder. Pauline Gingerich is secretary and choristers are Mrs. Paul Snyder and Mrs. Maynard Reber.

On Dec. 31 a special watch-night service and prayer meeting was held at the church.

Winter Bible school, usually held at the Lower Deer Creek Church for all the churches will be held only at Fairview Church this year, Jan. 5-16, with Raymond Byler, Bay Port, Mich., and Nevin Bender, Greenwood, Del., in charge.

Bro. M. M. Troyer, Conway, Kans., brought a message on Sunday evening, Dec. 28, after young people's meeting.

Paul Brenneman will be the leader of prayer meeting during the month of January.

The portable canner has been delayed because of much extra meat contributed, but it is expected this week at the Frank Yoder home. The committee for relief canning consists of Mr. and Mrs. Menno J. S. Bontrager, Mr. and Mrs. John Rhodes, and Mr. and Mrs. John F. Shetler.

The new summer Bible school materials were introduced at East Union on Dec. 17 by Paul and Alta Erb in an afternoon meeting. In the evening there was a devotional message and many children's books were sold after the meeting, the Bible shop at Kalona also keeping some. We were indeed grateful to hear of the safe arrival of the editor-back home. On Dec. 31 he drove alone all night on ice, leaving Iowa City at 11:30 p. m. and not arriving at Goshen until 2:30 p. m. on Jan. 1, and thus missing a forenoon of committee work.

May the new year be a blessed one for all. "Not failure but low aim is crime."

Jan. 6, 1948.

Mrs. Jacob L. Erb.

MARKHAM, ONTARIO

(Wideman Congregation)

Greetings of love in the Master's name. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." As we enter into this new year, we have confidence that the promises of our heavenly Father are sure. We know not what lies before us, but we do know that "they that wait upon the Lord shall renew their strength." The past year has been rich with spiritual and material blessings. The

Lord has given abundantly, that we may share abundantly, and we thank Him with grateful hearts.

During the past year we enjoyed the fellowship in worship with a number of visiting ministers. Among these were Bro. and Sister George Lapp, Goshen, Ind.; Bro. and Sister Eli Hallman, Tuleta, Tex.; Bro. and Sister John Fretz, returned relief workers from Europe. We were also very happy to welcome home Bro. and Sister Elvin Snyder and family who are on furlough from Argentina.

We have also been privileged to have with us the E. M. S. chorus, in March, a male quartet from Hesston in August, and a male quartet from Goshen on Dec. 29. Their messages in testimony and song were an inspiration to all.

The children in the community again enjoyed the summer Bible school, which was well attended in spite of extremely hot weather. The instructor was Bro. Aaron Grove.

Keen interest was shown by the young people in their missionary project. A good yield of vegetables was the result of their summer's labors.

Bro. Lewis Fretz, our bishop, was with us for the spring and fall communion services.

On Sept. 4 an interesting service was held at our church concerning the work of the relief organizations. Speakers were J. Harold Shirk, Clara Snider, Viola Wenger, and Arlene Sitler, all of whom have been in close contact with relief work. They gave a vivid insight to the great need in war-torn countries. The sewing circles have felt the need of greater effort than ever before to help relieve the suffering and the general response to appeals for means to do this work has been most gratifying.

The York County Missionary Meeting was held at the Toronto Mission on Thanksgiving Day, Oct. 13. Guest speakers were Oscar Burkholder and Bro. and Sister John Fretz. All the services were well attended.

A very uplifting and refreshing Bible Conference was held here Nov. 18-21. Instructors were Bro. John Garber, Alma, Ont., and Bro. Clarence J. Ramer, Duchess, Alta. Sister Ramer was also present with us. Bro. Ramer conducted studies in Philippians and Bro. Garber spoke on the Holy Spirit. Bro. Ramer also gave evangelistic messages each evening, continuing during the following week. There were no confessions, but the Spirit's presence was manifest and everyone was inspired by the kind and gentle yet convincing manner in which the Word was spoken by Bro. Ramer. May God richly bless these brethren as they labor in their Master's service.

In December the Sunday school was reorganized for this year. The following officers were elected: Supt., Edwin Byer; Asst. Supt., Harold McDowell; Pri. Supt., Lorne Wideman; Asst., Lewis Reesor; Secy.-treas., Maurice Hoover; Chor., Merlin Grove; Libr., Helen Byer; Cor., Mrs. Leslie R. Wambold.

We invite you to worship with us. Services are held every Sunday morning. This change has led to an appreciable increase in attendance.

Our prayer for each one of you is found in Eph. 3:17-21.

Jan. 8, 1948.

Martha Shank.

IF . . . NOT RISEN (Continued)

Our faith is not vain. We are not in our sins. We have not been deceived. Christ is risen.

Paul, in the fifteenth chapter of First Corinthians, had taken the foundation out from under Christianity for a time, but now in this verse he replaces it and shows it a splendid structure.

The resurrection is one of the most significant things that has ever happened to this world of ours. Between the time when Christ was captured and the resurrection, the disciples walked as men afraid to be seen, and they talked in whispers to each other. But in a few short weeks they were as bold as lions. When they were commanded not to preach, they told their prosecutors, "We ought to obey God rather than men." "We cannot but speak the things which we have seen and heard." What made the difference? What changed them? Let us note what happened to Christ and His disciples after the resurrection.

Christ's death was no accidental intrusion in God's plan. It was fundamental to it. Jesus received power in the resurrection. It was only after the resurrection that He said, "All power is given unto me in heaven and in earth." The resurrection was more than the resuscitation of a dead body; it was a metamorphosis. His body was sown a carnal body; it was raised a spiritual one. It was sown in weakness, and it was raised in strength. He is declared to be the Son of God with power by the resurrection from the dead. The power that was potential in Him before now breaks forth in unlimited authority and glory. Christ is now at the right hand of the Father "pouring strength and streams of redemptive life" into human history. Without that infusing of divine energy church history would be embraced in a few small pamphlets rather than in volume after volume, as we have it today. Christianity would probably have been defeated by paganism.

The resurrection of Jesus was central in the preaching of the apostles. This question of the resurrection of the body was one of the greatest obstacles to the early rapid expansion of Christianity. The Sadducees among the Jews, the Stoics and Epicureans among the heathen, did not believe in it, and they were influential groups. It was a strongly contested point between the disciples and their enemies. Yet when the apostles preached they said, "This Jesus whom we preach rose from the dead." It was fundamental. It could not be overlooked. It was the outstanding indication of the deity of Christ. Paul gave it prime importance when he said, "That I may know him, and the power of his resurrection." Why didn't he stop and say, "That ye may know him"? He continued, ". . . and the power of his resurrection." If Christ had not risen, the power that gave impetus and virility to the fountainhead of the church in its begin-

ning would have been lacking. The resurrection is bound warp and woof with the fabric of Christianity. With it stands or falls the whole Christian system. The resurrection is the culmination, the very final end, of redemptive revelation.

Kalona, Iowa.

UNTO THE SHIP (Continued)

It is hard to describe what we felt as we gathered at the end of the pier to see the ship leave. About 12:30 a few tugboats arrived and got into position and the ropes which held the "Marine Carp" in dock were loosened. It was a very tense moment for us all as the large ship began very slowly to move. As the ship came out to the open water we waved good-by to the loved ones on deck. The tugboats turned the ship and headed it down the river to the sea, and they were taken from our sight. Shortly after one o'clock we were left for home.

I do not know how much our presence meant to Bro. and Sister Sensenig, but I know it was good for us to be there. A few tears were shed by those who went and by those who stayed. It took much effort to keep them back. But I wonder if we should have tried to do so. It is not a sign of weakness to cry. Our Lord shed tears and was not ashamed of it. Why should we be?

There were many wishes of Godspeed. John says that if we wish Godspeed to one who is not worthy, we are partakers of his evil deed. If that is true, the opposite is true also: If we wish Godspeed to one who goes forth in the name of the Lord to do His work, we are sharing with him in the work. And with this thought in mind, we wish the Sensenigs God's abundant blessing and GOD-SPEED, in the true sense of the word.

New Holland, Pa.

ITEMS (Continued)

Add to this the 1,523 recently pardoned and we have a total of 3,033. This means that 13,000 have not been pardoned and are therefore out of jail on a provisional basis, severely restricted in some states and unable to hold Federal positions.

* * *

When American young men were drafted into military camps the brewing companies said, "Here is a chance for brewers to cultivate a taste for beer in millions of young men." They made the most of their opportunity and the consumption of beer increased threefold. Now since conscription is no longer in force the brewing industry is lamenting. They say, "The ten million young men who have reached eighteen since the war have never acquired a taste for beer." They propose to do something about it. Among the things which they will do is to put on a wide advertising campaign to sell more beer. In addition to that, they are working hard to re-establish compulsory military training so that they can teach more boys to drink beer.—Editorial, *Gospel Messenger*.

BIRTHS

Byler.—To Bennett and Lena (Hartzler) Byler, Belleville, Pa., a daughter, Esther Nannie, Jan. 4.

Eberly.—To Lloyd B. and Dorothy (Martin) Eberly, Columbiana, Ohio, a daughter, Mary Ann, Dec. 20.

Garber.—To John F. and Anna May (Wenger) Garber, Alma, Ont., a daughter, Rachel Anne, Jan. 1.

Gehman.—To Abraham and Mary (Kulp) Gehman, Bally, Pa., a son, Ronald, Jan. 1.

Heatwole.—To David and Elizabeth (Wenger) Heatwole, Dayton, Va., a daughter, Mary Kate, Dec. 30.

Higginbotham.—To Everett and Zella (Cox) Higginbotham, Culp, Ark., a son, Paul Michael, Oct. 18.

Hochstetler.—To Harold and Lydia (Hershberger) Hochstetler, Wheatland, N. Dak., a son, Gary Lynn, Dec. 17.

Kauffman.—To Joe and Thelma (Hostetler) Kauffman, La Junta, Colo., a son, Dennis Ura, Jan. 1.

King.—To Harold and Genevieve (King) King, Harrisonburg, Va., a son, Arnold Ray, Jan. 4.

Lapp.—To Christ and Rachel (Stoltzfus) Lapp, Lancaster, Pa., a daughter, Anna Mary, Dec. 4.

Leinbach.—To Earl and Glenola (Bontrager) Leinbach, Bloomington, Ind., a son, David Bryan, Dec. 30.

Martin.—To Paul H. and Dorothy (Hackman) Martin, Souderton, Pa., a son, Edward Douglas, Jan. 2.

Miller.—To Alfred P. and Dorothy (Cunningham) Miller, Tuckerstown, Bermuda, a daughter, Phyllis Ann, Nov. 13.

Myers.—To Samuel Lloyd and Edna Mae (Yothers) Myers, Fountainville, Pa., a daughter, Anna Marie, Nov. 29.

Nussbaum.—To Clarence and Luella (Hostetter) Nussbaum, Dalton, Ohio, a son, Dale Edward, Dec. 17.

Nussbaum.—To Willis E. and Edna (Geiser) Nussbaum, Dalton, Ohio, a son, Arden Willard, Nov. 10.

Peachey.—To John H. and Esther (Horst) Peachey, Brentwood, Md., a son, Karl Blaine, Nov. 25.

Roth.—To Earl and Lorene (Hartzler) Roth, Harrisonville, Mo., a son, Galen Leroy, Dec. 17.

Shelley.—To Harold E. and Elsie (Eshleman) Shelley, Spring Garden, Pa., a daughter, Edith Marie, Dec. 20.

Steiner.—To Marvin and Mary (Eberly) Steiner, Dalton, Ohio, a son, Richard Lee, Dec. 25.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Delegrange — Swartz. — Irvin Delegrange, Woodburn, Ind., and Rebecca Swartz, Sturgis, Mich., at the home of the officiating minister, Orvin Hooley, Dec. 14, 1947.

Denlinger — Groff. — Roy K. Denlinger, Stump-town congregation, Bird-in-Hand, Pa., and Rhoda Elverta Groff, Paradise, Pa., congregation, by G. Parke Book at the home of the bride, Dec. 20, 1947.

Hess — Lefever. — Paul Hess, Mount Joy, Pa., congregation, and Edith Lefever, Millersville, Pa., congregation, by Christian K. Lehman at the bride's home, Dec. 6, 1947.

Hostedler — Swartzentruber. — Milton Oren Hostedler, Farmington, Del., and Marian Swartzentruber, Greenwood, Del., by Nevin Bender at the Greenwood Conservative A. M. Church, Dec. 31, 1947.

Johnson — Brackbill. — Ivan G. Johnson, Westover, Md., congregation, and Mary A. Brackbill, Old Road congregation, Gap, Pa., by G. Parke Book at the home of Omar Hershey, Dec. 20, 1947.

Mast — Hostetter. — E. Kenneth Mast, Maple Grove congregation, Atglen, Pa., and Vera H. Hostetter, Old Road congregation, Gap, Pa., by G. Parke Book at the Old Road Church, Dec. 20, 1947.

Miller — Holloway. — Ernest Miller, Jr., and Ruth Ann Holloway, both of the Warwick River congregation, Denbigh, Va., by Truman Brunk at the church, Nov. 9, 1947.

Smoker — Stoltzfus. — Levi Smoker, Millwood congregation, Gap, Pa., and Lena Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, Dec. 27, 1947.

Smoker — Umble. — Vernon Smoker, Millwood congregation, Gap, Pa., and Mary Umble, Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the Maple Grove Church, Jan. 1, 1948.

Souder — Landes. — Lester R. Souder, Rockhill congregation, Telford, Pa., and Meriam W. Landes, Lansdale, Pa., Mission, by Clinton Landis at the Rockhill Church, Jan. 1, 1948.

Stoll — Miller. — Roy Stoll and Rosanna Miller, both members of the Berea congregation, Montgomery, Ind., by Edd P. Shrock at the church, Dec. 27, 1947.

Ziegler — Nice. — Kenneth William Ziegler and Ruby Katherine Nice, both of the Warwick River congregation, Denbigh, Va., by Truman Brunk at the home of the bride, Nov. 1, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blosser — Joel. son of Margaret and Stelvin Blosser, was born near Columbiana, Ohio, June 26, 1931; was seriously injured in a highway accident and passed away at the Salem, Ohio, City Hospital, Dec. 27, 1947; aged 16 y. 6 m. 1 d. Surviving are his father, stepmother, one sister (Olive Marie), one brother (Albert), 2 stepsisters, one stepbrother, and his maternal grandfather. His mother passed away on Feb. 28, 1945. At the age of fourteen he was baptized and became a member of the Leetonia, Ohio, Mennonite Church. Funeral services were conducted at the Midway Church, Columbiana, Dec. 30, by local ministers. Interment was made in the adjoining cemetery.

Cressman. — Elmeda Becker was born near Breslau, Ont., Sept. 27, 1881; died at the home of her son (Ray), Preston, Ont., Jan. 1, 1948; aged 66 y. 3 m. 3 d. On June 10, 1908, she was married to John Cressman, who predeceased her on April 28, 1941. Early in life she accepted Christ as her Saviour and united with the Cressman Mennonite Church, Breslau, Ont., of which she remained a member until death. For 30 years she suffered from a weakened body, during which time her testimony for the Lord grew stronger. Surviving are one son (Ray, Preston, Ont.), one daughter (Sylvinda — Mrs. Gerald Shea, Kitchener, Ont.), one sister (Mrs. Howard Snyder, Waterloo, Ont.), one brother (Allan, Hespeler, Ont.) and 4 grandchildren. Funeral services were held Jan. 4 at the Cressman Church, in charge of J. C. Williamson and Oscar Burkholder. Text: Phil. 1:23.

Crossgrove. — Samuel H., son of Frank and Barbara Crossgrove, was born near Centerville, Pa., June 28, 1880; passed away at the home of his daughter (Mrs. Arlen Zimmerman), Dec. 21, 1947; aged 67 y. 5 m. 23 d. Death resulted from a heart attack. At the age of 16 he moved to Archbold, Ohio. On March 4, 1909, he was united in marriage to Ida Nafziger, who preceded him in death. His parents, one infant son, 5 sisters, and 5 brothers also predeceased him. Surviving are 3 daughters (Mildred — Mrs. Arlen Zimmerman, Ada — Mrs. Orval Nafziger, and Marie — Mrs. Vernon Frey, all of Archbold), 12 grandchildren, one brother (Jacob T., of

Archbold), and a large number of other relatives and friends. When a young man, he accepted Christ as his personal Saviour and united with the Central Mennonite Church, Archbold, where he remained a member until death. He was a kind and loving father and neighbor. Funeral services were held at the Central Church, in charge of Henry Wyse and Jesse J. Short.

Derstine.—Lydia (Mill) Derstine, widow of the late John L. Derstine, was born in Bedminster Twp., Pa., June 29, 1869; passed away after a short illness, April 12, 1947, aged 77 y. 9 m. 13 d. She was a member of the Deep Run, Pa., Mennonite Church, faithful as a colahorer with her husband who served in the office of deacon for a number of years. Surviving are 9 children (Mrs. Harvey Rice, Mrs. Isaac Swartz, Isaac, Howard, Mrs. Charles Detweiler, Mrs. John G. Leatherman, Mrs. Howard Overholt, Mrs. Harvey Gahman, Mrs. William Gahman), 59 grandchildren, and 36 great-grandchildren. Funeral services were held April 22 at the home of her son-in-law and daughter (Mr. and Mrs. Harvey Gahman) and at the Deep Run Church, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Text: Psalm 23:1-6. Interment was made in the adjoining cemetery.

Harnish.—Isaac B., son of the late John B. and Catherine (Buckwalter) Harnish, was born May 4, 1857; passed away at the home of his niece, in West Willow, Pa., Nov. 28, 1947; aged 90 y. 6 m. 24 d. Surviving are one brother (John B.) and a number of nieces and nephews. He was united in marriage to Emma Huber, who preceded him in death 9 years ago. He was a faithful member of the Berland Mennonite Church, Willow Street, Pa., where funeral services were conducted Dec. 1 by Henry Nauman, Maris Hess, and James Hess. Interment was made in the adjoining cemetery.

Lantz.—Emma, daughter of Frederick and Barbara Schneider, was born at Millersburg, Ohio, Sept. 15, 1874; died at the Lutheran Hospital, Norfolk, Neb., as the result of an automobile accident, Nov. 14, 1947; aged 73 y. 1 m. 29 d. When quite young, she was received into the Mennonite Church. In 1889 she moved with her parents to Oberlin, Kans., and on Jan. 26, 1910, was married to Levi Lantz, Beemer, Nebr. They lived near Beemer, Nebr., for several years and then moved to a farm near Norfolk; in March, 1946, they moved back to Beemer. One infant son, 3 brothers, 2 sisters, and her parents preceded her in death. Surviving are her husband, 2 brothers (Ernest, Shickley, Nebr.; and Lewis, Omaha, Nebr.), and a number of other relatives and friends. Funeral services were held at the home by Dan Birky and at the Mennonite Church, in charge of Sam Oswald and P. O. Oswald. Interment was made in the local cemetery.

Meyers.—Elizabeth (Meyers) Meyers, widow of the late Isaiah Meyers, was born Oct. 29, 1871; passed away March 23, 1947; aged 75 y. 4 m. 24 d. On Sept. 8, 1944, she suffered a stroke which left her paralyzed. During the illness which followed she was happy and smiling, despite discouragements. She accepted Christ as her Saviour and was a member of the Deep Run Mennonite Church, Bucks Co., Pa. Her husband and one son preceded her in death. Surviving are 2 sons (Harvey M. and Joseph M.), 3 daughters (Mrs. Anna Leatherman, Mrs. Frank Spurr, and Mrs. Raymond Price), 10 grandchildren, and 4 great-grandchildren. Funeral services were held March 27 at the home of her son-in-law and daughter (Mr. and Mrs. Raymond Price, Doylestown, Pa.), in charge of Wilson Overholt, and at the Deep Run Church, in charge of Abram W. Yothers and Erwin Nace. Interment was made in the adjoining cemetery.

Mull.—Emma E. Nafziger was born near Archbold, Ohio, Jan. 8, 1874; passed away Nov. 14, 1947; aged 73 y. 10 m. 6 d. Death resulted from a heart ailment. On Jan. 16, 1902, she was united in marriage to Daniel Mull, who preceded her in death 24 years ago. One infant grandson and 3 brothers also predeceased her. Surviving are one son (Chauncey, of Archbold), 3 daughters (Mabel—Mrs. Ira Wyse, Blanche—Mrs. Ora Grieser, and Mary—Mrs. Melvin Short, all of Archbold), 5 grandchildren, 3 brothers, 2 sisters, and a large number of other relatives and friends. As a young woman she accepted Christ as her personal Saviour and united with the Mennonite Church. She was a loving mother, concerned for the welfare of her family. Funeral services were held at the Central Church, Archbold, in charge of Roy Sauder and Jesse J. Short.

Mumaw.—Nancy Jean, daughter of Floyd and Ruth (Rohrer) Mumaw, was born Aug. 1, 1947; died at the Children's Hospital at Akron,

Ohio, Dec. 15, 1947; aged 4 m. 14 d. Death resulted from complications following an operation. Surviving are her parents, great-grandmother (Mrs. Catherine Mumaw, Weillersville, Ohio), 4 grandparents (Mr. and Mrs. Adam Mumaw, Wooster, Ohio; and Mr. and Mrs. Clayton Rohrer, Wadsworth, Ohio), and other relatives. Funeral services were conducted at the home by Rudy Stauffer and Paul Olinger and at the Martins Church by Robert Kreider and Stanford Mumaw. Burial was made in the Martins Cemetery.

Musser.—Mary, daughter of Abraham I. and Mary (Weaver) Reed, was born in Mahoning Co., Ohio, Dec. 12, 1852; passed away after two days' illness, Dec. 9, 1947; aged 94 y. 11 m. 27 d. At the age of 8 she moved with her parents to Elkhart Co., Ind. On Oct. 5, 1873, she was united in marriage to Joel Snider, a deacon in the Mennonite Church, who predeceased her on Jan. 24, 1898. To this union were born 2 children (Emma S. Martin, Goshen, Ind., at whose home she died; and Simon R., of Columbus, Ohio). On Nov. 18, 1900, she was married to Joseph Musser, who died on Sept. 19, 1919. Surviving besides the 2 children are 5 grandchildren, 18 great-grandchildren, and one great-great-grandchild, and 4 stepgrandchildren. She was a member of the Yellow Creek Frame Mennonite Church, Wakarusa, Ind. During her long, active life her devotion and concern for the spiritual welfare of those around her was an inspiration to many. Funeral services were conducted by William Ramer and Paul Hoover. Burial was made in the cemetery adjoining the church, on Dec. 12.

Neuhauser.—Deborah, daughter of the late Christian L. and Rachel (Stoltzfus) Kauffman, passed away Nov. 18, 1947, at the home of her daughter, in Gap, Pa. In her youth she accepted Christ and was a member of the Kinzer Mennonite Church, Kinzers, Pa. An invalid for a number of years, she bore her affliction with patience. Her husband (Elam G. Neuhauser) preceded her in death on May 14, 1945. Surviving is one daughter (Gladys—Mrs. George Ranek), 2 grandchildren, 2 sisters (Kate and Sadie), one brother (Amos), and one foster sister (Mrs. Ruth Summers). Two brothers (Elam and John) predeceased her. Funeral services were conducted Nov. 21 at the Millwood Church, Gap, Pa., by Ira Kurtz and Amos Weaver. Interment was made in the adjoining cemetery.

Rowe.—Lizzie Annetta, daughter of Isaac and Elizabeth (Lefever) Denlinger, was born Nov. 30, 1864; passed away at the home of her son-in-law and daughter, Dec. 1, 1947; aged 83 y. 1 d. On Nov. 27, 1884, she was married to M. Frank Rowe, who survives. Also surviving are one daughter (Maud—Mrs. Aaron B. Leaman), one son (Ross D.), 2 grandchildren, 2 great-grandchildren, and one brother (George). Three grandchildren predeceased her. Early in married life she and her husband united with the Mennonite Church, of which she was a member at the time of her death. She was a kind and loving mother, and one who was always willing to lend a helping hand to others. Funeral services were conducted Dec. 4 at her late home and at the Stumptown Mennonite Church, near Bird-in-Hand, Pa., by David Landis, Elmer Martin, and Lloyd Eby. Texts: Rev. 7:9-17; Ps. 116; 73:24. Burial was made in the Strashurg Mennonite Cemetery.

Smith.—Jacob, son of the late Jacob Smith, was born in Lincoln Co., Ont., July 17, 1867; passed away at his late residence, Vineland, Ont., July 31, 1947; aged 80 y. 14 d. On Jan. 20, 1892, he was united in marriage to Alice Maud Adams, who survives. Also surviving are one son (Jason, of Vineland) and 2 daughters (Hattie—Mrs. Charles Hibbitt, of Vineland; and Charlotte, at home). One daughter (Irene—Mrs. Ralph Honsberger) preceded him in death. He was a member of the Mennonite Church for nearly fifty years, a faithful attendant as long as health permitted, and one who bore his infirmities with patience. Funeral services were conducted Aug. 4 by S. F. Coffman, assisted by David Steinman, at the home and at the Mennonite Church. Text: Joh 19:25. Interment was made in the Vineland Cemetery.

Snyder.—Melissa, daughter of the late Moses Snyder and Susannah Reist, was born at Bloomingdale, Ont., Oct. 14, 1870; passed away at her home, near Bloomingdale, Nov. 30, 1947; aged 77 y. 1 m. 16 d. In October, 1896, she was married to Allen Snyder. One son (Herbert), one daughter (Grace) and one brother (Simon, predeceased her. Surviving are 3 sons (Vernon, of Bloomingdale; Wilfred, Bridgeport, Ont.; and Moses Edgar, Waterloo, Ont.), one daughter (Alice at home), 3 grandchildren, and 3 sisters

(Sabina Snyder, of Waterloo; and Katie and Clara, of Bloomingdale). She was a member of the Snyder Mennonite Church, where funeral services were held on Dec. 3, in charge of Elvin Snyder and Oscar Burkholder. Text: Ps. 91:14-16.

Swartz.—Solomon Swartz was born Aug. 17, 1876; passed away at his home, near Dalton, Ohio, after three months' illness, Jan. 3, 1948; aged 71 y. 4 m. 16 d. On Nov. 29, 1905, he was united in marriage to Lina Kamp, who survives. Also surviving are 4 daughters (Irene—Mrs. Menno Lehman, Dalton, Ohio; Edna—Mrs. Oren Burkholder, at home; Martha—Mrs. Marion Yost, North Lawrence, Ohio; Treva—Mrs. Harold Miller, Mansfield, Ohio), one son (Milo, Akron, Ohio), 9 grandchildren, and many other relatives and friends. One infant son preceded him in death. On Dec. 28, 1947, he was baptized and received into the Kidron Mennonite Church. Funeral services were held Jan. 6 at the home and at the Kidron Church, in charge of Reuben Hofstetter, assisted by Isaac Zuercher and L. E. Flauhaus. Burial was made in the West Lawn Cemetery, Mount Eaton, Ohio.

Yoder.—Daniel H., son of Stephen and Mary (Hostetler) Yoder, was born in Holmes Co., Ohio, May 24, 1872; died as the result of an automobile accident, Dec. 31, 1947; aged 75 y. 7 m. 7 d. Early in life he accepted Jesus Christ as his personal Saviour and united with the Mennonite Church, where he continued as a member until death. On Oct. 13, 1898, he was united in marriage to Katie Burkholder, who predeceased him on Oct. 8, 1909. On Nov. 21, 1910, he was united in marriage to Amanda Horst, who survives. Also surviving are 3 brothers (Amos and Isaac, Nappanee, Ind.; and Moses, Wakarusa, Ind.), one sister (Mrs. Linda Foley, Nappanee, Ind.), and other relatives and friends. One brother (Levi) preceded him in death. He was a kind and affectionate husband, conscientious in his labors, and faithful in church attendance. Funeral services were held at the Martins Church, Orrville, Ohio, in charge of Stanford Mumaw and I. W. Royer. Interment was made in the Martins Cemetery.

Zook.—Roy Allen, youngest son of Roy Allen and Selina (Miller) Zook, was born near Tofield, Alta., Oct. 27, 1930; passed away at the University of Kansas Hospital, Nov. 24, 1947; aged 17 y. 27 d. Death resulted from injury received while riding his motor scooter two days previously. In 1936 he moved with his parents to Kansas. Surviving are his parents, 5 sisters (Esther, Holton, Kans.; Estella—Mrs. A. J. Kieffaber, Kansas City, Kans.; Edna, Kansas City, Mo.; Elvera and Eldora, at home), 3 brothers (George R., Loman, Minn.; John Mark, at home; and Luke L., Kansas City, Kans.), and many other relatives and friends. One brother preceded him in death. On his tenth birthday he confessed Christ as his personal Saviour, and on Feb. 16, 1941, was baptized and received into the West Liberty congregation, Windom, Kans. In 1946 his membership was transferred to the Argentine Mennonite Church, Kansas City, Kans. Funeral services were held Nov. 26 at the Argentine Church, in charge of Rufus Horst, assisted by Edward Yoder, E. W. Roy, and J. G. Hartzler. Text: Nahum 1:7. Interment was made in the Maple Hill Cemetery.

Special Meetings

TOFIELD, ALBERTA

Report of the one hundred and twenty-fourth quarterly meeting held at the Salem Church, Dec. 28, 1947.

Organization.—Mod., Jake King; Chor., Annie Burkholder; Secy., Phoebe Zook; Devotions, Elmer Burkholder.

Program and Speakers.—God's Highest Revelation, Edgar Boettger; Foundation of Faith, Joseph Voegtlin; Practicing Our Religion, Fred Voegtlin; Children's Meeting, Edna Wideman; Purpose and Blessing of Giving, Willard Burkholder; The Place of Love in Christian Life, Elsie Stitler; Hindrances in Christian Fellowship, Harold Lauher.

Thoughts Gleaned.—Religion without practice is dead. The foundation of faith is the Word of God. We may be hindrances if we are unwilling to acknowledge our mistakes. Our giving to others should bring honor and glory to God. Let us love not in word but in deed and in truth.

Secretary.

ITEMS and COMMENTS

W. Harold Row has been named director of the Brethren Service Committee, succeeding M. R. Zigler, who has been named the official representative of the Church of the Brethren to the World Council of Churches in Geneva. Mr. Row is now in Europe surveying the work of the Service Committee. In a preliminary report he writes that the Brethren should at least double the amount of relief they have been giving in recent years.

* * *

"A university which fails to lift its students to an understanding of their more-than-animal potentialities, their more-than-erudite potentialities, is usually, without realizing its own iniquity, a foe to human welfare and even to human continuance." Thus spoke Bernard Iddings Bell to a University of Chicago convocation on Dec. 14 as reported in "The Christian Century." He further declared that religion is a power needed not only to tell us about God but even more to tell us about men. "On the whole, universities are better places for learning than they were forty years ago," he said, "but they seem as inept as they were two generations ago, perhaps even more inept, in imparting to emerging scholars a knowledge that, however one embodies it in phrase, the true end of man is to know God and to enjoy Him forever."

* * *

Fundamentalists lost another great leader in the death of Dr. William B. Riley on December 5. For fifty years Dr. Riley had been fighting liberalism, particularly in the Baptist Church, to which denomination he belonged. He campaigned across the country against evolution and only last May withdrew from the Northern Baptist Convention, saying he would be ashamed to die in a fellowship that was un-Biblical. Dr. Riley was for many years president of the World's Christian Fundamentals Association, and was the author of more than eighty books. He founded the Northwestern Schools—a Bible school, a seminary, and a liberal arts college.

* * *

Dr. Frank S. Meade, former editor of "The Christian Herald," is the authority for the statement that there is more religious freedom in Puerto Rico than in New Mexico. "Religious freedom in New Mexico today is threatened by the Catholic Church encroachment on the public schools. Using its enormous influence the Catholic Church is attempting to exercise direct control over public school policy. The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism and often are promoted according to their proficiency in reciting it," he said. In northern New Mexico there are over 129 Catholic nuns employed as regular schoolteachers.

Concerning racial intolerance, Dr. Meade said there is more tolerance in Hawaii than in Harlem. He said, "The fault lies to a great extent with the church's failure to take a firm position on racial issues." In Hawaii the

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3. To provoke thought and to give instruction in matters of doctrine.
4. To assist the minister in his pastoral work.
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8. To provide opportunity for the discussion of church problems and present-day issues.

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Editor: John R. Mumaw. Associate editors: Jess Kauffman, Elmer G. Kolb, John H. Mosemann, and Roy Koch.

All ordained brethren in the Mennonite Church are receiving a complimentary copy of the first issue of THE CHRISTIAN MINISTRY. Sample copies of this issue are free upon request to anyone as long as they last. Subscription, flat rate: \$1.00 per year; issued quarterly. Subscription will begin with the April issue.

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church has always followed a vigorous policy on racial matters, while in this country "the church has attempted to avoid the problem," he said. "Harlem is a prize example of our policy of discrimination. There we find exorbitant rentals in a virtual slum area, rentals which are often higher than in some of the best and exclusive residential districts of Manhattan."

* * *

Marshall Feng, Chinese military leader, is now in this country in virtual exile because of his criticism of Generalissimo Chiang Kai-shek. Marshall Feng is begging the people

of the United States on behalf of the people of China to send Chiang neither guns, planes, and ammunition, nor money to buy them. "They will just be used by Chinese to kill one another," he says. "If you give us aid, send missionaries and journalists to watch, and let aid be stopped if they find one bullet used to kill our own people." Marshall Feng is a member of the Evangelical Lutheran Church, according to a report in "The Christian Century."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, JANUARY 27, 1948 NUMBER 4

The Abbreviated Life

BY C. F. DERSTINE

Lately a young man from the state of Ohio wrote a check for \$25.00, which he designated for a Clifford Snyder Memorial Fund. The recipient was President E. E. Miller, of Goshen College. Bro. Miller suggested that the amount of the fund be made \$2500, and the proceeds used in the training of other missionaries. Interested persons are challenged to give to this fund. To stimulate and keep alive the memories of this consecrated young Christian worker, the sermon delivered at the Memorial Services, First Mennonite Church, Kitchener, Ont.—his home church—is penned.

This Memorial Service is an expression of our deep sorrow in the early passing of our brother in Christ, Clifford A. Snyder. It is also a declaration of our faith in the Providence of God, which allowed the occasion. In spite of our tears, the Lord knows our abiding trust in His ordering of our lives.

Today the pastor can truly call Bro. Snyder "his son in the faith." Clifford confessed Christ during our ministry; was baptized by our hands; was instructed in the faith; listened to our ministry some twenty years; was trained for service; was an associate in Christian work; was married by the pastor; was ordained to the ministry of the Gospel and consecrated to the work of foreign missions. Today I am preaching his memorial sermon. In all this association he has never given us any heartache, has loyally accepted every task, and with alacrity fulfilled his obligations to the satisfac-

tion of all of us. Long may his works follow him.

For this occasion we have chosen a text, rather vaguely translated in the King James Authorized Version. For practical purposes we have chosen a clearer translation: "Are there not twelve hours to the day? This is my day, and it lasts while the work which the Father has given me to do remains undone; and the Jews cannot harm me. But if anyone misses the divine guidance, or rejects it, he walks in darkness, and is sure to stumble. He cannot work in safety" (John 11:8-11).

This text is in harmony with the frequently quoted text: "As thy days, so shall thy strength be." This is a *grand fact*, that the life which God has given us is sufficient for all He gave us to do. We must believe this under the present circumstances.

The Introductory Story

When Jesus heard that Lazarus had died, you remember, He was in the Trans-Jordan country. He had withdrawn Himself because of murderous designs on His life. Then came the word, "Your close friend is ill." His response: "Let us go into Judaea again." Against this danger His disciples remonstrated. They replied: "The Jews of late sought to stone thee; and goest thou thither again?" To this word of caution He gave a strange, illuminating reply. It is finely deserving of our attention, doubly so, on this occasion, on the heels of this abrupt passing.

A Commonplace Fact

"There are twelve hours to the day"; that is, from 6:00 a.m. to 6:00 p.m. This was according to the Jewish and Roman reckoning of time. It was between the rising and the setting sun. This divided the day in four parts of three hours, while the sun remained above the horizon.

Jesus in effect said, "I have lived through eleven hours of them. They are not going to kill me until the clock strikes twelve. He that sent me is with me; the Father has not left me alone; for I do always those things that please Him."

As His manner often was, the Divine Teacher made a commonplace fact, lying

under the constant observation of everybody—the mere duration of daylight—represent a great doctrine of daily living. God fixes the length of the day.

Here is an interpretation of life that we Christians need to master; that none but Christians can understand: Life is not a matter of *fate*, but of *providence*. In this hour we use this illuminating text to comfort us in our sorrow.

Someone has well written: "God fixes the length of life's day. While we are walking with Him, His plans protect us, His ordinances befriend us, His hands hold us up, His sunshine flows down upon us, His invisible angels watch over us.

It may not always seem so to us. The eyes of sense cannot see all this too clearly. But time gives us better focus. Take Stephen, the young martyr of the early Christian church, who died under a shower of stones. He accomplished more in one brief hour than he could have in a lifetime of service. John and Betty Stam, who were put to death by Communists of China, in that short act of courage, made a deeper impress than they did in all the rest of their service.

Tonight while I was preparing this message for the benefit of the absent partner, Sister Doris, and the two children to read in later years, a rare specimen of Christian youth walked into the study and remarked: "Clifford by his many contacts with young people left an indelible impress on a host of young people."

Memory

BY EDNA BEILER

*Why do I remember shadows on the snow—
Little elfin shadows, dancing to and fro,
Delicate weed tracing or grotesque design,
Long tree-finger shadows, slanting in a line?*

*Why do I remember fragile fleeting things—
Gray smoke drifting skyward with slow waver-
ings,
Fairylike frost etchings on the windowpane,
Thin mist over gardens after winter rain?*

*Oh, they keep returning on dull somber days,
Little trifling memories shining through the
haze,*

*Bringing with them heart's ease from life's
strain and fret;*

Why do I remember—how could I forget!

Grantsville, Md.



Clifford Snyder

Suggests Sufficiency

"Twelve hours in a day." Fully twelve, mystic units of opportunity. This is the time pattern, for every God-centered life, whether it is long or short. The clouds may appear to hang over the path of the just, the night seem to shut in before the time. This is in appearance only.

No physical disability, no murderous design, no sudden accident, no outward hindrance can shorten God's time, or take back His promise. Clifford's day had twelve hours—no more—certainly *no* less. If it seems to be shortened here, it will be filled out in a glorious immortality—not an hour lost.

After all, it is not so much the period of it—as the living in it. Did not Jesus Christ tell the story of a husbandman, who gave the same amount of pay to men who began work at 5:00 p.m., as to those who labored all day? It's quality that counts, not length of time. None of us will forget the early consecration of Clifford to the Lord's work, his fine spirit of loyalty, and his utter abandon to the cause of Christ.

This makes it possible for all of us to live CALMLY. We look in vain for any fussiness, fluster, or hurry in Jesus. He had tremendous tasks to complete. Though often heckled, interrupted, challenged, very grievously misunderstood, even by His own, He maintained His poise.

This also causes us to live COURAGEOUSLY. Jesus did. Such faith is the sponsor of courage. He told Pilate that he had no power over Him, except that given from above. He knew He was immortal until His work was done. "There are twelve hours to the day."

Suggests Brevity

Fully twelve. Adequacy. But *only* twelve. It's brevity, to be sure. Jesus Christ sensed this, when He said: "I must work . . . while it is day: the night cometh, when no man can work."

Not one of us can afford to kill time, lose, or throw it away. There are only twelve. All of them are short. There is no time to sow "wild oats," and spend many of those hours reaping the mischievous crop. In this we are profoundly happy. Clifford became a Christian as a boy. He began Christian work as a mere lad. He entered wholeheartedly into the work of the Christian church as a young man. He kept at the task for most of his days of Christian profession—which amounted to some twenty-two out of nearly thirty-three years.

This challenges all of us to live SELECTIVELY, to know the importance of rejecting the unimportant. How we

moderns need to learn this lesson! We have no time for unworthy things. Someone has well said of Jesus Christ: "The things Jesus did *not* do are almost as important as the things He did do." He had no time for unworthy things, small time for secondary things, much time for the major and vital things of life. Life is like a shopping expedition. If we spend our capital at the first counter, where things are cheap, merely catching the eye, we may miss the better things on other counters. Take care, then, soul of mine, at what counter thou spendest the coin of life. It is brief!

Suggests Urgency

Because of this brevity, it is urgent that we live INTENSIVELY. Jesus did. He was never fretful, or frenzied—but He was fervent. He embodied a fusion of calmness and earnestness. He lived midway between indolence and nervous anxiety. He recognized that life was but a small span between the eternity of the past and eternity of the future. He knew that it was only twelve hours—then sunset. No matter if that sunset is on land or sea. No matter if that sunset is at home or away from home. No matter if that sunset is between the last task finished in the homeland and the expected years of service in a foreign field. What matters is *whose we are*, and for *whom we were living*. If the Saviour of all of us, the Master of all of us, feels disposed to end the day early, call the worker home soon—that's His right. But it does call for moral earnestness and spiritual passion. Perhaps our brother's last sermon made a deeper impress, and will reach many more thousands, than more years added to his life would have done. Anyhow, there are only twelve hours to all of our lives.

In this twelve-hour span there is time in which to be saved; to build a good Christian character; to conquer sin; to learn lessons; to rescue the perishing; to evangelize the world—and to lift high the cross with its redeeming evangel.

Some time ago, a young man of twenty-three lay dying in the state of Iowa. Unknown to the family he had ridden away to corral his father's cattle for the winter. The horse slipped and he fell under it, his spine striking a stone. Paralysis, the shock, and the exposure killed him. Before death ensued he wrote a letter to his parents, which I was privileged to read. In this letter he told of the comfort which his faith afforded, thanked his Christian parents for their faith, and related how John 3:16 encouraged his heart. But he uttered one sad note. "I became a Christian at fourteen years of

age. I'm twenty-three years of age now, but this is the end, and I've done hardly anything for God. I'm not afraid to die—but ashamed to die."

Allow a brief analogy: Bro. Clifford became a Christian at eleven years of age, a Sunday-school teacher as a mere lad, a young people's society president as a young man, a superintendent of Sunday school quite early, was a student of the Bible for some years, a minister of the Gospel for three years, and performed many other tasks. He, too, would feel with the magnitude of the task that his work was meager in comparison to the immense task. But what a fine way in which to spend the "TWELVE HOURS OF HIS DAY"! May the memory of it bless his dear wife, his two children, his parents, brother, and sisters—and all of us.

Kitchener, Ont.

How Much Shall I Give?

The average church member today is confronted with more opportunities to give to many worthy causes than he is able to cope with. In most of our Mennonite communities several individuals come each year soliciting for some phase of church work. All of these causes merit the support of the church, but the man with an average income cannot possibly give to each one, unless the gifts are small and many. Aside from these special calls for help we have our local program of offerings to meet. This brings up the question as to how much one should give.

The short answer to this question is: "Give all you can." But that is not a sufficient answer. Most Christians today believe in and practice some type of systematic giving. More and more we are beginning to see the true meaning of Christian stewardship. Many are beginning to see that it is what we keep that we lose, and what one gives to promote the work of the kingdom is what one really keeps. That of course is figured on the basis of eternal values.

The fact that many are soliciting for funds to carry on the work of the church should not in any sense discourage or disgust any one. In fact, it should drive us to systematic giving. Then it is not a matter of how much to give, but rather how much of the Lord's money do I have to dispose of. No one need be embarrassed for not being able to help every worthy cause that is presented. If God wants you to give largely He will see to it that you have it to give. We are instructed to lay aside each week as the Lord has prospered us.—Jess Kauffman, in Weekly Bulletin.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Clifford Snyder Memorial Fund

In the leading article of this issue Bro. Derstine tells of the beginning of the Clifford Snyder Memorial Fund. Our readers will recall that Bro. Snyder passed away suddenly last April while he and his family were on the way to Argentina to do missionary service there. Some men are permitted many years to work in the field to which the Lord called them. Others are granted a shorter time. But Bro. Snyder did not even reach the field. From our point of view his life seemed grievously abbreviated.

But there are different ways in which one may accomplish his life's work. Some are significant for the actual total of deeds and words which represent their contribution to the world's need. Some are significant chiefly for the influence that they have on other people. The Lord seems to have called them to provoke others to consecration and to good deeds. In this function their lives go on long after death seems to have called a halt. For one really lives as long as his influence lives. "He, being dead yet speaketh."

It would seem to us that if Bro. Snyder had lived he could have done excellent work in Argentina. But the Lord saw fit to take him away. Now comes this proposal to establish, in his name, a fund which will contribute to the education of other young people for missionary service. Who knows but that in this way the total of Bro. Snyder's work can become far greater than if he himself had been permitted a longer period of life? The establishment of funds for the education of young people is an excellent idea. Many of our youth are not in a position financially to get the training which they need. Those who have means could not put their money to better use than in the continuing preparation of workers for the mission field. We trust that the Lord will lay it upon the heart of many to contribute to the Clifford Snyder Memorial Fund. Send your contributions to C. F. Derstine, Kitchener, Ont., or to E. E. Miller, Goshen College, Goshen, Ind.

The Race Question

The increase among Mennonites of interest in the Negro is most encouraging. Why should we cross the oceans to carry the Gospel to peoples of other races, and neglect needy multitudes of the same races here? Any spiritual need anywhere is a call which the church dare not ignore. May the Lord bless the work which is being done in Harrisonburg and Philadelphia and Lancaster and Reading and Chicago and Los Angeles and other places. And may our Gospel witness to our colored friends be greatly extended.

But it is not enough that we draw no color line in the preaching of the Gospel. For the Gospel has social implications that cannot be ignored. The plain teachings of the Scriptures make it impossible for us to fall in with any practices which are based on an assumption of white superiority. It cannot be that the Mennonite Church has nothing to say by way of Christian principle and example on the question of race relations which is pressing for answer, both in this country and throughout the world. Anything that is unchristian in segregation and discrimination cannot be justified merely because it is conventional or even legal. In other matters we teach that we are not to conform to the practices of the world which are below Christian standards. Even with regard to non-Christian legislation we teach that we ought to obey God rather than man.

We are not unaware of the problems involved. But we believe that all problems have a Christian solution, and that the church is duty-bound to find that solution. Is it not time for the Mennonite Church to face the problem, and to make a pronouncement on the race issue? Many of our members and congregations need guidance which the church should give. Would it not be profitable to call a conference of interested people, including representatives of groups among our membership who may be discriminated against in our country, as well as the ministers and missionaries who labor among these groups? Such a conference could discuss all phases of the problem, and agree upon some statement which would put our church in a strictly non-

conformed position. We cannot afford to have our testimony lost in the general Protestant prejudice and unconcern.

Dr. Mordecai W. Johnson, president of Howard University, recently charged that on the race question Protestantism has been "outflanked on the right by the Roman Catholic Church and on the left by Communism, both of which have crossed the line to establish brotherhood—Communism, the brotherhood of labor and the flesh, and the Roman Catholic Church, the brotherhood of the spirit." What a challenge such a statement presents to the Mennonite Church!

Wise or Right

Much of our everyday concern has to do with the securing and the use of wealth. It is considered the right and proper thing to be industrious and to earn an honest living. We usually look with approbation on the person who earns more than a living and who has something to give to others or to accumulate as capital for the use of himself and his heirs. We talk about wise investments and shrewd business sense. Living in a world which frequently does not stop to relate business methods to the command of God, we tend to accept and defend ethics of economics which are conventional. Even conscientious Christians frequently do not stop to weigh too carefully questions of right and wrong in the conduct of business.

Certainly the command to be separate from the world applies as much in the area of business as in any other. In fact, considering to what an extent we live in a commercially dominated world, one must ask whether the unworldliness of the Christian will not be seen chiefly in his different attitude toward the use of wealth. Dealing in the markets of an unchristian society, we are often caught in the moral dilemmas of that society. It is not right to be careless of business success and thus become parasites on society. But neither is it right to adopt the unethical attitudes and practices which are common in the business conduct of the world about us. The Christian dare not be greedy for personal gain, even though the world is. The Christian dare not build up his own personal gains at the expense of some unfortunate brother, even though the world gives him a legal right to do it. The Christian cannot hide from responsibility behind the complex workings of corporations

and other business combinations. We are responsible for the poor whom we oppress, even though we never see them. More and more it becomes necessary as we pass from a simple farm economy to scrutinize our business relations and methods and to bring them into conformity with Christian practices as set forth in the Word of God.

The Old Testament prophets were much concerned with this question. There were those in that day who, making a loud profession of being God's people, oppressed the poor as they joined farm to farm and lived in luxury in the cities. Such country prophets as Micah

were scathing in their denunciation of such unrighteousness and prophesied the judgments of a righteous God upon those who sinned in the economic realm. We need to read these prophets today. They have a message for those who would keep themselves free from the sins of the age. The strictures which Jesus pronounced against the rich must be pretty uncomfortable reading for those who find themselves in possession of wealth far in excess of that of their fellows. What right have we to a standard of living far beyond that of millions upon the earth?

Yes, you are a good businessman. Are you also a good Christian?

visible human spirit, and also the holy, invisible presence of deity. Whatever English word served to convey this particular conception best has been employed.

There may have been a time, say three hundred years ago when the King James translation of the Bible was made, that the term "ghost" did not carry the unfavorable connotation which is now associated with it, that of a disembodied, prowling human spirit, or a frightful apparition. It is even said that the term "ghost" is a degeneration of the beautiful English word "guest." In any case, it can be seen why the translators of the King James Version of the Bible used the term "ghost" instead of "spirit."

In the light of the facts just stated concerning the word correctly translated "spirit," no present-day translator would use any other word. This is not intended as an indictment of any early version which used the word "ghost" instead of spirit, nor as a reflection on those who still prefer to use the word "ghost" for spirit, but it does answer the legitimate question as to why recent versions of the Bible, and the more thoughtful writers and speakers, almost without exception, employ the word "spirit" rather than ghost.

Since the word "spirit" connotes not only life itself, but the giving of life, the source of power, affection, motion, or desire, it is a very appropriate characterization of the third person of the Trinity, whose ministry, together with that of the Father and the Son, has been in evidence since creation, but who is dispensationally present in the world today. The universe might be fruitlessly searched for another name and characterization so befitting this ministry of life.

A careful check of the use of the phrase "Holy Spirit," in the New Testament, reveals that it occurs almost one hundred times. The many uses of the term "Holy Spirit" are seen at once to be highly significant.

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Financing the Summer Bible School

Of all Christian educational teaching agencies, the summer Bible school has been the most economically promoted of all of them. The missionary nature of the work has contributed very much toward the inexpensiveness of schools. Where teachers have received no allowance for their time, the cost of operation lay chiefly in the area of materials. The result has been that summer Bible schools have been conducted at an amazingly low cost. This summer, 1947, the cost of operation was higher than any previous year. The reason for this is not difficult to ascertain.

Areas of Cost

The cost of conducting a summer Bible school lies generally in three areas:

Treasures from the Greek New Testament

The Names of the Spirit

By J. A. HUFFMAN

Yes, there is something in a name, as we all know. It is in no sense irreverent to inquire the names by which the third person of the Trinity is known, and the reasons for such names or designations.

I

The Paraclete or Helper

Not the most frequently used nor most familiar of the names used to designate the Spirit is that of "the Comforter." The word "comforter," as we now use it, does not begin to do justice to this name or title for the Spirit.

The word "Paraclete" is a transliteration of the Greek word *Paraklatos*, and some are pleased to use this transliteration as the name of the Spirit, even though the transliteration, Paraclete, is just about as mysterious as the Greek *Paraklatos*. The word *paraklatos* is compounded of two Greek words, the little preposition *para*, which means alongside of, and *klatos*, one called. The word literally means one called alongside of another. Thayer defines the word *paraklatos* to mean a "helper," "succorer," "aid-er," "assistant."

In seeking to discover the meaning of this favorite title for the Spirit, it may be found in the seriousness of the hour in which Jesus employed it. He who had been the Helper of the disciples was about to depart, leaving the disappointed, helpless disciples behind. He had been everything to them: teacher, guide, precept, example, and was now to be taken from them. They needed not only a comforter, but a helper, in every respect.

Of course, these disciples stood greatly in need of comfort, as such, particularly as we see them clinging to a false hope

that Jesus would do something entirely different from what He intended to do. They had hoped that Jesus would strike from the necks of the Jews the yoke of Roman domination, and would inaugurate a world kingdom, a thing which He did not come to do—quite the opposite. As "another Helper," the Spirit was to stand beside those who would receive and welcome Him, and be to them what Jesus had previously been. No word can better express the meaning of *Paraklatos* than that of Helper.

Before proceeding to examine other designations for the Spirit, His ministry to the Christian as Helper should be reviewed:

(1) The Holy Spirit "helps" in the quest for truth. John 16:13a.

(2) The Holy Spirit "helps" in recalling the past. John 14:26.

(3) The Holy Spirit "helps" by giving the prophetic vision. John 16:13b.

(4) The Holy Spirit "helps" to bear witness. Acts 1:8.

(5) The Holy Spirit "helps" in prayer. Rom. 8:26.

The careful reading of the above verses and a prayerful study of them reveals how appropriate this name of the Holy Spirit, for which Jesus exhibited such fondness.

II

The Holy Spirit

The most frequently used title for the third person of the Trinity is that of the "Holy Spirit." Since the terms Holy Spirit and Holy Ghost are used interchangeably, with preference shown to the one term or the other among various groups, a few facts should be reviewed here. The word translated spirit or ghost in the New Testament is *pneuma*, the primary meaning of which is found to be, according to every Greek Lexicon, "wind," "breath," "spirit." The term is used to characterize the mysterious in-

materials, teachers, and operation. In schools where no allowance has been given to teachers, the materials were the chief item of expense. In very many schools teachers have been given gifts for their service, and in these cases the allowances are the chief items of expense. Especially is this true where teachers' materials have been accumulated and are on hand, and only the pupils' materials need to be purchased yearly. There has been a growing sentiment toward giving teachers some allowance for their devoted service in summer Bible school, thus providing opportunity for everyone in a congregation to help enjoy the blessings of service in summer Bible school. To our mind this is as it should be.

The Budget.—Every Summer Bible School Committee or Board should determine the summer Bible school budget in advance of the summer Bible school season. Remember that the ideal way to have a congregational summer Bible school setup is to have the Summer Bible School Committee or Board as a permanent part of the church organization so that the committee or board functions perennially. This is very essential in planning the summer Bible school. Such an arrangement will make possible the careful planning of a budget, and ways and means of raising the money in advance for the coming school.

We know of one place where the congregational offering of one Sunday of each month in the year goes into the summer Bible school treasury for summer Bible school work. When the time comes to conduct a summer Bible school, there is a sufficient amount of money on hand to purchase splendid materials and plenty of them, and to give the teachers a reasonable allowance, and to take care of the transportation and other overhead. And usually there has been no lack of funds. The budget should be planned to meet these three areas of expense: materials, teachers' allowances, and operation. When this has been done and the approximate amount of money needed has been determined, then methods of raising the money should be determined.

Methods.—Raising the budget for the summer Bible school treasury may be done as follows: (1) lift a monthly congregational offering; (2) lift a monthly Sunday-school offering; (3) make a liberal donation from the Sunday-school treasury; (4) make a liberal donation from the congregation treasury; (5) lift several special offerings in Sunday school and/or the congregation for summer Bible school; (6) write a short attractive letter to parents asking them for a gift as they feel led of the Spirit and have them return the same in an envelope; (7) at the time of summer Bible school, when about half over, give opportunity to patrons to help bear expenses—write a short letter giving them the opportunity to help if they feel so moved and let them send the gift back in an envelope (remember people like to help); (8) lift

From Isaiah

BY MIRIAM SIEBER LIND

I

(There Shall Come a Rod)

*A lithe lean shoot from out the root of Jesse—
A spring-green bough from out the tribal tree—
"And the earth shall be full
Of the knowledge of the Lord
As the waters cover the sea."*

*A brightness, a rightness, a straightness, and
a wisdom—*

*A faithful Word to hear and a fruitful Bough
to see—*

*"And the earth shall be full
Of the knowledge of the Lord
As the waters cover the sea."*

*Tender, His mercies; just, His firm reprisals;
Binding are His precepts, yet His truth makes
free—*

*"And the earth shall be full
Of the knowledge of the Lord
As the waters cover the sea."*

Scottdale, Pa.

an expense offering at the time of the public program at the close of school—do this in addition to any other things that were done, so as to give everyone an opportunity to help; (9) if other denominations in the district are sending children, give such churches an opportunity to help (they will be glad to do so); (10) solicit support from young people's organizations—literary societies, Mennonite Youth Fellowship, missionary project groups; (11) mission boards and mission committees should make contributions for financing mission Bible schools.

Do not at any time use any of the money which the children bring as offerings toward defraying operating expenses of summer Bible school. Let the missionary offerings of children go toward a specific project, and let them know what that project is in the beginning of the school. Make clear to everybody—children, patrons, community, and co-operating denominations—that all money contributed by the children will go for a special missionary project, and state what the project is—European relief, China, etc.

The above ideas suggest ways and means of raising the money in a scriptural way for conducting summer Bible schools. One or more of these ways may be used to raise the budget. At some places certain ideas and ways will work better than at other places. Choose the ways that will work out most satisfactorily for you. And do not be limited by the above suggestions if you have any other ways that will serve your purpose. The chief point is to raise the money readily and enthusiastically from a co-operative community and congregational group.

New Materials.—The new summer Bible school curriculum will be ready for

use in this year's schools. Every effort is being put forth to have all of the materials through the presses in time for the 1948 summer Bible school season. In a later article a brief description of this curriculum material will be given. The *Christian Monitor* and the *Youth's Christian Companion* will also carry articles of interest. Publicity circulars and the new *Commission Handbook* will also provide valuable information. We invite your prayers in behalf of the production of this material so that the task of production can be completed.

The point of special notice here is the quality of these materials. The manner in which they are appearing places them in a place of distinction. The curriculum is closely graded and has thirteen courses—nursery through to grade ten inclusive. There is a teacher's manual and a workbook for each of the thirteen years, and a superintendent's manual. In the first five courses there is also a set of ten 10½ x 12 beautifully colored pictures and an activity packet. Some features similar to those in the activity packet are included in the workbook of the upper grades. The necessary teaching materials are all built into the courses of the curriculum. *Junior Hymns* is a special songbook recommended and will need to be purchased separately where desired.

Of Special Note.—As many workbooks as there are pupils in one grade or course must be purchased. Where activity packets are furnished, as in the first five years, as many packets must be purchased as there are pupils in each course. These are necessary parts of the curriculum, and the teaching cannot be done properly without these items. A teacher's manual for each course must be purchased for as many teachers as there may be. A portfolio of ten large beautifully colored pictures must be purchased with each of the first five years for use with the teacher's manual. Teacher's manuals and portfolios of pictures need to be purchased only once. These, if properly taken care of, will serve a number of years. However, pupils' workbooks and activity packets must be purchased yearly for as many pupils as there are in the respective years or grades.

Cost.—Naturally the cost of these materials is going to be quite a bit more than the cost of materials previously used. This is due to several things: (1) the quality of the teaching material; (2) the comprehensiveness of the subject matter and the teaching aids; (3) the splendid workbooks and activity packets; (4) the very high cost of paper and manufacturing overhead. An understanding of these factors will reveal to you at once the reason why your budget for summer Bible school this summer will need to be a liberal one. This is especially true because you will be buying new teachers' materials for your school or schools. Next year these same teachers' materials can be used again. This can be done for a number of years. All pupils'

materials must be purchased each year. Next year, then, you will need to purchase only pupils' materials. Therefore you will need a considerably larger amount of money for this year's summer Bible school. Prepare now to have your treasury well filled so that you will experience no inconvenience. And when you receive these new teaching materials, you will very likely exclaim, "How can these materials be sold at such a modest price! Look at the quality of them! They are worth many times the price paid, even though it is much higher than we paid previously."

And that is actually the fact. Let us resolve in our hearts and minds and wills that we will not hesitate to secure the best possible in teaching materials for presenting the Word of God and the plan of salvation to the boys and girls of our church and our communities round about. We do not hesitate a moment to purchase the best farm machinery, the best automobile for the price we can afford, the best industrial machinery, etc. Why should we hesitate one moment to purchase the best in Christian educational teaching materials if they do cost us more than heretofore? Plan now to raise your budget for next summer's Bible school. Make the budget large enough so that you will have ample funds to purchase the materials needed. Proceed to finance your summer Bible school work with enthusiasm and with courage, and not with apologies. There is no more important task than the task of teaching the Word of God. If people are convinced of this, they will be glad to contribute liberally toward the summer Bible school teaching program.

C. F. Yake, Secretary of
Summer Bible Schools.

Wanted: Salesmen of Religion

By E. HISTAND

If you saw the above advertisement in the "wanted" column of your newspaper, what would be your reaction? Would you be enthusiastic enough about your religion that you would be willing to sell it to others?

We've all come in contact with salesmen. They come to our homes and places of business selling books, brushes, vacuum cleaners, business materials, and services practically every day in the year.

But salesmen of religion! Has one ever approached you? Has anyone ever stopped you on the street and asked you about your relationship with God? Has anyone ever talked with you while traveling about Christ? Or have you ever talked with anyone about the wonderful life in the Lord Jesus Christ?

Certain sects teaching false doctrine are very active selling their religion to anyone who will listen. Are we, the members of the Mennonite Church, salesmen of religion? We have Biblically sound doctrine—are we counteracting the

teaching of false doctrine by the selling of the true doctrines?

Are we willing to expend time and talent in order to win souls for Christ? Do we take advantage of every opportunity offered us to witness to His saving grace? Can we actually afford to be salesmen of religion?

James tells us that converting a sinner shall save a soul from death and hide a multitude of sins. Our salary is a crown of life. Christ commanded us to be salesmen of religion. Matthew 28:19, 20; Mark 16:15. We cannot afford not to be. Our time and talents must be consecrated to the Lord for use in His work.

Our tools are few but important. According to R. A. Torrey, we must have

- (a) a personal experimental knowledge of Jesus Christ as Saviour,
- (b) a life clean within and without,
- (c) a surrendered life, wholly given up to God,
- (d) a deep realization that men out of Christ are lost,
- (e) love for lost souls,
- (f) perseverance,
- (g) a practical knowledge of the Bible,
- (h) prayer, and
- (i) the infilling of the Holy Ghost.

Alone we cannot make our salvation clear and attractive to the sinner. It is only with the help of the Holy Spirit that we can sell our religion.

When God asks us to sell our religion, He is not asking much of us in relation to His great work for us. Our enthusiasm, our spiritual temperature should be such that we cannot withhold the good news. God warned the Laodiceans that they were lukewarm. Was He prophesying the lukewarmness of the church in general today?

Our burden should be for those unsaved around us and may God dwell in our hearts and minds to the extent that we will continually be willing and able to sell our religion.

Doylestown, Pa.

Foolish Speaking

By JONAS CHRISTNER

Paul had to warn the early Christians against careless speech. His warning (Eph. 5:4) has been recorded and preserved because it is still needed. At that time Paul also linked improper jesting with foolish talking. There is no good reason for repeating that also.

True, all jesting is not forbidden, but we are to distinguish between that which is not offensive or foolish, and that which is sinful. Even the heathen, who had some sense of propriety, knew and taught that there were some things which dare not be made matters for jesting. Cicero, as far as we know, never saw any part of the Bible, yet his common sense of decency had taught him not to jest about serious things. In one of his books in which he deals with religious subjects he

writes: "In matters so serious there is no room for jesting."

How much more should we Christians refrain from such foolish talk and follow, rather, the admonition: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). Moreover, if it is even a shame to speak in earnest about some things, how much worse is it to jest about them! The Bible warns us: "Fools make a mock at sin" (Prov. 14:9).

In one of our dailies we noted that a reader asked what is to be done when in a gathering someone tells a story that is off-color. He was told that the least one could do is to show by his whole demeanor that he does not enjoy or approve of this species of jesting.

Another subject that should never be made the target of jokes is our holy religion—its hymns and its Bible revelations. True, some may mean no irreverence by such jesting, but everyone should learn that these matters are not to be made the substance for foolish talking. God wants us to use our tongues in His service, for giving of thanks, and for ministering grace unto the hearers.

Let us remember that Jesus said for every idle word uttered we must give an account.

Goshen, Ind.

Prayers of the Old Testament

The Gibeon Prayer (I Kings 3:10-14)
(God's Part)

Of course prayer is two-way conversation. God was pleased to find such a man as Solomon on earth. He who took Adam's helpmeet from his side and thus made a warmhearted companion was pleased to find a man who saw the essential friendship between emotion and sense. In the heart are entrenched the highest and lowest within us. From the heart we give, and worship, and aspire, and pray, and in the heart we hate, and envy, and lust, and fight, and fear. But God gave this aspiring king a wise heart, a heart which could be kept under rein, with reason in the driver's seat. And He gave the king a pulsing heart, attuned to the pulse of his people. He could feel as men felt. And when God had finished His work that heart was better than all others, before or since. It was prostituted later, it is true, but it was not so at the first.

And there was, in addition, wealth, honor, and a conditional promise of a length of days to enjoy all three gifts. These three gifts may not be in so close an association today, but certainly the life of intelligent sympathy gets more good out of its wealth and time than does the self-centered life. It is still a good safe prayer to pray—this prayer for the marriage of sense and sympathy.

—J. Paul Sauder.

"No Bibles?"—"No Bibles!"

"We should no longer publish the fact that the Bible has never been off the printing presses of the world since it was first put in type more than four hundred years ago, unless at the same time we add that today the Bible is the book that is always out of stock and that the shelves are bare in Bible Houses in great sections of the world."

Thus spoke Mr. Norman Bratt, Superintendent of Publications of the British and Foreign Bible Society, in a brief address to the Board of Managers of the American Bible Society at its May meeting. Mr. Bratt was concluding a busy trip from London to the United States and Canada.

He knew whereof he spoke. The estimated present world-wide shortage of Scriptures, due to destruction of books in war-ravaged areas and to reduction or cessation of Bible printing in many other areas, is the staggering figure of 20,000,000 Bibles and 40,000,000 New Testaments. The publication of Bibles is not keeping pace with the increase in literacy in even the English-speaking world. The British Empire alone is estimated to have a shortage of 10,000,000 Bibles.

Shall we call the roll of some of the most populous areas?—Latin America: able to absorb annually three times as many Scripture volumes as are made available for her. China: ready to use many millions of copies, rapidly growing literate, greatly interested in the teachings of the Christian Scriptures. Japan: hungering for Bible knowledge, being furnished by friends, through the American Bible Society, 743,000 New Testaments and Gospels in 1946. Germany: needing at the moment not less than 4,000,000 Bibles and 6,000,000 additional New Testaments, having received something over a million of them this year.

The Society's vigorous Secretary located in Cuba wrote last spring: "I can dispose of 5,000 Bibles at an evangelical conference here in Havana if only you can send them to me." Last year Secretary Turner, who serves Brazil, with its 45,000,000 people, repeated to us in North America the plaintive plea he had made the year before: "I could have sold twice as many Bibles if I had only had them." Our Secretary in Bangkok, Siam, has written in the same vein; and so it goes, around the world.

Secretary Fonger on his return to Manila six months ago found that whenever natives learned that a shipment of Scriptures in their native tongue had arrived, they pounded on the doors of the Bible House at six o'clock in the morning in their eagerness to secure copies before the supply was exhausted. Who would like to be in the position of one of these Bible agents who is under the necessity of turning to disappointed inquirers and saying repeatedly, "I am sorry; we are out of stock?"

In no other year except during the

war has the distribution of Scripture volumes by the American Bible Society reached the 1946 figure of 11,394,200 copies. The Society is supplying all it can with its present resources, but it would take \$30,000,000 to answer the accumulated world need for 60,000,000 Bibles and New Testaments without even beginning to meet the new calls which throng the Society's Secretaries. In the Society's regular budget for 1947, 79 per cent of the income must be provided by living donors. It is people who love the Bible and want to share it with others who must fill the empty shelves, the empty hands, the empty hearts around the world.

The seed will be sown. The faith that removes mountains will some day conquer. The Book will always be on the press. But it need not always be out of stock. Will you help speed up the supply?—Bible Society Record.

A Test

BY HELEN MOORE

The coming of revival meetings reminds us that we should check our hearts, to see if everything is in order, so that we may be free to speak God's Word. If our hearts are not right, and our daily walk does not show that we are God's children, then can we point any soul to Christ? Following are some questions for each of us to study.

Do you want to go to heaven?

Do you know you are going?

Do you walk in the Spirit?

Do you have love in your heart?

Do you lift up Christ?

Do you testify for Him?

Are you one of God's children?

Are you born again?

Are you looking toward heaven?

Are you watching and praying?

Are you looking for Christ's return?

Are you reading your Bible daily?

Are you being led by the Spirit?

Are you happy in the Lord?

Do you have peace with Him?

Do you know Him as your own personal Saviour?

Do you have compassion on the lost and dying world?

Have you repented?

Have you received God's gift, the Holy Spirit?

Do you enjoy helping others to find Christ?

These are only a few of the things He will bless you with when you are born again and washed in the Saviour's blood.

Christ liveth in you. Give your soul a chance. If these things are not in you, remember Christ said, "Whosoever will, may come." So learn to know Him as your own.

Columbia, Pa.

A beautiful heart more than offsets the handicap of a homely face.

Fasting and Prayer

BY BERNICE W. KAUFFMAN

"His disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work. . . . Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:31, 32, 34, 35).

In our Lord's Sermon on the Mount He gave definite instructions concerning both fasting and prayer. But here He is teaching, by word and example, the necessity of it. And He would not eat, although quite a period of time may have passed between the time of His talk with the woman of Samaria, and the coming of her people.

How vivid are His words! Oh, for a vision like unto His! He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Our Father, please open Thou our eyes, that we may see and understand; that we may behold wondrous things out of Thy holy Word, for Jesus' sake.

The Christian's experiences of fasting are both voluntary and involuntary. There are times when we deliberately set aside certain periods for fasting and prayer for specific needs, in response to the request of our pastors or leaders; and many other times when we voluntarily fast and pray for the work or individuals for whom God's Spirit burdens us because we feel this is the scriptural path of service and duty for us. And we know that God hears and answers when we meet the conditions.

There are also times (although we may have made plans for a meal, as had our Lord and His disciples—we may even have been the one who prepared the meal for the household) when our meat is to do the will of the Father—when the Spirit lays a burden upon our hearts so heavy that natural food cannot appeal to us; and we are impelled with great longing to turn aside into the chamber of prayer. For the need to intercede for the souls God has shown us far surpasses our own physical need. The Holy Spirit has bade us look (v. 35) and when we lifted up our eyes we beheld a great need!

What a blessed privilege is ours—what a joy to labor thus for and with our Lord! How helpless we are without Him! How dependent we are on His guidance in intercession! And He never fails us, but always tells us what to ask for. Sometimes we see the answers to our prayers right away, but not always. We have the assurance that, when God gives us a burden and we are faithful in that which He asks us to do, He is working. And we are satisfied. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Hammett, Idaho.

FAMILY CIRCLE

He Knows God

By EUNICE SHELLENBERGER

*Sweet welcome shining clear in lovelit eyes,
Two hearts in one united live and move,
The soft insistent pull of family ties,
He who knows a happy home knows love.*

*A savory meal served up with loving care,
A baby's laughter with his favorite toy,
The sound of friendly voices at the door,
He who knows a happy home knows joy.*

*Soft lamplight with a mellowed book to read,
An easy chair when daily toil doth cease,
Lullabies crooned low by baby's bed,
He who knows a happy home knows peace.*

*A family gathered round at evening call,
An open Bible, heads in worship bowed,
The holy love of heaven pervading all,
Who knows a truly happy home knows God.*

La Junta, Colo.

Lapp Golden Wedding

By G. J. LAPP

The family members of Bishop and Mrs. Daniel G. Lapp joined them in celebrating their fiftieth wedding anniversary on New Year's Eve at Sterling, Ill. They gathered in the home of their youngest son, James, and family, for an evening meal together and a short after-dinner program. His only living brother, Bishop George J. Lapp, and wife, also joined the happy family gathering. Of the six sons and one daughter born to them, only one, the late Dr. Titus, the second son, was missing. His widow and their daughter Cynthia and the remaining five sons and one daughter and their wives and husband and their children were present. There were also present two nieces and one nephew, children of the late Bishop Samuel Lapp, who lost his life in a railway wreck in 1916. One niece and nephew were accompanied by their families.

The program was composed of the singing of the aged parents' favorite devotional hymns by a quartet, appreciations in rhyme by his brother, a niece, and a daughter-in-law, and an aftermath of reminiscences by the family members.

On New Year's Day, 1948, open house was observed in the home of Bro. D. G. Lapp for all friends who wished to call. Throughout the day and evening a number called to congratulate them. Light refreshments were served to all the guests. Many cards and presents were received by the honored couple from many friends and relatives from far and near.

Bishop Lapp is well known throughout the church as an evangelist, Bible conference instructor, consultant in church

administration, and official in conferences and on church boards. Although past eighty years of age he remains active in public service and in various interests in the cause of Christ. Bro. and Sister Lapp were married at Harper, Kans., by Bishop T. M. Erb.

All join in wishing him and Sister Lapp many more years of happy married life and sojourn among us.
Goshen, Ind.

Self-Denial

By AMOS A. RESSLER

*"Then said Jesus unto his disciples,
If any man will come after me, let him
deny himself, and take up his cross, and
follow me" (Matt. 16:24).*

Self-denial and submission are among the strongest timbers that make the framework of the Christian life. In the minds of some, the Christian's cross has been confused with his burdens. The cross is an instrument of death, not to nail his enemy on, but on which to nail himself, that is his own will. The whole framework of Christian character rests on the foundation of self-denial, the yielding of one's own wishes, desires, impulses to the will of Him who so loved that He gave His only begotten Son, that He might reveal His will to us in the life and death of His Son.

This is contrary to human nature. It is natural for us to assert ourselves and contend for our own—our own property, our own ideas, our own will. But Jesus says, "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:35).

The principle of self-denial enters into every phase of human activity. This does not mean that men should not be energetic, resourceful, enterprising, and businesslike. But it does mean that when your plans run counter to those of another, you must respect the other's views, wishes, and rights, just as you would expect him to respect yours.

When should we begin to practice self-denial, or when should we learn that it is necessary and actually conducive to our happiness? Happy indeed is the child who has learned the lesson in the first year of its life. The wise parent will not pamper his child by granting every request, whether it is for the child's good or not, and thus permitting him to form the habit of expecting everything he asks for and depriving him of the opportunity to learn the art of self-denial while it is comparatively easy to learn. If not learned in early life, it will be learned later by hard knocks and bumps.

Remember, kind reader, you are building, not only for time, but for eternity.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Beautiful childhood, strong manhood, and graceful old age depend largely on how well we have learned the art and practice of self-denial and submission.

Ronks, Pa.

GOING HOME WITH JESUS

They said unto him, Rabbi, . . . where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day (John 1:38, 39).

There is no better single word by which a universal characteristic of man can be described than that word *homeless*, and no word has a more universal appeal than the word *home*. "Be it ever so humble, there's no place like home." But houses and furniture and food and all material appointments do not make home. Home implies companionship and love and compatibility. The home is older than the church or the state, and is the best picture of heaven that the earth can afford.

A wayside sign reads: "Christian homes are happy homes," and it may be said in truth that Christian homes are the only truly happy homes; for all human companionship and love and compatibility are sanctified and multiplied by the presence of Christ, who is himself "a Friend that sticketh closer than a brother," whose love "never faileth," and whose very name is "Prince of Peace." No home is poor any longer after Christ comes into it to abide, for the glory of His presence transforms the hovel into a palace—"Where Jesus is 'tis heaven there." Happy and wise are they who say to Jesus Christ, "Abide with us."

But think of going home with Jesus! Think of sitting at the table where He is the host! Think of abiding in the Lord's house forever! "Master where dwellest thou?" The kindly response is, "Come and see." And any who stop to look, as did those disciples of John, are sure to abide with Him, for what they see has supreme appeal, and the greatest of all is the beauty of His own person. "To the lovely face of Jesus, nothing ever can compare."

In the morning, after a night spent with the Master, the wondering disciples went out to call their friends, and to say, "We have found the Christ." When any hesitated, the argument was, "Come and see." They learned this from the Lord. There is a standing challenge in the words, "Wisdom is justified of all her children." That is, all who know the Lord love and adore Him. "Whosoever will, let him come." And let him come with the assurance that he will be received, pardoned, cleansed and relieved, and that thereafter he will ask for no greater boon than to be permitted to "dwell in the house of the Lord forever."—General Superintendent Chapman in Herald of Holiness.

TO BE NEAR TO GOD

February 1, 1948

A Sermon by the World's Greatest Man

Read John 1:15-34.

Christ said John was the greatest man born of woman. Trace the way a really great preacher exalts and introduces his Lord Christ.

"He is pre-existent, the fullness of grace, the giver of grace and truth, and the declarer and revealer of the Father," cries John. "I am only a voice crying, 'Get ready for the Lord.' That is why I baptize."

Then, while the lambs for the coming Passover service were being driven over the Jordan, John cries, "Behold God's true Lamb, the one to whom all passover lambs point, the one who takes away the world's sin. I saw God's Holy Spirit descending on Him; this one is God's Son."

This is a beautiful example of self-effacing, Christ-exalting preaching.

February 2, 1948

The Call to Learn at Christ's Feet

Read John 1:35-40.

After listening to the stirring, convincing sermon of the Baptist, Andrew and John follow Christ timidly, hesitatingly. The Master kindly asks, "What seek ye?"

Their soul hunger and desire for personal revelation of Him was too sacred a thing to be carried on out in the street and they asked for a personal interview.

Christ takes them along to His dwelling, and there in the privacy and quiet of His room, He reveals Himself to them, answers those questions of their hearts, and wins their love and loyalty to Himself.

Our irreverent curiosity longs to pry into this meeting and know the details of this personal meeting alone with Christ. But every heart which has likewise come to know Christ and has vowed its love and loyalty to Him forever and beyond recall, has also known this sacred, secret meeting with Him!

So real and vivid was this precious memory to John that years later he remembers the very hour: "It was about the tenth hour."

February 3, 1948

A Sacred Scene—a Soul Finding Christ

Read John 1:45-51.

Philip was a wise personal worker. He did not argue with Nathanael, trying to conquer all his doubts by sheer force of logic. He got him to come face to face with Christ Himself. In that precious presence, doubts melt away.

Like every other soul who tarries before Christ, Nathanael found his inner heart being searched and laid bare by the X-ray gaze of the Master. Nathanael surrenders to the divine one in loving awe and wonder when the truth bursts on his soul that the Master had been watching over his prayer struggles under the fig tree. The Master knew all the deep longings of his soul. Truly this one was God's Son and Israel's King.

Then, as with every other one who finds Christ precious, Nathanael receives the as-

surance that this joyful, holy experience is only a foretaste of still greater things than these farther on.

February 4, 1948

Jesus, His Own Mother's Lord

Read John 2:1-12.

Tucked away in this beautiful miracle is a little-noticed gem of truth. The other great truths of this miracle—the revelation of Christ's deity, the necessity of faith to attain God's blessing, the better wine which Christ's provision is—overshadow the rich teaching contained in Christ's words to His mother, "Woman, what have I to do with thee? mine hour is not yet come."

What mother's heart would not almost burst with pride and joy if she had a perfect boy, a son whose entire life had never, absolutely never, by word, attitude, act, or neglect, been anything less than perfect?

But Christ must teach His own mother, oh, so gently and lovingly, that her earthly relation to Him as mother is not the ground on which she can appeal to Him; that He is her Lord, even as He was David's Lord; that He is God's Son, her Saviour, and that she too must own Him as God and receive pardon and eternal life through His death.

February 5, 1948

For Gentiles Only!

Read John 2:13-22.

Too often, when reading the story of the cleansing of the temple, we overlook Christ's concern for the Gentiles which shines out here.

The temple had a court of the Gentiles. It was here that God planned that the Gentiles might come to learn of the true God of Israel. Here the Gentiles might pray and worship. Here, indeed, was absolutely the only way any Gentile could be saved, as he accepted the God of Israel and become a proselyte.

It was in this very court, designed for the Gentiles to know and find God, that the caloused Jews had set up their noisy auction sale, polluting the very air with their greedy cries and the stench of their cattle market.

Christ was consumed with a holy zeal to restore God's house to a sacred place where hungry hearts of Gentile as well as Jew might meet their God.

February 6, 1948

God's Son Explains the New Birth

Read John 3:1-21.

Before Christ could tell the simple story of how a man may be born again, He must strip self-righteous Nicodemus of all the false notions with which he was encrusted.

First Christ jars him awake by telling him, "You need it" (vv. 3, 4). Then, "It is not mere proselytism, baptism, etc., but a Holy Spirit work" (v. 5). Next, "Flesh cannot do it" (vv. 6, 7). Next, "You cannot fathom it" (v. 8). And last, "You must be humble at my feet to learn it" (vv. 9-13).

Then He tells the grand, simple story. "The

lifted up Son of Man pays for it" (v. 14); "A look of faith does it" (vv. 15, 16); and "Man seals his destiny and doom by rejecting it" (vv. 17-21).

How often the sublime, sacred story can not be received because of preconceived notions. But how we rejoice in the mighty miracle within us when we accept it by faith!

(Continued on page 95)

CHRIST WHO IS OUR LIFE

Sunday School Lesson for February 8

(John 6:35-40; 13:3-17; Col. 1:9-20)

"My guilt is all gone." Yes. Praise His name! Everyone that believeth on the Son hath eternal life. I believe and "he is become my salvation."

But Jesus made many other claims. Recall the "I am's" of Jesus. Way, Truth, Bread of life, Water of life, Light, Vine, Good Shepherd, Comforter, Son of God, Head of the church—does it matter what we think about these claims? What difference does it make what else we believe about Jesus after we have believed on Him to save us from our sins? "What think ye of Christ?" is a significant question to the redeemed man.

Spiritual life is not self-sustaining. "Bread," the very staff of life, is a very fitting symbol for the sustenance of the soul. Jesus is our spiritual nourishment. As branches we abide in Him, the Vine, for our growth and even for our continued life. Our soul nourishment and satisfaction come from Christ. If a man is in poor spiritual health, he has not been eating of the "Bread of Life." Every want of the redeemed soul He can satisfy. John 6:35 is the statement of our Lord, and these words are true.

Paul in his prayer for the Colossians shows what Christ can and will do for the spiritual well-being of a Christian. To be "filled with the knowledge of his will in all wisdom and spiritual understanding" is the secret of growth in Christ. "Filled with" suggests a constant experience, like abiding in the vine. He gives us wisdom, spiritual perception, and also understanding to apply this wisdom to our daily walk. The undernourished are superficial in knowledge and shallow in their experience. According to verse 10 we anticipate His wishes and are eager to do them.

This feeding on the Bread of Life leads to definite practical living: fruitfulness in every good work, increasing in the knowledge of God, a strengthening with His power to do His will patiently and with long-suffering yet all with joyfulness, and to thanksgiving. (After Griffith Thomas)

Anyone who bears the name of Christian must act like Christ, but he cannot unless he has the mind and spirit of Christ. As we feed upon the Word daily and are nourished in His will, we will be able to walk more worthily. Our conduct comes out of our thinking and our thinking must be in Christ if we are to act like Christ. Creed and conduct go together. Orthodoxy must be accompanied by good character if it is to testify to others of the reality of Christ in a Christian.

A saved man needs Christ for an undiminished supply for his continuous need.

—A. M. E.

OUR SCHOOLS

School News

FAIRVIEW, MICHIGAN

Michigan Mennonite Bible School

We praise the Lord for His blessings upon us in the Bible school. There are sixty-six young people registered in the regular school, ten ministers in the study-discussion group, and six on the staff. This group comes from six states, five different conference districts, and twenty-one congregations.

The Christian Life Conference will convene on Saturday and Sunday, Jan. 24, 25. On Saturday evening Bro. Frank Sturpe will tell of his conversion from Judaism to Christianity. Bro. Orvin Hooley will be the guest speaker on Sunday morning and afternoon. Bro. Sturpe will bring the closing message on Sunday evening.

On Feb. 7, 8, the Michigan Youth Fellowship will have a meeting at the Fairview Church. Besides a program by the young people, Bro. Andrew Jantzi will bring a special message.

The public is invited to all these meetings. Those who plan to attend, please notify Bro. M. S. Steiner, Fairview, Mich., of your coming.

Jan. 12, 1948.

C. C. Culp.

"Into College Windows"

When my children attend a church college, which I confidently hope they may, I hope they will sit under teachers who are able to keep God in the center of their courses. This, I know, is no small achievement for an instructor.

With ancient Israel, God was in the center of everything. If they lost a battle, it was God showing His disfavor. If it didn't rain, God was punishing them. If a man lost his health, it meant that God was frowning on him.

Of course, I wouldn't want God blamed for everything. But I would like a teacher who had recaptured somewhat the centrality of God, which was Israel's.

In a course of history, for instance, I would like my child to see the movement of mankind in the drama of time as a play in which many either succeeded or failed, depending upon whether or not they heeded the eternal laws of God. I would like him to understand that on this stage God Himself was a constant, unseen actor too, and that the other players could not ignore Him, except to their sorrow and consternation.

Or, in sociology, politics, or economics, I would like him to realize, as he appraised one social form against another, that no social form would be good unless the men and women who made it up were good. Society does not change by juggling its forms of organization; its

only real change occurs when hearts and minds of men, one by one, become changed by the power of God.

Also, in the natural sciences, I would hope that the teacher would never let my child forget that advances in medicine which made men live longer were futile unless men lived better. Or, that to enable men to fly faster would be fruitless unless their errands were constructive and merciful. To build more bridges, higher buildings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by noble motives.

Even in the fine arts, I should like my child to feel that aesthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and His ends were glorified.

The church college has this "plus" objective in its program. Its teachers are "approved" by this world's best accrediting agencies. But, in addition, they are encouraged to tie all instruction together to God as the center, in whom we live and move and have our being.—Alvin N. Rogness, in "Christian Evangel."

A Stick or a Staff?

BY STANLEY SHENK

Death is the portal to a land of mystery. This is most vividly true for the uninstructed child of nature. To him, death is a long journey. He knows not what awaits him, and so he provisions his tomb for any contingency. It is still true for the more sophisticated child of civilization. To him, death may be said to be "the undiscover'd country from whose bourn no traveller returns . . ." It is even true for the Christian. He reads of "many mansions" and "no night" and "no tears," but even through these he sees only the dim outlines of what is to be.

Death is the portal to a land of mystery. Beyond is the completely unknown or the relatively unknown. Very few people—even very few Christians—are anxious to die. Nearly everyone finds himself attached to this world and its lights and shadows, its nocturnes and its symphonies. Then when death suddenly beckons, we are startled. This is interruption. It is also the summons to enter the unknown. We draw back. Yet we cannot escape. We look about for a

weapon or a support. What is there at hand? There are at least two choices—a stick or a staff.

Stephen Leacock, in 1940, in an article entitled, "This Business of Growing Old," describes his choice:

"Old age is the 'Front Line' of life, moving into No Man's Land. No Man's Land is covered with mist. Beyond it is Eternity. As we have moved forward, the tumult behind us has died down. There is an increasing feeling of isolation. We seem so far apart. Here and there one falls, silently, and lies a little bundle on the ground that the rolling mist is burying. Can we not keep nearer? It's hard to see one another. Can you hear me? Call to me. I am alone. This must be near the end . . ."

"Give me my stick. I'm going out onto No Man's Land. I'll face it."

Why did Leacock want a stick? Perhaps to try to beat down "the Horror of the shade" that Henley had to recognize even in his scream of unregenerate individualism, "Invictus."

Henry van Dyke, in writing of the Bible, has told us of the alternate choice, the staff of Scripture:

"No man is poor or desolate who has this treasure for his own. When the landscape darkens, and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-by; we shall meet again'; and, comforted by that support, he goes toward the lonely pass as one who walks through darkness into light."

When the evening comes and the shadows gather, which do you want—a stick or the staff of Scripture?

Harrisonburg, Va.

THREE REASONS

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and would have become an infidel but for three things:

"First, I am a man; I am going somewhere; tonight I am a day nearer the grave than I was last night. I have read all that such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide, and leave one stone blind.

"Second, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen Arm as a child goes to sleep on the breast of his mother. I know that was not a dream.

"Third, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel." —Bishop Whipple, in "The Free Methodist."

CHURCH HISTORY

Report of the Seventy-fifth Anniversary of the Mattawana Sunday School and Church

BY CELESTE KEENER

The church building at Mattawana, Pa., was erected in 1871. In April, 1872, the need of Sunday school having been felt, the matter of opening a Sunday school was presented, which was done without the election of officers. Later, Bro. J. K. Hartzler was elected superintendent and served continuously for twenty-two years. In 1886 Rachel Zook, Annie Yoder, Lizzie Yoder, and Mary Yoder were elected to serve the girls and J. H. Byler had charge of the boys. The attendance ranged from fifty to seventy and by 1888 there were eighty-five pupils and fifteen officers. The service was entirely in German, starting every other Sunday at 9:30 A.M.

The International Lessons were first used in 1892, and in 1893 lesson helps came into use. In 1905 the first English lesson helps were used. Preaching services were still in German, using German Testaments and Bibles. After 1890 Sunday school was held each Sunday. Superintendents from the beginning to the present time were J. K. Hartzler, J. H. Byler, Samuel K. Yoder, W. G. Yoder, J. B. Harshbarger, H. E. Kauffman, O. D. Yoder, Jesse W. Heister, M. M. Yoder, Harry Yoder, E. J. Harshbarger, Leslie Leonard, J. M. Kauffman, and Charles F. Kauffman.

The first Sunday School Conference was held on November 7 and 8, 1900, in the Pine Glen Brethren Church, since our church was too small. Ten persons were present at the anniversary meeting who attended this meeting.

Nannie Harshbarger told of different hymns sung in German, including "We'll Work Till Jesus Comes," "I'm Going Home," and "Nearer, My God, to Thee." No Sunday school was held in the winter for some time. Nannie related an incident that occurred while she was walking to Sunday school in the winter. A man, in passing her, said, "This is a great time to have Sunday school!"

S. E. Allgyer was thirteen years of age when Sunday school started. He had also assisted his father in hauling lumber over Jack's Mountain to build the church. Bro. Allgyer stated that his whole family went to church each Sunday. Each one went without a question.

There was much opposition to the new Sunday school because our people could not see the need of having it. Some would stand outside until the Sunday-

school period was ended, then go in for church. Men of vision and push went, regardless of opposition. It was difficult to give up the German language. One man stated that God couldn't understand any language except German.

Finally Sunday school was changed from learning the German language to learning the Scriptures. Everyone had a chance to speak in Sunday school, while in church only a few had this opportunity. The lessons learned helped to increase the church attendance. Many are saved today because of the Sunday school and it has been a blessing to the Mennonite Church. Praise God for results like that.

A. R. Kauffman left Bratton Township, January 23, 1895, moving to Ohio, Kansas, and Nebraska, and back to Mattawana in 1919. He joined the church when he was seventeen and his Sunday-school teachers were Absalom Hartzler and Israel Zook. Albert told an incident that he didn't remember, but an older brother told him about it. A mother took her small boy to the anteroom, and when she came back the child gave a few sobs, but he behaved; that boy was he.

Rachel Zook and Lizzie Yoder took some of the young folks out into the anteroom and taught them the life of Joseph in English, but because of opposition they were forced to give that up and remain in the main room.

On January 20, 1895, the first Bible meeting was held in the evening.

Orrie D. Yoder gave some interesting thoughts. He stated, "I like to remember this service today as a sacred one, that we can look to something and know that we are only pilgrims and strangers here. We thank the Lord for what He has done for us." One incident that remains quite vividly with Orrie is this—while he was sitting on a folding chair it collapsed, and he fell off.

By this time the "outstanding committee" was getting quite small. More and more of the opposed were attending and taking an interest in the Sunday school.

John D. Byler was the first chorister. The opening songs were sung in German, and the one after the devotion in English. Joshua Harshberger was the first janitor and held this position all his life.

Uriel Zook told how the Big Valley brethren would walk across Jack's Mountain to come to the Mattawana Church for communion. We like to think of these folks as having a part in our seventy-fifth anniversary.

Present at our anniversary meeting were thirty-five teachers who teach or have taught, eighteen secretaries and treasurers, and twenty-one choristers. Mrs. Nannie Byler and Bro. S. E. Allgyer

were the only ones present who attended seventy-five years ago.

These pioneer men of God had vision. They realized that we have souls to save and looked ahead for us. We are here now; will we do God's work? Will those after us look back and thank God for what we have done for them? This is a great challenge for us and we thank God for the interest those who lived before had for us. They are the pioneers; we pick up where they left off and God will hold us accountable for what we do. Our work should be carried on in the fear of the Lord and our task should be done to the best of our ability. May the coming generation be able to say, as we can say today, We "have a goodly heritage."

Church History

The first written record of the River Church is that of the Hooleys and Yoders as they settled along the Juniata River and in the Kishacoquillas Valley in 1793. In 1818 the ministers were Christ King and Christ Yoder, with Daniel Stutzman serving as deacon.

In 1840 Sol Yoder and John Rhiehl moved here and regular services were held in the homes every two weeks. Due to fever and ague many moved away. From 1840 to 1868 there were no resident ministers. Ministers from the Big Valley came across Jack's Mountain and conducted services.

In 1868 Michael Yoder of Mattawana was ordained to the ministry and served a period of years. In 1882 John S. Yoder was ordained to the ministry and in 1883 D. A. Yoder was ordained to the office of deacon.

The church building was completed in 1871. In 1895 John E. Kauffman was ordained minister and on Oct. 26, 1902, Bro. Kauffman was ordained bishop. Later Bro. Samuel K. Yoder, son of Bishop Michael Yoder, was ordained to the ministry.

In 1904 the church was remodeled and the work at Mattawana was prospering.

On May 31, 1916, John B. Harshberger was made deacon, and after his passing away John D. Byler was made deacon. At the present time Samuel Kauffman is the deacon. In 1919 Harry E. Kauffman was ordained to the ministry and in March, 1931, Milo M. Yoder was ordained to the ministry and is serving at the present time. Bro. Raymond Peachey of Allensville is serving the Mattawana congregation in the capacity of bishop at the present time.

McVeytown, Pa.

MEMBERS OF ONE ANOTHER

We shall never be able, I say, to rest in the bosom of the Father, till the fatherhood is fully revealed to us in the love of the brothers. For He cannot be our Father, save as He is their Father; and if we do not see Him and feel Him as their Father, we cannot know Him as ours.—George Macdonald.

FIELD NOTES

Bro. Amos S. Horst, Akron, Pa., spoke to a group of Mennonites and Amish at Shipshewana, Ind., on the afternoon of Jan. 12. He described conditions on the relief fields in Europe.

Bro. O. O. Hershberger, Hesston, Kans., will serve as moderator of the Ministers' Meeting of the South Central Mennonite Conference to be held at Versailles, Mo., Feb. 18-20. Speakers on the program are all from the conference district except Bro. S. Paul Miller, on furlough from India.

A Christian Day School Meeting, the eighth annual meeting of its kind, will be held at Mount Joy, Pa., all day Saturday, Feb. 14. Speakers include E. F. Hartzler, Nevin Bender, and Lloy A. Kniss, from out of the state.

Summer Bible schools held in the summer of 1947 now total 411, according to most recent report.

A group of young people met at the home of Dr. Alta Schrock, Goshen, Ind., on the evening of Jan. 10 for a discussion of Mennonite Youth Fellowship.

The Zion A Cappella Chorus, of fifty-five voices, from the Zion Church, Hubbard, Ore., gave a program of sacred choral music at the following places: Dec. 7, Multnomah County Farm; Dec. 14, Albany Mennonite Church; Dec. 18, Meadowbrook School; Dec. 25, Zion Mennonite Church; Dec. 28, Portland Mennonite Mission; Dec. 30, Silverton Community Hall.

Bro. and Sister John Fretz gave much-appreciated talks on their experiences as relief workers in France at the Zion Church, Hubbard, Ore., on Dec. 21. On Jan. 8, 11, the

brethren Milo Stutzman and Allen Erb, respectively, preached at this church.

The Conestoga Bible School will be held near Morgantown, Pa., Feb. 16-27, with sessions five evenings each week. Instructors are Elmer G. Kolb, Pottstown, Pa.; John F. Bressler, Lancaster, Pa.; and Omar Kurtz, Oley, Pa.

Bro. Newton Weber and the young people of the Bethel congregation, West Liberty, Ohio, were scheduled to give the young people's meeting program and the sermon at the Salem Church, Elida, Ohio, on Sunday evening, Jan. 25.

Bro. Markley Clemmer, Norristown, Pa., will speak for Youth Gospel Evangelism at the Rossmere Church, Lancaster, Pa., Saturday, Jan. 31. His subject will be "How to Become Fishers of Men."

The Historical Committee of the Mennonite General Conference met at Scottsdale on Jan. 17. New officers were elected as follows: H. S. Bender, Chairman; John C. Wenger, Secretary; Ira D. Landis, Treasurer; Melvin Gingerich, Custodian of Archives. C. Z. Mast and Samuel S. Wenger were elected as co-opted members of the committee.

Calendar

Christian Day School Meeting, Mount Joy Church, Mount Joy, Pa., Feb. 14.

Conestoga Bible School, Conestoga Church, Morgantown, Pa., Feb. 16-27.

Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p. m.

Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.

Annual Ministers' Meeting, South Central Conference, Mt. Zion Church, Versailles, Mo., Feb. 18-20.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.

Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 14-19.

Spring Missionary Day, March 21.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Bro. D. J. Fisher, Kalona, Iowa, may be addressed this winter at 9807 North Seventh Place, Phoenix, Ariz. He reports that there is quite a gathering of Mennonites in Phoenix for the winter. The average church attendance is around 140.

A men's chorus from the Oregon churches gave a program of sacred songs at the Calvary Mennonite Church, Los Angeles, on Jan. 14.

Bro. M. E. Brenneman, Albany, Ore., preached in the morning and evening services at Los Angeles on Jan. 11.

Change of Address.—John and Elsie Lehman, from 203 Eby St., Brewton, Ala., to Route 3, Andalusia, Ala. Bro. and Sister Lehman are opening a new field about sixty miles east of Brewton.

A Ministers' Conference for the North Central Conference will be held at Casselton, N. Dak., March 9-11. Visiting speakers will be Nelson E. Kauffman and Paul Erb.

Bro. J. Paul Graybill spoke to the Youth Gospel Evangelism at the North End Mennonite Church, Lancaster, Pa., on Jan. 17. His subject was "My Experiences in the Holy Land."

Bro. Paul Kraybill and Paul Erb represented, respectively, the "Missionary Messenger" and the "Gospel Herald," at a meeting of religious editors in New York, called by the American Bible Society on Jan. 19. The subject of the meeting was the unprecedented opportunity for the distribution of Scriptures in many lands.

Bro. J. C. Clemens, Lansdale, Pa., preached at Scottsdale Sunday morning, Jan. 18. Bro. I. E. Burkhart opened the service.

George and Dorothy Smoker, on furlough from Africa, were gladly welcomed to their home congregation at Scottsdale on Jan. 18. They conducted the evening service.

The Warwick River Mixed Chorus, composed of thirty-five voices, under the direction of Bro. Levi Weber, presented a Christmas program for the Newport News, Va., Mission, the Mount Pleasant Church, Fentress, Va., and their home church, Warwick River, near Denbigh, Va.

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Announcements

ANNUAL BOARD OF EDUCATION MEETING

Goshen College, Goshen, Indiana
February 16, 17, 1948

Notice is hereby given of the annual meeting of the Board of Education to be held at Goshen College, Goshen, Ind., beginning Monday at one o'clock and continuing until Tuesday evening at nine o'clock, Feb. 16, 17. Each member is asked to bring (1) 1947 Board minutes; (2) Executive Committee minutes received during the year; (3) Board constitution (copies will be provided for those who do not have a copy); (4) Board agenda and program being mailed you by the secretary.

In case it is impossible for you to be there in person, mail to the secretary your designation of a proxy before the time of the meeting. All members are expected to remain for all sessions. Come praying.

D. A. Yoder, President
Mennonite Board of Education

YOUNG PEOPLE'S INSTITUTE PICTURES NEEDED

Anyone having good pictures of scenes and activities at any of the institutes held at Laurelville Mennonite Camp (Camp Rhododendron) please mail clear prints to C. F. Yake, Scottsdale, Pa., at once for possible use in preparing the forthcoming institute bulletin. This courtesy will be much appreciated by the Young People's Institute Committee. Thank you. C. F. Yake, Secretary.

Give, Pray

MISSIONS

Go, Preach

MISSION-GRAMS

Bro. E. M. Yost has recently spent some time in Kansas in solicitation for the new church building in Denver.

Bro. J. M. Nissley writes from the Altoona Mission of good interest in evangelistic meetings held recently by Bro. Harvey E. Shank of Chambersburg. A number of Sunday-school pupils, as well as a man seventy-five years old, confessed Christ.

Word has arrived that Sister Elma Hersberger, missionary to Africa, has been seriously ill. After gaining sufficient strength, she is to come to America to rest in a cooler climate.

The Wilbur Hostetler and the Arnold Dietzel families plan to leave New York on the S.S. "Degrasse" on Jan. 27. After a one-day wait in Southampton they will change to the S.S. "Windrush," arriving in Bombay, India, sometime after Feb. 20.

Sister Emma Oyer, who has served many years in the Chicago Home Mission, but who retired from the service because of ill health over a year ago, has greatly improved. She is preparing a historical and biographical book covering the work of the Mission from its beginning in 1892 to the present. She spent Sunday, Jan. 18, at Goshen, Ind., and went to Chicago on Jan. 19 to spend a few days at the Mission before returning to her home in Michigan.

Bro. G. J. Lapp, retired missionary from India, is assisting in a two-week Bible school at Atglen, Pa.

A farewell dinner and fellowship meeting for the Wilbur Hostetler family was given at the G. J. Lapp home, Goshen, Ind., on the evening of Jan. 20. All former India missionaries of the community were present.

Two meetings of missionary interest were held at Goshen College on Sunday, Jan. 19. In the afternoon vesper service Mr. Patro, college teacher of Allahabad, India, spoke on the task and opportunity of the church in the new India. In the evening Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, showed slides on China and spoke about mission opportunities in that country to an enlarged meeting of the Foreign Missions Fellowship.

KNOXVILLE, TENN., MISSION

Christmas baskets were given to fourteen homes on the day before Christmas. Following a program by the Sunday school on Christmas Eve, a group of young people went caroling. We express appreciation to the following sewing circles and individuals for their part in making Christmas a happier one for those around us: Northern District S.C. of Va.; Springdale Sewing Circle; Charity Club of Park View; Holly Grove S.C. of Pokomoke City, Md.; Archbold, Ohio, S.C.; a sister from Juniata Co., Pa.; Bro. and Sister Emanuel Siegrist; and Bro. and Sister J. Mark Shank.

Sister Ruth Lantz and Bro. Omar Stahl are continuing work with the young people.

A workshop for the boys in the church basement will be opened in the near future.

We would be happy to include your name on the mailing list of our biweekly newsheet and prayer letter.—Russell J. Baer.

MILLER FAMILY DELAYED

Word has just been received of the illness of Bro. S. E. Miller, of Argentina. The Miller family was preparing to return to the States on furlough the latter part of January. On New Year's Day while packing some boxes and lifting heavy trunks Bro. Miller suffered a hemorrhage. He has been taken to the British Hospital in Buenos Aires where he is receiving treatment. Physicians say he will not be able to travel home for several months. Both the Miller family and the relatives at home are disappointed over this delay. Prayers are requested for his healing.

SPRING MISSIONARY DAY

March 21 is the Sunday set aside for the observance of Spring Missionary Day. Formerly this day was observed on Easter Sunday. Since this leads to a conflict of interests it has been decided to fix the third Sunday in March as the regular "Spring Missionary Day." This makes for uniformity in that the third Sunday of March and the third Sunday of November are now the fixed dates for Missionary Day observance.

The manuscript for a two-color folder is already with the publishers. It is hoped to mail a packet of these to each Sunday-school superintendent about March 1. As usual the bulletin promotes QUARTER INVESTMENTS, SAVINGS BOXES, AND YOUTH MISSIONARY PROJECTS. Children and young people should decide early how many quarters and savings boxes they can use, and plans for a youth missionary project should be gotten under way soon.

ANNUAL JALSA IN INDIA

The annual Jalsa (Spiritual Life Conference) was held as usual in India between Christmas and New Year's. Bro. Obadiah Nandalal, an ordained minister of the India Mennonite Church, spoke powerfully and effectively. He sensed the deepest spiritual needs of the church and spoke with unction regarding indifference, lukewarmness, the need for witness, and the certainty of persecution in store for the church in the coming years. His challenge to the church was "Are We Prepared?"

A special feature of the last program was the part taken by the patients of the leper home. They walked and hobbled five miles to enjoy the fellowship of the meeting and to participate. The theme of their songs and speeches was that we need to remain true to Christ even in times of persecution and that a witness faithfully given at such a time leads to the conversion of those who oppose us.

On Thursday afternoon of this week the women had a special meeting, the subject of which was "The Value of Family Worship." A letter from India says, "The women all seemed to get a great blessing. Afterward we had an exhibit of things made by the various sewing circles."

ANNUAL CHURCH CONFERENCE IN INDIA

On Jan. 1 and 2 was held the annual church conference of the India Mennonite Church. Bro. J. N. Kaufman, moderator, preached the sermon on the text, "Be thou faithful unto death and I will give thee a crown of life." The preceding Jalsa had set the spiritual tone of the conference. Although discussions were frank, there was a deep sense of fellowship and Christian love that kept the conference proceedings on a high plane. Officers for the coming year are Bro. J. G. Yoder, M.D., Mod.; Bro. O. P. Ram, Asst. Mod.; Bro. Joseph Mukut, Sec.; Bro. Paul Sonu, Chor. Bro. Joseph Mukut was elected to take the place of R. N. K. Biswas as a member of the mission. Bro. Biswas is not well enough to serve. It is gratifying to see the new generation reaching maturity and assuming responsibility in the India Mennonite Church.

A committee was appointed to be responsible for a young people's retreat and summer Bible schools. The committee is to act as advisor and helper to the pastors in conducting their summer Bible schools. The goal is to have one Bible school in each church this year. A class for adults in connection with summer Bible schools was also urged.

CHICAGO MEXICAN MISSION

Attending Released Time Religious Instruction Classes at Mennonite Mexican Mission Hall, 919 S. Miller St., second floor, on Wednesday, 2:00 p.m., are about thirty colored and ten Mexican children. Please pray for this class.

A faithful member, Bro. Lupe Estela, has been released from his ailments and has gone to his reward. His widow, Eleanor, and her little girl, Rosita, need our prayers.

The annual Christmas fellowship dinner brought gladness to about 145 men, women, and children, who partook of the good things provided by the members of the Illinois and Indiana Mennonite churches.

The forty Mennonite relief workers who have been working in the Honan Province recently ran into serious difficulties as the Chinese Communists advanced into that area. All eventually fled to Kaifeng, their headquarters, some losing everything excepting the clothes that they wore and the things they carried on foot. Kaifeng is still in Nationalist hands but is completely cut off from outside connections by road or rail. The relief unit was then successfully evacuated to Shanghai by air. One member elected to remain in an effort to work in the newly acquired Communist area.

Man Hatred Is God Hatred

By DALE F. NOFZIGER

This world is ill, desperately ill. This soul sickness is symptomized in many ways, but the most obvious and serious is the malignance with which racial and religious or ideological hatreds have fastened themselves upon our society. It is so much mouthwash to speak of the Four Freedoms when here in the land of "Freedom" an individual is throttled because of his birth or belief. The most serious effects of this malignant disease are manifested by the almost incompatible fact that people who profess to have a creed of love are quite often the most vicious offenders.

I do not invalidate their creed. I am sorry for the illness and blindness of their soul. I am a Christian not by birth, but by my own personal choice, and am not ashamed to own that fact. By birth I also happen to be a Gentile of German-Swiss stock. I am not ashamed of that either. But I am thoroughly ashamed and hurt at the fiendish way in which people, who profess to be partners in the same spiritual blessings which I know, act. I am happy to tell the world that not all of the people who hold this same creed are despisers of men. It is my obligation and the obligation of all those in whose hearts there is the brilliant light of love to shed that light into every dark corner, particularly where professed light is but darkness!

Why is there man hatred, God hatred? In the first place, man has been created in the image of God. The record we have of the works of God propounds this truth. This record is verified by the complete failure of evolution to produce its "missing links." It is also established beyond doubt by the fact that man is the only creature with the capacity for abstract thinking. What a responsibility God has placed before the human creature by giving him the power of thought! What an opportunity! What a mess man has made!

In the second place, that this hatred is enmity against God, regardless of the verbal profession of the individual, is evidenced by the fact that seventy-three per cent of all the people in America, who are at odds with any race or group of people, hate the Jews. (See Fortune, October, 1947.) Not only is this insidious; it is ridiculous. For through these people, the Jews, has come the concept of life, liberty, and happiness which has made our world and nation the place that it is. More than that, the knowledge that the world has of God has come to it through these people. I sometimes wonder what sort of wrath God has in store for the poor soul that is so perverted as to think that since Jesus was the Son of God He was not a Jew! Nothing could be further from the truth and at the same time better evidence of the murky blindness with which this hatred afflicts the soul. If Jesus was not a Jew then Moses was not!

The last major evidence of the anti-God tendency in this man hatred is shown in the pathetic inability of the afflicted individual to realize his condition. When a man is sick in body he usually goes to a doctor, or at least does something to relieve the discomfort or pain of his illness. Not so with soul sickness.

This disease causes pain to those around the diseased individual and it seems he is usually too insensible to feeling to realize the hurt. This is serious. It not only aggravates the pain; it excludes the cure because it prevents diagnosis. As Robert Burns wrote, "O wad some Power the giftie gie us to see oursels as ithers see us!" May we pray, "Lord, open Thou our eyes!"

Some may feel that education is the answer; others that economic stability will remove the barrier. I challenge both with the fact of soul sickness. Man is not only flesh; he is also spirit. If education were the answer, then only the ignorant should be guilty. However, in the circles of higher learning many express themselves as being at variance with

Thy Neighbor

*Who is thy neighbor? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.*

*Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.*

*Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.*

*Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave.
Go thou and ransom him.*

*Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery.
Go share thy lot with him.*

—Author Unknown.

certain types or groups of mankind, particularly Jews. For explicit evidence, consider racial discrimination in our colleges. (See American Mercury, October, 1945.) Should economic stability be the solution to our problem, then certainly the poor should be the main offenders. However, consider the evidence of the "Restricted Land-Owners' Covenant" and employment discrimination, and one certainly dare not say that only the poor of the land are guilty of man hatred! (See "To Secure These Rights," U.S. Govt. Prg. Office, \$1.00.) These most obvious observations preclude discussion. I am compelled to believe that the root source is far, far deeper and more serious. It requires a sort of soul surgery to eliminate both the symptom and the malignant growth.

*Anything short of love for other people
is God hatred. If we must hate, then let
us hate man hatred.*

What is soul surgery? Most of all it demands that we recognize the fact that we are more than animals, that there is a part of us that is eternal and that it shall some day give an account before God of all the DEEDS done in the body. The absolute knowledge of this awful fact will surely mellow and tender our relationship with our fellow men when we realize that we are all sinful men before Him who is the Judge of all the earth.

It demands that we take steps to act according to the procedure which this Judge has prescribed, the Bible. It contains all we know about God; and isn't it stupid to think that we should be wiser than the Bible. If God has had mercy on you and me, isn't it absurd to think that HE should withhold mercy from a soul born a Jew or a Negro or a Jap? Fools we should be to imagine for a minute that we could set ourselves above God and shed the terror of hate and fear on a soul whom God has chosen to love; the omnipotence of man over God—what a laugh! God sends the rain on the wicked and the just, and who are we, O vain men, to extinguish justice and mercy with our stupid blind hatred? If we must hate, then let us hate man hatred!

Let each of us examine himself to be certain that within his mental and spiritual make-up the seeds of racial discrimination have no sprouting place. If we find them there, let us make haste to rid ourselves of them lest they spring up and bring forth fruit. Remember Hitler! I propose that we make use of the old-fashioned altar rail, confess and repent of our wickedness of heart and particularly of our insolent pride. I propose that we actually put into practice in our relationships with our fellow men the creeds we list in divine services every week, and then—GOD BLESS OUR WORLD!—From the "Star of Peace."

Cleveland, Ohio

Importance of Prayer for Missions

We can pray for the missionary enterprise. We can be spiritual forces and channels of blessing. We can carry this work continually upon our hearts in loving and believing prayer. We can hold up the workers with holy and uplifted hands. We can touch the hand that controls the hearts of kings, the passions of heathen men, the pockets of millionaires, the forces of Providence, and the consciences of men, and through prayer reach regions and accomplish results far beyond the reach of our own words and actions. Believing prayer will bring the money we require; will counteract the perils of deadly climates; will guard precious lives amid privation and peril; will open the hearts of the heathen and closed doors of hostile nations; will bring the workers and righteous to offer themselves; and will bring you to give yourselves, your children and your means in entire surrender and practical consecration. This work was born of prayer and the Holy Ghost and it must be nourished and sustained by prayer.—A. B. Simpson.

The Mennonite Relief Committee's Builders' Unit in Belgium is repairing and reconstructing war-damaged buildings. A member of the Unit describes the many opportunities and the need for witnessing to the Belgian people.

BY DAVID F. DERSTINE

THAT THERE is a definite relationship between relief work and mission work has been vividly shown to us in these beginning months of relief work in Belgium. Even the small act of handing out a package of clothing or food to a needy person cannot be done without giving a witness and testimony for Christ if it is done in His name. These small contacts lead to greater ones in which can be seen much confusion and uncertainty in the religious lives of many people. Here we see the need. In many people we can see a curiosity to know more about our different way of life. This gives us the opportunity of discussing our beliefs and motives and in this way we can create a desire for more knowledge concerning our Christian religion.

In our work these past eight months we have made contacts and had very interesting conversations with the Belgian people. These have proved valuable and helpful to both these local people as well as to ourselves. These people receive a new message—a message they have never heard before, and they see in us a new way of life. They are beginning to realize that there is another religion outside their Catholic religion and that it is both practical and possible to live it daily.

It is very interesting to us and at the same time a great challenge for us to live in a Catholic country, or more specifically, to live in a small, solid Catholic community. Soon after we were here we were invited to dance, and on various occasions we were invited to have a drink with a family or a group of people. When we refused to dance or drink or smoke, the people of Bullange were astonished. To them it was impossible; no one exists who doesn't smoke, dance or drink, according to their knowledge. Even the priest can often be seen walking down the street smoking a cigarette. The fact that we did not indulge in these evils spread throughout the village like fire. Truly, we had to do a lot of explaining so that we would not offend these people, but with this explanation we left a Christian testimony with them. Today these same people highly respect us for our belief and our "new" way of life.

On a recent Saturday night, two of our group visited with a family in Bullange. In the course of the conversation the husband of this family told us that the following Sunday he was planning to go to a near-by city to do some buying. I challenged him on the question of working on Sunday. He heartily agreed with me that it was wrong to work on Sunday, but he had no conscience against buying on Sunday. We had a good discussion on this question and on our beliefs. Upon leaving their home, we closed the kitchen door behind us, and as we were walking away we overheard them saying, "those Americans have a different religion than we do, and it is a much better religion."



The Need in Belgium

In another instance we had the opportunity of discussing with the same family the subject of forgiveness of sins and praying for the dead. The people here seem to be faithful in going to the priest at regular intervals to have their sins forgiven, and are likewise very faithful in praying for their dead. They have set aside two days of each year on which the graves are decorated with beautiful flowers. On these two days each devout Catholic will attend two or three church services in which their special prayers for the dead are said. Thus, according to their belief, the punishment for their sins will be lightened and their entry into heaven will be hastened. On the question of forgiveness of sins this Catholic woman expressed her thoughts in this way: "It must be nice to ask God directly to forgive your sins and not tell them to a priest who is just a fellow man and is capable of sinning just as we are. Sometimes I wish I had been born into a Protestant community, but here we have been taught only Catholicism. We don't know anything different." Her tone of voice indicated that she thought it to be a hopeless matter. How wrong she is!

Recently I was told by some people of Bullange that "Mutter Gottes" (meaning Mother of God) was coming to Butgenbach, a small town three miles away. I knew in my own mind that it could not be the Virgin Mary, but I realized this was all a very serious matter to these people. Upon inquiry they told this story as taught to them by their priest. About forty years ago two young girls and one boy had a vision in which the Virgin Mary told the children to meet her on a certain mountain peak. These three children met her at the appointed time and place and Mary appeared to them. After they had related their experience, three statues were made representing the Virgin Mary exactly as she was to have appeared to them, in memory of that great event. And since that time one of these statues has been touring the world.

On the appointed night the people of Bullange met at their church at 2:00 a. m.

Fifteen minutes later they marched in a group, chanting and praying as they walked those three miles to Butgenbach in the cold of the night. Young and old, men and women and children walked that distance and back again just for the sake of seeing that small three-foot image and worshipping before it. Bullange was not alone in its pilgrimage. All the surrounding communities were well represented. It was estimated that well over two thousand people were present before the "Virgin Mary" that night.

A few weeks later as we were working on a project in Comines, a city about a hundred and fifty miles away, we noticed many flags, as well as other decorations, along the street. Most stores were closed for at least part of the day. Around ten o'clock in the morning we saw a large procession coming toward us. It was led by a band, followed by school children and a number of priests dressed in long black and white robes. Following the priests were a number of adults, four of whom were carrying this image of Mary on a platform. After this group came six women dressed in long white gowns. Last of all came a group of girls neatly dressed in blue coats, with white hair ribbons. Their procession ended at the large church where a ceremony honoring the coming of this image then took place. This was the same image which had been brought to Butgenbach, and here, as well as in Butgenbach, there was a great display of loyalty and devotion. The people of Europe count it a rare privilege to see and worship this great image. It gives them great satisfaction to think that she will intercede for them in their behalf.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). We were commissioned primarily to do relief work; however not to do only relief work, but relief work "in the name of Christ." Pray with us, and for us, that we might be true to our calling, and that through this work seed might continue to be sown and eventually souls be won for Christ.

Bullange, Belgium.

Evangelism, the World's Salvation

BY SAMUEL JANZEN

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

"Neither is there salvation in any other." Evangelism, the world's salvation, is not a matter of controversy but an accepted fact in the Christian world. One who is not a child of God will in all probability not sense the significance of this truth. Jesus told Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" They had been talking about how one may enter the Kingdom.

The truth of being "born again" applies to all men everywhere, whether or not we have told them. Even though Nicodemus seemed to have difficulties with the truth of being born again, Jesus proceeded to give him one of the richest portions recorded in the Gospel of John.

The program of world evangelism demands a personal vision of God, the Father, a conviction of man in sin, and an overpowering passion in the surrender of one's will and life to do something about it. Many desire to be used of God and wish they had these spiritual qualifications to do something. Yet they fail to realize that this vision of evangelism and missions is a divine gift which is imparted to those who are yielded in doing only His will.

It is obvious that human society has turned to every solution other than evangelism. Some have said, "Subdue your enemy and then teach him by yourself as an illustration that Christianity rules." It has been a matter of a survival of the most brutal. With the control of brute strength perish the millions of unfortunate "commons."

What if they die of hunger; then we won't need to feed them. What if they die in heathenism; they can't comprehend Christianity anyway. So greed, jealousies, and passions rule the circumstances of the hour for the military, political, and social world.

A noted lecturer spoke on the subject, "How to Be Successful and Enjoy Life." He had many enthusiastic listeners wherever he lectured, but much to the amazement of his intimate friends he made this strange request on his deathbed: "Write across my gravestone this simple epitaph, 'Most Unhappy.'" "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Neither is there salvation in any other" than the Gospel for the world. No, not in the very best of human intellect. The world needs Christ, the Saviour from sin.

"Not as the World Giveth." Much good is being accomplished by philanthropic measures conducted by different national organizations, such as Friendship Trains, What You Can Spare that They Can Wear, and others. Back of these gifts lies the best that is in man in his natural sympathy or love for an unseen needy "brother." It is hoped that by giving to the suffering of other lands we may impress them with our big brother kindness for a "Peace Among Nations." We must feed them to lay

a foundation of peace. Our national dollars and efforts spent for restoration now might well have been spent as "a stitch in time" for arbitration. An early missionary to Japan sent this plea back to America: "Send missionaries and dollars by the thousands now or some day you will send them in battle." Our own relief program is conducted with the hope that each gift might be attended with the prayer of good will and "In the Name of Christ." Our gifts are given as the expression of Christianity to the needy, wherever they are. We find that Christ, in His example, associated His concern for humanity's physical and spiritual needs. By ministering to physical needs He expressed His personal love to the end "that they might believe." Letters that are received from those who have been given relief and the testimony of relief workers show the amazing reactions in other lives in receiving a gift "In the Name of CHRIST." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

We recognize the difficulty of touching these people for Christ in a personal evangelistic effort or in a preaching mission. To themselves their greatest need is physical. Perhaps in ministering to their physical needs we may make them conscious of their spiritual dearth as well as point them to Christ by our gift. Of course it is also true that many of our gifts are received by professing Christians who are strengthened and encouraged by the ties of international brotherhood. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:26, 27). The practical theology of visiting the fatherless and widows is this, that we minister to those of whom we may never receive anything in return. And the significance of that visit is that it be made by one who is unspotted from the world, with purity of heart and purpose, a child of God. Relief, as we use the term, is a great ministry. May our prayers with our gifts bring about the desired end of proclaiming Christ. "Not as the world giveth."

Our Task as a Church. A young minister was traveling on the train when he was asked by a fellow traveler, "For what denomination do you preach?" Our brother replied, "Mennonite." "Oh, yes, the Mennonites are known everywhere for being thrifty farmers and honest businessmen." Would to God that were more true than it is. But I ask ourselves, Is that our business, to be leaving that impression on the world when the world is dying without Christ? We may sometimes despair because the task of world evangelism seems so large, but it is evangelism or many,

many more must perish. May I remind you of God's visit to Abraham when the cities of Sodom and Gomorrah were to be destroyed? You will remember that God agreed to spare these cities for ten righteous people. Truly "ye are the salt of the earth." Let us not waver because we are small and the task is so large. God is greater.

Our Attitudes Toward Our Task. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Our knowledge of God's Word and a look on the field are the first two factors that will control our attitudes. I read the following statement recently: "The two greatest enemies of missions are prejudice and indifference, and ignorance is the mother of them both." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Now is the time to harvest. In western Kansas we find that when the harvest is ready we must work with all urgency to save the grain because each day that we tarry or are hindered some precious grains are lost that can never be saved. You say, What do a few grains matter among so many? Christian friend, each day we tarry many, many lives perish that can never be regained. The fields are white. Look! We have thrilled and marveled at the testimony of missionaries as they tell us of their calls to missions. This call can only come to those who have looked out on the fields. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). We find that many people receive their own call to serve while praying for other workers.

It is the task of every Christian to pray for laborers. Christian youth, do not fear the responsibility of your prayers. There is much joy in His will. Now, if ever, we must bring Christ to the world. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Neither is there salvation in any other." A man condemned to death by a tyrant was hypocritically offered his freedom upon giving a correct answer to a question. Holding a small bird in his two hands, the captor asked, "Is this bird dead or alive?" If the prisoner replied, "Alive," the holder would crush the bird and show him that it was dead. If he replied, "Dead," the hands would open, the bird would fly away, proving the answer wrong. So the captive replied, "As you wish."

The task of world evangelism lies before every Christian. We will either go forward in the name of Christ in a greater mission to the world or perish in our indifference. It's "as you wish." May God grant the riches of His grace to every servant of His.

Greensburg, Kans.

The Church's Responsibility to Missions

Any other business but the Father's business is not for the Christian Church.

BY LINDEN M. WENGER

NEVER BEFORE in the history of the Mennonite Church in America has there been a period of such far-reaching activity as we are witnessing today. With missions in Africa, South America, India, China, and Puerto Rico; with relief interests in perhaps twenty countries the world over; with home missions in needy areas of our own land from east to west, and north to south; with almost every congregation having at least one representative somewhere on these fields of activity and our mission boards still calling for workers, we cannot but be conscious of the fact that the Mennonite Church is undertaking in a literal way to do her part in fulfilling the Great Commission.

Looking back from the vantage peak of this present activity it is a bit hard, at least for those of us who are younger, to realize that there was a time not so very long ago when our church was putting forth practically no missionary effort. Perhaps this period of inactivity was the outgrowth of the persecution and repression that marked the years of the Mennonite migrations to this country. It was not consistent with early Mennonite practice nor with New Testament Christianity. As such it could not endure.

A little more than half a century ago men of vision among us gave voice to their convictions that those to whom God had graciously granted light owed a debt to those who walked in darkness, and the missionary spirit was reborn in the hearts of the Mennonites of America. The opening years of the present century saw the growth and development of this missionary consciousness in many parts of the church.

With the coming of World War I we were made to realize that even we Mennonites must think in terms of world needs. In the years that followed this vision was not lost, but even so we could hardly have expected ourselves to have been prepared for the impact of World War II, when in a few catastrophic years we were literally catapulted into the consciousness of the greatest human suffering and human need that the world has ever known. In the face of this challenge we have undertaken a program, not only of relief, but of missionary endeavor as well, that would have staggered our imagination a generation ago.



The youthful Jesus said, "Wist ye not that I must be about my Father's business?" Are not we today saying, "I must be about my own business?"

In the presence of this increased activity and responsibility we need to keep in mind certain fundamental facts if we hope to maintain both momentum and equilibrium in our efforts. Lest we be tempted with activity for activity's sake or lest we be weary in well doing and allow our hands to become slack, let us consider two things: the divine commission which gives authority to our work, and the personal responsibility with which this commission charges every believer.

A Divine Commission

New Testament Christianity presupposes missionary endeavor. By command, implication, and example the church is presented as a working body. Not only are we blessed with the benediction of God's forgiving grace upon our own hearts, but charged also with the responsibility of making known God's offer of salvation to mankind. This charge to evangelize has the authority of heaven behind it. Hear the striking words with which Christ introduces the Great Commission: "All power is given unto me in heaven and in earth. Go ye therefore . . ." With such charge in our possession how can we excuse the timid heart or apologetic manner that so often hinders us from making a full defense of our peculiar doctrine and practice; or how can we excuse any inactivity on our part? As we

read on we see that Christ's commission was not intended for the apostles alone, but was a charge laid upon all believers and intended to be exercised as long as the church age should last, for Jesus says, "And, lo, I am with you always, even unto the end of the world" (Marginal: "end of the age"). More than this, Christ's inclusion of "all nations" should commend to the church an ever-widening sphere of activity. And finally, world conditions as seen in the light of Scripture should sound for us an ever-rising note of urgency in the work as we see the age drawing to its close.

We catch another glimpse of the universal intent of the Gospel in Peter's sermon on the day of Pentecost when he assures his hearers that the promise of the Holy Ghost is "unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." This thought deserves serious reflection on our part before we lightly dismiss our obligations to the lost about us. Remember that we also are among those who were afar off, being Gentiles and not heirs of the promises made to Israel; yes, being separated also from that notable day of Pentecost by the intervening centuries, yet privileged to be among those whom the Lord our God should call. Should not we in turn feel our responsibility to those who because of sin are afar off from God?

Bergton, Va.

A Month's Work in Ethiopia

By DORSA J. MISHLER

A small daily clinic was started this month at the new Nazareth School for the benefit of the school children there. During the past school term (1946-47) the school children who needed medical attention were brought to our clinic every morning by the school dresser. There were usually about fifty or seventy, and most of these were treated for trachoma or for small bruises on their feet and toes, which mothers in America usually take care of at home. Since most of these treatments were quite simple and took much time, it was decided that it would be much better to start a little clinic at the school and eliminate the fuss and trouble of ushering half a hundred school children through our clinic every morning. This new clinic is operated by the school dresser under the supervision of our medical staff. Most of the medicines and bandages are supplied from our storeroom. At first, one of our own dressers helped the school dresser treat the eighty or ninety children which are being treated at the clinic daily. But now the school dresser is doing all of the work alone, except for the supervision which he receives from the medical staff. All serious cases are brought to Dr. Paul L. Conrad for treatment.

During August of this year the first course in the Hospital Dresser School was completed by our seventeen trainees. All of this class qualified for primary dresser certificates. It took a long time to complete all the formalities of having the certificates for our group properly signed by the proper officials. But on Dec. 13 we were finally able to have a little graduation exercise. All of the officials of Nazareth were invited to this event, and the certificates were handed to the trainees by the local district governor. These certificates are issued by the Department of Public Health and are quite large and impressive. The picture of the dresser is placed in the upper left-hand corner. The certification is in both English and Amharic, all very nicely arranged. People in this country are very anxious for work certificates, so the owners of these beautiful dresser certificates are naturally very happy.

About half of the original clothing shipment to Ethiopia has been distributed. Recently the unit worked together in opening all of the remaining bales of clothing and sorting them and putting the clothing into wooden boxes. This was done to help us to know what kinds of clothes we have and to plan better for their distribution. We realize that there are too many prayers and sentiments behind these gifts to keep them stored away in boxes. But it is not practical to distribute these things in a wholesale manner as is done in other countries, where people lack clothing as a direct result of the war. For that reason the practice here has been to give out clothing on a small scale, as needs are seen. Much of the clothing which has been distributed was given to our Ethiopian workers. This has been a good way to keep them dressed neatly and set a good example in the hospital. We have been seeking for other ways to give out clothing to help those in need. Not long ago we heard of acute needs

in the British Churchman's Mission Society of Addis Ababa. They were contacted, and on Dec. 19 clothes were given to them. Most of these clothes were given for the use of the missionaries themselves and some for their workers. This mission has been suffering greatly financially, and because of the conditions in their home country it has been difficult for them to get clothing even though they would have the money. The M.C.C. clothing which was given them was greatly needed and they certainly appreciated this help. All of us were very happy for this opportunity of helping them. Their mission is doing a very worthy mission work, so we felt that this help was contributing directly to a mission cause.

Bro. and Sister Daniel Sensenig and their daughter, Janice, arrived at Nazareth on Christmas Eve and were happily welcomed by all the members of the unit. For the past few days they have been busy adjusting to their new home and receiving first impressions of their new environments. We are thankful to our heavenly Father for bringing the Sensenigs to Nazareth. They are needed, not only in the future plans, but in the present program too. Pastoral influence is a definite asset to our service.

A pleasant Christmas was spent in Nazareth this year. On Christmas Eve the unit enjoyed a high type of secular program and the exchange of gifts. On Christmas morning we participated in an inspirational Christmas service which consisted of singing carols, special music, the reading of appropriate Christmas scriptures, and a brief Christmas meditation by Bro. Daniel Sensenig. After this service we enjoyed a delicious Christmas dinner of roast pork and all the trimmings. The pork was a special gift from one of our Italian neighbors. Four visitors from the American Mission in Addis Ababa and the Indian teachers of the Nazareth School spent Christmas Day with us and helped to contribute to the happiness of the day. The Ethiopians do not observe Christmas Day until Jan. 7. Arrangements are being made for something for our workers on that day, to help them to better understand the true meaning of Christmas.

STATISTICS:

Clinic:	
Total clinic calls	2346
Average per day for 25 working days	94
Number of new patients seen	447
Total fees collected	Eth. \$338.00
Hospital:	
Total number of patients admitted	108
Number of deaths	5
Average daily census	33
Total fees collected	Eth. \$551.03
Nazareth, Ethiopia	

NEW MEDICAL TREATMENTS AT MENNONITE RELIEF COMMITTEE'S CLINIC AT NAZARETH

(November 11 to December 11, 1947)

Infectious Diseases:	149
Malaria	9
Amoebic Dysentery	2
Bacillary Dysentery	7
Tuberculosis	3
Relapsing Fever	1
Yaws	3
Pertussis	1
Influenzal Meningitis	2
Meningococcus Meningitis	1
Mumps	1
Measles	1

Parasitogenic Diseases:

Scabies	20
Helminthiasis	2
Elephantiasis	1
Medical and Surgical Diseases:	
Wounds	100
Tropical Ulcer	12
Eye Diseases	66
(Trachoma—22)	
Respiratory Diseases	58
Liver Diseases	2
Abscesses	19
Teeth Extractions	19
Burns	6
Alimentary Tract Diseases	17
Pregnancy Diseases	4
Ear, Nose, and Throat	32
Rheumatism	9
Cutaneous Diseases	15
Nervous System Diseases	11
Genital Organ Diseases	4
Benign Tumors	5
Malignant Tumors	1
Fractures	3
Dog Bites	2
Veneral Diseases:	
Syphilis	58
Gonorrhea	28
Immunizations:	
Anti-small pox	2
Anti-typhus	1
Surgical Procedures.	5

Paul L. Conrad, M.D.

Nazareth, Ethiopia

Today in Missions

BY J. D. GRABER

A Plan of Advance was adopted at the last annual Mission Board Meeting. This plan calls for the appointment of sixty new foreign missionaries by the end of 1951. In addition to these sixty the plan specified the appointment of twenty more short-term missionaries for special service tasks. Home missions are to be increased by about 25%. The budgets will need to be increased accordingly.

As a Peanut to a Watermelon. This is the way someone in a responsible church position compared the "Plan of Advance." "It is a wonderful plan," he said. "To propose a plan of this magnitude for the Mennonite Church in the light of our past performance and present promise required a great deal of vision. But," he went on to say, "compared to what a church of our size and resources SHOULD and COULD do, the proposed plan is as a peanut beside a watermelon."

One to Five Hundred. This is our per capita record for foreign missionaries. Our plan calls for a mere 50% increase in this number. If we carry out the plan, we may hope to have one foreign missionary in about 333 members by 1952. Can 300 members support one foreign missionary? Granted that there are other programs of the church to support, and granted that there are capital expenditures to be made on mission fields, the fact still remains that the percentage is too low.

Missions Deserve Greater Emphasis. We are always thinking of missions as just ONE of the church's programs. Missions are THE task of the church. Unless all programs are integrated around this central task, the church loses its unique function. We must seek to give missions a MAJOR emphasis. More people, more money, more attention, more prayer, more promotion, more of everything—this is the New Testament program of missions for a living Church. Elkhart, Ind.

CHURCH CORRESPONDENCE

NEW PARIS, INDIANA

(Salem Congregation)

Paul's prayer for the Philippians: "I pray that your love may abound yet more and more in knowledge and in all judgment" is a good one for us at the beginning of another year.

Our business meeting was held on the first Saturday afternoon of the new year. The various departments of the church—Sunday school, young people's meeting, sewing circle—had been reorganized before the close of the old year. The Sunday-school supt. is Jency Hershberger; pri. supt., Harold Myers; and Y. P. M. supt., Robert Walter. Our bishop, Bro. Ray F. Yoder, conducted installation services for officers on the last Sunday of the old year, at the close of the regular morning services. He used Nehemiah 8 as the basis for his remarks.

The day before Christmas the brethren Robert Walter, Jency Hershberger, Paul Ramer, and their wives distributed baskets at Toto, in Stark County, where summer Bible school was held last summer, and where efforts are being made to establish a Sunday school. The same evening about twenty-five of our young people sang carols there.

The young folks had their watch-night service at the home of Leander Garbers, in Goshen. The first part of the evening was spent informally; then they sang out the old year and sang in the new, closing with silent prayer.

The close of the year marked the passing of our bishop's mother, widow of the late Eli Yoder.

Sisters Pauline Yoder and Anna Mabel Kilmer, who were at home during the holidays, have returned again to their work, Pauline to Wauseon, Ohio, and Anna Mabel to Pinckney, Mich.

Recent visitors included Bro. Lloyd Yoder, from Pennsylvania, and his son, Leroy, both of whom spoke at our last Sunday evening service.

Jan. 9, 1948.

Mrs. Elmer Hartman.

NAPPANEE, INDIANA

(North Main Street Congregation)

Greeting in Jesus' name. On Dec. 30 the members of this congregation met and reorganized for the coming year. The following officers were elected: Trustee, Elmer Wise; Church Chor., Wayne North; Miss. Bd. Members, Lester Miller, Gerald Hoffer; Insurance Director, Alvin Yoder; Y. P. M. Mod., C. J. Holaway; Y. P. M. Comm., Roy Bollman, Mitchell McCloud; Y. P. M. Secy., Mary Ellen Hochstetler; Y. P. M. Chor., Doris Holaway; Ushers, Howard Miller, Paul Miller.

Because of the continued crowded condition of the church during Sunday school, as well as other services, the question of enlarging the present building was again considered, an architect having furnished several plans and the probable cost. It was decided to attempt to raise more funds, with the hope of enlarging some time in the future.

On Monday evening, Jan. 5, the Brethren David Yoder and A. C. Brunk organized four Bible study classes, which will be held each Monday evening for the next six weeks. Considerable interest is being expressed by the members because of the credits being offered for Bible work and the opportunity to receive deeper spiritual knowledge.

Lee Ander.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: In Jesus' name, greeting. May we all praise Him, for He has been very merciful to us. As we begin our work for Him in this year, we feel the need of His help.

Our Sunday school has again been reorganized. We are few in number, and so not much change is made in positions. The interest is good. Illness has caused some absences recently.

We enjoyed the presence of Sisters Esther and Mary Detwiler during Christmas vacation. Both have now returned to their work.

Good interest is shown in our sewing circle. At our recent meeting there were twelve women, as well as twelve preschool children, present. The children, of course, were not much help, but the mothers cannot come unless they bring them along.

L. A. D.

FLANAGAN, ILLINOIS

Greetings to all Herald readers in the name of Him who loved us and gave Himself for us. As we enter another year we are reminded of God's goodness to us. May we be more faithful in the future than we have been in the past.

Officers elected for this year are: Supts., Edwin J. Stalter, Floyd Hartzler; Pri. Supts., Mrs. Ben Schertz, Mrs. Orie Roeschley; S.S. Chor., Orie Roeschley; Church Chor., Chester Long; S.S. Treas., Lavern Schertz; Church Treas., Dan Albrecht; Trustee, P. D. Albrecht; Church Council, Noah Yordy, Homer Springer, Lloyd Zehr.

The Sunday-school normal which was being held here during the holidays came to a forced close because of a sleet storm which made it impossible to continue; the electric current was off for six days. May the Lord bless the work that was done through the few days that the faculty and students were permitted to work together.

Jan. 11, 1948.

Emma Hartzler.

CLARENCE CENTER, NEW YORK

Dear Herald Readers: This Christmas season certainly brought with it many added spiritual blessings. On Sunday evening, Dec. 21, the primary department gave their Christmas program. The local chorus also sang four numbers. On Christmas Eve the congregation met for candlelight service. Our pastor, D. Edward Diener, read the Christmas story from the Bible. After every several verses the congregation sang Christmas carols relating to the part of the story he had just read. The

local chorus and a trio filled in the story with several songs. After a reading, "Why the Bells Ring," by Beulah Yoder, and another chorus number, "Ring, Bells of Christmas," we had a Christmas message from our pastor. In the quiet stillness of the candlelight we could almost see and experience the Christmas events, as though we ourselves had been present on that night long ago. Our hearts were filled and overflowing with joy and peace as we closed the service with the well-loved song, "Silent Night."

On Dec. 27 the Vesper Male Quartet from Goshen College gave us a program of sacred music. Again we were lifted heavenward through song.

On Dec. 14 the brethren Moses Roth and J. B. Martin spent the day with us. Bro. Martin brought us the morning message and Bro. Roth the evening message. We appreciated this visit from our Canadian brethren.

Several families have left us to spend the winter in the South. We miss them, and it makes our group smaller; but we know they are serving the Lord there.

Several of our young folks are attending part of the session of the Ontario Mennonite Bible School.

Jan. 12, 1948.

Cor.

FORT WAYNE, INDIANA

(Anderson Congregation)

Dear Herald Readers: Greetings in Jesus' name. As we look back over the past year we see that we have failed many times. But we do not want to live in the past and become discouraged; that is one of the devil's much-used tools. Instead let us look to the future with its responsibilities and press toward the mark for the prize of the high calling of God in Christ Jesus.

Our Sunday school was reorganized resulting in the following elections: S.S. Supts., Charles Richards, Mike Zehr; Secy., Leroy Nofzinger, David Lee Neuhauser; Treas., James Easterday; S.S. Chors., Illa Hirschy, Ruby Nofzinger; Home Dept., Loraine Neuhauser, Georgia Richards. May God's blessing rest on each one in his or her service for the Lord.

On New Year's Day a fellowship meeting was held at the home of our pastor, but owing to the ice storm only a few were able to attend.

Loraine Neuhauser and Ruby Nofzinger are attending Bible school at Fairview, Mich. We miss them very much, as we are few in number.

On Jan. 4 Bro. Neuhauser brought us a very inspiring message on reconsecration. On Jan. 11 he brought us a message on what the Lord requires of us, based on Deut. 10:12 and Acts 9:6.

We ask an interest in your prayers, that we might be faithful in the Lord's vineyard.

Leah Hobbs.

KOKOMO, INDIANA

(Howard-Miami Congregation)

Greetings in the Master's name. Another year has passed into history and we have crossed the threshold into 1948 with all its opportunities and responsibilities.

On Nov. 3 Bro. John Lapp, from Hatfield, Pa., began a series of meetings which lasted for a week. A number who made con-

fessions will soon be ready for baptism. Our congregation was much encouraged by these meetings.

On Dec. 14 Bro. Early Bontrager, from Middlebury, preached to our congregation on the qualifications of a minister, and on Friday, Dec. 19, the executive committee of conference came here to take the voice of our congregation in ordaining a minister. On the following Sunday two brethren entered the lot. Bro. Emanuel Hochstedler was chosen. May the Lord richly bless our young brother and sustain him in the work whereunto he has been called.

On Dec. 28 our Sunday school was reorganized. The following officers were elected: Supts., Paul Troyer, Marvin Hershberger; Basement Supt., John Horner; Chor., Hilda Shrock; Secy., Elmer Briskey; Miss. Bd. Member, Paul Myers; Church Chor., Dan Hershberger.

The brethren Irvin Burkhardt and John Gingrich are at present conducting a Bible school one evening each week for six weeks.

Niles M. Slabaugh.

PHOENIX, ARIZONA

Dear Herald Readers: We had several weeks of frosty weather in December, but the past week has been balmy and springlike, with the highest temperature reaching eighty-one degrees.

Our annual reorganization was held the last week in December. Officers are as follows: Trustee, Amos Kropf; Church Secy.-treas., Albert Hershberger; Church Chor., Henry Esch; Church Delegate, Melvin Ruth; S.S. Delegate, Melvin Ruth; S.B.S. Supt., Melvin Ruth; Miss. Bd. Member, Johnwilliam Boyer; S.S. Supt., Jacob Esch; Asst. Supt., Johnwilliam Boyer; S.S. Secy.-treas., Evelyn Harnish; S.S. Chors., Maxine Martin, Malinda Kropf; Ushers, Levi Burkholder, Lester Schrock; Y.P.B.M. Comm., Levi Burkholder, Albert Hershberger, Lydia Beiler.

Our highest attendance in Sunday school in 1947 was 155; lowest, 48. Today the attendance was 142, the highest this winter.

The tent for the junior department has been erected, considerably relieving the crowded conditions in the main assembly room. There are five classes in the tent and six in the main building.

Bishop Daniel Fisher, from Kalona, Iowa, is with us this winter and is helping with the work here. Bishop Edwin Hershberger, also from Kalona, is here for some time and has given us several inspiring sermons.

Our need for a larger church house is still acute. May you help as the Lord directs.

Serving Christ on the desert,
Jan. 11, 1948 Lydia M. Beiler.

FIELD NOTES (Continued)

First Mennonite Church, Kitchener, Ont., is arranging a midwinter missionary series, March 10-14. Speakers already arranged for are Bro. and Sister Amos Swartzentruber and son, Orley, Elvin B. Snyder and wife, and C. J. Rempel.

Bro. C. F. Derstine, assisted by the Bender Quartet and three chorus groups, was engaged in a series of evangelistic services at Kitchener, Jan. 18-25.

The Ontario Mennonite Bible School's mid-term program will be held Feb. 10-12. Christian literature will be the chief emphasis this year. Guest speakers include A. J. Metzler and Ford Berg, of Scottdale, Silas Graybill, of Souderton, Pa.; and Russell Krabill, of Goshen, Ind.

"The Inspiration of the Bible" will be discussed by Bro. Noah G. Good at the Mount Joy, Pa., Young People's Bible Meeting on Sunday evening, Feb. 1.

Bro. C. Warren Long, who is serving in the reconstruction unit at Bullange, Belgium, rendered much-appreciated spiritual service to the Poland unit recently.

Evangelistic meetings will be held at the Worcester Church, near Fairview Village, Pa., April 17-25, the Lord willing, with Bro. Elias Kulp, Bally, Pa., as evangelist. Prayer is requested for these meetings.

Change of Address.—Joe H. Yoder, from Cave Creek Stage, Box 30-H to 732-E Mt. View Road, Phoenix, Ariz.

Students from the Canton Bible School gave the Young People's Bible Meeting program at Wadsworth, Ohio, on Sunday evening, Jan. 18.

The special Ministers' Course of the Canton Bible School has seven enrollees, with prospects for a few more.

Two busloads, about sixty persons, from the Franconia district, were in New York on Jan. 15 to see the Koppenhaver family off on their journey to South America.

Bro. Kenneth Good, Elida, Ohio, is scheduled to speak at the Monterey Church, Bird-in-Hand, Pa., on Feb. 1.

Bro. J. N. Byler is scheduled to speak on relief work at Souderton, Pa., on Feb. 8.

From Geneva, Switzerland, under date of Jan. 15, comes word that Nancy Bender is gradually improving. May the Lord restore her to full health.

Bro. John Garber, Alma, Ont., began meetings at Nampa, Idaho, on Jan. 16, with plans to continue to Jan. 25. He will be at Filer Jan. 23 to Feb. 8 and will be the out-of-state speaker for a ministers' meeting to be held at Filer, Jan. 26, 27. Bro. Garber held five evening meetings at City Acres, a mission of the Nampa congregation. There were a number of confessions.

S. Paul Miller and wife, on furlough from India, were the speakers in the junior meeting at Goshen College, Sunday evening, Jan. 11.

Bro. P. L. Frey, Archbold, Ohio, preached at Goshen College on Jan. 18.

Sister Mina Esch is serving as housekeeper at the La Junta Hospital, where her daughter, Clara, is in nurses' training.

Bro. J. R. Mumaw, Harrisonburg, Va., went to St. Augustine, Fla., on Jan. 19, where he will be staying for two weeks. In Bro. Mumaw's absence, Bro. Moses Slabaugh was scheduled to preach at the Lindale Church Sunday morning, Jan. 25, and Bro. Ralph Malin in the evening.

A ministers' prayer meeting will be held at the Stahl Mennonite Church, Johnstown, Pa., from 9:00 to 4:00 on Jan. 31. "Prayer is a time-saver in the service of the Master," says the call to this meeting.

Bro. Paul Roth, Masontown, Pa., was elected to the office of Christian Workers' Training Secretary at the meeting of the Commission for Christian Education and Young People's Work last October. All correspondence relative to training classes should be addressed to him instead of to Bro. Huber A. Yoder as formerly.

Bro. Henry Harder, Kitchener, Ont., who has been doing carpentry work in the Puerto Rico Unit, fell down a steep slope in the darkness recently and suffered a broken right forearm and a number of abrasions and contusions. He is under the care of the unit physician, Dr. Charles W. Hertzler.

"HIS TASTE REMAINED IN HIM"

Jer. 48:11

By Edward Yoder

Another year has rolled around and God has graciously spared the life of a friend in Kansas City whose TASTE (for the Word of God) REMAINED IN HIM against all odds of the devil to remove it. This is in direct accordance with the promise of Rom. 8:36 "Who, (or what) shall separate us from the love of Christ?" This friend, William McPherson, the handless, eyeless, Bible-loving man, who reads his Bible with the tip of his tongue will, on Feb. 5 be observing his eighty-second birthday.

In good average health for his years, this dear man of God is always ready to give his testimony of his Lord's saving, keeping, providing grace over a period of more than half his lifetime. Coming from Scotland at the age of seventeen, Mr. McPherson while quarrying rock in the state of Wyoming, met with this accident which deprived him of both hands and eyes. Having accepted the Lord Jesus a year previous, he was fortified for such a gruelling test. First learning to read the Braille System, with the tip of his tongue, but finding it too sharp for his sensitive tongue, he was led to the Moon system of rounded, raised letters.

At any hour of the day or night, without the trouble of switching on the lights, he can with his stub arms, remove from its known location on the shelf, any book of the Bible, each in its own large volume, and placing it on the simple home-made window-weight roller, sliding easel, turn to and feed upon some choice promise, for which his taste had not only REMAINED, but INCREASED. A special fitting on the telephone also enables him to answer the phone in case his housekeeper happens to be out when it rings. This accident having occurred over forty years ago, before adequate workman's compensation laws were in effect, Mr. McPherson's source of income or livelihood, except for a small state pension for the blind, is God's unfailing storehouse and the channels, the hearts and the hands of Christian friends.

To readers of the Herald, who wish to remember him on this, his eighty-second birthday, with a greeting card or gift, his address is: Wm. McPherson, 1918 E. 71 Terr., Kansas City, Mo.

There is no Christian alternative to the will of God.—Jesse B. Martin.

BIRTHS

Benner.—To Marvin and Kathryn (Alderfer) Benner, Telford, Pa., a son, Kenneth, Dec. 1.

Borntrager.—To Elmer and Effie (Miller) Borntrager, Bloomfield, Mont., a daughter, Rachel Diane, Dec. 19.

Hathaway.—To Leslie F. and Nora (King) Hathaway, Philadelphia, Mo., a son, Wendell Leslie, Jan. 7.

Hershberger.—To John E. and Leola (Yoder) Hershberger, Wellman, Iowa, a son, Dale Richard, Dec. 24.

Hess.—To Christian M. and Edna (Harnish) Hess, Pequea, Pa., a daughter, Esther, Nov. 28.

Manner.—To Walter F. and Amelia (Troyer) Manner, Wellman, Iowa, a daughter, Ellen Kay, Dec. 23.

Mellinger.—To Elvin E. and Ruth (Stauffer) Mellinger, West Willow, Pa., a daughter, Martha Elizabeth, Jan. 9.

Snader.—To Raymond R. and Edna (Sauder) Snader, Denver, Pa., a son, Raymond Ralph, Jr., Jan. 2.

Turner.—To Zack and Mary (Suter) Turner, Broadway, Va., a daughter, Margaret Ann, Jan. 1.

Wagler.—To Enos and Catherine (Overholt) Wagler, Hartville, Ohio, a daughter, Rhoda, Jan. 3.

Yousey.—To Edward and Helen (King) Yousey, Akron, N.Y., a daughter, Janet Ann, Jan. 4.

Zook.—To Leroy and Naomi (Detweiler) Zook, Hannibal, Mo., a son, Philip Dean, Sept. 6.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bachman—Stalter.—Louis Bachman, Metamora, Ill., congregation, and Bernice Stalter, Waldo congregation, Flanagan, Ill., by H. R. Schertz and J. D. Hartzler at the Waldo Church, Dec. 13, 1947.

Birky—Lais.—Paul W. Birky and Evelyn Lais, both of Hubbard, Oreg., by Edward Z. Yoder at the Zion Church, Dec. 25, 1947.

Diller—Eby.—Ivan H. Diller, Miller congregation, Leitersburg, Md., and Lydia Mae Eby, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Jan. 1, 1948.

Diller—Horst.—Enos M. Diller, Miller congregation, Leitersburg, Md., and Mary M. Horst, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Jan. 15, 1948.

Eicher—Stamm.—James Eicher, Central congregation, Archbold, Ohio, and Grace Stamm, Lockport congregation, Stryker, Ohio, by Walter Stuckey at the home of the bride, Nov. 16, 1947.

Horst—Garrett.—Henry K. Horst and Beatrice E. Garrett, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Jan. 1, 1948.

Kauffman—Stoltzfus.—Daniel Kauffman, Honey Brook, Pa., and Barbara Stoltzfus, Elverton, Pa., by David Fisher, uncle of the groom, at the home of the bride, Nov. 6, 1947.

Klinglesmith—Murray.—Glen D. Klinglesmith and Doris Murray by D. Edward Diener at the Clarence Center, N.Y., Church, Dec. 28, 1947.

Landes—Landis.—Royden A. Landes and Elizabeth A. Landis, Salford congregation, Harleysville, Pa., by Elias N. Landis, father of the bride, Nov. 15, 1947.

Wyse—Frey.—Marvin Wyse, Lockport congregation, Stryker, Ohio, and Shirley Frey, Central congregation, Archbold, Ohio, by Walter Stuckey at the home of the bride, Dec. 21, 1947.

Yoder—Yoder.—Edward Yoder and Esther Yoder, both of Fredericksburg, Ohio, by D. D. Miller, Jan. 8, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beckler.—Peter, son of Joseph and Magdalene (Forney) Beckler, was born near Flanagan, Ill., April 30, 1866; passed away at his home, Milford, Nebr., Jan. 3, 1948; aged 81 y. 8 m. 3 d. Death resulted from heart failure. In his youth he accepted Christ as his Saviour and was baptized at the East Fairview Church. On Dec. 25, 1887, he was married to Lovina Stutzman. To this union were born 12 children. In 1906 they moved to Wood River, Nebr., and did much toward building a new church there. On Sept. 4, 1932, his wife passed away. For almost two years he made his home with his son (Aaron). On April 1, 1934, he was married to Mrs. Amanda Hershberger at Milford, Nebr., where he spent the rest of his life. Surviving are his widow, 5 sons and 3 daughters (Aaron, Perry, Sarah—Mrs. Ben Hostetler, Laura—Mrs. John Stoltzfus, Ollie—Mrs. Ora Hostetler, all of Iowa; Ira, Albany, Oreg.; Enos, Colorado Springs, Colo.; Sidney, Grand Island, Nebr.), one foster son (David Lehman, Iowa City, Iowa), 46 grandchildren, 25 great-grandchildren, one sister (Lydia Riley), 7 stepchildren, 45 stepgrandchildren, 36 great-stepgrandchildren, and many other relatives and friends. Four children and 11 grandchildren preceded him in death. Funeral services were held at the West Fairview Church, Jan. 6, in charge of William R. Eicher, Ezra Roth, Warren Eicher, and J. E. Zimmerman. Interment was made in the cemetery adjoining the church.

Bowman.—Mary Ann, daughter of the late Peter and Sarah (Good) Musser, was born April 7, 1853; died at her home, in Bowmansville, Pa., Jan. 6, 1948; aged 94 y. 8 m. 29 d. Her husband (Daniel Bowman) died sixty years ago. She was a faithful member of the Bowmansville, Pa., Mennonite Church. Surviving are 3 children (Sallie, Mrs. Lizzie Witmer, and John), 7 grandchildren, 17 great-grandchildren, and one great-great-grandchild. Funeral services were conducted at the Bowmansville Church by Benjamin Weaver. Interment was made in the Pine Grove Mennonite Cemetery.

Crossgrove.—Linda Faye, daughter of Henry and Stella (Wyse) Crossgrove, was born at Sarasota, Fla., Oct. 5, 1944; died Dec. 23, 1947; aged 3 y. 2 m. 17 d. Death resulted from injuries sustained in an automobile accident which occurred less than twenty-four hours previously. Surviving are her parents, 3 grandparents (Mr. and Mrs. William Wyse and Mrs. Barbara Crossgrove, all of Archbold, Ohio), and a large number of other relatives and friends. She had recently memorized Psalm 23, and had spoken her first recitation at the Christmas program of the Bayshore Church on Dec. 21. Funeral services were held at the Bayshore Church, Sarasota, on Dec. 26, in charge of T. H. Brenne-man and Albert Wyse. Further services were conducted Dec. 28 at the funeral home at Archbold, Ohio, by P. L. Frey; at the Center Mennonite Church by T. H. Brenne-man and E. B. Frey; and at the Pettisville Cemetery by Roy E. Sauder.

Douple.—Mary E., daughter of the late Benjamin O. and Anna (Martin) Brackbill, was born at Gap, Pa.; passed away at her home, near Neffsville, Pa., Jan. 1, 1948; aged 60 y. 7 m. 19 d. At an early age she accepted Christ as her Saviour and was devoted to Him. Surviving are one daughter (Betty Jane), one son (Chester B., at home), one grandson, 4 brothers (Martin, Isaac, Joseph, and Moses, all of Lancaster Co., Pa.), and one sister (Mrs. Edith Nice, of Idaho). Her husband (Jacob L. Douple) preceded her in death. Funeral services were held Jan. 4 at the Hess Mennonite Church, Lititz, Pa., in charge of Levi Weaver, Ira Landis, and Amos Horst. Interment was made in the church cemetery.

Ebersole.—Daniel L., son of the late Henry and Martha Ebersole, was born in Franklin Co., Pa., March 4, 1868; passed away at the home of his son (David K.) after a four-month illness, Dec. 12, 1947; aged 79 y. 9 m. 8 d. In his youth he united with the Mennonite Church. On Dec. 3, 1899 he was united in marriage to Mary Kauffman who preceded him in death on Dec. 4, 1945. Two sons and 7 grandchildren also predeceased him. Surviving are 4 sons (Reuben M., Ship-

pensburg, Pa.; David K., Greencastle, Pa.; Henry R., Chambersburg, Pa.; and Samuel K., Landisville, Pa.), 6 daughters (Maggie—Mrs. Laban Eby, Greencastle, Pa.; Leah—Mrs. Ira Weber, Hagerstown, Md.; Nancy—Mrs. Newton Timmons, Greencastle, Pa.; Amanda—Mrs. Leroy Whitcraft, Lititz, Pa.; Ellen—Mrs. David Eby, Hagerstown, Md.; Mary—Mrs. Max Clugston, Shippensburg, Pa.), 40 grandchildren, 3 great-grandchildren, 4 stepgrandchildren, and one sister (Mrs. John Eby, Shippensburg, Pa.). Funeral services were held at the Chambersburg Mennonite Church, Dec. 15, in charge of Daniel Kuhns, Joseph Hostetter, and Amos Martin. Interment was made in the adjoining cemetery.

Gaines.—Susan F. Gaines was born in Page Co., Va., June 16, 1857; died at the home of her son, near Harrisonburg, Va., after one week's illness, Dec. 27, 1947; aged 90 y. 6 m. 11 d. Surviving are 2 sons, 2 daughters, 21 grandchildren, and several great-grandchildren. Funeral services were conducted at the Beaver Creek Brethren Church by Luther Miller, assisted by Amos Heatwole.

Gingrich.—Manasseh, son of the late Israel and Lovina (Snyder) Gingrich, was born May 21, 1891; died Dec. 29, 1947; aged 56 y. 7 m. 8 d. In his youth he united with the Mennonite Church, remaining a member until death. On Feb. 27, 1917, he was married to Rebecca Martin, near Elmira, Ont. Surviving are his widow, 2 sons (Herbert and Newton at home), 2 daughters (Naomi and Mary Ann, at home), 3 sisters (Leah—Mrs. Addison Snider, Elmira, Ont.; Susannah—Mrs. Amos Gingrich and Barbara—Mrs. David B. Snyder, both of Waterloo, Ont.), and one brother (Freeman, St. Jacobs, Ont.). One sister (Malinda—Mrs. Menno Eby) and 2 brothers (Simon and Allan) predeceased him. He was a life-long resident of Waterloo Twp., Ont. He had been in failing health for some time and suffered a nervous breakdown. Plans to place him in a mental hospital had been almost completed when he took his life. Funeral services were held at the St. Jacobs Mennonite Church on Jan. 1, in charge of Roy S. Koch, assisted by Oliver D. Snider. Text: Gen. 18:25. Interment was made in the Conestoga Cemetery.

Godshall.—David D., son of Norman and Mae (Detweiler) Godshall, Quakertown, Pa., died Dec. 27, 1947; aged 7 m. 1 d. Death was caused by thymus gland lymphaticus. Funeral services were held at the Haycock Mennonite Church, Quakertown, Dec. 30.

Good.—Anna, daughter of Jacob and Catherine Brenneman, was born in Rockingham Co., Va., Aug. 18, 1851; passed away at Webb City, Mo., Jan. 6, 1948; aged 96 y. 4 m. 19 d. On Oct. 25, 1874, she was united in marriage to Joseph Good, who passed away in August, 1940. Surviving are 7 children (Jay, Doniphan, Mo.; Oliver, Webb City, Mo.; Leroy, Oronogo, Mo.; Amos, Ventura, Calif.; Mrs. Sarah Downs, De Ridder, La.; Esther, and Mark, both of Webb City, Mo.), 11 grandchildren, 6 great-grandchildren, and one sister (Mrs. Sarah Gunning, of Webb City). One child passed away in infancy. At an early age she united with the Mennonite Church, remaining a member until death. The last few days of her life she expressed a number of times her readiness to meet her Saviour. At the age of 17 she moved with her parents to Jasper Co., Mo. In 1926 she and her husband moved to Hesston, Kans., and in 1943 she moved back to Webb City, Mo. Funeral services were conducted at Webb City, Jan. 8, and at the Pennsylvania Church, Hesston, Kans., Jan. 9, by Milo Kauffman and Jess Kauffman. Text: Phil. 1:20-24. Her body was laid to rest in the Pennsylvania Mennonite cemetery.

Grove.—Emma Ellen, daughter of Peter A. and Mary (Krantz) Haun, was born at Culloom, Ill., Dec. 25, 1870; died at the Axtell Christian Hospital, Newton, Kans., Jan. 5, 1948; aged 77 y. 11 d. Death resulted from coronary occlusion, following twelve days' illness. At the age of 16, during a series of meetings conducted by J. S. Coffman, she accepted Christ as her Saviour and united with the Mennonite Church. On Nov. 19, 1891, she was united in marriage to John Martin Grove. In 1898 they moved to Garden City, Mo.; in 1908 to Newton, Kans.; and in 1945 to Hesston, Kans. To this union were born 4 children (Mary—Mrs. Lester Beck, Peabody, Kans.; Fred H., Limon, Colo.; Gladys, Hillsboro, Kans.; and Ruth—Mrs. Albert Weaver, Hesston, Kans.), all of whom survive. Also surviving are 8 grandchildren and 2 great-grandchildren. Her parents, all her brothers and sisters, one granddaughter, and one great-grandson preceded her in death. She was an earnest, active member of the church, having served as superintendent of the primary department of the Pennsylvania Sunday School for eleven years. She was cheerful, patient, and loving in

the home, and a friendly, thoughtful, and helpful neighbor. During the last three days, when she was unconscious, she murmured frequently, "Come, Lord, take me; I am ready to go now." Funeral services were conducted at the home by O. O. Hershberger and at the Pennsylvania Church by Earl Buckwalter, assisted by J. G. Hartzler. Text: 11 Tim. 1:12.

Hershey.—Sarah R., daughter of George and Anna (Mellinger) Kreider, was born at Soudersburg, Pa., March 8, 1871; passed away at the Lancaster General Hospital, after an operation and six-week illness, Nov. 30, 1947; aged 76 y. 8 m. 22 d. On Nov. 12, 1891, she was married to Ira L. Hershey, who was later ordained to the ministry in the Mennonite Church, and who passed away in 1940. She lived all her married life in the vicinity of Gap, Pa., and was a member of the Old Road Mennonite Church. Surviving are one son (I. Leaman), 7 daughters (Susie—Mrs. Galen Hostetter, Margie—Mrs. Jay Hostetter, Grace—Mrs. Rine Hershey, Anna—Mrs. Mark Hershey, Lydia—Mrs. Frank Hershey, Nora—Mrs. Harry Bruhaker, Marian—Mrs. Noah Denlinger), 50 grandchildren, 37 great-grandchildren, 3 sisters and one brother (Margie—Mrs. G. Parke Book, Jacob, Sue—Mrs. John Baer, and Esther—Mrs. Joseph S. Lehman), and many other relatives and friends. Two daughters preceded her in death. She was loving and helpful, never content to be idle, usually busy in the interest of others. Funeral services were conducted at the home of her daughter (Mrs. Galen Hostetter) by Amos W. Weaver and at the Paradise Church by Martin R. Hershey and George Graham. Text: II Cor. 4:17, 18; 5:1-10. Interment was made in the Hershey Cemetery.

Hochstetler.—Emma, oldest child of Samuel and Lydia Slabagow, was born near Lagrange, Ind., Feb. 2, 1870; passed away Jan. 5, 1948; aged 77 y. 11 m. 3 d. Death resulted from Bright's disease and complications. On Dec. 4, 1902, she was united in marriage to Abraham Stutzman, Washington Co., Iowa. The following year they moved to Indiana. Having no children of their own, they adopted a son and daughter. On Aug. 31, 1928, her husband passed away. In December, 1934, she was married to Moses Hochstetler, who preceded her in death on July 2, 1943. Surviving are Faye Ebersole and Kermit Stutzman, 4 grandchildren, one great-grandchild, 4 brothers (John, Jancy, Niles, and Albert), 2 sisters (Mrs. Clara Martin and Mrs. Lida Birkey), and a large number of other relatives and friends. One brother and one sister predeceased her. In her youth she joined the Mennonite Church, remaining a member until death. She enjoyed the fellowship of Christian friends and attended services regularly as long as she was able. She was a diligent worker and a good provider for her household, always concerned for the welfare of others. Funeral services were held Jan. 8 at the Howard-Miami Church, Kokomo, Ind., in charge of Willard Sommers and A. G. Horner. Text: 11 Kings 20:1c.

Hoover.—Abraham Erwin, son of Daniel Hoover and Catherine Moyer, was born in Rainham Twp., Ont., June 23, 1871; died at his late residence, near Selkirk, Ont., Jan. 1, 1948; aged 76 y. 6 m. 9 d. On Aug. 22, 1906, he was united in marriage to Phoebe Hallman, of New Dundee, Ont., who survives. Also surviving are 3 children (Barbara—Mrs. A. Lewis Fretz, Vernice, and Mary—Mrs. Arthur Dawson, all of Rainham), one brother (Jacob, Golden, B.C.), one sister (Jennie—Mrs. Eugene Yager, Selkirk, Ont.), and 11 grandchildren. Two sisters (Rosetta Werner and Minnie Mannix) predeceased him. At the age of 22 he was converted during revival meetings conducted by J. S. Coffman, and joined the Mennonite Church. He endeavored to serve his Master faithfully. He had a kindly disposition and a benevolent and conscientious spirit in his contacts and dealings with his fellow men. Funeral services were conducted in the Rainham Mennonite Church by S. F. Coffman, assisted by B. B. Shantz, E. M. Sider, and E. V. Snyder. Interment was made in the Lakeshore Mennonite Cemetery.

Hostetler.—Jephtha E., son of the late Levi and Barbara (Peachy) Hostetler, was born Dec. 4, 1855; passed away at his late home, Belleville, Pa., Jan. 9, 1948; aged 92 y. 1 m. 5 d. Death was due to the infirmities of age; he was bedfast less than one week. He was married to Selina E. Yoder, who preceded him in death 7 years ago. Surviving are one son (John Y., Belleville, Pa.), 4 grandchildren, 4 great-grandchildren, and one brother (Joshua, of Belleville). Funeral services were held at his late home and at the Locust Grove Mennonite Church, of which congregation he was a member. The officiating ministers were Emanuel Peachey, John Zook, and Louis

Peachey. Interment was made in the Locust Grove Cemetery.

Foehl.—Elizabeth, daughter of Benjamin and Mary Catherine (McCormick) Huher, was born July 5, 1863; passed away after a brief illness, Jan. 9, 1948, at the home of her daughter; aged 84 y. 6 m. 4 d. On Dec. 6, 1888, she was united in marriage to George Foehl, who preceded her in death on Oct. 30, 1943. Surviving are 2 children (Alva, Akron, Ohio; and Velma—Mrs. Clyde Bell, Marville, Ohio), 3 grandchildren, 2 great-grandchildren, 3 stepgrandchildren, 2 brothers (Amos, Bremen, Ohio; and Simeon, Delphos, Ohio). In her youth she united with the Turkey Run Mennonite congregation, Bremen, Ohio. Funeral services were held at the Turkey Run Church, with William A. Miller leading the devotional service and N. E. Troyer preaching the funeral sermon. Burial was made in the adjoining cemetery.

Miller.—Edward E. Miller was born in Sugar-creek, Ohio, April 22, 1883; passed away while at work in Manitou Springs, Colo., Jan. 2, 1948; aged 64 y. 8 m. 10 d. At the age of 21 he moved to Kansas. On April 11, 1909, he was married to Gladys Metz, at La Junta, Colo. They lived in La Junta until 1934, when they moved to Manitou Springs. In early manhood he joined the Mennonite Church and remained a member until death. Surviving are his widow, 3 daughters (Mrs. Margaret Hjelmstad, La Junta, Colo.; Mrs. Dorothy Nelson, Goshen, Ind.; Mrs. Mary Ellen Stucky, Manitou Springs, Colo.), 7 grandchildren, one sister (Mrs. Mary Speelman, Shanesville, Ohio), one brother (Robert E., Dover, Ohio), and other relatives, and many friends. He was patient, loving, and devoted to his wife and children. Funeral services were held at Manitou Springs, Jan. 3, in charge of E. E. Showalter, George Wilson, and C. G. Ringle, and on Jan. 4 at the La Junta Mennonite Church, in charge of E. E. Showalter and Allen H. Erh. Interment was made in the Fairview Cemetery in La Junta.

Reesor.—Albert B., third son of the late Noah and Elizabeth (Barkey) Reesor was born in Scarboro Twp., Ont., in 1863; passed away at the Toronto General Hospital, Jan. 5, 1948. In 1891 he was married to Barbara Elizabeth Rittenhouse, who predeceased him three years ago. Also in 1891 he was baptized and became a member of the Risser Old Order Mennonite Church, Markham, Ont. One son (John), one sister (Mary) and three brothers (Jacob, Peter, and John) predeceased him. Surviving are 2 daughters (Emma—Mrs. Menno Drudge, and Sarah—Mrs. Joseph Smith), 10 grandchildren, and 4 great-grandchildren. Funeral services were conducted Jan. 8 at the home by Abram Smith and at the Risser Church by Thomas Reesor and Fred Nighswander.

Roth.—Joseph, son of the late Benjamin and Catherine (Gerig) Roth, was born in Alsace-Lorraine, Sept. 30, 1871; died at his home, near Bellefontaine, Ohio, Dec. 22, 1947; aged 76 y. 2 m. 22 d. Death resulted from complications which followed a fall on Aug. 18, when he suffered a broken back. At the age of eleven he moved with his parents to the United States, settling at Bellefontaine. As a young man he united with the Mennonite Church, remaining a member until death. On Jan. 14, 1906, he was married to Lizzie Zook, of New Castle, Pa., who passed away in December, 1920. Of the 7 children born to this union, 4 (Elmer J., West Liberty, Ohio; Leo H., at home; Amos L., of West Liberty; and Christie B., Bellefontaine, Ohio) survive. On Dec. 11, 1921, he was married to Barbara M. Roth, of Archhold, Ohio, who predeceased him on Oct. 23, 1945. Of the 3 children born to this union, 2 (Lester L. and Paul E., both of Bellefontaine) survive. Also surviving are 7 grandchildren, 2 brothers (John, Louisville, Ohio; and Christ, Belleville, Pa.), and 3 sisters (Mary Linder, Rittman, Ohio; Mrs. P. J. Slonecker, Bellefontaine, Ohio; and Mrs. Henry Barrett, West Liberty, Ohio). One brother (Benedict) preceded him in death. Funeral services were held at the South Union Church, in charge of Paul M. Roth, assisted by Marion Y. King and Harry C. Blough. Interment was made in the adjoining cemetery.

Sites.—Maggie Mae, daughter of the late Cyrus Mitchell and Mrs. Vergie Walker, was born Aug. 11, 1919, near Ft. Seyhert, W. Va.; died Dec. 30, 1947, at the King's Daughter Hospital, Staunton, Va. Surviving are her widowed husband (Jesse Francis Sites), 3 children, her mother, 4 sisters (Mrs. Dewey Emswiler, Mrs. Homer Nesselrodt, Mrs. John Guthrie, and Mrs. Ernest Alger), one half sister (Mrs. Ida Puffenberger), and one half brother (William Sutherland). Her father and one sister preceded her in death. In her youth she united with the Mennonite Church and in her last hours left a bright

testimony. Funeral services were conducted at the Trissels Mennonite Church, Broadway, Va., on Jan. 1, in charge of E. G. Gehman and Timothy Showalter. Interment was made in the near-by cemetery.

Smith.—Elcena Smith was born at Mt. Clinton, Va., Jan. 7, 1873; died at his residence, near Columbiana, Ohio, Dec. 19, 1947; aged 74 y. 11 m. 12 d. Death resulted from a cerebral hemorrhage. On Oct. 15, 1902, he was united in marriage to Grace Armentrout, who survives. Also surviving are 4 sons (Charles William, Columbiana, Ohio; Elmer T., Poland, Ohio; Albert L., Canfield, Ohio; Eddie Lee, Columbiana, Ohio), one daughter (Ethel Virginia, at home), 11 grandchildren, and other relatives and friends. One daughter and 2 sons preceded him in death. In 1910 he united with the Mennonite Church and remained a member until death. He lived in Virginia until 1938, when he and his family moved to Columbiana. Funeral services were conducted at the home and at the Midway Mennonite Church by Paul Yoder and David C. Steiner. Burial was made in the adjoining cemetery.

Stahl.—George E., son of Elijah and Anna (Mumaw) Stahl, was born in Somerset Co., Pa., June 29, 1871; passed away at Pennock Hospital, Hastings, Mich., Jan. 3, 1948, having been in failing health for four years; aged 76 y. 6 m. 5 d. On Dec. 23, 1913, he was united in marriage to Lydia Hoffman, of Clarksville, Mich., who preceded him in death in January, 1917. One son was born to this union. On March 5, 1922, he was married to Emma Birkey, Hope-dale, Ill. Surviving are his widow (Emma), his son (Omar), one sister (Alice Sala, Hollsopple, Pa.), and many other relatives and friends. One sister (Lizzie Mishler) preceded him in death. He accepted Christ as his Saviour and united with the Bowne Mennonite Church, Elm-dale, Mich. In 1925 he was ordained to the office of deacon, in which capacity he served faithfully until his health failed. He was much concerned for the welfare of the church. Funeral services were held at the Bowne Church, Jan. 5, in charge of D. A. Yoder, assisted by T. L. Schrock. Text: Ps. 23. Interment was made in the adjoining cemetery.

Stover.—Levi K., son of Joseph and Rebecca (Koppes) Stover, was born in Elkhart Co., Ind., July 24, 1859; passed away on Jan. 1, 1948; aged 88 y. 5 m. 8 d. At the age of 17 he moved with his widowed mother to Medina Co., Ohio. On Oct. 6, 1881, he was married to Maria Kindig. Early in his married life he became a Christian and united with the Guilford Mennonite Church. For a number of years he served as Sunday-school superintendent, and always attended church and Sunday school regularly as long as he was able. On Oct. 6, 1941, he became ill and never fully recovered. He was patient and uncomplaining during his illness. Surviving are his wife, 4 children (William K., and Mrs. L. S. Kreider, Wadsworth, Ohio; Carl N., Akron, Ohio; and Myrta, Berea, Ohio), 8 grandchildren, and 10 great-grandchildren. One great-grandchild, 4 sisters, 2 brothers, 2 half brothers, and one half sister preceded him in death. Funeral services were conducted Jan. 3 at the funeral home and at the Bethel Mennonite Church, by O. N. Johns, assisted by S. D. Rohrer. Burial was made in the Woodlawn Cemetery, Wadsworth.

Varns.—Eva Belle daughter of John R. and Fanny (Kaufman) Yoder passed away Dec. 26, 1947; aged 65 y. 7 m. 11 d. On June 15, 1921, she was united in marriage to Elmer J. Varns, of Davidsville, Pa., who survives. Also surviving are 2 brothers (Alfred and Emmett, West Liberty, Ohio), 2 sisters (Mrs. Milo V. King, Garden City, Mo.; and Mrs. Edith Harsharger, Urbana, Ohio), and a large number of nephews and nieces, and many friends. Two sisters (Mrs. Amanda Zook, Newton, Kans.; and Mary, at home) preceded her in death. At the age of thirteen she accepted Christ as her Saviour and united with the Bethel Mennonite Church, West Liberty, Ohio, later transferring her membership to the Kaufman Church, near Davidsville, Pa., when she and her husband moved there. In May, 1926, they moved to Holmes Co., Ohio, and united with the Martins Creek congregation, where she was a member until death. Funeral services were conducted Dec. 28 by O. N. Johns, Alvin W. Miller, and S. W. Sommer.

Yoder.—Elizabeth, daughter of Daniel and Anna (Nushaum) Freed, was born in Elkhart Co., Ind., Jan. 5, 1860; died at the home of her son (Ray), Dec. 31, 1947; aged 87 y. 11 m. 26 d. Death came unexpectedly. On Jan. 6, 1883, she was united in marriage to Eli Yoder. They lived near Wakarusa, Ind., until 1914, when they moved to Nappanee. In 1940 they went to

ive at the home of their son, where her husband died in February, 1942. She accepted Christ as her Saviour and was a member of the Mennonite Church for nearly 40 years. Surviving are 2 sons (Ray F., Wakarusa, Ind.; and O. Lloyd, Mechanicsburg, Pa.), one daughter (Mrs. Orpha Chambers, Nappanee, Ind.), 2 sisters (Mrs. Joseph Freed and Mrs. Alice Longenecker, both of Wakarusa), 16 grandchildren, and 10 great-grandchildren. She was a kind and loving mother, consistent in her living, and concerned for the welfare of her family and friends. Funeral services were held at the North Main Street Church, in Nappanee, by Homer F. North. Burial was made in the North Union Cemetery.

Yoder.—Mary Ellen, daughter of Kore E. and Emma R. (Spicher) Yoder, was born Aug. 15, 1947; died Dec. 22, 1947; aged 4 m. 7 d. Death resulted shortly after she and the two other children and their mother were thrown from the buggy in which they were riding. Surviving are her parents, one brother (Sylvan), one sister (Saloma), 4 grandparents (Abe and Saloma Yoder and David and Sadie Spicher), and a number of uncles and aunts. Funeral services were conducted Dec. 24 by Dan King and Enos Kurtz, at the home. Burial was made in the Locust Grove Cemetery.

Yoder.—Sarah Emma, daughter of Christ P. and Lydia (Hartzler) Yoder, was born at Milroy, Pa., Aug. 13, 1880; passed away at the Osteopathic Hospital, Lancaster, Pa., Dec. 24, 1947; aged 67 y. 4 m. 11 d. Death followed a lingering illness caused by heart trouble and complications. In her youth she united with the Belleville, Pa., Mennonite Church. Surviving are 4 brothers (John D. and Oliver, Belleville, Pa.; Jesse T., York, Pa.; S. E., Lancaster, Pa.), and 2 sisters (Leah, and Mrs. Katherine Esh, Belleville, Pa.). Her parents, one sister (Nannie—Mrs. J. C. Kanagy), and one brother (J. Ira) preceded her in death. Funeral services were held at her late home, near Belleville, Dec. 27, by E. D. Hess, assisted by Aaron Mast. Burial was made in the Mennonite Cemetery.

NEAR TO GOD (Continued)

February 7, 1948

The Heart of Our Master

Read John 4:1-42.

In this lovely, touching scene there are many revelations of the great, tender, compassionate heart of our Master. Only a few can be noticed here.

The first simple statement, "He must needs go through Samaria," reveals the yearning love which drove Him where other Jews did not go. All the racial and religious hate which surged and boiled in the hearts of other pious Jews toward the Samaritans had no room in His heart of perfect love. And so, though no other Jew did so, He must go through Samaria, because there there was a needy soul and a needy village ripe for His harvest of love.

The second statement which we notice is in verse 27—"They marvelled that he talked with the woman." Even His disciples could not fathom the love which drove Him to minister in love to the despised woman of Samaria.

The last one for our meditation today is verse 34, "My meat is to do the will of him that sent me, and to finish his work." The very sustenance of His life, the thing more necessary for His life than food, was doing His Father's will. —Paul M. Miller.

Why should Christians adopt a sort of vow of silence on all these deeper things that are of such importance in our lives? Dwight L. Moody was talking to a young man about his soul and the man said, "You mind your own business!" To which D. L. Moody replied, "But it is my business." The man said, "Then you must be D. L. Moody."

THE BOOK SHELF

The Graphic Bible, Lewis Browne; Macmillan Company; 160 pp.; \$1.50.

In this book a series of ninety-one maps is accompanied by a condensed story of the Bible. There are additional charts, a chronology of Bible history, and very brief summaries of each of the books of the Bible. By way of introduction the author expresses his own purpose and attitude: "In this book I am attempting not to justify but to simplify the Bible. Those who care to believe the whole story, may believe; and those who are moved to doubt it, may doubt; but all should at least know the story" (p. 16). This lack of interest in rallying to the defense of the Scriptures is characteristic of the author and in reality renders him an untrustworthy guide. His failure to adhere literally to the text results in misrepresentations, a number of which will be pointed out.

Although it is plainly stated in Gen. 11:31 that the family of Abram came from Ur of the Chaldees, the author is not positive regarding their original home (p. 19). He says it was impossible for the children of Israel to live in peace in Palestine (p. 21), but does not mention that this was often due to Israel's sin. The author's constant tendency to give only the bare historical facts and at the same time omit the religious significance of the facts is evident in his account of the wilderness journeyings (p. 27). In the matter of choosing a king he does not fully state the facts when he explains: "It was the menace of a united Philistia that drove the Israelites to unite. They could not help but realize that soon they would be utterly destroyed if they remained without a head" (p. 38). He passes over the fact that they had rejected the Lord as their King. "According to tradition" is an expression the author repeats over and over. For example, he writes, "According to tradition the kingdom of Israel consisted of ten of the original twelve tribes, and with the great deportation in 722 B.C. the legend of the Lost Ten Tribes began" (p. 65). Apparently Browne is not ready to accept the veracity of the Scriptures when he calls the lost tribes a legend, for it is plainly related in II Kings 17 that the Lord removed Israel out of His sight. He could have said, "According to the Scriptures," for it is recorded in I Kings 11:31 that the Lord said to Jeroboam: "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

Again in the New Testament the most significant aspects of the Gospel story are missed, because the author ignores the spiritual teachings and also because he passes over many of the miraculous elements. The omissions as well as the misrepresentations clearly indicate that the writer is dealing with the material of the New Testament from the Jewish rather than from the Christian point of view. By not using precise language he does not accurately reproduce the story. A few examples will illustrate this.

Browne says that before appointing the twelve disciples Jesus spent a night on a mountaintop in solemn meditation (p. 133), but Luke plainly states that "he went out into

a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Browne relates that when Jesus heard that Lazarus was desperately ill in Bethany, He hastened to his rescue; it is recorded in John 11:6, however, that Jesus remained two days longer in the same place where He was. In the garden of Gethsemane the three disciples closest to Jesus were set to watch and protect Him while He prayed, writes Browne (p. 133); but the Gospel writers nowhere indicate that the three disciples were to watch in order to protect Jesus. They were to watch, but not for that purpose. At Christ's trial before the Sanhedrin "Jesus was guilty of uttering a blasphemy in that He dared proclaim Himself the Messiah, the Son of God" (p. 136). This statement without further explanation is presenting the matter from the point of view of unbelieving Jews, but the Scriptures make clear that in reality Jesus was never guilty of any sin. On further relating the events before Christ's crucifixion Browne says that Pilate was unable to make out just what Jesus stood for, and that Herod likewise was unable to understand Jesus (p. 136). But Jesus had declared Himself a king and a witness unto the truth before Pilate (John 18:37), and Pilate said that he "found no fault in this man touching those things whereof ye accuse him" (Luke 23:14). Although Browne refers to the resurrection of Jesus, and explains that His resurrected body was seen by the disciples, he also writes, "That same evening ten of the disciples were visited by the spirit" (p. 137). New Testament writers do not refer to the resurrected Lord as a Spirit.

The author's point of view is made clear by his remarks about the early church. He introduces the subject by saying, "And then a new sect of Judaism gradually arose in Jerusalem and Galilee" (p. 137). The church is called a sect four times in this one paragraph and again later. He minimizes the fact that the apostles preached the resurrection of Christ and instead emphasizes their preaching of the second coming. "Their only desire was to win as many souls as possible to the belief in the risen Jesus, for they felt it their duty to prepare as many souls as possible for his second coming" (p. 138). Is this why they wanted to convert people to belief in the resurrection? "The message Philip preached was the second coming of Christ, and wherever those settled who were scattered by the persecution they preached the gospel of the second coming." In actuality they preached the Gospel of salvation through faith in Christ. Our author repeats that the apostles preached the Gospel, but seldom declares what that Gospel was other than that the Messiah had come and is coming again. He largely ignores the fact that they preached Christ as a means of salvation.

The merits of "The Graphic Bible" lie mainly in its excellent maps, and in the way Jewish history is fitted into the history of the times. Plainly the book was not written from the point of view of a Christian believer; rather it was written as one would write secular history, and for people who do not have a background of Biblical training. It is intended for children and young people, but, for such, a number of works are available that are much more accurate and reliable. —Edwin L. Weaver.

ITEMS and COMMENTS

Further argument for the establishment of a Mennonite mission in New York City is seen in a recent statement by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America. "New York City presents the greatest missionary challenge of any city or territory in America or the world," said Dr. Dawber. He pointed out that of the nearly 8,000,000 people in New York City, at least 3,500,000, a population equal to that of the city of Chicago, are without active membership in any Protestant or Catholic church or Jewish congregation. "New York City is now approaching the point in its history where secularism is destined to become the majority faith," he says.

It is announced by the Heifer Project Committee at New Windsor, Maryland, that shipment of heifers for overseas relief and rehabilitation will be continued this spring. China and Italy received the bulk of the animals shipped in 1947. In 1946 the largest number of heifers went to northern Europe. Plans are under way to ship Brown Swiss sires into Greece, Austria, and Italy soon.

Attorney General Tom C. Clark declares that over half of all the criminals in the United States (51 per cent) are twenty-one years of age and under. He says, "Unless the three respects—the respect of God, of home, and of law—are learned and carried out, our country as a great democracy will fail. Apparently we have lost touch with religion."—United Evangelical Action.

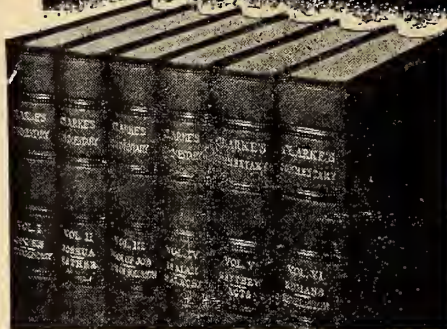
The fifth annual convention of the National Association of Evangelicals will be held at the Congress Hotel, Chicago, May 3 to 6, 1948.

Judge Sam W. Tatum of the Juvenile Domestic Relations Court of Nashville, Tennessee, says, "The Juvenile Court over which I preside has jurisdiction over children under seventeen years of age who have violated the law. Since June 1, 1939, I have tried approximately 4,800 cases. Of this number only twenty-nine have a regular Sunday-school or church record. So far I have not had a child in Juvenile Court whose father or mother attended either Sunday school or church regularly."—United Evangelical Action.

Otterbein College, largest educational institution of the Evangelical United Brethren Church, has decided to permit smoking and dancing on the campus. The college is becoming less and less of a religious institution and gives evidences of the trends which inevitably result in secularization.—United Evangelical Action.

The Northwestern Mutual Life Insurance Company was quoted in the New York Times on October 3, 1946, to the effect that "long-term studies of large groups of policy holders showed from 26% to 100% rises in death

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rates among heavy smokers in the 30-50-year age bracket as compared with nonsmokers."

The present circulation of Protestant periodicals in Germany according to Religious News Service is only one ninth as great as in 1929. In that year there were 1,928 different Protestant papers with a total circulation of 17,000,000. Today there are only sixty-four periodicals with an edition of one and eight-tenths millions. The United States with thirty licensed Protestant papers having a circulation of 642,000 leads the way so far as the number of different papers is concerned. In the British Zone there are sixteen periodicals with an edition of 900,000. The French

Zone has eight with an edition of 137,000; and the Soviet Zone has ten with a circulation of 112,000.

Religious News Service reports that the 1000-acre North Shore estate of Frederick Henry Prince, Boston financier, has been donated to the Gordon College of Theology and Missions. The estate has been valued at more than \$2,000,000. It will become the campus and the future home of Gordon College. The College will move in as soon as buildings can be converted to their new use.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, FEBRUARY 3, 1948 ————— NUMBER 5

The Kingdom of Heaven

(Matthew 13)

By Edna Beiler

1. Patient Sower

Patient Sower, did you taste despair
To see the good black seed of your sowing
Die, as you scattered it, sterile, ungrowing?

When plants sprang up on the rocks too bare,
Death in their pallid shoots foreshowing,
Patient Sower, did you taste despair?

When the rank green briars became a snare,
And before the fields of your oftenest going
Showed hundredfold harvest ready for mowing,
Patient Sower, did you taste despair?

2. The Tares

Harvest is come:
Shocks stand in long neat rows, the year's good
yield,
Then rumble barnward, in trucks high piled.
In the stripped field
Tares are tossed recklessly together,
And the smoke of their burning ascends forever—
Harvest is come.

3. Smallest Seed, Grow!

Smallest seed, grow,
But first before growing comes death;
Smallest seed, grow,
Though, like a snail's pace, it is slow,
Your progress is seen with held breath.
God, in sweet benediction, saith,
"Smallest seed, grow!"

4. The Leaven

A little lump of leaven, yet
Who knows how far influence will go
If it by careful hands is set?
A little lump of leaven—yet

Unchecked by praise or keen regret
It does its slow sure work. Although
A little lump of leaven, yet
Who knows how far influence will go?

5. Hid Treasure

Hid Treasure, how was it I chanced to find you
After the long dull years you lay concealed
Deep in the black earth of this ancient field?
After the minor wealth I once inclined to
I scarcely can believe my happiness;
At last, true Treasure, so long unrevealed
You deign again my famished sight to bless!

6. The Pearl of Great Price

Too high a price is asked, you say?
Do you know naught of sacrifice?
To win the best, think you I pay
Too high a price?

The entrance fee to Paradise,
Is it too much? Friend, you betray
My trust by urging false advice.

If stars for hearts were sold today,
Would any lesser light suffice
Your soul? How think you then I pay
Too high a price!

7. The Net

I see the great gray net as it lies
Empty and useless. Sunshine dries
The woven fibers, while restless sea
Batters the shore's edge eternally.
The dappled fish play in the depths, secure,
Nor dream of the net with its swift allure.
I walk amid a medley of shrill gull cries,
Meditating a chain linked by those three;
God's net yet differs—its catch is sure.
Grantsville, Md.

"Justice" Fails Again

By JOHN UMBLE

As readers of the GOSPEL HERALD no doubt have learned through radio and newspaper reports, Bishop Samuel D. Hochstedtler, of the Northeastern Clinton Amish congregation, has been committed to the Indiana State Farm, a penal institution, at Greencastle, Indiana, on a charge of assault and battery in connection with his treatment of his forty-one-year-old demented daughter. The newspaper account stated that she had been chained to her bed and that investigators "found her lying on a dirty straw tick in an unheated, unlighted, untidy, and unventilated room. Calf chains were fastened to brass bull rings which served as handcuffs around the woman's wrists, the loose ends of the chains drawn down under the bed, around each leg at the head of the bed and up along the wall where each chain was hooked into a nail. Both her wrists were grooved by the rubbing of the bull rings."

The sheriff brought Bishop Hochstedtler to jail on Thursday evening, January 22. On Friday morning before the family knew what was going on Bishop Hochstedtler was arraigned in court, charged with assault and battery and after a brief hearing which the Bishop did not understand too well, certain statements that he made were interpreted as a plea of guilty. Then the judge sentenced him to six months at the State Penal Farm. The newspaper account had said that she had been chained because she wished to leave the Amish church.

This is the newspaper story. Now what are the facts?

Lucy Hochstedtler, twenty-five years ago, about two years after she had united with the Amish church, began to show signs of mental derangement. She kept growing worse until at the age of twenty-one she became violent so that she had to be confined to a room. She would wander away so that the family could not find her, and sometimes she ran out barefoot into the snow and had to be brought back by force. The young woman was very strong, "as strong as a man," as members of the family put it, and the mother was not able to take care of her. With almost animal cunning she escaped from every place where they attempted to restrain her.

Finally they resorted to tying her with ropes and straps. She became so adept at untying these with her toes that it was impossible to keep her tied in this way. Then the mother suggested placing bull rings around her wrists and tying her

with chains. She was allowed to get out of bed for meals and at other times. The "dirty straw tick" was a straw tick such as is used by many rural families. The "unheated, unventilated room" was adjacent to the living room where the heating stove was located; in fact, except for the living room and the kitchen, it was the warmest room in the house.

The committee of doctors who examined her to determine whether she was insane reported that she had had good care, that the bed was not filthy, that there were no vermin, and that the bull rings had not cut into her wrists. Men on the Goshen College campus who have served as attendants at mental hospitals, state that she had received much better care than is given patients at hospitals where they worked. The doctors also reported that she was in good physical condition; in fact, she is very strong and healthy. One of her brothers reports that he is scarcely able to handle her himself when she is in one of her worst moods. When her sister-in-law spoke about this matter, a look of actual fear came into her eyes as she said, "I am afraid of her."

The local daily newspaper made some effort at retraction of the harshness of the charges in the issue of Saturday, January 24, by denying some of the worst features of the earlier reports. A number of local businessmen are greatly aroused by the incident and feel that injustice has been done. The Amish, however, steadfastly refuse to employ a lawyer in the case because they do not discriminate between "going to law" and seeking the protection of the law against injustice.

The authorities are surprised to find that they had not caught and punished an inhuman monster, but that they had mistakenly and unadvisedly persecuted a respected father and bishop. On the evening after sentence was passed, all of the bishop's sons and daughters and their families, including the grandchildren, came to the jail to visit him and the turnkey entertained them in the parlor of the residence part of the jail.

When the writer visited the venerable old man at the jail on Saturday evening, he seemed entirely resigned to his sentence. The seventy-five-year-old bishop said with a kindly smile, "Who knows, some good may come out of this after all." He was taken to the Indiana State Farm at Greencastle, Indiana, on Sunday morning, January 25, at 7:30. Can members of the brotherhood do any less than write him a card of sympathy and good wishes in his hour of trial? "Bear ye one another's burdens."

Goshen, Ind.

Living Closer to God

There are two classes of Christians living in this world today: (1) those who seek to live closer to God and do His will; (2) those who are more unconcerned about spiritual welfare. There are those who seem to delight in living as close to the world as they can, and yet have in mind the wish to have this and that and still be a Christian.

Jesus said, "Watch and pray, that ye enter not into temptation." There is danger of allowing things to enter one's life that may tend to draw one away from God. We always find danger of stepping across the line if we do not watch, for we are always moving one way or the other, either going forward or backward. Never ask the question of yourself, "How far can I go and still be a Christian?" but always, "What can I do to be of the most service to my Lord and Saviour Jesus Christ?"

We often talk and hear about happiness. Yet temporal happiness does not last; soon comes sorrow again. But if we live close to God we will have real lasting happiness. If we would come to God we must pray and ask Him in the spirit what to do and how to live. Jesus said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23, 24).

Jesus in the Mount of Olives prayed and His sweat was like drops of blood falling upon the earth. I do not believe, therefore that He needed a book to recite a prayer.—Sel. by Mrs. Levi Bontrager, Grantsville, Md.

LINCOLN'S FORBEARANCE

A member of Lincoln's cabinet who frequently disagreed with him about his policies was Secretary Stanton, a man of very pronounced views. One day President Lincoln sent a message of state to Secretary Stanton by a page. On reading the message Secretary Stanton, using violent language as he tore up the message, said, "President Lincoln is a fool!" Returning to the President the page told him what Secretary Stanton had said concerning his message and the President himself. Instead of becoming angry, the President, after a moment's thought, said with a grin, "Well, perhaps Secretary Stanton is right!" Because of his greatness of soul and soft answer, Lincoln completely unarmed the man who so frequently opposed him.—The Gospel Herald.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Holy Boldness

The Christian is a bold man. It is a boldness born, not of presumption, but of faith; not of pride, but of confident belief. For the Christian is certain of God and of His expressed will. He has a personal experience of salvation that no one can ever talk him out of. He has a motive for service that is rooted deep in a terrible earnestness about the importance of this business of salvation. He is no apologizer nor timid arguer. He speaks what he knows and what he wants everyone else to know.

His boldness brings him to the throne of grace without an intermediary between himself and the holy God other than the person of Christ Himself. No human interdict can frighten him away from the precious privilege of prayer which is his birthright. And because he knows he is coming to a King whose abundance is without limit, he asks largely, in proportion to the need of himself and his fellows. He asks again and again, and ever for an increased supply. His asking has no limit, for the Giver prescribes none.

His boldness is seen also in his testimony to men. Of the apostles we read that "they spake the word of God with boldness" (Acts 4:31). And this in spite of the command against it. But why shouldn't they speak up? They knew that Christ was the Son of God, sent to be the Saviour of the world. They knew that He had risen from the grave. They knew in their own hearts and experiences His saving grace. They were positive that the Holy Spirit was energizing them and giving them words to speak. They had a message to tell, and here were people who needed to hear it.

There are people who feel that a bold testimony is a boast. But we don't speak of ourselves. There are those who feel that personal work is an impertinent intrusion into another man's privacy. But we are simply asking him to think about the things which are privately of the greatest importance to him. There are those who feel that an evangelistic outreach is an intolerance toward the beliefs of those who are being evangelized. But we ought to be intolerant of sin and error and to proclaim with boldness the better

way. The only person who succeeds in Christian service is the one who gets beyond any inferiority complex and becomes confident beyond timidity that the thing he has for sale is his fellow man's greatest need. May God so fill us all with a sense of conviction and a burden for souls, that we will go everywhere, not with the brass of self-confidence, but with the holy boldness of the messenger of God.

Christian Environment

One is struck by the fact that the Christian religion got its mighty start in an age when it was opposed by a strongly entrenched Jewish ritualism, a scornful Greek intellectualism, and a mighty Roman military government. And throughout the Christian era times of difficulty, opposition, and persecution have again and again been times of greatest spiritual advance. Our own denominational Anabaptism had its beginning against the attacks of both the Catholics and the reformed churches. As one has said, "the times when Christianity was most certainly believed, most sacrificially supported, and when it made the greatest advance and won the greatest victories, were not prosperous times, but chaotic times like these."

In this connection one is reminded of Joel Chandler Harris's story of Br'er Rabbit and Br'er Fox. The fox had captured the rabbit and wanted to torture him in the worst way possible. The wily rabbit suggested that the fox throw him into a brier patch. When that was done Br'er Rabbit ran away triumphantly, calling back, "Bo'n and bred in a brier patch, Br'er Fox, bo'n and bred in a brier patch." What his enemy had supposed would be his ruin was just such an environment as Br'er Rabbit could flourish in.

The Christian faith and the Christian way of life was not made to be dependent upon a soft and friendly environment. It depends upon an inner life and dynamic which is stimulated rather than squelched by opposition from without. Troublous times cannot separate the Christian from his heavenly source of strength. The fiery furnace only serves to establish convictions. The scornful

rejection of the world drives the Christian church into a more compact brotherhood and to a greater dependence upon the Lord. Our easy times are fraught with our greatest danger; our uneasy days may be our times of greatest prosperity. Some plants grow best in the barren desert or on forbidding mountain slopes.

Change the Facts

There are idealists who refuse to consider the facts. They talk of how things ought to be, with a blissful disregard of how things are. They are often impractical visionaries, building castles in the air even though there is no road which leads to them. As Father Divine is reported to have said, "They fail to tangibilize." In their meetings they spin beautiful theories which often fail to have any possible connection with hard realities.

And then there are realists who see nothing but the facts. They scorn the dreamers of dreams, insisting that we must keep our feet on the ground. They laugh the crusader down with the sneering cry, "It won't work." They become obsessed with what is. They can give you an effective, though ugly, picture of stark reality. And implied in all their descriptions is the disheartening insinuation that what is must be, and must always be.

And then, thank God, there are those who are neither idealists nor realists. Or rather they are both, in the proper mixture and relation. They do have visions of the beauty and strength and light which ought to prevail. They project movements and institutions and causes which seem far, far away from any present reality. But they are very conscious of that reality. They see where we are, and they know that we must leave from here. They see the mire of the present, but they refuse to surrender to being stifled in the bog. They are not afraid to look at facts. But neither are they afraid to dream of changing these facts. What is, they know, may be transformed into something that at least approaches what ought to be. They are the dreamers whose dreams, under the blessing of God, come true. The kingdom of God has known many such. Today there are many who are turning the ugliness of sin and dirt, poverty and greed, idleness and futility, into the emerging details of the City of God. God bless the miracle-workers who change the facts.

Securing Summer Bible School Teachers

In addition to an executive organization such as the Summer Bible School Board or Committee, and a budget which has been well reached and the money placed in the treasury, there is the need of securing summer Bible school teachers. We had mentioned in connection with the organization of the Summer Bible School Committee or Board the appointment or selection of a superintendent or principal and an assistant. We take it for granted now that this has been done, and the task before us is that of finding teachers and securing them. This task falls chiefly to the lot of the superintendent or principal. He should, however, work quite closely with the chairman or the secretary of the committee, as the committee may direct. However, the initiative of finding and selecting should be in the hands of the superintendent or principal. Before he can very definitely work, he should have been given the exact dates when the school will be held. This is important, because teachers do not like to promise their services without knowing at what time of the summer their help is desired. The Summer Bible School Committee will have taken care of the determination of the date by congregational approval if needed.

Qualifications.—With the increase of summer Bible schools and the increased attendance of boys and girls in the schools, there is needed an increased number of teachers. That means that those who have had experience of a greater or lesser degree over the past will need to be heavily relied upon, and recruits will need to be selected from inexperienced young people. There will of necessity have to be employed a certain number of teachers who have not yet taught in summer Bible school. One of the things for the principal to keep in mind is that to keep his school strong and effective in teaching, he cannot use too many inexperienced teachers.

Whether experienced or inexperienced, teachers should have the following qualifications: (1) a conversion experience—they should know the Lord; (2) they should have a love for children and teaching; (3) they should have a knowledge of the Bible; (4) they should have a good education—a sufficient amount of educational training to make it possible for them to study the daily lessons and follow teaching instructions in a constructive and efficient way; (5) if at all possible, the inexperienced teachers should have had a teacher-training course of some kind.

It is to be remembered that teaching in a summer Bible school is considerably different from teaching in Sunday school where periods are only a half hour and once a week. Summer Bible school requires approximately two and one-half hours of teaching on five consecutive half days a week. The teacher has quite a

different task here than in the Sunday school. To have teachers who cannot interest the members of the class and thereby cannot readily control discipline is certain to result in an inefficient school and a certain amount of disrepute of the school in the community. Be careful in the selection of teachers, but do not be biased. Be fair and considerate. But remember that in being fair and considerate we need always to think also of the boys and girls whose spiritual destiny is at stake.

Try to arrange that your teachers will be given some allowance for the services which they render. It is only fair that they be given some gift for the two weeks' intensive teaching which is required. If a teacher wants to make her summer Bible school teaching a missionary contribution to the work, that is her privilege. However, quite often one teacher may teach in as high as six summer Bible schools, and to receive no gift or allowance at all means a summer's work without any particular income. Even such a thing may be the choice of the individual. However, it is hardly fair for the members of a congregation to expect the teachers to carry this teaching load without some lift by also the other members of the congregation through a reasonable allowance.

All the teachers available in our church are needed for summer Bible school this summer. Every potential teacher, every young person who has endowments and/or training and spiritual qualifications to make a teacher should be enlisted in the work. The more new teachers which are broken in this year, the more experienced teachers we will have next year. Young people, here is a great opportunity for Christian service. Prepare yourself by Bible study and teacher training of some sort to be ready for helping in summer Bible school work.

How Many Teachers.—How to determine the number of teachers which you will need is an important question. If you have only a congregational school and no community outreach, then your Sunday-school attendance record and the number of classes might quite well tell you the number of summer Bible school teachers which you need. But if your Bible school is also to have a community outreach and touch as many other boys and girls as possible, then the only way to determine the approximate number of boys and girls which you will have in your summer Bible school is to make a survey of your community and summarize the results. Special cards and survey materials are available and can be secured at our bookstore nearest to you, or may be ordered from Scottdale. It is readily seen, then, that if you are having a school for the first time you will need to make a survey quite early so as to be able to make proper plans for teachers and for securing the necessary amount of materials. These are additional reasons

why planning and preparing for summer Bible schools should begin early and should be carefully worked out.

C. F. Yake, Secretary of Summer Bible Schools.

Peacetime Military Training

BY SHEM PEACHEY

In early 1941 the nonresistant church groups of America committed themselves to the government for one year's Civilian Public Service, doing "work of national importance." This became drawn out to five years. We gladly submitted to one year, and also cheerfully to the five, although with some misgivings.

Not only the nonresistants, but the leading thinking people of America, the churches of America, the educational profession, the press, farmers' organizations, with many other interests, including one third of the congressmen, are opposed to a new military training program. However, militarists in defense forces, the American Legion, one third of the congressmen, and numerous organizations are putting up a stiff fight to get it and they may.

If peacetime conscription becomes law, then an alternative for military training will be sought for by nonresistant people. The type of alternative at present mostly thought of is some sort of C.P.S. over a pattern reached by a radical revision of the type in use in the late war.

In thinking of an alternative, there are some fundamental facts in the case to be thought of before anything else merits consideration.

1. Our first loyalty is to God.
 2. Our first obligation is to God.
 3. God has already given to us our commission and lifework.
 4. To voluntarily make a permanent commitment to our government of a year's service by our young men as an alternative to military service inevitably places an involuntary emphasis on government first, God second. There is nothing in the New Testament indicating that we should commit to the state so much potential man power, time, and wealth, which God claims and requests for His own use.
 5. Eighteen years of age is too young for our young men to be domiciled together in groups away from home in work camps. Both our judgment and our experience in the late war concur in this.
 6. To make a permanent commitment involves not only this question of work that is scriptural, but of stewardship of our time, energy, and money.
- The first three premises above never change. The last three may become subject to governmental authority. In times of oppression of God's children the divinely enlightened judgment must be exercised to decide what can be submitted to in accordance with scriptural principles, keeping in mind the first three

premises above. If our first loyalty and obligation is to God, can we submit to a type of civilian public service on a permanent basis without an infraction of New Testament stewardship principles? Can we operate such a program without curtailing our missionary program? Who will say that in a depression, with every boy giving a year in a service for the state, at the expense of the church, our missionary operations will not be curtailed? In the thirties many church boards were forced to a retrenchment of their programs. The Mennonite Church was able to continue on, but with no great expansion. With plans for future expansion by our various Mennonite groups, which could be yet greatly increased (Matt. 6:33), for us to make a permanent commitment of our potentialities to the state, and for no other reason than to purchase for us security and public approbation, may in ensuing years become an unbearable yoke that will, instead of serving as an alternative, directly contribute to a relinquishment of nonresistance to obtain relief from oppression. We cannot admit an obligation to our government to render this service, for we are appealing to our statesmen that they do not commit the American nation to the evil policy of militarism by which the European nations perished. Then how could its adoption by the state consistently carry with it a Christian obligation to us to render an alternative equivalent?

Why give this extra service to the state, even though the nature of the work may not be unscriptural, instead of to the Lord? Why not give to our youth, men and women both, training for the Lord's work instead of for "work of national importance"? We are commissioned by our King, who has already enlisted us to do work of "kingdom of heaven" importance. Why exchange the heavenly for the earthly? You say, "The government would not accept this as an alternative." Have we ever tried to get it? Have we ever spoken to our statesmen in this vein? Who knows? Perhaps they would listen to us. Let us tell our officials at Washington that we are Christians and as Christian citizens we want to bear our full share of national responsibility as CHRISTIANS, but that our *business* is to be ambassadors for the Lord of heaven, to proclaim His Gospel to all men, of all nations, with all of the Christian services pertaining thereto. Some of those services could be service units after the present pattern. This service is appreciated everywhere. This would be good Christian training. If we will give ourselves to the spreading of the Gospel, the *saving of souls*, the building of Christian communities after the New Testament pattern, instead of communities made over a worldly pattern, a continued relief work, and an augmented program of training of our youth in Christian schools and various types of service of value to society, an influence

From Isaiah

II

(Behold, a Virgin)

By MIRIAM SIEBER LIND

*A virgin shall conceive!
When shall it be?
Now, or in veiled futures
That our hope must strain
To see?
When shall it be?*

*What means the sign
That makes so dearly mine
This heavenly counsel
Thou wouldst give through me?
A son?
Then that means joy
Whether it have a meaning in the stars
Or whether it be only human birth—
Each way, or either way
A tender boy!
Thou couldst not choose
A better sign.*

*What shall He be?
Live as we? and die,
Having fulfilled His destiny
By being born at certain time—
And weaned some later?
And having said
"My Father" and "My mother"
Then shall Thy Word be vindicated,
Through Him?*

*His name—
Oh, shall His name be
Hopeful intimation of some later glory?
Let it be thus!
Whatever Thine imminent meaning
Let it be
That there shall one day live
God, God with man.*

*How?
I know not now—
How CAN such glory as I saw in Thee
(The year that King Uzziah died)
Come near and walk with men
And make them holy?
How?
I know not now.
Thou only sayest to tell what I have heard:
"A virgin shall conceive, and bear a son,
And . . . call his name Immanuel."*

Scottdale, Pa.

can be exerted that will be appreciated by our government.

Let us tell the officials at Washington that as heavenly citizens, God must have priority of our time, service, and talents; that we will institute a program of training for our young men and women equal to, or exceeding the time period of compulsory military training, *not as an alternative*, but as a Christian duty and opportunity. Instead of a few thousand men from our churches in work camps doing *only* work of national importance, several thousand young men and women could be scattered throughout the world's mission fields. If we could support them in C.P.S. camps to dig postholes, we

could also arrange a system to support them to save souls, and if it cost twice what C.P.S. cost. Let us get the unconsecrated money among us consecrated and, in the same operation, also those who possess it (for that is the only way it can be done); then there will be plenty of money and men for the Lord's work.

At this juncture, we will take a little time out to acknowledge what you have been thinking about while reading the above—two seemingly insurmountable obstacles.

1. We all know we cannot go to our statesmen and tell them the above and expect them to believe it, on the basis of our past history; with this exception: we *can* point to our relief work in foreign lands as a basis for some more. Also the free service of C.P.S. men and service units can be referred to as an example of sacrificial service.

2. We cannot promise what we cannot produce. Three thousand missionaries from a sixty thousand membership? Brethren, the Moravians had one to seven. Of course this seems visionary, but is it? The Mennonite Church had a total of approximately three thousand men called away from home in the draft. The earning power for two thousand of those stopped. Instead, the cost to the church aggregated about \$24.00 each per month. The church paid this with a quota of fifty cents per member per month. We could have paid several times this amount without a hardship. We did without the men and the money for C.P.S. out of necessity. Why could we not do the same for the spreading of the Gospel to save souls, *voluntarily*?

If we consent to administer a program by outward *compulsion*, an equivalent of what we refuse to produce by inner *propulsion*, can we lay claim to be constrained by the love of Christ? We did right to undertake all this to maintain a principle. Our forefathers did much more for the same purpose. But did Jesus say "Go ye therefore . . ." to maintain a principle, or to establish one? If an equal amount of the personnel, money, time, and energy used in the C.P.S. program were added to our present missionary endeavor, what a vast Gospel-spreading, soul-saving potentiality that would be! And if in a few years relief needs should be greatly diminished, the church's giving, instead of being reduced, could be continued and its missionary program augmented still more.

Shall we be moved by a desire to please our government, or the Lord? Shall we be constrained by the love of Christ, or by the fear of men? Our people responded nobly in support of C.P.S. If we should judge our motives in our giving, what per cent of us gave out of fear of man, what per cent out of a sense of duty, and what per cent out of the love of Christ? Are we able to declare our position to the powers that be and take the consequences, or are we afraid of the logical scriptural consequences of the

scriptural position? What success would we have in holding our people together with a program as above outlined?

What success will we have with another C.P.S. program in the light of the fact that many of the men tired of the program *which we had*, even if it should be revised? Would the percentage of boys taking army training be higher with no immediate danger? These and similar questions should be pondered now in seeking to chart a future course. The Church of the Brethren and liberal Mennonite groups had the same program, but only a small fraction of their men supported it. Officially, the nonresistant position was adhered to, but practically it was relinquished. This is the way non-resistance is usually lost—officially adhered to until the people no longer practice it, then finally stricken from the creed. The Mennonites of Germany had long ceased to practice nonresistance, but waited until 1934 to officially inform their government that they no longer adhered to it. Some of their own ministers acted as generals in the Nazi Army, six or eight years later, and came home to preach in their own pulpits in the German Mennonite Church on Sundays in uniform, with a sword dangling at their side.

The above facts of history teach us two things that we want to notice here: (1) that such a drift away from the truth is so imperceptibly slow that several generations may be covered in its process, and no one generation is willing to recognize the possibility of a total departure from the faith, if the drift continues a given length of time; (2) that such deviation from the faith, if followed to the end of the road, can lead only to the destination of that road, which is total apostasy.

European Mennonites are asking our Mennonite relief workers why they are so outspokenly nonresistant, when so large a percentage of their own brethren were in the American Army. It does not make sense to them, and incidentally, not to anybody else.

The Bible truth is often repeated among our people that the nations of the world will not find peace until they accept the Prince of Peace and His Gospel. Should we paraphrase this for ourselves thus. "Our Mennonite people as a whole will not find peace until they all accept the Prince of Peace and His Gospel"? The sentiment is often expressed that America's greatest threat is not the Communism from without, but from within. Should we also paraphrase this by saying: "The Mennonite Church's greatest threat is not from without, but from within"? Not what our government may do to us, but what we may do, and what we have done, to ourselves, is the cause for our greatest concern. Certainly the world is evil in its influence, but the church has the power of God to resist its evil influence, and if she does not, the fault is primarily her own. But how shall she do this? Could we declare a certain

scriptural position to "the powers that be" and take the consequences, and expect our people as a whole to stay by us, if we were put to the test for our faith? Hardly. Could we if we were such a people as those described in the first chapters of Acts? Absolutely. Here then is our challenge to get back to a Holy Ghost, Gospel foundation. How? By making every home CHRISTIAN, as those were.

How?

We have the same God and Father they had; the same Lord Jesus Christ; the same Holy Spirit; the same time of grace; the same Gospel; the same promises; the same salvation; the same power working in us, which He wrought in Christ when He raised Him from the dead; the opportunity to use the same Holy Ghost *methods* which the apostles used in their work, and the whole New Testament written and assembled *as they did not have it*. They made their homes Christian. They taught "every one" "in every house," "from house to house," "as a father doth his children." They said, "We will give ourselves continually to prayer, and to the ministry of the word." "The ministry of the word" of course embodied shepherding of the churches, and ministering to individual souls. They looked out men "full of the Holy Ghost" to "serve tables." Too many of our leading ordained men include the serving of tables in their ministry, so that "the ministry of the word" does not reach to individual souls.

The responsibility *rests* unquestionably upon God's ordained men, and also on those who are not ordained, but to whom God has given equal vision and capacities for the work. The foundation we lay in this generation will determine the destiny for the next.

Spring, Pa.

Evangelism Today Through Medicine

BY H. CLAIR AMSTUTZ

(Given at the Indiana-Michigan Christian Workers' Conference, 1946)

The occasion for this discussion is a Christian Workers' Conference and the theme of the conference is, "The Centrality of Evangelism." That the church is awakening to find she has tools in her hand for her evangelical effort is illustrated by calling this a Christian Workers' Conference. It is not a conference of ordained men only. The day is past when the work of the church is confined to preaching from the pulpit. The program of evangelism enlists all Christian workers, and uses all phases of life. Christians in all walks of life have a share in the evangelical work of the church. This is a return to the methods of Jesus and of the early church.

Jesus carried on a threefold ministry—preaching, teaching, and healing. Preaching is proclaiming God and His love.

Teaching is explaining God and His work. Healing is showing the love of God, illustrating His love and His compassion. The most effective church is that which carries a well-balanced emphasis on all three methods of presenting God to the world just as Jesus did.

If someone should say by way of objection, "But Jesus used divine healing," we admit that this is true. He also used divine teaching. Simply because a preacher today cannot produce a Sermon on the Mount is no reason why he should withhold the message that he has. And because the physician of today does not raise the dead is no reason why he should refuse to show his Christian compassion or withhold the means of relief he has at his command. If the love of God is in our hearts even as it was in the gracious heart of the Master, how can we, though we might be clothed in the robes of a priest or a Levite and have ever so urgent a message on our lips, turn our heads from the suffering and pass by on the other side? If the story of the Good Samaritan means anything, it means that common human decency as illustrated by the heathen Samaritan demands that a neighbor's wounds be bound up—to say nothing of the demands of a Christian conscience enlightened by the compassionate love of a heavenly Father.

Indeed, it appears that Jesus did His healing out of a spirit of kindness and mercy. It did not come as an attempt to advertise Himself so that He would get a chance to preach at the people. Indeed, on numerous occasions He would say, "See thou tell no man." He did not commonly use the miracles as an occasion to preach a sermon, though appropriate remarks might be made. Really, what was there to say? Did not the miracle of healing speak more clearly than any words can express what was going on in the heart and mind of the Lord? It seems plain that He healed mainly because He saw a human need and His heart was stirred because He was like His Father. He who was the "express image" of His Father was not indifferent to human needs. So we pray in confidence today to our Father, knowing that His heart is stirred even as Jesus' was.

The early church followed the example of Jesus and the gift of healing was recognized as a spiritual gift, and those who had it occupied a recognized place in the church as the letter to the Corinthians shows.

As the church became more and more secularized during the Dark Ages, there was less and less compassion for the poor and suffering, until only the few—but always churchmen—cared for the needy. It is worth taking notice that there were no hospitals and no homes for the aged and the orphans in those days except those provided by the church. Down to the Protestant Reformation there was no one to care for the needy—except the church. "Christ's poor" were the problem of the church. Since the Protestant

Reformation many of the services of the church have been gradually taken over by the expanding services of the state, and among them are education and the care of the needy. This was evidently due to the Christian conscience which taught the value of such altruistic service. Indeed, the church taught this lesson so well that everyone, even the non-Christian, was willing to help along and willing to be taxed to build and maintain public hospitals and medical services.

But just as in the case of the state taking over the program of education with the result of secularization which we so deplore today, so in taking care of the needy through public funds, medical work came to be considered a secular task and no longer as it once was—and properly—an expression of Christian concern. The result is that the spiritual qualities of the profession have declined as the service has taken on a more secular and commercial aspect. Technically we continue to get excellent care because it is good business. It is evident, however, that the church has suffered much in prestige—and thus in effectiveness—because it has handed over this very valuable method of illustrating the goodness of God to the state, whose interest is showing the goodness of the party in power.

One would expect that the church could give a verbal message of salvation with much greater effect after it has shown an interest in people and their day-to-day needs. After people have experienced the love of God through the ministrations of the church it is much easier for them to grasp what the preacher means when he proclaims the love of God. To illustrate this point I would like to mention some experiences we have had in Puerto Rico and some of the lessons we learned there.

The medical unit was set up as a relief unit under the Mennonite Central Committee. While the unit was set up in the interests of Christian service with the motto, "In the Name of Christ," there were several practical difficulties to our doing definite missionary work in the usual sense of the term. In the first place, there was the language barrier. Though we could not preach a sermon we could serve them in the hospital—an operation can be performed in any language. In the second place, we were working under Selective Service, under government control and in government buildings. This naturally limited the types of religious work that could be done. In the third place, the Mennonite Central Committee is an interchurch group delegated to do relief work and not to start churches. For this reason the main efforts of the unit so far have been directed toward alleviating the needs of the people of the community. Here, then, we had an ideal test case to see what the healing method with only a minimum of the teaching and preaching methods is able to do.

As we were working month after month, periods of doubt and discouragement began to set in. Perhaps we were not accomplishing anything. Perhaps the people did not understand that this was supposed to be a Christian service. How could they detect what was in our hearts? Should we leave off taking care of the sick and spend our time learning the language so that we could explain? True, we were distributing the Gospel of John. We were permitted to give Bibles on the basis that the Bible was recognized as good literature and was not in itself religious propaganda. We gave New Testaments to the bed patients. They read them and took them home. Was this enough? We did not have the answer to that question but we certainly felt that we had not done enough.

But our faith had not been great enough! God has mysterious ways of telling His message, and He can talk with the hands as well as with the tongue. We forgot that He speaks a universal language and needs no words.

I began to catch on while attending a meeting of evangelical churches where they spoke of the work done at our and similar units and were interested in starting similar units in preference to the time-honored methods of largely preaching and teaching. They felt that we had succeeded better than they! They sent a group of seminary students to us for a month—not so that we could give them theological training, for we couldn't—but so that they would catch a vision of ministering to the needy with the use of the hands. They left saying they had caught a new vision—that Christianity is not only a way of thinking, but a way of living.

Interest came from other quarters. Government men came to see what religion has to do with holding baby clinics and building sanitary outhouses. When the Brethren sent a shipment of heifers a high churchman called one of the Protestant professors at the University and asked, "Tell me, what do cows have to do with religion?" The professor who had observed the work replied, "There is more Christianity in those cows than in your sermons. They meet a need."

Interest continued mounting. Educators, health experts, social workers, and theologians came to inquire what it is that makes a group of young people work for meager board and ten dollars a month, re-enlist for a new term, all the while serving a people which they had thought beyond help. We could not understand all this to-do, and I inquired one day, "What is so unusual about us? Are we some kind of fossil that belongs in a museum that you want to come and study us?" My informant answered, "No—and yes. You are not old, but rare. We had not known that Christianity has something to do with living. This is positive Christianity. You work with your hands. You dress wounds. You feed

babies. You clean up the community. You help the people."

I protested, "But this is social service. We ought to do more Christian work." He insisted, however, that this is Christian work. This is the way he explained it. "We preachers"—he was one—"try to explain to the people the love of God and give His message. We talk about it. Now here we see the love of God in a way anyone can understand. How can one give the message of God to man? Not in words. If one could, the prophets would have been enough. Their message was not sufficient, and the Word became flesh and dwelt among us. Now that He has gone to the Father we are the sons of God, we are the living epistles known and read of all men, with a message engraved, not in words on tables of stone, but a living message written on the fleshy tables of the human heart. How often," he asked, "have you heard of a conversion without a human instrument giving the Word? It is often not so much the message as the messenger. It is easy for us to turn aside the Bible and not read it. We may not believe it. But a life—that confronts us like a fact, and we cannot explain it away. We see something in a life that demands explanation. The message is in the life, and the Bible is its explanation. That way we get the message of God."

Friends, we did not have enough faith. We had thought God must speak in words. Of course, we need follow-up work. Of course, we need preaching and teaching. The lesson I learned, however, is that God can use the ministry of healing as an evangelical agency and open the door, for the simple reason that it is an expression of the love of God expressed through the hands of His servants working through the agency of the church.

Goshen, Ind.

NICE PEOPLE OR NEW MEN

We must try by every medical, educational, economic, and political means in our power to produce a world where as many people as possible grow up "nice"; just as we must try to produce a world where all have plenty to eat. But we must not suppose that even if we succeeded in making everyone nice we should have saved their souls. A world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable world—and might even be more difficult to save. For mere improvement is not redemption, though redemption always improves people even here and now and will, in the end, improve them to a degree we cannot imagine. God became man to turn creatures into sons: not simply to produce better men of the old kind but to produce a new kind of man.—C. S. Lewis, in *Beyond Personality*.

FOR OUR SHUT-INS

God Bless You!

*I seek in prayerful words, dear friend,
My heart's true wish to send you;
That you may know that, far or near,
My loving thoughts attend you.*

*I cannot find a truer word,
Nor fonder to caress you;
Nor song nor poem I have heard
Is sweeter than, God bless you.*

*God bless you! So I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?*

*God bless you! So I breathe a charm
Lest grief's dark night oppress you;
For how can sorrow bring you harm
If 'tis God's way to bless you?*

—Contributed.

The Deeper Consciousness of Blessings

Why am I manifestly blessed in many ways? I might be a cripple: I might be lying on my back, year after year. I might have consumption—am I grateful for all? Ah, says some reader, "You are free from these complaints, but I am not." Beloved fellow believer, do not be discouraged. You, too, are blessed. Notice the word "manifestly" above. Can you not glorify God in the fires, and give a witness that others cannot give? And the Lord is able to heal. Never leave that confidence. If He does not thus act, thank Him for His love and wisdom. Whatever reaches those who love Him is best for them "today" (Rom. 8:28), and He has not said what He will do tomorrow. Trust Him.

But to return. Let me ponder praise-fully whatever God grants "me." Here is a believer who has children with sound minds. Has such an one realized what it is to have one of feeble mind in the family? Or do we recollect to sympathize with the problems of those who have an ailing husband or wife, month after month? Then do we realize the strain others have through an unexpected and sudden accident—possibly in a train? We might have been in it. The whole life has been changed. Or do we feel for those whose night's sleep is usually disturbed by watching over sick and suffering ones? Yet others are seeking a situation suitable to their physical power, but they return time after time rebuffed, it may be. How privileged am "I," if possessing regular employment! Again, others spend hour after hour seeking a resi-

dence. Am I grateful for a quiet dwelling place? Moreover, not a few are in "Displaced Persons' Camps" with noisy surroundings and uncertainty as to the future. Have I praised God for the freedom I have from such trials, and have I prayed for such, and sought from Him as to whether I can help to lighten the burdens of any, and make a painful path easier?

When I return from a seemingly "fruitless" journey, I feel ready to grudge the time, and to be disappointed, instead of praising God for what He has to teach me in patience, and in sympathy with those who have made many such journeys, whereas I may have received so often many encouragements in going forth, and attaining, what has been humbly sought. If everything was waiting for me, I should become selfish, and an "open door" may be a ship going to Tarshish rather than an answer to prayer.

Even little things, day by day, are precious. Look at the many believers who have the strain of a waiting queue to obtain food for which they would not wait but another's requirements demand. Or there is a transport queue, and a painfully crowded vehicle, in going to and from business. And while we speak of these things let us all, in our fresh arrangements, seek grace that we may not, for seeming financial gain, involve ourselves in loss of time, and nerve-calm. Let us weigh up all and avoid unnecessary journeys, and loss of quiet times with the Lord thereby, and avoid distance from spiritually helpful gatherings, lest we be tempted to stay at home. So many trials we have made for ourselves, and then we complain. The simple life may be financially poorer, but it is richer before God, and His will is the only true profit and success. Let the attitude of praising God for all be cultivated, and let there be a quicker perception of little realized mercies, and a deep gratitude for those unknown altogether, and a tender and gracious feeling for others, with their burdens, and life will become brighter, and fuller. We are so ready to complain when we are not full of thanksgiving to God. Everything is spoiled when there is a lack of praiseful gratitude.—The Student of Scripture.

DIVINE FREEDOM

What stupidity of perfection would that be which left no margin about God's work, no room for change of plan upon change of fact—yea, even the mighty change that . . . now at length His child is praying! . . . I may move my arm as I please: shall God be unable so to move His?—George Macdonald.

EXPRESSIONS OF APPRECIATION

I wish to thank all my relatives, friends, and neighbors who so kindly remembered me with prayers, cards, letters, flowers, fruit, and singing during my shut-in days this past year. God's blessings, good health, and happiness throughout the new year is my prayer for every one. A sister in the faith, Mrs. Annie L. Moyer, Colmar, Pa.

I wish to express my deep appreciation and thanks to all who showed their love to me by their prayers, cards, letters, visits, gifts, and flowers during my stay at the hospital and since I am home. May God richly bless each one of you in my prayer.—Mrs. Elvin W. Landis, R. 4, Lancaster, Pa.

Dear Friends: Thank you for the cards and letters and other gifts you sent me for Christmas. May God bless you and may you have a happy new year. Sincerely yours, Mrs. Peter S. Martin, R. 1, East Earl, Pa.

I again wish to thank my many friends for their kindness in sending me birthday, Christmas, and get-well greetings and gifts during this Christmas season. My prayer is that the Lord may abundantly bless each one.—Sarah V. Thomas, R. 3, Box 454, Johnstown, Pa.

I wish to extend my sincere thanks and appreciation to relatives, friends, and neighbors for the flowers, fruit, and cards received and for the prayers offered in my behalf during my illness.—Lizzie C. Hess, Lancaster, Pa.

I wish to thank my many friends for their cards, flowers, gifts, prayers, and personal visits during my stay in the hospital and since I am at home.—Mrs. Elizabeth Grove, Marietta, Pa.

I wish to express my heartfelt thanks and appreciation for the many prayers, cards, visits, and flowers I received during my six weeks in the hospital. I also wish to thank those who remembered us with greeting cards, fruit baskets, and many other things over the Christmas season. God bless you all for your kindness.—Albert Smith, Elizabethtown, Pa.

I wish to thank all my neighbors and friends for the kindness and sympathy expressed by letters, cards, prayers, and gifts during the sickness and death of my dear mother. May God bless each one of you.—Betty Jane Douple, R. 3, Lititz, Pa.

I wish to thank my many friends who remembered me at Christmas with cards, letters, and gifts; also those who gave me money. May God richly bless each one of you.—Ada E. Shank, Harrisonburg, Va.

I wish to thank my neighbors and friends for the kindness and sympathy shown me by cards, prayers, letters, and beautiful flowers sent to me during my illness. May God bless each one for the kindness and thoughtfulness shown.—Jennie M. Greider, R. 1, New Carlisle, Ohio.

I wish to express my sincere thanks to the many friends and brethren who had a part in contributing toward and providing a new car. May the Lord richly bless each one.—Jacob W. Frederick, R. 2, Bristol, Pa.

I wish to express my appreciation and thanks to all who sent me cards, letters, and gifts while I was in the hospital and since I am at home. Thank you also for the prayers that were offered for my recovery. May God abundantly bless you all. A sister in the faith, Mrs. Mary F. Sensenig, Churchtown, Pa.

I wish to express my appreciation and thanks to all who sent me convalescent cards, letters, and gifts while I was in the hospital and since I am at home. Thank you also for the prayers that were offered for my recovery. May God abundantly bless you all. A sister in the faith, Barbara Lauver, 124 E. Keller St., Mechanicsburg, Pa.

We thank the church for the prayers, gifts, cards, visits, and for singing Christmas carols for us during our illness. May God bless each one.—Harry L. Lehman and wife, Chambersburg, Pa.

TO BE NEAR TO GOD

February 8, 1948

A Lesson in Soul Winning

Read John 4:6-30.

If today you breathe this prayer—"Lord, lead me to some soul today, Oh, teach me, Lord, just what to say"—take time to study the master soul-winner at work.

Notice that Christ really loved this unlovely person. You can never really help someone unless you love him. Also, He put Himself under obligation to her by asking a personal favor. There can be no inner attitude of superiority. Then before she could really long for His living water, He must gently show her her need and sin.

Next Christ demonstrates infinite patience while she "talks church," concerned, as many are, about place of worship or denomination while still living in sin!

Study Christ's tact, as He gets her to ask for the next revelation of Himself which He waits to give. Watch her faith rise by the terms she uses to address Him. "Thou, . . . a Jew," then "Sir," then "greater than . . . Jacob," "a prophet," and finally "is not this the Christ?"

Then see her go with a message so convincing that it brought a city to the feet of Christ!

February 9, 1948

Christ's Call to True Faith

Read John 4:46-54.

God's standard, His message, His limit of working in our behalf is—"According to your faith be it unto you." He is able to do exceeding abundantly above all we can ask or think, according to or in proportion to the faith, the power that worketh in us.

This nobleman had faith in Christ. But Christ could not answer a shallow "sign" or "miracle" faith. John 2:23, 24 declares that Christ will not commit Himself to that kind of faith.

Christ must lead this nobleman, and us as well, up, away from a faith which demands and is based on the miraculous, to a faith in His bare Word. Without a sign, even without Christ's bodily presence, the nobleman must stake his faith on the power of the spoken Word of Christ.

This is still the level of faith which gets things from God.

February 10, 1948

Christ Jesus, the Sustainer, the Bread of Life

Read John 6:22-71.

Each miracle of Jesus, as recorded by John, is carefully chosen to demonstrate one more aspect of Christ's divinity. By feeding the five thousand, Jesus had just presented and revealed Himself to men as the sustainer, the nourisher of men's lives.

The fickle, insincere crowd grew larger and larger. Christ revealed to them their utterly unworthy concept of what it meant to be His disciple. First, He warned of a "full-stomach" kind of Christianity, following Christ merely for what temporal good they could receive from it. Next, He corrects

their notion that good works can reach God's standard by telling them that God's work is to believe on Christ. Next, He answers those who demand a sign or miracle as the basis for their faith by telling them that the world's greatest sign is the incarnation—when God's eternal Bread came down from heaven.

Then He simply and patiently and repeatedly tells them that eternal life comes only by coming to Him in sheer faith, believing on Him, feeding on Him, drinking of His very life, and receiving His indwelling person and power.

February 11, 1948

Come to Me, and Drink

Read John 7:37-39.

For many generations the Jews had been observing the ceremony of "the pouring out of waters." On the last, great day of the Feast of Tabernacles, the priests, with solemn procession and joyful chant, brought water from Siloam's pool and poured it out before the Lord.

This ceremony pointed back to the life-giving water of the smitten rock in the wilderness and forward to the promise of the out-poured Holy Spirit.

While they were observing this service, Christ sent His love-cry ringing over the throng, "I am the one to whom this service points; if any man thirst, let him come to me and drink."

So Christ stands watching all our religious life and ordinances and cries to our hearts, "Your ceremony is to lead you to me; come to me for the answer to your every need."

February 12, 1948

The Fifth Freedom

Read John 8:31-41.

We hear much today about freedom from rulers who promise and men who fight, hope, and pray for the four freedoms. But here Christ promises the fifth and greatest freedom, the freedom from slavery to sin! Without this freedom all other forms of freedom are but different degrees of bondage and slavery.

Jesus calls to those Jews who believed on Him—"Continue in my Word and ye shall be completely free, liberated from the soul bondage to sin." Made free by the Son of God, abiding in the house of God with Him, loosed from the shackles of sin's habits, delivered from slavery to the lusts of the flesh, released from the wretched condition pictured in Romans 7—this is the fifth freedom to which Christ calls. This is the freedom Christ died to secure for us. Knowing this freedom is our sweetest joy. Heralding this freedom is our highest task.

February 13, 1948

Simple Faith vs. Determined Unbelief

Read John 9:25-41.

What a lesson in contrasts John 9 is! Against the dark background of the haggling, quibbling unbelief of the Pharisees and Jews

(Continued on page 119)

THE SPIRIT IN OUR LIVES

Sunday School Lesson for February 15

(John 14:25, 26; Acts 2:1-4; 3:1-4:31; Gal. 5:22-26)

Don't forget that we are teaching Bible doctrines that each one of our pupils must believe. These are beliefs that matter in their lives. It is the difference of life or death spiritually. Let's be faithful and prayerful to make the truth understandable to the age we teach. The Holy Spirit is the teacher's great Instructor.

The question in this lesson is, Do you believe in the triune God? God is a real person to you. Jesus is real. What about the Holy Spirit? Is He a real person functioning in your life?

First, is the Holy Spirit a person to you? Notice in John 14 how Christ speaks of the Spirit as "he," the masculine pronoun. All the personal acts and attributes that are ascribed to Him in this chapter and elsewhere are those that belong to a person. We have not just an abstract influence working in our lives. No. We have a real person, just as real as Jesus or the Father. When Jesus left our sphere, the Holy Spirit came to dwell with us and to be in us. He can be more real even than Jesus was in that He can be with each of us at the same time regardless of place.

We must not forget that God, Jesus, and the Holy Spirit are one. "Christ liveth in me" is really the Spirit of Jesus living in me. "God with us" is the Spirit of God with us. The Holy Spirit has been called the executive of the Godhead. None of His work is apart from God and Jesus. Yet He has a very definite work to do for each Christian. Too many people try to live without Him.

What is the reality of the Holy Spirit's indwelling? According to Jesus' promise and according to the character of the disciple after Pentecost, the Holy Spirit works in us: (1) To give and deepen our understanding of Jesus and His words. He it is that reveals truth to us. Who but the Holy Spirit gave Peter his great understanding of Jesus' resurrection? It is He that opens the eyes of our understanding when we read the Word. He does not testify of Himself but shows to us the things of Christ. (2) To give us confidence and power to live for God. With the interpretation of the facts of God and Christ comes a holy zeal, a holy boldness to testify to the truth. When the things of the Christian faith become reality, this truth in us makes us free. There is a power to live the truth and to tell others by life and word. (3) To produce in us character, nine characteristics, the fruit of the Spirit. "The first three concern our relationship to God, the second three our relationship to our fellows, and the third three concern our own inner selves" (Griffith Thomas).

"We have no outside, distant occasional Saviour, as the disciples had long ago, but His Spirit, His other Self, to abide with us, in us, today, tomorrow, forever" (Babcock).

Will we let Him take up His abode with us? —A. M. E.

Heaven is epitomized in holiness, and it is the true badge and livery of the heaven-born. —Flavel.

OUR SCHOOLS

LA JUNTA, COLORADO

Mennonite Hospital and School of Nursing

A number of interesting and outstanding events have taken place since news from here was last published. One event which stands out quite clearly is the successful completion of state board examination by the seventeen graduates of 1947. Already this group has scattered to distant parts of the country. Two members of this class, Wilma (Wenger) Friesen and Mary Ellen (Miller) Stuckey have also acquired the degree of wife and homemaker. Those of this class who are staying on at their alma mater through the winter are Alice Eichelberger, Surgical Head Nurse; Arlene Grieser, Medical Head Nurse; Pauline Hershey, Pediatric Head Nurse; Florence Goodman, Operating Room Head Nurse; Myrtle Schweitzer, Tuberculosis Supervisor; Mabel Guengerich, Obstetrical Floor; Pauline Widmer, Surgical Floor; Frances Zuercher, Medical Floor. The positions which still remain unfilled are relief nurse, and night staff nurses for medical and surgical floors.

Another Christmas season has been enjoyed and now is a part of our happy memories. Classes were dismissed on December 22. One of the preclinical students, Edith Amstutz, was able to spend Christmas at her home in Ohio. Because of the great distance not many of our students or graduate staff can enjoy the privilege of family fellowship at this happy season. Alice Eichelberger, Arlene Grieser, and Florence Goodman were the only ones of the graduate staff who spent Christmas at their homes in Iowa, Ohio, and Indiana respectively. Some of those who stayed here had the privilege of being with near-by friends or relatives for a day or at least part of a day.

Christmas is a time of many activities at our hospital. This year was no exception. One begins to feel the spirit of Christmas soon after Thanksgiving, when the strains of "Silent Night" and other carols ring out from the living room of the Graduate Home on Tuesday evenings from eight to nine o'clock. This is the regular time for the Nurses' Chorus to practice. This year the chorus sang a number of songs at the sanitarium and on the hospital wards on Monday evening preceding Christmas. Not only our patients enjoy this period of singing but many visitors stand at the doors listening to the beautiful music so well rendered by our nurses.

The annual program for the sanitarium patients was given on Dec. 20. A male quartet composed of Wesley Jantz, Marvin Rhodes, Lester Cook, and Joe Yoder sang a number of songs. Mrs. Irene Cook read the Christmas story; Eloise Miller, a junior student, sang "Star of the East," and Pauline Widmer, R.N., played several numbers on her piano accordion. After the program the gifts which had accumulated under the tree in the hall were distributed to the patients.

On Tuesday evening, Dec. 23, the Nurses' Chorus rendered their Christmas program at the church to a good-sized audience. After the program the "families" at both the graduate and student homes each had a little Christmas party, opening up the gifts which had come from home and from friends near by. At the Graduate Home the presence of children and father and mother added the reality of a family to the "Home." The Wesley Jantz's who live next door, were the family present for the occasion.

On the evening of Dec. 15 a welcome for the new class of nurse aides was given by the aides and the other employees of the hospital. Members of this new class are Bernetta Nofziger and Dorothy Schrock, of Oregon; Anna Tyson, Bertha Weber, and Miriam Seitz, of Pennsylvania; Mabel Miller and Sarah Miller, of Ohio. The occasion was also a farewell for the three aides who were leaving: Margaret Diener, Mildred Heacock, and Lulu Weaver.

We were sorry to lose one of our number because of illness. Vesta Miller, who returned to her home in Ohio, was expecting to spend a vacation of several weeks and then return to take charge of the sanitarium while Myrtle Schweitzer takes a three-month post graduate course in tuberculosis; but because of illness Miss Miller's plans for returning are very indefinite.

Lucille Roth, of Wauseon, Ohio, who has so ably filled the position of medical clinical instructor during the first semester, left us on Jan. 6 for Goshen, Ind., where she will continue her college work. Florence Grieser, who has been substituting in the operating room during the absence of Mary Jane Swartzendruber, is continuing with the work on medical floor. We are expecting Miss Swartzendruber back on the staff within a few days.

Monday and Tuesday, Jan. 19, 20, were important days for our institution. During this time Joy Erwin and Freda Off, members of the Colorado State Board of Nurse Examiners, visited our school for the purpose of making the annual school survey. This survey consisted of a tour through the hospital, sanitarium and nurses' home; conferences with students, supervisors, instructors, and director of nursing and education. At the conclusion of their visit they expressed themselves as again being well impressed with the quality of nursing care being taught and practiced in our institution, but also with the great need for better physical facilities for making this teaching possible.

They also pointed out that the future of the school's accreditation is hanging in the balance, pending the action of the Board in regard to the inadequacy of living quarters for students.

To you who are interested in the future of nursing education in the Mennonite Church, we earnestly crave your help both materially (by your financial support), and spiritually (by your prayers).

The Staff,

GOSHEN COLLEGE

The annual Ministers' Week will be held Feb. 11-13. In addition to expository messages and devotional studies, the following subjects will be discussed: "Rethinking Our Congregational Program," "An Improved Ministry," "Christian Nurture in the Local Church," and "A Biblical Ministerial System." The brethren who will serve on the program are Merle Shantz, Kitchener, Ont.; Nelson Kauffman, Hannibal, Mo.; Elvin Snyder, Argentina; J. A. Heiser, Fisher, Ill.; D. A. Yoder, Elkhart, Ind.; and S. C. Yoder, Howard Charles, and J. C. Wenger, Goshen, Ind. Bro. John Gingrich, Elkhart, Ind., will serve as moderator. Ministers and Christian workers are invited to the Ministers' Week sessions.

Christian Life Conference will begin on Friday evening, Feb. 13, and continue through Sunday evening, Feb. 15. The theme for this year's conference is "The Christian and the Modern World." Bro. O. N. Johns, Louisville, Ohio, will serve as moderator. The following brethren appear on the program: Merle Shantz, Kitchener, Ont.; Elvin Snyder, Argentina; Paul Erb, Scottdale, Pa.; J. D. Graber, Elkhart, Ind.; Nelson Kauffman, Hannibal, Mo.; and Paul Mininger, Goshen, Ind. Everyone is invited to attend all the sessions of the conference.

A program for ministers' wives has been planned for Friday, Feb. 13, at 1:15 p.m. The theme for this program is "The Minister's Wife Finding Her Place in Church and Community Activities." An open discussion on ministerial problems, led by Bro. John E. Gingrich, will be held on Saturday morning, Feb. 14, from 9:00 to 12:00.

S. K. Patro, a native of India and professor at Allahabad Christian College, spoke at the regular vesper service on Sunday afternoon, Jan. 18. He gave a very discerning address on the place of Christian education in India in the past and its task for the future.

Several visiting ministers brought the Sunday morning message to the College congregation during January: Jan. 11, Bro. P. C. Hiebert, Hillsboro, Kans.; Jan. 18, Bro. Phil Frey, Archbold, Ohio; Jan. 25, Bro. Amos Swartzendruber, missionary on furlough from Argentina. Bro. and Sister Swartzendruber and daughter are living at 1323 S. Eighth St., Goshen. We appreciate their presence among us.

The turnover in full-time students at the beginning of the second semester this year is slight compared with the last several years. Twenty students have completed their work or are leaving for other reasons. A total of seventeen new full-time students have registered for second semester.

Myron Ebersole, Sterling, Ill., a junior in the college, has gone to E.M.C. for second semester. He is interested in inter-school student relations and in a church-wide Mennonite Youth Fellowship.

Dean Carl H. Morgan, of Eastern Baptist Theological Seminary, will give the annual Bible lectures, Feb. 26-29. He will also speak at a public vesper service at 3:30 p.m. on Sunday afternoon, Feb. 29.

Jan. 26, 1948,

Levi C. Hartzler.

CHURCH MUSIC

Isaac Watts

A Strong Soul in a Weak Body

BY J. MARK STAUFFER

A brilliant shaft of light broke in on the dusky atmosphere of Britain's spiritual horizon. The year was 1674; the light sprang from the soul of a newborn infant, welcomed and christened Isaac Watts by his devout parents.

The England to which young Isaac became introduced was hardly worthy of him. Social unrest and inequality were flauntingly prevalent. More lamentable than this serious national ailment was the grave spiritual depression which settled over the country like a damp, heavy fog. It made the religious people intolerant and critical; it drove the non-religious farther from the kingdom. The Church of England was ritualistic, ineffective, and intolerant; dissent from this national church was considered a crime for which imprisonment was the accepted penalty. Young Isaac's father was a dissenting deacon and knew well the inside of the prison for religious dissenters. Consider the spiritual impress left upon a young boy who, with his mother, went daily to the gate of the prison to encourage his father. Such a childhood experience made Watts peculiarly qualified to voice his belief in the great provident God. The following lines portray his exemplary trust and courage:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!"

Watts showed poetic tendencies as a young boy. He once laughed out loud during the family devotion. When asked why he did it, he confessed that, upon seeing a mouse climb up the bell-rope hanging near the fireplace, he made up the rhyme:

"A mouse for want of better stairs
Ran up a rope to say his prayers."

It would be difficult for anyone to realize the exact state of religious singing at the time of Watts' birth. The Reformed or Nonconformist Church to which the Watts family belonged had become extremely strict. They used only rhyming versions of the Psalms as church music. Songs of "human composure" were frowned upon. An aspiring hymn writer was thought to be "conceited" and "vain," a man who felt as though he could improve on God and "instruct the Holy Ghost how to write." The music was tedious and irregular, each line being read aloud by a "clerk" before the people sang it.

As proof of the high-principled charac-

ter of Watts and his parents, we note that they both declined the offer of a friend to finance young Isaac's education if he would become a priest in the Church of England. Watts loved his Nonconformist Church and its cause, but he realized that something must be done to improve the quality of their church singing. Watts, as a young man, complained of the untuneful Psalms-versions that were being used in his father's church. A church official retorted, "Well, young man, if you don't like what we have, write something better." Watts was mellow for such a challenge; it was the thing he had been waiting for. He began work immediately and produced a masterpiece, "Behold the Glories of the Lamb," which was beautifully sung and deeply appreciated by the church the following Sunday. This success inspired him for additional ones; the two following years he wrote some two hundred and ten hymns which were published in his volume "Hymns and Spiritual Songs" in 1707. This was the first real hymnbook in the English language. The following quotation from Watts sheds illumination on his convictions regarding the need for a different type of hymnody than the Psalms of David: "We preach the Gospel, we pray in Christ's name, and then check the aroused devotions of the Christians by giving out a song of the old dispensation."

Watts showed prime talent and capacity for religious responsibility as a young man. At the age of twenty-four, he was ordained assistant pastor of the Independent Chapel, Mark Lane, London, and soon became its pastor. Fortunately or unfortunately, he was not able to retain this assignment for long. He was finally compelled to yield to his ever-pursuing enemy, ill-health, which decreed his resignation.

Watts, who never married, became a bit forlorn and discouraged. Ill-health is always unkind to the youthful convictions and aspirations of great souls. At a crossroad in his life and lacking a sense of direction, he accepted an invitation from a former Lord Mayor of London, Sir Thomas Abney, to visit in his palatial home happily situated in the beautiful English countryside. The initial invitation specified a week's visit, but phenomenal as it may appear, Watts' visit in this lovely environment lasted for thirty-seven years. Here, in this quiet, convenient atmosphere, amid friends who cared, Watts could study, write, and give full rein to his inspired, fruitful mind. He wrote learned dissertations on logic, philosophy, and science which have been largely forgotten, even though they were masterpieces for their time.

Watts, as previously stated, never married, but he had a genuine love for children. He, like Martin Luther, gave some of his time to writing hymns for children. As a child-hymnist, Watts has never been surpassed. In 1715, he prepared a delightful book of songs for children in which we find the favorites, "How Doth the Little Busy Bee," "Birds in Their Little Nests Agree," and "Let Dogs Delight to Bark and Bite." His lovely lullaby, "Hush, My Babe, Lie Still and Slumber," is perhaps the most beautiful child song in the world.

The most signal contribution to the Christian church from the life and labor of Watts lies in his hymns; here in these great sacred poems, his spiritual gold shines the brightest. Today, on the eve of the two-hundredth year since his death, more of Watts' hymns are to be found in our modern hymnals than of any other author. James Montgomery, a renowned hymnist himself, proclaimed Watts "the greatest name among hymn writers." Serious-minded scholars of church music have hallowed his name with a title of rare distinction, "Father of English Hymnody."

Watts has blessed the world with six hundred hymns; very few, if any, are of mediocre quality. Some have been altered or revised to enhance their message for today, but all in all, they are standard examples of near perfection in hymn material. Study his hymns in some quiet place at a time when your spirit is reaching toward the skies; note their simple beauty, their poetic grace, and the directness of their message. Note his admirable respect for God, the prevalence of great spiritual ideas that feed men's souls, and the challenges that cause red-blooded men to serve God.

Isaac Watts died in 1748 and was buried in Westminster Abbey; his place of burial is indicative of the love and respect the British people had for one who lived and labored so nobly. A monument marks his grave and the memorial tablet depicts Watts writing at a table while angels whisper songs to his ear. Doubtless nothing could be more appropriate for a strong soul in a weak body who spoke to man for God.

Harrisonburg, Va.

"THE ONLY GOOD MAKER"

It is related of a well-known literary man in Great Britain that he once wrote to Dr. Marcus Dods, proposing to advance his reputation, and telling how he had "made" one and another of the best-known writers of Great Britain.

The sturdy preacher and teacher of Edinburgh wrote back: "I note that you made — and —. God made me."

God is the only good Maker. We shall make sorry work of ourselves, and the cleverest of men cannot make much of us. But God can take even such as we, and make us like Christ.—Christian Herald.

FIELD NOTES

Bishop Samuel Hochstedtler, of the North-eastern Clinton Amish congregation, near Goshen, Ind., has been given wide publicity in the press because of his alleged mistreatment of a daughter who is mentally deranged. Elsewhere in this issue Bro. John Umble gives the facts in the case. We are glad to publish the truth and to help to correct the evident injustice that has been done.

The Lititz-Hess Young People's Bible Meeting will be held at the Hess Church Sunday evening, Feb. 8. A program on "Our Relief Work" is planned.

Change of Address.—Norman O. Smith, from Lima, Ohio, Route 3, to Cloverdale, Ohio, Route 2.

"The Holy Spirit in the Believer" was the theme of the district young people's meeting of the Elizabethtown, Pa., area held Sunday evening, Feb. 1, at the Strickler Church.

Bro. Galen I. Johns was ordained to the ministry at the Clinton Frame Church, Goshen, Ind., on Sunday evening, Jan. 25. Bro. E. J. Yoder, assisted by O. S. Hostetler and R. F. Yoder, ordained him. He is the son of Ira S. Johns and the grandson of the late D. J. Johns.

Bro. Gerald Studer, assistant pastor of the Pleasant Hill congregation, Sterling, Ohio, was scheduled to preach at Scottdale on Sunday, Feb. 1.

The wife of Bro. Irvin M. Holsoople, minister at the Kaufman Church, Hollsoople, Pa., has been seriously ill. Pray for her.

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ACKNOWLEDGEMENTS:

Page 110, courtesy "Poland-of-Today."
Page 113, Keystone View Photo.

"The Bible, the Power of God" will be the main subject, discussed by Bro. C. Nevin Miller, at the Chestnut Hill Young People's Meeting, Columbia, Pa., on Sunday evening, Feb. 8.

The new church at Blainsport, Pa., will be dedicated on Sunday, Feb. 8, the Lord willing. An all-day meeting is planned, with Bro. Wilmer M. Eby as moderator and Bro. Elmer G. Kolb, Pottstown, Pa., as guest speaker.

Melvin Gingerich spoke to the Lititz and Hess congregations at the Lititz, Pa., Church on Sunday evening, Jan. 25, concerning the work of the Mennonite Historical Committee, the Research Foundation, and the "Mennonite Encyclopedia."

The Women's Missionary Sewing Circle Organization, composed of Mrs. E. E. Miller, Mrs. John L. Horst, Mrs. Walter E. Yordy, Mrs. W. S. Guengerich, Amanda Frey, Mrs. George J. Lapp, and Mrs. Harold Groh, was scheduled to meet at Goshen, Ind., on Friday, Jan. 30.

Calendar

Ministers' Week, Goshen College, Feb. 11-13;
Christian Life Conference, Goshen College, Feb. 13-15.
Christian Day School Meeting, Mount Joy Church, Mount Joy, Pa., Feb. 14.
Conestoga Bible School, Conestoga Church, Morgantown, Pa., Feb. 16-27.
Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p. m.
Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.
Annual Ministers' Meeting, South Central Conference, Mt. Zion Church, Versailles, Mo., Feb. 18-20.
Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.
Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.
Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 14-19.
Spring Missionary Day, March 21.
Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.
Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
Missionary Training Conference and Missionary Retreat, Enreka, Ill., June 8-12.
Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Bro. C. Z. Martin, of the Columbia, Pa., Mission, recently closed a series of meetings at the Cascadia Mission, in Oregon. Good interest was shown throughout the meetings.

Youth Gospel Evangelism will meet at the Vine Street Church, Lancaster, Pa., on Saturday evening, Feb. 7, at 7:30. "Surely I Come Quickly" will be discussed by Bro. Aaron Shank, Myerstown, Pa.

The Johnstown, Pa., Mission had its first Young People's Bible Meeting on Sunday evening, Jan. 25. A full house enjoyed the program, it is reported.

Bro. and Sister George Smoker left Scottdale for Pasadena, Calif., on Monday morning, Jan. 26. They stopped en route at Goshen, Ind., expecting to arrive in California by Friday morning. Their address for several months will be 1671 Loma Vista St., Pasadena, Calif.

Missionaries on furlough from Africa, Merle Eshleman and Simeon Hurst, met in the pulpit at the Reiff Church, Washington Co., Md., on Jan. 27 and delivered Gospel messages to the group at that place.

The Ohio Christian Workers' Conference is sponsoring a regional workers' meeting at the Salem Church, near Elida, Ohio, on Saturday evening, Feb. 7, and Sunday, Feb. 8. All are invited to attend.

Bro. Merle Eshleman recently conducted a series of meetings at Pinesburg, Md., resulting in a number of confessions and an awakening to spiritual needs among the brotherhood.

Christian Life Conference at Goshen College will be held Feb. 13-15, following the Ministers' Week Program, Feb. 11-13. Interesting programs are planned.

M.R.C. NOTE

The operational expense for the Mennonite Relief Committee's Poland Unit is being paid by the Polish government to the amount of \$1,090 monthly, through an arrangement with U.N.R.R.A. in the transfer of U.N.R.R.A. relief goods to the Polish government. The M.R.C. supplements this allotment with a \$400 monthly grant to meet the relief unit's requirements such as automobile repair parts, medicines, etc., which cannot be obtained with Polish currency.

This explains why the M.R.C. budget for Poland, as published in the Nov. 18 issue of the Gospel Herald, is set at the comparatively small sum of \$400 monthly. The Poland Unit is doing a sizable and commendable task. Bro. J. Alton Horst is the new director, replacing Bro. Wilson Hunsberger whose term of service is about completed.

Be nothing in thyself that thou mayest be strong in the Lord. When thou art nothing, thou canst experience no harm that will trouble thee. How is it possible for him to experience a grievance or injury, who thinks nothing of himself, and has no interest of his own, but refers all things to God?—Selected.

Give, Pray

MISSIONS

Go, Preach

Mission News

Following are the overchecked funds as of Dec. 31, 1947:

India:		
Educational	\$2,515.60	
Widow	558.00	
Medical	1,953.30	
Pastor's support	512.50	
Literature	67.15	
Drug Station	553.34	\$ 6,159.89
South America:		
Missionary	2,720.05	
Evangelism	350.00	
National Workers	7,294.02	
Clinic & Welfare	2,128.00	
Student's Training	170.00	
Chaco Indians	395.12	13,057.19
Home Missions:		
Canton, Ohio	988.61	
Chicago, Ill.	1,996.06	
Chicago (Mex.), Ill.	424.48	
Denver, Colo.	3,363.21	
Detroit, Mich.	1,640.25	
Ft. Wayne, Ind.	1,318.10	
Lima, Ohio	773.93	
Mexican Work, Colo.	790.00	
Mex. Border Work	383.84	
Peoria, Ill.	1,929.60	13,608.08
La Junta Hosp. & San., Colo.	245.44	
La Junta Hospital-Nurse	966.84	1,212.28
Aged & Disabled Missionary	508.00	
Bethel Springs School, Culp, Ark.	4,975.68	
Missionary Preparation	1,871.22	
Rural Missions	225.00	7,579.90
Total Overchecked Funds		\$41,617.34

A few comments should be made regarding the method of handling overchecked funds. Sometimes people wonder how the General Mission Board can continue to operate when they show overchecked funds as large as they are appearing above. We also find that occasionally there is someone who thinks that we actually were required to go to the bank and borrow the amount to cover these overchecked funds. We do not normally need to do this but we do need to depend on our general funds from time to time to carry overchecks in specific funds until they are replaced by contributions.

Your treasurer is always careful to watch that these overchecks do not exceed the balances in general funds. The purpose of publishing these overchecks month by month is to give to our people who choose to give to specific causes rather than to the general fund an opportunity to give to specific places which show definite needs.

At this time we want to call special attention to our South America funds. You will note the total overchecks for all our South America funds is \$13,057.19. This has come to the danger point, because our total South America General Fund balance is only \$9,446.20. We must be doing something about this at once. We shall need liberal contributions to the South America General Fund or to any of the specific causes under the South America work which shows overchecks above. You will please note that over half of the total South America overcheck is the national workers, or native evangelist fund. This fund is for the support of our own converts who are now full-time evangelists under our missionaries. Those who are interested in contributing as directly as possible to foreign evangelism should be free in their giving for this

work. May our February contributions for South America General or any of the other South America causes be so liberal that at the close of February we can show that these overchecks have been wiped out.

BOARD MEETS

The Executive Committee of the Board met on Jan. 23 at Elkhart. The committee this year is as follows: S. C. Yoder, Pres.; Jesse B. Martin, V. Pres.; J. D. Graber, Secy.; E. C. Bender, Treas.; John H. Mosemann, Fifth Member. Some of the items from the minutes follow.

Meetings in connection with the annual Board sessions were discussed. The Missionary Training Conference program runs from Tuesday evening, June 8, to Saturday noon, June 12. The first annual Mennonite Youth Fellowship overlaps from Friday evening, June 11, and continues until Saturday night, June 12. On Sunday, June 13, a mass meeting of inspirational and promotional character is being planned while the business of the Board will be carried through on Monday and Tuesday, June 14, 15. Hosts to these meetings are the Eureka and Metamora congregations in Illinois.

The Executive Committee approved regional week-end missionary conferences to be arranged for by the Board. The inspiration of an annual Board meeting comes to any one congregation but once or twice in a generation. We believe there would be great value in arranging strong week-end conferences with from five to ten missionary and other speakers in a dozen or more regional centers throughout the church every year. This plan will be explored further in later meetings and at the annual Board sessions.

The committee reviewed the problem of bringing Mennonite young people from India and Argentina for study in this country. The subsidizing of church representatives from these two conferences to visit American churches was also discussed. It was agreed that these matters shall be further considered at the conjoint meeting of the Executive and Missions committees on May 7, 8.

Paul Erb and J. D. Graber were appointed a committee to prepare the annual Board meeting program to be held June 13-15.

MENNONITE CHURCH OF PUERTO RICO

From Pulguillas: Recently the store building that we had been using for services in Sabana was occupied by the son of the owner. This young man is a strong Catholic and is not in favor of our work. However we are happy for the invitation of two other families to come and hold services in their homes. Will you pray that a small building may be available to rent in that section?

One of our young members, Jose Delgado, a very promising young man, is taking high school work at the Baptist Academy in

Barranquitas, which is located about ten miles from the Pulguillas station. At present there are several Mennonite teachers at the academy, and Bro. Stanley Miller is principal.

The last two Sundays we have had an attendance of 120 in Sunday School. We are outgrowing our chapel, which is not large enough to properly take care of that many. We hope to be able to start the building of our new church soon. A \$4,000 budget was adopted by the Board for church building. A considerable portion of this still remains to be raised.

Ft. Wayne, Ind.

Allen Ebersole, Ft. Wayne, Ind., writes: "Bro. D. A. Yoder received two into church fellowship by water baptism—one by confession of faith and one by letter. There are at present five others under instruction.

"Three Bible classes are being held after school. Two are being held in homes, while the third one is in the church. Last week there were forty-one present for this one class. The other two classes average eight or ten each.

"The Boys' Woodworking Shop is enjoying an average attendance of eight or nine this winter.

"A Junior Girls' Sewing Club was organized this last fall, and is being enthusiastically attended by ten or twelve girls from the Sunday school and the community."

Iowa City, Ia.

Norman Hobbs, Iowa City, Iowa: "During the months of the holiday season four were received as members of the Iowa City Mission congregation. We had prayed and hoped for a number of years that some of these would yield unto the Lord.

"About thirty-two families were given a Christmas basket for their dinner, and the aged, infirm, widows and orphans, sick and afflicted were aided with fuel oil, coal, clothing, medicine, and so on."

Kansas City, Kans.

Edward Yoder, Kansas City, writes: "We are quite encouraged with evidences and attitudes of folk who are attending the mission. Our attendance is a bit better, being around thirty-five to forty. There are now six adults who are contemplating becoming members."

A public address system was recently purchased. This makes it possible to send out on the street a part of the services, special songs, announcements, and so on.

A service unit of several young people has recently begun work in the city hospital near the Mennonite Gospel Center at 1238 Washington St. The members of the unit are a great help and encouragement to the work at the Center.

Mission-grams

Various tests show that Bro. S. E. Miller's condition is not as serious as had been feared. He writes, "God's people here and you have (Continued on page 116)



A Day in Poland

Here is a telling picture of the physical and spiritual needs so typical of Europe. You will not—you can not—be the same person after having read this report by a Mennonite Relief Committee worker.

BY C. WARREN LONG

OUR TRUCK carried about two tons of blankets, food, schoolbags, and some medical supplies. Robert Fisher, Emerson Miller, and myself were making a trip into former East Prussia, in Poland, where many abandoned Mennonite homes and churches are located.

The truck's precious cargo was to be distributed among a few Germans who have not yet been evacuated, and to Polish people who lost nearly all their possessions during the war, and to the many Ukrainians who are moved out of the Russian-annexed portion of Poland.

"Pennsylvania Day"

Throughout this sunny, muddy day the truck moved from one distribution center to another, where scores of people had gathered with their blue food cards in hand. These tired, hungry-looking people shivered in the damp, cool breeze, even though their garments looked heavy with patches.

While the food was distributed carefully, and in the spirit and name of Christ, to these suffering people, we read on the labels of the

cans of beef familiar names such as Mahlon Witmer, Amos Horst, Stoner Krady, Charles K. Lehman, and John Stoltzfus. May the Lord's blessing be multiplied on the multitude of people that are represented in these gifts. We would to God it were possible to share a part of the radiance in the faces and the many "thank you's" of the recipients. The giving that is heaped up, pressed down, and running over, displays a vital intimate knowledge in the grace of giving. God loves to bless those who carry on the ministry of giving, for "the Lord loveth a cheerful giver."

An Unwanted People

Behind the scores of people holding the blue food cards at each distribution center stood a small company of unwanted people. Their faces were pale and sad. With wistful eyes they watched each packet of milk and can of meat that was kindly given to the holder of a card. These unwanted people had their homes taken from them. About all their earthly possessions are the clothes which they

Young children in Poland, unaware of the wringing confusion caused by the difficulty in establishing new homes, rejoice openly as they arrive at their new homes. Eleven million Poles, one third of the Polish population, were extinguished during the last war. The accompanying article graphically informs us how some of the survivors are living.

wear and the items in their knapsacks. They are an unpopular people, strangely treated because they are Germans and were unfortunate enough to be born and reared in an area which has been taken from Germany since the cessation of hostilities.

These unwanted Germans are now experiencing that it is not always a blessing to be born into a given territory or nationality. In one house we located fifty-four such people. They had one stove, several tables and beds, and one small oil lamp. The bare necessities were lacking. They have been forced to move a number of times during and since the war. The cry of Hagar for herself and her son as they were cast out and left to perish for the want of food and water is a cry that is heard among these many displaced, unwanted people.

It is because the love and spirit of Jesus Christ knows no national or racial barriers that these unwanted people also enjoyed "Pennsylvania Day."

The White Plague of the Hungry

At one distribution center an elderly man said, "Come and see my wife." We were introduced into a crowded room, which was

home for eight people. There was an elderly lady who had on her foot a very serious wound, which she had received in a displaced persons camp. We dressed the wound for her, and gave her further instructions as to how to use the medical supplies that we left with her husband. While caring for the injured lady, we heard near us the familiar tuberculosis cough, the cough which produces fear of tuberculosis among the hungry and destitute. It is the "white plague of the hungry."

At another center a mother said, "Come and see my son." As we entered the place, a small oil lamp was given to us to carry into a dark, damp room where on a dirty bed lay a boy of thirteen or fourteen years. The mother, as she told us of her son's chest pains and hemorrhaging, expressed her fear of the "white plague."

In all kindness and Christian love that a pastor is capable of, I helped the fear-stricken loved ones to realize that the son would be with them just a little while, possibly a week or so. Then we offered the mother several extra packages of milk for the boy so he could enjoy a part of "Pennsylvania Day." Turning from the feverish lad to make an exit, we felt sure, as we held the tiny oil lamp in front of us and knew of the shadow-darkened bed back of us, that the white plague of the hungry is continuing its deadly work.

Some Brave; Some Bewildered

The Ukrainian people who were moved into East Prussia, which before the war was eastern Poland, are a brave people in their efforts to rebuild family life and homes. Former German homes need repair, and the war debris needs to be cleaned up. Here and there one can see where a family has begun the long, difficult task. Then, too, many in their new situations and surroundings seem not to know where to begin in this difficult task of rehabilitation. Many remind us that on "the plains of hesitation bleach the bones of countless millions who, sitting down to rest, and resting died."

The native Poles walk about and wring their hands in amazement, wondering what has happened to their Mennonite neighbors, and how they can now establish a new neighborhood with the Ukrainians who have moved in. It is all confusing to the Germans who are yet to be evacuated, the Poles that remain, and the Ukrainians who are brought in. I am sure that we relief workers shake our heads with confusion, too, as we see the shackles that war fastens to a people and their culture.

The Dark Shadows

With all the food distributed and the truck empty, the long ride back to the relief center was begun. The sun was set for a long time already, and the cold darkness of the Polish winter night was upon us.

Suddenly the light of the truck revealed a blockade on the highway before us. As we came to a bumpy stop, we saw that two trucks had collided. We soon learned that both drivers were drunk. They were removed from their determined positions behind their steering wheels, and as they stood locked together in each other's arms, our truck pulled the locked trucks apart and parked them on the

side of the road. The two men, two of the many who drink to forget their poverty and misery, were placed in the care of native friends. The darkness of sin has come upon them; their deeds were evil.

The words of a winebibber in our hotel where we stayed were, "We are not satisfied with this life. We want to live on and on." This is the voice of the people who have fallen in the darkness of sin. The shadows of night are lengthening and soon the night cometh when no man can work. Out of the bosoms of the relief workers comes the conviction that now is the time to give food and clothes. Now is the time to present Jesus Christ, the Saviour of the world, who is truly the Prince of Peace, to the individual as well as to the nations.

Bullang, Belgium.

United

Did you give a pound of raisins?

Did you give some powdered milk?

Did you give a hundred blankets

Did you give a piece of silk?

There are men and women starving;

Children twisted out of shape;

Did you send the wheat and flour?

Did you send the Z.O. tape?

Were you ever cold and hungry

With no labor for your hands?

Have you seen your dear ones dying

As they do in many lands?

Can't you spare a bunch of hankies?

Can't you give the little things,

Such as soap and baby powder?

Don't forget to add shoestrings.

There every little thing is needed:

Shirts and shoes and underwear;

Loosen up a bit, dear sister,

And dear brother; help to share.

Europe's farmsteads by the thousands

Ruined by war and spoilt for years!

Splendid cities burned and broken,

Filled with brickbats, pain and tears!

Millions—humble and exhausted,

Thankful for the rich man's crumbs,

Heartbroken, hopeless, cold and dirty,

Waiting word that never comes!

At the week end you have plenty:

Lots to eat and lots to wear;

They are praying God to help them,

They are clinging by a hair.

Don't despise the humble penny;

From the nickels don't refrain;

For the pennies, dimes and nickels

Will the broken hearts regain.

Let us all be humbly human,

As the need is surely great;

Let us be in this united,

GIVE TODAY ere 'tis TOO LATE.

—Contributed from Smoketown, Pa.

—MISSIONS SECTION—

UNEVANGELIZED MILLIONS

THE tragedy of the yet unevangelized millions of the world should stir the church to missionary action.

Three hundred millions are still in the befogging maze of superstition-ridden Confucianism and Taoism.

240,000,000 are still steeped in the groveling idolatry of Hinduism.

300,000,000 still in the ugly grip of sensual, loveless, woman-degrading, heart-hardening Mohammedanism.

180,000,000 still bound in the weird mysticism and depressing demon-worship of Buddhism and Lamaism.

158,000,000 still groping in the unrelieved darkness and crass superstition of Animism.

327,000,000 shadowed beneath the sinister cloak of Rome, with its Mariolatry, its saint-worship, its magic ritual of the mass in which God is carried aloft as a piece of bread, its false doctrine of purgatory, its abominable confessionals, and its many other deceiving teachings and ceremonials.

12,000,000 Jews still turning their backs on Him who is indeed the "light to lighten the Gentiles, and the glory of . . . [God's] people Israel!"

150,000,000 still atheists, agnostics or unconcerned.

Oh, the tragedy of the still unevangelized millions!

Think of it: over 2,000,000,000 human beings on earth today, with moral accountability, intellectual activity, and immortal destiny—a mighty host marching to the grave and to a vast beyond. For their present and eternal happiness do we spare merely a passing or a passive thought? How amazingly unconcerned many of us are! Over 1,500,000,000 of the world's twentieth century population are non-Christians! Of the approximately 500,000,000 in so-called Christendom, including the millions of Roman Catholics and those of the Greek and Eastern churches, how many are merely nominal Christians, hypocrites, heretics, reprobates, unregenerate, and spiritually unenlightened?

Missionaries in Africa are said to number only one to every 80,000; in Korea, one to every 120,000; in Japan, one to every 170,000; in India, one to every 320,000; in China, one to every 470,000. It is said that, at the present rate of missionary progress, 80,000,000 Negroes are beyond all prospect of hearing the Gospel in their lifetime.

Two thirds of India's population are yet unevangelized; and over three quarters of the peoples in South America. One hundred and sixty thousand towns and villages in China are yet denied the Gospel. In Japan, the heathen population is greater today than it was when missions first started.

Look on the fields waiting to be reaped for Christ!

While the modern churches delay, unrelenting Death—that other reaper with his wide unsparing scythe—lays millions low at a turn. Ninety thousand die out of Christ each day and sixty every minute.

It is time for Christian action in Christian missions!—Editorial in "United Evangelical Action."

The Great Commission

Part II

BY MILO KAUFFMAN

CHRIST ASKS not only that men be saved themselves, but that they be agents in bringing salvation to others. No Christian is exempt from the binding obligation of the Great Commission, and no Christian excluded from the high privilege and honor. It is the sublimest enterprise in which man has ever been asked to participate. Christianity is a missionary religion. It must spread at its extremities or chill and shrivel at heart. It must enlarge its circumference, or its center will become defaced.

We notice that both Matthew and Mark begin the commission by the words, "Go ye." Here is a divine command. How people try to substitute other words for these two! Any other words, however, are poor substitutes. "Preach" is a good word. "Give" is a good word. So are the words, "serve," "organize," and "direct." They are all important in their places and cannot be dispensed with, yet the stress must be laid on the words, "Go ye." "How can they hear without a preacher, and how shall they preach except they be sent?"

This command was not given to Caesar with his legions at his beck and call and the civilized world at his feet. Nor was it given to the intellectual giants who by sheer force of genius might turn the world upside down. It was given to obscure Galileans of whom Caesar had never heard. These were to bring the world to the feet of the lowly Nazarene.

The purpose of the commission is to "preach the Gospel," "teach all nations," "baptize," "teach them to observe all things."

Mark's account says, "Preach the gospel to every creature." To preach the Gospel is (1) to spread the good news, (2) to make known the revelation of God as given of Himself through His Son, (3) to show the privilege of salvation and redemption that the Gospel offers, and (4) to declare the precepts of the Gospel.

Matthew says the same thing, but in more detail—"make disciples of all the nations" (R.V.), "baptize," "teaching them to observe." All of this certainly is implied in the words of Mark.

They are to secure converts for Christ. Through their preaching and witnessing to the good news of salvation they are to persuade men and women to accept Christ as Saviour and Lord of their lives. As men and women become disciples they are to be baptized in the name of the Trinity. Persons "discipled" and baptized are merely started in the course of Christian living. They must be taught to observe all the commandments of the Lord. They who "disciple" and baptize are commanded to teach the duty of obeying Christ in all things. They are to obey, not merely admire the teachings of Christ.

The work of discipleship is "discipling" others. Obedience to the Great Commission is based on the universal and complete authority of the Lord Jesus, and is encouraged by

the promise of His unfailing and sustaining presence.

The commission emphasizes baptism: "baptizing them" (Matthew); "He that believeth and is baptized shall be saved" (Mark).

The converts are to express belief in the Gospel by an act of obedience to the command of Christ. Faith without obedience is nothing. "He that believeth and is baptized shall be saved." Faith is to be tested by obedience to the truth.

They are to be baptized in the name of Father, Son, and Holy Spirit. This does not mean merely that the one who baptizes is acting in the name of the Trinity, or by the authority of God, as many people seem to

Scatter

By Grace Dorothy Lehman

Scatter us out, O Lord!

Scatter us out!

*Forbid that we should rest at ease,
And strive our selfish lusts to please,
While millions here and overseas,
Unwarned and ignorant, die!*

Scatter us out, O Lord!

Scatter us out!

*The work at home ne'er suffers loss
When faithful soldiers of the cross
Leave home to reach the "other lost";
It always is our gain.*

Scatter us out, O Lord!

Scatter us out!

*There's so much work yet to be done
That there is need for everyone
To labor now, before the Son
Shall call His children home.*

Lancaster, Pa.

think. The literal translation is "baptizing them into (or unto) the name of the Father." In I Cor. 10:2 Paul refers to the children of Israel being baptized unto Moses. In I Cor. 1:13 he asks, "Were ye baptized in the name of Paul?" To be baptized unto Moses meant that they accepted the system that he taught and accepted him as lawgiver and teacher. When Paul asks whether they were baptized in his name, he means, "Were you devoted to me through this rite?" "Did you bind yourselves to me?"

To be baptized in the name of the Father means to publicly, by a significant rite, receive His system of religion, and obey and be devoted to Him. It signifies a solemn profession of the only true religion, and a consecration to the sacred Trinity.

The administration of baptism with water by man, into the name of the Father, Son,

and Holy Spirit, is an outward symbol signifying that the one baptized has received of the Spirit the baptism into one body—into Jesus and into His death. "For by one Spirit are we all baptized into one body" "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (I Cor. 12:13). (Rom. 6:3). Here we have "mystic union," the incarnation in reverse. When Jesus became incarnate, God came to be identified with us. By the baptism of humiliation and suffering, He became one with us in order that He might die for us. We by Spirit baptism become one with Him that we may live. By His incarnation He became identified with us, that by His death we might become identified with Him.

When we grasp the significance of all of this, it becomes very evident, (1) that he who administers baptism should be careful to ascertain that the applicant has become a disciple and is united with the body of Christ; (2) that we dare not minimize baptism and say it is unimportant. If we say that one can be saved without baptism, we should be very careful how we say it. After all, the Scripture says, "He that believeth and is baptized." When, on the day of Pentecost, men cried out under conviction, "What must we do to be saved?" Peter's answer was, "Repent and be baptized." In New Testament times when men repented and believed, the apostles seemed to think that baptism was very important, if not essential.

Hesston, Kans.

(To be concluded)

All Out for Souls

(A Paraphrase of I Corinthians 13)

Though I speak with the tongues of scholarship and use high-sounding phrases and well-coined sentences, and though I have a winning personality, and have the art of getting along with people, and fail to win souls to Christ, I am a cloud without rain, and a well without water.

And though I have the best of education and understand all the mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning souls to Christ I become as high-polished brass and a tinkling cymbal.

And though I read the latest books and magazines, and attend church, Bible conferences, and camp meetings, and yet am satisfied with less than winning souls for Christ and building Christian character, I am a wandering star without light or heat.

The soul-winner doth not behave himself unseemly; doth not make it hard on others and easy on himself; is not envious of others that seem to be more successful; is not puffed up over his own attainments.

The soul-winner never faileth, but if one does not win souls he is a failure. Though I win the highest positions in the church and am recognized and honored by all and fail to win souls for Christ, what will it profit me in eternity?

Now abideth positions, popularity, and personal soul-winning, but the greatest of these is soul-winning.—W. Roy Stewart, in "The Preacher's Magazine."

"Many of us have accumulated much of the material, forgetting our stewardship, only to find we have placed our posterity in slippery places."

BY ELMER G. KOLB

ARCHBISHOP TEMPLE once said that the world was much like a beautiful shop window into which some malicious person had entered by night and switched around all the price tags. The things of greatest enduring value are so marked down that the world thinks them worthless, while really worthless and shoddy items have been marked with a high price tag so that the world thinks them of high value.

This describes, in a measure, the reason for disappointment and despair among many today in their search for that which will bring gain. Satan has switched the price tags, and due to the ignorance and blindness of our depraved nature we cannot discern true values. We bring in our materialistic yardsticks and seem to be able to evaluate life only by them. Hence anything that is characterized by quantity, elevation, or riches has appeal to us. Our proximity to the material and physical world causes us to reach conclusions and determine evaluations only as they relate to that which is tangible and can be perceived by our physical senses.

True values are only understood and seen as we walk after the Spirit and learn the constituents of all things material as they are analyzed and tested in the laboratory of God. Our Teacher has explained these findings in the Textbook. But how slow we are to believe all that has been told us! Ignorantly and negligently we go about to try our own experiments, many times to our sorrow. We may be among those supposing that gain is godliness in whatever area that gain may be, whether in numerical strength, material wealth, or intellectual growth. If that is our yardstick, our identity is revealed in the same scripture as those who are "destitute of the truth." The church of Laodicea reveled in the same complacency until their true condition was revealed and among the needed items was eyesalve, that they might see.

Jesus gave us light on true values in a number of His teachings. Some may appear paradoxical until we learn that that which is seen is temporal, and that which is not seen is eternal; also that whatever gain there may be in the material and temporal realm is ultimately of no value and that anything takes on value in proportion as it contributes to the salvation and nurture of the soul.

Gain that Is Loss in the Material:—Two men, one day, stood and looked over the well-watered plain of Jordan. One with a short-sighted vision made a choice which brought him temporary gain. But it also constituted a spiritual and eternal loss. His experience has been the history of many since. A certain individual made a remark as to how well someone was getting along in the world. Someone else with spiritual insight injected the question, "Which world?" Lot's first loss was that which related to his own life. This was not so evident at first. But our weaknesses are only revealed when the times of



Gain That is Loss

testing come and our interests and attitudes begin to bear fruit in the lives of our children. To be "better off" is not necessarily to be better. As Christians we are constantly reminded that if we have material increases we are not to set our hearts upon them. Lot's second loss was that of his influence and testimony. When warning his sons-in-law he seemed as one that mocked. We, too, have lost much of our influence for otherworldliness. When our feeble voice is raised to point the way to heaven, folks are not interested. By our interests and accumulations we infer life is wonderful and exciting. With all our conveniences, gadgets, and provisions for the desires and entertaining of life here, our warning to "flee from the wrath to come" looks not so serious after all and consequently falls on deaf ears.

Many of us have accumulated much of the material, forgetting our stewardship, only to find we have placed our posterity in slippery places.

Lot's gain in material also caused loss in his family. If we would place before us the number of our families that have been lost to God and eternal things largely because of our not seeking God's kingdom first in our everyday living, we would be startled. Many gifted and able men and women who had their birth in Mennonite homes, sat in Mennonite Sunday schools, and heard messages from Mennonite pulpits, are today giving those richly endowed lives to society, business, and the professional world. Why? God has the answer. Today the doors of the world are open to the giving of the Gospel message; large numbers of people know only of a spirit that seeks to destroy men's lives and not to save them. But we have been busy here and there, with the result that we have little motivation, few yielded and qualified lives, and not enough "loose" money. While you have been reading these lines, hundreds have

slipped away into a Christless grave without ever having heard of the only Name that saves. They will meet us at the judgment. In these closing days of time let it not be said of us that we came with "too little, too late."

These challenges come to every generation. The past is gone; the future is before us. Let us as parents and ministers lead the way. At the time Hannah consecrated her son to the Lord and His service, it would not be difficult to think that there were mothers who pitied Hannah. They would not have wanted to see their children miss so many good times in their society. Hannah's boy maybe did not make as much money. She could not afford to have him clothed in the latest styles. But Hannah had a sense of real values. She yielded her body and the fruit of her body. Samuel was God's answer for the times. His life and words were of such significance that the Lord "let none of his words fall to the ground." "The memory of the just is blessed."

Pottstown, Pa.

CHANNELS OF BLESSING

The attitude of different individuals toward money, and indeed toward all God's rich gifts to them, is well illustrated by the two seas of Palestine with which all Bible students are familiar. The Sea of Galilee receives the River Jordan at the north and gives it off to the south. It is surrounded by verdant shores and life in many forms. The Dead Sea receives the River Jordan but holds it; there is no outlet. No life can live within this sea and its very name is a synonym for desolation. The lesson is obvious. Lives that receive God's blessings and pass them along to others are beautiful and bountiful lives; lives that are selfish receiving and keeping, are comparable to the despised Dead Sea.

God wants us to be channels of blessings, not reservoirs.—Holdcraft.

Relief Notes

Prepare for Refugee Migration

Russian Mennonite refugees in Europe are being interviewed by the Preparatory Commission of the International Refugee Organization and by the M.C.C. workers to determine who should be included in the movement of 1,600 to Paraguay. Interviewing was begun in the British Zone on Jan. 20, and will continue until the first of the two vessels departs, which may be in about two weeks.

Speaker to Describe Paraguayan Mennonite Colony Life

A number of Mennonite churches in Ohio, Indiana, Michigan, Minnesota, and Kansas will be visited in the near future by Raymond Schlichting, of the M.C.C. staff, who will show slides and describe the conditions in the Mennonite colonies in Paraguay. These pictures were taken quite recently and show the new colonies at Volendam and in the Chaco, as well as the hospitals, schools, homes, and industries which have been established by the older colonies.

This particular itinerary has been planned because of Schlichting's availability for a short time, and the desire of these churches to have this message presented. There may be similar occasions in the future when speakers are available to visit churches in various communities to bring messages on refugee migration or relief work. Any congregations interested in such speakers, under the sponsorship of the M.C.C., should write to M.C.C., Akron, Pa.

Need for Kits Continues

Since the mending and shoe repair kit program, which has met such a hearty response, is filling such a vital place in the relief program overseas in giving the needy the means to help themselves in repairing their worn and thin clothing, we are encouraging indefinitely continued participation in this work.

Arrivals and Transfers

Ruth Lehman arrived in Europe on Dec. 27. Delmar Wedel returned from Belgium on Dec. 19 and has left for Europe for further service under the Y.M.C.A. Pauline Knight returned recently from Europe. James Brenne-man, M.D., returned from the Philippines on Jan. 15. Hardy Epp has transferred from the Builders' Unit in Holland to Hungary. Irvin Horst has completed his regular term of service in Holland and is now continuing on a part-time basis.

1,000 Toys Distributed

At Christmas time Joe Esch and Ruth Weaver supervised the distribution of 1,000 donated toys to the poor children in the colored schools and in the community of Gulfport, Miss.

Released January 23, 1948

Via M.C.C. Headquarters, Akron, Pa.

Give Me the Ability

"For to me to live is Christ" (Paul).

SOME PEOPLE have ability, but no adaptability. It is hard for them to adjust themselves to others. So I pray:

1. Lord, give me the ability to be agreeable with those who are disagreeable.
2. Give me the ability to concede that there may be truth on the other side.

3. Give me the ability to answer never a word when I am misunderstood.

4. Give me the ability to keep calm and quiet while under fire.

5. Give me the ability to forgive before the other party asks it.

6. Give me the ability to grow eternally tall while sitting in an obscure place.

7. Give me the ability to rejoice when I am set at naught.

8. Give me the ability not to answer an unkind letter inside of thirty days.

9. Give me the ability to show the right spirit when I am voted down.

10. Give me the ability to scorn enthronement at the expense of another's dethronement.

11. Give me the ability to feel little in proportion to my growth.

12. Give me the ability to shun a needless argument which might result in estrangement.

13. Give me the ability to avoid being queer and stingy in old age.

14. Give me the ability to love children though they be rude and noisy.

15. Give me the ability to wait for years, if need be, before being appreciated.

16. Give me the ability so to behave toward those of the opposite sex that later it will not bring up unpleasant memories should I meet the same parties.

17. Give me the ability to outwit Satan, so that in the end he will feel chagrined that he ever annoyed me. He meant my downfall, but only built me up; he taught me valuable lessons which I in turn passed on to others and thus fortified them against his assaults.

18. Give me the ability to get sweet out of bitter, light out of darkness, joy out of sorrow, riches out of poverty; to reign over others by letting them ride over me, and thus turn everything to my account and to the glory of God.

19. In short, give me the ability to reproduce the life of Christ, and live as He lived.—E. E. Shelhamer, in "Free Methodist."

Jewish Work in Toledo

By Franke A. Sturpe

AT THE request of the Clinton Mennonite Church, near Archbold, Ohio, a survey of the city of Toledo, Ohio, was made in view of doing Jewish mission work there. The survey disclosed that there are thirty thousand Jewish people living in Toledo, with only seven of these professing Christ.

Our hearts are made to bleed when we think of how little our church has done in reaching these thousands of Jews. In our nine months of driving back and forth from Middlebury, Ind., to Toledo, over week ends, we have come to realize the great responsibility in reaching these, our own flesh and blood, for Christ.

We have had many happy experiences. Recently, while visiting a dry goods store owned by a Jewish mother and her three children, we handed them a New Testament and spoke to them about the Messiah. This interview

was followed with repeated calls at the store. One day, after not being able to get to Toledo for several weeks, we received a card saying that our Jewish friend was in a hospital in a serious condition and requesting that I come to see her.

The one-hundred-and-twenty-five-mile trip was made and I wish you might have seen the expression on her face and heard her say, when I arrived, "So you have come all this distance to see me? You must be interested in our people." On several previous occasions I had asked her if I could pray with them before leaving, but she had always refused. On this occasion, as I shook her hand to say good-bye she said, "Bro. Sturpe, would you like to have prayer with me before you go?" I fell on my knees beside her bed, and with tears streaming down my face I prayed for this mother in Israel. Will you, too, help pray that this dear soul will find the Lord?

Middlebury, Ind.

(Bro. Sturpe, a Christian Jew, was converted at the Norristown, Pa., Mennonite Mission, fourteen years ago, and is happy that he has found Jesus Christ as his Messiah.—Mission Ed.)

Today in Missions

J. D. GRABER

We Have Done Too Much or Too Little. This is one of John R. Mott's famous statements, made at a mission meeting last year. Unless we do more in missions, he said, there was no real point in having done what we did. We claim the world for Jesus, but after the first battle we lick our wounds and hesitate. The battle has just begun. There are perhaps less Christians in the world today than there were a hundred years ago, and decidedly more heathen. The non-Christian population in India has increased on the average of five million per year during the past twenty years. The Christian population has increased during this period from about four or five million to nearly eight million. How few these several paltry millions are when compared to the hundred million increase in India's non-Christian population during the same number of years!

The World Is on Fire. Nero fiddled while Rome burned. What are we doing while the world burns? The present situation calls not for just a bit more of the same thing. It calls for an entirely new attack. When gunpowder was discovered, a mere doubling or quadrupling of bows and arrows helped nothing. When a nation begins to hurl atomic bombs with radio-directed rockets, conventional infantry divisions and armored vehicles are of no avail. The whole business of war moves off into a new element. Spiritually, it is such a new challenge we are facing today. World needs are so staggering and spiritual destitution so appalling that nothing short of a phenomenal and new release of the church's potential is adequate. To putter along on our old prewar conceptions of what the world situation demands of the Church of Jesus Christ would be like throwing rocks at a dive bomber.

Elkhart, Ind.

CHURCH CORRESPONDENCE

WELLMAN, IOWA

Dear Herald Readers: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

Our annual business and fellowship meeting was held on Jan. 1. Because of stormy weather the attendance was not as large as usual. At this meeting we reorganized the Sunday school and elected church officers. This is also the time when we hear reports of the different organizations of the church and discuss ways and means of improving various phases of the work. It is a day profitably spent.

According to the report given by our secretary, our membership on Jan. 1 was 309, representing 111 households.

The young people and the children rendered a Christmas program on the evening of Dec. 21. The following evening, Dec. 22, the young people favored the older ones and the ill and shut-ins with Christmas carols. On Dec. 31 a watch-night service was held at the church, for the young people.

Bro. Mark Ross spoke to us on Jan. 11 in the interest of our church schools; following this he preached a sermon based on Matt. 24:13.

Our bishop, Bro. Perry Blosser, preached for us at our morning service on Jan. 18, using Heb. 2:18 as a text.

One of our ministers, Bro. George Miller, is holding meetings in Oregon at present. We miss him in our services, but we trust that God will use him in a mighty way in bringing souls to Him in Oregon.

Pray for the work at this place.

Jan. 19, 1948. Ida M. King.

KIDRON, OHIO

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

Our fall communion service was held in the month of October. Two guest speakers who worshiped with us were Dr. Van der Zijpp, from Holland, and Mr. Becker, of Indiana, who represented the Northern Bible Society.

Missionary Day was observed on Nov. 16. Bro. and Sister S. Paul Miller spoke for us. Offerings taken showed a continued interest in the work.

Our revival meetings began on Nov. 23 and continued for one week, with B. Charles Hostetter, of Harrisonburg, Va., as evangelist, and Eby Leaman, York, Pa., as song leader. Our brother pleaded with the lost and encouraged the brotherhood to a closer walk with Jesus. On Sunday afternoon a youth fellowship meeting was held.

Services were held at the church on Thanksgiving and Christmas mornings. Our choruses gave two programs, one in September, and the other on Christmas Eve. The juniors

gave their Christmas program on Sunday evening, Dec. 21.

On Sunday, Dec. 28, a Goshen College Gospel team gave us inspiring messages in song and word.

Wheat is again to be shipped for relief. Many interesting letters of thanks have been received from European people who appreciated our contributions of food and other things.

Several of our number are attending winter Bible school. Our minister, Allen Bixler, was at E.M.C. for ministers' week.

Results of our Sunday-school reorganization are: Adult Dept.—Supt., Paul Amstutz; Chor., Raymond Hofstetter; Secy.-treas., Weldon Lehman; Libr., Dorothy Gerber; Pri. Dept.—Supt., Mrs. Elmer Lehman; Chor., Mrs. Dennis Lehman; Libr., Marlyn Gerber. Vilas Zuercher is chairman of the Y.P.B.M. Committee; and Delvin Gerber is church chorister.

January, 1948.

Mrs. Levi Lehman.

LAMPETER, PENNSYLVANIA

We again enjoyed a great spiritual feast at this place in our annual Thanksgiving Day services as many interesting subjects were very ably discussed by brethren from a distance, including Bro. George Lapp, from Indiana, formerly a missionary to India.

Our evangelistic meetings which followed were conducted by our young Bro. Noah Hershey, from Parkesburg, and were well attended. These were the first meetings of this kind conducted by Bro. Hershey. We praise God for young men of this type who are not afraid to preach the truth of God's Word. We also praise God for four precious souls who confessed Christ as their Saviour. One of these has since passed on to her eternal reward, after giving evidence of having experienced great joy for sins forgiven. Several people from Sunnyside came to our meetings and seemed to enjoy them greatly. Pray that the Lord will bless the work at this place, and that the seed sown may yet bear fruit in many lives, as there are still many here who need Christ.

Jan. 19, 1948.

Bessie F. Herr.

BEEEMER, NEBRASKA

(Plum Creek Congregation)

Dear Herald Readers: Christian Greetings. On Christmas Eve the young folks of this congregation gave a nice program. On Christmas morning we were privileged to have a ladies' quartet from Hesston, Kans., with us. Their fine singing, as well as the talk given by Bro. John Steiner, was much appreciated.

We held our Sunday-school reorganization on Sunday morning, Dec. 28. Following are the names of the newly elected officers: Supt., Geoden Miller; Asst. Supt., Rubin Schantz; Secys., Beulah Grieser, Lila Wittrig; S.S. Chor., David Wittrig; Asst. Chor., Esther Oswald; Church Chor., Earnest Kauffman.

Jan. 19, 1948.

Dave Wittrig.

CLOVERDALE, OHIO

(Mount Pleasant Congregation)

Dear Herald Readers: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

There are many in this community who are not Christians. A number of non-Christian homes were visited during revival season in December. Bro. Kenneth Good, of Elida, Ohio, was our evangelist at this time. We praise the Lord for the Spirit-filled messages that were given. Seven children gave their hearts to the Lord. There were others who reconsecrated their lives to God.

The aged mother-in-law of one of our members was baptized in her home recently. She testified that she believed her sins were forgiven. May God help others to take the step that both youth and age have taken. "Where is your faith?" Jesus asked His disciples. Do we limit God because of our lack of faith with respect to aged and hardened and difficult cases that are all around us?

A group from the church sang Christmas carols at a number of homes on Christmas Eve.

Bro. Earl Britsch and Bro. Ronald Martin have been chosen as Sunday-school superintendents for the coming year. Other officers are: S.S. Chor., La Donna Prowant; Church Chor., Will Wagner; Y.P.B.M. Comm., Ronald Martin, La Donna Prowant, Norman Smith; Librarians, Eunice Wagner, Ruth Myers; Ushers, Duane Tucker, Vernon Prowant. A committee for summer Bible school was also appointed. As the planting and watering continues, will you pray with us that God will give the increase?

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Jan. 20, 1948.

Clara Smith.

TAMPA, FLORIDA

"Great is the Lord and greatly to be praised." Surely we here at Tampa have much to praise Him for.

As fall came and people returned from summer vacations, our attendance here increased again. We are especially glad for the increased interest on the part of the adults.

We had our communion service on Nov. 23, with our new bishop, Bro. Parke Book, in charge. Five persons were reinstated into fellowship at that time, and we were all strengthened and encouraged in the Lord.

A few tourists are again spending the winter in our midst. We appreciate their fellowship, as well as that of others who stop when passing through.

Our revival meetings, which started on Jan. 11, will continue until Jan. 25. Bro. John S. Hess, Lititz, Pa., is our evangelist. In spite of rain and cold weather, the attendance has been very good. Quite a number, among them a number of fathers and mothers and several grandparents, have responded to the invitation to accept Christ. We surely wish to praise the Lord for victory through prayer in the lives of these people.

The school work being done among the Latin people is decidedly an asset to the work

here. We feel it will result in much good. By this means we have access to homes that we could not reach otherwise.

Pray that God may continue to bless the work in Tampa and mightily pour out His Spirit upon us, His servants, to the praise of His glory and the good of souls.

Jan. 22, 1948. George F. Brunk.

HIGH RIVER, ALBERTA

(Mount View Congregation)

Greetings to all Gospel Herald Readers. "Thou crownest the year with thy goodness; and thy paths drop fatness" (Ps. 65:11). With the beginning of 1948, we can truly verify the above statement of the writer, David. The beginning of this year has brought us new opportunities and new responsibilities. But with God's help and goodness we can live victorious lives.

Reorganization for this year resulted in the following elections: Supts., Glen Good, Howard Stauffer; S.S. Chor., Myrtle Miller; Church Chor., Howard Stauffer; Libr., Mary Ellen Guengerich; Y.P.B.M. Comm., Harold Boettger, Albert Guengerich, Wilfred Stauffer; Cor., Myrtle Miller. The success of this year's work will depend on each member filling his or her place to the honor and glory of God.

The old year ended and the new year began with hours and days spent in studying the Word of God. The brethren John Hochstetler, Creston, Mont.; and Ezra Stauffer, Tofield, Alta., were the teachers of our Bible school. Although the term was short, many truths were received by the listeners. It is now our responsibility to make these truths practical in our everyday lives. A student visitor, Roberta Simpson, came from Carstairs to enjoy with us the good spiritual food.

Bro. Willis Yoder, from Smith, Alta., was here for the morning service on Jan. 18. He based his message on Hebrews 4.

Anyone passing through southern Alberta is cordially invited to spend times of fellowship and worship with the group here.

Myrtle Miller.

UPLAND, CALIFORNIA

(Seventh Street Mennonite Church)

Dear Herald Readers: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." These words of Paul were the parting message Bro. Jesse Short, of Archbold, Ohio, gave to our congregation at the close of two weeks' evangelistic meetings, Jan. 4-16. We were richly blessed in these meetings. Souls were saved and lives rededicated to the Lord. We thank God for answered prayer.

We have had sweet fellowship with visitors every Sunday since we moved into our new church. Some stay for only a day; others stay longer. Our visitors this winter have come from sixteen states, Canada, India, and Africa. We appreciate the ever-widening interests these guests bring to us.

Bro. and Sister J. C. Driver, of Versailles, Mo., who were here visiting their daughter

and family during the early part of the winter, have returned to their home.

The Willamette Valley Men's Chorus, from the Oregon Mennonite churches, gave us a much-enjoyed program on Sunday evening, Jan. 18. After the singing, Bro. Milo Stutzman, Kingman, Alta., brought us a short message. He also brought us the morning message on the same day.

A few of our members are conducting a mission Sunday school in a transient labor camp. This work has its problems because of the ever-shifting population. But it is ours to sow the seed; God will give the increase.

Bro. John D. Leatherman is in Oregon attending a ministers' meeting at Hubbard. He is scheduled to hold a week of meetings at the Albany Church.

On Sunday evening, Jan. 25, we expect to hear an interesting talk by Bro. Joe Kropf, of the Harrisburg, Oreg., congregation, about his visit to the various relief centers in Europe.

Bro. and Sister George R. Smoker, missionaries on furlough from Africa, expect to arrive in California on Jan. 29 to visit Bro. Smoker's sister, Mrs. Irvin Brunk, of Upland, and Sister Smoker's father, Dr. Paul Waterhouse, of Pasadena. We are looking forward with glad anticipation to learning more about the work in Africa.

Bro. Jacob Shettler, formerly from Michigan, is our Sunday-school superintendent this year. Robert Groff is assistant; and Mrs. Sherman Maust is primary superintendent.

Mrs. Noah S. Guengerich.

ELLICOTT CITY, MARYLAND

Greetings in the name of our Lord Jesus Christ. We organized our Sunday school for another year, with the following results: Supts., John Peachey, Menno Sell; Secy.-treas., Harlan Sell, Joe Peachey; Chors., Ann Shank, Lucy Vance; Cor., Esther Peachey. The committee for Y.P.B.M. are Menno Sell, Joe Sauder, and Lucy Vance.

Our Sunday school is growing in attendance and interest. More workers are needed, as some of the classes are rather large and there are not enough workers to enable us to divide them again. We now have eight classes. Our highest attendance the past year was ninety-two, with an average of sixty-eight for the year.

Several months ago we purchased a fifty-passenger bus which is being used for Sunday school and occasional trips to the Cottage City Church.

Our summer Bible school will begin around the first of July. We are planning for revival meetings to be held by Bro. Elias Kulp. Pray for these meetings, that much good may result from them.

The first Sunday evening of this year our minister, Bro. Walter Shank, exchanged pulpits with Bro. Ray Shenk, of the Cottage City Church.

We are always glad for visiting ministers, as well as other visitors.

Some of us live about thirty miles from the church, but the Lord has provided us with good transportation and fine weather so far this winter, for which we are thankful.

Our membership now stands at twenty, including eight workers from the Cottage City Church.

Any time any of you would like to take a

little trip, we would be glad for a visit from you. We are located about one hundred miles from Lancaster, Pa., twelve miles west of Baltimore on Route 29, and about fifty miles south of York, Pa.

Esther Peachey.

HUTCHINSON, KANSAS

Dear Herald Readers: Greetings in Jesus' blessed name. On Oct. 1 Bro. Dan Yutzy, from Kalona, Iowa, gave us a very interesting talk about his experiences and work in Poland.

We were glad for the message Bro. Joe Hartzler, from the West Liberty congregation, brought us on Nov. 30. His text was taken from Jer. 8:20.

On Dec. 7 we observed Missionary Day. The children brought in their savings and sang a number of songs, after which Sister Marian Messner, dean of women at Hesston College, gave a very interesting talk concerning her tour through Europe. She told of the needs of the people and how much they appreciate the help they have received. Bro. E. M. Yost preached a short sermon the same evening and told of the need for a larger church building at Denver, Colo.

On Dec. 28, in the evening, the chorus from the Yoder congregation gave us a very good musical program which was enjoyed by all.

Our Sunday school has recently been reorganized as follows: Supts., Perry Troyer, Dan Headings; Pri. Supts., Allie Kauffman, Wilma Yoder; Secys., Ammon Troyer, Leroy Bontrager; Chors., Zella King, Levi Yoder; Libr., Wilma Yoder.

We had a very nice Christmas season. Fifty-four Christmas boxes of fruit and pastries were given to elderly and shut-in people. They appreciated them very much. Over one hundred bags of Christmas treats were given to the Sunday-school children.

Bro. Wilbur Yoder, from Middlebury, Ind., conducted our revival meetings, Jan. 8-18. The attendance was very good, and the services were very much enjoyed. There were several reconsecrations made, and five converts. Two of the latter were a mother and her son. The mother has never been baptized nor become a member of any church. Her husband died about a year ago and she has been very faithful in attending services ever since. Three of her children had been members here.

Jan. 25, 1948.

The Workers.

MISSIONS (Continued)

been praying for me and God honors His promises."

The Sunnyside Mennonite Church, a new mission station organized by the Y.P.C.A. of Goshen College and located in the Sunnyside section on the north side of Dunlap, near Elkhart, has begun services in a new church building just completed. On Jan. 11 Bro. S. C. Yoder had charge of the first baptismal service, baptizing six young converts. Circumstances will make this new way hard for them. Will you unite with us in prayer to the throne of grace for them?

Released January 26, 1948

By Mennonite Board of Missions and Charities, Elkhart, Ind.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Readers. On Aug. 24 we were favored with a message by Ferris Dodd, of Richfield, Idaho, and on Aug. 31, by Edward Yoder, of Kansas City, both on the theme, "I Am Debtor."

Bro. James Bucher stopped with us on Sept. 14 to give a message. He also told of the progress of the Jewish work in Portland.

On Oct. 5 we enjoyed a message given by Bro. Lewis Landis, of Filer. Bro. S. J. Honderich, of Filer, was with us on Oct. 19; and Frank Horsts, from Culp, Ark., stopped with us on Oct. 26.

Counsel meeting and communion services, along with baptismal services, were conducted by our bishop, Bro. N. A. Lind, Nov. 2-4.

A feast of spiritual refreshing was ours for the taking during Nov. 16-23, when Bro. Joe Yoder, of Phoenix, Ariz., conducted revival meetings in our midst.

Officers for the coming year have been elected as follows: S.S. Supts., Tim Hamilton, Tim Shenk; Secy.-treas., Menno Snyder; S.S. Chor., Evanna Hooley; Church Chor., Ola Hooley.

Pray with us, brethren, that the Lord will prosper us to the working out of the problems confronting us, the need of a church building and the need of a school. May the Lord overrule all things to His glory.

Jan. 19, 1948. Almata Good.

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Herald Readers: Greetings. We are having extremely cold weather in this land of sunshine at the present time. The temperature has been as low as twenty-seven, which seems very cold to many of us. Many people are uncomfortable because of the acute fuel shortage. But in spite of the weather, we are able to worship together with warmth of heart and spirit.

Every Sunday morning our congregation sponsors a fifteen-minute radio broadcast over the local radio station. Bro. Brenneman gives a short discussion of the Sunday-school lesson, and special music is rendered. The sole purpose of this program is to reach souls who do not hear the Gospel in any other way.

Our attendance at church services is steadily increasing. The largest attendance so far was 375. At these times we find our building almost inadequate. But we praise the Lord that so many tourists do not go on a spiritual vacation but rather seek a place of worship on the Lord's Day. Plans have been made and work already started on a building which will supply additional Sunday-school rooms and relieve our congested conditions.

We have been privileged to enjoy some special meetings during the past month. On Dec. 14 Bro. Joe E. Brunk, who spent nine months with the C.P.S. Unit in Puerto Rico, gave an illustrated lecture on the work there. Sister Carol Glick, who has also spent some time working there, took part in the program. On Dec. 28 a Gospel team from Hesston College gave the program, and on Dec. 29 a male quartet from Messiah Bible College at Grantham, Pa., was with us. They were accompanied by one of their ministers. We are indeed grateful to those who travel this

far to be in our midst, who are so far from all our other churches.

During the Christmas season little Linda Crossgrove died as a result of injuries received in an automobile accident, in which her mother was also injured. Our hearts go out to the bereaved family. "God moves in a mysterious way His wonders to perform." This funeral service was the first to be held in our church building. Sister Crossgrove is again out of the hospital and on the way to recovery.

The mixed chorus composed of forty voices, directed by Bertha Yoder, gave a program on Christmas Eve. The primary department also gave a program during the holidays. The chorus was asked to give their program at one of our local trailer camps.

About sixty young people went Christmas caroling, bringing cheer to many shut-ins. Bro. Emery Yoder, of West Liberty, Ohio, furnished transportation in his large truck.

Bro. Irvin Eicher, who spent over a year in China, is back home again. He gave an illustrated lecture on Jan. 18. Bro. Elmer Schmucker, of West Liberty, and Bro. Leaman Yoder, of Oyster Point, Va., who spend their winters with us, are back again after having spent some time with the builders' union in Belgium.

Remember in prayer our Bible Conference and evangelistic meetings scheduled to be held Jan. 25 to Feb. 7 with Bro. and Sister Paul Erb as speakers.

Jan. 20, 1948.

Mrs. Olen Eicher.

KOUTS, INDIANA

Dear Herald Readers: Greetings of love in Jesus' name. Although we have just started out in the new year, we have already been reminded, in the passing away of little Carol Ann Birky, that in the midst of life there is death. May this experience be the means of drawing us nearer to the One who doeth all things well.

We are glad to report that Zonda, daughter of Bro. and Sister Osborne, who had been ill for some time, is better and is able to attend school again.

Officers elected for this year are as follows: S.S. Supts., Dean Birky, Wesley Birky; Chors., Alice and Harley Birky; Secy.-treas., Simon Good, Jr.; Pri. Supt., Bessie Oyer, Emma Birky; Y.P.B.M. Supts., Ivan Sutter, Ralph Good; Jr. Y.P.B.M. Supt., Chauncey Birky.

We are looking forward to week-end meetings, Feb. 14, 15, to be conducted by Bro. A. J. Metzler, Scottdale, Pa.

Jan. 21, 1948.

Mrs. Lewis Birky.

MEDWAY, OHIO

(Huber Congregation)

Dear Herald Readers: "... according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. . . ." The Lord has abundantly blessed us the past year.

On Sept. 28 we enjoyed an all-day fellowship meeting. The brethren Stanford Mumaw, Dalton, Ohio; Newton Weber, West Liberty, Ohio; and P. R. Lantz, Wauseon, Ohio, brought challenging messages on "The Deeper Spiritual Life."

Revival services were held Oct. 6-16, with Bro. Raymnod Kramer, Meadville, Pa., in charge. The Lord spoke to hearts, and the

church was definitely strengthened. Four precious souls found the Saviour. Pray that they may be faithful, and that others whose hearts were touched may let Him in.

Our fall communion service was observed on Nov. 9. Our bishop, Bro. N. E. Troyer, and Bro. Stanford Mumaw were present with us as we partook of the sacred emblems.

We observed Missionary Day Nov. 16. Our project was an acre of tomatoes and several rows of sweet corn. Despite adverse growing conditions, the returns showed an increase. The children more than tripled their savings. Both the project proceeds and the savings were placed in the home mission field, while the day's offering was sent to the foreign field.

Results of the Sunday-school reorganization are as follows: Supt., Wesley Hilty; Asst., Victor Diller; Treas., Henry Neff; Secy., Mary Diller; Chor., Orpha Hilty. May these realize the leading of the Holy Spirit in their service.

We wish to express our deep appreciation to Bro. Nelson Kanagy and Bro. P. R. Lantz for their faithful ministry during the past year. We are looking to the Lord to supply a resident pastor in the near future. Pray with us to that end, for this is truly a field white to harvest.

Jan. 16, 1948.

Esther Hilty.

SPRINGS, PENNSYLVANIA

To Readers of the Herald: Greetings in our Master's name.

On Nov. 16 a baptismal service was held, at which time nine young people were added to the church. The church also welcomed several members by letter.

A profitable Bible Conference was held Nov. 27-30. Timely subjects were discussed with conviction and power by the brethren Phil Frey and Jacob Weirich.

Bro. Harold Weaver, deacon of the Norris-town mission congregation, worshiped with us and took part in our morning church service on Dec. 28.

The children of the Sunday school presented a program on Christmas evening. The mixed chorus also rendered special music in keeping with the season.

The Youth Fellowship has become active and various committees have been appointed to serve in the different avenues of study and service.

The semiannual business meeting was held on Jan. 23, at which time a vote was taken concerning additional space for Sunday-school and church services.

Students who spent their vacations at their homes here have returned to their studies at E.M.C., Goshen College, and Johnstown Mennonite School.

As we are beginning the year 1948, we trust that it may be another year spent in the service of the Lord. Let each of us ask for guidance, help, and courage to perform our duties as they come to us.

Jan. 26, 1948.

Freda Maust.

My work is to do my Father's will,
His plan for my life to fulfill;
My joy is in serving Him who gives
Me the strength to serve,
And to love, and to live.

—Ruby Berkey.

THE BOOK SHELF

Two Worlds—U.S.A., U.S.S.R., Stephen Nenoff; Midland Publishing Company; 1946; 320 pp.; \$2.75.

A student of political science and international relations speaks on the subject of "The Two Worlds" (U.S.A., U.S.S.R.) with unusual frankness. Mr. Nenoff also made an intensive study of the part played by Christianity in developing modern civilization. The reader who lives on the plain where he can watch horizons—religious, scientific, and political—will, under serious discrimination, learn much from this modern prophet who comes with Elijah-like boldness in his denunciations of liberalism in the churches and the evolutionary theory of the creation (in place of the true account as in Genesis) in the schools.

The book, we are told, is not intended to incite war hysteria, nor to propagate war. But it is intended to warn the people of America, to prepare them for the "Russian atomic bomb" now planted in our country with a time fuse leading to Moscow. The author traveled extensively in "all the countries of Europe," and tells us how in America communistic "cells" have been planted in every American institution, not only in our labor unions, factories, transportation and communication systems, food warehouses, but in our . . . schools, yes, even in our churches. The author asserts that the reason so many churches are empty is that the "pastors no longer preach the true word of Christ."

Mr. Nenoff brings some solemn indictments against the churches of America: "America has departed from many of the things that made us great as a nation. Even the very preachers in the pulpits seem to have forgotten their whole reason for being. No longer do they preach sermons admonishing their flocks and giving them the true Word of God. Instead of the Bread of Life they offer what is as dust and ashes in our mouth, a dissertation on political science, taken, perhaps, from a current number of a so-called 'religious' periodical." It is because we have abandoned the true way of Christian life that this virus of Communism has crept in, the writer contends throughout the book. Without realizing it, Americans read books, magazines and newspapers, listen to radio programs, and see motion pictures, even stage plays, that are, to say the least, slanted in favor of Communism.

The democracy of America was born from the evangelical faith in God and the Bible which the founders brought with them. And the reason the American free enterprise way of life is endangered is that the preachers no longer preach the utter degradation and fall of man, the new birth, the atonement, and other fundamentals of the Bible.

The book is written in defense of the way of free enterprise in America. His first appeal is to the spiritual forces of the Christian churches of America.

As a source book, abounding in historical facts pointing to and bringing us to the present national crisis, it is a very good book.

But here is the crux. Much as we admire the personality of the man, the fundamentalism of Mr. Nenoff is the type that shoots when the cause is right (118). So, as a non-resistant church, we frankly disagree. Also, in chapter forty-eight (pp. 242-251), "Christ not a Pacifist," is opposite to Mennonite faith and practice. Again, "Speaking practically, we will have peace as long as America keeps herself well armed and prepares to keep the peace all over the world" (p. 254).

I doubt not that this book will be read by thousands of readers in America because of the present war of attrition between the "two worlds—U.S.A., U.S.S.R." There is danger in losing one's self in the unusual positiveness and magnetic personality of the book. Be sure of your nonresistant ground; then you can safely listen to Mr. Nenoff.—Moses G. Gehman.

Of Guilt and Hope, Martin Niemoeller; Philosophical Library; 79 pp.; \$2.00.

The writer of this review considers it a privilege not only to have read this book, but to review and to possess it as well, because he was privileged also to hear Pastor Niemoeller in person present many of the thoughts found between the covers of this book. Hearing him give these thoughts enables one to realize more fully the sincerity, zeal, and conviction with which they are given. Pastor Niemoeller feels deeply both the guilt of his people and the challenge which the ending of the war places before them. He sees that a reversion to true Christlikeness, both in word and in deed, is the only possible course of restitution for the guilt of his people as well as the only sure foundation on which a world fellowship of believers can be constructed. The war has induced him to see the necessity of more liberality, not in theology (that he leaves to America), but in our determination to witness for Christ to every creature in every way.

Many Christian people of today are not sure whether or not they are fully in agreement with Niemoeller's total position either theologically or ecclesiastically. Neither this book nor hearing him speak once would give one the necessary credentials for fair judgment, but they do help clarify one's opinions. For in this book are statements which allow for little misunderstanding. For example, he indicts the American Church with the following statement: "On my night table, in Berlin, lies a book which contains the fifty-two best sermons of the year 1944, in the English tongue. It is an American book with wonderful sermons of the Catholic, Protestant, and Jewish churches; sermons expressing wondrous thoughts, plunging into the present, yet not flat; but one thing is completely absent, the word 'guilt' . . . The words guilt or sin appear very seldom . . . in the . . . sermons . . . let alone the words propitiation or forgiveness. Christ appears in those sermons as a great Teacher, but one thing He is not: the Redeemer of the sinful, that which He should be and wants to be."

One chapter of this book is composed of a letter from Pastor Niemoeller to his brother, Wilhelm Niemoeller. In this letter he gives a brief but most informative sketch of the condition of the Christian churches in Europe today. In the course of the letter he makes

clear his opinions and convictions concerning the necessity of the churches remaining or becoming entirely independent of the state, congregational in organization, and free of denominationalism with the only division being between the community of believers and the outside, political, and non-Christian world. The orthodoxy of the above quotation plus his insistence on the Christian witness re-establishing itself in a new and more powerful way in the world is, admittedly, his mission and message to the world. Of Church and state he says, "I am absolutely sure that a completely independent church is, even for Germany, the church of the future and what she will gain in vitality will compensate for whatever she may have to give up in influence."

Even so brief a collection of his speeches and writings as this book is not without his comment in commendation of the nonresistant Christians. For of such he says, "And to think that we Christians of today are ashamed of the so-called sect of the serious scholars of the Bible, who by the hundreds and thousands have gone into concentration camps and died because they refused to serve in war and declined to fire on human beings. In this, as in many other things, we should understand that we, Church and Christians, are the ones to be called today to atone for and change our ways if we want to continue to spread God's Word and represent the cause of God! So, we became accomplices in men's attempt, without seeking the help of God, to organize the peace all humanity craves."

One of the high points of the entire book is the concluding chapter which is the interview of Martin Niemoeller by an American army chaplain. This chapter not only gives many of the exact words of Pastor Niemoeller which will help to make straight many of the rumors in circulation about him and his stand, but it also gives some very brief but most enlightening facts concerning his position both in relation to the Church and to his Saviour. This chapter, however, is not without objectionable content. For in it is one statement in particular which I found both disappointing and surprising after having read all the book carefully up to that point and finding so little questionable material. After all his comment in support of a separated Church and state, he declares that the German church made a grave mistake by refusing to oppose the Nazi regime by political action. Just what the technicalities may be which we need to know to help us understand this seeming contradiction, I am uncertain. But of this I am certain, that as the world's various countries become ever closer, commercially, politically, ecclesiastically, and socially, it behooves us as a church and as individual Christians to keep ourselves well informed on these things, so as to enable us to prepare for the co-operation necessary for whatever united effort Protestant Christendom must make if it is to be an active and redeeming force in our world today and in the days to come. And it is the reading of books of the nature of *Of Guilt and Hope* that will provide for us the foundation upon which such a spiritual force must be built.—Gerald C. Studer.

BIRTHS

Bergey.—To David and Lorna (Shantz) Bergey, New Dundee, Ont., a son, Robert Gene, Nov. 29.

Bishop.—To J. Russell and Rhoda (Landis) Bishop, Hatfield, Pa., a son, Thomas Russell, Jan. 9.

Gingrich.—To Virgil and Wilda (Garber) Gingrich, Roanoke, Ill., a son, Roger Dale, Dec. 2.

Hostetter.—To Amos and Ethel (Martin) Hostetter, Hagerstown, Md., a daughter, Eunice Miriam, Dec. 15.

Jagues.—To Raymond and Eva (Kauffman) Jagues, Halstead, Kans., a son, Thomas Maxwell, Jan. 11.

Lauver.—To Raymond and Kathryn (Apple) Lauver, Milflintown, Pa., a daughter, Louise Evelyn, Dec. 22.

Leaman.—To Elmer D. and Evelyn (Hershey) Leaman, Intercourse, Pa., a son, Clair Hershey, Jan. 19.

Martin.—To Omar and Laura (Miller) Martin, Valparaiso, Ind., a daughter, Mary Ann, Dec. 31.

Mast.—To Robert and Mary (Armstrong) Mast, Valparaiso, Ind., a daughter, Jean Ann, Jan. 9.

Miller.—To Paul M. and Bertha (Mumma) Miller, Goshen, Ind., a son, James Martin, Jan. 11.

Osborne.—To Chester and Eva (Troyer) Osborne, Kouts, Ind., a son, Stanley Luke, Jan. 19.

Pfifle.—To Marvin and Goldie (Shank) Pfifle, Freeport, Ill., a son, Steve Lynn, Jan. 5.

Schmidt.—To Walter and Josephine (Naffziger) Schmidt, Wichita, Kans., a daughter, Rosemary Jo, Nov. 15.

Shantz.—To Gordon M. and Norma (Snyder) Shantz, New Dundee, Ont., a son, Arthur Dale, Dec. 19.

Slabaugh.—To Andrew and Kathryn (Landis) Slabaugh, North Canton, Ohio, a daughter, Marjorie Lee, Jan. 12.

Smoker.—To Wilbur H. and Alta (Doutrich) Smoker, Oxford, Pa., a daughter, Mary Ann, Jan. 1.

Stauffer.—To Clarence and Grace (Brubaker) Stauffer, Manheim, Pa., a daughter, Nancy, Jan. 3.

Stauffer.—To J. Melvin and Betty (Bender) Stauffer, Lancaster, Pa., a daughter, Barbara Ann, Nov. 26.

Steiner.—To Nathan and Bertha (Neuenschwander) Steiner, Dalton, Ohio, a daughter, Ethel Irene, Dec. 31.

Weldy.—To Paul and Mary (Bleile) Weldy, Nappanee, Ind., a son, Joseph Ray, Jan. 11.

Yoder.—To Henry G. and Elizabeth (Kulp) Yoder, Bally, Pa., a son, Arlin Richard, Jan. 6.

Yoder.—To Norman C. and Effie (Kaufman) Yoder, Belleville, Pa., twin daughters, Edith Arlene and Ethel Darlene, Jan. 16.

Yoder.—To Robert and Elvira (Stultzfus) Yoder, Kalona, Iowa, a daughter, Marcia Ann, Jan. 5.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brubaker — Shelly.—Howard N. Brubaker, Erisman congregation, Manheim, Pa., and Mary Z. Shelly, Gantz and Hernley congregation, Manheim, by Henry E. Lutz, Jan. 8, 1948.

Buckwalter — Bair.—Leon Buckwalter and Miriam E. Bair, both of the Carpenter congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride, Dec. 24, 1947.

Detweiler — Miller.—Raymond Detweiler, Hannibal, Mo., and Gladys Elsie Miller, Harrisonburg, Va., by S. H. Rhodes at the Chicago Avenue Church, Harrisonburg, Dec. 31, 1947.

Flora — Ramer.—Donald Flora, Salem congregation, New Paris, Ind., and Nila Ramer, Yellow Creek congregation, Goshen, Ind., by R. F. Yoder at the home of the bride, Nov. 27, 1947.

Good — Miller.—Velde Good and Arlene Miller, Hopewell congregation, Kouts, Ind., by Chester Osborne, Jan. 10, 1948.

Ranck — Hershey.—Benjamin H. Ranck, Stumptown congregation, Bird-in-Hand, Pa., and Alice D. Hershey, Hershey congregation, Kinzers, Pa., at the home of the officiating minister, G. Parke Book, Nov. 21, 1947.

Swartley — Leatherman.—James Swartley, Kellers Church, Pa., and Arlene Leatherman, Dublin, Pa., both of the Rocky Ridge congregation, by J. Lester Eshleman at the home of the bride, Dec. 27, 1947.

Zehr — Yoder.—Lloyd R. Zehr, Albany, Oreg., and Ferne L. Yoder, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, Kalona, Jan. 18, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Frey.—Edith, daughter of Philip and Anna Nice, was born in Sterling, Ill., Sept. 18, 1884; passed away at her home, Jan. 13, 1948; aged 63 y. 3 m. 25 d. Death followed an acute heart attack. On Dec. 18, 1902, she was united in marriage to Daniel Frey, who survives. Also surviving are 5 children (Claude, Harold, Mildred — Mrs. Howard Mellinger, Mabel — Mrs. Aquila Blosser, and Hazel — Mrs. Daniel Metzger, all of Sterling, Ill.), 11 grandchildren, 2 sisters (Mrs. Emma Ferry, of Sterling; and Mrs. Anna Wetmore, Oklahoma City, Okla.), and one brother (Tobias K., Chicago, Ill.). Her parents, one brother (Joseph), one sister (Mrs. Amelia Showalter), one half brother (George Amelia Nice and Mrs. Roy Ebersole) preceded her in death. Early in life she united with the Science Ridge Mennonite Church, through which avenue she gave devoted service to her Lord. Funeral services were held Jan. 16 at the Science Ridge Church, with A. C. Good officiating. Text: Matt. 24:44.

Heatwole.—Glen Edward, son of Joseph D. and Fannie (Shank) Heatwole, was born near Bridgewater, Va., Nov. 6, 1946; passed away Dec. 19, 1947, following a brief illness; aged 13 m. 13 d. Surviving are his parents, one great-grandmother (Mrs. Joseph Coffman, Dayton, Va.), 3 grandparents (Mrs. J. H. Shank, Dayton, Va.; and Mr. and Mrs. M. J. Heatwole, Bridgewater, Va.), 7 brothers and 4 sisters (Dewitt, Ruth, Dwight, Mary, Chester, Esther, Charles, Carolyn, John, Roy, and Harold, all at home). Funeral services were held Dec. 23 at the home by Mahlon Blosser and at the Bank Mennonite Church by Daniel Lehman, assisted by S. H. Rhodes. Text: Mark 10:13-15. Burial was made in the church cemetery.

Landis.—David L., son of the late Christian N. and Anna (Leaman) Landis, was born in East Lampeter Twp., Lancaster Co., Pa., Oct. 10, 1881; died at his home, near Witmer, Pa., Jan. 3, 1948, after having been in failing health for about a year; aged 66 y. 2 m. 23 d. He spent his entire life in East Lampeter Twp. He was married to Annie B. Denlinger, who predeceased him on March 10, 1921. Surviving are 5 children (Christian D., Tobias D., Roy D., Mabel D., and Martha D., all of Lancaster, Pa.), 2 sisters (Mary — Mrs. Frank Lefever, Leacock, Pa. and Annie — Mrs. Aaron B. Landis, Lancaster, Pa.). Funeral services were conducted at the home and at the Mellinger Mennonite Church, of which he was a member. David Landis and Harry Lefever were in charge of the services. Interment was made in the church cemetery.

Mages.—Henry Washington, son of Joseph and Rebecca Mages, was born Oct. 10, 1877; passed away Jan. 13, 1948; aged 70 y. 3 m. 3 d. In youth he united with the Baptist Church, later transferring his membership to the Mennonite Church near Proctor, Mo. On Feb. 20, 1900, he was married to Lettie Inman, who preceded him in death on April 22, 1909. To this union were born one son (Elliot), who predeceased him, and 2 daughters (Velma — Mrs. R. C. Wood, Gravois Mills, Mo.; and Maudie — Mrs. Joe McGinnis, Kansas City, Kans.). On Jan. 10, 1910, he was married to Nora Holcroft, who

survives. To this union were born 3 daughters (Ruby — Mrs. Otis Sanders, Elston, Mo.; Rose, La Junta, Colo.; and Frances — Mrs. E. L. Diener, Versailles, Mo.) and one son (Ray, Camas, Wash.). His parents and one brother (Wiley) predeceased him. Surviving are his widow, one son, 5 daughters, 13 grandchildren, 4 great-grandchildren, and a number of other relatives. He had been in failing health for a number of years but was bedfast only a few days. He spent all his life but four years in Morgan Co., Mo. For two years preceding his death he lived at the home of his daughter (Mrs. E. L. Diener). Funeral services, in charge of J. R. Shank, Leroy Gingrich, and C. B. Driver, were held at the Mount Zion Church, Versailles, Mo. Text: Rom 8:28. Burial was made in the Mount Zion Cemetery.

Miller.—Elizabeth, daughter of Abraham and Rachel (Yoder) Hershberger, was born in St. Joseph Co., Mich., May 18, 1876; died at her home, Topeka, Ind., Oct. 13, 1947, after a year's illness; aged 71 y. 4 m. 25 d. On Oct. 8, 1892, she was united in marriage to Jacob J. Miller, who survives. Also surviving are 5 sons and 2 daughters (Allen, New Paris, Ind.; William, Topeka, Ind.; John, Pontiac, Mich.; Mrs. Beulah Lantz, Bear Lake, Mich.; Fannie, Topeka, Ind.; Elmer, Converse, Ind.; and Walter, New Paris, Ind.), 15 grandchildren, 3 great-grandchildren, one brother (Jacob Y., Vistula, Ind.), and one half sister (Susan — Mrs. I. M. Zook, Portsmouth, Va.). One daughter (Emma Mae), 6 half brothers (Menno, Joseph and Enos Hooley, Daniel, Joseph and John Hershberger), and 5 half sisters (Anna Troyer, Emma Rheinheimer, Mattie Hartzler, Sarah Bontrager, and Fannie Hershberger) preceded her in death. In her younger years she gave her heart to Christ and was a member of the Mennonite Church until death. She was kind, loving, and cheerful, regular in church attendance when health permitted, and deeply interested in spiritual things. Funeral services were conducted at the Maple Grove Church, Topeka, on Oct. 15, by Early C. Bontrager and Edwin J. Yoder. Burial was made in the Maple Grove Cemetery.

NEAR TO GOD (Continued)

shines out the simple act of obedience, the marvelous healing, the anchored faith, and the fuller revelation of Christ to the heart of the once blind man.

What a thrill today to find those who stand firm on the great certainties of their faith! They know they once were blind in sin, helpless and undone; they know that a mighty miracle has been done in their life and now they see; they know that the one who has done this is divine.

The carping criticism, senseless questions, and determined unbelief of atheist and modernist can not shake the faith of the one who knows these facts. To the soul who stands firm on these great facts, Christ comes with fuller and yet fuller revelations of Himself.

February 14, 1948

Christ the Door and Shepherd of the Sheep
Read John 10:1-21.

This passage is rooted in chapter 9. The Jews and Pharisees had just rejected the proof of His deity demonstrated in healing the blind man. They cast out the healed man when they could not answer his facts.

Christ warns: "Beware of those thieves and robbers who will not enter in by me, the Door; who are attempting to climb in some other way. Beware of those false shepherds and hirelings who love something else more than they love sheep."

So Christ today presents Himself as the only gateway to life and the only access to God. He presents Himself as the great shepherd of the souls of men, the great provider for every need of His sheep. He it is who gave His life for His sheep and who now leads them gently into pastures of blessing and beside still waters of abiding peace.—Paul M. Miller.



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SUPERINTENDENT'S RECORD MANUAL. E. W. Thornton. Space for names of officers, teachers, reports, and programs in addition to 48 talks. Pocket size. .45

ITEMS and COMMENTS

Churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations have been described by Dr. S. C. Michelfelder, Executive Secretary of the Lutheran World Federation, as "ecumaniacs." Dr. Michelfelder feels that these ecumaniacs want to make a "puree" out of the World Council. "Let those who have no convictions than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the Word of God and their own confession. If this produces loyalty to confession, it is of God and no temporary advantage for expediency sake dare change such convictions." With such a statement most Mennonites will find themselves in agreement.

Asserting that public schools in this country have drifted "far away from moral and spiritual teachings," Methodist Bishop Charles S. Selecman of Dallas, Texas, told a meeting of Methodist evangelists that the "time has come to establish Protestant parochial schools" to teach religion and morality. The growth of the movement for church controlled schools on all levels is one of the significant things happening in American thought and life just now.

J. Edgar Hoover, F.B.I. director, urged a return to God and to the practice of daily family prayer in a radio broadcast from Washington recently. "If there is hope for the future of America, if there is to be peace and happiness in our homes," Mr. Hoover declared, "then we as a nation must return to God and to the practice of daily family prayer." The F.B.I. director stressed that a nation cannot exist void of all religious thought and action. "Can we have internal peace without morality?" he asked. "Can we build homes without God or have worthy parents who do not know and practice His teachings? Our nation is sadly in need of a rebirth of the simple life, a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by gathering together to place themselves in His care."

Pointing out that the foundation of American democracy was built upon a firm faith in God, Mr. Hoover said, "As our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God. Our generation, it seems, has allowed old faithful religious practices to slip into oblivion. As a result family life has been weakened and the nation has suffered. A godless home is built upon sand. It is an inviting breeding ground for moral decay and crime. My hope for the future of this nation is predicated on the faith of God which is nurtured in the family."

Dr. L. Nelson Bell, associate editor of the Southern Presbyterian Journal published at Weaverville, North Carolina, advocates the immediate use of the atomic bomb on Russia. "Let the American government issue notice to Russia that she is to start the immediate evacuation of all territories into which she has expanded since 1942," he proposes. "Further, that at the end of one week one atomic bomb will be dropped in a sparsely settled area of European Russia and another in a like section in Siberia to prove that we can and will carry out our ultimatum. Then, unless there is clear evidence that our demands are being carried out, at the end of five more days the next bomb will be dropped on the Kremlin with immediate and continued use of the bomb until the present Communist regime is replaced by men who are willing to comply with our demands."

The Southern Presbyterian Journal, reports Religious News Service, reflects the views of Fundamentalist members of the denomination. But one fundamental that they are forgetting is the Golden Rule.

At a recent meeting in Cleveland, representatives of 2,000,000 Methodist youth in the United States between the ages of twelve and twenty-four declared, "our unqualified opposition to universal military training."

Dr. Luther A. Weigle, dean of Yale Divinity School, recently declared, according to D. Carl Yoder, that "more than two centuries of public schools had ample place for religion. But about one hundred years ago a process of secularization began which has led to the present almost complete exclusion of religion from public education." Dr. Weigle insists that leaving God out "gives a distorted and untrue view of history and of literature and of human society." He concluded, "Let the public school exclude sectarianism but make explicit its belief in God. Let it leave to the family, the churches, and synagogues the responsibility for education in the whole range of religion, but let it keep in its own right provision for the education of children and due reverence for God and faith in God. That is part of its public duty."

Dr. Edwin T. Dahlberg, speaking on behalf of the Northern Baptist Convention, has urged Congress to reject all Universal Military Training proposals because they would "indocctrinate the youth of the nation with a philosophy that is at variance with the teachings of religion." To uphold force as the ultimate security of the nation he held "to be contrary to the teachings of Jesus Christ and the will of God. However military conscription may be disguised under such attractive names as Universal Education or Training for Democracy, the ultimate object of it is to become skillful in destruction of human life on a colossal scale. That citizen," he continued, "is most patriotic today and most truly American who insists that the only sure defense of our nation and of all nations is a complete break with the military tradition as a way to national security."

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, FEBRUARY 10, 1948 NUMBER 6

Desperation and Revival

This is an hour that tries the souls of men, especially of the saints. Wiseacres may laugh at the idea of demonism and spurn the thought that this present pagan, anti-Christian world-order is of the devil, but true believers who have really contended with satanic forces in the heavenlies understand whereof we speak. Satan, knowing that his time is short, is using every wile and device, as a roaring lion, an angel of light, or a great accuser, to devour, deceive, or discourage God's people. He attacks body, mind, and spirit.

While the Great Avenger tarries, the great adversary besets the widowed church. Truth is on the scaffold, wrong on the throne. Bible students generally agree that our Lord's message in Luke 17 concerning His return, and the parable of the importunate widow in Luke 18, are one discourse. Woven together, they reveal that the last days will be marked by worldliness, as in the days of Noah and Lot; by corruption, as the carcass awaits the vultures; and by faithlessness: "When the Son of man cometh, shall he find faith on the earth?" In such an hour the church, like a widow beset by adversaries, must find her greatest weapon in importunate prayer, lest she faint. The prayer is not for vengeance but for justice: "Vindicate me against my adversary," says a new translation.

Certainly we have today the worldliness, the corruption, and the faithlessness. Surely we have the adversary. But the church has not yet learned to pray and not faint. The situation is desperate, but we are not desperate. We have not come experientially to holy destruction, the extremity which is God's opportunity. We are still trying to save our faces, puttering around with pet projects and halfway measures. We have not learned that we are too far gone, that it is too late in the day for all that. When we find that out, we shall quit boasting of our great numbers, our big preachers, the money we have raised. We shall quit bargaining with the adversary, letting the king of Sodom make Abraham rich. As long as we have a few tricks left up our sleeves, we shall never get down to importunate prayer. We need to be "shipwrecked on God."

We have done and are doing a lot of strange things. We have failed to condemn sin. We have tried to adapt our

Gospel to trends and tendencies, instead of demanding that the age conform to the Gospel. We have acted as though we felt better about our religion every time a scientist spoke favorably of it, instead of letting God be true if science never spoke in His behalf. We have let higher criticism almost scare us out of taking texts. We have made man and not God the center of the universe. We have confused evangelism with revival and added numbers to churches already loaded down with members that have been "starched and ironed, but not washed." We have imagined that we had a revival every time a church paid out of debt. We have seen Modernism sneak in while shepherds have failed to warn of wolves in sheep's clothing. We have succumbed to the fad for tolerance until we have become "dumb dogs . . . [that] cannot bark" (Isa. 56:10).

The Saviour, in the parable of the importunate widow, spoke concerning His return. That precious truth has become a poor relation in the family of doctrines, recognized with embarrassment, if at all. Yet it may be questioned

Fellowship

BY GRACE DOROTHY LEHMAN

*My God and I, we share the best of secrets;
I tell Him things that no one else dare know;
He whispers, "I will keep it confidential;
So tell me all; I'll bend my ear quite low."*

*I knew that He would say that; so I started,
My bursting heart, about to overflow,
Now poured it all into the ears of Father,
From sheerest joy to bitterest pain and woe.*

*But He has secrets, too, and if I linger
Quite long in silence after I am through,
He tells me all His heart's desires and pleasures,
And sometimes just what He would have me do.*

*But 'tis too true, most times I go out quickly,
And fail to wait for Him to talk with me;
So then He wakes me in the still night hours,
And says, "Lie still; I would commune with thee."*

*My God and I, we share the best of secrets;
I find in Him a friend sincere and true,
And often when I grow a bit discouraged,
He whispers, "Soon I'm coming back for you."*

Lancaster, Pa.

whether there will ever be another awakening until the church, aware of her desperation, recovers the prayer, "Even so, come, Lord Jesus; avenge me of mine adversary." One does not hear that often, for since Constantine we have been building the kingdom here but not looking for the King hereafter.

But how could such a prayer produce revival? Because when men really have this hope within them, they purify themselves—and that is revival.

When the saints become as desperate as the situation, something will happen!—Vance Havner. Condensed from "The Watchman-Examiner," in "Christian Digest."

The Life of Intercession

BY KATHRYN LEHMAN HAMSHER

Someone has defined prayer as "the outreach of the soul to God." This outreach is expressed in several forms, each of which has a distinctive name. Thus, the act of paying tribute to the majesty of God is called adoration; the expression of gratitude to God, thanksgiving; the acknowledgment of weakness and sin, confession; the pleading with God for definite blessings, petition; the pledging of one's devotion to God, dedication; and prayer on behalf of other people, intercession.

Intercession is seen on the human level when a woman pleads with her husband to act gently toward their misbehaving son. It is lifted to the divine level when Stephen prayed, "Lord, lay not this sin to their charge." Intercessory prayer takes the whole of mankind into its sweep: enemies, the sinful, the lost, and persons of every condition. The supreme example of this aspect of prayer is Jesus' prayer recorded in John 17. It opens with Jesus taking upon His lips the beloved name of God—"Father"; the intercession then moves out to the disciples whom Jesus commends to the care of God with the petition, "that they may be one, even as we are one." And after that, the outreach included all "which shall believe on me through their word."

On another occasion He said to Peter, "I have prayed for thee, that thy faith fail not." Sometimes He prayed for the people which stood by, "that . . . [they] may believe that thou hast sent me." Even on the cross, almost unto His last breath, He prayed that the Father might forgive His tormentors because they knew not what they did.

Intercessory prayer was an established habit of Jesus' life. And Paul tells us that this ministry of Jesus which was begun on earth is being continued in heaven. Romans 8:34: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And then again in Hebrews 7:25 we have the promise that "He ever liveth to make intercession for . . . [us]."

It means much to me to know I have a praying mother, and a husband who prays for me; and I am glad there are other interested people who remember me at the throne of grace. But how much more it means to know and to realize that my Lord is at God's right hand interceding this very night—this very moment!

He knows all the trials and temptations I will encounter; He knows all the sorrows and disappointments which I must suffer and He is already pleading for me that I might be the victor in all the struggles.

The fact that Christ is our great High Priest and Advocate presents a challenge to me. I want to be living a victorious Christian life; I don't want to be self-satisfied and just an ordinary Christian, but one through whom God can work and carry out His plans. I am convinced that through the power of the Spirit and because Christ is interceding for me, this is possible.

The ministry of intercession should find an important place in the life of each Christian individual. It does much for us and for those for whom we pray. Christians engage in this kind of prayer for at least two reasons.

In the first place, it is usually out of love that people are driven to pray for others. During the war multitudes of persons knelt in intercession for dear ones away from home. It is because of love in her heart that a mother prays for her children even before they are born and every day thereafter. When we have the love of Christ in our hearts, we will include not only our loved ones but, as I have already stated, all people: those of the household of faith, the unsaved, the backslidden, the rulers of our nation, our persecutors—everyone.

Another reason why Christians offer intercessory prayer is because that practice is commended in the Scriptures. We are asked to pray for the sick, to pray for the success of Christian work, and to pray that fellow Christians may increase in love.

None of us would hesitate to say that intercessory prayer does accomplish much. The story is told of a boy who had lost his mother when he was a small

child and had been separated much of the time from his father. All through high school and college he had been planning a newspaper career for himself. In March of his senior year he became obsessed by an insistent feeling that he was heading toward the wrong goal and that his life should be dedicated to Christian service. Unable to shake off this strange conviction, he eventually wrote to his father that he had decided to study for the ministry. In the answering letter his father said: "I can tell you now what I have never told you before, because I wanted you to go uninfluenced in your choice. When you were a child, your mother in her daily prayers for you asked God that your life might be dedicated to the Gospel ministry." That young man did become a minister and is a useful man today in the service of Christ. This true story and other similar ones are not mere coincidences. They prove the effectiveness of intercessory prayer.

Let us determine to live consistent, victorious Christian lives in appreciation of and because of Christ's interceding for us. And, having already experienced some of the blessings of praying for others, may we continue in this ministry, to the end that God might be glorified.

Orrville, Ohio.

Two or Three

BY LINA Z. RESSLER

It was our privilege to attend a little sunrise service on Easter morning. Our little mission Sunday school had decided weeks before that they would like to "get up early" and have a service to help us to remember that Jesus rose on Easter day, "early in the morning." It was interesting to see the little groups bravely climbing the hill to join the others who had preceded them. Something of the glory of the resurrection seemed to brighten their faces. It was only a little Easter morning gathering; yet the Lord was there. The thought of the resurrection seems to lift us to higher ground as we join our voices in songs with the Easter message.

On this particular morning we heard and read of many other sunrise meetings; yet I doubt if any other touched more definitely the hearts and lives of those who attended them. "Wasn't it lovely the way the sun broke through the clouds as we were singing?" said one. The experience seemed to draw us nearer together in our little Sunday school. We heard of groups of a thousand, of ten thousand, of forty thousand gathered to commemorate the breaking of the bonds

of death by our blessed Lord. Oh, that all might believe in their very hearts the wondrous truth of the resurrection from the dead of our precious Lord! The large meetings must have been helpful and inspiring; I should have been glad to have attended one of the great gatherings, but for real thought and spiritual helpfulness our little meeting on the hill meant much to me. The Lord was there, for had He not said, "Where two or three are gathered together in my name"? When we say grace at our little table, when we kneel in evening worship, does He have time to listen? So many requests, so many prayers, does He take time to hear? Praise His name, He sees the sparrow fall; He has numbered the hairs of our heads. He cares.

Scottdale, Pa.

THE HOUR WILL COME

A traveler in Italy arrived at the Villa Areconati, in the "beauty spot" of the Italian Alps, and was conducted through the exquisite garden by the gardener.

"How long have you been here?" the traveler asked.

"Twenty-five years."

"And how often has the owner been to see the estate?"

"Four times."

"When did he come last?"

"Twelve years ago."

"He writes to you, I suppose?"

"Never."

"Who comes, then, to look after matters?"

"I am left pretty much alone; very seldom do I see even a stranger."

"Yet you keep the garden so spic and span and in such apple-pie order that one would think you were expecting the owner tomorrow."

"Today, sir, today," was the reply.

All men should live as if expecting the return of the Saviour today. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Thinking of this hour, Christians gladly say, "Even so, come, Lord Jesus" (Rev. 22:20). But unbelievers, in the depths of their hearts, echo the words of the prophet, "But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:2).

What makes the difference? Just this: Christians have prepared for that coming hour by repenting of their sins and turning to God and accepting the Lord Jesus Christ as their Saviour, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Alas for those who are not ready when He comes!—Brethren Missionary Herald.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1884)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Life of Prayer

A number of the articles in this issue are related to the subject of prayer. The Commission for Christian Education and Young People's Work has adopted as a slogan for 1948, "Helping Together by Prayer." The Commission could do no greater thing for the church than to stimulate a more active and effective practice of prayer among us. And so we wish to support this emphasis throughout the year by numerous articles and features, including a study of some prayers of the Old Testament and the New Testament. We solicit contributions from our readers on any phase of the subject of prayer.

The Christian life is necessarily a life of prayer. It is begun as the awakened conscience cries out to God for pardon and cleansing. It finds its healthy continuance in a constantly renewed fellowship with God which provides the spiritual insights, the strength, the courage without which Christian living becomes a mere dead and powerless profession. No prayerless person can be a Christian. And no person who prays irregularly and perfunctorily can be a great Christian. There is a direct cause and effect relationship between an active and effective prayer life and an active and effective life of overcoming and of service. We grow chiefly as we gain reality in our communion with God.

But even prayer may become a mere matter of religious formality, without any answering effect in the life of the soul. The Pharisees prayed long prayers, but they were religious hypocrites. No doubt there are Pharisees today who are very particular to observe the hours and the forms of prayer. Like the Pharisees of old, they think they are heard for their much speaking. They assume an attitude of conscious superiority, thinking to themselves how much better they are than those people who do not pray as much as they do. And so a good place like the prayer closet may become the throne of a carnal pride where Satan gets more glory than does God.

For prayer is not a thing of clauses and sentences and great rounded periods. It has little relation to eloquence and rhetoric. It is not a matter of boasting, by which Christians are put into various

castes. It is not necessarily associated with fastings and groanings and emotional outbursts. It is not necessarily limited to designated times and places of prayer, helpful as these may be. Prayer is integral with life itself. It is not something which is attached to the life or an expression of the life. It is the life. It is expressed in terms of constant attitudes rather than in terms of occasional speech patterns. It is the breath intrinsic to every moment of the day. It may often be merely a thought thrown Godward. It may be the unexpressed burden and longing of the heart. And so we speak, not of a man who prays, but of a man of prayer. He is one whose heart goes with his prayer. His fellowship with God is a matter of inner spiritual union—of an understanding that is not dependent upon some poor shell of speech.

It is a good thing to have church prayers, family prayers, hours of private prayer. It is a good thing to go to prayer meeting and to attach ourselves to leagues of prayer. We follow our Lord Jesus, the Apostle Paul, and a host of spiritual worthies as we give ourselves to the ministry of prayer in its various forms. But it is important to make our prayers the very stuff of our life, the vital breath without which we cannot call ourselves Christians.

A Great Hymnodist

Be sure to read the article in last week's issue on Isaac Watts. This year, 1948, is, you will observe, the two hundredth anniversary of his death. Christian people everywhere may well take this opportunity to review the life of this great man and to give special study to the great hymns which he wrote.

In our church hymnal there are fifty hymns which come from the pen of this prince of religious poets. From no other hymnodist do we sing so frequently. The same thing is true of practically every well-known hymnbook. Only Charles Wesley comes near ranking with Isaac Watts in terms of having composed hymns which have been largely used over a long period of time. To be the author of hymns which are sung again and again in our churches for two hundred years; to be the inspirer of heaven-born

thoughts and aspirations and prayers; to have been the one who could so adequately put into language the truths of the Christian faith and the feelings of the devout heart—this is to have been a truly great man. We should thank God for the continuing ministry of Isaac Watts.

And while we are expressing our thanks, let us also turn our attention in a special way this year to the great hymns which have been given to us. Some of them we know well; those which we do not know should be brought into our repertoire of commonly used hymns. Song leaders can help by selecting Watts hymns and bringing certain facts about the author to the congregation. Some hymns should come in for a special study. Whole evenings could well be devoted to this great hymn writer and his hymns. Not just for sentiment's sake, but for our own spiritual profit let us make this an Isaac Watts year in our church music.

Chaldea or God

Habakkuk, the prophet, was troubled when he was told that the Chaldeans would be sent to punish the sin of Judea. He couldn't understand why God should let His people, wicked as they were, be swallowed up by a nation which certainly was, in almost every respect, still worse. He found his answer to the problem in the viewpoint that it was not the Chaldeans who were doing it, but it was God. The Chaldeans were the unconscious instruments of a judgment which God was bringing upon His sinning people. The same judgment would in turn be visited upon the Chaldeans. The woes pronounced upon the worldly system represented in Chaldea reassured Habakkuk that a just God was on the throne and that in the end right and truth would prevail.

We, too, have our problems in understanding the seeming inconsistencies in God's moral dealing. The wicked seem to prosper and the righteous seem to suffer. Catastrophic events descend upon peoples and nations and the wholesale suffering does not seem to distinguish between the righteous and the wicked. But like Habakkuk, we can arrive at a sure-footed faith when we realize that somehow back in the shadows God has His hand on human destinies and His purposes are being worked out to His eternal glory and to the good of those who trust in Him. God, we may be sure, is an Actor in every human scene.

The Testimony of a Heathen Altar

BY ORRIE D. YODER

"An altar . . . TO THE UNKNOWN GOD" (Acts 17:23).

"We have an altar" (Heb. 13:10).

It is not our rule to let heathen teach us lessons in piety and devotion, but doubtless the altar that Paul found at Athens is a rebuke to modern Christian worship today that professes to live and labor by the supernatural power of the divine.

This heathen altar simply tells us that man in his lowest and most pagan state recognizes the need of supernatural help and aid. The innate, inherent desire for the supernatural by the heathen worshippers is nothing less than a rebuke to the proud, cultured religion of our day that seemingly does not need God. Is it a rebuke to the so-called Christian nations of today? Is it a rebuke to our Christianity?

Not only this altar—"to the unknown God"—but the groping expression of millions of God's creatures stamped with His image, but lost in sin and darkness, tells us that we cannot get along, or be happy without God.

"Could you ascend to some height and observe the behavior of man, what would you see? You would see him praying. You would see the African bowing down before his fetish. You would hear the muezzin notifying the Mohammedans of the hour of prayer. You would see the Parsi endeavoring to satisfy his soul's want in the Zend-Avesta. You would see the Tartar prostrating himself before the grand lama. You would see the countless number paying their devotion to the bird, the cow, the crocodile, the sun, Jupiter, and to the many wooden gods and gods of stone. You would see the Arabian before the Black Stone of Mecca, which, says a legend, was white when the angel gave it to Abraham, but was turned black by the sins of man. You would see the Indian with his manitou, the devotee of the Romish church counting her rosary" (Orr).

Add to this list the centuries-old prayers of the "wailing-wall" and the millions of wails for mercy in the synagogues, and what a testimony to prayer and dependence upon God, we face! What lessons they should teach to the Christian church and to us who profess to be workers dependent upon God! With this loud call to prayer added to that of the Word of God, why are we so prayerless in our religious labors and service today?

Since the writer of the Hebrews reminds us that "we have an altar," our great concern should be that it is always evident, were a visitor like Paul at Athens to observe our worship today. Could such an one observe the "altar" in our homes, and in our congregations and religious institutions today?

Doubtless there have been times when in our national affairs the "altar" was in evidence, but is it in evidence today? Most of our institutions have been born at the "altar of prayer." The devotional

period, or the devotional room, was the main powerhouse of the whole. Hours of waiting upon God, even late hours into the night, were the source of power that brought conviction upon sinning souls. The wayward student starting to the Christian school, was saved, and the heavy financial burdens were lifted by means of the "altar" of prayer. But, are we giving that altar its full place today? Can the visitor see the "altar"?

History tells that "altars of prayer" were the beginning and foundation of all our modern mission activities that are of note and have been worth while. Is the "altar" still the hope and life of our mission program? Or is the altar badly in need of repair? Are our church conferences and ministerial programs fed and enlightened by the flame of the "altar"? Or can visitors attend our conferences and never sight the altar.

How about the altar in the home? Once our nation and church were made strong by the "family altars" of prayer. Once the "altar" was the center of life and unity in our American homes. But it is sad, is it not, that in many homes a little smoke before breakfast is about all that is left of our old-time altars.

Christian friend and laborer in the supernatural work of our God, will we learn the lesson we need to know today? Will we remember that the "altar of prayer" is our only source of life and power? May we not meet God and because of neglect, let the "altar" of the heathen be a rebuke to us.

Dillonvale, Ohio.

Save America Prayer Crusade

BY GEORGE T. B. DAVIS

Our land is in deadly peril at the present moment—from communism, drunkenness, and other evil forces. It is only a great outpouring of God's Spirit, and another mighty spiritual awakening that can save us. And the history of the Christian church shows that such an awakening comes only through earnest, intercessory prayer.

At the beginning of the nineteenth century our land was in dire peril. Atheism, agnosticism, skepticism, and other evils were rampant and raging. Christian people realized the great danger, and entered into a solemn covenant to spend "a definite portion of their time in prayer for an outpouring of the Spirit of God for the salvation of men." The Lord heard and answered the great volume of intercessory prayer. The great revival known as "The Awakening of 1800" followed. In his "History of American Revivals" Dr. Frank G. Beardsley says: "Infidelity became a vanishing force, while the religious character of the United States was assured for generations to come."

After nearly one hundred and fifty years, our land is again in great peril.

Unless a heaven-sent revival comes speedily—through prayer, repentance, and returning to God—our country is doomed to destruction. Freedom will vanish, and we shall awake one morning to find ourselves slaves of totalitarianism.

But, praise God, there is a way out! Long ago Jonah proclaimed to the people of Nineveh: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). The people "believed God, and proclaimed a fast," and cried "mightily unto God," and turned "from their evil way." The Lord heard their cry and the destruction of Nineveh was withheld for more than two hundred years.

The situation here in America and in Europe and China is getting more desperate day by day. Quick action is needed. Sending money is urgent and imperative. But these material things will not stop the onward sweep of communism.

It is a spiritual battle. Communism is inspired and motivated by Satan, and only spiritual forces are able to overthrow it. Prayer is our secret weapon. It is only a great volume of earnest, believing, faith-inspired prayer on the part of multitudes of God's children that can turn back the enemy and give glorious victory. The words of the Apostle John are just as true today as when they were uttered long ago: "This is the victory that overcometh the world, even our faith" (I John 5:4).

Christians, awake, awake! God's children! Let us arouse ourselves, before it is too late, to the terrible danger that confronts our own land and other countries across the seas! Are we willing to sit idly by or to go along serenely on our daily round of duties, and never lift a finger or raise a cry to God on behalf of millions that are trembling on the brink of an awful precipice?

It must have brought sorrow to the heart of God when He uttered these poignant words through the lips of the Prophet Ezekiel: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). God forbid that we should fail to "stand in the gap" by earnest intercessory prayer on behalf of our own and other lands in this hour of supreme crisis!

Here are some of the practical methods for mobilizing the prayer forces of the nation, and helping to bring mighty revivals to America and other lands:

1. *Through prayer meetings in the churches.* A Presbyterian minister in Philadelphia has an attendance of nearly one hundred at his weekly prayer meeting. At the close of the regular prayer meeting he asks all who wish to do so to stay for a revival prayer meeting—to pray only for revival. The pastor says that forty to fifty stay each week to intercede for real revival.

If hundreds and thousands of churches throughout our land would adopt such

a plan, the churches themselves would be wondrously quickened and it would be a tremendous forward step in helping to bring another spiritual awakening to our country.

2. *Cottage prayer meetings in homes.* Such prayer meetings have always been a tremendous factor in bringing revival. It was such cottage prayer meetings that brought down the power from heaven in the Billy Sunday Campaigns. A woman who recently started such a prayer group for revival said: "What a wonderful time we had! Tears flowed. Cries went up to our heavenly Father to save the souls of the lost and to revive the children of God."

3. Another factor in bringing revival is *individual and united prayer in the home.* In one home the husband and wife are deeply concerned for revival and for the future of our nation. They make it a rule to have united prayer for revival each day, and on Sunday endeavor to have an hour of earnest intercession. They pray not only for revival in America, but in Europe, Palestine, China, and other lands.

4. *Individual intercessors* can have a real and vital share in bringing revival to our country and throughout the world. There are great numbers of praying people who may not be able to attend a revival prayer meeting at a church or even to go to a cottage prayer meeting. But they can have earnest individual intercession wherever they may be.

Here are one or two practical ways in which each one who reads these lines can have a real share in the crusade to save America in this hour of tremendous danger. First, you can cut out the following membership pledge, sign it, and keep it in your Bible. Second, you can pray daily for revival and the spread of God's Word, and for the preservation of free government in America, Europe, Palestine, China, Japan, Korea, India, Africa, and other lands.

You can also have a very real share in helping to save our land and other lands from destruction in this hour of crisis, by sending for a supply of the leaflets containing this article, and distributing them in your church and community, in letters, by announcement over the radio, and in every possible manner.

SAVE AMERICA PRAYER CRUSADE

I enlist in the Save America Prayer Crusade by making it the rule of my life to pray daily, alone or with others, for a great outpouring of the Holy Spirit; and for the salvation of souls in America and other lands—that they may not be destroyed in this hour of crisis.

Name _____
Date _____

SUGGESTIONS

1. Ask God to show you what to pray for, and to help you to pray in the power of the Holy Spirit.

2. Pray for revival and the spread of God's Word, and the preservation of free government not only in our country, but also in Europe, Palestine, China, Japan, Korea, India, and other lands.

3. If possible, form a prayer group for united intercession for revival.

4. Do all in your power to enlist others in the Crusade.

This article has been reprinted as an eight-page leaflet with two striking cartoons. It will be sent postpaid as follows: 1 copy, 3 cents; 10 copies, 25 cents; 25 copies, 60 cents; 100 copies, \$2.00; 500 copies, \$8.00; 1,000 copies, \$15.00.

Send all remittances for the leaflets to: Save America Prayer Crusade, Room 1302, 1505 Race St., Philadelphia 2, Pa.

We suggest that you order a sufficient number of the leaflets to give to each person attending the morning service in your church, as well as a supply for sending in letters to praying people.

Significance of the Devotional Covering

BY ANNA M. DENLINGER

"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself" (Gen. 24:64, 65).

Paul, writing to the Corinthian Church, says, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God . . . For the man is not of the woman; but the woman of the man" (I Cor. 11:3, 8). "For Adam was first formed, then Eve" (I Tim. 2:13). This is the relationship existing between man and woman.

It is fitting that that relationship be manifest. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (I Cor. 11:4, 5). Worship should be carried on according to God's order. When not done so it is a dishonor to God and man. For a woman to worship uncovered dishonors her head, man, and also Christ, who is the head of the church and the head of man and of woman. It shows a refusal to reverence her head and to be submissive to him.

Someone has said that Christ, who is the head of man, is invisible; therefore man needs no visible sign; while man, who is the head of woman, is visible; therefore the woman needs a visible sign.

Two coverings are spoken of. "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (I Cor. 11:6). The one is the natural covering; the other, the spiritual.

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her" (I Cor. 11:14, 15).

The covering is connected with the original creation. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man . . . Neither was the man created for the woman; but the woman for the man" (I Cor. 11:7, 9). It is but fitting that Christian women recognize the creation order which existed before the Fall and that some sign be given as other facts and conditions are symbolized in other ordinances.

I Cor. 11:10 speaks of the woman having power on her head because of the angels. The covering is a sign of authority that she is in her rightful place, of her own free will, as man's helper in the work and worship of the Lord. And the angels, as message bearers, convey the message home because of the sign.

The covering is designed to represent devotion, piety, modesty, purity, subjection to man, and obedience to God. Every wearer should exemplify these qualities.

As for the contentious man who argues against the covering, Paul rebukes him by saying, "We have no such custom," referring to the custom that the contentious man was speaking of, that of praying uncovered. "Neither the churches of God" refers to the surrounding churches where no custom of laying aside the covering was to be found.

Some object, saying this was a heathen custom. That is true; and when Paul was questioned as to whether the custom should be continued, he plainly taught that it should be, lest the heathen say that the new religion did not approve of women being in subjection to their husbands. Paul was writing to Christian churches to keep the ordinances, and not about heathen customs.

Although Paul was writing especially to the Corinthian Church, he says, "unto the church . . . at Corinth, . . . with all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2).

In Acts 9:15 Christ says of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And Paul himself says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). So there is nothing to do but to accept this teaching as from the Lord.

Ronks, Pa.

If your spirit is reverent, it will discern God in a moorland waste; if your spirit is thoughtless and careless, it will fail to find Him in the face of Jesus Christ.—F. B. Meyer.

Treasures from the Greek New Testament

The New Summer Bible School Curriculum

PART I

The Chief Cornerstone

By J. A. HUFFMAN

The sacred writers of the New Testament, imitating Jesus, themselves employed varied and familiar imagery with which to represent the truth.

One of the favorite pictures employed by the Apostle Paul is that of a building. With this imagery he constructs the church of Jesus Christ. In I Cor. 3:16-19, Paul speaks of the individual Christian as a temple, and makes particular reference to the Christian's body as the temple of the Holy Spirit.

In Eph. 2:22 the imagery is carried further, where the group of believers are declared to constitute the building. "In whom ye also are builded together for an habitation of God through the Spirit," is the way the picture is sketched.

In the previous verse (21) Paul changes the imagery from that of a building purely, and combines it with that of an organism. Having framed the several individual buildings into one, he declares that it "groweth" into a holy temple in the Lord. By the mixture of these two images, that of a building which does not grow, with that of an organism which does grow, Paul does not mean to invalidate his imagery of the building. Indeed, a building may grow by additions from without, but not, like an organism, by increase from within.

But it is in the further preceding verse, that of Eph. 2:20, that we find our most picturesque and significant statement. Having just spoken of the church as "the household of God," he adds: "Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Expositors are not agreed upon the "prophets" referred to here. Some understand Jesus to be referring to such as were called "prophets" in New Testament times, other than the apostles. There were such, as will be found in such passages as Acts 11:37; 13:1; 15:32; 21:10. But the greater likelihood is that reference is made here to the Old Testament prophets, so very often referred to in the New Testament. In this way the Old Testament prophets are discovered to compose a part of the foundation of the New Testament church, doubtless forming the underpinning, or lower courses. This truth brings the Old Testament into its proper relation to the New Testament.

By "apostles," primary reference is likely made to the apostolic twelve, though not exclusively, for there were at least three spoken of as "apostles," other than the Twelve. They were Paul, Barnabas, and James the brother of our Lord. These New Testament leaders are

depicted as the foundation, constituting, if the imagery be pressed, the upper and more visible layers.

But the cornerstone! Christ is declared to be this, and, important as are all the other stones and courses, this cornerstone is infinitely more so.

The Greek word translated "cornerstone" is *akrogoniaios*, from *akros*, which means "extreme" or "outer measurement," and *gonia*, "corner." That Christ is made to be this is evidence that whatever the meaning of the word, its significance must be great.

In fancy or memory, observe that gathering, with a curious crowd watching as a few workmen place a stone into the corner of a foundation while others give orders and formally officiate. It is probably the cornerstone laying of a building which we call a church. More is at stake in this event than may appear, at least if it truly sustains the relation to the building that Christ does to His church.

In the first place, a cornerstone suggests *location*. Of all stones in the foundation, this one must be located with absolute certainty. There should be no violation of property lines, anywhere, but certainly not here.

The cornerstone determines *direction*. Whether the building be true to the compass in its angles will be determined by the cornerstone. The translators are justified in this translation "cornerstone," for "akros" makes this stone "chief," differentiating it from all other stones, the location and direction of all of the rest of the stones of the foundation necessarily harmonizing with this chief stone.

It is also from the cornerstone that all *measurements* are made. Length, breadth, depth, and height are all related to this chief stone, and no deviation is permissible in a building which is properly proportioned.

Finally, it is the cornerstone which gives to a building its *perpendicular*. Does it stand erect? Is it plumb? These are legitimate questions. The plumb line must touch the cornerstone to answer these necessary questions.

So is Christ the "cornerstone" of His church. More beautiful epithets or picturesque characterizations of Christ may be found but scarcely more meaningful.

But that Christ should be depicted as the "chief corner stone" of the New Testament church is no surprise to one who is familiar with Old Testament prophecy. Isaiah, more than seven hundred years before Jesus was born, wrote: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

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Rather than printing a second edition of the Departmental Graded All-Bible course which has been in use in our church for the past fifteen years or more, it was decided by the Mennonite Publishing House and the Curriculum Committee to prepare and publish an entirely new summer Bible school curriculum. The task of planning, preparing, and printing these materials has been one of more than ordinary size. It has required the enlistment of the best possible talent in our church in the various areas of Christian education to write these materials; it has required the services of competent artists to illustrate the materials; and it has demanded of the Mennonite Publishing House a very large investment of money in the production of these superior quality materials for use in summer Bible school. As it appears at this time of writing, the Herald Press will have invested by the time all materials are printed, the enormous sum of approximately \$75,000. No effort has been spared anywhere to produce the best possible teaching materials in spite of the constantly mounting cost of labor and paper. It is, therefore, with a great amount of anticipated joy that these materials are flowing from the press rapidly and, unless unforeseen difficulties are encountered, will be ready for use in the summer of 1948. However, at this time of writing, it is obvious that delivery will need to be made in three installments: February 1, March 15, May 1.

The Purpose and Philosophy

The new curriculum is known as the HERALD PRESS SUMMER BIBLE SCHOOL SERIES, and is distinctive because of the philosophy on which it has been built, and the consequent nature of the materials.

A curriculum is the concrete expression of someone's philosophy of education. The Herald Press Summer Bible School Series is the concrete expression of what we ardently believe is the best Christian educational philosophy. It is a cardinal principle of Mennonite Christianity that faith and doctrine are to be expressed in dynamic Christian living and testimony. This is what our Anabaptist forefathers stood for and exemplified more than four centuries ago. The methods of Jesus, the Master Teacher, were based upon this philosophy and are demonstrated in the teaching incidents of His life. Christ exemplified this philosophy in the dynamic spiritual living which perfectly expressed His faith. Briefly stated, the philosophy upon which this summer Bible school curriculum is constructed is this:

To present Bible truths related to child experience at each age level.

Nursery to Grade X, for making wise unto salvation, for promoting Christian growth, and for motivating Christian living and service.

The curriculum is Bible-centered. The Bible is the subject matter, but the subject matter is constantly related to child experience. From Grades III to X the daily lesson development flows into a natural worship situation in about the middle of the lesson and then continues to the end in the culmination of the lesson objective. In the lower levels there is a succession of teaching, worship, and activity cycles, all of which lead to the accomplishment of the day's objective.

The course is evangelistic throughout, and constantly the purpose is kept in mind to bring children to a saving knowledge of the Lord Jesus Christ, and to lead them to live a life of Christian usefulness and ministry. We begin in the very first year to teach the child that Jesus is the Saviour who died to take away sin, even though he cannot fully understand. At every age level throughout the curriculum and in various ways, it is the purpose to lead the child to know Jesus as his Friend, Saviour, and Lord, and to render worshipful service to Him. In some age levels and in some courses this is more prominent than in others because of the nature of the subject matter. It is this philosophy that makes this Herald Press Summer Bible School Series unique and distinctive. It is a curriculum which will make possible the teaching of the Word of God in such a way that thousands of boys and girls should be led to a saving knowledge of the Lord Jesus Christ. The distinctive characteristics may be summarized thus:

Distinctive Characteristics

1. Closely graded Bible curriculum.
2. Integrated curriculum and courses.
3. Progressive development of purpose.
4. Unified lesson development.
5. Attractive visual aids.
6. Sound expressional activities.
7. Comprehensive subject matter.

(Bible text selections or stories; context or enrichment materials; worship; music; missions; memory passages; doctrine.)

A new curriculum for
**MORE SUMMER BIBLE SCHOOLS
FOR MORE CHILDREN IN 1948**

Next Week: PART II. *Description of the New Summer Bible School Curriculum.*

C. F. Yake, Secretary
Summer Bible Schools.

Beware of seeming truths, that grow on roots of error.—M. Tupper. (Motto carried at the masthead of *Forward*, official organ of Sons of Temperance of Nova Scotia.)

I Will Lift Mine Eyes

BY EUNICE SHELLINGER

*Dear Lord, look down upon this soul—
Entwined with earthly ties.*

Help me to rise above the strife;

Help me to lift mine eyes.

Oft blinded by the stress of life,

I grope in darkness here.

Dear Father, lift my spirit up

To claim Thy help so near.

Thy boundless love and grace divine

Are offered to me now.

Oh, grant me grace to claim Thy gift,

As at Thy feet I bow.

My faith is weak, my strength is small;

I long Thy face to see.

Dear Saviour, hear my humble prayer,

And lift me up to Thee.

Until the mists have rolled away,

Till clearer glow the skies,

Until Thy mountaintop appears,

My prayers to Thee shall rise.

I will lift mine eyes unto the hills,

Striving Thy face to see,

Until, blest moment, when I find

I'm face to face with Thee.

La Junta, Colo.

The Sunday Funnies

BY GEORGE J. LAPP

Next to the movies the Sunday Funnies are given the most blame for juvenile delinquency. For every hour of religious teaching in Sunday school and worship service on the Lord's day there are hours of entertainment for children and youths which direct their minds in channels of evil. Christian parents perhaps would not allow their children to attend a Sunday movie or matinee and to keep them at home will take the Sunday papers which include the comic edition. The children pore over them and their minds become absorbed with the exploits of very questionable characters whose actions are suggestive of different forms of evil conduct.

The arguments of movie producers and comic editors are that their pictures are caricatures and exaggerations of the real things and consequently do not suggest actual misconduct. But we should not be deceived by such arguments. The children's minds are highly imaginative and they generally see things in the grotesque or exaggerated form. A little boy told the writer that he saw a white horse fly right up in the air, come through a window, fly upstairs, out of the window again, and off into the sky. With his little hatchet or bow and arrow or some other formidable weapon he could do

wonders. Let him grow a little larger and have some real guns or knives or bows and arrows and then feed his mind on crime funnies and for the fun of it he would attempt to strangle or shoot or kidnap or in some other manner maim or hold up or kill someone.

Crime funnies or movies should not be tolerated at any time. They are not good for adults, let alone children. Any imaginative or morbid-minded individual will be influenced by them. One is surprised that publishers or producers care so little about the consequences of their work. They are directly responsible for many crimes and immorality committed by the juveniles and also by not a few adults of our country.

Then the language. Actual profanity is not generally used but other language suggestive of loose morals and conduct is used. It is copied by youth in their conversation. This is very noticeable to us who have been out of the country for so many years and have come back for short periods every seven or more years. The language of America is abominable. Even so-called Christians and cultured people are anything but dignified in their language. Anyone using proper language, carefully constructed sentences, properly pronounced words, and observing such rules as carry with them dignity and a high level of thought is often labeled as lofty and high-minded.

Do we have any scripture for what we have tried to say? "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Out of the abundance of the heart the mouth speaketh"; "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34, 37). Other verses will come to the reader's mind which will support our contention.

Sunday newspapers should not be in the home at all, much less the funnies. Movies, radio broadcasts, and comics all contain questionable material which it is best to keep out of children's sight and hearing. Just how this can be done effectively must be a matter of prayerful consideration in every household. One is led to believe that where ministers, community leaders, and parents and children in the homes co-operate on a carefully constructed program of spiritual and social welfare of all concerned satisfactory results will follow. Unless we are alert to the needs of our communities the influences of the sources herein mentioned will lead to wrong channels of thought and conduct.

Goshen, Ind.

In the light of the occupant of the cross, I rejoice in the content of the cradle.—Elmer Moyer.

FAMILY CIRCLE

In Gratitude

By MIRIAM SIEBER LIND

*Bless God for this good day!
One more day spent
With him whom my soul loveth
—In content—;
In shared indulgences of love and faith
And hallowed parenthood.
The Good Book saith,
"All flesh is grass" and "We are strangers
here"—
And so it is—we are!

We know that one day
Grief shall flail our hearts—
And death, which falsely chills
And briefly parts;
That these ties too shall give
As, spirits free,
We enter Love's unbarred eternity.
Our inner souls yearn for that consummate Day!

And yet . . . and yet, "Bless God for this!"
I say.
"Bless God for these whom I have found so
dear—
And for the life of love He giveth here!"*
Scottdale, Pa.

In Memoriam

In memory of our loved one, Kenneth V. Lehman.

The last time Kenneth sang at home was on the night of January 23, 1947. He asked his sisters to sing with him and they sang a number of hymns together. Kenneth could hardly stop singing that night. The last hymn they sang was:

"Saviour, breathe an evening blessing,
Ere repose our spirits seal;
Sin and want we come confessing;
Thou canst save and Thou canst heal.
Though destruction walk around us,
Though the arrows past us fly,
Angel guards from Thee surround us;
We are safe, if Thou art nigh.

* * *

"Should swift death this night o'ertake
us,
And command us to the tomb,
May the morn in heav'n awake us,
Clad in bright eternal bloom."

When they were through singing, Kenneth said, "These words mean a lot to all of us."

The writer of this hymn did not know at the time he wrote it how destruction would walk around us now and how swiftly the autos would pass us by, hurling many to death. No one knows who will be next. To all who read this, may it be a warning to be prepared at all times to meet a sudden departure, for we

know not when or where or who will be next.

On the evening of January 24, 1947, Kenneth was hurled to the ground by an automobile. On January 25 he left for his home in glory.

He has gone to live in heaven
And his form is lost to view,
Oh, that dear one—how we loved him!
Oh, how hard to give him up!
But an angel came and claimed him
For the heavenly host above.

By his parents, George and Leah Lehman, Lancaster, Pa.

What Will You Do with Your Children?

One of the most touching incidents in the ministry of our Lord is the healing of the daughter of Jairus. When this Jewish ruler came to Christ he was in sore distress, because his darling child, twelve years old, was at the point of death. The best medical skill had proved unavailing, and nothing less than a miracle could save her from death. Knowing the skill of Jesus, the Great Physician, he speedily sought Him out, and, utterly indifferent to what others might think of him, he prostrated himself before Jesus in a spirit of worship, and pleaded with Him to come and lay His healing hand upon his dying child, before it was too late. His earnestness and faith were rewarded, for Christ went with him, and although Jairus found on reaching home that his child was already dead, the omnipotent Saviour restored her to life again. The heavy heart of that sorrowing father was made light and glad, and his soul filled with gratitude and praise. Mark 5:22-43.

Every true parent can understand the deep concern of Jairus for his dying child. Many have passed through a similar experience. They recall sleepless nights as they watched over a beloved child who hovered between life and death. Earnest and persistent prayer was made for its recovery. Perhaps your prayer was answered, or maybe the Lord, having some higher purpose to fulfill, took that dear one to be with Himself, and gave special grace to be submissive to His will. We live in a day when parents are exceptionally concerned for the material welfare of their children. They give the greatest attention to their health and education. Great sacrifices are made in order to give them the best education possible. The great ambition of many parents is to see their sons and daughters successful in their chosen vocation, and admired by the world for their stature,

vigor, and achievements in the realm of sport.

How different is the case when we turn to the moral and spiritual realm! Most parents are far more concerned that their children should win the coveted prizes of this world, than that they should follow Christ and win eternal life. It is not surprising, seeing that they show little concern for their own spiritual welfare. They are nominal church members attending the services on special occasions. They live for self, and love the world. Maybe they send their children to the Sunday school, the Bible class, but all too soon they follow in their parents' footsteps, and God has little or no place in their lives. An artisan who lived only for this world said to the writer, "I send my girl to Sunday school, and when she grows up she can choose for herself how she spends her Sabbath." The reply was made that "There is little question as to what she will do, seeing she is under your influence in the home continuously, while her Sunday-school teacher has her for but one brief hour." He was reminded that "example is better than precept" and that a child's character is largely determined by the words, deeds, and character of the parents in the home. Observation and experience teach us the truth of the words of the prophet, "As is the mother, so is her daughter" (Ezek. 16:44). It is because parents are worldly, indifferent, neglectful, that there is such a terrible falling off of children in our Sunday schools, Bible classes, churches. The task of Christian workers becomes increasingly difficult and discouraging, because of the utter indifference of parents to things spiritual and eternal. There is no hope for the children or the state until Christ is given His rightful place in the home.

Multitudes are paying a heavy price for the neglect of their own moral and spiritual welfare. Their children, whose material well-being they were so anxious to promote, go sadly astray, and bring them much sorrow and remorse. When their children make a wretched bungle of their lives they put the blame on them, charging them with ingratitude, with having dishonored the family name. Parents fail to see their own personal responsibility and guilt; they fail to see how different things would have been if only they had been loyal followers of the Lord Jesus Christ. Sowing the seeds of worldly ambition, of worldly pleasure, of Sunday desecration in the hearts of their children, they are forced to reap a terrible and a bitter harvest. Parents cannot shelve their responsibility for their lack of Christian instruction and example in the home; they cannot place the responsibility on the church, the Sunday school, the Bible class, if they have been indifferent and neglectful. In the great day of judgment, they will be called upon to give an account of their stewardship as

(Continued on page 141)

TO BE NEAR TO GOD

February 15, 1948

Believest Thou This?

Read John 11:20-28.

Christ challenges Martha's faith. He presents Himself, while her brother lay decomposing, four days dead, as the resurrection and life, and asks her to believe that the resurrection is not just a future time; it is a person. "I am the answer to even this dire need of your life, Martha. Believest thou this?"

Martha backs away from such heights of faith. She confesses a number of other nice things about Christ, but cannot grasp the fact that Christ is the answer to even such a desperate, hopeless case as this.

Later, at the tomb, her faith did rise to flood tide. She grasped by faith the fact that Christ is the answer to every need, however hopeless, and demonstrates her faith by rolling away the stone.

So Christ challenges us, as we face our life's most desperate need, to believe that He is the answer to that need too.

February 16, 1948

Christ's Relation to the World, and Ours

Read John 17:12-26.

This passage abounds with parallels of Christ's relation to this world and that of His followers. Only a few can be noticed in this brief meditation.

We bear the same eternal Word of God, which He bore! Verse 14. If that truth—that the Word of God we bear to the people of our day is the same divine, omnipotent, eternal Word which Christ preached—would burst on our souls, what a difference in our attitude toward the Word and our expectancy from its use!

We are a heavenly people, not of this world, even as He was not! Verse 16. What a difference that truth, if grasped, would make in our attitude toward worldly attitudes, pleasures, politics, and power!

We are sent into the world (v. 18) even as He was. We are here with the same urgency upon us, the same divine will driving and guiding us on, the same divine passion and love for souls demanding full sway in our hearts and lives.

Have we reached Christ's standard, His prayer concern for us?

February 17, 1948

The Risen Lord, Master of Our Service

Read John 21:1-41.

There are times in the life of every Christian when Satan tempts by getting him to feel that his Lord is far away and that he must just go his own way without God's conscious presence and blessing.

These seven disciples, instead of tarrying at the mountain of prayer where Jesus had appointed them, lingered around the old haunts of their former life. The claims of Christ on their lives seemed faint and indistinct, the appeal of the old fishing boats so great, the smell of tar and the water so strong in their nostrils—they decided that they

could do this job they knew so well without orders and directions from their Lord.

They learned that night their first great lesson about the utter barrenness of service in self-will and their utter inability to succeed in the simplest task without the word of guidance and blessing from their Lord. They learned to recognize their Lord's hand of blessing even in the simplest task, and they found their hearts searched by His question, "Lovest thou me more than these?"

February 18, 1948

Serving Our Generation

Read I Chronicles 22.

Ask many people why they are alive, what they are toiling for, and you will get a variety of very unworthy answers. Acts 13:36 sums up David's life by saying, "He . . . served his own generation by the will of God." Here is a real reason for living and an adequate concept of life's task!

In the "swan song" of this great man of God, particularly I Chronicles 22, you find a fitting close to a life of outstanding service. Here he lays at the feet of the rising generation, his son Solomon, all the treasures and materials (five billion, one hundred and twenty-five million dollars of gold and silver, besides iron, brass, and cedar) which he had gathered for God's temple, and challenges him (v. 14) with, "And thou mayest add thereto."

What a challenge to humbly lay your life's service at the feet of another and say in effect, "Here, use it to build for God's glory!"

February 19, 1948

Attaining God's Goal for My Life

Read Philippians 3:7-14.

A lofty discontent with my present spiritual attainment is healthy. Verse 13. It is a sure sign of spiritual starvation and stagnation when a Christian feels he has arrived at his goal. When the Christian life is cheapened and degraded into a mere set of rules, then men keep these rules and relax in sinful, smug complacency and pharisaical self-righteousness. Paul cried, "I have not attained; my goal is far above and beyond me."

"This one thing I do" (v. 13) demands that all life's loyalties, abilities, and energies be focused and centered on the one point of attaining God's goal for my life.

To turn my back on the past, "forgetting those things which are behind" (v. 13), will include past sins now under the blood and past achievements which are to my credit. No one can race while looking back.

I must press toward the heavenly calling to which God has called me in Christ. And these are some of the goals which God has for my life in Christ: to be conformed to the image of His Son; to be partaker of His own divine nature; to have fellowship with Himself in the Spirit; and to grow up in Him unto the measure of the stature of the fullness of Christ.

February 20, 1948

Rules for the Spiritual Race

Read Hebrews 12:1-3.

Look unto Jesus; focus your gaze on Him; center your faith on His glorious person and work—this is the first and greatest rule for the spiritual race.

Three hindrances are mentioned: weights which load one down; besetting sins which entangle one in their meshes; and discouragement—"lest ye be wearied and faint in your minds."

To win in the spiritual race, a glance at the grandstand where the heroes of faith look on will help, listening to their chorus of witness to God's faithfulness will inspire, but only by looking unto Jesus, to Him who started you out on the race and waits to reward at its close, can you run with patience.

Keep looking unto Jesus, steadily beholding His lovely face, and the promise is that as you behold, even dimly, His glory, you shall be changed into His image from glory to glory, even as by the Spirit of God.

February 21, 1948

Entering God's Holy Place

Read Hebrews 10:19-22.

The warm invitation, "Come on, let us draw near to God," might well strike any mortal with awe and reverent fear. The Hebrew Christian, to whom this letter was written, well remembered the swift judgment which fell on any one who dared to touch God's ark or to enter the holy of holies without acceptable blood. But the Hebrew writer encourages us to enter boldly into the very holy of holies with God, and gives three reasons why we can do so.

Come, enter boldly because of the blood of Jesus. Verse 19. Ours is a blood approach. By claiming the blood shed on Calvary we may enter God's presence in full assurance of faith.

Come, enter boldly because of the rent veil, His flesh. Verse 20. The pierced side of Christ is the way to the heart of God. When Christ died, the veil of the temple, which separated man from God, was forever rent.

Come, enter boldly because of our High Priest. Verse 21. God the Father will never turn down the intercessions of our great High Priest, the Lord Jesus Christ, who now appears in the presence of God for us.

Paul M. Miller.

CHRISTIAN UNITY

Sunday School Lesson for February 22

(Acts 2:37-47; Eph. 4:1-6)

Here's another very important doctrine to consider. What do you believe concerning the church? Do you believe there is a universal church of Christ, the fellowship of believers, the mystical body in which all who belong to Christ are members? Will the redeemed who spend eternity with Christ come out of more than one denomination?

What does the Bible teach us regarding this fellowship of all believers? Peter in his first Gospel sermon preached that Christ was able and willing to save "you," "your children," "all that are afar off," "as many as

(Continued on page 143)

OUR SCHOOLS

Public Worship

BY NORMAN DERSTINE

Chapter I

BIBLICAL TEACHING ON WORSHIP

Public Worship in the Old Testament.

The worship in the early history of our race was individual and private, though not necessarily secret. Noah and Abram built altars and offered sacrifices to God. The traces of worship during the Egyptian bondage are scanty. The true worship of God was almost gone, but some preserved the true worship of their fathers. After the deliverance from Egypt, Moses delivered to the people the laws concerning their future national life and religious worship. The elaborate sacrifices and offerings, the laws concerning the priesthood, the great feasts, the tabernacle with its furniture, the altars, the ark of the covenant kept in the most holy place—all these show how large a place the worship of God occupied in the time of Moses.

After the death of Moses and Aaron, the history of Israel's worship is obscure. There were some abuses of it, but upon the whole the indications are that the Mosaic worship was kept up.¹

With the establishment of the kingdom under David and Solomon, the worship of Jehovah took on a new phase, and had a more prominent place in the national life than it had previously. Two things of special interest mark this period. One was the great attention given to music, both vocal and instrumental. David himself was a talented musician and poet. The other thing was the moving of the ark of God to Jerusalem and the building and consecration of the temple of Solomon.

After this period of glory and power, we move into the sad history of the divided nation. "Jeroboam the son of Nebat, which made Israel to sin," set up calves in Bethel and Dan and diverted the people from the true worship at Jerusalem. In both parts of the divided nation during this corrupt and declining period of its history, prophets arose. From this time on the use of speech in exhortation and warning becomes a more vital element in the religious life of the people and probably in connection with the worship.

During the captivity the synagogue came into existence, and in later times became a permanent place of worship. The worship consisted of prayer, praise, reading the Scriptures, and exhortation. It is questioned whether singing formed a part of the service, but it is hard to think of its being absent from the synagogue when it played such a large part in the Jewish religious life.

Characteristics of Old Testament Public Worship

Closely Prescribed.—One would naturally expect a closely prescribed worship among a childlike people who had just recently come out of bondage from a nation where idolatry abounded. A great deal of emphasis is placed upon prayer, but there is only one that is prescribed. It is the beautiful priestly benediction in Numbers 6:24-26. However, everything else was to be done in ways which were carefully standardized.

Typical.—The external rites and ceremonies practiced by these worshipers were given by God through Moses for a purpose. This was a foreshadowing of Christ, the Great High Priest, who was to fulfill all of the external rites and ceremonies by offering up Himself for all the sins of the world. Even though their worship was typical, it needed to spring from a sincere heart of devotion to God. The prophets condemned worship that did not spring from the heart.

Praise and Thanksgiving.—The Psalms were used to a large extent in the temple worship. A careful study of the Psalms that were used will indicate a predominant note of praise and thanksgiving to God for His mercy to them. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

Public Worship in the New Testament.

During the early years of Jesus' life, the worship remained the same. Jesus and His followers continued to go to the temple and the synagogues to worship. In the conversation that Jesus had with the woman at the well, He announced that the temple worship (sacrificial worship) would not always continue. His message to the Samaritan woman was that even now she would not have to go to Jerusalem to worship because "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth . . ." (John 4:23). When Jesus died on the cross, the temple curtain was miraculously torn from top to bottom, revealing that the former offering of sacrifices was abolished, and now Christ was the High Priest interceding for those who accept His atoning work.

His followers continued to worship in the temple and synagogues. Finally the Jews who did not accept Christ refused to let Christians worship with them and so many began to worship in their own homes. The expressions or elements of worship used in the synagogues passed over into the New Testament worship. These are prayer, praise, reading of Scripture, and exhortation.² Singing was also found in their worship, but it is not certain if this is carried over from the

synagogue worship. We have this record, however, that at the Last Supper the disciples sang a hymn or a psalm. Possibly Jesus led the hymn. This indicates that singing was used to express devotion to God. The Apostle Paul emphatically enjoined singing upon the Christian church when he said, "... be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

In passing from the Old Testament worship into the New Testament worship, we feel no sudden jar; still less do we find any conflict between the two. Yet we must see and feel the difference. The former led up to and opened the way for the new.

Some Characteristics of New Testament Public Worship

Lack of Emphasis upon External.—Instead of the former emphasis upon a prescribed place and definite times, certain rites, and specific duties, there was a feeling that worship is a matter of the heart, and regardless of where Christians assemble, they can worship Him. When they were severely persecuted they worshiped in catacombs. They also worshiped in private homes. Wherever Christians were brought together they could unite in worship.

People-centered Instead of Leader-centered.—When people were conscious of their freedom from the obligation to offer sacrifices, and that Christ's death gave them direct access to God, worship became democratic. They had leaders for their worship services, but they recognized that all of them together were priests of the living God.³ No doubt many of them took part in the service as they were led by the Holy Spirit.

Radiant Spirit.—This radiance began on Easter day and burst into full bloom at Pentecost. Because of their joy, the Jews who were assembled in the Holy City for the most popular festival of the year thought the Christians were intoxicated. In a sense, the people were right. Those saints were "God-intoxicated." This seems to be what Paul was telling the believers in Ephesus and elsewhere. They were not to be drunk with wine, but to be filled with the Spirit (Eph. 5:18) so that they could sing acceptably in the worship of God. If God dwells in our hearts, there will be a spiritual glow radiating from our worship. Lack of spiritual fervor in our services may be caused by a lack of Holy Spirit power in our lives. The early Christians were overflowing with divine power, producing spiritual rays that penetrated into thousands of hardened hearts, leading them to accept Christ.

¹ Edwin C. Dargan, *Ecclesiology* (Kentucky: Chas. T. Deering, 1897); p. 520.

² *Ibid.*, p. 524.

³ Andrew Blackwood, *The Fine Art of Public Worship* (Nashville: Cokesbury Press), p. 47.

(To be continued)

Harrisonburg, Va.

TEACHING THE WORD

"Helping Together by Prayer"

BY NELSON E. KAUFFMAN, *Field Secretary*

"Men ought always to pray, and not to faint," Jesus said. This is always true. We need fellowship with God always. He needs us to accomplish His work always. We become more conscious of our need in times when our own helplessness becomes more apparent. Every one is thinking and talking about the problems that face the world and us. Few of us can do much to change the course of world affairs, but we can do our little, that becomes much when used of God, to alter the condition of the church.

Paul in his second letter to the Corinthians said, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us" (II Cor. 1:9-11). The Mennonite Commission for Christian Education and Young People's Work has chosen "prayer" as a major emphasis for 1948 and as a slogan, "Helping Together by Prayer." Could any emphasis be more appropriate for such a time as this?

It is the aim of the Commission to keep the church constantly aware of the promises of answers to prayer, the absolute need of prayer if we are to maintain our life with God, and to encourage every member to be "Helping Together by Prayer." We should like to encourage every member of the church to private prayer.

At the last General Conference the report of the Commission indicated that according to reports received, only one fourth of our homes have family worship. The reports are not accurate on this point, we hope, but even the best construction on the report indicates a great need for more family altars. We should like to encourage every pastor to assist his superintendent in securing an accurate report of his congregation. Find out the facts in your congregation, have a special meeting on the "Home," emphasize the need of family worship, and if necessary give personal help that every family may be "Helping Together by Prayer."

Our people should read books on prayer during the year. The pastor should read them, refer to them in his messages, and encourage his people to read them. A number are advertised on our quarterly covers, there is a list in Program Builder for the first quarter of 1948, and a list will appear in the 1948 Commission Handbook. The librarian of the Sunday school might prepare a

display of book covers, or place the books on prayer in a prominent place, or make a poster for the bulletin board, or by some other means call the attention of the congregation to these books. Book reports might also be given at a convenient time.

Hannibal, Mo.

In the Home

BY GEO. R. BRUNK, *Secretary of Home Interests*

Prayer given its proper place in the home can make the difference between unhappiness and happiness there. Little room is there for contention, quarreling, and bickering if the members of the family have been helped together in prayer. It is difficult to mix prayer and quarreling. We need to have the practice of family prayers restored to all our homes because of what it will do for them. Private prayer has its place, but it cannot take the place of group praying with all the family circle present. There it is that hearts are brought low before God in nearness to Him. There it is that hearts are brought near to each other too and thus are prepared to live through the day in a spirit of Christian courtesy, kindness, and co-operation.

We need family prayers not only for what they will do for ourselves but for what they can do for others in the way of intercession. Every child of a Christian home should become accustomed to hearing prayers from the heart of the parents, prayers for the family, the children, the neighbors and their children, the missionaries, the unsaved, the sick and needy. Not only should they hear such prayers; they should learn also to offer them. Thus they too come to learn the work of intercession.

Having family prayers is more than saying grace at meals. It is getting the family together for the specific purpose of a period of real worship. It is a spiritual exercise in which the Bible and prayer and song have a large place. It may be conducted at any time suitable to the family pattern, but daily to be sure. In it the children help to plan and surely learn to participate. If your home has no family altar, pray God's help to establish one and see what blessing it will bring to you, and yours, and others.

Denbigh, Va.

In the Sunday School

BY J. J. HOSTETLER, *Secretary of Sunday Schools*

"Helping Together by Prayer" were Paul's words to the Corinthian Church. II Cor. 1:11. He had just come through some harassing experiences and gave

much credit for his victory to the church at Corinth because they had prayed. Our Sunday-school work can become more effective and successful if it moves forward in prayer. All our ministers, superintendents, teachers, and officers need your prayer help, and should likewise help together by prayer. You might ask yourself such questions as the following: Have I been praying? When did I pray? How often have I prayed? What did I pray for? Was it merely a perfunctory service? Did I get a blessing from it? These will readily indicate that we need a prayer revival and plan.

Who Should Pray in Sunday School?

The superintendent should be the leader in prayer. He should remind his school of prayer requests; call a meeting of all teachers and officers for prayer; encourage classes to have prayer meetings, especially in times of revival meetings; encourage teachers to read books on prayer. The superintendent needs to be a man of rich experience in prayer if he is to lead others.

When Should Prayer Be Offered?

People who can touch heaven usually have learned to pray in secret. The superintendent could and should encourage private devotions, family prayers, and attendance at prayer meeting. He should be a great booster of prayer meetings. The superintendent should co-operate with the pastor in promoting family worship in the congregation until one hundred per cent of the homes have an altar.

For What Should Prayer Be Offered?

It is scriptural to be specific in prayer. The superintendent might follow the suggestions for prayer in the Daily Prayer Calendar, or he might develop a prayer schedule in co-operation with the pastor. It would be helpful to pray for specific needs, and then have a prayer of thanksgiving when answers are given. Prayer promises, connected with requests might be presented occasionally or posted on the bulletin board. Classes might write to missionaries, ask for requests, and then pray specifically. Unsaved pupils, non-church-going persons of the community, should be remembered in prayer and then the prayers should be willing to allow the Lord to use them.

How Can Prayers Be Stimulated?

It is the responsibility of the leaders of the Sunday school to promote praying. The following are means that might be used during the year: encourage daily Bible reading; order, distribute, and encourage the use of the Daily Prayer Calendar; encourage using "To Be Near to God" in family or private devotions; distribute some good tracts on prayer in Sunday school (write to the Tract Department at Scottdale for suggestions); display books on prayer from your library; place some poster on prayer in the church entrance; buy some of the books

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FIELD NOTES

Bro. Ezra B. Yordy preached for the Sheffield, Ill., congregation on Sunday morning, Jan. 25.

Total registration for the Special Bible Term at Eastern Mennonite College is 162, the largest in the history of the school.

Bro. J. R. Mumaw, who is spending some days at St. Augustine, Fla., preached for the Pinecraft congregation at Sarasota on Jan. 29.

"Living with Him" is the theme of the Y.P.B.M. to be held at the East Petersburg, Pa., Church, on Sunday evening, Feb. 15. The brethren Lowell Nissley, Allen Shirk, and Otis Yoder, all of E.M.C., will serve on this program.

Youth Gospel Evangelism will be held at 7:30 Saturday evening, Feb. 14, at the South Christian Street Church, Lancaster, Pa. "Cooler Shades of Love" will be discussed by Bro. John Mumaw.

A cablegram message informs us that Sisters Vivian Eby, Rhoda Wenger, and Rhoda Hess, who sailed for Africa on Jan. 15, arrived in Cairo on Feb. 1 and expected to proceed to Nairobi on Feb. 3. We thank the Lord that they have had a successful voyage.

Bro. Herman Sommerfeld was ordained to the office of deacon for the Spring Valley Mennonite Church, Canton, Kans., in an impressive ordination service conducted by the brethren J. G. Hartzler and Harry Diener on Jan. 25.

A Mennonite Peace Institute, sponsored by the Peace Section of the Mennonite Central Committee, will be held Saturday, Feb. 14, from 9:30 a.m. to 8:00 p.m. at the Eden Mennonite Church, Moundridge, Kans.

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Bro. E. F. Hartzler, Marshallville, Ohio, will fill appointments, the Lord willing, at the Sunnyside Mission, Lancaster, Pa.; at the Miners' Village Mission, Cornwall, Pa.; and at the Stauffer Church, Bachmanville, Pa., on Sunday, Feb. 15, in the morning, afternoon, and evening, respectively.

A brother requests prayer in his behalf, that he may become strong physically, if it is God's will.

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Bethel Church, Canby, Oreg., on Sunday evening, Jan. 25. There were a number of confessions and re-consecrations. Bro. Martin also filled an appointment at the Portland Mission on Monday evening, Jan. 26.

Bro. Glenn B. Martin, Lima, Ohio, filled an appointment with the Sycamore Grove congregation, Garden City, Mo., on Jan. 18, and with the Hesston, Kans., congregation, on Jan. 25.

Revival meetings will be held at the Central Church, Elida, Ohio, March 7-16, with Bro. Newton Weber as evangelist, and at the Pike Church, Elida, also during the first part of March, with Bro. J. Irvin Lehman in charge.

Calendar

- Ministers' Week, Goshen College, Feb. 11-13;
- Christian Life Conference, Goshen College, Feb. 13-15.
- Christian Day School Meeting, Mount Joy Church, Mount Joy, Pa., Feb. 14.
- Conestoga Bible School, Conestoga Church, Morgantown, Pa., Feb. 16-27.
- Annual Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 16, 17, Monday Noon until Tuesday, 9:00 p. m.
- Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.
- Annual Ministers' Meeting, South Central Conference, Mt. Zion Church, Versailles, Mo., Feb. 18-20.
- Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.
- Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.
- Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 14-19.
- Spring Missionary Day, March 21.
- Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.
- Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
- Missionary Training Conference and Missionary Retreat, Enreka, Ill., June 8-12.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Bro. Gerald Studer, Orrville, Ohio, is scheduled to speak at the Lima, Ohio, Mission on Sunday morning and evening, Feb. 15.

Bro. Elmer Yoder, Elida, Ohio, preached for the Canton, Ohio, Mission congregation on Sunday morning, Jan. 25.

Bro. J. J. Hostetler, Canton, Ohio, preached for the Beech congregation, Louisville, Ohio, on Sunday evening, Jan. 25, following a program given by students from the Canton Bible School. This program was one of a number given by the students for surrounding Ohio congregations.

Bro. Linford Hackman, Carstairs, Alta., who was recently reported in this column to be recovering from virus pneumonia, has undergone an appendectomy in the Municipal Hospital at Didsbury, Alta. A report stated that he is doing "as well as can be expected."

The committee of five appointed by General Conference to study the ministerial problem in the Mennonite Church will meet at Goshen, Ind., Feb. 18. Any suggestions from ministry or laymen will be gratefully considered. Mail them to Goshen College, in care of Aaron Mast.

Bro. Orley Swartzentruber, son of Bro. and Sister Amos Swartzentruber of Argentina, a student at Goshen College, will assist in the work of the First Mennonite Church Kitchen, Ont., during July and August, thus relieving the load of the pastor, Bro. C. F. Derstine, who spends considerable time during the summer months speaking at Christian camps.

Bro. J. M. Nissley filled an appointment with the Salunga, Pa., congregation on Sunday morning, Jan. 25, and with the Erisman congregation, near Manheim, on the evening of the same day. On Feb. 1 he preached at Trevoise Heights, near Doylestown, Pa., in the morning and at the Doylestown Church in the evening.

Bro. Ira D. Landis delivered the message at the First Mennonite Church, Altoona, Pa., on Sunday morning, Jan. 18. A similar service was performed by Bro. Lewis Peachey, Allensville, Pa., at the Mill Run Chapel in the afternoon and for the Altoona group in the evening of the same day.

Bro. J. R. Mumaw discussed the Sunday-school lesson at the Bayshore Church, Sarasota, Fla., on Feb. 1. Total attendance of the two Sarasota congregations on that day was about one thousand.

Mennonite Youth Fellowship, sponsored conjointly by the Indiana-Michigan Conference, and the Goshen College faculty and Y.P.C.A., met on Saturday evening, Feb. 7, at the Goshen High School auditorium. Included on the program were special music, a Bible quiz, and a closing address, "Dying to Live," by Bro. J. D. Graber.

Bro. Ralph Stahly, of Wakarusa, Ind., was ordained minister at the Locust Grove Mission Church, near Elkhart, Ind., on Sunday afternoon, Feb. 8, if plans carried. May the Lord bless Bro. Stahly and the work at Locust Grove, a congregation which began as a mission Sunday school under the direction of the Goshen College Y.P.C.A. five years ago. Bro. Russell Krabill, who had been serving as pastor at Locust Grove for several years, was to be installed as an associate pastor of the North Goshen congregation on the evening of Feb. 8.

Give, Pray

MISSIONS

Go, Preach

Mission News

Mission-grams

Bro. Frank Horst recently completed a series of meetings in the Optimus schoolhouse in the Culp, Ark., area. The meetings were blessed with a goodly number of confessions. Organizing a congregation at this place would seem to be the next normal step.

A whole series of interesting and instructive programs in connection with Ministers' Week and Christian Life Conference of the Canton Bible School were held the first week of February. The Bible school students are assisting considerably in the work of the mission during their school term.

Sister Mina Esch, former missionary to India, has recently joined the staff of the La Junta Mennonite Hospital as housekeeper. Her youngest daughter, Clara, is in the first-year class of the nursing school.

On January 27 the Wilbur Hostetler and Arnold Dietzel families sailed from New York on the S.S. "Degrasse" en route to India, and expect to change to the "Empire Windrush" at Southampton, England, arriving in Bombay sometime after Feb. 20.

Sister Beulah Litwiller, missionary under appointment to Puerto Rico, and daughter of Bro. and Sister Nelson Litwiller, left Goshen, Ind., on Wednesday, Feb. 4. After spending a few days with her sister in New York she will travel by Pan-American Airways from New York to San Juan on Feb. 10.

The Oreville Mennonite Home, near Lancaster, Pa., now has a group numbering 116, with 23 of these as workers. Half the guests are over eighty. Bro. Jacob D. Mellinger writes that because of bountiful crops they were able to place over 9,000 quarts of fruit and vegetables in their locker.

The Calvary congregation of Los Angeles, Calif., is looking forward to opening work among Mexicans in that city.

A basement church building has been erected by the Exeland, Wis., congregation on a plot of land donated by a Lutheran friend. The North Central Conference Mission Board has asked Bro. and Sister Paul Bucher to assist the few remaining members at Exeland by starting regular Sunday-school services again.

A cable has been received stating that the John Koppenhavers arrived safely in Buenos Aires on February 3.

India Party at Port Said, Egypt

January 23. "It is almost nine o'clock and we are anchored in the harbor. We have been here about an hour and will remain until about 4:30. No one is permitted to go ashore or come on board. There are still precautions taken against cholera. They tell us we will arrive in Bombay on the thirty-first."

"The English diet is interesting. England has no rice and so are substituting spaghetti

and macaroni. Sugar is rationed and we get very little. An Englishman told us he had not seen an egg in England for a month, and the amount of bacon we receive for breakfast on board here was their ration for a week. The American people have no idea how wealthy they are. One day we were given ration cards for sweets, but we didn't get any.

"Most of the fifty-one missionaries with us on the Queen Elizabeth are en route to India. Every day at ten o'clock we have a fine service."—The Henry Beckers, the John Friesens and Rhea Yoder.

La Plata, Puerto Rico

"The work at Rabanal is going along nicely. The attendance has been very good. Last Saturday we had so many people we did not have enough seats. We have extended our lease for the small house for another three months. The rent is being taken care of by our La Plata Church. It is remarkable how our La Plata folks are giving, and their income is very low."—Lester T. Hershey.

Lima, Ohio

A survey of the Lima, Ohio, Mission area in which a group of young people from Goshen College assisted during the holidays revealed the following interesting facts:

Homes contacted	827
Total number of persons recorded in survey	2,360
Adults with no church affiliation	232
Families with no church or Sunday-school affiliation	166
Children not in any Sunday school	225

What would a survey in your own church community reveal? Do you know the facts?

"The children of the Sunday School enjoyed a recent visit from Bro. Paul Kauffman and his press camera. He has furnished us with excellent pictures for display purposes.

"New fluorescent lighting became a reality in our chapel auditorium through local gifts and the help of Bro. Plank, manager of the Mad River Service Store, West Liberty, Ohio.

MISSIONARIES ON FURLOUGH

Argentina

Amos and Edna Swartzentruber, 1323 South Eighth St., Goshen, Ind.
E. V. and Mary Snyder, 466 Hamilton St., Preston, Ont.
D. P. and Lillie Lantz, 1407 South Union Ave., Chicago 16, Ill.
Floyd and Alyce Sieber (under appointment), c/o Aaron Mast, Belleville, Pa.

India

A. C. and Eva Brunk, 1124 South Eighth St., Goshen, Ind.
S. Paul and Vesta Miller, 306 Middle St., Archbold, Ohio
M. C. and Esther Vogt, Hesston, Kans.
On Retirement:
G. J. and Fannie Lapp, 1803 South Main St., Goshen, Ind.
P. A. and Florence Friesen, Greensburg, Kans.

Puerto Rico

Paul and Lois Lauver, Box 1018, Aibonito, Puerto Rico, will be on furlough April 15 to Oct. 15.

If you are planning a mission meeting or would like to arrange for a missionary visit, write directly to any of the above.

A fire hazard has been eliminated and a lower utility rate established by this change.

"An all-time record crowd turned out to hear the Lark family give witness to the Lord's work among the colored of Chicago. Bro. Lark was the principal speaker for the afternoon and evening meetings of the Allen and Putman County missionary program. He spoke on 'This Thing Called Race Prejudice' and 'What the Mennonites Have to Offer the American Negro, and How It Can Best Be Presented.' His challenging message for the evening brought out a greater crowd than our building could accommodate.

"A Bible-reading contest is in progress among members of the Sunday school. Reports are given each Sunday covering the number of chapters read during the week. Attendance and interest has continued to increase in spite of cold weather. The average attendance so far this year is 115.

"The Tippie family are re-established in their new house made possible through cash donations and gifts from Archbold, West Liberty, and the Elida Mennonite churches. With the gifts received from residents in the city the total has exceeded \$1,400. This family is deeply grateful to all those who helped to replace their home which was completely destroyed by fire early on the morning of Dec. 5. They have expressed an interest in your prayers as they endeavor to live for Christ in their new home."—Glenn B. and Gloria Martin.

Gandhi's Death

No one interested in India could help but be profoundly saddened by Gandhi's tragic death on Jan. 30. Although not a Christian, he held Christ and His teachings in great respect. He was always a restraining influence on violence in that country. Let us pray that even after his death Christ's people in India "may lead a quiet and peaceable life" so that the purposes of God may be realized "who will have all men to be saved and to come to a knowledge of the truth."

Released by the Mennonite Board of Missions and Charities
February 4, 1948

Prayer is described in many ways, and many beautiful things have been said about it. But one thing that must always be true of sincere prayer is that it grows out of the atmosphere of complete surrender of our own wills to the holy and perfect will of God. In all our prayer life we must follow the example of Christ, who in the hour of His deepest agony in the Garden of Gethsemane could still say, "Nevertheless, not my will but thine be done." To fail here is to fail to pray as we ought. No matter how important or wise the thing which we desire and for which we pray may seem to us, if it is not in accord with the will of God, it can never be the thing that is right or best for us.—Christian Observer.

A Ministers' Conference in India

By E. I. Weaver

A four-day ministers' conference in India discloses the problems, aspirations and work of the mission in India.

ON THE THIRD of November, 1947, the ordained ministers of the Indian Mennonite Church met in Dhamtari, prepared to go to Ghatula for a four-day Ministers' Conference. We drove the forty and odd miles through rivers and dense jungles in brethren J. N. Kaufman's and R. R. Smucker's motor cars. We had planned to go by mission truck, but the condition of the roads hardly permitted that. A few times we were stuck in rivers and mudholes, but after a few hours of interesting experiences we arrived in Ghatula in time to get settled for the evening.

Pastor Mukut Bhelwa, Bro. and Sister Groff, and Sister Florence Nafziger were there to receive us with true Indian and American hospitality. J. N. Kaufman, R. R. Smucker, G. H. Beare, P. J. Malagar, O. P. Ram, and E. I. Weaver were entertained by the Groffs; O. P. Lall, D. A. Sonwani, John Haider, Persadi, and M. Sukhlal were entertained by Pastor Mukut Bhelwa. Since we were Americans and Indians it was necessary to compromise in the matter of food if we were to have real Christian fellowship. So for the noon meal we ate "dal-bhat" which had been prepared in an Indian Christian widow's home. We sat on a rug and ate with our fingers as Indian custom and etiquette require.

After the afternoon session we also had the customary Indian tea together. Over the teacups there were long sessions of storytelling and reminiscing about incidents of human interest in the history of the Mission and from the lives of missionaries. Our Indian brethren can tell stories by the hour about missionaries and early days in the Mission. Especially expert in this is Pastor M. Bhelwa, who is one of the original orphan boys. Pastor John Haider is a close second with his stories from the lives of Burkhart Sahib, Lapp Sahib, and others. These times of social fellowship were a help towards better mutual understanding as well as relaxing between sessions of very earnest discussion on the major problems facing the church in new India.

From the first meeting it was evident that our many prayers and the prayers of the church in behalf of our conference were going to be answered. The Spirit of God was very definitely in our midst. We felt His presence. Bro. J. N. Kaufman very ably served as chairman of the conference. Each minister took part in some way or another. Rather than fill our program with many subjects, we mostly took one topic for a half day and spent much time in discussion. This is more Oriental than Occidental, as I recall conferences in America.

In the talks and in the discussions we realistically faced conditions in the church as they are. We confessed the glaring sins within the church and asked God to help us solve the problem of evil and in some cases of open wickedness within the church. Immorality and drunkenness are much too common in some of our larger churches. There

is a lack of interest on the part of the church as a whole in taking the message of salvation to non-Christian people. This is related to another glaring weakness: a lack of a vital experience of Christ in the lives of the members of the church. Christians in the past have thought too much of the church in terms of a foreign organization from which certain material benefits could be derived. Christianity has been thought of too much in terms of taking baptism and simply being a member of the church. The value of belonging to the church on the part of some Christians seems limited to the material aid the Mission will give. But we are in a new India. There is a new viewpoint in the minds of the people of India these days. This has its repercussions in the Indian Church. As the Indian Church becomes stronger economically, it will feel more independent spiritually and economically. Of this there is no doubt. This independence is already beginning to be expressed. Our position as missionary church leaders is affected by these changes. The time has long passed when the Mission or the missionaries can tell the church what it must believe and what it must do. Indian church leadership is now saying; "We as a free church must test the faith the church in America gave to us." This is not so bad as it may sound. Rather, is it not natural? We hope that the Indian Mennonite Church will believe, not only because she has the witness, but because of faith growing out of her own experience with Christ and the Word of God.

The need for a more effective witness of her faith on the part of the church was frequently expressed by both American and Indian ministers. There are signs of an awakening in the church. These signs are evident in a growing sense of personal and church responsibility. The desire for a spiritual revival is growing. There is growing interest in an evangelical program for the church apart from what the Mission is doing, or in co-operation with what the Mission is doing. There is a desire to be free from the economic help of the Western Church. But Indian leaders expressed themselves as not yet being able to carry the burden of the church. "We are not yet ready for the Mission or the missionaries to leave as did the British Government. We can not yet take over full responsibility for the church," were some of their statements.

How much the church in India could really do if she were full of spiritual power and faith is a question for further study and prayer. When the Indian Church sees and hears about the large amount of funds the American Church has at its disposal, it is discouraged from taking up work in its own way, with the limited funds it has available. This is especially true since she has always depended upon the West for financial help. The Western Church supports most of her schools, gives scholarships to children in school, gives loans to a limited number of

students in college, supports hospitals, carries on the evangelistic work of the church with Western money, and in addition gives large support to the pastors of the ten churches. For the church in India, and the church in America as well, has yet to learn that the growth of the church in the world is not largely dependent upon money, but rather is born of prayer, and grows by the proclamation of the Gospel by the mouth of Spirit-filled witnesses.

In a sentence or two let me give the gist of each of the topics discussed by the various speakers. These summaries are their own as given to me.

J. N. Kaufman, "The Pastor and His Helpers":—"But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

E. I. Weaver, "An Effective Use of the Bible in the Program of the Church": An effectual awakening in the church can take place only by prayer and a turning of God's people to God's Word.

M. Sukhlal, "Solving the Personal Problems of Our Members": Every pastor should spend much time with his people in order to help them solve their problems.

M. Bhelwa, "Excommunicated and Neglected Members of the Church": Help the weak. Neglect not the fallen. Visit the scattered. Counsel the fallen and win them back again to Christ.

G. H. Beare, "Neglected Doctrines of the Church": The neglect of any one doctrine of the church weakens the entire church.

Mrs. W. Groff, "The Pastor's Responsibility for the Children of the Church": Sister Groff emphasized Bible schools and the teaching of the Bible to the children of the church. She also demonstrated some effective methods of teaching the Bible to children.

W. Groff, "An effective Program for the Young People of the Church": Our young people's program should prepare them for the responsibilities of the church.

D. A. Sonwani, "Developing Indian Church Leadership": The church should win into its leadership the young people of the church by prayer, by direct challenge, and by providing for their economic needs.

P. J. Malagar, "What New Responsibilities Must the Church Take Up in Free India?" The implication of August 15 for the church in India is that she should re-explore and experience the faith of the church and be loyal to her Lord in faith, in worship, in work, in witness, and in life."

J. Haider, "A New Program of Evangelism for the Church in Free India": Evangelism is the lifeblood of the church.

There was a fine spirit of brotherly fellowship throughout the conference. There was frankness on the part of both missionaries and Indians, but all speech was seasoned with grace. God was definitely with us. We will long remember the four-day Ministers' Conference in Ghatula. This report is sent to

It is for children such as these that the Mennonite Church has sent missionaries to China.

IT WAS on November 1 that we three girls, Luella Guengerich, Christine Weaver, and myself, set out from Shanghai by plane, leaving Bro. Don and Sister Dorothy McCammon to bring our baggage up the river with them. Our flight took about seven hours; their trip about fifteen days. They had the advantage of seeing the magnificent Yangtze Gorges from close up, while we had the advantage of seeing them from the air, and of escaping the crowded conditions on the river steamer. We had to wait for the fog to clear; but when we finally took off, we had a fine view of Shanghai in the morning sun. Soon we were flying over the plains west of the city, flat country threaded with rivers and irrigation ditches and dotted with villages. We stopped at Nanking and at a little place near Hankow. The last stretch we flew very high, but because we had an unusually fine day we were able to see the scene below. The effect produced by the terracing on the mountainsides was unusual—like a patchwork quilt or an intricate Paisley pattern, or an old mosaic. The coloring, shading from soft greens, buff, and browns to a lively purple or brick-red, was exquisite; and here and there, trees turning red or gold added splotches of vivid color to the landscape. Flying over the gorges was an awesome experience, for far below us, between tremendous cliffs, the Yangtze wound its way. Close to four o'clock we flew into a bank of clouds and saw little more until, on reaching Chungking, we began to drop from our great height, spiraled a few times, then landed on the shortest runway in the world, on an island in the Yangtze. We were entertained in Chungking at the Methodist Mission Home, which is situated on the high bank overlooking the Kialing River, which meets the Yangtze a little distance away. This is the river we shall travel on to reach Hochwan. A few days later, when we arrived at Chengtu, we were warmly welcomed by the missionaries here. We are now living in the homes of some of these missionaries, and are very happy with the arrangements made for us.

Situated on the Chengtu Plain, one of the most densely populated areas in the world, is the city of Chengtu. Unlike Chungking, which is encircled by mountains, this city is on level land, though the "Snow Mountains" can be seen in the distance on a very clear day. Szechwan Province weather being what it is, we have not yet been able to see them. If sunny weather were not so rare, this prov-

the brotherhood in America with the hope that you will better understand our needs and be able more intelligently to pray for us. Pray for a spiritual awakening in the leadership and in the laity of the Indian Church, an awakening born of prayer in the Spirit, and in a study of God's Word, yielding the fruit of new life, new power, and a living testimony to the non-Christian world about her.

Dondi, via Raj Nandgaon.



Our First Days in China

A missionary to China gives some observations of her life in a new country and the perplexities of learning a new language.

By Ruth Bean

ince of China would really be a paradise, for the vegetation is luxurious and the variety of native products extensive. It is said that as many as five crops a year are grown on some farms near by, for killing frosts are unknown. One of the loveliest spots in the Szechwan must be the campus of West China Union University, separated from the city by the Min River. Though not at all spectacular, with its imposing buildings of gray brick and colorful upturned roofs, its green lawns and trees, and its attractive layout of walks, bridges, and flower beds, it is a scene of quiet charm.

It is in one of these brick buildings that the Missionary Training School meets for the purpose of studying the Chinese language. Monday to Friday we study under the direction of a veteran missionary of China, who is assisted by a staff of about fifteen Chinese teachers. One of these is our able Mr. P., who presents all new material in Chinese and pantomime, using English to explain his meaning only as a last resort. During the first few months we are concentrating on conversation, using the oral approach. The conversational unit used is the sentence, rather than the word or phrase; and this insures our absorbing something of the rhythm and "feel" of Chinese. Parroting a drill teacher hour after hour can become monotonous, but we are frequently enlivened by some ardent student's "faux pas," or by an unintelligible outburst from a teacher eager to see an increase in his pupils' vocabularies.

Practice out of school is a very necessary feature of our study, but one rather difficult to achieve in so large a foreign community. One student, eager to "redeem his opportunities," and thinking at the same time to secure more variety in desserts, was overheard requesting the cook to make cream puffs the following day. Later, on being queried, the cook said he thought he was being asked to serve luncheon on time the next day! An even better story: a member of our own group, whose name I won't disclose, told the teacher we foreigners walk so slowly because our noses are so big! (There is only a puff of breath difference between the word for nose and the word for shoes.)

The stiffest hurdle in our study thus far has been the mastery of tones, for this is what makes spoken Chinese difficult. It is our good fortune to be studying the dialect of West China, which has only four tones, whereas in some sections of the country as many as eight tones are distinguishable. We are at present using a system of Chinese phonetic script in the reading and writing of the material used, but will take up the reading and writing of Chinese characters later. To learn to read the material in a Chinese newspaper is the work of years, but it is a simpler matter to read the Bible and hymnbook. Though sometimes the process of learning Chinese seems intolerably slow, it is encouraging to be making some progress, and we trust our friends will continue in prayer on our behalf.

Chengtu, West China.

—MISSIONS SECTION—

Are You a Missionary?

"If there are any folks anywhere who can be optimistic and have the sound of victory in their testimony, it is those who are the redeemed and called of the Lord."

By Dewey Yoder

IT HAS BEEN well observed that every individual is either a missionary or a mission field. It is evident that the whole world would be won for Christ in ten years if each professing Christian brought one soul each year. The work of the church is for laymen as well as ministers.

These and many similar well-worn missionary ideals have been held before us so persistently that we laymen sometimes feel a sort of contempt, bred of familiarity. We hear the same remarks over and over in every program and talk and article and book on the subject of missions. The persistent approach may in some cases have built up resistance; but on the other hand, and in far greater measure, it has helped give us a consciousness of mission, a realization that there rests squarely on every member of the church the task of bringing the Gospel to all men—our neighbors, friends, business acquaintances, and our own families. Our consciences no longer permit us to discharge our total missionary responsibility by giving of our plentiful fruits. Our giving of money and goods ought to increase. When we have given heavily and even sacrificially, we have just begun to work in the total program, and, praise God, our consciences won't permit us to rest there, because we know that the command of Jesus to go and teach all nations is a personal directive to each one who claims the promise in John 3:16. Those of us who do so little of the actual work of the Kingdom are smitten by the conviction that we should do more, while those who seem to us to do so much are, through the insight which is born of spiritual activity, likewise compelled to do more.

We sing:

"Amid life's busy, hurrying throng—
The gay, the sad, the weak, the strong;
While I am traveling along,
I want my life to tell for Jesus."

In time past this song expressed the total life philosophy of numerous Mennonites who endeavored to live lives which would preach louder than words. We liked to say, "What you speak so loudly I can't hear what you say." We felt that folks who testified for the Lord were fanatical. We labeled folks as hypocrites who said they were the redeemed of the Lord, despite the express directive of the Scripture, "Let the redeemed of the Lord say so" (Ps. 107:2).

Lives that tell for Jesus are invaluable in the program of the church, but more than proper appearance and conduct is needed. We

are to be active in the actual, literal propagation of the Gospel entrusted to the Church. We are to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" (Phil. 2:15), and we are also to go, and do, and speak, and pray. "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Our neighbors who are not saved may be mightily impressed through the years by our straight furrows, clean fence rows, and our peaceable lives; but they will end up in hell unless we or someone like us brings them to Christ. The persistent uncomfortable realization of this fact gnaws at us while we are in our homes, at our work, and in our churches. Then when we are on trains, streetcars, or on street corners, we are never free from the monstrous realization that the person or persons near us whom we have never seen before and may never see again are bound for hell if they know not Him whom to know is life eternal. Our Lord must have meant for us to be in such continual agitation for the souls of men, for He left so much on record about the uncertainty of life, the surprise of His coming again, and the certainty of the judgment. Yes, we are invited to rest in Him, and enjoy the only real rest and peace our bodies will know in this life; but we need to be always busy. We are sent as He was sent (John 20:21), to work greater works than He worked (John 14:12), while it is day, for the night cometh when no man can work (John 9:4).

When we obey the prompting of the Spirit and "go," whether it means going to someone or simply speaking where we are, we always go with the warm assurance of the Lord himself, "Lo, I am with you always." Experience soon teaches us that ALL our fears are groundless. Folks are eager to hear. Those who have already heard are happy to meet a Christian friend, and those who have not heard will inquire if we open the way. Fundamental in our theology is our belief that all men long to get back to a right relationship with their Maker, and that we are the channels through whom the Gospel becomes known in order that the "balm in Gilead" can heal the sin-sick soul.

There is widespread pessimism in the Mennonite Church today regarding its spiritual

condition. Papers are written and sermons preached bemoaning our sinking condition. We are pictured as being on our last legs, and usually with a strong implication that the writer or speaker is numbering himself among the last of the faithful to be found. Such a philosophy was contrary to the truth back in the days of Elijah, and the Lord told him so in no uncertain terms. Such pessimistic teaching is false in our day or our Bible is not reliable. We are not only launched on, but successfully engaged in a program which cannot ever end in failure. Isaiah prophesied of Christ, "Of the increase of his government and peace there shall be no end" (Isa. 9:7). Note that the promise is not only that there shall be no end to His government, but no end to the INCREASE of that government. We ourselves are of that increase and our work with Christ adds and multiplies more and more onto it. Jesus said, "... upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Is there not sin in the church? Certainly there is, and every spot of it must be removed and repented of. Does not worldliness creep in? Without question; and we ought to cry out mightily against it. But let us never forget that in spite of sin, and in spite of worldliness, not a few, but a host of souls saved by the blood of Christ are working and becoming more, rather than less, concerned about the souls of men. Just try to locate a Mennonite who has no concern for the lost. If you do find one who is not concerned, you will have discovered a most excellent opportunity to use all you have learned about personal evangelism.

Certainly, we ought to guard against a false optimism which can be as damaging to the missionary program of the church as groundless pessimism. If there are any folks anywhere who can be optimistic and have the sound of victory in their testimony it is those who are the redeemed and called of the Lord. Let us join them in saying whose they are and whom they serve.

The apostle Paul said, "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

The victory is not ours but Christ's, and we are partakers of it through obedience to Him. And how do we know beyond doubt that we have the victory? "Ye are of God,



Hundreds of Them

"I asked someone how many babies die just like this one, and the answer I received was, 'Hundreds of them!'"

By Marie A. Yoder

LAST MONDAY an old lady came to the clinic and told us that her daughter had been in labor for three days. She asked if Dr. G. D. Troyer would come to her home and see her. It was noon, and after stopping to tell Mrs. Troyer that he would eat dinner later, the doctor and I left for this home at once. There was no road, no easy path in which to walk, and we knew that the walk to the home would be work for us who are used to the plains. The little old lady graciously adjusted her pace to ours; but the mountainside was steep and we had to stop to rest several times.

When we arrived at the house the midwife stepped back and said, "Thanks to God! The American has arrived!" Immediately the mother who was in labor begged us to take her to La Plata to the hospital. When Dr. Troyer told her that she could not be moved that far, she cried and said, "Yes! Yes! I am able! Oh, how terrible!"

Since she had been in labor so long already, Dr. Troyer thought she would not deliver until about three o'clock in the afternoon. So he went home to eat dinner, planning to bring some instruments back with him. Since this was the woman's first baby, she was scared; and when she saw the doctor leave she grabbed my hand and begged me to stay with her. I decided to stay.

But the baby, which was a breach presentation, was born about an hour after Dr. Troyer left. I sent one of the girls to our station after him as soon as I saw a change in her condition, but it was too far, and the climb too steep to hope that he would make it in time to help us. The midwives were both shouting "Mas fuerza" to her, which means, literally, "more strength"; they meant that she was to push harder. After the body was delivered, the midwife twisted and pulled at the baby's neck to deliver the head.

When the baby was finally delivered, it was dead. Dr. Troyer said he thought its neck was broken. I worked with the child for a long time, trying to resuscitate it, hoping that there was perhaps a spark of life that could be fanned into flame, but feeling all the time

that there was no more life! The midwives said, rather than asked, "Murio!" Only the mother kept asking, "Vive o murio?" (Is it dead or alive?) She alone wept when she was told that her first-born son had died!

I felt utterly sick!

I wish you could have seen that home—the rags; the awful bed; the old rope dangling



An example of a Puerto Rican home built on a steep hillside. Hundreds of children are born, in houses such as this, without medical care.

over her bed; nothing at all that looked sanitary or clean on that bed; the dozens of children, mostly little boys, outside her window; an adjoining room full of curious young girls! This seemed awful to me, for at a time when a woman should have had a little privacy and as much quietness as possible, she was the show of the whole countryside. But the worst part of all was that when we needed instruments, there were none! When we needed oxygen, there was not even a road to bring it to us quickly! When I called for hot water once, there was none! Never have I felt so desperate, and yet so helpless!

I asked someone how many babies die just like this one, and the answer I received was, "Hundreds of them!" I wondered if perhaps this little lad might have become a Christian and might have led many souls to Christ—had he lived! I know he is in heaven now; but who knows what good he might have done, had he been born in a hospital!

When you think of us and our work and the great need of a hospital here, will you send a prayer heavenward for the many underprivileged and for those less fortunate than you, in Puerto Rico?

Aibonito, Puerto Rico.

A Laymen's Missionary Rally

By R. M. Yoder

ON JANUARY 15, over two hundred men from Illinois spent the day in a Missionary Rally at 2451 North Kedzie Avenue, Chicago. The day was spent in inspiring missionary talks and singing. In the evening the ladies of the Chicago Mennonite churches served a very satisfying dinner.

After the dinner, a short business session was conducted in which it was decided to have a similar meeting in 1949, in Chicago, and to invite men from other states and other conferences. An offering was taken which amounted to \$368.00 and was given for the missionary work of placing children of Chicago into Christian homes.

This meeting was inaugurated by Bro. A. H. Leaman, who had a similar meeting a number of years ago. Bro. Leaman's missionary zeal was a challenge to every man present. He is one of the oldest soul-winners in our Illinois Conference. He started to preach at the Home Mission in Chicago at the age of eighteen and is now in his seventieth year. There were many expressions of appreciation for his aggressive missionary zeal.

The most significant factor of the meeting was the interest of the laymen in the missionary work of the church. Men came in buses and cars, in spite of the cold stormy weather, from East Bend, Roanoke, Metamora, Calvary, Congerville, Hopedale, and Freeport congregations in Illinois.

Several days ago I was burning limbs that were broken by the ice storm. I found that if one could keep a good hot fire at the base of the pile of wood, it would thaw the ice on the limbs above and burn up through the whole pile. Usually we preachers try to bring the fire of missionary zeal down from the pulpit on the people, which is a part of our good work. However, when the fire comes from the laymen, it is most inspiring to the missionary-minded minister.

Congerville, Ill.

Minority Preacher

By Grace D. Lehman

How they hated Jeremiah!

*They just couldn't still his tongue;
Always preaching future judgment
At the hand of Babylon.*

*There were plenty other prophets,
All who said that there would be
Bright and happy days for Judah;
Weren't they as wise as he?*

*But he just kept right on preaching;
God's Truth had to be declared;
Once they put him in a dungeon,
But his faithful life was spared.*

*Lord, I'd be a Jeremiah!
Make me bold and strong for Thee.
E'en when people scorn Thy message,
May I put my trust in Thee.*

Lancaster, Pa.

little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4).

Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38), and "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

We have thought that to pray was our part and to go was the part of someone else, as though by prayer we would prevail on God to move someone else to go into service. On second thought we realized that he who prays and he who goes must always be one and the same person.

Akron, Pa.

Our World

BY THE MISSIONS EDITOR

Civilization is sweeping Africa, but Christianity is moving at a snail's pace to reach the 75,000,000 Africans who have never heard of Jesus Christ.

This is the expressed opinion of veteran missionaries of the South African General Commission: "The white man is helping the natives materially with modern transportation facilities, with medical advances, with the latest improvements in agriculture and other industrial developments; but spiritually the white man is hurting the natives. When we first went to Africa, a native would never think of stealing. It was a death sentence. Now it is just a petty crime. The natives were always polite and co-operative, ready to listen to the Gospel and assist in building missions. Now they are surly, lazy, and refuse to help themselves. They have learned commercialism from the white man, and they have even ignored tribal laws that have governed them for centuries." Thus spoke W. A. Genheimer, who has spent twenty-five years in Zululand.

"The Zulus are improvident, and must be trained to conserve their crops," Genheimer continued. "They live from what they grow. The women do all the work, while the men loaf."

In the drinking realm, the Zulus are like the Americans, or worse. After the harvest they make intoxicating drinks from the grain; from any substance that will ferment. Many of them stay drunk until the harvest has been consumed. Following this they drink an intoxicating drink made from palm trees. This rots their stomachs in several years. Life is short and there are few old persons, except in appearance.

Superstition and witchcraft continue to dominate their activities. It is said that even the native Christians believe that one of the parents will die if twins are born. One of the twins is usually sent to a relative, or both are neglected until death overtakes them. Some natives treat them as animals and make harnesses for them.

Mennonites, with their centuries of Christianized background, and with their message of love and emphasis on Christian living, have much to offer the world. It is a sad state of affairs when white men enter a country and then do the natives more harm than good. More missionaries with an evangelical ring and an emphasis on true Christianity are needed. Are you one that God is calling to present the true message to enlighten the Zulus and the millions of others who have not accepted the Gospel?

Relief Notes

Refugees Await Sailing Dates

C. F. Klassen informs us that the two vessels carrying a total of 1,600 Mennonite refugees to Buenos Aires will be delayed a little, but the sailing dates of the two ships will be so arranged that the first group can be trans-

shipped from Buenos Aires to Paraguay, via river boats, with a minimum of delay, before the second group arrives.

Mennonite Board of Colonization Liquidated

The certificate holder-liability of the Mennonite Board of Colonization has been entirely liquidated with a net balance of approximately \$3,300 and a number of accounts still remain to be collected upon. It was therefore decided at the annual M.C.C. meeting that these outstanding accounts be assigned for collection to the Canadian Mennonite Board of Colonization. The balance of about \$3,300, with the amount which may be collected until May 31, 1948, is to be applied to M.C.C. refugee and resettlement purposes. The liquidated board, which had its office at Newton, Kans., is distinct from the Canadian Mennonite Board of Colonization, of which J. J. Thiessen, of Saskatoon, Sask., is chairman, and which is very active in Canadian immigration and resettlement in co-operation with the Mennonite Central Committee.

Material Aid Shipments

The following shipments left port from Dec. 15, 1947, to Jan. 15, 1948. Also included are two shipments of raisins which left on Nov. 20, 1947, which had not been reported previously.

TO GERMANY: Christenpflicht, American Zone—137 tons of flour; Mennonite Child Feeding, British Zone—398 tons flour, 30 tons beef from Canada, 29 tons miscellaneous food, 42 tons raisins, and 35 tons dried fruit; Hilfswerk, British Zone—40 tons flour; Mennonite Child Feeding, French Zone—196 tons flour, and 35 tons raisins. TO AUSTRIA: 30 tons beef from Canada, 35 tons raisins, and 122 tons flour. TO CHINA: 6 tons clothing, bedding, and soap, 65 tons flour. TO ITALY: 13 tons clothing and soap and 30 tons Ralston Cereal. TO POLAND: 2 tons clothing and shoes, 2 tons powdered whole milk, and 45 tons flour. TO HUNGARY: 30 tons flour.

M.C.C. Worker Assignments

Howard Landis, of Sterling, Ill., left on Jan. 27 for relief work in Puerto Rico. Agatha Friesen, of Leroy, Sask., joined the voluntary service unit in Mexico on Jan. 24. C. A. DeFehr, who had completed a term of nearly a year in the work of receiving and resettling Mennonite immigrants in Paraguay, and who had returned for a short time, plans to leave again on Feb. 13 to continue in this work. Recently joining the M.C.C. office staff at Akron were the following: Tina Rosenfeld, of Lancaster, Pa., file clerk; Kathleen Erb, of Wellman, Iowa, Aid Section secretary; Erma Keim, Sugar Creek, Ohio, Material Aid secretary; Eldon Hostetler, Beaver Crossing, Neb., maintenance. There continues to be need for competent-secretarial help.

Released via Mennonite Central Committee, Jan. 30, 1948.

Polish Feeding Projects Planned

Plans are underway for the development of a child-feeding project at Elblag and at Malbork, feeding for one hundred days, six days per week, with a supplementary meal consisting of perhaps a pint of soup and a three-ounce roll with jam or apple butter. It

—MISSIONS SECTION—

Today in Missions

J. D. GRABER

Gandhi is dead. The sad news spread rapidly around the world on the morning of Jan. 30. Most shocking of all was the fact that he died a violent death felled by the bullet of an assassin. So the man who, more than any other living leader among the nations of the world, lived and labored for peace passed suddenly and dramatically from the contemporary scene.

It is dangerous to be good was the comment of G. B. Shaw. "Live dangerously" is the slogan often used to challenge young people to live more fully for their Lord. There is nothing easy or effete about a Christian life that takes the New Testament seriously. It is much easier, much more the path of the coward, to do as the people do. In war it is more courageous and usually just as dangerous to live for peace and oppose honestly and truly the whole war spirit than to follow meekly along into the armed forces. It is easy and soft to reduce the demands of Christ to a comfortable and respectable minimum. But it is dangerous and hard to say, and mean it, "I will follow thee whithersoever thou goest."

Gandhi was not a Christian, but he lived out a spirit of sincerity and devotion to a cause that puts most Christians to shame. And the principles by which he lived are in large part Christian principles that most of us are not courageous enough to live out. To him, for example, violence was always wrong. This was to him a moral absolute. Is it an absolute for us? Or do we accept this teaching of Christ with reservations?

Renunciation is a mark of the true religion. This is what he said after reading the Gospels for the first time. The way he "crucified" self makes us ashamed of our own selfishness amid our Christian protestations. In a prayer meeting in an Arab country a missionary read a letter written by a Moslem critic. "You are not Christian," he wrote. "You do not live up to the Sermon on the Mount." In my heart I feared the Moslem might be right, especially because he was judging Europe and America as "Christian" nations. But not so my missionary host. He prayed volubly for the deluded Moslem who mistakenly thought Christians were expected to live up to the Sermon on the Mount. Did he not know that we are saved by grace, that the Sermon on the Mount was not meant for us in this age but for the saints in some future millennial kingdom? My heart was burdened. Yes, we are saved by grace. This is the missionary's glad, good news. But should not the example of a Hindu like Gandhi, and the taunts of a Moslem critic make us search our hearts anew in the presence of Christ and His Word?

Elkhart, Ind.

is also planned to distribute a pound package of food each week for twenty-four weeks to 1,000 Ukrainians and displaced Germans east of Malbork.

Released by Mennonite Relief Committee, Feb. 3, 1948.

CHURCH CORRESPONDENCE

EDWARDS, MISSOURI

Dear Herald Readers: Greetings. Our Sunday school was reorganized the last Sunday of the old year. The following were elected to office: George Bentsch, Supt.; V. D. Miller, Asst.; Lucille Shockley, Secy.-treas.; and David Brubaker, Chor. V. D. Miller has charge of the Y.P.B.M. for this quarter.

The church building at Post Oak will not heat well and so we have discontinued services there for the winter months. They will probably begin again in March.

Doyle Miller was home from E.M.C. for the holidays. Oren Heatwole, of Virginia, accompanied him. We enjoyed having them worship with us. We also enjoyed having several visitors in our services during the past summer.

Our bishop, Bro. J. R. Shank, was here for communion services early in November. Every member of our group was present for that service.

We will soon be making plans for our two summer Bible schools, one at the neighboring schoolhouse, Cable Ridge, and the other at Post Oak.

Pray for us, that the Lord's work may grow and His name be glorified.

Jan. 21, 1948.

Ida Brubaker.

SILVER SPRINGS, PENNSYLVANIA

We extend greetings to each of you from the Chestnut Hill congregation.

During most of 1947 we worshiped in a schoolhouse because work was being done on our church building. Improvements on our building consist of a basement fully equipped with Sunday-school classrooms and an automatic vapor heating system. We appreciate these improvements and are looking forward to doing a more effective work in our entire church program because of them. We are conscious, however, that better equipment does not take the place of a Spirit-filled and Spirit-directed ministry. As we use this improvement to God's honor and glory, we are confident His blessing will attend. On Dec. 14, 1947, we had a dedication service with the brethren Ira Landis, J. Irvin Lehman, and our home bishop, Henry E. Lutz, taking part and directing our meditation.

Here is a brief account of our activities. This year we started a biweekly Bible study and prayer meeting with one class for the adults and graded classes in the basement for the children. Our adult class is studying the Book of Romans at the present time. Our young people's Christian workers' band is known as the Gospel Beacon organization. This group again sponsored a Lord's acre project during the past year and they are now laying plans for the 1948 project. The proceeds from this project are used by the group in distributing Gospel literature in New York City. In addition to distributing 3,000 copies of "The Way" and 1,000 children's and adult's tracts monthly in Brooklyn, they also distribute 500 copies of "The Way" in

our own community. God is faithful and we are trusting Him to use this testimony to the salvation of lost souls. A sisters' prayer group meets biweekly and a young men's prayer group meets monthly. These meetings are truly beneficial to those participating. Our summer Bible school had an enrollment of 130. Present Sunday-school superintendents are Benjamin Newcomer and Ivan Smoker. Chestnut Hill also shares once a month in a district young people's meeting.

We are looking forward to Him for rich blessings and victories during the coming year. "We have not passed this way heretofore." Cor.

CHERAW, COLORADO

(East Holbrook Congregation)

Dear Herald Readers: Truly our Lord has blessed our congregation abundantly this past year. Bro. Richard Birky has been a faithful pastor and shepherd and has given inspiring messages.

Since our Sunday-school election, John Evers is superintendent of the adult department, with Alvin Kauffman as assistant. In the primary department Margaret Kulp is assisted by Mrs. Allen Snyder. Mrs. Alvin Kauffman and Mrs. Richard Birky are serving as choristers.

The New Year song service was very much enjoyed by all. These quarterly joint services with the La Junta congregation are a splendid way of praising God together in song.

Bro. and Sister Joe Driver have moved here from Garden City, Mo. We are glad to welcome them into our midst.

Since most of our young folks are away at church schools this winter, the jail services and other activities of the Y.P.C.A. have been discontinued temporarily. Eight of the young people are attending full term at Hesston College; two are there for short term; three are taking the year's work at Goshen College; and one is enrolled in the Short Bible Term at E.M.C. Although we miss them in fellowship and service, we are glad they can thus better prepare themselves for the Master's work.

One sister was received into church fellowship by baptism at a Thanksgiving service. Later, on Jan. 25, ten young souls were baptized; Bro. Allen Erb was in charge of the service. His edifying message was much appreciated.

Our church chorus meets twice a month under the direction of Mrs. Alvin Kauffman. This practice is good, especially for the younger members who have not been fortunate in having music training in school.

Sister Mina Esch and her daughter, Clara, who is attending the La Junta School of Nursing, were in charge of our evening service on Jan. 25. The program consisted of a song in Hindi, an interesting children's meeting, and a talk by Mrs. Esch about the church in India.

For the last few months the topic studied in midweek prayer services has been prophecy.

Those attending these meetings have been blessed.

As we look forward to our revival meetings to be held in February, we covet your prayers. Bro. John Wenger, from Allemands, La., will be our evangelist, the Lord willing.

Jan. 26, 1948.

Norma Snyder.

LIMA, OHIO

(Jefferson Street Mennonite Church)

Dear Herald Readers: Greetings in the name of Christ. The many blessings we of Lima have enjoyed this past year are too many to recount; however, we do wish to share a few with you. The ministering brethren of the surrounding districts gave us many sermons throughout the year. Two revivals were held: the first, in February, was under the direction of Jesse Short, Archbold, Ohio; Bro. Roy Koch, St. Jacobs, Ont., worked with us in July. Out of these meetings, four members were added by confession and four by letter. Many others counted the cost but thought the price too high.

We have lost four members. Norman and Clara Smith and family moved to Cloverdale, Ohio to work in the Mt. Pleasant congregation. Sister Bernadine Good moved her letter to the Salem congregation. One member, Sister Mary Golden, passed to her reward after eighteen years of faithful service with us. Her ministry and service for her Lord here at the Lima Mission is missed by us all.

Reorganization of our church and Sunday school was held during a business session in November. The election resulted as follows: S.S. Supt., Merlin Good; Asst., Frank Cook; Pri. Supt., Ethel Good; Asst., Leonard Troyer; Church Treas., Darwin O'Connell; Secy., Frank Cook. Marian Hartman and Norma Brenneman are new workers in the children's department. They will assist in visitation of absentees, direct junior church and clubs, and help in young people's meetings.

Four young people—Ben Kanagy, Ellis Gerber, Marian Groff, and Ruth Lederach, all of Goshen College—served our mission during the Christmas vacation. A house-to-house survey was conducted to find unchurched and unschooled persons, and to find shut-ins. Many startling facts were discovered concerning the beliefs and faiths and large numbers of lost individuals in our immediate neighborhood.

On New Year's Eve we met for our second annual watch-night meeting. During the meeting a discussion was conducted to determine our weakest spots in administering our Sunday school and church services. As the New Year came in, we were on our knees in prayer thanking God and seeking His added blessings upon our work in the new year.

Bro. James A. Lark and family were with us on Jan. 11 to lead the discussion and meditations during our regular Quarterly Missionary Meeting. They are in charge of the colored mission work in Chicago. Bro. Lark's sermons were very timely. He spoke of the American Negro's needs, and how the Mennonites can meet them. The largest audience in the history of our mission was gathered to hear the messages. Many were turned away.

Bro. Glenn Martin, superintendent and pastor of the Mission, is instructing a class of

six young people who have expressed their desire to become Christians. The class meets during the regular Sunday-school hour.

Thirty-four Bibles were given for perfect attendance in Sunday school. Six of this number received ten-dollar Bibles for ten years' perfect attendance. Another lot of six ten-dollar Bibles will be given next year if attendance records hold for this year. The average attendance so far this year has been 115.

The workers and members of the Lima Mission Church desire a keen interest in your prayers. We desire to be a lighthouse set on the hill of God's promises.

Yours till He comes for us all,
Frank Cook.

PORT TREVORTON, PENNSYLVANIA

Dear Herald Readers: We are glad to tell you that we have had some very good meetings this fall and winter.

With the assistance of our fellow congregations in the district we have started a Sunday school at Locust Grove Schoolhouse. For some time we felt a conviction to bring the Word to this place, and finally we are accomplishing it. We feel the Lord is with us. We had good crowds and several souls were won to Christ in a revival meeting held at that place by Bro. John Hess. Pray for us in this work.

We have elected our new Sunday-school officers for the coming year. A meeting of the trustees was held to begin on the repairing of our church building.

The sisters have just organized a sewing circle. We hope that we may do some worthwhile work in this manner.

We ask an interest in your prayers.

Helen Arnold.

UNDEFINED THOUGHTS

Among other things involved in loving God with all the mind or intellect, Adam Clarke says is banishing "from the understanding and memory, every useless, foolish, and dangerous thought, together with every idea, which has any tendency to defile (the) soul, or turn it for a moment from the center of eternal repose."

One of Satan's favorite devices to "frustrate the grace of God" in the soul is to bring into the mind thoughts of evil.

How are evil thoughts to be banished and the soul kept in perfect peace? For years I struggled against evil thoughts. I argued with Satan that they were not mine but his. At times I was tormented with fear that perhaps I had thought evil of others, especially God's children. God gave the victory at length, but the process was confusing and painful. Now I have learned to turn to God at once with words such as these, "Lord, I will not accept such a thought;" or, "My God, I refuse to be tormented with these ideas. They come from Satan." At once my soul is at rest, and filled with tender sweetness toward God and toward my fellow men, no matter what they may have done or said, or may not have done or said, to give occasion for the thoughts which might defile my soul with hardness or bitterness. God overcomes the Evil One and keeps His own in tranquility.—Helen B. Brink, in "Herald of His Coming."

How to Listen to a Sermon

There are various ways of listening to a sermon, not all of them good.

Don't be a criticizing listener. Don't listen with the English teacher's ear, alert to all the mistakes, errors of grammar, awkward gestures, slips of speech, poor illustrations, a clumsy tongue, or errors of fact. Of course, if you are a very good friend of the preacher and if he will take your suggestions kindly, then he will be grateful when you call his attention to such things. But don't load up with his mistakes and unload them all at the family dinner table.

Don't be a heresy hound. The Pharisees were; they attended all Jesus' preaching services faithfully, but they were there only to catch Him "in his talk." To be sure, you should be on your guard against folly and falsehood from the pulpit no less than elsewhere. But to listen for heresy is to listen as the Pharisees did, in vain.

Don't be a sermon fitter, looking the congregation over in your mind to see the person for whom it must have been meant. Maybe it was meant for you. A seller of clothes may say when a new shipment comes in, "That would look darling on Mrs. X," but a listener to sermons has no business trying to match them with different people. If the sermon does not fit you, don't try to fit it to someone else.

Don't be a sermon taster, a score sheet listener, comparing one sermon with another, this minister with that, as if you were a judge in a sermon contest. Don't listen with the dilettante's mind, savoring chiefly the literary flavor of a sermon, rating sermons by their color and polish.

Remember that the object of a sermon is not to sharpen your critical faculties nor even your powers of literary appreciation. The aim is to leave you a better person, or at least on the road to becoming a better person. If you do not wish this, or insist that it is not possible, then of course no sermon is likely to do you any good at all. But if you do sincerely wish to be a better person, that is, if you wish to grow in the grace of God and in the knowledge and likeness of Jesus, then the sermon can help you if you help by listening.

Listen with a mind prepared by prayer and expectation. If you have already been through a session of Bible study, if you have taken your part in the worship and the prayers, you will be the more ready for a sermon. Come with your mind "at leisure from itself."

Listen with a sympathetic mind. Realize what the minister is trying to do. If he has handicaps, don't laugh at him. Pray for him. Think for a moment of the sermon as he thinks of it; this may be the high point in his week's life and thought, and he hopes it will be yours.

Listen with a humble mind. You may be the preacher's superior in many ways, but in spiritual life, in insight into God's

will for men, he may well be your superior. The aim of his sermon is not to shout at you from a lofty pedestal, but to speak in the name of God. Recognize your human need of God, your need of His forgiveness and His power. When the searchlight is thrown on your soul, don't be a mirror instantly reflecting it off toward someone else's eye. Let the light search your own heart.

Listen with an open mind. Don't insist that the preacher always agree with you, and remember, too, that there is no rule in the church compelling anyone to agree with the preacher. Still, it will be poor preaching which does not sometime blast the floor out from under your notion counter, crash into your prejudices, dare you to open your eyes. Don't stiffen up and resist new ideas. If all a sermon did were to pat you gently on your pet prejudices, it would not be much good to you. To disturb your complacency is one of the functions of a true sermon; but it will not do this if you slam your mind's door in the preacher's face.

One sure way of insuring that you will listen to a sermon is to help make it. If you are a faithful Bible student and a thoughtful Christian you will often suggest to the minister ideas or problems which you would like to hear him deal with in sermons. Indeed it is by contact with people as well as with the Word that the best sermons are born. When you listen to one of your seed-thoughts blossoming into a sermon you will have a thrill all your own.

Above all, listen with prayer. Begin the week before. It is well to pray for the minister at eleven o'clock Sunday morning; but he needs your prayers just as much on Monday when he begins his sermon for next week. Pray during the sermon, too—for him; for all who hear; for yourself.

No sermon does quite what its preacher hoped. But a sermon conceived in prayer and hope, heard in an atmosphere of prayer, meeting open, sympathetic, humble, co-operative minds, will be as seed sown on soil watered by the Spirit, springing up into life manifold.—Kenneth J. Foreman, in *The Reaper*.

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth, to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and a passive will, to see his destruction and not to have the power of will to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not to be able to forget the time when it was otherwise—HOW HE WOULD AVOID THAT FIRST GLASS!"—The Voice of the Board of Temperance of the Methodist Church.

FAMILY CIRCLE (Continued)

parents, and great will be their sense of guilt as they realize their failure, in the past, to train their children aright.

A beautiful feature of Scottish home life of a past generation was the deep concern of parents for the moral and spiritual welfare of their children. While they were deeply interested in their material welfare, and made the greatest sacrifices to give them a university education, they were even more interested in their spiritual progress. This is beautifully illustrated in the autobiography of Dr. John G. Paton. Setting out on a forty-mile walk to Glasgow to improve his education, he was accompanied part of the way by his father. "For the last mile or so," he says, "we walked on in almost unbroken silence. His lips kept moving in silent prayer for me. We halted on reaching the appointed parting place: he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said: 'God bless you, my son! Your father's God prosper you, and keep you from all evil.' Unable to say more, his lips kept moving in silent prayer; in tears we embraced, and parted. I watched through blinding tears till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as He had given me." But for those godly parents, it is doubtful if there would ever have been the missionary Dr. John G. Paton, whom Mr. Spurgeon called "King of the Cannibal Islands."

In spite of exceptions to the rule, the words of Scripture are true, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). When parents show a beautiful, Christlike example before their children, they make an indelible impression on their young hearts and minds. The writer thinks of a Methodist home, in an English village, where there were six young children. Early in life they were inspired by their parents' noble example to love and serve the Saviour. Today they are still following in their parents' footsteps, and two have been used as officers in the Salvation Army to lead many to Christ.

When children grow up in an atmosphere of love, reverence, prayer; when they see their parents ready to make the greatest sacrifices for Christ's sake, for the cause of truth and righteousness, then parents will have the joy of seeing their children successful in the highest sense of the word, for they will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).—Editorial in "The Sunday School Times."

People have a false sense of security in the mere possession of a copy of the Bible.—Allen Ebersole.

TEACHING THE WORD (Continued)

listed on the Advanced Quarterly cover, in the Publishing House Catalog, in the Program Builder, or in the 1948 Commission Handbook.

Canton, Ohio.

Our Midweek Prayer Meetings

BY PAUL ROTH, *Secretary of Christian Workers' Training*

There is no better way for a congregation to be "Helping Together by Prayer" than by means of a live midweek prayer meeting. Many of these meetings are little more than lifeless, poorly attended and badly conducted. Others are the most enjoyed and least tiresome meetings of the week. They should be so; they can be so; they must be so, if they will survive.

A few suggestions are given here to serve as an aid in making our prayer meeting more vitally helpful.

1. *Meet regularly.* The prayer meeting should be as much a part of the week's activity as the Sunday morning service. The pastor should announce it enthusiastically, attend it regularly, participate in it spiritedly.

2. *Meet promptly.* The prayer meeting is important enough to deserve a regular time for getting together. The pastor, Sunday-school superintendents, teachers, parents, and young people should plan to be present. The whole congregation should plan to lay aside the work of the day in time to be present on time. Few things do more to encourage a prayer meeting than interest sufficient to bring people together on time. A good meeting will do it.

3. *Meet devotionally.* Prayer is not only making request, but also having fellowship. Fellowship has feeling. Sing spiritual choruses, prayerful songs, and prayers. Prayer meeting is a place for emotional expression of our fellowship with God. Provide a meeting that has spirit, fervor, and feeling. Pray as if you meant it. Talk business with God.

4. *Meet with purpose.* The prayer meeting at Mary's house was one with design and purpose. Peter was needed for the church. Prayer had purpose. Our prayer meetings are often lifeless because we feel no need. Requests should be heard, specific requests, from home and foreign mission fields, church institutions, from the local community. Give opportunity for testimony and thanksgiving for answered prayer. Don't be like the nine lepers! How many of us are!

5. *Meet understandingly.* Paul warned the Ephesians, "Be . . . not unwise, but understanding what the will of the Lord is." There are things to learn about prayer too. Why not then make a study of prayer? Study the content of Bible prayers. How does their content compare with ours? Or, study a book on prayer, and then pray understandingly.

Consult with your congregational leaders and be "Helping Together by Prayer" by having a live midweek meeting. Study prayer, and then, pray, brother, pray!

The Kneeling Christian—by an unknown Christian	\$1.50
If Ye Shall Ask—by Oswald Chambers	.60
Power Through Prayer—by E. M. Bounds	1.00
How I Know God Answers Prayer—by Rosalind Goforth	1.50
Prayer, at the Golden Altar—by Clarence Macartney	1.00

Order from Mennonite Publishing House, Scottdale, Pa.

Masontown, Pa.

In Young People's Bible Meetings

BY JOHN R. MUMAW, *Editor of "Program Builder"*

The church sees an urgent need for broader and more intense intercessions. In order to meet the challenge of the days ahead, Christians everywhere must be in a position to appropriate divine power. This comes through prayer. We have an appeal to all believers; the call to prayer is universal. Our youth are being enlisted from every community to join a great circle of praying people.

The sponsors of young people's Bible meetings should bring to the attention of the program committee the potential power of a prayer meeting. A part or all of the evening could be devoted profitably to prayer. This could be repeated occasionally or more frequently. Be sure the meeting has a definite purpose in the praying.

The group who gathers for prayer should use the Daily Prayer Calendar published by the Sisters' Sewing Circle Committee for the general outline of prayer needs and write to missionaries for specific prayer requests. This puts the prayer meeting on a basis of serious labor for the Lord.

The young people's Bible meeting organization could plan and sponsor a reading schedule with a book like Andrew Murray's *With Christ in the School of Prayer*. Reports from readers on one or two chapters at a time could be made very interesting and profitable. Testimony meetings on "Answered Prayer" would be very stimulating also. This could be featured in the devotional period regularly or occasionally.

These are suggestions only. You may be able to think of many other ways to inspire praying and to conserve personal interest in intercessory work. Let the committee use some originality in planning their programs to provide an integration of prayer meeting and Bible study features. We must all be helpers together through prayer.

Harrisonburg, Va.

BIRTHS

Beiler.—To Harvey and Ada (Gehman) Beiler, Elverson, Pa., a son, Jay Harvey, Jan. 21.

Burkholder.—To Warren and Virginia (Troyer) Burkholder, Dale Enterprise, Va., a daughter, Marian Sue, Jan. 12.

Clugston.—To Joseph A. and Ruth (Horst) Clugston, Lititz, Pa., a son, Leon Eugene, Jan. 6.

Eby.—To Lloyd M. and Martha (Leaman) Eby, Ronks, Pa., a son, John Elvin, Jan. 3.

Geiser.—To Elmer and Agnes (Amstutz) Geiser, Apple Creek, Ohio, a daughter, Karen Elaine, Jan. 14.

Hunsberger.—To Winfield and Martha (Shelly) Hunsberger, Ottsville, Pa., a son, Duane, Jan. 5.

Kandel.—To Olen and Eunice (Schrock) Kandel, Fisher, Ill., a son, Franklin Jay, Dec. 22.

Kauffman.—To Daniel and Katie (Yutz) Kauffman, Leonard, Mo., a son, John Jay, Jan. 16.

Kreider.—To Martin and Viola (Troyer) Kreider, Soudersburg, Pa., a son, Martin Wayne, Jan. 2.

Landis.—To Elvin N. and Dorothy (Hertzler) Landis, Lititz, Pa., a son, John David, Jan. 10.

Martin.—To Harold E. and Catharine (Frey) Martin, Shippensburg, Pa., a son, Ronald Lee, Dec. 19.

Messner.—To Robert and Lois (Stauffer) Messner, Harrisonburg, Va., a son, James Lowell, Dec. 25.

Miller.—To J. Claude and Maxine (Yoder) Miller, Wellman, Iowa, a son, James Arthur, Nov. 23.

Ramer.—To Samuel P. and Viola (Wenger) Ramer, Versailles, Mo., a daughter, Mary Ruth, Jan. 25.

Snavelly.—To J. Warren and Marie (Eshleman) Snavelly, Lititz, Pa., a son, Herbert Warren, Jan. 22.

Stauffer.—To A. Richard and Ruth (Yoder) Stauffer, Elverson, Pa., a son, Lowell Mark, Jan. 26.

Troyer.—To Clayton and Ruth (Hershberger) Troyer, Union City, Pa., a daughter, Marjorie Lynn, Dec. 9.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Albrecht — Bontrager.—Nevin Albrecht, Pigeon, Mich., and Carolyn Bontrager, Topeka, Ind., by Amos O. Hostetler and Russell Krabill at the Emma Mennonite Church, Topeka, Dec. 24, 1947.

Fisher — Good.—Dale Fisher, South Union congregation, West Liberty, Ohio, and Marcella Good, Turkey Run congregation, Bremen, Ohio, by N. E. Troyer, assisted by William A. Miller, at the Turkey Run Church, Jan. 18, 1948.

Gerber — Ramer.—Loren Gerber and Florence Ramer, both of Harper, Kans., by R. M. Weaver at the home of the bride, Nov. 16, 1947.

Groff — Herr.—Willis M. Groff, Rawlinsville congregation, Holtwood, Pa., and Alma E. Herr, Mechanic Grove congregation, Quarryville, Pa., by Jacob T. Harnish at the Mechanic Grove Church, Jan. 17, 1948.

Hostetler — Miller.—Leland Hostetler, Topeka, Ind., and Edna Romaine Miller, Shippensburg, Pa., both members of the Mennonite Church, at the home of the officiating minister, Amos O. Hostetler, Topeka, Ind., Nov. 15, 1947.

Hostetter — Mummau.—Harold L. Hostetter and Jean E. Mummau, Bossler congregation, Rheems, Pa., by Noah W. Risser at the home of the bride, Nov. 8, 1947.

Lehman — Miller.—John H. Lehman and Martha H. Miller, both of the Stauffer congregation, Bachmanville, Pa., at the residence of the officiating minister, Noah W. Risser, Nov. 25, 1947.

Nauman — Heiselman.—J. Milton Nauman, Gantz and Hernley congregation, Manheim, Pa., and Rose Marie Heiselman, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland Church, Nov. 20, 1947.

Risser — Good.—Harold L. Risser, Risser congregation, Elizabethtown, Pa., and Dorothy M. Good, Good congregation, Elizabethtown, by Noah W. Risser at the home of the bride, Dec. 18, 1947.

Shearer — Flory.—Harold O. Shearer and Esther B. Flory, both of the Risser congregation, Elizabethtown, Pa., at the home of the officiating minister, Noah W. Risser, Jan. 31, 1948.

Stoltzfus — Garber.—Daniel M. Stoltzfus, Millwood congregation, Gap, Pa., and Barbara C. Garber, Bossler congregation, Rheems, Pa., by Noah W. Risser, at the Bossler Church, Jan. 1, 1948.

Wickey — Kauffman.—John Wickey, Howe, Ind., and Eva Mae Kauffman, Lagrange, Ind., by Daniel Zook at the home of Ives Sutter, Clarksville, Mich., Jan. 10, 1948.

Yoder — Gish.—Harold Yoder, Slate Hill congregation, Shiremanstown, Pa., and Mary Gish, Elizabethtown, Pa., congregation, at the home of the officiating minister, Noah W. Risser, Dec. 28, 1947.

Yoder — Payne.—Clark Yoder and Hilda A. Payne, Deep Creek congregation, Portsmouth, Va., by Clayton Bergey, Dec. 28, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Adair.—Martha, daughter of the late Reuben and Martha (Risser) Reist, was born July 25, 1879; passed away Nov. 18, 1947; aged 68 y. 3 m. 23 d. She was a member of the Erb Mennonite Church, Lititz, Pa. On July 14, 1912, she was united in marriage to Clayton N. Adair, who survives. Also surviving are one daughter (Anna Mae—Mrs. Howard Hess, Lititz, Pa.), 2 sons (Mahlon and Norman, both of Lititz), and one sister (Mrs. John Troutwine). One infant daughter preceded her in death. She was greatly concerned for her family. Funeral services were held Nov. 22 at the home by John S. Hess and at the Erb Church by Homer Bomberger, Harry Shreiner, and Joseph Boll, Jr. Interment was made in the adjoining cemetery.

Beachy.—Christian A., son of the late Aaron and Catherine (Folk) Beachy, was born near Grantsville, Md., March 24, 1870; passed away at his home, near Grantsville, Dec. 28, 1947; aged 77 y. 9 m. 4 d. He had suffered from a heart ailment for several months and was seriously ill for several days preceding his death. Surviving are his wife (Mary Keim Beachy), one son (Clyde, at home), 2 daughters (Mrs. Hester Margoff, Akron, Ohio; and Mrs. Ethel Maust, Springs, Pa.), 2 grandchildren, and 2 brothers. Two children (Grace and Ralph) preceded him in death. In his youth he united with the Springs Mennonite Church, where funeral services were held Dec. 31 in charge of Roy Otto and Ressler Tressler. Interment was made in the Springs Cemetery.

Birky.—Carol Ann, daughter of Lee M. and Elva (Reinhardt) Birky, was born Feb. 20, 1945; passed away at the Porter Memorial Hospital, Valparaiso, Ind., after a short illness, Jan. 16, 1948; aged 2 y. 10 m. 26 d. Death resulted from influenzal meningitis. Surviving are her parents, one sister (Emily), 4 grandparents (Mr. and Mrs. Olan Reinhardt, and Mr. and Mrs. Will Birky), 2 great-grandparents (Mr. and Mrs. John Reinhardt), and a number of other relatives. Funeral services were conducted at the Hopewell Church, Kouts, Ind., Jan. 19, by Chester Osborne. Text: Isa. 40:11. Interment was made in the Mennonite Cemetery west of Kouts.

Brubaker.—Allen L., son of the late Ezra and Serena (Longenecker) Brubaker, was born near Neffsville, Pa., Sept. 24, 1868; passed away at his home, near Elizabethtown, Pa., Jan. 15, 1948; aged 79 y. 3 m. 21 d. On May 10, 1891, he was united in marriage to Lizzie R. Franck,

who survives. Also surviving are 6 sons and 6 daughters (Allen F., Lititz, Pa.; Mary—Mrs. Norman Rutt, Elizabethtown, Pa.; Elsie—Mrs. Noah W. Risser, Hershey, Pa.; Florence—Mrs. Elam B. Longenecker, Manheim, Pa.; Helen—Mrs. Raymond Nissley, Bainbridge, Pa.; Walter F., Hershey, Pa.; Harold F. and Warren E., Palmyra, Pa.; Fannie—Mrs. Ivan Martin, Ephrata, Pa.; Arlene—Mrs. Luke Mosemann, Lititz, Pa.; Charles E., Elizabethtown, Pa.; and J. Arthur, Madsville, W. Va.), 45 grandchildren, and 8 great-grandchildren. Two children predeceased him. He was a member of the Mennonite Church, worshipping with the Stauffer congregation. Funeral services were held at his late home and at the Stauffer Church on Jan. 20 by Simon Bucher, Walter Oberholtzer, and Sylvan Myers. Texts: II Tim. 4:6-8; Job 5:26. Burial was made in the Longenecker Church Cemetery, near Lititz, Pa.

Byers.—Elizabeth Snyder was born near Roanoke, Ill., Jan. 16, 1869; passed away at the Tillamook (Oreg.) Hospital, Jan. 18, 1948; aged 79 y. 2 d. At the age of thirteen she united with the Mennonite Church. On June 14, 1899, she was united in marriage to John J. Byers, who preceded her in death. Her parents, 2 sisters, and 3 grandchildren also predeceased her. Surviving are one daughter (Mrs. Gladys Martin, Sheldon, Wis.), 4 sons (Victor, Blaine, Oreg.; Paul, Tillamook, Oreg.; Willard, Sheridan, Oreg.; Willis, Salem, Oreg.), 31 grandchildren, one sister (Minnie Hamilton, Sheridan, Oreg.), 3 brothers (Henry, Elkhart, Ind.; Jacob, Alpha, Minn.; and Peter, Ashley, Mich.), and other relatives and friends. She was a devoted mother, concerned for her family and the church. Funeral services were held at the Sheridan Mennonite Church, Jan. 21, in charge of D. F. Shenk and J. D. Shenk. Texts: Ps. 91; II Tim. 4:7, 8. Interment was made in the New Mennonite Cemetery.

Dettweiler.—Israel, son of Henry and Matilda Dettweiler, was born in Waterloo Co., Ont., Nov. 27, 1859; passed away Jan. 13, 1948; aged 88 y. 1 m. 17 d. On Oct. 4, 1886, he was united in marriage to Lydia Wideman, who survives. Also surviving are 4 daughters (Mrs. Walter Goudie, Mrs. Susanna Smith, Mrs. Forest Vader, all of Caro, Mich.; and Mrs. Floyd Wilson, New Lothrop, Mich.), 25 grandchildren, 29 great-grandchildren, and two sisters (Mrs. Elisabeth Snyder and Mrs. Susanna Switzer, Vestaburg, Mich.). Three sons (Albert, Elmer, and Elden) predeceased him. In 1888 he moved with his family to Tuscola Co., Mich. About 1920 he and his wife moved near Caro. Early in life he accepted Christ as his Saviour and was baptized a member of the Mennonite Church, remaining a member throughout his life. Funeral services were conducted at the home and at the Colwood United Brethren Church, in charge of Donald King. Burial was made in the Almer Cemetery, near Caro.

Gascho.—Arthur, son of the late Joseph and Mary (Berkey) Gascho, was born near Milford, Nebr., July 8, 1890; died at his home, Cairo, Nebr., Jan. 8, 1948; aged 57 y. 6 m. Death resulted from a stroke. In his youth he united with the Mennonite Church of which he remained a member until death. On Feb. 10, 1918, he was united in marriage to Barbara Stutzman, of Wood River, Nebr., who passed away April 18, 1942. To this union were born 5 children. He was united in marriage to Laura Stutzman on Sept. 19, 1943, since which time he resided at Cairo, Nebr. Surviving are his wife, 2 daughters (Mrs. Dean Veeder, Cairo, Nebr.; and Mary, Broken Bow, Nebr.), 2 sons (Glen A., of Broken Bow; and Chester W., at home), 2 grandchildren, 3 brothers (Joseph, Wood River, Nebr.; and Ben and Christ, Milford, Nebr.), and 2 sisters (Mrs. P. B. Stutzman, Spartansburg, Pa.; and Mrs. A. A. Hershberger, Union City, Pa.). One infant son, 3 brothers, and 3 sisters predeceased him. His pleasant smile and kind words lightened the burden of many sad hearts. Funeral services were conducted Jan. 11 at the home and at the Wood River Mennonite Church by W. R. Eicher, assisted by Ezra Roth. Burial was made in the Mennonite Cemetery adjacent to the church.

Mallow.—Albert, son of the late W. H. and Sara (Riggleman) Mallow, was born Feb. 21, 1882; died at the State Hospital in Weston, W. Va., Jan. 3, 1948; aged 65 y. 10 m. 12 d. He made his home with his brother and sister in Whitmer, W. Va., until a few years ago, when he was taken to the hospital. He was a member of the Horton Mennonite Church. Surviving are 2 sisters (Mrs. Alice Judy, of Whitmer; and Mrs. Delphia Calhoun, Moorefield, W. Va.), 2 brothers (George and Blain, of Whitmer). Funeral services were conducted Jan. 5 at the Whitmer Methodist Church by Hiram Weaver.

Interment was made in the Whitmer Cemetery.

Moyer.—Carol H., daughter of Elwyn L. and Margaret (Heebner) Moyer, was born at Telford, Pa., Dec. 29, 1947; passed away the following day. Surviving are her parents, 2 brothers and 4 sisters (Harleigh, Fern, Elaine, Judy, Sylvia, and Bruce), 4 grandparents (Mr. and Mrs. Erwin Moyer, and Mrs. and Mrs. Abram Heebner, all of Souderton, Pa.), and one great-stepgrandmother (Mrs. Katie Heebner, Lansdale, Pa.). Short services were held at the Rockhill Mennonite Cemetery by Clinton Landis, Dec. 31.

Peifer.—Amy R., daughter of the late Isaac and Mary (Rohrer) Stoner, was born May 3, 1875; passed away after a year's illness, Jan. 9, 1948; aged 72 y. 8 m. 6 d. On Oct. 25, 1898, she was married to Christian K. Peifer, who survives. Also surviving are 3 sons and one daughter (Martin S., East Petersburg, Pa.; Mary Irene—Mrs. J. Mowery Frey, Lancaster, Pa.; Irvin S. and Daniel R., of East Petersburg), 14 grandchildren, 2 sisters (Lizzie R. and Stella R.), and one brother (Daniel). One son (Christian S.) preceded her in death. She was a faithful companion and a kind, loving mother. She was a member of the East Petersburg Mennonite Church. Funeral services were held at the home on Jan. 12 by Frank Kreider and at the East Petersburg Church by James Siegrist and Henry Lutz. Text: John 14:1-3. Interment was made in the adjoining cemetery.

Snader.—Aaron R., son of the late Samuel and Annie (Rutt) Snader, was born June 20, 1865; passed away at his home, near Terre Hill, Pa., Dec. 25, 1947; aged 82 y. 6 m. 5 d. He was a member of the Weaverland Mennonite Church and attended faithfully as long as he was able. On Nov. 21, 1886, he was united in marriage to Annie R. Sauder, who predeceased him on Sept. 8, 1895. Of this union there survive 3 daughters and one son (Mary—Mrs. Oscar Diem, Bareville, Pa.; Emma—Mrs. Henry G. Bowman, Ephrata, Pa.; Daniel, Narvon, Pa.; Anna—Mrs. Mahlon Witmer, New Holland, Pa.). On July 16, 1896, he was united in marriage to Amanda N. Zimmerman, who survives. Of this union there survive 3 sons and 3 daughters (Mabel—Mrs. Walter Weaver, Martindale, Pa.; Aaron Z., East Earl, Pa.; Moses Z., New Holland, Pa.; Jacob Z., Denver, Pa.; Amanda and Sarah, at home). Also surviving are 47 grandchildren, 41 great-grandchildren, 2 sisters (Mrs. Leah Wanner, Stevens, Pa.; Mrs. Mattie Martin, Ephrata, Pa.), and one brother (Harry R., New Holland, Pa.). Funeral services were held Dec. 28 at the home, in charge of Aaron H. Weaver, and at the Weaverland Church, in charge of J. Paul Graybill and John W. Burkholder. Texts: John 6:35; John 11:25. Burial was made in the adjoining cemetery.

Steiner.—Mary, daughter of John and Elizabeth (Bassinger) Zimmerly, was born in Wayne Co., Ohio, July 31, 1866; died at the Massillon (Ohio) City Hospital, Dec. 23, 1947; aged 81 y. 4 m. 23 d. Death resulted from complications following a broken hip. In youth she accepted Christ and was received by baptism into the Crown Hill Mennonite Church, where she remained a member until death. In 1913 she was united in marriage to John S. Steiner, who survives. Also surviving are 5 stepdaughters (Mrs. Alma Neisz and Mrs. Verna Pearson, Detroit, Mich.; Mrs. Alta Cray, Western Springs, Ill.; Mrs. Clela Klopfenstein and Mrs. Lulu Hershey, Orrville, Ohio), 8 grandchildren, one great-grandchild, one brother (Christ, Rittman, Ohio), and one sister (Mrs. Catherine Zuercher, Orrville, Ohio). Two stepsons (Elam and Glenn) preceded her in death. She attended church services regularly as long as her health permitted. Funeral services were held Dec. 26 at the Crown Hill Church, in charge of Noah Hilty and Reuben Hofstetter.

Thomas.—Ada Frances, daughter of the late Adam D. and Mary A. (Shank) Murry, passed away at her home, Millersville, Pa., after a nine-month illness, Jan. 11, 1948; aged 61 y. 6 m. On Nov. 6, 1912, she was united in marriage to Christian H. Thomas. Early in their married life they united with the New Danville Mennonite Church, of which she was a member at the time of her death. One son (Murry) preceded her in death. Surviving are her husband, 3 daughters (Verna Irene—Mrs. Robert Gochenaur, Helen Mae—Mrs. Lloyd Harnish, and Mary Ellen), 3 grandchildren, 2 sisters (Lizzie—Mrs. Daniel M. Shenk and Mary—Mrs. D. Avery Hess), one brother (Alvin), and a number of nieces and nephews. She was a loving and kind mother, uncomplaining in her illness. Funeral services were conducted Jan. 14 at the Masonville Mennonite Church by Henry Nauman, assisted by Maris Hess, and at the home by James Hess. Text: II Tim. 4:7, 8. Interment was made in the Masonville Cemetery.

Wyse.—Nancy, daughter of Joel and Lydia (Stutzman) Schmucker, was born near Archbold, Ohio, Sept. 13, 1864; passed away Dec. 29, 1947; aged 83 y. 3 m. 16 d. Death resulted from a stroke. On March 27, 1884, she was united in marriage to Joel Wyse, who passed away on Dec. 29, 1940. They provided a home for Irvin and Vera Wood for a number of years, and later for Charles and Minnie Schmucker for a period of eight years. Seth Wyse also had his home with them during the last eleven years of his life. The youngest of a family of ten children, she is survived by 2 sisters (Mrs. Lydia Zook, Wauseon, Ohio; and Mrs. Emma Weber, Archbold, Ohio), a large number of nieces and nephews, and other relatives and friends. As a young woman she accepted Christ as her personal Saviour and united with the Central Mennonite Church, where she attended services regularly as long as her health permitted. For two years just preceding her death she made her home with a nephew, Charles L. Schmucker, Wauseon, Ohio. Funeral services were conducted at the home by E. B. Frey and at the Central Church, by Olen Nafziger and Henry Wyse. Scriptures: Ps. 90; I Thess. 1:6-8. Burial was made in the Pettisville Cemetery.

Zimmerly.—Christian, son of John and Elizabeth (Bassinger) Zimmerly, was born in Wayne Co., Feb. 27, 1864; passed away at the Mennonite Old People's Home, near Rittman, Ohio, Jan. 13, 1948; aged 83 y. 10 m. 16 d. In his youth he accepted Christ as his Saviour and was received by baptism into the Crown Hill Mennonite Church, of which he remained a member until death. On May 31, 1894, he was united in marriage to Sarah Amstutz, who preceded him in death on July 20, 1923. Surviving are 4 sons (Simon and Elam, Orrville, Ohio; Hiram and David, Homestead, Fla.), one daughter (Selma—Mrs. Peter Huebner, of Orrville), 14 grandchildren, one sister (Kathryn—Mrs. David Zuercher), and many other relatives and friends. Two daughters (Ellen and Hulda) predeceased him. He always sought to be helpful in any way he could. Funeral services were held at the Crown Hill Church, Jan. 16, in charge of Noah Hilty and E. F. Hartzler.

SUNDAY SCHOOL LESSON (Continued)

the Lord our God shall call" unto Him. These early believers were from all nations, ranks, and characters. Yet all were together as one in Christ. Their living together was not a communistic experiment. It was a fellowship of born-again souls who had one Spirit. All who were saved from sin were in this Christian fellowship. We are told, too, how they continued in fellowship. Acts 2:42-47.

The Apostle Paul describes the unity of believers. "There is one body, and one Spirit, . . . one hope . . . , one Lord, one faith, one baptism, one God and Father of all," a seven-fold oneness. One church is made up of all who have faith in the only Saviour, have hope for salvation based on the one Gospel, have submitted to one Lord, have sealed membership in His body by baptism, have been filled with one Spirit, and have one Father, the Father of all believers.

Certainly Paul is not talking about the whole body of beliefs that make up the Christian creed. "That which unites us to Christ is an infinitely deeper thing than the acceptance of any creed. A man may believe 39 or 3900 articles without having any connection with the Lord. The faith which saves is the outgoing of the whole self towards Christ" (Maclaren).

What does it matter what I believe about this "one body" with "one Lord"? Paul urges Christians to endeavor, to give diligence, to keep the unity of the Spirit. Too many are giving themselves to destroy the unity by selfishness, exclusiveness, narrowness, and self-righteousness. On the other hand, many are crying for compromise for the sake of unity. We must remember that the fellowship is

only among believers. The church of Jesus Christ is a living organism, not an organization.

Remembering that my salvation was all a gift, I must walk with lowliness, meekness, long-suffering, forbearance in love toward all other true believers. To forbear in love means more than just "grin and bear it." No one is lonely in the church of Christ. He will find happy friendships there. No one is ambitious for position. This would mar the bond of peace. No one delights in troublemaking. That spirit is not the spirit of Christ. And so in devious ways we endeavor to keep the unity.

The church with schisms, hatreds, suspicions, disloyal members, having a form of godliness only, does not attract sinners to Christ. By the unity of the body animated by one purpose and one spirit does the world know that we have a divine life.

What about the many denominations? Shouldn't there be only one if all believers are one? Theoretically yes, but practically this would be impossible. There are advantages in the denominational system and one can work in his own church without unchristianizing others. Each Christian is responsible to God to obey the will of God as he sees it. We are not assigned the task of judging others.

What about our denomination working with other denominations? We should give our testimony wherever we can without compromise. Together with other Christians we can print and send out the Bible, respond to calls for prayer for world needs, avoid competition on foreign mission fields, share our literature, and attend certain inspirational meetings together.

Close the class with a prayer that all of you might enter upon the privilege of Christian fellowship, both to give and receive.

—A. M. E.

ITEMS and COMMENTS

Despite all archaeological work of the past, the ancient soil of Palestine hardly has been scratched, said Dr. Nelson Glueck, former director of the American School for Oriental Research, in a radio address recently. Dr. Glueck said he had discovered and mapped more than 1000 ancient sites in Trans-Jordan and the Jordan Valley but had excavated only two of them. Rise and fall of civilizations in the Jordan Valley, as in all ancient Palestine, said Dr. Glueck, "must be attributed not to climatic changes but to political catastrophes caused by human weakness or passion for war." He added that it was amazing how much of the Bible story was verified by finds made in archaeological exploration or excavation. "The Bible, to be sure, requires no proof for its validity, because it is primarily concerned with theology and secondarily with history. But archaeological finds continue to substantiate the details and the general background of the Biblical accounts."

* * *

Once upon a time it was considered an honor in the United States for one to carry

YOUR PUBLISHING HOUSE BUILDING PROGRAM

Frequently, probably weekly, there will appear in this corner brief items of interest concerning the new building and the progress being made in soliciting funds toward the same.

It is really gratifying to see the way pastors and congregations are getting back of this program. The following are excerpts from recent letters.

"We have decided to lift offerings in the months of February and March."

"We have taken one offering in my congregation and hope to raise the balance in another offering early in February. . . . Our first offering was \$619.00."

"I appreciate your effort to raise the needed money without the added expense of soliciting, and I sincerely hope the Church will respond accordingly. I shall endeavor to do what I can for our congregation to raise their quota or more."

"... can assure you it will be forthcoming in due time. We appreciate your method of procedure."

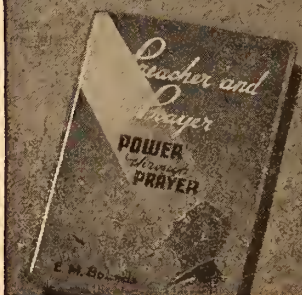
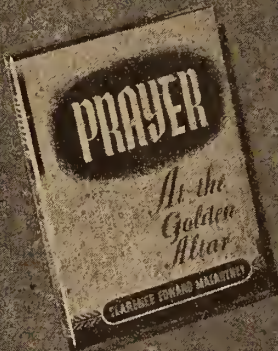
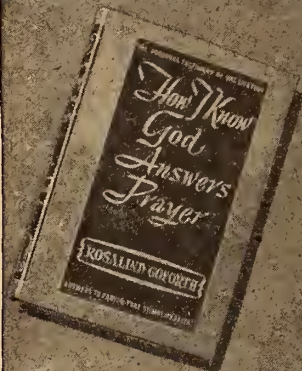
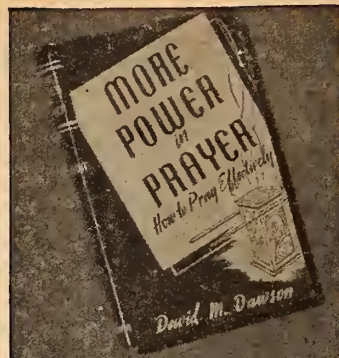
American Indian blood in his veins. But now, according to William E. Warne, assistant secretary of the United States Department of the Interior, American Indians also are suffering the discrimination which has been governing relations to other races. "There are many towns and cities," he says, "where an Indian will not be served in most restaurants and stores; he cannot register at leading hotels; he cannot rent a home; and he is included in the races barred by restrictive covenants on land. The legality of such covenants is now being tested in the Supreme Court. In some cases, Indians are not usually welcome in the churches. Their children are not wanted in the public schools. They also suffer discrimination in the kinds of jobs that are open to them, and are the first to be laid off in times of slack employment." The race question is one which the church, yes, even the Mennonite Church, must face and solve in the spirit of the Scriptures and Christian love.

* * *

The movement for church union in the United States goes on. Prospects of uniting the Presbyterian Church in the United States (Southern) and the Presbyterian Church in the U.S.A. are "excellent," according to Dr. Dunbar H. Ogden of New Orleans, chairman of the Churches' Joint Drafting Committee, following a two-day closed session of Presbyterian leaders. "Representatives of both churches have made an agreement on all points under consideration," said the secretary of that committee. "It may be two years or it may be five years, but I think union is coming soon."

* * *

Christ for America, national nonsectarian evangelistic movement, has announced that a continent-wide series of spiritual awakening and evangelistic rallies are to be held in one hundred or more cities in the United States and Canada in 1948. The movement will be launched in a spiritual awakening congress to be held at the Moody Church, Chicago,



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PRAYER

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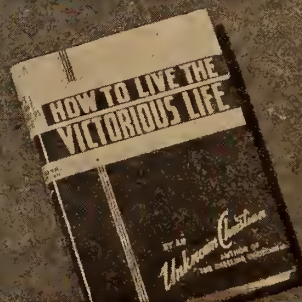
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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

April 4-11. The movement has opened an office in Chicago at 542 South Dearborn Street, from which office city-wide evangelistic campaigns throughout the country will be developed. The home office of Christ for America is at Philadelphia.

was that issued by Gov. John Chambers, governor of Iowa, on Oct. 12, 1844. He set apart Dec. 12 "as a day of general Thanksgiving to Almighty God for the many and great blessings we enjoy as a people and individually . . ."

One of the earliest official Thanksgiving proclamations in America, far earlier than President Lincoln's national proclamation,

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, FEBRUARY 17, 1948 NUMBER 7

The Joy of Soul Winning

BY CLAYTON BEYLER

The joy of soul winning is the joy of bringing good news. As a text for this message I would like you to turn to Isaiah 52:7-10: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

The picture here in Isaiah is that of a messenger coming across the mountains with good news. Maybe it concerns a victory that has been won. As the runner nears the city the watchmen awaken everybody with the news that the enemy has been defeated and the city is spared. We have had similar messengers of good news. You all remember V-J day and what rejoicing there was. Only today we cannot say that it is the beautiful feet of a runner that brings news; instead it is the radio, the news flash, the airplane, and perhaps the mail carrier that brings the newspaper or letter into your mailbox. Can you think of a more joyful task than that of being a carrier of good news? It would be a happy task because you would make other people happy. This fundamentally is the joy of soul winning, the joy of bringing the good news of salvation to those in darkness, the news of peace and comfort to those who have lived all their lives in fear.

Notice first of all that the messenger must be bringing good tidings. This means he must have the tidings. Often the mail carrier stops at your box, but without a letter for you. Or someday he may bring sad news; this does not bring joy. Likewise a soul winner must have a message to bring, a message of good news. This means that he must have experienced this message in his own heart. He must know that it is good news to his own soul before he can bring it to others.

Let us notice briefly what this good news is. There is some ambiguity regard-

ing the word "Gospel," but it is thought that it comes from the words "God's spiel" or "God's story." Others would have us think of the Gospel as the good story or simply good news. In either case, if it is God's story it is good news. The word "Gospel" seems to be the characteristic word to express the news of Christ. Mark 1:1 says, "The beginning of the gospel of Jesus Christ." Jesus came "preaching the gospel of the kingdom of God" (Mark 1:14). Matthew 4:23 reads, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." In the preaching of the apostles we see that they were carriers of this word. After the stoning of Stephen and the resulting persecution we read that "they that were scattered abroad went every where preaching the word" (Acts 8:4). In the next verse we read that Philip preached Christ. In other parts of Acts we see that Jesus Christ is the central theme of their message. Christ has become the good news. He is the Gospel.

It is the joy of the soul winner to tell the good news of the story of Christ. What does this story mean? There is no one single word which explains what this good news is, but there are a number of emphases which make the story of Christ the message of good news.

1. The story of Christ is good news because He is the promised Messiah of the Old Testament prophecies. Peter in his sermon in the third chapter of Acts says, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Hebrews 1:1, 2, tells us that God, who in times past had spoken through prophets, has in these last days spoken unto us through His Son. It should be a real thrill to the soul winner when he realizes he is proclaiming a message that has been waited for throughout generations and ages. The coming of Christ was looked forward to with great anticipation in the Old Testament. We live in the age when the story has become a reality. This was a great event in history, this was good news, and it should be a joy to proclaim such good news.

2. The story of Christ is good news because God was in Christ. When we tell the story of Christ we tell of God's infi-

nite concern and love for men, even to the point where He was willing to send His own Son into the world to die on the cross. God was in Christ because God was interested in man's redemption. It is good news to tell men how they can have their sins forgiven and have peace with God.

3. The Gospel is good news because it tells of Christ's resurrection and His victory over death and sin. This is a joyful message because it is the final proof of God's victory. It is the story of one who suffered in all points yet without sin, who is able to understand the weaknesses of men. Let us then tell this good news of how Christ arose from the dead on that first joyous Easter morning and is today at the right hand of God where He is making intercession for us.

The messenger of good news is not always received, however, and what might sound like good news becomes a stumbling block. The soul winner has by no means an easy message to preach, nor always a joyous experience. Christ was a man of sorrows and acquainted with grief. We do not read very far in the story of the early church until we come across the persecutions of the early Christians and the story of the first Christian martyr. The Apostle Paul met with no end of opposition. He was stoned, beaten, shipwrecked, and he served a number of years in prison. The progress of Christianity reads like a book of martyrs, of

For Shame

BY RUBY BERKEY

*For shame, O Church of Christ, to see
The heathen man more true than thee.*

*The heathen suffer, serve, and die
For gods who are not! Yet they try
With all the power that they possess
To do those things their gods would
bless.*

*But Christians drift along their way
Content to live day after day
In ease, at peace, without a thought.
Of really serving Him who wrought
Salvation, both so rich and free
That it could save a wretch like me.*

*For shame, O Church of Christ, to see
The heathen man more true than thee.*

Oronogo, Mo.

those who were burned at the stake and suffered persecution of every sort imaginable. Pioneer missionaries have by no means had an easy time, and even in our own day we hear of Christians who have been persecuted for their faith.

The joy of soul winning must be something other than physical joy. As we examine the physical suffering of some of these soul winners, we find their source of joy. On the surface the story of Jeremiah might sound like the story of a weeping prophet; but if we examine the sufferings of Jeremiah and the passages which lay bare his soul, we get another picture of this great prophet. Jeremiah suffered because he had to see his own beloved nation reject God and finally be taken away captive. He had to see the temple destroyed and the city of Jerusalem fall in ruins. This was anything but good news and a joy. From the outside his message was not a message of joy, but a message of destruction. Likewise the message of the Gospel may not appear a message of joy but a message of condemnation to those who reject it.

We find, however, in Jeremiah a new kind of joy. It was the joy of personal salvation and the integrity of God to establish His Word, even though outward circumstances were falling in ruin. Through personal communion with God, Jeremiah found a joy that endured when the world around him was falling in ruins. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." The soul winner like Jeremiah may not always see the results as he expected, but underneath there is a real joy in knowing that the Word of Jehovah is faithful and that He will make His will known to men.

The joy of the Lord can also be seen in the writings of the Apostle Paul even when he was in prison. The epistle to the Philippians is known as the epistle of joy. You remember that this was written while Paul was in prison and at a time when he could not see his freedom, but rather persecution and ridicule from some who were preaching Christ with wrong motives. The whole epistle abounds with the words "joy" and "rejoicing." In 1:4 Paul writes, "Always in every prayer of mine for you all making request with joy." We see some of the real reason for his joy in 1:18 when he says, "Christ is preached; and I therein do rejoice, yea, and will rejoice." We find that his joy came from the fact that he knew without a doubt of the validity of Christ's message and had seen its effect in the lives of his converts. It was a joy

to Paul to see Christ preached. This is the joy of soul winning.

The joy of soul winning is, however, not the primary motive for winning souls. If we preach the Gospel for the joy we expect to get out of it, we will be disappointed. Joy is only a by-product, something that comes as a result, not something we can consciously plan and hope to attain. What then are the motives for which a Christian should be interested in winning souls to Christ?

1. We should be soul winners because of the infinite value of a soul. We usually think that one soul is of more value than the whole world. Jesus said to His disciples, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul can not be valued by any earthly standard. It is a priceless task to be a soul winner. We are told that we are not to fear those who have power to destroy the body, but those who destroy the soul. Likewise we have a high regard for those who save lives, but how much greater is one who saves souls from eternal damnation into eternal life!

We see by a number of the parables of Jesus the value and concern for the lost. The fifteenth chapter of Luke deals almost entirely with seeking the lost. First, there is the parable of the one lost sheep out of one hundred. The shepherd leaves the ninety and nine and goes into the wilderness to find the one that is lost. And when he has found it he lays it on his shoulders, *rejoicing*. The woman with ten coins, when she loses one, searches diligently until she finds the one that is lost. And when she finds it she calls in her friends to *rejoice* over the finding of the one coin that was lost. In the story of the prodigal son there was *joy* and feasting and music when the wayward son returns. Likewise Jesus says, "There is *joy* in the presence of the angels of God over one sinner that repenteth." This should be a real incentive to soul winning.

2. A second motive for soul winning is the desire to build the church. Christ loved the church and gave His life for her. The church is the bride of Christ. We as Christians should be concerned to see that the church is built up and growing. This can be done only by winning more members into the body of Christ. Our concern as Christians is that the church should become a world-wide Christian fellowship. This is the only hope of world unity and world peace. It is a joy to know that we are working in the church of Christ and winning

more members to this beloved fellowship.

3. We should want to become soul winners because soul winning is of permanent importance. The Chinese have a proverb which says:

If you plant for a year, plant grain;
If you plant for ten years, plant trees;
If you plant for a hundred years, plant men.

Perhaps this Chinese proverb is but an indication of the comparative values of different occupations or professions. I do not want to minimize the work of the farmer who plants grain, or the builder who plants trees and builds houses, but the work of lasting value, the work which increases and grows for hundreds of years, is the work with men and saving of souls for service in the kingdom of God. If I had another chance to choose my life work, I would without fail choose to be one who plants for a hundred years—the planting of the Word of God in the hearts of men.

4. We should become soul winners because of the command of God. The only sufficient motive for soul winning is duty in the sight of God. If we enter into missionary work or the work of the church with the idea that we can get something out of it for ourselves, we will be disappointed sooner or later. If we are interested in winning souls only to please other men, we will become discouraged. There is only one motive that is sure and enduring. This is the command of God.

Christ realized that His mission on earth was in obedience to God. In a number of places in John's Gospel He says that He was sent. In 5:30, "I seek not mine own will, but the will of the Father which hath sent me." When Christ was giving His parting message to His disciples He tells them, "Peace be unto you: as my Father hath sent me, even so send I you." Christ called the Twelve to become fishers of men. The command of Christ still goes out, "Follow me, and I will make you fishers of men." Part of our *duty* of following Christ is to become fishers of men. One of the imperatives of joyful Christian living is that we share our experience with others. When we accept this as our duty and obey, we will find that we will have the joy of the Lord. The joy of soul winning cannot be witnessed from the outside. You must enter into the work before you can understand the real joy. Soul winners must realize that they are sowing seed as the *command of God*. If results do not come as we expect, we should continue working because it is God that

(Continued on page 168)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Our Small Congregations

A brother has discovered that one hundred and sixty-seven churches, more than one third the total number of our congregations in the United States and Canada, have memberships of less than fifty. There are one hundred and thirty congregations with a membership of one hundred and fifty or more. It would be hard to say what the ideal size for a congregation is. But certainly very small and very large congregations have problems that cry for solution. The large congregations have a lot of surplus talent which oftentimes they are not putting to work. The small congregations may find it difficult to carry on much mission or evangelistic work locally and many usual congregational activities are handicapped by a lack of personnel and funds.

One solution for these problems might be to encourage people from larger congregations to move to the communities where the congregations are small. The brother making a study suggests that a directory of small congregations be prepared, giving a description of the work carried on there and also describing the industrial conditions which would affect one's earning a living there. We should have many people who would be willing to move because of opportunities for Christian service. Many of our migrations in the past were motivated by desire for financial betterment. Should not some of us move, motivated by a desire to serve in the Lord's work?

Does our brother have an argument?

Inviting Others to Church

A recent questionnaire filled out by our city missions indicated that fifteen and one-half per cent of those replying began to attend the mission because of the invitation of friends already attending. This fact indicates that a fruitful method of evangelism and Christian service is so simple a thing as inviting people to church. All around us there are hundreds of people who do not attend church and Sunday school. Some of them live near our churches. How many of them have ever been invited to attend? How

many of them may perhaps wistfully watch us entering that door on Sunday morning and wonder whether visitors might be welcome at that church? How long has it been since you invited someone to your church? Perhaps your invitation will be the beginning of a new life in a needy and hungry heart.

If we don't have a chance to give the first invitation, we may at least invite strangers and newcomers back. Preachers should be near the door of the church after dismissal, especially to shake hands with visitors and to invite them to return. But this responsibility is not only on the ministers. All of us can do something in extending a cordial welcome to those who do not "belong." A welcome to our services is, of course, not complete evangelism. But it is a pretty necessary preliminary to that evangelism. Invite someone to church next Sunday.

I Moved Away

A mother was quizzing her boy about his behavior in church. "Why did Frank want you to sit with him?" "He wanted to talk," replied the boy. "And what did you do?" asked the mother. "I moved away," said this very wise boy.

The problems of behavior in our churches would be largely solved if some courageous folks would start to move away. A person who has so little of spirituality, good manners, and common sense that he tries to be a center of inattention and irreverence in church ought to find himself suddenly deserted in a lonely island. A person who tries to involve others in misdemeanors of filthy talk or questionable actions or intemperate living ought to find himself suddenly without boon companions. The moral leper deserves to be isolated. If he will not himself go about calling, "Unclean, unclean," the rest of us ought to have sense enough to see that he is unclean and to make ourselves scarce. The devil is to be resisted. But one of the best ways to resist his wiles is to flee. That former drunkard was foolish who walked past the tavern just to show how strong he was. Sin is something not to be flirted with, but to stay away from as far as possible. Many of us could tell the story of

some moral and spiritual triumph in these three words, "I moved away."

The New Summer Bible School Curriculum

Bro. Yake's article and the last-page ad in this issue call attention to the near completion of a major task in Mennonite publication. The summer Bible school is a relatively new institution among us. Its growth has been phenomenal, because our people recognize that here we have an additional opportunity to give our children Bible instruction. But the summer Bible school also furnishes us a singularly effective instrument of reaching the boys and girls in our communities who do not come to our churches.

But just to have summer Bible schools will not do. We must have good ones. To have good schools we must have good teachers, a strong curriculum, and adequate teaching instruments. The course which has been worked out and which is now advertised for sale is a major accomplishment, we feel, in the publication work of our church. We can be thankful that we have a publishing house with adequate equipment and with adequate finances to put out a course like this. We should also be thankful as a church that God has blessed us with writers and artists who have the training and the skill to prepare materials equal to or superior to anything available in the whole field of religious education. And we can be thankful for the consecrated vision and direction of the Curriculum Committee of the Commission and the Publication Board which has set up the objectives for this course and has embodied in it a philosophy of Christian education that is sound both religiously and pedagogically. We trust that this course will find large use, not only among our people, but among other Christians who are looking for good materials in Bible teaching. And may God make 1948 and the years to follow, happy and fruitful for the hundreds of teachers who will guide thousands of boys and girls into the Christian life and Christian living.

I would do almost anything within my power to help on the work of rescuing all men from the "grip" of Masonry and all other unchristian secret societies. I believe that Masonry is an incalculable evil, and essentially anti-Christian in its principles and influence.—George F. Pentecost.

The Christian Church and the Modern Jew

I

One day last December there stepped off a gangplank in New York a man who had been chief rabbi in Berlin. Two and one-half terrible years he had spent in a concentration camp at Theresienstadt, Czechoslovakia, where of two thousand non-Aryans deported from Germany with him, only two others had survived. To reporters meeting him Dr. Baeck declared, "The history of the Jews in Germany is finished. Jewish life now has only two centers, one in America and the other in Palestine. I spoke to the people in the camps, and there was only one cry, Palestine and America."

Is this statement of any significance to the Christian church of America? We believe it is. There have been Jews in America from the beginnings of our history, for whom occasional individual Christians have been deeply concerned, while for almost a century missionary societies have worked among them. But the great mass of church members have considered the individual Jew a difficult person, best to be avoided, and the mass of Jewry a difficult problem, also best to be avoided. Today, whether we like it or not, the church of Christ in America faces half the Jews of the world, five million strong, two and one-half million of whom are in New York City. Jewish institutions of learning in Europe, upon which American Jewry has been greatly dependent for rabbis and teachers, have been largely destroyed, so that America, with ten Jews to every one in Palestine, is fast becoming the center of Jewish learning and activity.

But Jews are increasing not only in numbers but in influence. The lists of new teachers in the public schools of New York City show few Gentile names, and many of the principals are Jewish. Eager to enter the professions after centuries of exclusion abroad, Jewish doctors, lawyers, and journalists are found in large numbers. Among numerous Jewish judges, three have reached the Federal Supreme Court. The Jew is becoming established in America.

But there are some farsighted minds among both Jews and Gentiles who view this apparent progress with apprehension. History teaches plainly that Jewish growth in numbers and power leads to anti-Semitism. Undoubtedly there were Americans who read Dr. Baeck's statement with something less than satisfaction. Furthermore, the rise and defeat of fascism abroad has not been without repercussion in our country. Before the present war, *The Churchman*, an Episcopalian organ, mentioned the existence of eight hundred fascist organizations in the United States. After due allowance for a decrease in the present eclipse of fascism, the revelation is appalling. So apparent is the menace of anti-Semitism that Jews

are taking the initiative in building up a more cordial relationship with the Gentile world. In 1938 the Institute for Religious and Social Studies was established at the Jewish Theological Seminary of America in New York, at which courses are given by Jewish, Catholic, and Protestant scholars. The purpose of the Institute is to disseminate knowledge of various religious traditions in our land, "to develop a keener appreciation of the unique contributions which these traditions can make to the solution of the civic and social problems of the postwar world," and to "build bridges across the differences among men." Extensions of the Institute now exist in Chicago and Boston, with a goodly representation of the clergy of the three faiths in attendance.

On the surface it may seem superfluous for Jews to deal with religious leaders, since they are customarily found among fascists and anti-Semites. But antagonism against Jews has found its way into the Christian church. One of the most subtle arguments which propagandists are now advancing accuses Jews of furthering communism. Many sincere Christians, among the most orthodox and Bible-loving, have succumbed to this stratagem, being persuaded that the country they love so deeply is endangered by Jewish radicalism. Space does not permit a detailed answer to this charge here, but it can be disproved and has been disproved. In the early days of Nazi propaganda few intelligent Germans took it seriously, never dreaming that its authors might one day come to power. The Christian people in America may easily repeat that mistake and sleep while the tares of anti-Semitic propaganda are sown. Dr. Russell J. Clinchy feels that "intergroup outbreaks over the past one hundred years indicate that there is a great deal of high-explosive prejudice lying loose on the American social scene."

Because of their very numbers, because of their growing influence, and because of the ominous cloud of anti-Semitism looming on the horizon of our national life, the five million Jews in America constitute a responsibility of the Christian church.

II

How shall the church meet this responsibility? What is to be its attitude toward anti-Semitism? It is a truism that anti-Semitism is anti-Christian and as such has no place within the church. But while we have agreed in theory on the proper Christian position, we have not offered militant combat to the forces of anti-Semitism. We have not been sufficiently aware that no church can be anti-Semitic without doing harm to its own soul. Says Sholem Asch: "The attitude toward the Jews is the barometer which has registered how much Christian spirit there is among Christians." Furthermore, the same sinister secular forces seeking to destroy Israel will turn and rend the church also, as was so clearly demonstrat-

ed in Germany. Fascism has no more love for Christianity than for Judaism. Many a non-Aryan in a concentration camp had for neighbor the pastor of some confessional church.

The church must combat anti-Semitism, if it loves America. Frederick the Great once said, "No nation ever persecuted the Jews and prospered." In yielding to anti-Semitism Christians have forgotten the clear warning of Scripture regarding the assurances of punishment to the nations that lifted up their hands against Israel. They have forgotten the record of secular history that, wherever a nation has defied the divine authority, the predicted judgment has found fulfillment. Egypt, Assyria, Babylon, Persia, Rome have trodden the winding road into oblivion, while in our own time a brute power that boasted it would last a thousand years has had its little day—just thirteen years of blood and tears and bombs. There is no more sure avenue to national destruction than to allow ourselves to be beguiled by the siren voice of a specious patriotism that lured a Pharaoh and a Hitler to destruction. The word of Him who said, "Heaven and earth shall pass away, but my words shall not pass away," still stands: "I will bless them that bless thee, and curse him that curseth thee."

Because it is a betrayal of Christianity itself, because it will eventually prove hostile to the church, and because it will bring down upon this beloved country the wrath of Almighty God, the church must align itself squarely against all forms of anti-Semitism.

But if the church stems the tide of anti-Semitism, is her duty done, or is there more? If that is all, the church herself is guilty of discrimination against the Jew in its most tragic form. More than one church has found itself in a neighborhood becoming more and more Jewish, until finally escape by removal has seemed the only solution. The church is possessed of a priceless treasure—the pearl of great price, the Gospel of Christ. That treasure was not given her to hoard, but to share with "every creature." To exclude Jews from the scope of the Great Commission is peculiarly ironic, since to them we are indebted for the Scriptures, and from them came the Redeemer. But do they not have the Old Testament? Is the Old Testament enough for us? The church dare not put the Jew in a special class, exempt from the need of salvation, for "there is no difference: for all have sinned, and come short of the glory of God." The word of our Lord still stands, "No man cometh unto the Father, but by me."

The sin of omission is heavily upon us. We did not care. We forgot to love the Jew. We failed in prayer, when poor old Israel stumbled and faltered. We entered upon the inheritance of Israel. We took her holy promises and blessings. We found the joy of the salvation provided for her, and let her pass by without one

word of consolation. When some felt her woe and thought to bring to her the cheer of the hope in Christ, we said it was of no use. Over against Paul's four far-flung questions to the church of Christ, "How . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" we have made the four dishonorable declarations, "Jews do not need the Gospel; you cannot convert the Jews; it is not God's time to convert the Jews; and Jews are not worth converting."

Why has Israel been so slow to recognize Christ as her Messiah? Has the church herself been an obstacle to that recognition? It is understandable that Israel should have suffered under pagan Rome, when her temple perished in flame, when 700 noble young men, bearing the temple treasures, were made to grace the triumph of Titus, when in the time of Bar Cochba 600,000 of her people were slain by the sword. But when she wandered across the dreary centuries of the dark ages, hated by Christians, driven from land to land, her children forcibly baptized, or poisoned, or burned alive in home and synagogue, when she saw 18,000 of her sons burned alive under Torquemada in the Spanish Inquisition, when she saw the exile of 400,000 from Spain in 1492, the horrors in Poland from 1648 to 1651, when tens of thousands perished, can we wonder that she failed to understand the Christian message of redeeming love? Let us ponder deeply these words of Sholem Asch:

"How can we believe that Jesus is the Messiah, when he has become the origin of everything evil and wicked that has come over Israel since his name appeared in the world?" is the painful cry heard in Jewish writings through the centuries. What wonder that the Jews have refused so stubbornly to drink from the well which has contained nothing but poison for them? The responsibility for this lies with those who have contaminated the spring of God with the poison of Satan and of death.

Why is the present time one of unparalleled opportunity for the evangelization of Israel? Surely it is a divine providence that the largest number of Jews under a single flag is to be found in America where the knowledge of the Gospel is most widely diffused. Many Christians feel that, since the Jew has the Old Testament, he is less needy than the heathen. But for a large number of American Jews the religion of their fathers has lost all meaning. Ignorance of the Old Testament is almost beyond belief. A high-school boy once told me that Solomon was a Protestant! Saturday, once observed in the ghettos of Europe with a devotion to make the rank and file of Christians blush, is no longer a day of rest and meditation. Jewish children stay out of school on the holy days, frequently having not the slightest idea what the commemoration is about, and spend

The Sculptor

BY ANNA B. GEORGE

*Last night, as I lay dreaming,
I saw a Sculptor's hand,
With artistry and rarest skill,
Engrave an Image grand.
It stood alone, so pure and white,
All carved in marbled stone;
Reflecting light, so shining bright
The whole world seemed aflame.*

*The Artist moved with ease and grace,
Then scrutinized with care
The perfect work, without a flaw
To mar the beauty there.
Delight and pride were on His face,
The conquest of a goal;
He had achieved His one desire,
A Temple—for a soul.*

*"How beautiful, and how sublime
This splendor that I see!"
And as I spoke, the Sculptor turned
To catch a glimpse of me.
Why was I here—how had I found
This sacred place of God?
I'd trespassed far beyond the realm
Where only angels trod.*

*And as I lay there trembling, weak,
The fear within my heart
Was likened to a hunted fawn,
Too wearied to depart.*

*"Oh, leave me not, I want you here,
In this my fairest land;
Your voice is sweet, and pleaseth me,
Rise up! and take my hand."*

*He led me to the Image fair,
And gently said, "Step in;
I made this Temple just for you,
And others of your kin."
The words were honey to my lips,
This was my final call;
And in this Temple, built of God,
Abides my living soul.*

Hanover, Pa.

James Marshall, a former president of the Board of Education and son of the well-known Jewish leader, the late Louis Marshall, said:

The American rabbinate has neither the materials nor the genius to cope with the spiritual dissolution which the congregation is undergoing under the blessings of freedom. For no group of men can stem such a popular tide Thus today in America, Jewry, like a chameleon, has taken on the colors of its new surroundings. Its soul remains divided between the memory of its Eastern heritage—of traditions nursed through centuries of ghetto life—and the interests of the community which has received it. Its thought has been cast increasingly in the American vernacular, while the cultural and spiritual strength of American Judaism has been steadily on the wane.

But for the Jew too it is true that "Man was made for God and will never rest until he rests in Him," and today Israel seeks by stagnant pools to slake that spiritual thirst which no longer finds living water in the broken cisterns of Judaism. Christian Science, New Thought, Unity, Theosophy, and Ethical Culture all harbor refugees from the synagogue. Once while entertaining a Jewish graduate student of higher mathematics the writer discovered that he was a Hindu by faith. As an engineer in British Guiana he had met East Indian miners and had accepted the teaching of their swamis. He was seriously planning to visit India to meet certain yogis who, he believed, were centuries old!

A new attitude toward Christ constitutes a further responsibility of the church. Twenty years ago there came out of the Hebrew University in Jerusalem a book that startled the Jewish world, *Jesus of Nazareth—His Life, Times, and Teachings*. Its author, Professor Joseph Klausner, with painstaking scholarship trailed to their sources the slanderous stories about Jesus, which for centuries have molded Jewish opinion, and concluded that they have no historical foundation. Prominent Jews have echoed its message, that their people must reconsider the facts and revise their judgment about Jesus. *The Nazarene, The Apostle, and One Destiny*, by the most popular Yiddish novelist, Sholem Asch, reveal what a long road Jewish thought has traveled since Dr. Klausner's revolutionary work. He says:

In the minds of the greatest number of Jews, especially among ourselves in America, a revolutionary change of opinion has taken place about the personage who is the symbol of the Christian faiths, as it has, too, about the Christian faiths themselves.

The number of Jews who have copies of *The Robe* in their own libraries is astonishing. The eyes of Jewry are turning, timidly perhaps, but nevertheless wistfully, toward Christ. At the Institute for Religious and Social Studies mentioned above a luncheon follows the morning program. On a number of occasions Dr. Finkelstein, President of the Jewish Theological Seminary of America, has asked Christian ministers to offer

their time at the movies. In a New York high-school history class a fair percentage of Jewish students did not know that the Jews had ever lived in Palestine! Dr. Schulman, rabbi-emeritus of Temple Emanuel, New York City's leading reformed congregation, has said that only 12 per cent of Jewry are affiliated with their religious organizations, while Rabbi Wise holds that not more than 50,000 of the city's Jewish population of 2,500,000 actually attend the synagogue regularly. America has about 2,000,000 Jewish young people under twenty-five years of age. Of these, 1,900,000, or 95 per cent, are not enrolled in any synagogue or other Jewish agency. As early as 1928

prayer at the table. These prayers have been concluded in the name of Christ. This may seem of little moment, but a generation ago it would have been unthinkable.

It was for many years the confident belief of modern Jews that the wide diffusion of education and the development of a scientific spirit had made impossible any recurrence in Western Europe of the persecutions of the past. It came as a rude shock to Jews the world around that this hope was betrayed by the very nation which until the ascendancy of the Nazis was most advanced in modern science and culture. Sorrow and tragedy are not easy to bear, even for the Christian who comprehends its purpose as a discipline of the spirit and experiences the sympathy of Christ the Consoler. But for the Jew there is no such inward peace, only an added burden of perplexity, for in the spiritual fog enveloping him he fails to glimpse the cause of his suffering.

Because of the fiery furnace of Nazi persecution, the Jew has become more open to the Gospel message. Since the anti-Semitism of the past led to a hardening of their hearts, how can this be true? Ever since the church mounted the throne of the Caesars at Rome and came to behave more like Caesar than like Christ, anti-Jewish activity was carried on under the auspices, or at least with the tacit consent, of the organized church. Baptism of the Jew purchased immunity from further persecution. But in Hitler's Germany Hebrew-Christians to the third generation shared the common fate, as did many an Aryan Protestant or Catholic. Furthermore, the sympathy and aid offered by genuine Christians have touched the Jewish heart. Sholem Asch avers:

It may be stated without exaggeration that almost the entire remnant of Israel which was found in the liberated countries has the Christians to thank for its preservation, Christians who, by performing this action, placed their own lives in danger.

All this to the Christians of America spells responsibility. Because of the loosening of the bonds of religion and tradition, because the centuries-old abhorrence of Christ is gradually changing to interest and admiration, though not yet to recognition and worship, and because they are pondering the reason for the resurgence of persecution, the Jewish people are approachable as never before in all the long centuries of the dispersion.

How shall we meet this God-given opportunity? The foreign missionary enterprise is one for the professional missionary, for the church cannot move en masse to Asia or Africa. But half the Jews of the world have come to us, and half of these are scattered throughout our land, beyond the reach of the full-time missionary. There is scarcely a town with a church without at least one Jewish family. Can the churches and individual Christians reach these Jews? The Board of National Missions of a large denom-

ination some years ago asked a large number of Hebrew-Christians in a questionnaire what had been the initial influence in leading them to the Lord. The great majority replied that interest was first aroused by the personal kindness of some Christian. Prayer will make this interest fruitful. One hundred and twenty prayed in an upper room, and multitudes were added to the church. The church in Antioch prayed, and Paul and Barnabas went forth with the Gospel to the Gentiles. Let us undergird the Jewish missionary enterprise with a great volume of prayer, recalling the words of Samuel, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23), and also those of Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).—Frederick A. Aston, in "Theology Today." Used by permission.

Defending the Truth

By LOUISE NICE

When we speak of defending the truth, what do we mean? We mean taking our stand for Christ and holding the torch of truth and faith high for Him. We mean being bold and daring, and facing things squarely, no matter what the cost.

It is not always easy to stand up for the truth when others are against you, especially if you are facing very dangerous responsibilities. But think twice—you are doing it to defend the truth and to bring praise to God; so nothing else should matter.

Why, Christ died on the cross for us, and suffered greatly for us, that *we*, who are full of sin before God, can find mercy and pardon. And still more, we can look forward to having an eternal home in heaven.

Yet what are *we* doing for *Him*? The most we could do would never repay what He has done for us. We should be willing and ready to do all we can for Him; and more than that, even to die for Christ if it is necessary.

How often we are tempted to do as Peter did! We think now we would gladly do anything when we have a chance. But when the time comes, what a different story for some! We are afraid! Afraid to own up to the Christ who died for us! Others are ashamed of Christ. What? Ashamed to tell others what He did for you? To those Christ's words are: "Who-soever . . . shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed."

So let us, with the Psalmist, pray, "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness."

Maybe we don't deny Christ and His Word, but do we do anything in spreading it to others? Surely, if we have a real Christian experience, we want others to share the same joy.

Do we hear others mocking and ridi-

culing the precious Word, and not do anything about it? Or do we have neighbors around us or in our community who have never heard the blessed story for the first time?

How can we bear to let them go on in their ignorance? How can we be satisfied when we know that others (right around us perhaps) do not have this joy? Maybe we say we are too busy or not capable of doing missionary work. Can we not even tell another person what Christ has done for us, and of His great redemptive work? Are we too busy to witness for Him? Our greatest aim should be to bring glory to Him. Christ's work is above all else, and what a blessing and joy if we could know that there were others led to Christ through us!

Must I meet my Saviour empty-handed? No! Now is the time to be of real service to Him. Don't put it off, but keep the missionary fires blazing high.

Stand up for the truth; defend it, and let others know and see in our lives and conduct that we are true servants and witnesses for Christ and His work.

And then what a joy when we shall hear the welcome words of our heavenly Father, when He says to us: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Oyster Point, Va.

The New Summer Bible School Curriculum

PART II

1. General Description.

The curriculum is comprised of thirteen courses: three preschool, eight grade, and two high school. The thirteen courses are integrated to make a complete curriculum comprised of thirteen years from nursery to second-year high. The chief advantage of such a curriculum is the accomplishment of uninterrupted Bible instruction for the child about three or three-and-a-half years of age until his completion of second-year high. It was thought that by this arrangement boys and girls could be kept in summer Bible school up to and including tenth grade and that children could be reached as early as the age of three.

A distinct feature of this summer Bible school series is a nursery course which is planned specifically for a large group of three-year-olds who are anxious to come to Bible school and for whom up to this time summer Bible school curriculums have not provided a special nursery course.

The curriculum is closely graded, and wherever possible classes should be arranged so that all the courses can be taught each year. Where this is not possible because of the small number of pupils attending a school, the courses may be alternated as follows: Kindergarten I with Kindergarten II; Grade I with Grade II; Grade III with Grade IV; etc. It is proposed that the nursery course

be given each year. For the sake of systematic use of materials and uniformity in reporting school statistics, the odd-numbered courses should be used on odd-numbered years—example, courses marked I, III, and V should be used during summers of years 1949, 1951, 1953, etc.; and courses of even numbers as II, IV, and VI should be used during summers of even-numbered years as 1948, 1950, 1952, etc. While the material is closely graded, it is not so closely graded that such alternating will work a disadvantage. Furthermore, in grades one to four the years are indicated by a corresponding number of dots printed on the cover instead of the figure so that pupils will not be embarrassed if grades are alternated.

2. Cover Color Scheme and Design.

The covers were designed and the colors were selected with regard to pupil appeal at the various age levels. Green is used for the three preschool courses; blue for first and second grade; etc.; the covers are two-color. From grade one up, two courses have the same color for both teacher's manual and pupil's book. This was also done to indicate the pairing of courses for possible alternating.

3. Teacher's Manual and Pupil's Book or Workbook.

Each course has a teacher's manual and also a pupil's book or workbook with valuable and attractive activity features necessary for the best accomplishment of the teaching task. In grades three and four, and five and six, special center insert pages of four-color art pictures and other memory and art features are included in the workbook. All workbooks have from 48 to 56 pages.

For the first five years, ten $10\frac{1}{2} \times 12$ four-color pictures are provided in a portfolio to accompany the teacher's manual and an activity packet to accompany each workbook. Each activity packet contains ten four-color $4\frac{1}{4} \times 5\frac{1}{8}$ pictures. In the preschool years the packet also contains a figure and memory verse cutout sheet 7×28 inches in size and die-cut, and three activity sheets. In the packets for grades one and two there are nine activity sheets which include memory verses, and ten missionary dimes or figures, die-cut. These activity features in the packets provide attractive daily teaching items which the younger pupils can take home. The workbooks from grades three to eight also provide memory work cutouts and/or missionary figures or other special items for pupils to take home. It is proposed that all workbooks be kept by the teachers until the end of the term, unless special assignments are made by the teacher.

The completeness of the pupils' books relieves the teachers of the task of preparing extra and special materials, and thus affords them more time for preparation for the task of creative teaching—prayerful study, mastery of lesson content and teaching procedures, and for visiting pupils at their homes. In some

form or other, Gospel messages will be brought from these materials into homes in an attractive manner, and the completed pupils' workbooks, when they are taken home at the close of the school term, will be valuable study and reference books for use in the home.

All necessary teaching materials, with the exception of the Bible itself, are provided for each course. A teacher always needs to have a teacher's manual and a pupil's book or workbook, and in each of the first five years a teacher will also need a portfolio of ten large four-color pictures for use with the manual, and an activity packet for use with the pupil's book.

Music is well integrated into each course, and many songs are included in the teacher's manual and the pupil's book. However, "Junior Hymns" is a book especially prepared for use in summer Bible school and has the best hymns and a number of good choruses arranged for three-part singing for children. Reference throughout the courses is frequently made to these songs, most of which are also found in all good hymnbooks. The book is very valuable for use where a special music period is made a part of the daily session, or where the children gather together for assembly worship.

Each course has a suitable introduction which gives general directives for teaching the course, and each lesson in the teacher's manual will have the necessary guidance for developing lesson plans and accomplishing the objective through the teaching process with the use of the integrated workbook.

4. Superintendent's Manual.

A Superintendent's Manual will accompany the curriculum and will provide a description of the curriculum as a whole, an outline of all the courses, helpful information for organizing and promoting summer Bible school, guidance for superintendents, and other related materials essential to the use of the curriculum. The Superintendent's Manual will also contain three years of ten sets each of daily worship material to be used where schools have general assemblies. These three years can be used consecutively, and cycled in three-year periods. These worship materials also are patterns for the development of original materials by the superintendents or teachers.

5. Record materials, such as report cards, diplomas, etc., will be continued as heretofore, but adapted to the new curriculum. It is proposed that diplomas, especially prepared, be given at the end of grade eight, and that seals be added to the diploma for each additional year, grade nine and ten. The completion of the eighth-grade course is not to be a terminal. The completion of the tenth-grade course and the receipt of a diploma with two seals is considered the terminal.

Because of the manner in which these curriculum materials are prepared and because of their high quality, the price

naturally will be higher than that of courses of inferior quality. Therefore it should be considered a privilege to be able to secure such materials even though the price may be higher than we have been accustomed to paying. Order blanks and price lists may be obtained from your nearest Herald Press branch store or by sending your order directly to Scottdale. The materials will be listed as follows:

1. Teacher's book.
2. Portfolio of ten $10\frac{1}{2} \times 12$ four-color pictures for each of the first five courses to accompany each teacher's book.
3. Pupil's book or workbook for each grade. An activity packet accompanies each pupil's book of the first five years and is included in the price of the pupil's book. One pupil's book is required for each pupil of each class each year.
4. Superintendent's Manual.
5. Junior Hymns—stiff cloth. (This is not required, but will be found very convenient where a special music period for all pupils is desired, and where an assembly worship period is conducted.)

Naturally the cost of conducting summer Bible school this coming summer will be much greater than it has been during the past, but it will be not nearly so great if you remember:

1. This year you are investing much money in materials that you will be using from year to year. For example, teacher's books, portfolio of ten $10\frac{1}{2} \times 12$ four-color pictures, Junior Hymns, a certain amount of record materials, the superintendent's manual.

None of the above materials will need to be reordered next year or the next, or even the next if properly taken care of. In fact, these materials will last quite a long while.

2. The pupil's materials are of such quality that they are worth very much more than the price you will be charged—this in the light of the quality of materials and the cost of their production. But even much more so are they worth many times more than you will be required to pay because they will provide you with teaching aids that will (1) be very helpful in making your teaching more effective; (2) save the time of your teachers to prepare their lesson more efficiently for good teaching, because no special handwork will need to be mimeographed or hectographed; (3) save the precious time of other workers who kindly donate their services for hectographing, etc.

In fact, these materials, rightly considered, even though the prices will be considerably higher than they were heretofore, will be the most economical materials you have ever purchased.

Remember our summer Bible school motto—MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948—and all of these for Christ and the church.

—C. F. Yake, Secretary
Summer Bible Schools.

FAMILY CIRCLE

Riverside

BY L. J. LANTZ

*When it's lamplighting time by the river,
And sweet memories of home come to me,
Then I know, mother dear, you are praying
For the boy you are longing to see;
I can see that old lamp in the window,
As you rock in your chair to and fro;
And you ask God to help me and keep me,
And be with me wherever I go.*

*There are searchlights and bright lights a-glitter
In the towers and streets of the town,
But the light of your love is the brightest,
For it guides me wherever I roam.
Once again, let me tell you I love you;
I will love you wherever I stay:
Once again, let me ask God to keep you,
And be with you each hour of the day.*

*Mother dear, when we're safe home in glory,
Ne'er to part through the ages untold;
When we've moved to the City of Jesus,
Where the streets are all paved with pure gold;*

*Then we'll stay there forever and ever,
And we'll never need stars, moon, or sun:
For the Lamb is the Light; and we'll see Him,
When it's lamplighting time—over Home.*

Gap, Pa.

Growing Old

"We all do fade as a leaf" (Isa. 64:6).

The year is growing old in beauty and in peace. One perfect day follows another. But there is a chill in the air and white frost of morning, prophecies of the coming winter. The leaves ripen and fall, but first they put on robes of beauty.

It is an art to grow old gracefully. Those who are approaching the autumn of life should know two things well:

How to hold on. Usefulness is not over at life's midday. You may have the most effective years of your life before you. Many of our best men have done their finest work when their hair was white as snow. What strength and wisdom, built on mature experience, have come from the lips and pens of many men when the shadows were lengthening toward sunset! Life need never be useless.

How to let go. Old Simeon knew how when he said, "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation." Paul knew how when he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The man who has lived a good life is not afraid to let go.

Life Has Its Autumn Too

A brief autumn trip through the hills reveals indescribable beauty. No artist can paint it; no poet can sing it. Well-lived lives also come to their beauty in the autumn. In youth beauty is on the outside, and too often only skin deep. In old age it is beauty of character and beauty of soul, which shines out through the countenance.

Leaves do not fall because they have been frozen, as is commonly supposed, but because they are ripe and ready for falling. So our lives ripen in the years which God gives us. The soil furnishes the leaf with silica for its framework and little else; the rest comes from the air, the sunshine, and the shower. So our life, our real life which is spiritual in its nature, comes from above.

Who has not been charmed and cheered by that brief period of balmy weather known in Canada and northern states as Indian Summer? There is something strangely attractive in those few, short, tranquil days of late autumn. The face of nature is still sunny and bright and beautiful.

Some people grow old like that. They have their Indian Summer. There is about them the peace and tranquillity of another world, the quiet cheerfulness which looks upon the eve of life with few regrets.

The Neglected Seedtime

Youth too often sells golden hours for a mess of pottage. Too many do not appreciate life at its true value until it has come to its autumn and yellow leaf. They neglect the seedtime and therefore reap a scanty harvest. By many indiscretions and excesses they lay up for themselves trouble and pain in the years to come. Sins against the body find us out and demand retribution just as surely as sins against the soul. Behold, "God is not mocked."

"We all do fade as a leaf." That is the one thing that is certain to happen to everyone. The black camel kneels at every gate. But to the man of true faith and a godly life there is no terror in advancing years. He looks upon the falling leaf and knows that the death of the present will issue in a resurrection when the spring sun shines. He looks upon the beautiful world in which he lives, but he knows that it is only the antechamber to the throne-room of the King.

"He hath made every thing beautiful in his time." Springtime is beautiful, and so is autumn with its coat of many colors. Childhood and youth are beautiful, and so is old age when it rests upon years of well-doing and has found the peace of God which passeth understand-

ing, which the world can neither give nor take away.—Stephen Paulson. Contributed by Ida S. Horst, Myerstown, Pa.

"MY FATHER'S UP THERE!"

The other evening after putting my car in the garage for the night, I had occasion to return to the house by way of a dark lane. To my surprise, I met a boy in the darkness. He wasn't more than six years of age, and that added to my bewilderment. I could not reconcile the thought that any parent would allow one so young to be out at such an hour.

My curiosity got the better of me, and I approached him, saying, "Sonny, aren't you afraid to be out in this dark lane at this hour of the night?" He replied in the negative. Not satisfied, I asked him again. Still the same answer.

Mystified, I asked further, "What makes you so unafraid of the darkness?" Pointing upward, he replied, "My father's up there."

To my astonishment, I looked, and there high on a telephone pole near by was perched a man. I later learned that he was a telephone employee, doing some emergency work on the line, obviously the little lad's father.

I listened, as the little fellow kept calling, "Daddy, are you still up there?" Back came the answer repeatedly, "Yes Son, I'm still here."

I learned a lesson! Why should we fear when our Heavenly Father watches over us? Sometimes we can't see His face, but we can hear His voice through the darkness of discouragement, bereavement and sorrow, saying, "Let not your heart be troubled . . ."

The song writer said, "For His eye is on the sparrow, and I know He watches me."—David J. R. Spittal, in Herald of Holiness.

To a Newborn Baby

BY EUNICE SHELLINGER

*I hold you close, my baby, and I feel
A happy exultation. You are real!*

*These tiny fragile hands that curl and clench
Do bind my heart to thee with awesome strength.*

*Your sweet and trusting eyes still hold the glow
Of heavenly wonder at the world we know.*

*This soft and dimpled body, yet too fine
For touch and feel of earthy things, is mine.*

*Oh, Baby dear, why am I so blest;
That I can hold you closely to my breast?*

*That I can see the dawn of baby love,
Glowing in eyes that mirror heaven above?*

*Perhaps it is God knew I needed thee
To draw me closer to His majesty.*

La Junta, Colo.

TO BE NEAR TO GOD

February 22, 1948

Praying in the Holy Ghost

Read Rom. 8:18-26.

Three distinct kinds of "groanings" are spoken of here. With the first two we are all too familiar! How easy to see the effects of sin on creation! Briars, thistles, weeds, the earth not yielding her increase, blighting heat, floods, ferocity of the wild beasts. Truly "the whole creation groaneth . . . waiting (vv. 22, 23).

How well we as Christians know the groaning within ourselves which is pressed from our spirits as we wait for our adoption, to wit, the redemption of our body! How the revolting presence of sin nauseates and offends the Holy Spirit of God within us and we long to be delivered from the presence of sin!

But notice the third kind of groaning mentioned here, the groaning of the Holy Spirit as He takes those deepest longings, those wordless cries of our troubled hearts and brings them before God in petition, in pleadings too sublime for our poor language. What a holy comfort and assurance!

February 23, 1948

Intercessory Praying

Read Rom. 15:28-33; I Tim. 2:1-4.

To intercede means "to go back and forth between." The Apostle Paul, mighty man of God that he was, counted heavily on the intercessory prayers of God's people in his behalf. To the young believers at Corinth he cries, "God . . . will . . . deliver . . . ; ye also helping together by prayer for us."

A man of constant intercessory prayer himself, he placed the power and influence of intercessory prayer high among the believer's resources for victory. After outlining the believer's armor for victory against satanic hosts, he closes his list with the warning to pray always for all saints, and pleads again for their prayers in his behalf.

Intercessory prayer warfare is part of God's provision for the needs of the sick, it is our duty toward the government and lost men, and it is one of the highest expressions of Christian love.

February 24, 1948

Prayer as Worship

Read Rev. 8:3; Ps. 141:2; Matt. 6:9, 10.

The incense which rose toward heaven from the altar of incense in the holy place of the Temple is a beautiful type of the prayers of saints which rise to God from every prayer closet.

This altar of incense, rekindled twice daily, was kindled with fire from the altar of burnt offerings. So it is the atonement and sacrifice of Christ which kindles the prayer life of the child of God.

The first part of every prayer should be worship and praise. Then a reverent soul, lost in love and wonder, is contemplating the attributes of his God. Many of David's

prayers, recorded in the Psalms, included only adoration and praise for God's mercies. The Lord's model prayer for His disciples cries out first with longings for the Father's name to be hallowed, His kingdom to come, and His will to be done before any requests are made for personal need.

February 25, 1948

A Pattern for Your Morning Prayer

Read Eph. 1: 15-23.

Give thanks to God for your Christian friends. Ask God to give them an ever deeper and fuller revelation and knowledge of the Lord Jesus Christ. Ask God that their spiritual understanding may "light up," that the following tremendous, sublime truths may dawn on their souls: that they may be able to realize the treasure, the riches, the glory that the saints of Christ are in God's sight; and that they may realize that the same outburst of divine power which raised Christ from a dusty tomb to the throne of the universe, is available to help every Christian to live today.

The impact of such tremendous truths can transform the outlook on life for any child of God.

February 26, 1948

In Him, the Light and Life of Men

Read II Cor. 4:6-11.

Thick was the darkness, spiritual darkness just before God came to earth in the form of His Son. But so great was the light that burst through that blanket of blindness, that down through two thousand years the light shines on—it penetrates to the depths of our hearts! Praise God for such an eternal light!

"O Light beyond men's highest thought,
Beyond all wisdom seers have wrought,
Ne'er yet that light in vain was sought;
We come to Thee, we come to Thee!"

But how do we come? Ah! there's the rub! Through death! That is the hardest way to life. But Christ has done it first and has said, "Take up thy cross and follow me!" "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

May our heart's deepest prayer ever be, "Lord, work death in me that Thy life may be born in others."

February 27, 1948

The Law of Spiritual Fruit

Read John 12:20-32.

The Jews clamored for Christ to become their king at once. The Greeks came demanding to see Jesus. Jesus was popular.

But Christ turns away from these temptations to by-pass Calvary. He says, in effect, "No, it is only by my death that I can bring life. All spiritual fruit demands death. The corn of wheat must fall into the ground and die, or it abideth alone."

Then Christ lays down the same law for His followers. "If any man serve me, let him

follow me." Let him take up his cross, the instrument of death, and follow me into death.

(Continued on page 168)

A DIVINE IMPERATIVE

Sunday School Lesson for February 29

(Acts 16:9, 10; Rom. 10:8-15; Eph. 3:8-12)

The morning following the ordination of two missionaries for a foreign field I was walking down the street and a sister came out of her house to decry: "Oh, isn't it a shame that ——— have to go to ———?" What if every sister in the church felt like that toward foreign missions? Did this sister really believe the Word of God? I wonder if she knew the Word. Did she have the Spirit of Christ? Was she walking in love? Did she care that men were lost because they didn't know of a Saviour?

We can't be too dogmatic about the belief in missions, for it is what the church was saved for. "Missions is not simply one of the things a church does, or even a very important thing she does. It is her one, unique, and central job. If she integrates her whole life and program around this living principle, she grows strong and healthy, Christ is glorified, and souls are saved. If any other thing, however good and essential it be, becomes an end in itself, that church ceases to be an evangelical church. I insist that the heart of orthodoxy is disciple-making; that any claim to orthodoxy not vitally tied into a soul-saving and expansion program is a fraud and a delusion" (J. D. Graber).

The early church was missionary-minded and sent out evangelists. The Apostle Paul as an example of a passionate soul winner and as a teacher of missions is an exponent of the obligation the church felt. The expansion of the church was because of salvation and was the salvation of the church. As soon as the Jerusalem church became self-centered she died. The early church worked under the direction of the Holy Spirit. He said, "Separate me Barnabas and Saul." He said "No" to the province but led to a continent.

In Ephesians 3:8-12 Paul rejoiced that he could have a part in preaching the Gospel to the Gentiles also that they with the Jews might come into the universal church which throughout the ages should give a testimony to God for the power of His saving grace.

How plainly God describes our mission as a church in Romans 10! All people can be saved. Yes. There is only one way to be saved. Yes, we believe it. But people can't have faith in someone they don't know. Yes. People can't come to know of Christ unless someone tells them. Yes, and people can't go to tell unless the church sends them. Yes. With that simple but clear logic, Paul reasons that the church must be missionary.

It is not unfair to question, Can anyone be a Christian and not believe in missions? Can any church be evangelical and not have a live evangelistic program? Can any preacher preach the Word and not preach evangelistic and missionary sermons? Is your church obeying the Great Commission? Matt. 28:19, 20.

Pray for a burden for the lost.

—A. M. E.

OUR SCHOOLS

HESSTON COLLEGE

The office of the registrar reports that the second semester registration is completed. All but three of the first semester students have registered.

The Winter Bible Term students have organized a literary. Their first meeting, Jan. 12, featured music, poetry, and stories appropriate to the South, as the theme of the program.

Sunday evening, Jan. 18, the Bible term students gave a program at the Pennsylvania Church.

The art department has presented the picture, "The Shepherd Boy," by Lenbach, to the school. The picture was purchased with the proceeds of the colonial art exhibition which was held here during the Youth Conference in November. It now hangs in Room C, the education room.

W. E. Oswald, director of personnel, attended the State Educational Guidance Meeting at Hutchinson, Feb. 6.

The meetings of Bible Conference were well attended. Bishop Aaron Mast, of Belleville, Pa., gave expositions on the Book of Acts.

The annual Y.P.C.A. drive on Jan. 21 brought in pledges totaling \$1,650. The goal set by the executive committee of the "Y" was \$1,200. Following the program the pledge slips were passed out. Amy Janzen operated the adding machine. As fast as the pledges came in, the totals were recorded on an electrically controlled scoreboard. When the goal was reached, the flash lit up the entire world—a map drawn on the scoring board. Merle Bender, president of the "Y," along with other members of the executive committee, is grateful to the student body for their spirit of co-operation in raising this amount.

A new seven-inch telescope has recently been purchased for the physics department. The time-controlled telescope will remain in focus on a planet for twenty minutes. The money for this purchase was donated by Rolland Yoder, Wellman, Iowa, a nephew of Prof. M. A. Yoder. The base which supports it was purchased with money donated by the Crystal Springs congregation near Harper, Kans.

A new course in microbiology is being offered this semester for nurses and premedical students.

Added to the college museum recently is an American bittern, a bird captured by Eric Goering of Hesston. Richard Schmidt, from Canton, did the mounting.

Roman Gingerich, athletic coach at Goshen College, visited the campus Jan. 20, 21. He visited several colleges in this community in the interests of the physical education program.

Ida Louise Sutter, student instructor in girls' physical education, left for Goshen College where she will continue her college training. Her place at the college is being filled

by Minerva Yoder, student from Kalona, Iowa.

The Literature Evangelism Committee of the "Y" sponsored a tract distribution Sunday, Jan. 25. About a third of the student body participated in this drive, putting tracts in the homes of Newton and Wichita. Ten carloads of students covered the Newton area, and three went to the Eureka Gardens district of Wichita.

A Conference on Industrial Relations and Mennonite Community Life will be held at Hesston College March 5, 6. It is hoped that a hundred ministers and laymen representing farmers, businessmen, employers, and employees will plan to attend.

Dr. J. Winfield Fretz and Mrs. Eva Harshbarger, both teachers on the Bethel College staff, were on the campus Tuesday, Jan. 20. Mrs. Harshbarger spoke to the girls in Chapel Hall, while Dr. Fretz spoke to the boys in Memorial Hall.

The second semester began Thursday, Jan. 29. The office of the registrar reports fourteen new students who have enrolled.

To celebrate the mid-semester division, the social committee of the "Y" sponsored an all-school social in the gymnasium Wednesday evening, Jan. 28.

Nature Study is the new course offered this semester for elementary teachers.

The Wednesday morning student devotional was led by Royce Buckwalter. Music was furnished by a men's octet. Norman Teague spoke on the subject "Purer in Heart."

The chemistry laboratory is being redecorated.

New shelves were built in the library for the back numbers of periodical magazines.

Edgar Metzler, of Scottsdale, Pa., was a week-end visitor on the campus, Jan. 24, 25. Jay Hartzler, a student of last year from Garden City, Mo., was also here a few days the preceding week.

The Winter Bible Term closed Feb. 5. The total enrollment was seventy-nine. Bishop Aaron Mast, of Belleville, Pa., was visiting instructor. Bro. Jess Kauffman, college pastor, was the director. The term program was given Feb. 4. Both Bro. Mast and Bro. Kauffman express appreciation for the fine group of young people who attended. Eight of them have enrolled for the second semester.

The choruses, men's, ladies', the a cappella, and the all-school chorus, under the direction of J. P. Duerksen, gave a program in Hess Memorial Hall Jan. 30.

Esther Weber, librarian, returned to the campus Feb. 7. She was given leave the first semester to work toward the completion of her master's degree. She will complete the work next summer. She is taking the degree from the University of Pennsylvania.

Melva Kauffman.

To know Christ is to know His benefits.—Melancthon.

JOHNSTOWN MENNONITE SCHOOL

Our enrollment for 1947-48 is 137. This is the first year we are graduating our own seniors. Judging from the increase in enrollment each year since we opened our school, the total enrollment will reach its peak next year, with a probable 145.

Since last year there have been many improvements on our still uncompleted building.

Coasting, building snow houses, and skating take up practically all recess time for the little tots.

The librarians are working hard to classify our library.

Students from Johnstown Bible School come to our school each day to tell Bible stories.

The literaries in the school chose their names—Neo Discarians (Youthful Learners) and Fildelians (Faithful Ones).

During Christmas vacation several boys in the Audubon group spent a day observing birds.

On Wednesday evening, Jan. 28, the high school students gave a program at the Stahl Church.

We are studying the Southwestern Pennsylvania Conference in the first three grades. You would enjoy seeing the intense interest. As we talked of the various tasks that church leaders perform, one little fellow asked with sparkling eyes, "Do you think some of us might do some of those things sometime?"

Jan. 26, 1948.

Esther Eash.

The Devil Doesn't Like Praise

"Every day will I bless thee; and I will praise thy name for ever and ever" (Ps. 145: 2). Miss Carmichael, a missionary in South India, tells of a little Hindu girl, only seven years old, who lives in her home and has a great aversion to her share of the household duties, which consists of cleaning the brass water vessels. But one day she came to Miss Carmichael, saying, "Satan doesn't come very close to me if I sing all the time I am rubbing the brasses. He runs away when he hears me sing; so I sing very loud and that drives him away. He doesn't like hymns." That little Hindu child has discovered a mighty secret which has taken some of us older folks in Christian lands many years to learn. The power of determined praise is great. It will often lift the darkest oppression and temptations and drive the devil clear off the field when nothing else will avail. Martin Luther stated his experience thus, "When I am too heavy to pray, then I begin to sing."—From *Triumphs of Faith*.

Evangelist Joseph Parker once gave a supposed dialogue between a small watch and the famous Big Ben clock at Westminster. The watch was dissatisfied with the place it had in the world and envied the exalted position of the great clock. Big Ben offered to change places with the watch. When this was done the watch realized how utterly unable it was to render service from the top of the lofty tower—it could neither be seen nor heard. It learned the lesson and was glad to return to its humble position.—The War Cry.

PEACE AND WAR

The Church, the State, Mennonites, and Mennonite History

BY FORD BERG

A fourteen-page manifesto signed by five leading Protestant churchmen was issued about a month ago to warn the American people against violations of their religious liberty "by certain acts of both Government and church."

The manifesto charged that Congress, state legislatures, executive and judiciary agencies of the Government are "playing with fire when they play into the hands of any church which seeks, at any point however marginal, to breach the wall that sharply separates church and state in this country."

The manifesto, signed by Charles Clayton Morrison, former editor of *The Christian Century*; Bishop G. Bromley Oxnam, Methodist, New York; John A. Mackay, president of Princeton Theological Seminary; Louie D. Newton, president of the Southern Baptist Convention, and Edwin McNeill Poteat, president of Colgate-Rochester Divinity School, announced the formation of a nation-wide organization for separation of church and state to mobilize "patriotic and religious citizens throughout the nation" into a "prompt and concerted resistance to the encroachments which they condemn with strong words and resolutions."

Although not directly naming the Roman Catholic Church, the manifesto sharply indicted a certain "powerful church" for making "no secret of its intention to secure for itself, if possible, a privileged position in the body politic," and that this same church now "demands aid for its schools from the Federal Government."

Mennonites have a lesson for Christendom's many denominations who are alarmed about the increasing evidence of the marriage of church and state. Since 1525, the Anabaptists have declared that church and state are two different organizations, have nothing in common, one cannot regulate the other, and as soon as the Christian permits a non-Christian force to control his life then the individual is in a dangerous position.

Most people, even Mennonites, are unaware that our Mennonite forefathers have made several great immeasurable contributions to religious thought in this world. One is the already mentioned "Separation of Church and State." One is "Adult Believership," and another is "Nonresistance." And even though this concept of Christianity is extraordinary,

it is in the New Testament, where all may see it.

* * *

Those who declaim and deride any emphasis on Mennonite history are simply not aware of the contribution Conrad Grebel, Felix Manz, George Blaurock, and others have made to the whole of Protestant Christianity. They see the Mennonites as a small body of believers, peculiar in their ways, perhaps fundamental in their teachings, but off the main stream of the flowing, bubbling river of Christianity. An examination of this thought, however, will reveal a weakness in the criticizer's knowledge of the true Mennonite faith and practice. He thinks that Mennonites teach salvation through Menno Simons, and that Mennonites are good people because Menno Simons was good.

Perhaps it is unfortunate that our church has the designation "Mennonite," for it has caused so many misunderstandings. A name such as "Church of the Brethren," or "Brethren in Christ," would be much more descriptive of our faith. As a matter of fact, Grebel and his followers called themselves the "Brethren," and they were known as the "Swiss Brethren," the "Swiss" having been attached simply because of the locale. The origin of the designation "Mennonite" is traced to a severe persecution period when many of this faith rallied behind a certain "Menno Simons," a converted Catholic priest.

* * *

Aside from nonconformity and non-resistance, Mennonites are just another evangelical Protestant denomination. But, since war, and its accompanying evils, as well as its repercussions, bear so heavily on the pattern of life of Christians, it does us well to see how our forefathers met the challenge of their day. To be sure, we dare not—not for a moment—teach that Mennonitism is salvation. Christianity is not what it is because of Mennonitism, for Menno Simons was nothing without Christ. It is quite evident, however, that a thorough, scholarly study of how our Mennonite fathers met the issues of their day will challenge us to greater and more consistent Christian living.

Students of Mennonite history will be interested in a well-edited publication called *The Mennonite Quarterly Review* which is produced by The Mennonite Historical Society, of Goshen College.

Published quarterly and set up attractively in easy to read type, *The Mennonite Quarterly Review* is of inestimable value in understanding where the Mennonites came from and why, and what they believe; and to all those Mennonites

who are concerned that the faith of the fathers may not be lost.

As a sampling of the regular high-quality contents, the January, 1948, issue of *The Mennonite Quarterly Review* contains the following articles:

Civilian Public Service Evaluated by Civilian Public Service Men By Paul Albrecht
The Bern Disputation of 1538 By Jan P. Matthijssen
Two Early Anabaptist Tracts
Translated and edited by John C. Wenger
Mennonite Immigration into Manitoba: Documents and Sources, 1873-1874 Edited by Ernst Correll
Attendance at Mennonite Secondary Schools and Colleges, 1946-47 By Silas Hertzler
Book Review of "Glimpses of Mennonite History and Doctrine" Reviewed by C. Henry Smith

This periodical can be recommended to the casual reader, the student, the scholar, and all interested in Mennonite history, faith, and doctrine. Subscription price, \$2.00 per year. Write to The Mennonite Historical Society, Goshen College, Goshen, Indiana.

* * *

The war has coined a new word, "Genocide," which has been defined as "a concerted crime of the destruction, actual or attempted, of a racial, religious, nationality, linguistic, or political group." In short, it means that it is an attempt to "wipe out" a group or mass of people.

The Anabaptists and the Mennonites, although unaware of this new word, have through the years been subject to genocidal policies. Anyone familiar with the *Martyrs' Mirror* knows that the Jews are not the only group to have been persecuted and hounded from country to country.

A study of Mennonite history will disclose the tenacity, the vigor, and the stamina of our forefathers as they preached and lived the faith. We may well ponder the genealogies and the history of the different peoples as given in our Bible. God did not present the part of the Bible which is history merely to consume pages; rather, the historical part is given, not only to show the Davidic line of the Messiah, but also to help Christians understand that there is to be no deviation from the true faith, regardless of the extenuating circumstances or the genocidal policies in vogue.

Our simple teaching is, follow the teachings of Jesus, He who "became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

Scottdale, Pa.

DIVINE WISDOM

I can quite agree with quaint old Bishop Quayle that "no potter ever lived who would fool away his time making cups to break. If a human potter knows too much to make a cup for the satisfaction of dashing it to pieces upon the floor, how much more shall the Potter who makes the cup called human life know too much and have too much wisdom, to say nothing of morality, to break it."—W. E. Biederwolf.

FIELD NOTES

Bro. and Sister William G. Detweiler, Orrville, Ohio, and the Calvary Hour Men's Quartet will present a program at the Lederach Chapel, Lederach, Pa., on Saturday evening, Feb. 21, and a similar program at the Monterey Church, near Ephrata, Pa., on Sunday evening, Feb. 22. Bro. Detweiler will also preach at Monterey on Sunday morning.

Bro. Richard Yordy and wife, who have served for some months the church at Perryton, Tex., plan to move about March 1 to Arthur, Ill., where Bro. Yordy will assist Bro. H. J. King in ministering to a rapidly growing church.

A brother who several years ago suffered from spinal meningitis requests prayer that he may be healed from the resultant nervous condition.

Bro. S. Paul Miller and wife, having completed a semester's work at the Goshen College Biblical Seminary, are spending some time at Sister Miller's former home, Archbold, Ohio. Bro. Miller preached at the Central Church on Feb. 1.

Bro. Earl Lehman, Chicago, Ill., attended services at the Bayshore Church, Sarasota, Fla., on Feb. 4, and called at Ybor City Mission the following day.

A subscription to "The Christian Ministry" with a remittance of one dollar has been received at the Publishing House without a name attached. Envelope is postmarked Lowville, N.Y. Please send further information to Mennonite Publishing House, Scottdale, Pa.

The Lititz-Hess Young People's Bible Meeting will take the form of a revival meeting to be held at the Lititz Church on Sunday evening, Feb. 22.

Bro. A. J. Metzler will serve as instructor at the thirty-ninth quarterly Bible Conference to be held Sunday, Feb. 22, at the Marietta, Pa., Church.

The presence of the Holy Spirit was keenly felt and Christians were deeply enriched in a series of evangelistic meetings held recently at the Strasburg Church, in Lancaster Co., Pa. Bro. Charles Hostetter, of Manheim, was in charge. Twenty-eight precious souls gave their hearts to the Lord and six others reconsecrated their lives. Prayer for these is requested, that they may be fed with manna from on high.

The brethren Ford Berg and O. O. Miller will be the speakers at the Landisville Y.P.B.M., Landisville, Pa., on Feb. 22. They will discuss "What Makes a Nation Great" and "The Responsibility of Being a Christian in America Today."

The Associated Sewing Circles of the Lancaster Conference district will hold their seventy-third semiannual meeting at the East Chestnut Street Church, Lancaster, Pa., on Saturday, March 6. All who are interested are invited to attend.

Calendar

Annual Winter Bible School, Pigeon River Church, Pigeon, Mich., Feb. 16 to March 6.

Annual Ministers' Meeting, South Central Conference, Mt. Zion Church, Versailles, Mo., Feb. 18-20.

Eastern Ohio Ministers' Meeting, Walnut Creek Church, Feb. 24, 25.

Semiannual Meeting, Associated Sewing Circles of the Lancaster District, East Chestnut Street Church, March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.

Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 14-19.

Spring Missionary Day, March 21.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Pacific Coast Conference, June 3-8.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

An inspirational and informational meeting featuring the introduction of the new summer Bible school curriculum will be held at the Salford Church, Salford, Pa., afternoon and evening, Feb. 28, with the brethren C. F. Yake, Scottdale, Pa.; and Clayton L. Keener, Refton, Pa., as speakers.

Dedication services for the Providence Ozark Church, located on Highway 135 and Lake Road 73, south of Versailles, Mo., will be held on Sunday, Feb. 22. The dedication sermon, in the afternoon, will be preached by Bro. Rufus Horst. The morning sermon will be given by Bro. Wilbert Nafziger.

Bro. L. C. Miller, Manitou Springs, Colo., wishes to thank the many brethren and sisters who remembered him through his recent illness with cards, letters, prayers, and other expressions of love. Through God's mercy and grace it is now possible for him to go about his duties in the home and in the church. He requests continued prayers.

Bro. A. J. Metzler served the Bowne Church, Elmdale, Mich., over Sunday, Feb. 8.

The annual Eastern Ohio Ministers' Meeting will be held Tuesday afternoon and evening, Feb. 24, and Wednesday morning and afternoon, Feb. 25, at the Walnut Creek Church, with Bro. George J. Lapp, Goshen, Ind., as the out-of-the-state speaker.

Keen interest was manifest in the Idaho Ministerial Meeting held with the Filer congregation, Monday evening, Jan. 26, and Tuesday, Jan. 27. Moderators were the brethren D. A. Good, E. S. Garber, and Paul W. Miller. Bro. John F. Garber, Alma, Ont., who had just concluded a series of evangelistic meetings at the Nampa Church, served as guest speaker. Immediately after the ministerial meeting Bro. Garber began meetings at the Filer Church.

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Announcements

CONFERENCE ON INDUSTRIAL RELATIONS AND MENNONITE COMMUNITY LIFE

Hesston College, March 5 and 6, 1948

A Conference on Industrial Relations and Mennonite Community Life will be held under the sponsorship of the Committee on Industrial Relations at Hesston College on Friday and Saturday, March 5, 6, 1948. It is the hope that a hundred brethren and sisters, more or less, both ministers and laymen, representing farmers, businessmen, employers, and employees from the various congregations in the Hesston area will be present. On Friday morning Ivan Lind will speak on "Nonresistance in Economic and Industrial Relations." On Friday afternoon the subject will be "Maintaining the Family Farm in an Industrial Age," with addresses by three farmers and businessmen: Albert Weaver, Hesston, Kans.; Leo H. Hostetter, Harper, Kans.; and Harry Wenger, Wellman, Iowa. The Friday evening session is to be a mass meeting with Guy F. Hershberger speaking on "Strengthening the Witness of the Church Through Community Building," and G. G. Yoder on "Making Our Communities Christ-Centered."

The Saturday morning session will be devoted to "Small Industries in Mennonite Communities." The speakers will be three persons connected with such industries: Erie Sauder, Archbold, Ohio; L. A. Weaver, Kansas City, Kans.; and Tilman R. Smith, Roanoke, Ill. The Saturday afternoon session will be devoted to "Outstanding Illustrations of Well-Rounded Mennonite Communities," with Grant M. Stoltzfus of Scottdale, Pa., as speaker. In all sessions except that of Friday evening the addresses will be followed by a period of open discussion.

Pray that this conference may be conducted to the glory of God and the building up of the Church. Persons planning to attend, notify Milo Kauffman, Hesston, Kans., who is in charge of local arrangements.

The Committee on Industrial Relations
Guy F. Hershberger, Secretary

Give, Pray

MISSIONS

Go, Preach

Mission News

Missionaries Arrive in India

On Feb. 5 the following cablegram was received: DRUG, C.P.: SAFE AND PLEASANTLY DISEMBARKED, JANUARY 31. FRIESENS, BECKERS, YODER. We are glad the rioting in Bombay and the trouble in India apparently did not hinder our missionaries' disembarkation, clearance through customs, and travel inland.

Bihar, India

Land purchase. Last week while we were in camp in Hisri we bought land at Balumath for a station and in Banio for a worker. The eight acres we purchased at Balumath will probably come finally to Rs. 250. This is much less than we had earlier figured. We are also in process of buying land at Chandwa. Although the deal is not completed we hope to get five acres for Rs. 350.

Building plans. Although land purchased was cheap, bungalow building is an entirely different proposition. It does not seem possible to reduce the price of building bungalows that give the minimum requirements for less than \$10,000 in American money. This is more than we used to think necessary to put into a missionary residence. But the consumer's index is three or four compared to 1.67 in America and so if we could possibly build a missionary residence for only twice as much as it used to cost in the twenties and thirties, we feel it would be quite an accomplishment. If we are going to enter this open door and get more missionaries into the area, the building of a few missionary homes cannot be avoided. It costs much more to build a house in America now than it did some years ago and of course the same law applies to India.

Missionaries Sail

The S. E. Miller family was planning to leave on Feb. 6 by the S.S. "Argentina" from Buenos Aires. We are thankful that Bro. Miller's health has improved rapidly, making travel possible at this time.

Spring Bulletin

Word from the Publishing House indicates that the Spring Missionary Day Bulletin is ready for the press. Your superintendent will get his supply in early March. Plan now for quarter investments, saving boxes, and youth missionary projects. On March 21 your superintendent will want to get this information and send it in. This will insure an early start on these mission activities for the new year.

Mexican Border Mission

William Lauver writes from Mathis, Texas, that the hall rented a few months ago for meetings will have to be given up, and so another building will need to be found. "We are sorry because this way we were having some meetings here in our sitting room and some on the other side of town where this

hall was located. In that way we reached more people."

La Plata, Puerto Rico, Diary

January 10. By desire of the people from Rabanal, the chapel up on the peak, we plan to continue holding services. The monthly operating expenses are paid by the La Plata congregation.

January 17. Our largest attendance at Rabanal was fifty-eight. The little chapel was filled and a few standing outside.

January 18. The "Fisherman's Club" was created. This is made up of all of the congregation's members plus some converts and a few unit members who wish to help in an organized visitation campaign. The group is divided into couples. Each couple visits at least two or three homes during the afternoon. The following Sunday a report is given of the previous Sunday's visitation. New homes are then assigned.

January 18. Francisco Rolon, one of our promising preachers, conducted and preached at the evening service in the absence of the pastor who preached for the Cayey Baptist Church in the place of their sick pastor.

January 27. Ten men of our congregation hoed weeds out of a sweet potato, bean, and corn patch of a widow who attends our church. The work was voluntary and the men worked without pay. Prior to this, several of these men had plowed and planted for the widow.

February 8. Baptismal service in the afternoon. Nine candidates were baptized.

Shanghai, China

J. Lawrence Burkholder writes: "Four missionaries were killed in Honan recently by Communists. This has stimulated the evacuation of missionaries who would otherwise have been more reluctant to leave their stations. Miss DeGarmo, of the E.M.B. mission at Liuho, Honan, was killed by a hand grenade which was thrown through her window.

"The American consulate has advised all foreigners north of the Yangtze to locate at such places as Peking, Tientsin and Tsingtao, where they can be evacuated quickly by air. The Canadian consul has ordered his nationals to move out of North China.

"So far no missionaries have been able to operate their mission programs for many months under Communist occupation. The treatment of foreigners by the Communists varies from place to place but generally the anti-American propaganda of the Communist leaders has been so effective that the common people have taken up the song. Catholics have had a harder time than Protestants, but the experience of the past would seem to indicate that Communism and Christianity cannot stand side by side."

Mission-grams

"El Heraldico Evangelico," monthly Spanish mission paper, sponsored by the Mennonite Board of Missions and Charities, published at

Scottdale, and edited by Lester Hershey of Puerto Rico, now has a circulation of 1,613. The seventh year of publication has just been completed. The mailing list shows that the paper goes to most of the Spanish-speaking republics to the south and to Spanish people in the United States and Puerto Rico, as well as to Spain itself.

A World-wide Missionary Conference is planned for the East Chestnut Street Church in Lancaster, Pa., May 19-23.

Amos Swartzentruber, on furlough from Argentina, brought the evening message at the Prairie Street Church, Elkhart, on Sunday evening, Feb. 8. In the morning Paul Miller, pastor of the East Goshen Mission Church, performed a similar service.

A. C. Brunk, living at Goshen, Ind., on furlough from India, was seriously ill in early February but at this writing is much improved.

John H. Mosemann, member of the Board Executive Committee, is spending the week end of Feb. 7, 8, in a Christian Life Conference at the Canton Bible School held at the Canton Mission. He and C. K. Lehman, member of the Missions Committee, also served as special instructors in Ministers' Week, beginning Feb. 4.

Sewing circle goods shipped to India recently from Goshen, Ind., totaled 735 pounds in four boxes and one barrel.

A regional mission meeting planned by the executive committee of the Iowa-Nebraska District Mission Board is planned for the East Union Church, Kalona, Iowa, over Sunday, Feb. 22. Amos Swartzentruber, on furlough from Argentina, is to be the guest speaker.

J. D. Graber, secretary of the Board, is scheduled to serve on the program of the Eastern Mennonite Board of Missions and Charities, March 10, 11, and also on the Illinois District Mission Board Meeting program, April 23-25.

The annual meeting of the India Mission is planned for Feb. 18-20 at Dhamtari.

While enrolled in a class in Hebrew at a Jewish temple in Cleveland, Bro. Dale F. Nofziger was asked by the rabbi to give an outline of our beliefs and practices to a discussion group in the temple.

Four precious souls were received into fellowship by baptism at the Denver, Colo., Mission. Your prayers are solicited in their behalf. The Denver membership now stands at ninety-nine.

Bro. Fred Gingerich, of Chappell, Nebr., was scheduled to preach at the Denver, Colo., Mission on Sunday, Feb. 8, and Bro. David Tschetter, of Bridgewater, S. Dak., on Feb. 15, in the absence of Bro. E. M. Yost, who is holding meetings at the Zion Church, near Hubbard, Ore., Feb. 8-15.

"We Enter China," a forty-eight-page booklet issued by the Mennonite Board of Missions and Charities, is a statement of historical development, present progress, plans, ideals, (Continued on page 164)



Keystone View Photo

Indian devotees praying at the tombs of their dead. The carvings on the tombstones, according to the belief of these fanatics, inform that the dead are supposed to ride a steed to the seventh heaven where their prophet is waiting to receive them. Christians with a sense of personal responsibility will assist in the program of evangelizing the millions of heathen in the world.

"We Cannot But Speak"

We are inclined to read the book of Acts with that same attitude we employ in listening to the tales which grandfather tells of the good old days when he was young.

BY LINDEN M. WENGER

The zeal and spirit of the early church shine forth brightly from the fires of persecution. The first recorded observation tells us, "they that were scattered abroad went every where preaching the word." These men had a compulsion in their hearts that forced their mouths open. This is one heart condition that the doctors have never analyzed, but it is very real to those who possess it, for it grows out of a living experience with a living Lord. It is a condition that ought to be far more in evidence in our day than it seems to be. Peter was fully possessed of this divine compulsion. Hear him before the Sanhedrin boldly declaring, "We cannot but speak the things which we have seen and heard." Peter's reaction in this case is unique. I am satisfied that this situation is one which most modern churchmen would have decided called for some diplomacy. The score stood something like this: the church up to this point had been well spoken of among the people; even the Sanhedrin had recognized the virtue in Peter's work and had made their sentence very light. Now Peter might have been inclined to a little compromise, at least enough to give the matter time to blow over; but no such thought seems to have entered his mind. His heart was full and burning with zeal. One course he saw straight before him and he took it with, "We cannot but speak." May God help us to think in these same direct terms of Christian testimony in all our services to a needy world.

Paul was a man also possessed of this compulsion. We see him at Athens beholding the

ignorant idolatry of this sophisticated city and "his spirit was stirred in him." We hear him defend his ministry before the Corinthian Church with burning words: "for necessity is laid upon me, yea WOE IS UNTO ME if I preach not the gospel!" Our efforts shall be blessed with apostolic results when they are executed with this same apostolic zeal and compulsion. I fear we are inclined to read the book of Acts with that same attitude we employ in listening to the tales grandfather tells of the good old days when he was young. We see it enchanted by distance, vaguely wishing that we might capture some of the romance without paying the price of possession. But we have no grounds for expecting the crown of success upon our work, that is, the work of the church in our day, unless we are willing to accept the Great Commission as a personal charge and a personal challenge.

A Personal Responsibility

A great focal point in determining the success or failure of any local or church-wide effort, whether missionary or otherwise, lies just here. Any program not backed by a corresponding conviction and sense of personal responsibility is mortally handicapped from the beginning. There may be danger in an enlarged program of activity for those of us who remain at home. The feeling that we have sent our representatives to the field and are supporting them with our money may lull us into a complacency that allows us to settle back and take our ease, content with the

thought that we belong to a missionary-minded church. We feel the Great Commission is something intended for ministers and missionaries and somehow we escape the sense of personal application which Jesus intended. Perhaps it is from our habit of always repeating this command of Jesus in the second person that it loses its grip upon us personally. We say, "go ye," and cast our eye on someone else, when in reality we should transfer this command into the first person and let it burn into our hearts with an imperative, Go ME. Sometimes we paraphrase the Great Commission by saying, "Go, let go, help go." And, to be sure, we can make a lot of practical applications on the idea. But I fear that it does something detrimental to our sense of responsibility. Jesus' command is "Go," and He means it for every individual Christian. Do I hear a protest? Of course we can't all go to the mission field in the sense which we use that term, but that does not in any way relieve us of our responsibility to missions. I believe the figures from the past war (whether official or not I cannot say) indicate that it takes seven men behind the lines to supply one soldier at the front. Perhaps a similar ratio would apply to our efforts on the mission field. But regardless of the ratio, let us remember this: those seven were absolutely indispensable, and in a worldly effort the government saw to it that they were on the job. Correspondingly those of us who are not called of the Lord through the church into public service are in no way excluded or excused from the command to "go." Rather, we should be moved to do heartily as unto the Lord whatever is given into our hand. Whether it be giving, praying, or lending our loyal moral support, we should feel within our hearts, "this is my commission." And we are entitled to remember that in Biblical practice those who stayed by the stuff were permitted to share the spoil with those who went to the battle. Every dollar that we give to missions should be deemed worthy of prayerful consideration as to its place of service, and once given should be followed by earnest entreaties that God's purposes may be accomplished through its use by those who are charged with this responsibility. The importance of this prayer support to the cause of missions cannot be overemphasized.

On the practical side of giving our hearty support to the church's program of missions, there are opportunities open to all of us to lend a hand in the home field. Surely there must be within reach of every one of us a mission station or an outlying Sunday school which we could visit. Visits from the home folks are an inestimable source of encouragement to workers. A familiarity with the needs will enable the home church to pray and give more intelligently. Many times missionary convictions are stirred in the hearts of those

The Great "Left-over" Sin

BY ORRIE D. YODER

ARE YOU, dear reader, pastor, editor, educator, or Christian worker, guilty of the "left-over" sin against missions? Are you following a specific budget of time and money for yourself, your home, your school, your hospital and your church, but none for missions, because missions deserves only to get what is "left over"?

With the church's post-war budgets for enlarged schools, hospitals, and similar institutions have we provided also a budget for the enlargement of our missionary enterprise, or is missions on "the next page" waiting until we are able to turn to it?

A late superintendent of one of our charitable institutions once said to an audience whom he was addressing, "Don't always send to us the LITTLE potatoes." If today our great Master Mission Superintendent were to address His audience, perhaps He would also say that we were not to give only the "little potatoes" or the "left overs" to His holy, heavenly missionary cause.

The sin of the church and her leaders against missions has often been like that of many modern Sunday-school officers, who would give to the important children and primary classes the "left-over" teachers whom they consider not good enough to teach the older or adult classes.

What would we think of the grammarian, who, when given an important sentence to analyze or diagram, would so mutilate or corrupt the sentence and its meaning until its original subject was changed to be a mere modifier of some other inferior parts? How

who thus behold the needs of their fellow men. The students in a certain class in sociology used to smile at the writer's expense whenever anyone mentioned the phrase, "depersonalization of reciprocity." Why they smiled has no relation to this discussion, but the words that provoked the smiles refer to a theory that much of our modern program of charity and social betterment is a failure because there is no personal contact between the giver and the needy. We should bear this in mind as we contemplate an enlarged sphere of missionary activity. Christ challenged His disciples to action with first-hand knowledge when He said, "Lift up your eyes, and look on the fields for they are white already to harvest."

How can we keep the cause of missions alive in our hearts, and constantly before our minds? The answer is, do something. Visit the home field. Send delegations to the foreign fields. Render some material aid or personal service to your pastor or some home missionary you know. Have mission study classes. Encourage Sunday-school or young people's projects which will directly support someone they know on the mission field. Select some part of your church's program which you can help, and so think of it as your own. Say to yourself, "This is my work, this is my commission."

Bergton, Va.

often has the church been guilty of changing the original subject—witnessing concerning the Gospel of Christ to lost souls—and making it only a modifier of other emphasized subjects of church polity, government, and history!

The Church history written in the sacred Scriptures is mission history. But how often today has many a church and her historian been guilty of writing church history with little or no missions in it!

Of the thousands of fossil remains of Christian churches and congregations, how many might yet today be lighthouses of Gospel truth and salvation, had not Satan, the enemy of souls, got them to crowd out missions or evangelism from their once prospering program? Furthermore, how many of our churches and congregations are we at present hurrying to the cemetery by giving to missions only the "left-over" part or place?

Servants of the Gospel, are we alarmed at this awful "left-over" sin against both the church and missions, and its fearful consequences? Jehovah blessed and prospered His people Israel when they proclaimed His glory to the nations around them (Cf. II Chron. 8,9.) But He cursed and scattered them when they became self-centered and were no longer a missionary people. (Cf. Matthew 23.)

God blessed and prospered the early church in spite of bitter opposition and persecution when, true to His divine purpose, they were world evangelists of the Gospel of His Son. God prospered the Christian churches of Europe when they were a missionary people; but what is God thinking of them today? Would we welcome such judgments upon ourselves? God prospered the labors and toils of our American forefathers for their pioneering missionary energy and spirit; but what about the present, and the future; are awful judgments awaiting us also?

We need to humble ourselves and come back to the Bible book of missions, the New Testament, in which missions are held forth, not as a sideline, but as the sole purpose of the Church. The writers of the New Testament believed that Christ died to establish missions as the great work of the church. (Cf. Luke 24:46, 47.) They believed that the Holy Spirit was sent into the world to empower saints to witness for Christ in all the world. (Acts 1:7.) The early church accepted the Great Commission as their charter and goal, and paved the way by intercessory prayer for world-wide missions.

If we today, would be New Testament saints, missions must have more than our fractions or "left overs." Missions must have first place in our preaching, in our church programs, in our prayers, and in the very purpose of all our home, church, and religious life.

Dillonvale, Ohio.

The Man Who Plodded

In the little Northamptonshire village of Paulerspury one of the world's greatest missionaries was born over one hundred and eighty years ago. He was the son of the village schoolmaster and parish clerk; his name was William Carey, his nickname "Columbus."

One day "Columbus" was carried home "more dead than alive" as the result of a fall from a tree at the top of which was a nest he longed to add to his collection. As soon as he was able to be upon his feet again the invalid slipped out of doors and was back with the coveted nest almost before his mother noticed he had risen from his seat in the chimney corner. A determination not to be beaten marked Carey during his early years and remained with him till his passing at Serampore at the age of seventy-two.

As a youth he was apprenticed to a shoemaker and, as the result of the prayers and the fine example of an older apprentice named John Warr, Carey was led to yield his life to the Saviour. Later, after his marriage, he settled in Moulton, where he continued his shoemaking and cultivated the garden from which most of the food for his growing family came. Schools were few in those faraway days, so he opened one in his cottage and taught "the three R's" as he made or mended. And in addition to all this he became the pastor of the little Baptist Chapel, with a salary of £10 a year.

On one of the walls of his workroom-school he fixed a homemade, brown-paper map of the world and, from time to time, entered upon it the information he gleaned from newspapers and books about the peoples of other lands. How he longed to do something to help send the good news of the Gospel to all who sat in heathen darkness! One day he was bold enough to suggest to a group of fellow ministers that consideration should be given to the question of obeying the Master's last command. "Young man, sit down," said an austere senior, "When God pleases to convert the heathen He will do it without your aid or mine." The cobbler-pastor sat down. But he rose again, five years later, to preach "the deathless sermon" that resulted in the formation of the first of modern missionary societies at Kettering, on the second of October, 1792. You will find in Isaiah 54:2 the text of the sermon, which had as its double motto:

"Expect great things from God;
Attempt great things for God."

Very soon Carey was in India and thus became not only the first to urge but the first to go.

In the whole realm of missionary romance there are few more fascinating stories than that of the man who modestly said of himself, "I can plod."—British Messenger.

If you are not a missionary, you are a mission field.

Herman!

*Herman is Herman . . . he shouts . . . he questions . . .
he sings . . . he knows . . . his name is Herman . . . and
he is one of thousands.*

BY EDNA MAST

HIS NAME is Herman, and accompanying this article is his picture. We are uncertain as to his exact age and he himself doesn't seem to know when his birthday is, but he is in the second grade and so we suppose he is about eight. We are not sure of his last name, but his first name is Herman. Ask anyone who attends the Media Sunday School near Oxford, Pa., and they will grin and say, "Yes, indeed; we know Herman."

But please don't laugh! Herman is Herman! He was on hand when our Sunday school was started in an abandoned chapel, in April, 1947, and he has been attending regularly ever since. Our first impression was that Herman was not very bright, especially because of a speech defect—a lisp; but we find that Herman can learn. One of those first Sundays we looked at the boy and wondered, "Just what is he getting out of this?" Just then the preacher started quoting John 14:6; and evidently Herman knew the verse, because he decided to say it out loud, too.

He seemed to know very little about church etiquette, and sometimes we think he is very, very slow in learning how to behave in church. He needs much watching. He can be a fairly good boy; other times we think he is terrible. Sometimes he is talkative; then again he is very closemouthed. He tries our patience. He calls forth many grins, but not purposely—he is not showing off; he is just Herman. If he decides to express his thoughts out loud, he does so.

But he is very quick in grasping Bible truths. He fairly shouts his memory verse in Sunday school, and often is the first to answer questions. You can usually count on Herman for a selection of song; and he is becoming quite familiar with the songbook. He is no longer satisfied with choosing children's choruses, but is ready with the name of a song and the number in the book. We have seen that his Sunday-school experience is a bright spot in his week.

His teacher in summer Bible school groaned inwardly when she saw that Herman was assigned to her class; but when asked later how she and Herman were getting along, she said, "Just fine." She was surprised too, at what he could learn. As for Herman, he said he wished Bible school would last the year around.

During the past summer Herman had his head shaved. When we saw how self-conscious he was about it, we ignored the fact that he kept his cap on during services. Now on some of the coldest days this winter, he is bareheaded.

On Communion Sunday he reached the limit. This service had been announced previously, and we realized that there would be many watchful eyes at this, our first communion here, since it was new to some of these people. We don't know what Herman was

expecting. At first he was all questions and his teacher tried as quietly as possible, to give him a Biblical answer for each question. But this turned him to disgust and disappointment. Over and over again he said, "Thith ain't no fun," and was very noisy and restless until it was over. He was looking for some "fun."

Now a little about his home life. Herman's mother died when he was a year old and his sister Bessie was fifteen. We know nothing of his father or other brothers or sisters. Bessie, who has been his sister-mother since his mother died, is now married and has three children of her own. Joanne is four or five; Rosemary, two; and the baby boy six months old. Bessie visited Bible school one evening and came to Sunday school once with her three little ones. We had an opportunity for a little chat that evening, and she

I Have Seen the Sea

MRS. M. E. THORKILDSON

"To know the love of Christ, which passeth knowledge" (Eph. 3:19).

*A little child was playing by the shore of the
broad blue sea,
And oft he looked away across the waves, so
wonderingly.*

*It was a new entrancing sight to him, that
watery waste,
The tossing billows breaking on the sand with
foam wreaths graced.*

*And often in his distant inland home, with
childish glee,
The boy would say to young and older friends,
"I have seen the sea!"*

*And so he had; the child made no mistake; his
words were true.
But yet, how much of ocean's vast expanse had
met his view?*

*Only the waves that rippled on the shore; while
far away
The broad Atlantic in its depth and strength
beyond him lay.*

*And thus we say we know the love of Christ;
and so we do;
'Tis no exaggeration or mistake, but sweetly
true.*

*But ah! how much of that unfathomed love do
we yet know?
Only the ripples on the shores of time, the nearer
flow.*

*The mighty ocean of redeeming love rolls deep
and wide,
Filling eternity, and heaven, and earth, with its
vast tide.*

*We know it by a sweet experience now; yet
shall explore
Its breadth and length, its depth and height of
grace, forevermore.*

—MISSIONS SECTION—



HERMAN

timidly told me something of what she had gone through since her mother died; but she had not one word of complaint about an ungodly husband.

We were invited into her little home just once, and that was after the last baby came. How happy we were to be able to give this little needy one a layette prepared by our local sewing circle! We wish each member of that circle could have seen that little, timid, wistful mother in her appreciation, and the helpless little baby, as well as the coarse, rough-looking father.

One Sunday morning Herman seemed excited. He insisted that we shouldn't tell anyone (he was really hard to understand that morning), and then he said Bessie's husband had not returned home; they thought he was in jail because of some of his doings.

Once Herman's Sunday-school teacher was talking about how we should share with starving ones abroad and how we in this land don't know what it is to go hungry. Herman piped up, "Oh yeth, I do. One time we didn't have anything elth to eat—tho we ate field corn."

This summer he talked about going out along the roads to pick berries on a Sunday afternoon. At another time he said he was going to help a neighbor dig sweet potatoes when he goes home, because "they'll give uth the little oneth." We wonder if he will develop a conscience against working on the Sabbath.

Herman hints about being baptized. Then we again wonder. We wonder many things about Herman. We remember other "Herman's" in other Sunday schools and wonder where they are now. It is very serious to us when we realize that now is our opportunity to teach him all we can, for he will soon reach the age when so many mission boys outgrow the Sunday school.

And then we wonder, dear reader, if there might be some "Herman's" in your neighborhood. Consider this a call from God to invite them to your Sunday school; or see that another unused building is opened for God's service. We know that Herman, although probably an unusual example, is just one of thousands and thousands of boys and girls in America who will not learn of their Saviour unless we as Christians bring Sunday school to them, even if it means leaving a large home congregation to do so.

Cochranville, Pa.

On Board the "S. S. Argentina"

BY THE KOPPENHAVERS

GREETINGS from aboard the S.S. "Argentina," which at this time is about six hundred miles south of the equator. We are truly going south toward the sun. While you in America are experiencing another snow storm, we are always hunting a cool spot on the ship, and in the cabin we use the electric fan. We do wish that we could divide a little of this weather with you.

We are nearing Rio de Janeiro and will be arriving there during Monday night. We frequently see the coast line of Brazil. The ship has averaged 420 miles every twenty-four hours, which, they tell me, is good speed for a vessel of this size (33,000 tons). The ship is carrying 506 passengers and a crew of 396; hence there are more people on board than live in Hesston, Kansas, a town so much in our thoughts. (We also think of Blooming Glen, Pa., and other communities where we were privileged to visit.)

Since this is our first sea voyage, we are learning many new things. The first tip we offer for some of you who may travel by ocean steamer is that you should by all means try to secure a cabin or stateroom near the top deck and near the middle of the ship. Arrange your passage directly with the shipping company and not through some travel agency if possible. We are located on the fourth deck from the top and in the aft of the ship. In this location we hear the motors constantly and can regularly feel the vibration of the propeller.

A socialist would find much fuel to fire his thinking on board this ship. There appear to be two distinct castes, those who have much money and those who have less. Every effort is put forth to see that the "unhappy" rich people have their pleasures. They occupy the three upper decks. The tourist class is constantly reminded by posters, etc., that this is the sacred domain of the "aristocrats," and the "bourgeoisie" had better stay in their own quarters. Strangely there are doctors, lawyers, and teachers among the "common" class. It all seems quite un-American, as well as distinctly unchristian.

The people on our deck are quite representative of life as we see it in the typical North American city. There is dancing each evening and liquor is available at two bars at all hours. The tourist passengers with whom we travel are mostly Latin Americans, hence Roman Catholics. There are also many Jews and these are the ones who call themselves "agnostics." That there are many unhappy people is obvious. Many are taking this forty-day winter cruise as a diversion. But it is not bringing them the satisfaction of heart which they expected.

One of the passengers said to me, "Why, you are much happier with your four kids than most of these big shots who are spending \$3,500 for this winter vacation." Incidentally, it seems amazing to some on board that any one would have four children. Others, however, have given us many compliments on our family life and the behavior of our children.

We were indeed grateful to discover two other missionary families on board. They are the Feuchuks, who are Evangelical Mennonites, and the Wagners, who are Progressive Brethren. We have blessed fellowship together in the Lord. Every day at 10:30 a.m. a Bible study is held for the children. Frequently over half those attending are adults. Hence, God's Word is being sown. This forenoon we had a worship service preceding the children's hour and I was asked to deliver the message.

Brother Nelson Litwiller plans to meet us at the docks and help us in Buenos Aires when we arrive on Feb. 2. First will come the terrible ordeal of customs. Then will come Bragado. More of that later.

Many of you promised to pray for us. That means so much to us now. May I suggest three special, specific requests for prayer: first, that God will help us to learn the language rapidly. (We must have a command of the Spanish language if our witness is to be effective.) Secondly, that we may adapt ourselves to the new customs and culture of a new continent that we may, indeed, be the means of saving souls. Thirdly, that God may keep burning constantly within our hearts a great passion for lost souls, a passion to proclaim the glorious gospel of our loving Lord.

Yours for the lost souls under "the Southern Cross,"

From aboard the "S.S. Argentina" Jan. 25, 1948.

For Such as These

BY RUTH BAUMAN

DON'T YOU know these stories?"

"No, ma'am, I never heard them," answered the little colored girl.

A white lady was showing some of her Christian literature to a group of colored children one rainy day. The children were sitting on the back porch of their home, eagerly looking at pictures of Baby Moses and Baby Jesus while listening with much interest to the stories which all children love. Inside the home—if it can be called such—the mother was making a feeble attempt to clean the floor.

"How many children do you have?" asked the white lady.

Silence followed, but after careful calculation the mother answered, "Well, I've had eleven kids altogether. Some of them are grown up now."

"Surely Christ died for such as these," thought the lady. "We live so near to them—only twenty miles away. Are we not responsible to try to help them? The parents know better, yes; but these children—certainly we should bring the Bible stories to them."

And so it was that one Sunday afternoon two others from the Leetonia (Ohio) Mennonite Church went with the white lady to the section of Youngstown in which she had found these children. They told Bible stories

to several groups of children who gathered on back or front porch steps. A report of the afternoon's venture was taken back to the young people of the church who voted to sponsor the Story Hour.

The work progressed slowly. At first a group of four or five went every second Sunday to the homes of these children. There were three places contacted. The interest proved to be very good and so a group went every Sunday. The children watched each Sunday afternoon for the storytellers. As soon as they saw the car, the children hurried off to round up their friends for the story period. Between thirty and forty children listened to the stories and sang the songs which they quickly learned.

The coming of cold weather meant that a place would have to be found where the children could meet indoors, if the work was to continue. In these days of housing shortage that looked like no small task. A colored mother who was interested in the work told the group about an empty building which was ideally located. When the owner of the small vacant storeroom was contacted, he was immediately interested to the extent that he offered to rent the building for twenty dollars less than the usual price. After many delays and several complications, the building was finally leased. The Leetonia Sunday School decided to pay the rent for the building. The Young People's Garden Club agreed to pay for the running expenses and to do the actual work from Sunday to Sunday.

The "Bible Story Hour," as it is called, is in its infancy. At the time of this writing only one meeting has been held in the building. We are hoping and praying that the children will respond to the teaching and that we may go forward only as the Lord directs. We will indeed appreciate the prayers of all God's people who are interested in the spiritual welfare of our colored brothers and sisters.—The "Ohio Mission News Bulletin."

Ontario Service Units

BY MERLE SHANTZ

Our conference has now organized a service unit program for Ontario. The personnel of the committee which has been appointed to develop the program is: Roy S. Koch, chairman; A. Leonard Snider, secretary; S. B. Martin, H. D. Groh, and Gordon Shantz. The committee represents the church conference, the mission board and the Sunday-school conference.

A separate fund, in charge of the Mission Board treasurer, has been established for the service units. Contributions may be from personal or private donations, money from missionary projects, balances from church organizations such as the Sunday school, young people's Bible meetings, and others.

Volunteers may offer their services for long or short periods of time and for any kind of work. The program will be quite flexible. It is intended to bring all kinds of work and all kinds of possible service together. Unit workers are expected to be conscientious Christians who will bring no reproach upon the church.—From the "Church and Mission News," organ of the Mennonite Mission Board of Ontario.

Relief Notes

MENNONITE RELIEF COMMITTEE

M.R.C. Service Unit Continues at

Kansas City

The second three months' term of the Mennonite Relief Committee's Service Unit work at the Kansas City General Hospital began on Feb. 10. Edgar Metzler, director of the first unit, has returned to his home at Scottdale, Pa., while the remaining members, Laura June Yoder, Nappanee, Ind.; Vera Albrecht, Pigeon, Mich.; Bertha Carpenter, Centerville, Mich.; and Elizabeth and Mamie Schrock, Yoder, Kans., are continuing in the work. L. J. Lantz, of Gap, Pa., has joined the second unit.

The workers also assisted in the mission work at the Morris Square Gospel Center and the Washington Street Mission in Kansas City.

January Report from Ethiopia

By Dorsa J. Mishler

The year 1948 was ushered in bringing nothing particularly new or unusual for us. The work has been going on about the same as before, without any special developments. However, we have had one experience this month which was different than back home, and that is we have already celebrated Christmas this year. The Ethiopian Christmas is on Jan. 7 instead of on the day that we always celebrate as Christ's birthday. We tried to take advantage of this holiday by attempting to give our workers a better understanding of the true meaning of Christmas. For a few Sundays before their Christmas day, talks were given to the group in the church service about prophecies concerning the coming of Jesus, the annunciation to Elisabeth and Mary, the birth of Jesus, the flight into Egypt, and so on. Two evenings before the Ethiopian Christmas all of our workers were invited to the Unit House to celebrate Christmas. (This could not be done on their Christmas Eve because that happened to be a Coptic fast day.) This evening was thoroughly enjoyed by all the boys and girls and it was another opportunity to tell them the story of Jesus.

A small weekly clinic was started at the local Nazareth prison this month. Prisoners are so often not brought to our clinic even though they may be quite sick, so now a visit is being made to the prison each week to check the health of the prisoners and to give medical attention to those who are sick. The sanitary conditions are also being checked on these visits.

Recently requests came from the Ministry of Health and from the local governor's office asking the doctor to investigate epidemics in several near-by districts. On Jan. 13 Dr. and Mrs. Conrad and Truman Diener made a trip to a small village named Koko. An outdoor clinic was held there and 117 people were examined and treated. Nearly all of these were suffering from malaria. The people of Koko are mostly a poor working class of people and we are very happy we were able to help them a little. We only wish it were possible to help them in a more permanent way. On Jan. 14 Dr. Conrad and Truman Diener went to Bashoftu, a town about thirty miles from here to investigate

an epidemic of smallpox which was reported to exist there. They went there fully equipped with medicines and vaccines to conduct a clinic as well as to do special work in smallpox prevention. Upon arriving there, however, they were informed by the Ethiopian dresser stationed there that the epidemic was over, so nothing was done except reviewing the work of the dresser for a little while. Not much can be done by visiting these outlying districts for only one day, but we are happy for the opportunities of helping these people this much. We are planning to continue the policy of complying with requests to help people in other areas as long as we can get the medicines and as long as the budget will permit. This is helping the people a little and is "extending the place of our tent" a little and is giving us experiences which may be helpful to the service in the future.

Statistics

Clinic:	
Total clinic calls	1771
Average per day for 25 working days	71
Number of new patients seen	321
Total fees collected	Eth. \$266.75
Hospital:	
Total number of patients admitted ..	75
Number of deaths	5
Average daily census	26
Total fees collected	Eth. \$409.00

Nazareth, Ethiopia

Released by Mennonite Relief Committee

February 9, 1948

MENNONITE CENTRAL COMMITTEE

Food Distributed to Tuberculosis Victims

During December and January the relief unit at Kiel, British Zone of Germany, carried on a special project of distributing supplementary rations to university students with active cases of tuberculosis. The packages of meat, fat, raisins, and soya meal were received with much appreciation. The program, interrupted when the school term ended because of lack of coal, is to be resumed when the school opens again in April.

Aid in Building of Dutch Churches

As a token of mutual aid within the Mennonite world and interest in the welfare of the Dutch brotherhood, the M.C.C. has made a gift of fl. 9,000 (about \$3,300.00) to reconstruct churches destroyed during the war. This sum has been taken from funds accumulated by gifts from the Dutch people at the time of our material aid distributions.

Mennonite Refugees—Whose Responsibility?

This is an eight-page pamphlet describing the background and present conditions of Mennonite refugees in Europe and the steps that have been taken to help them. Much remains to be done for these, our brethren, who are homeless, for "if we allow them to remain in their present sorry plight as strangers in a defeated and destroyed country . . . we have failed. We must accept the challenge. . . . Little do we know the results that God will bring through our efforts to help our needy brethren." Copies have been mailed to each congregation. Additional copies are avail-

(Continued on page 164)

—MISSIONS SECTION—

Today in Missions

J. D. GRABER

"LOOK AT THE MISSIONARY:" This is the title of an unusually attractive booklet recently gotten out for purposes of missionary recruitment. It contains interesting pictures of missionaries in a dozen different mission fields—boarding planes, preaching, making friendly calls, distributing literature, teaching, building, performing operations, farming—in short missionaries everywhere doing the thousand tasks that fall to the missionary wherever he goes. The appeal is well made for young people. Seeing other young people busy at their interesting and rewarding tasks all over the world creates a desire to want to be one of the noble band.

THERE'S A JOB FOR YOU is a note frequently struck. Mission work is WORK. "Prayer is work" was a favorite expression of the late Dr. White of New York. But are we not secularizing the world mission of the church when we speak so much about a JOB to be done? In spite of the fact that there are hundreds of jobs the missionary always must do, mission work is not fundamentally, or perhaps, primarily, a JOB. To use some alliteration, we can say of mission work, it is

Not a career but a consecration.

Not a deed but a dedication.

Not a job but a joyful service.

LOOK AT JESUS CHRIST must be the starting point if the missionary job will be saved from becoming secularized. The authors of the booklet mentioned have taken this origin of the missionary conviction for granted. But the viewpoint is so fundamental that it should not merely be presumed to exist. Looking at Christ until our heart glows with love for Him—worshipping at the cross until the flame of divine love that burns there has consumed the dross of self from our lives—this is the point of origin of a missionary dedication and its resultant life of service. If it begins somewhere else, or if it seeks to work, and to do a thousand jobs without having rooted itself into this spiritual soil, it will eventually grow up to be a cactus in the desert instead of a "tree planted by the rivers of waters." However,

PEOPLE FOLLOW PEOPLE. "I beseech you," said Paul, and "Follow me as I follow Christ." So it has always been. Meeting a missionary has been the moment often used by the Spirit of God to crystallize an incipient missionary call. For this reason it is correct to look at the missionary—speak to him, invite him into our homes, discuss with him our sense of call and mission. As the Spirit has led others, so will He lead me.

Elkhart, Ind.

Knowledge of the divinity of Christ alone is not enough. Even the devils believe and tremble. We must come to Christ with the heart of faith, and the eyes of our understanding must be opened by true repentance.—Richard J. Yordy.

CHURCH CORRESPONDENCE

MILLER, SOUTH DAKOTA

(Pleasant View Congregation)

Dear Herald Readers: Greetings in our Redeemer's name. "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee." As the Lord permits us to go into this new year, may these words ring in our hearts.

Our Bible Conference, with Bro. William Jennings as instructor, began on Oct. 14. A Bible lesson and message were given each evening; one evening was for the little children. We also held communion services during that time.

Our Sunday school has been reorganized for the new year, with Earl Rediger as superintendent, Maurice Rediger as secretary-treasurer, and Mrs. Earl Rediger as chorister.

We are thankful and greatly rejoice that we now have a church house in Miller, where we began holding meetings on Sunday, Jan. 18. We extend a hearty welcome to any who go through here or near by to stop and worship and visit with us.

Feb. 3, 1948. Mrs. Millard Rediger.

MIDLAND, MICHIGAN

Dear Herald Readers: Greetings of love in Him in whom we live and move and have our being. We truly have many reasons to praise Him.

We were greatly enriched through the messages brought to us by Bro. Oscar Burkholder, Breslau, Ont., on the seven ordinances, Dec. 4-7.

Bro. Ora Wyse and family worshiped with us on Christmas Day, at which time Bro. Ora brought the message.

On the evening of Jan. 4 Bro. and Sister Frank Sturpe worshiped with us. Bro. Sturpe gave us a glimpse of his experience in becoming a Christian.

Bro. and Sister Claude Culp, Brethren, Mich., worshiped with us on Jan. 18, Bro. Culp bringing the messages both morning and evening.

A group of students from the Michigan Mennonite Bible School, at Fairview, gave us a program of songs and talks on the evening of Feb. 1.

We appreciate having visitors worship with us. May God richly bless each one who is busy for Him, that more souls will be saved before He comes.

In our weekly prayer services we are studying "How to Live the Victorious Life." This study has been a blessing and help to us in applying it to our lives. Pray with us that more will avail themselves of this blessing.

Feb. 3, 1948. Mrs. Floyd Bontrager.

KALONA, IOWA

(Lower Deer Creek Congregation)

We were again reminded of our many blessings and of the joys which come from sharing, when Sister Lark, of the Chicago Mission, spoke in our services on Jan. 25. She

assured us that we can take part in the work there by investing our means and our prayers.

The young people of our church have organized a prayer group of their own. Meetings are held every Wednesday evening at the Iowa Mennonite School. Samuel Nafziger is leader of the group at the present time. Separate meetings for the older people and for the juniors are also held in the school on the same evening.

The brethren Dan Yutzy and Dan H. Miller, of the Conservative Mennonite Church, gave interesting accounts of their work in the tractor unit in Poland, where they served last summer. On the same evening, Jan. 18, Ephraim Brenneman gave a talk on his trip to the Netherlands to visit his son who is serving in relief work there.

Bro. John Y. Swartzendruber, our bishop, underwent an operation at the Mercy Hospital in Iowa City on Feb. 2. His condition is reported favorable.

Kathleen Erb left for Akron, Pa., in January, to serve as a secretary at the M.C.C. headquarters.

Reorganization for the year resulted in the election of the following: Supt., Samuel Nafziger; Asst., Herman Yoder; Pri. Supt., Mark Swartzendruber; Asst., Wilbur Miller; Secy.-treas., Harold Ray Bender; Church Chor., Ray A. Yoder; S. S. Chor., Stanley Swartzendruber.

We request your prayers for the work at this place.

Kathleen Yoder.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers: Greetings in His name. "The Lord hath done great things for us; whereof we are glad." Our annual business meeting and Sunday-school reorganization was held near the close of the year, as usual. The new officers took their places the first Sunday in January. A short consecration service was held before the Sunday-school class period. Bro. Ira Johns gave a short talk and the outgoing superintendent led in prayer. The present officers are: Supts., Manasseh Bornreger, Melvin Miller; Chors., Lulu Stutzman, Alta Yoder; Secy.-treas., Donald Troyer, Esther Stutzman; Libr., Sarah Yoder; Pri. Supt., Melvin Birky; Y.P.B.M. Comm., Verle Hoffman, Vernon Bornreger, Morris Garber; Chor., Margaret Stutzman.

Action taken toward securing an additional minister for our congregation culminated in an ordination service held on the evening of Jan. 25. Chosen by lot from among four was Bro. Galen Johns, son of Ira Johns, and grandson of the late D. J. Johns. Bro. Edwin Yoder, our bishop, presided at the meeting, assisted by bishops Oscar Hostetler and Ray Yoder, the latter of whom preached the sermon. Our newly ordained young brother would surely welcome your prayers.

We have had a number of visiting ministers. We are always glad for such.

Quite an amount of work, in the way of redecorating and refinishing, has been done on our church building this past fall.

Yours in His service,

Mrs. E. A. Stutzman.

CANBY, OREGON

(Bethel Congregation)

Greetings in the Master's name. Let us profit by the mistakes that we have made in the past year, that we may be greater assets to our church and community.

Officers for the coming year are: Supts., Aaron Nofziger, Julius Schultz; S. S. Chor., Nettie Zook, Grace Yoder; S. S. Treas., Thurlowe Gingerich; Church Treas., D. L. Gingerich; Church Chor., Alvin Rogie, Allen Snyder; Libr., Mrs. Jonathan Zook.

The addition to the church building has not yet been quite completed. It will certainly be appreciated during the work of summer Bible school.

On Jan. 12 Bro. Jantzi, from Flint, Mich., was with us and brought us a stirring message on I Cor. 11:1-16. We pray that we, God's children, may not forget this teaching.

Jan. 15-25 Bro. C. Z. Martin, Mountville, Pa., was in charge of our revival meetings. The Holy Spirit is still at work; several re-consecrated their lives and one old grandfather confessed Christ as his Saviour. All were strengthened by these meetings.

We are a small group and we need the prayers of God's people, that we might be faithful in the Lord's vineyard.

Feb. 5, 1948.

Iva Snyder.

CHERRY BOX, MISSOURI

(Mt. Pisgah Congregation)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

On Oct. 26 we had our Sunday-school reorganization, when the following officers were elected: Supt., John Wenger, Uriah Johnston; Chors., Ralph Detwiler, Margaret Bissey; Secy., Orvis Johnston; Birthday Offering Treas., Edna Detwiler.

Our evangelistic meetings were conducted by Bro. W. R. Hershberger, of Garden City, Mo., Sept. 6-14. The discourses were edifying and appealing and caused us to think of our duty to our Lord. On a number of evenings before the sermon Bro. Hershberger gave talks on the ordinances, and other evenings he had children's meetings. There were no public confessions, but the church was greatly strengthened.

On Nov. 30 the service unit from Pennsylvania that labored in the vicinity of Pea Ridge and Palmyra, spent the day with our congregation, assisting in Sunday school and the morning service; in the evening they gave a program of sacred songs.

On Dec. 19 the Lighthouse quartet, from Hesston College, gave us a program of sacred music. Sister Roberta Kreider conducted children's meeting.

On Jan. 27 we had our annual business meeting. Officers elected were: Trustee, Reuben Harder; Miss. Bd. Member, Daniel Kauffman; Libr., Verna Detwiler; Cor., Nannie Yoder.

We are looking forward to a Bible Conference, Feb. 20-22, with Bro. Ezra Stauffer,

Tofield, Alta.; and Bro. Nelson Kauffman, Hannibal, Mo., as instructors.

We ask an interest in your prayers.
Nannie Yoder.

ALPHA, MINNESOTA

Dear Herald Readers: Greetings in the name of our Lord and Saviour.

As we have entered a new year, we pause a moment to thank our heavenly Father for His keeping power during the past year. "The Lord hath done great things for us; whereof we are glad."

On Sept. 28 we were happily surprised to have Bro. Moses Jantzi, from Baden, Ont., and a number of other visitors worship with us. Bro. Jantzi preached in our morning and evening services.

Oct. 26-28 Bro. and Sister Glenn Martin and son, from Lima, Ohio, and Mrs. Ben Martin were here. Bro. Martin preached for us one evening while they were here.

Our pastor, Noah Landis, spent several weeks during October and November in Bible conference work at various churches in Nebraska.

Sister Viola Wenger was here in September and spoke to us of the work of the M.C.C. and the needs of our European brethren.

On Missionary Day we were happy to have Bro. and Sister Edward Yoder and family, from the Kansas City Mission, and Bro. and Sister Nathaniel Keeler, from Menahga, Minn., with us. The need, both of city and rural fields, was brought before us. Oh, that we would look upon the field all white and ready to harvest! The primary department gave a program, and returns from the quarters were brought in.

On Dec. 7 Bro. Simon Gingerich, Wayland, Iowa, was here and we again commemorated the death and suffering of our Saviour.

On Jan. 18 Allan and Alvin Zook worshiped with us. Allan spoke in the evening service concerning the work of the portable canner from Hesston, Kans., to Freeman, S. Dak.

Bro. Mark Ross was here on the evening of Jan. 18 in the interest of Hesston College.

At the beginning of the new year our new officers took their places, as follows: Delmar Nafziger, Supt.; Lloyd Garber, Asst. Supt.; Dean Garber, Secy.-treas.; Florence Landis, S.S. Chor.; Mrs. Ed. Hartzler, Cor.; Mrs. Delmar Nafziger, Church Chor.; and Elmer Landis, Pri. S. S. Supt.

On the evening of Jan 28, Jess Tavis, Windom, Minn., spoke concerning the work of the American Sunday School Union.

Bro. and Sister Ernest Garber, Nampa, Idaho, spent several days here at Christmas time; Bro. Garber preached for us several times.

On the evening of Dec. 21 a girls' quartet, accompanied by Merle Bender and John Steiner, rendered a program here.

The young folks gave an interesting program on the evening of Dec. 24.

Mrs. Ed Hartzler.

Be full of prayer whenever you attempt to preach and go from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance at your lips.—Finney.

FIELD NOTES (Continued)

Help is requested by Mrs. Elizabeth Ussachevsky, Church World Service, Committee on Displaced Persons, 214 E. Twenty-first St., New York 10, N.Y., in locating parents or relatives of Lilli Assman and George Trubitz.

Bro. Henry Garber, Mt. Joy, Pa., filled appointments in the various Florida churches on a recent trip to that city.

Speakers from outside the district who appeared on the program of the Sunday School Normal at Johnstown Bible School, Johnstown, Pa., were Abram Landis, Souderton, Pa.; and J. Paul Graybill, East Earl, Pa.

Visiting speakers on the Minister's Week program at Goshen College, Feb. 11-13, were Merle Shantz, Nelson Kauffman, Elvin Snyder, J. A. Heiser, D. A. Yoder, and John E. Gingrich.

The correspondence in the issue of Feb. 3 from Lampeter, Pa., should have been headed Sunnyside, Pa.

Youth Gospel Evangelism will be held at the Laurel Street Church, Lancaster, Pa., Feb. 21, with Bro. Eby Leaman speaking on "Prevailing Prayer."

The Eastern Mennonite Convalescent Home, whose address is Hatfield, Pa., R.D., is in great need of a practical nurse. Please communicate with Bro. J. H. Landes.

A Bible Conference will be held at the Martins Church, Orrville, Ohio, beginning Wednesday evening, Feb. 25, continuing in the afternoon and evening on Thursday, Friday, and Saturday, and closing with morning and evening sessions on Sunday, Feb. 29. Instructors are E. B. Frey, Archbold, Ohio; and George Lapp, Goshen, Ind.

Bro. Amos Swartzentruber, on furlough from Argentina, preached for the Goshen College congregation Sunday morning, Jan. 25, and Bro. Roy Roth, of the Pleasant Hill congregation, Peoria, Ill., was scheduled to preach for the same congregation the following Sunday morning, Feb. 8.

Sacrifice

Alexander Duff spent most of his long career in India. At the end of his life he came to Edinburgh and spoke at a great convention. For two and a half hours he held the audience spellbound as he told about the trials and hardships and about the conquests in the mission field. At the end of that period he fainted, and they carried him off the platform. When his consciousness was restored, he cried out, "Take me back, I must finish my message." His attendants protested and said, "You will die if you go back." "I'll die if I don't," was his answer.

Again he stood before that magnificent audience and poured out his heart. "Have you no more sons to send to India? Queen Victoria asks for soldiers and you gladly offer your sons. Christ asks for missionaries, and you say, 'No, we have no sons to send.' If there is no one who will volunteer, I'll go back to India, and let them know that there is one Scotchman who is willing to die for those who sit in heathen darkness."—Paul W. Rood, in "The Free Methodist."

MISSIONS (Continued)

and description of our Mennonite Mission in China. Order your copies today and begin studying about our China field. Copies are available from the Mennonite Publishing House at twenty cents each.

The Iowa Mennonite School will observe a missionary emphasis week in charge of Bro. Merle Eshleman, missionary on furlough from Africa, Feb. 16-20.

Bro. Lee Kanagy, student at Goshen College, assisted at The Mennonite Witness to Israel mission in Cleveland, Ohio, during the Christmas holidays. Because of his help in clearing the backlog of work, Bro. Dale F. Nofziger was able to attend the Canton Bible School for three weeks.

Bro. A. C. Good, Sterling, Ill., spent Jan. 25 in Chicago in the interests of our work among the colored folk. In the morning he preached at the outstation on Dearborn Street, in the afternoon at Bethel, with seventy-five present, and in the evening again at Bethel with seventy-five or eighty present. He reports that the interest is very good. A number of adults are uniting with the church.

The Science Ridge congregation, Sterling, Ill., on Jan. 11, the last Sunday that the Wilbur Hostetler family worshiped with them, presented to them a love offering, including a trailer, built and given by the Fellowship Group.

Cable received by J. D. Graber from Aibonito, Puerto Rico: Arrived safely Feb. 10 11:30 P.M. Beulah Litwiller.

Released February 9, 1948

By the Mennonite Board of Missions and Charities Headquarters

Elkhart, Indiana

RELIEF NOTES (Continued)

able, at no charge, from the Mennonite Central Committee, Akron, Pa.

Refugee Ship to Sail February 19

The sailing date of the S.S. "General Heintzleman," the first of two ships to be used by the Preparatory Commission of the International Refugee Organization and the M.C.C. to transport about 1,600 Mennonite refugees from Europe to South America, has been delayed until the tentative date of about Feb. 19. The sailing date of the second vessel is uncertain.

Peace Section Notes

A unique discussion of various implications of our nonresistant faith was held on Jan. 8, 9 by the Mennonite Biblical Seminary and Bethany Biblical Seminary. Classes were dismissed in order that all could participate. Particularly stressed in the discussion were (1) ways of stopping conscription, and (2) what we would do if it came. Those who participated felt it was very much worth while and recommended similar discussion by young people in other church schools and local communities.

Released February 6, 1948

Via M.C.C. Headquarters, Akron, Pa.

THE BOOK SHELF

Christ, the Key to Scripture, W. Graham Scroggie; Pickering and Inglis; 1946; 64 pp.; 80¢.

Dr. W. Graham Scroggie has apparently spent much time in the study of the Bible. This study has enabled him to find "Christ the Substance of all Scripture." In his little volume *Christ, the Key to Scripture* he purposes to show how the student may find "the Progressive Revelation to Man, of God, in Christ." To do this he goes to the Old Testament and shows the Christ of Prophecy, then to the Gospels and shows the Christ of History, thence to The Acts and Epistles to reveal the Christ of Experience, and last to Revelation to unveil the Christ of Glory. He gives only the key and expects that the reader will use it to unlock many new and likely unseen visions of the Christ for himself.

This book is intended for those who are willing to search the Scriptures. It is brief, but it induces the student to exhaustive study of the Bible. The author in a scholarly and graphic way has given the reader a permanent contribution. His vitality has come from Christ Himself. Evangelical faith is supported in this distinctly Gospel message. Everyone who reads this volume can feel the spiritual contribution it makes to his life in purposeful convictions and satisfactory conclusions.

The book is printed on good paper with clear type. It has charts and an appendix that will prove very helpful. The Table of Contents enables one to find at once any part of the subject desired. The book is small and inexpensive but very valuable.—*Oliver Keener.*

Things Unshakable and Other Sermons, Paul Stromberg Rees; Eerdmans; 1947; 153 pp.; \$1.50.

The author of this book was born in a New England Quaker home, was reared in California, and is now a pastor in the Midwest. He has also been an evangelist. He has had wide experience in dealing with the human heart, and knows how to probe its depths.

The book contains fourteen sermons. All of them were delivered before the author's congregation, as well as to a radio audience, and were published at the request of his friends.

The subject of each sermon is striking and unusual, and the content of each is true to the subject. The author prepares careful outlines, and adheres to them strictly. He makes use of alliteration in his outlines. His texts are well chosen, and he brings a store of rich truth out of them, driving it home fearlessly. He presents God's standards of holy living, and then turns the searchlight upon the hearts of his hearers, and throws out question after question by which they are forced to examine themselves in the light of God's requirements.

While this book is of greatest interest to pastors and teachers it is, nevertheless, a work that will benefit anyone who reads it. All

who derive blessing from good sermons will be rewarded as they read and ponder over these messages. They are very timely, in this day of growing apostasy. Some of the sermons deserve a higher score than others, but each of them has strong points.

The author uses many illustrations, the majority being drawn from his own experience and observation. He briefly mentions war (since it was in progress at the time he delivered the sermons) but only to deplore it. Nowhere does he condone participation in it.

The best way to portray the force and vividness of these sermons is to quote some sentences from them. "Sometimes prayer is the mightiest when it doesn't bring us a jot or tittle in the realm of things, but just brings us God." "Often our prayers do not rise because they have not the wings of love." "All Christians must choose the pain of a crucified self, or the pain of a divided heart." "In the New Testament men heard again the mystic cadences of the great I AM, but now the music was more ample and simple—I AM the Good Shepherd, I AM the Way, the Truth, and the Life."

A study of these sermons will remind the believer of his high calling in Christ Jesus. It is the author's purpose to present, against the background of the world's shifting scenes, the unshakable verities of the Christian faith, and to inspire holy living. He accomplishes this purpose well.—*Frances E. Burkey.*

Life Endures, Roy L. Laurin; Zondervan; 248 pp.; \$3.00.

In this devotional exposition of II Corinthians the author uses the scholarly yet easy-to-understand approach that has characterized his other books. He loves to put his thoughts into classified form. I Corinthians contains the problems of Christian churches, but II Corinthians deals with the practice of personal Christianity. It is biographical rather than theological. It is largely the record of the Apostle Paul's personal Christianity. In this sense, Paul stands proxy for Christians of all ages. The Book of II Corinthians is in no sense a systematized and orderly presentation of Christian truth. It was not conceived in the study but forged on the anvil of trial and suffering. It is therefore a record of actual life experiences rather than philosophical ideals. Difficulties are not all pure liability. They are often necessary and beneficial. Each chapter is given a title; here are a few of them: The Life That Endures Adversity, The Life That Endures Discipline, The Life That Endures Experience, The Life That Endures Service. Each chapter is also subdivided, for example, The Life That Endures Service (p. 72), The Personal Motive, The Victorious Service, The Inner Secret, The Eternal Reward. Another example is found on page 128. The Life That Endures Living, Life's Relationship, Life's Experiences. a. Nine Testings of the Worker, b. Nine Characteristics of the Worker, c. Nine Paradoxes of the Worker.

These examples characterize the entire book. It is to be regretted that the author uses a military illustration to prove the Christian's conquest by prayer (bottom page 190). Apart from this one illustration I could give the book an unqualified approval. Even with

this illustration one must recognize that God does overrule in the affairs of nations in answer to the prayers of His people.—*Christian E. Charles.*

A Child's Story of the World and Its People, Amelia C. Krug; Concordia Publishing House; 1941; 176 pp.; \$1.00.

This book, suitable for children from nine to twelve years of age, attempts to correlate Bible and secular history so that children will come to realize that there is just one history of the world and that God created the world and man. It begins with the Bible story of creation, tells briefly of the great nations of ancient times, and then deals in more detail with the United States. In simple language and with many pictures the author makes familiar the great leaders and events of history. The book could be used as a text in Christian day schools or as a book for collateral reading in the study of history. The book is written in the form of a narration centering about the activities of one family with a few neighbors and relatives.

The Mennonite day school teacher or parent would find this book somewhat inadequate. The Christian element and emphasis are not sufficiently prominent, and no effort is made to point out the evil in human history. Even in a child's history distinctions can be made between God's people and humanity in general. Wars are explained in about the same manner that they are in the ordinary secular schoolbooks. The flag salute, the Christmas tree, and taking part in a parade are included in a way that would not meet the approval of many Christians. The correlation of Biblical and secular history is inadequate because the distinction between good and evil is not made clear.—*Edwin L. Weaver.*

HELEN KELLER'S GREATEST WISH

We heard recently an impressive story of Helen Keller. During an open question period following an address she had given before a large audience, someone had the temerity to ask this: "Helen Keller, if you could have granted to you just one wish, what would that wish be?"

The audience awaited her reply with almost breathless expectancy. Would this gifted woman of difficult speech ask for persuasive eloquence? From the depths of her long night of darkness would she ask for seeing eyes with which to look upon the beauty of creation in spring? Or would she ask for hearing ears that she might listen to the anthems from bird land? Just one wish—what would it be?

Came then this reply: "If I could have granted but one request, I would ask that we might have world peace."

Thus spoke Helen Keller of her heart's deepest desire. Putting from her all thought of personal interest and gratification, she voiced her concern for the welfare of humanity.—*The American Friend.*

As long as I keep my face toward the light, the shadows will fall behind me.—*John Madison Younginer.*

BIRTHS

Beiler.—To Melvin and Ruth (Beachy) Beiler, Grantsville, Md., a daughter, Judy Mae, Feb. 4.

Brubaker.—To J. Daniel and Helen E. (Kaylor) Brubaker, Manheim, Pa., a daughter, Rachel Elizabeth, Jan. 28.

Geib.—To Elmer and Bertha (Ehersole) Geib, Manheim, Pa., a son, David Eugene, Jan. 16.

Hackman.—To John and Iva (Godshall) Hackman, Arcola, Pa., a daughter, Joyce, Jan. 30.

Hoover.—To Lowell and Velorous (Shaum) Hoover, New Paris, Ind., a daughter, Phyllis Ilene, Jan. 24.

Jantzi.—To Alvin and Miriam (Yoder) Jantzi, Akron, N.Y., a son, Timothy Dale, Jan. 14.

Miller.—To Galen and Carley June (Erh) Miller, Canton, Ohio, a son, Michael Scott, Feb. 2.

Miller.—To Payson M. and Olis (Miller) Miller, Sugar creek, Ohio, a son, Steven Kent, Jan. 25.

Shank.—To Paul W. and Edna (Martin) Shank, Hagerstown, Md., a daughter, Carol Diane, Dec. 20.

Shellenberger.—To Shelley R. and Margaret (Miller) Shellenberger, Marietta, Pa., a son, Donald, Jan. 6.

Stoltzfus.—To John F. and Elizabeth (Stoltzfus) Stoltzfus, Gap, Pa., a daughter, Rose Elaine, Jan. 5.

Wenger.—To Ralph and Bernice Wenger, Mt. Pleasant, Iowa, a daughter, Louise Mae, Dec. 14.

Yoder.—To Paul E. and Helen (Slaubaugh) Yoder, Wellman, Iowa, a daughter, Kathleen Grace, Jan. 21.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beschorner—Schrock.—William Beschorner and Ruth Schrock, both of the Metamora, Ill., congregation, by Raymond M. Yoder at the Congerville, Ill., Church, Dec. 18, 1947.

Hostetler—Stoltzfus.—Jay Wendell Hostetler, Oak Grove congregation, West Liberty, Ohio, and Esther Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, Jan. 24, 1948.

Kauffman—Oaks.—Walter Kauffman and Leola Oaks, both of Fairview, Mich., by Menno Esch, Dec. 29, 1947.

Miller—Schrock.—Clyde Miller and Helen Schrock, Eureka, Ill., by Ezra B. Yordy at the Roanoke Church, Jan. 18, 1948.

Otto—Mast.—Lewis Otto and Katie Mast, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the home of the bride, Nov. 27, 1947.

Schmucker—Aeschliman.—Ezra Schmucker, Albany, Oreg., and Martha Aeschliman, Archhold, Ohio, at the home of the officiating minister, D. L. Sommers, Archhold, Oct. 19, 1947.

Springer—Nofziger.—Wayne Springer, Archhold, Ohio, and Arlene Nofziger, Wauseon, Ohio, by D. L. Sommers at the home of the bride's parents, Sept. 11, 1947.

Weaver—Oaks.—Paul Weaver, Waynesboro, Va., and Ethel Ferne Oaks, Fairview, Mich., by Menno Esch, Dec. 20, 1947.

Weaver—Yoder.—Enos S. Weaver, New Holland, Pa., and Rebecca Clara Yoder, Westover, Md., by George M. Hostetler at the Holly Grove Church, Westover, Jan. 24, 1948.

Yoder—Eash.—Freeman Yoder, Clinton Frame congregation, Goshen, Ind., and Maxine Eash Middlebury, Ind., congregation, by Wilbur Yoder at the Middlebury Church, Dec. 13, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bontrager.—Mattie, daughter of Jonathan and Catherine (Schmucker) Gingerich, was born in Johnson Co., Iowa, Dec. 7, 1869; died at the home of her daughter, Jan. 31, 1948, after several months' illness; aged 78 y. 1 m. 24 d. On Nov. 22, 1895, she was married to Dan W. Bontrager, who survives. Also surviving are one daughter (Dorothy), 6 sons (Ernie, Kent, Ohio; Chris and Glenn, Iowa City, Iowa; Delmar, Chicago, Ill.; Roy, Kalona, Iowa; and Marion, Rock Island, Ill.), 4 sisters (Mrs. Henry Kempf, Mrs. Ahner Kinsinger, Wellman, Iowa; Kate, Kalona, Iowa; and Mrs. Menno Kinsinger, Parnell, Iowa), 12 grandchildren, and one great-grandchild. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held with J. L. Hershberger and A. Lloyd Swartzendruber in charge. Text: John 5:24. Burial was made in the near-by cemetery.

Bower.—Sarah G., daughter of the late Abraham and Hannah (Meyers) Gehman, was born in Bucks Co., Pa., Oct. 10, 1856; passed away Nov. 20, 1947, at the home of her son-in-law and daughter, Perkasio, Pa.; aged 91 y. 1 m. 10 d. In March, 1876, she was married to Jacob Y. Leatherman, who died in 1906. In October, 1909, she was married to Joel B. Bower, who preceded her in death in May, 1933. Surviving are one daughter (Mrs. Allen M. Rush, Perkasio, Pa.), one foster daughter (Mrs. Asher H. Leatherman), one stepdaughter (Mary L. Bower, Hatfield, Pa.), one stepson (Ahram L. Bower, Boyertown, Pa.), 3 grandchildren, 7 great-grandchildren, 5 stepgrandchildren, and 4 great-stepgrandchildren. As a young woman she joined the Deep Run Mennonite Church. Her fine example was a challenge to many. Funeral services were held at the home and at the Deep Run Church, Nov. 24, in charge of Erwin Nace, Abram W. Yothers, and Joseph Gross. Text: II Cor. 5:1. Interment was made in the adjoining cemetery.

Burkhart.—Mattie, daughter of the late John B. and Elizabeth (Martin) Keener, was born near Strasburg, Pa., Sept. 1, 1876; died at the Lancaster, Pa., General Hospital, from complications resulting from a fractured leg, Oct. 10, 1947; aged 71 y. 1 m. 9 d. Her husband (Elam L. Burkhardt) preceded her in death Sept. 4, 1946. Early in life she accepted Christ as her Saviour and at the time of her death was a member of the Mellinger Mennonite Church, Lancaster, Pa. Surviving are 3 children (Raymond K., Elvin K., and Anna E., all of Lancaster, Pa.), 3 grandchildren, 4 sisters (Barbara—Mrs. John Neff, Mechanicsburg, Pa.; Lizzie—widow of Jesse Ranck, Marticville, Pa.; Mary—Mrs. Tobias Kreider, Bird-in-Hand, Pa.; Emma—Mrs. George Harnish, Strasburg, Pa.), and 3 brothers (John, Millersville, Pa.; Amos, Lititz, Pa.; and Martin, Lampeter, Pa.). Funeral services were in charge of David L. Landis and Harry S. Lefever. Text: I Peter 1:3-5. Interment was made in the adjoining cemetery.

Burkholder.—Lydia M., daughter of the late David and Hettie Burkholder, was born near Harrisonburg, Va., April 29, 1881; passed away at the Waynesboro, Va., Hospital, Jan. 8, 1948; aged 66 y. 8 m. 9 d. In her youth she accepted Christ. One brother (Martin), and one sister (Mrs. Annie Alderfer) preceded her in death. Surviving are 3 sisters (Mrs. Minnie Swope, Mrs. Otho Rhodes, Harrisonburg, Va.; and Mrs. Joseph Huher, Waynesboro, Va.) and 2 brothers (Herman, Harrisonburg, Va.; and Lewis, Denbigh, Va.). Funeral services were conducted at

the home by Aldine Brenneman and at the Pike Church by J. L. Stauffer and Warren Kratz. Interment was made in the adjoining cemetery.

Espenshade.—Harvey M. Espenshade was born Aug. 4, 1884; passed away Jan. 20, 1948; aged 63 y. 5 m. 16 d. He died at the Harrisburg, Pa., Hospital, where he had been a patient for six weeks. Surviving are his wife (Annie), 4 stepchildren (Mrs. John Seiders, Mrs. Ammon Snyder, and Earl King, Elizabethtown, Pa.; and Mrs. Raymond Gerber, Palmyra, Pa.), one brother (Martin, Elizabethtown, Pa.), and 15 grandchildren. Funeral services, conducted by Noah W. Risser, Walter Oberholtzer, and Sylvan Myers, were held Jan. 24 at the Miller Funeral Home and at the Stauffer Mennonite Church, Bachmanville, Pa., of which he was a member. Text: Rom. 8:18. Burial was made in the Good Cemetery.

Gahman.—Maggie, daughter of the late Joseph M. and Elizabeth Tyson, was born in Bucks Co., Pa., Nov. 2, 1880; passed away Aug. 10, 1947; aged 66 y. 9 m. 8 d. On Oct. 6, 1900, she was united in marriage to Samuel Gahman, who survives. Also surviving are 5 sons, 2 daughters, and many other relatives and friends. Two sons and 2 daughters preceded her in death. She was a member of the Deep Run Mennonite Church. Funeral services were held Aug. 14 at her home, in charge of Ahram Yothers, and at the Deep Run Church, in charge of Erwin Nace. Interment was made in the adjoining cemetery.

Hartzler.—Lydia Alice, daughter of Ezra and Nancy (Zook) Yoder, was born near West Liberty, Ohio, Oct. 13, 1877; passed away at her home, Jan. 18, 1948, after seven years of failing health; aged 70 y. 3 m. 5 d. In her youth she moved with her parents to Garden City, Mo., where she later accepted the Lord as her Saviour and became a member of the Sycamore Grove congregation, remaining a member until death. On Jan. 9, 1948, she and her husband (Charles O. Hartzler) celebrated their fiftieth wedding anniversary. Surviving besides her husband are 3 sons (Ed, Alpha, Minn.; Sherman and Rolla, Garden City, Mo.), 2 daughters (Beulah, Alpha, Minn.; and Dorothy, at home), one brother (E. Z. Hubbard, Oreg.), 2 half sisters (Ola and Anna, both of West Liberty, Ohio), one half brother (Dan, of West Liberty, Ohio), and 9 grandchildren. One infant son, 2 half sisters, and one half brother preceded her in death. Much of her joy and happiness came from serving her family when she was able. She appreciated the prayers and remembrances in her behalf by friends and relatives; especially was she grateful for the song and prayer services held in her home by the young people and pastor of her church. Funeral services were conducted at the home and at the Sycamore Grove Church, by the local ministers and Glen Martin. Interment was made in the Clearfork Cemetery.

Hathaway.—Esther Lillian, daughter of Mr. and Mrs. C. M. Fenton, was born at Thermopolis, Wyo., March 28, 1915; passed away at the home of her parents, Philadelphia, Mo., Jan. 24, 1948; aged 32 y. 9 m. 27 d. On Feb. 11, 1945, she was married to Oliver Leroy Hathaway, who survives. Also surviving are 2 sons (Howard Marion and James Leroy), her parents, 2 brothers (Lewis and Walter), 3 sisters (Helen Coleman, Florence Clark, and Mary Clark, all of Philadelphia, Mo.), and many other relatives and friends. Throughout her severe suffering her faith and patience were an inspiration to those about her. She was an active member of the church. Funeral services were held at the Pea Ridge Mennonite Church, in charge of Nelson E. Kauffman, assisted by J. R. Shank, Earl Buckwalter, Ira Buckwalter, Harry Buckwalter, Clyde Stutzman and J. M. Yoder. Burial was made in the Mennonite Cemetery near the church.

Longenecker.—Samuel Zimmerman, son of Harry L. and Irene (Zimmerman) Longenecker, was born near Middletown, Pa., Dec. 2, 1910; passed away at his late home, near Elizabethtown, Pa., after a five-month illness, Dec. 29, 1947; aged 37 y. 27 d. On June 10, 1934, he was married to Elizabeth R. Mumau, who survives. Also surviving are one daughter (Faye, at home), 2 brothers (Henry Z. and Elmer Z., Middletown, Pa.) Two brothers (Alvin and Jonas) preceded him in death. During his intense suffering, which he bore victoriously, his testimony was that God would get the glory. He was a member of the Elizabethtown Mennonite Church. Funeral services were held Jan. 2, in charge of Noah Risser, Clarence Lutz, Clarence Didden, and Hiram Lefever. Interment was made in the Elizabethtown Mennonite Cemetery.

Schneider.—Katie, daughter of Christ and Magdalena Roth, was born at Noble, Iowa, Feb. 18, 1876; passed away at her home, Shickley, Nebr., Jan. 22, 1948; aged 71 y. 11 m. 4 d. Death was caused by a heart attack. In her youth she united with the Mennonite Church, of which she remained a member until death. On Dec. 27, 1908, she was married to Ernest Schneider at the Salem Mennonite Church, Shickley, Nebr. Her parents, 2 sisters, and 2 brothers preceded her in death. Surviving are her husband, 6 sisters (Anna—Mrs. Christ Ropp, Bay Port, Mich.; Lydia—Mrs. Joe Schrock, Fairbury, Nebr.; Barbara—Mrs. Simon Augustine, and Mary—Mrs. Christ Schrock, both of Shickley, Nebr.; Mattie—Mrs. Aaron Eichelberger, Broken Bow, Nebr.; and Lizzie—Mrs. Sam Stauffer, Tofield, Alta.), 2 brothers (Dan, Fairmont, Nebr.; and Will, Nampa, Idaho), and many other relatives and friends. Funeral services were conducted by Fred Reeb. Interment was made in the Salem Church Cemetery.

Stahl.—George E., son of Elijah and Anna (Mumaw) Stahl, was born in Somerset Co., Pa., June 29, 1871; died at the Penneck Hospital, Hastings, Mich., Jan. 3, 1948, after four years of ill health; aged 76 y. 6 m. 5 d. On Dec. 23, 1913, he was united in marriage to Lydia Hoffman, who preceded him in death in January, 1917; and to this union one son (Omar) was born. On March 5, 1922, he was married to Emma Birkey, of Hopedale, Ill., who survives. Also surviving are his son, one sister (Alice Sala, Hollsopple, Pa.), and many other relatives and friends. One sister (Lizzie Mishler) predeceased him. He accepted Christ as his personal Saviour and united with the Bowne Mennonite Church, Elmdale, Mich. In 1925 he was ordained to the office of deacon, in which capacity he served faithfully until his health failed. He was much concerned for the welfare of the church. Funeral services were held at the Bowne Church, Jan. 5, in charge of D. A. Yoder, assisted by T. E. Schrock. Interment was made in the adjoining cemetery.

Weaver.—Jeremiah J., son of Joseph and Susanna (Shank) Weaver, was born near Harrisonburg, Va., Aug. 3, 1864; died at the Bethany Hospital, Kansas City, Kans., Dec. 1, 1947; aged 83 y. 3 m. 28 d. As a small boy he moved with his family to Jasper Co., Mo., where he grew to manhood. On March 29, 1892, he was married to Maria Diller, who predeceased him on Jan. 8, 1946. Surviving are 5 sons (Levi A., Kansas City, Kans.; Isaiah R., Moundridge, Kans.; George, Joplin, Mo.; Ray, Boise City, Okla.; and J. Alvin, Kansas City, Kans.), 2 daughters (Mrs. Bertha S. Steward, Phoenix, Ariz.; and Mrs. Ruth Stucky, Satanta, Kans.), 17 grandchildren, 5 great-grandchildren, one sister (Mrs. Alice Driver, Versailles, Mo.), and many friends. In his youth he accepted Christ and united with the Mennonite Church, of which he remained a member until death. Funeral services were held at the Argentine Mennonite Church, Kansas City, in charge of Rufus Horst, and at Webb City, Mo., in charge of Edward Yoder. Interment was made in the Weaver Cemetery.

Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the twentieth annual Sunday School Meeting held at the Elizabethtown Mennonite Church, Jan. 1, 1948.

Organization.—Mod., Clarence Lutz; Chor., Edwin Keener; Secy., Anna Lois Longenecker.

Program and Speakers.—New Year's Sermon, John F. Bressler; Fostering the Mission Spirit in the Sunday School, A Teacher's Influence, Elmer Kolb; A Teacher's Spiritual Responsibility, Raymond Charles; Let No Man Take Thy Crown, John F. Bressler.

Thoughts Gleaned.—God gives different gifts to man, but whatever the gift it should be used to the honor and glory of God; the greater the gift, the greater the responsibility. Man's worst enemies are not the big things. It is not enough to merely preserve the Word of God; we must be evangelistic.

Secretary.

ITEMS and COMMENTS

The Seventh-Day Adventist denomination has been recognized, according to Religious News Service, by the Yugoslav government as a religion "with the same rights and privileges as other major religious bodies." Formerly the Adventists had been officially regarded by the government as an undesirable sect.

President Truman, in his opening message to the second session of the eightieth Congress, strongly urged admittance of America's fair share of displaced persons. "Many thousands of displaced persons still living in camps overseas should be allowed entry into the United States," he said. Two bills intended to implement this suggestion of President Truman are before the Congress.

It is estimated by leading churchmen in Germany that there were not less than 4,000,000 Bibles and New Testaments lost and destroyed in that country during the war. Since the normal sales of Bibles in that country before the war were 1,000,000 a year and since no Bibles were published in Germany for eight years, one can easily see why Germany was 12,000,000 Bibles and Testaments short when America began to supply her needs.

General MacArthur cabled the American Bible Society on November 27, 1947, as follows: "Demand for Bibles, Testaments, and Gospels is insatiable and beyond ability of Japanese publishers to satisfy. . . . Large numbers of Japanese Scriptures were lost during the war and in addition there is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan." This is the opportunity of a lifetime to send to Japan the Christian Scriptures and Christian missionaries.

At the annual meeting of the Association of American Colleges at Cincinnati recently, President Harold W. Dodds of Princeton University made a plea for universal military training. In spite of his appeal, the educators, by a 3 to 1 majority, rejected the concept of peacetime military conscription. A committee reported to the educators its opposition to any form of discrimination based on creed, race, or color and called upon the colleges to eliminate any discrimination that may exist.

Alcoholics Anonymous expects that at least 20,000 new members will be added to the roster of the organization this year to lift the total to more than 80,000. It was reported at the first international convention of this organization that 95% of its members have regular employment.

Religious News Service reports from Rome that the Mennonite Central Committee has made available two scholarships to Italian

evangelical nurses. Scholarships which offer finishing courses to be taken in the United States are aimed at training nurses who will become instructors at a proposed evangelical nurses' school to be erected in Turin.

Gould Wickey reported to the annual meeting of the Association of American Colleges that church-related colleges have a larger percentage of enrollment increases in the present academic year than do the state schools. He said most church-related colleges have a larger distribution of students from other denominations than five years ago.

The theme of the American Bible Society for 1948—the theme which will be stressed on Universal Bible Sunday in December—is "The Book of All Nations."

The Mennonite Weekly Review has reported that four members of a Mennonite family in the Paraguayan Chaco were killed by hostile Indians on the morning of November 28 last. The father, two sons, and a daughter were slain. The mother and another daughter were injured. Two boys were absent from home at the time and escaped the tragedy.

If it were possible for the American Bible Society to send 200,000 New Testaments to Korea for the next five years, the Bible Society there would be able to launch a movement that would place a Bible or New Testament in the hands of every high-school and college student, and in tens of thousands of homes. With the present eagerness for reading in their own language it is hard to estimate what this might mean for the Christian church and for the new Korean nation on a whole. There is famine for the Word in Korea at present.

The American Bible Society has made gifts of Gospels in various languages to be distributed with relief clothing to needy persons in Europe and Asia. The first shipment of 50,000 copies of the Gospel of John in German was included with clothing sent from New Orleans last December. Five thousand Italian Gospels are now being supplied by the Bible Society and will be sent with clothing going to needy Italians.

Although 150,000 copies of the Japanese Bible have been sent to Japan by the American Bible Society, it is the hope of the Japan Society that a second shipment of a similar amount of the whole Bible can be made by the Society in America. As far as the New Testament is concerned, they would greatly welcome an additional 500,000 copies. The demand for the New Testaments and the Bibles continues, according to the Society in Tokyo. The Bible Society is trying to secure paper and binding materials to send to Japan that the work may be done there.

If the Society can furnish fifty reams of paper, of a heavier weight, the Bible Society in Japan will endeavor to print a Braille edition of the Japanese New Testament. A complete set of the Braille plates is on hand. They were not destroyed during the war.

YOUR PUBLISHING HOUSE BUILDING PROGRAM

The following shows the amounts received to February 1 and the goals set for securing funds for the proposed new building:

	Received	Goals	Balances
Donations	\$1,281.90	\$ 90,000.00	\$ 88,718.10
Life Subscriptions	1,790.00	6,000.00	4,210.00
Annuities	600.00	40,000.00	39,400.00
Totals	\$3,671.90	\$136,000.00	\$132,328.10

We will give similar reports in this column the first of each month. This will not only keep everyone informed and add interest to the work, but will be a means of encouraging us in our efforts and guiding us in our prayers.

A. J. Metzler,
Publishing Agent.

NEAR TO GOD (Continued)

Oh, the pathetic empty efforts to bear fruit for God without submitting to Christ's great law of spiritual fruit—"if it die, it bringeth forth . . . fruit." Death to self, crucified with Christ, is painful, but absolutely necessary.

February 28, 1948

God's Formulae for Soul Peace

Read Phil. 4:1-7.

In verse six, the Holy Spirit through the Apostle Paul gives the secret of soul peace.

First, "Be careful for nothing." In other words, don't worry about anything! Worry is basically a distrust of the one who is running things. If we believe that God is running the universe and ordering our lives, then worry is a slap in God's face. The fish who worries that the ocean will run dry reveals his concept of the ocean! So the Christian who worries about anything in the future, reveals his concept of God's ability to manage.

Second, pray about everything! "In every thing by prayer . . ." is God's formula. "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

Third, thank God for anything! "In every thing . . . with thanksgiving . . ." is God's order. Any vile unbeliever can be thankful for good and pleasant things, but the challenge to the child of God is to thank God, by faith, for anything, absolutely anything. This is for those who have fulfilled the conditions and claimed the promise of Romans 8:28.

If these three conditions are followed, then God promises peace that passes all understanding, all power of thought, even greater than one's worrying capacity!

—Paul M. Miller.

FORM WITHOUT POWER

Salvation includes much more than a book knowledge of God. It is quite probable that the entire New Testament, if not the whole Bible, will be found in hell in the memories of those who have read it, but have failed to be regenerated by the Holy Spirit.

Thousands have read the Gospels, and have seen the Son of God pass four times before their eyes, and have failed to know Him as their personal Saviour. They can admire His sinless character and still say, "This man shall not rule over us." They are not

new creatures, because they refuse to be born of the Spirit.

They may have a historical faith in Jesus Christ, but they come short of that evangelical trust which receives Him as the Saviour and enthrones Him as king. They have the "form of godliness" while denying its power.

Trusting in a form of religion is building your mansion on a cloud instead of upon the Rock of Ages. This is the great peril of nominal Christians. Their number increases rapidly, wherever persecution has ceased and Christianity has become fashionable. They have never been transformed by its power. They have never really submitted to God and received His adorable Son as their infallible Teacher, effectual Saviour, and rightful Lord.

They have never cast themselves in utter self-despair upon the merits of His atonement, crying, "For me, for me my Saviour died." They have never received a response from heaven, the witness to their adoption, uttered by the Holy Spirit with a voice which no one knows excepting him in whose heart it has consciously resounded.

They have no power because they have no life. They may have culture, science, money, and social standing; but they have no grip upon God, the Source of all power.

Announcing

Herald Press

Summer Bible School Series

PREPARED UNDER THE AUSPICES OF THE
COMMISSION FOR CHRISTIAN EDUCATION

See:

1. Articles currently appearing in the Gospel Herald, Christian Monitor, Youth's Christian Companion, and the Gospel Messenger.
2. The folder "Presenting Herald Press Bible School Series" distributed to all congregations.
3. The four page advertisement to appear in next week's issue of the Gospel Herald.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

What they need is that vital power which overcomes the inertia of nature and makes the sluggish active.—Daniel Steele.

THE JOY OF SOUL WINNING

(Continued from page 146)

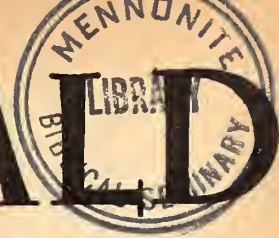
giveth the increase. Winning souls is at the heart of the Great Commission. When we yield to the command, "Go ye therefore," we will experience the joy which comes from the obedience and we will also know the joy that comes from seeing souls saved.

"How beautiful upon the mountains are the feet of him that bringeth good tidings"—good news of the Gospel, the good news that God loves men and gave His Son to die on the cross for our salvation. How beautiful are the feet of him whose paths lead to the saving of souls! This will bring joy in heaven. How beautiful is his life who knows the joy of the Lord, the joy that comes from obedience to the command: "Follow me, and I will make you fishers of men!"

Goshen, Ind.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, FEBRUARY 24, 1948 NUMBER 8

The Consistent Life, the Strongest Testimony

BY B. CHARLES HOSTETTER

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:1-5).

Let us remember that Daniel was taken captive as a lad into Babylon. In this country he was a foreigner, a despised Jew. Even though from his youth he was separated from his home country, his family, and his home influences and forced to live in a heathen, idol-worshipping nation, yet he lived a consistent life and gave a tremendous testimony.

Darius is likely the fourth king to reign in Babylon since Daniel was first taken captive. Under each king that we have Biblical record of, Daniel remains true to God and is known for his trustworthiness and in each test he leaves a great witness for the Almighty.

Darius, who is a conquering king, soon detects the ability and sterling character of Daniel and makes him first in authority under himself. This creates jealousy and hatred from the native men of the country who had aspirations for this office. A number of them get together to discuss this man Daniel to find occasions against him to influence Darius to remove him from office. Not a single charge could be found against his character and method of ruling. Their only hope for removal was through the fact that he worshiped the God of heaven and not their heathen idols. Such a life is tremendous in its influence. No greater testimony could one give in life than to live the daily consistent life.

I read a very striking testimony about Bro. J. D. Mininger, soon after he had passed to his eternal reward. He was sitting at the supper table one evening where he was struck with a heart attack. They put him to bed unconscious and he died the next morning. Death came when he was going about his normal duties and it came without warning. But this testimony comes from the mission home after his death. "I do not believe that Bro. Mininger would have lived the day any differently, if he would have known when he started it that this would be his last day." That is the kind of life that gives testimony and has been challenging me ever since. He lived in the consciousness that he was walking by the Spirit.

I believe the church will stand or fall on this issue. From every corner people, groups, denominations, sects are telling what the Scriptures claim. Come to Jesus; He will do this for you and that. This is the kind of experience you get and this will happen to you if you get the real thing. What the old world needs and what the unsaved world wants is a demonstration of that very thing. People want to see demonstrations, illustrations, and examples of the things that we claim happen when one is a real Christian.

There was a young man in one of the C.P.S. units that I served as pastor. He was a licensed minister in his denomination. He believed and tried to teach us fellows that when a man really got in touch with God the old nature was gone entirely. No more temptation or sin is ever found in that life. I sat down and talked with him one evening and asked him a few questions about this doctrine. I told him I wanted everything that I could get in the Christian life, but I didn't have this experience, and was interested. Then I asked, "Can anyone get it?" "Surely," he said. "Is it hard to get?" "No, just give all to Christ." "Did you ever meet anyone who ever had such an experience?" "Definitely." "Do you have the experience?" Then he confessed he didn't have it himself. All that he said to us fellows didn't mean very much because he didn't prove his doctrine. He

said so much about this doctrine and yet he didn't live it himself, so that it brought a group reaction against him. I feel that the church's testimony falls flat also to the world and our shouting brings rather a reaction because we do not live the doctrines we preach and claim for the Scriptures. All that we claim for Mennonitism will not mean a thing unless we are able to demonstrate the claims in our daily life. So many times we preachers preach one standard and then live another. We preach one standard and Christianity lives another. What we need to do is live the standard we preach and this needs to be the standard of the Scripture. When we get these two together, then the church will have a mighty testimony to this unsaved world.

It is rather easy for us as a Mennonite Church to take a holier-than-thou attitude toward other denominations. We ask the folks that preach the once-saved-always-saved doctrine for demonstrations. We want the folks that say that immersion washes away sin and is necessary for salvation to prove it to us. We challenge the groups that teach the doctrine of entire sanctification to show us some illustrations. I am, however, interested that we examine our own lives to see if we are demonstrations of the doctrines we preach and claim the Bible teaches. I am going to make our claims general enough as Mennonites so that almost all Mennonites would say, Yes, that is what I believe, that is what the Bible teaches.

1. We say the Bible teaches and we believe that one soul is worth more than

From Isaiah

III

BY MIRIAM SIEBER LIND

*He who would have thee
Takes thee inner-clean
And all the filth thou think'st to hide
He seeth.
He seeth the grimy nails and unwashed feet;
He seeth, He seeth the stains about the armpits;
No need to daub the ear lobes with perfume
Nor sift seductive scents between thy breasts.
He who would have thee
Takes thee inner-sweet,
Fragrant with goodly thoughts and holy deeds,
New-washed with love and groomed with purity.
Cosmetics of the man He heedeth not;
He who would have thee
Takes thee inner-clean!*

Scottdale, Pa.

the whole world. Really does the world believe when they see us and observe our attitudes and actions that we believe this? Does our love for the lost and zeal to help them prove that we really believe this?

2. We say the Bible teaches and we believe that it is the church's responsibility to advertise Jesus to all the world, to every creature. Are the world and other churches as they observe the Mennonite Church conscious that we believe that we have this command, obligation, and responsibility? Does our emphasis prove it?

3. We say the Bible teaches and we believe that there is eternal punishment for all the unsaved. Does our interest in our lost friends, relatives, and neighbors prove that this doctrine is really a part of us? As the lost observe my interest in them does it tell them that I am really concerned and fearful for them?

4. We say the Bible teaches and we believe that in Christ one becomes a new creature; old things have passed away. We also say the same thing about non-conformity and nonresistance, but I challenge you to think through these truths and the claims that Scriptures make for them and then to examine the church on these claims. I am afraid if we are honest we will admit that we are far from demonstrating these doctrines to the world. I am seriously afraid that the church teaches one standard and we live another. Again may I say that I believe the church will stand or fall on the ability of the church to prove the claims of Scripture.

Maybe the reason why we bark so loud and why we advertise so much what we believe, is because we are not able to demonstrate it. What we need is demonstration, for all our advertising will mean nothing unless we can do that.

Further, we tell the world to come to Jesus and He will give you peace of heart and joy of soul. He will take your old habits from you and give you victory in your life. You can cast your care upon the Lord and receive the thrill of new life in Him. Friends, are we honestly telling the world by our lives that this is really true in us? Have these things happened to us? When all the Mennonite Church demonstrates these truths, proves them, then we are going to push at the door of hell. Truly the consistent life is the strongest testimony any of us can give.

An automobile company came out with new cars a few years ago. They sold a few of them on the basis of what they said their cars would do. If, however, the cars do not demonstrate what the company claimed they would, they will sell very few cars in the future and will likely go out of business. I feel that the

church will also go out of business unless we can demonstrate to the world what the Bible and the church claims Christ will do for an individual. They say that this country has five times as many churches as theaters, but each week twenty million people go to church and seventy-seven million go to the movies. Why? Is it because we Christians have not been able to prove to the country that our program really works? Let's confess our sins and consecrate our lives completely to Him and give a dynamic testimony by a consistent life.

I preached in a revival meeting a few years ago when a man about thirty-five years old stood for Christ. He lived very poorly, for he had spent much of his money drinking and had lived a very ungodly life. That night he stood for Christ, but he knew nothing about the Lord or what accepting Christ really meant. I found him very ignorant, but with a deep desire to do right and to change. He was happy and for a long time kept coming alone to church without his family.

After a month or two I went back into that community to visit with the folks who stood for Christ during the meetings. When the Sunday-school superintendent and I arrived one evening at this man's home, he was greatly surprised but very happy that we came. He invited us into the living room and after a brief introduction he said, "Bro. Charlie, I am very glad you have come, as my wife is sorta discouraging me. She tells me that there isn't anything like eternal punishment and I tell her there is. She used the Bible to prove her points." It so happened that the wife had Jehovah's Witness connections and they would come in and teach her through the day and she would easily beat her ignorant husband in the debate. He said, "Bro. Charlie, will you prove to my wife that there is a hell?" It was not difficult, of course, by the Scriptures to answer her arguments and prove our points, but with it all she would not yield and change her mind. As we were leaving I said to the wife, "I would like to ask you just one question: Did Jesus do anything for your husband?" She said, "That is the question that I must face and admit that something has happened to my husband. He used to spend all the money for drink, beat me up, and come in all hours of the night. But now he is altogether different. He brings home his check, plays with the children in the evening, and never strikes me, and our home is altogether different now. I don't agree with him, but I can't explain what happened."

He certainly had his up's and down's in the Christian life because of his character

and background, but in spite of it all he was able to prove to his family, especially his wife, that there is something real about the Gospel of Jesus Christ. I am happy to say that now his wife is also a member of the same Mennonite Church with him. He was proving the claims of Jesus in many ways to his ungodly family and surroundings. Do we have a similar testimony of the power of the Lord Jesus Christ in our life and is it making our neighbors conscious that we are in touch with a power superior to ourselves? Let us sell the Lord Jesus by being examples or illustrations of what He can do through a surrendered life.

Harrisonburg, Va.

The Simple Life

BY MRS. ALVIN SELZER

The truly simple life is a life of great purpose. Serving God faithfully must be kept constantly uppermost in our minds as our greatest purpose in life.

Webster's definition of *simple* is "pure, plain, sincere, natural, humble, intelligible, unadorned." When Jesus was teaching on the Mount He plainly told the people that they must have pure hearts if they wanted to see God. Matt. 5:8. If we ask God to do so and trust Him, He will take away all evil from our hearts. Then we can serve the Lord with a pure heart fervently.

Our thought life must be pure. Paul, in Phil. 4:8, tells us to think on things that are pure, honest, lovely, just, and of good report. If we ask God to control our thought life, then our words will also be pure and true.

Lowliness of mind is closely associated with humility and simplicity of living. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Our dress, our homes, and all furnishings should show simplicity of living. The standards of our church are plainness, economy, cleanliness, neatness, Christlikeness. If people read their Bibles, I Pet. 3:3, 4, and then see us as members of a church which professes to uphold Bible standards, will they think us honest in our profession? Do we uphold Bible standards in our business dealings, in our speech, our actions, our way of dressing? Can they tell by the way we live that we believe in Jesus and that He has saved us from sin? Do we tell them so? Are we serving the Lord truly—is that our greatest purpose in life?

Protection, Kans.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1909 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Jesus Our Saviour

Of all the names of our Lord, of which He has a great many, none is more precious than that of Saviour. Before He was born Joseph was told that His name should be called Jesus, for He should save His people from their sins. He came to the world for that specific purpose, to be a Saviour for a people who without Him were lost and hopeless. Of all the beliefs that matter this is chief, that Jesus Christ came into the world to save sinners. And of all His manifold ministry this is the essence, that no man needs to perish, but all who will may find life and salvation in Him. The central fact of all history is this, that Jesus Christ died upon the cross to accomplish for men something that is terribly important, salvation from the guilt and the power of sin. It is fitting that the cross should have become the symbol of the Christian faith. For His work in the world finds its climax on the hill of Calvary, where He gave His life a ransom for many, and accomplished the redemption for which He had been sent into the world. Every person who has experienced the salvation which was wrought there can sing with deep appreciation,

*"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."*

The background of His work as Saviour, so far as our comprehension of it is concerned, is man's need of salvation. If there is no such thing as being lost, then of course there is no such thing as being saved. It is the one who is sick who needs a physician. It is the one who doesn't know the way home who needs a guide. It is the sinner who needs a Saviour. And the Bible doesn't waste much time proving that we are lost. It simply recognizes the truth that we all know too well, and describes the condition that is bitterly familiar to us. Early in the Bible story we read that every imagination of the thoughts of man's heart was only evil continually. Isaiah read our sinful nature correctly when he described it as having no soundness in it, but full of wounds and bruises and festering sores. Every honest man with an awakened con-

science knows that "all we like sheep have gone astray; we have turned every one to his own way." Our innate sense of condemnation before a holy God argues our need. So does the universal experience of bondage to Satan which drives us to do those things which we don't want to do, and which make us hang our heads in shame and futile regret. Our sin has separated us from God, and in ourselves we find no way of getting back to Him. Sinful man is in imminent and deadly peril, facing damnation and eternal death.

To save us from this peril God sent His Son, our Saviour, the Lord Jesus Christ. In the beautiful description of the Messiah's saving ministry in Isaiah 53, we are told that He suffered not for His own sake, but for ours. He bore our griefs and carried our sorrows. He was stricken, smitten, and afflicted, not because God was unable to save Him from His persecutors, but because the Father Himself had sent His Son into the world to satisfy divine righteousness and to bear the divine wrath against sin. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." All our iniquities the Lord hath laid upon Him. Jesus described His own purpose in the words, "The Son of man is come to seek and to save that which was lost." He tells us that He came "not to be ministered unto, but to minister, and to give his life a ransom for many." He came not to destroy men's lives, but to save them. As the Good Shepherd, He gave His life for the sheep. As our eternal High Priest, He offered Himself, once for all, that He might perfect forever those who believe in Him. By this stupendous transaction, to which the prophets looked forward and the apostles looked back, God, in the person of His own Son, accomplished a salvation that is effective for everyone who accepts it.

See, then, what our Saviour has done for us. He has met the demands of a holy and righteous God, so that even though we are sinners, we do not need to bear the dread effects of our sin. He has been made sin for us, that we might be made the righteousness of God in Him. He has taken away our sense of guilt, and

has given us the deep peace of those who know that their sins are gone, that He will remember them no more forever. Having taken the penalty upon Himself, He has removed the curse of sin from us. He has also broken the power of sin over us, having taken to the cross with Him not only our actual transgressions, but also our sinful nature. We who once were the slaves of sin now have victory, blessed and certain victory, through our Lord Jesus Christ. We live now in the everyday realization that Christ is enough for our need, not only our past guilt, but our present temptations. For we have a high priest who was tempted in all points as we are tempted, and yet without sin. He met sin and conquered it in the realm of our flesh. And so through Him we triumph. Moreover, one glorious day He will redeem us from the very presence of sin, when He takes us to Himself to be with Him eternally in that Holy City where sin shall never come. Hallelujah! What a Saviour!

The Moral Difficulty

In the city missions survey reported at Chicago last fall, it was revealed that of those church attendants who were not members of the missions, twenty-nine per cent gave as hindrances to becoming members the fact that they were unwilling to follow Christ fully. Twenty-three per cent acknowledged that they did not become members of the mission because of sin and evil habits in their own lives. It is significant to notice that about half of those reporting were not members of the church because of some moral difficulty. We think sometimes that intellectual difficulties of faith prevent people from making the commitment for Christ.

Or we think perhaps the peculiar emphases and doctrines of our church keep people away. But this survey would indicate that people recognize in themselves, in their own unregenerate wills, the chief obstacle to the Christian life. This should indicate something of the direction which our evangelistic preaching needs to take. Our preachers and our mission workers need to be used of the Holy Spirit to bring such conviction of sin upon people as will move them to forsake this sin in a true repentance. Sin is the chief enemy of the church and of Christian living.

A man is in bondage to whatever he cannot part with that is less than himself.
—George Macdonald.

Our Day of Praise

Dear Readers:

Last spring when Sister Kauffman was very ill and I experienced one of the greatest trials I had ever gone through, after fasting and praying a number of times, I promised the Lord if He would see fit to restore her to health again and bring her to the place where she could say, "I have no more pain," we would spend an entire day in praising and thanking God for it. Since many of our friends far and near helped in this particular prayer request it gives me real soul-satisfaction in writing this letter today to let you know that we had that day of praise yesterday, January 30. God did not see fit to heal my wife instantaneously as He has some, but we love Him just the same and His tender mercy toward us is just as great. We have no words to adequately express our appreciation for His healing after many months of constant suffering. Sister Kauffman was in the hospital five times in the past seventeen months and had three operations.

Our rejoicing started some months back when the turn came for the better and in the summer the family had the privilege of living in a cottage in the Big Valley near Belleville. It was not, however, until the past few weeks that Sister Kauffman could say that she had no more pain at all. Thursday we had our regular prayer meeting at the church. There were forty-eight present; so we announced our glad news to the group. Some of our members had also fasted and prayed; so we rejoiced together, giving God all the praise. The next morning we got up earlier than usual and knelt together thanking God for His mercy. Before breakfast we made two calls. One sister in particular had also made a covenant with God if He would answer her prayer in this behalf. Then we had breakfast and family worship. The children are all old enough to realize what a blessing it is to see Mother well again.

The forenoon was spent in calling at homes and having prayers of thanksgiving with others who had helped in prayers during the past months. Bro. and Sister Emory King invited us to their home for lunch, and we had praise and prayer there. In the afternoon we visited four aged invalid sisters who in spite of their bodily sufferings rejoiced with us in this victory. We also had prayer at the home of Bro. and Sister Clyde Stutzman who prayed often with us. Bro. Stutzman helped carry on the work here when I was with my wife at Kirksville, Mo., hospital and they also kept our youngest girl several times for several weeks. We had our children come home from school early and we all, with our three workers, drove to Philadelphia, Mo., where praise service was held in the home of Bro. Leslie Hathaway. They had a three-weeks-old son for whom a dedication service was held, in which he was presented to the Lord. Sister Hatha-

way was a former worker at the mission. Bro. and Sister John Kreider were also present for the service. From there we drove to the home of Bro. and Sister Oney Hathaway where we enjoyed the evening meal with them. Again we thanked God with these friends, both of whom were former workers in the mission home.

At the Pea Ridge Church that evening there was a meeting of all Sunday-school officers and teachers of the four churches in this district. When at home at 10:30 we again had a season of prayer together in praise to God. To all of you who have prayed for Sister Kauffman and her healing, I wish to express my thanks. Since the work God has called me to perform takes me away from home a great deal, I cannot frame in words what it means to me to know that my companion is not suffering pain. To leave when she was suffering was a great burden, yet she always told me to go until she was so ill she could not have me away. With all our hearts we sympathize with those who today are sick and suffering. Although we feel unworthy of this blessing of health, we truly praise God, and shall always bless His holy name!

Sincerely,

Nelson E. Kauffman.

Truly This Was the Son of God

I

BY NORMAN KRAUS

The Temptation

Self-reliance vs. God-reliance (Trust)

"And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:3, 4, A.S.V.).

Satan took Jesus' claim of divine Sonship at its face value. In fact, it was this claim that he cunningly used to whet the temptation. "Since [ei] you are God's Son." Jesus was hungry—very hungry! "How absurd!" suggests Satan. "The Son of God hungry? How unnecessary! You have power. You have authority. Feed yourself. Why such needless sacrifice? You are a fool; make these stones into bread."

Subtly, Satan was suggesting to Jesus that He did not need God in His daily life, that He had power to take care of Himself. He insinuates that this was especially true because Jesus was not an ordinary man. He was tempting Jesus to rely on Himself! And this even God's Son could not do. Satan desired God's Son to command stones (to use His power for Himself). Instead, Jesus commanded Satan (used His power for us).

Jesus was aware of Satan's insinuations. He saw clearly the twist in the devil's premise which made this apparently true statement ("You are the Son of God") a lie. The devil would have Jesus suppose

that He could remain God's Son apart from God. So Jesus countered directly by affirming His trust in God as a man. "Man shall . . . live . . . by every word that proceedeth out of the mouth of God." He took His place with us and, as a man, for us.

Satan still uses the same strategy. He whispers to the minister, "Since you are a son of God, command this office." To the businessman, "Since you are a son of God, command this business"; to the farmer, "Since you are a son of God, command this farm"; to the housewife, "Since you are a daughter of God, command this household." To each of us in a thousand ways he says, "Command your situation." Each of these (in themselves good) is turned to evil by a subtle twist—"you do it."

Can we answer as a true son of God, "I can do all things through Christ which strengtheneth me"? A son of God can not live apart from his father. A son of God trusts his father. A son of God commands Satan.

Self-assertion vs. God-reliance

(Submission)

"Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God" (Matt. 4:5-7, A.S.V.).

In his first encounter, Satan was completely foiled. Jesus had asserted His perfect trust in God as His Father and refused to use His power for self. Satan retorts in the second temptation with "Prove it! You say that you trust God and live by His words. He has promised to protect you. Show us what your God will do for you that He does not do for others. God feeds everyone. That proves nothing. Do you really trust God?"

Jesus, in yielding to this temptation, would have shown inner doubt, not trust. The act—and Satan knew it—would have been self-assertion, not God-proclaiming. It would have blatantly declared that He did not have complete confidence in His Father; that He had misunderstood the nature of God.

Jesus also perceived the situation. Satan was not asking Him to trust God. Satan never does that. He was daring Him to use God as a god for His own satisfaction. It would have been an act of a presumptuous self-ignorance of God's character tantalizing God to satisfy its own conceit. Again Satan had given the situation a twist which made even his quotation of Scripture a lie. God never said what the devil suggested in his quotation. This time Jesus countered with direct words of God and with one stroke laid bare the temptation, asserting His humility and submission to God.

Do we have faith today? Do we still have the concept that faith is a lever by which we can maneuver God for our own desires? "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (Jas. 4:3, A.S.V.). Faith is the ability to see God in the present situation. Trust needs no grandiose demonstration. It is content to live today with God and leave tomorrow with God.

Ambition vs. God-reliance (Consecration)

"Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:8-10, A.S.V.).

All three temptations were an attempt to separate Jesus the Man from God His Father. In fact, this is the end of all temptation. First Satan had suggested that He take His well-being into His own hands. This having failed, he hoped even yet to induce Jesus to doubt and tempt God. Realizing that these approaches were futile he returned with still another facet of the same temptation. "Since you insist on allying yourself with man and fulfilling God's purpose, you might as well take the easiest way. You hope to gain the world? Alexander and Caesar conquered it. They had ambition. They were my followers. I gave it to them. If you will worship me, I'll give it to you!"

Christ's goal was the world. He came to regain the world for Himself. We should note then that a way to attain His goal, and not the world itself, was used to tempt Jesus in this third assault. Christ had come to defeat the usurper. Now that enemy stood before Him and bargained, "There it is. Acknowledge me as master and it's yours!" Here was attainment with ease. The other way meant rejection, suffering, and finally death. Jesus knew that. This way the world would be His and after that He could do as He wished with it—but could He? That was the catch.

Jesus clearly saw both ways. Being human, ease, friends, fame, and the possibility of helping many now degraded and in poverty must have made some appeal to Him. Down the other way lay misunderstanding, hunger, weariness, loneliness, sarcasm, false accusations, and death. As He gazed down the two ways, did He hesitate? I think not, for our Lord knew that failure was the price of compromise. God's way would win. He, the God-man, would make it win! Again He turned Satan off, "I'll worship and serve God alone." History has justified His decision. Alexander and Caesar were. Jesus Christ is. All through the ages truth uncompromised with evil has won out. It still does.

Friends, the devil still bargains. He has asked you and me to compromise with him a thousand times. "Don't give up your worthy goal, but use my way to achieve. Assert yourself, lie a little, if necessary; the end justifies the means. Don't let people ride over you. Use the law. Love, long-suffering, patience, submission never won. You can't make money and be honest. You can't be a doctor and stay Christian! Your boss is defrauding you; use force on him. After all, you're dealing with the world, not Christians!"

He does not boldly ask us to fall at his feet. He only offers us a way—the way of death, separated from God. If we accept his way, we worship him.

Truly, He who overcame in the wilderness was the Son of God. And just as truly are those who through His power defeat evil the sons of God.

Harrisonburg, Va.

How Many Summer Bible Schools?

By C. F. YAKE

It has been very encouraging to notice the mighty enthusiasm that has gripped the members of our church for summer Bible school. During the past several years the summer Bible schools have grown in number by fifty each year. That is something for which to be deeply grateful to a kind heavenly Father. That God has inspired us to use this teaching agency for bringing Christian truth to thousands of boys and girls is something for which to be deeply grateful. The church has seen in summer Bible schools an opportunity for extending her borders and enlarging the kingdom of God such as she has not seen in any other teaching agency that has come to her. By and through summer Bible schools the Word of God can be taken into communities, into homes, and into the hearts and lives of boys and girls and of fathers and mothers who otherwise would never even have the opportunity to hear the Word at all. This missionary agency is one which, we believe, God has given to our church to use in an increasingly large manner. Other denominations are promoting church vacation schools, and the summer Bible school movement is also being promoted by some churches other than ours, but as far as our information and observation go no other group has been quite so successful in the promotion of these types of schools as has our church. In many communities the summer Bible school work is practically turned over into the hands of the Mennonite Church. Why? This is the answer in one community, and it is the answer that comes from the Church Council of that town, "You can put the summer Bible school across. We simply can't do it." From that same Council,

which is comprised of possibly ten different denominations, the encouragement has come to the Mennonite Church to promote summer Bible school with the assurance that these denominations will support the work by sending their children and by contributing financially. And so, indeed, it has been done, and summer Bible school has grown in large proportions.

One School for Each Congregation. Yes, that is very splendid, and we trust this year we will be able to realize that. Wouldn't that be a forward step, if every congregation in our denomination would have a summer Bible school? And there is no reason why such a thing should not be. Why should the children of a congregation not be given the opportunity of attending summer Bible school when at your finger tips is now a curriculum of such teaching materials as will make the conducting of a summer Bible school quite an easy matter? And why shall children be denied the extra hours of Bible instruction during two weeks of summer vacation? By giving the children two weeks of Bible instruction during the summer, you add to their Christian educational nurture approximately twenty-five hours of Bible teaching. And they will learn more during those twenty-five hours, comparably speaking, than they can in a whole year in Sunday school. Have a summer Bible school in your congregation!

Extension Summer Bible School. But why not have more than one summer Bible school? Is there not in your community a town or village or a rural section that does not have an agency to promote summer Bible school? Examine your surrounding territory and find out. If need be, make a survey of certain villages or sections to discover the facts as they are. Resolve to attempt to have a summer Bible school at some needy place or places. Remember that you do not need to have fifteen teachers to operate a small summer Bible school. Remember that a half dozen zealous workers properly qualified can go into a community and have a summer Bible school for fifty children, more or less, and have it very successfully. And this is now possible much more easily than it was previously because of the splendid new summer Bible school materials available. Plan to have that extension summer Bible school, that mission summer Bible school, and make your congregation an active missionary congregation. It will provide opportunity for your young people to invest their talents. Young people like to have something to do. They like to be active and help promote the work of the kingdom of God and the church. Give them a chance.

Better still, dear young people, be active in such promotion. See your pastors and ministers and encourage them to have an extension mission summer Bible school. It is not an impossibility, by any means. May the Lord bless and

make you a blessing in this work. Remember, MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948.

Scottsdale, Pa.

Prayers of Paul

I

The Prayer of a Man Encountered by Christ

BY MERLE SHANTZ

Much of our praying is dull and wooden. So often it is just an adolescent or adult version of our childhood prayers learned by rote; that is, they are mostly formal and perhaps lack even the simple faith of a little child on his knees. You know what many prayers are like; they are a variation of the expression "give me." So frequently they are petitions of self-interest that religious doubters eagerly conclude that people who pray simply employ their faith to get along easier in life or to avoid those unpleasant tensions which may accomplish the taking of a moral stand.

Indeed, the content of our prayers is a pretty accurate gauge of the reality of our spiritual life, and incidentally, prayers simply rhymed off don't reveal much reality. As a matter of fact, this age is not an age outstandingly characterized by prayer. Why? There may be many reasons, but could one be that we still have our own answers to our problems, and as long as we have, we don't go to God for His help? Man has become very self-confident. Our scientific knowledge, our educational techniques, and our ability to get results through organized effort have fostered the idea more than we realize that we are the masters of our fate and the captains of our soul. Well, whatever the reason is, prayer is considered to be something we can do without. If we get up too late to eat and pray, we eat. If we haven't time for the morning paper and family prayer, we read the baseball or hockey scores. Why? May it be we have never like Paul radically encountered Christ?

Before his conversion Paul knew all the answers too; he knew them according to the Pharisee interpretation of the law. Not only did he know the answers but he went around jamming the answers down other people's throats at the point of the sword. At least, this is what he did until he was encountered by Christ. We read about the meeting between Paul and Christ in Acts 9. He was on a persecuting mission when suddenly he was blinded by a light shining from heaven. From I Cor. 15:8 we learn that the light was Christ Himself, who always takes the initiative in seeking the lost. However, the Holy Spirit speaks to many who don't respond in the same spirit that Paul responded. You remember the conversation between them. "Saul, Saul, why persecutest thou me?" "Who art

thou, Lord?" "I am Jesus whom thou persecutest." Paul made a big adjustment in a little time. Laying aside old loyalties, he embraced a new allegiance and said, "Lord, what wilt thou have me to do?" Till Paul had this life-changing encounter with Christ, he had his own program. It was traditional, legalistic, militaristic, and compulsory. It depended for execution upon human energy rather than upon divine power. "Lord, what wilt thou have me to do?" denotes a lot. This question was an admission of past failure. This prayer shows a shift from a life of self-will to a Christ-centered life.

Is not selfish praying a terrible reflection upon Christian young people? If we have really met Christ and given Him our hearts and have seen Him as Lord of all, don't you think Paul's prayer will be ours: "Lord, what wilt thou have me to do?" To call Christ Lord is to recognize Him as a sovereign. For Paul this sovereignty was not simply that of a great teacher, but the sovereignty of one who has a right to our allegiance because of the purchase price He paid for us by the shedding of His blood.

Would that our lips could frame with sincerity Paul's prayer! Then more young people would offer their lives for Christian service. Then more fathers and mothers would have family altars in their homes; then all of us, boys and girls,

I Go to Church

BY ELLA MILLER

*I go to church to learn of God,
To listen to His Word;
To pray to Him who notices
The smallest little bird.*

*I go to church because 'tis here
I forget life's petty cares,
As I listen to God's servant tell
God loves the one who shares.*

*I go to church where I may blend
My voice with friends in song,
And ask God to forgive me if
To others I've done wrong.*

*I go to church because it makes
Me happier than they
Who stay at home and try to please
Themselves some other way.*

*I come away inspired and cheered
To climb to higher peaks,
For God gives courage to each one
Who of Him wisdom seeks.*

*So brother—friend—won't you with me,
Too, join this blessed throng
Who come each Lord's day to give praise
And worship God in song?*

Nampa, Idaho.

young men and women and older people, would recognize ourselves as stewards of all that God has given us—bodily strength, mental ability, time, and possessions.

Is our prayerlessness an evidence of never having met Christ in a life-changing experience? Or have we forgotten that encounter? To see Christ as our crucified and risen Saviour necessitates the prayer, "Lord, what wilt thou have me to do?" When this simple prayer becomes the prayer of Mennonite youth, there will be a mighty revival within our church.

Kitchener, Ont.

The Christian's Position in the Economy of the Gospel

BY C. WARREN LONG

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1, 2).

There is a definite place for each link in a chain as well as a definite responsibility. This can also be said about the individual Christian. He has a place and responsibility for passing on the Christian torch, for propagating the truth. The truth was first given to Paul; then through him to Timothy; then through him to faithful men; then through them to "others also." Each person won become a central through whom the Lord works. He is a new center of influence. This is illustrated in a very lovely way in John, where a disciple brought his brother Simon to the Lord and Philip brought Nathanael.

Timothy received this torch in the presence of "many witnesses," or in the hearing of many witnesses. This suggests that it was at the time he was set apart or ordained "by the putting on of my hands." These were Paul's hands (II Tim. 1:6) and also the hands of the presbytery. I Tim. 4:14. Timothy in this solemn service was set apart as a young bishop. He was to be a giver of the truth, that Christian doctrine which Paul had called "the form of sound words."

The responsibility of passing on the Truth is urged upon him in "the same commit thou." The word "commit" Paul used in 1:12 and 1:14. In these passages we entrust the deposit of ourselves to God; so he entrusted the deposit of the Truth to Timothy, who was to entrust the same deposit to others. The "faithful men" are those whose loyalty and integrity can be trusted. That is, they are not tossed about with every wind of doctrine or by the trickery of men. They are men who have this further gift, "able to teach others." Thus the church is advanced, instructed, and organized. This is the mechanism set up for safeguarding the purity of doctrine. This responsibility is

laid heavily on the souls of the leadership as well as the laity. Man is God's instrument to publish or broadcast the "Good News," the Truth unimpaired.

The plan of giving the Gospel to a lost world is clear, the responsibility is heavy, and the commission is urgent. All this puts the Christian into a strategic, important position in the economy of the Gospel. The Lord said, "Ye are the salt of the earth Ye are the light of the world" (Matt. 5:13, 14), and "Ye also shall bear witness" (John 15:27). Do we see our position? Have we grasped the

importance of our position and properly understood it? Paul felt that the young bishop Timothy must have this clear in his mind and ministry. When we realize the important position that we as Christians hold in the economy of the Gospel, then it is that II Timothy 2:3-6 stands forth like three commanding peaks in a mountain range. These peaks may be named, "The Devoted Nature of the Christian Life," "The Vigorous Nature of the Christian Life," and "The Pleasing Nature of the Christian Life."

Brussels, Belgium.

Treasures from the Greek New Testament

The Spirit's Method—Convicting Concerning Judgment

By J. A. HUFFMAN

The third and last of the things announced by Jesus concerning the Holy Spirit, is that, "Having come, he will convict the world concerning judgment" (John 16:8).

The two Greek words around which this item of Jesus' important preachment centers are the ones translated "convict," Greek, *elengcho*, and "judgment," Greek, *krisin*. *Krisin* is a judicial process or a trial.

Jesus gives the reason why the Holy Spirit will convict concerning judgment as follows: "Because the ruling one of this world hath been judged" (John 16:11). The phrase, "hath been judged," is translated from the Greek word, *krino*, which means to judge or to pronounce judgment upon, and is used here in the perfect tense, Greek *kekritai*, which means that this judgment has already been passed upon him of whom it is predicated. It is not only a future, but a present judgment, here declared. Jesus' explanation of the Spirit's method, again, merits close examination.

Judgment is the penalty for sin. Sin, when traced back to its ultimate source, leads back to Satan, its author. Satan is believed to have been an archangel, Lucifer, who during the period of angelic probation, led a part of the angels of heaven in revolt against God. Having been cast out of heaven, he began a conquest of the world, and succeeded in bringing man into revolt against his Creator. The divine plan of human redemption has foiled Satan's attempt to forever despoil man and his dwelling place, because of the potential redemption of the earth, and of the human race.

In the measure that rational, free, and self-determining beings co-operate with God in letting grace restore them, the work of human salvation is progressing in the world. And in God's own time, the earth, itself, will be delivered from

its bondage because of sin; and redeemed spirits will be re clothed with glorified, resurrected, and never-again-dying bodies.

But Satan still continues to function as a proud and boastful usurper in the world. Jesus recognized his presence and influence in the world when He said: "The prince of the world cometh: and he hath nothing in me" (John 14:30). Paul also refers to Satan as being the "prince of the power of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2). Those who live in these days have no difficulty in sensing Satan's domination in the affairs of the world. Were we to have our way, we would likely have Satan dealt with after the fashion suggested by the question of the child who asked, "Why doesn't God kill the devil?" But God's way is not our hasty, impatient, blundering way.

Taking Jesus' own statement regarding it, hell was prepared for the devil and his angels. Matt. 25:41. Yet in the same picture Jesus depicts human beings as going away into that place. How can these statements be reconciled? Perhaps in the answer to this question of the how of retribution will be found the answer to the question of how the Holy Spirit convicts of judgment.

Dr. A. C. Dixon once declared that if any human being should ever be found in hell, he would be an intruder there, because hell was not made for human beings. Here, then, is the sequel: Human beings who ally themselves with Satan must share his fate, although hell was not intended for men. The prince of this world hath been judged, and for those who persist in following his leadership there is no escape from his punishment. The Holy Spirit convicts of judgment. He sounds the alarm; he calls to those on the wrong road to turn away from certain, inescapable judgment.

Here, then, is the Holy Spirit's method of dealing with lost men, as Jesus outlined it in advance of His coming. The method is not only a divine, but a logical one. He convicts of sin, showing man

clearly what he ought not to be. He convicts of righteousness, revealing to man what he should be, and what by divine grace he may be. He convicts of judgment, pointing out to man the fearful, irreparable, eternal consequences of impenitence.

One more fact remains to be considered in relation to the subject of method. Not only is this the Holy Spirit's method, but also the method of every Spirit-led worker. Every real prophet of the Old and New Testament ran true to this form, and every true prophet certainly does the same in this dispensation. Whether old dispensation prophet or new, he presents a dark, gloomy, hopeless picture because of sin, putting his finger upon the parent sin of unbelief. He then paints, alongside that dismal picture of sin, a beautiful, colorful, assuring picture of the possibilities of grace. But more vividly, and somewhat determined by the measure of resistance, he paints a picture of the awful, humanly inconceivable, and indescribable results of rejecting God and Christ.

Possibly here is to be found a criterion by which human ministries may be measured. If Spirit-led, those who deal with lost men will practice the divine method. Here, too, is a challenge for all who are called to minister: Have our ministries in the past run true to the method of the Holy Spirit? If not, will we see to it that in our future labors we follow the divine method?

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Christian Loyalty in Belief and Practice

By ALDA ROSENBERGER

The Apostle Peter wrote his first epistle to "the elect who are sojourners of the Dispersion"; that is, to the Jewish Christians who had been scattered by persecution. To have faith enough in a cause to move anywhere rather than renounce it certainly suggests a deeply rooted faithfulness in a belief. Because of the Christians' loyalty in the midst of these early persecutions much Gospel seed was scattered which sprang up and I believe was the nucleus of many churches which were later organized by the great missionary, the Apostle Paul.

Since we believe these early Christians were loyal to a cause, let us see what it was. The Christians at Antioch were called such because of their loyalty to Christ's way of life. It was their belief in Christ as the Saviour of the world, the promised Messiah, the precious Lamb who shed His blood as the remission for their sins. Surely that was a cause great enough to live for and to die for.

There were many who were faithful to Christ Jesus their Lord, but it was not without the trial of fiery persecutions. Nero's inhuman, merciless attempt to stamp out Christianity did not cause

(Continued on page 190)

FAMILY CIRCLE

Thoughts in Church

BY ROBERT J. BAKER

*Some folks go to church
To see what others wear,
And all throughout the meetin'
They just sit and stare.*

*When others come in late,
They look them up and down
To see if what they're wearin'
Was home-made or come from town.*

*They think it's pretty awful
If your dress ain't up to date,
'Cause on Sunday one should look
"Just like a fashion plate."*

*Sometimes I feel a little bad
'Cause my clothes ain't of the best,
But still I wonder if God minds
That my shirt ain't like the rest.*

Garrett, Ind.

What Can Be Done?

BY RUTH K. SAUDER

Time and again we hear of the tragic delinquency of present-day youth. It is a serious fact. But there is a cause for such conditions. One writer says that among the many causes, the outstanding cause seems to be delinquent parents.

During the last fifty years so many things have entered in to crowd out the ruling principle of modesty and simplicity. God's warning to the Israelites is true today. He told them that they should take care when they were led into a land where they should eat bread without scarceness nor lack anything, lest when they had eaten and were full and had built goodly houses and their silver and gold had multiplied, that their hearts be lifted up and they forget the Lord their God who had done so much for them. What came upon them and what has come upon us is spiritual delinquency. There are on every side evidences of a moral and spiritual decline. The love of money, pleasure, and indulgence to the limit have resulted in abounding iniquity and the love of many waxing cold. If we find ourselves falling down on Christian principles and fellowship with God, we will drift right along downstream. Then how shall we ever face God in the responsibility enjoined upon parents regarding diligent teaching and a spiritual atmosphere in the home?

Someone has said that when the father and mother are genuine Christians, they have God's Word of promise that they

may agree for the saving of the souls whom they bring into the world. This agreeing covers a great scope. Parents should be united in every way, both in temporal and spiritual things. Again, "If it were possible suddenly to convert the fathers and mothers so that there would be normal Christian life in the home, we would soon see the effect, and the problem of church and state would be well under way."

It has been a burden on my heart for quite a long time, and I notice by recent articles in the Herald that others are burdened the same.

It has long been the style for young girls to have their hair cut. The style of hairdressing has become a disgrace to Christianity. And if mothers could realize their responsibility and take a firm stand against this evil, there would be, I am sure, a growing conviction as the girls grow up. Why not teach modesty when it is so plainly given in the Scriptures? Also, if we teach our daughters in the way of social purity, it will go a long way in its influence upon our young men. A scripture that gives me much courage is this one: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). So may we be moved to say and to do as the Spirit leads, in a Christlike and tactful way. Praise God that we are yet living in the day of grace, that we can have victory over sin. And may we stand in unity.

Telford, Pa.

A Golden Opportunity for Mothers

BY ESTHER M. WENTLING

Experts tell us a child has learned its basic habits by the time it is six years old. So a mother has many golden opportunities in training her children. The wise man Solomon told us the same thing many years before in Proverbs 22:6 when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Opportunity No. 1. Take time to read to your children. "Blessed is he that readeth" (Rev. 1:3). Time spent in reading to children is not wasted. Reading can begin before a child is two years old. Maybe some of those simple stories are just the ones you were needing to refresh yourself. Some books for children are: "The Story of Jesus," by Gloria Diener; "A Hive of Busy Bees," by Effie Williams; "Paths of Uprightness," by Mrs. G. E. Fearson, and Bible A B C Books. Sometimes a short verse from the Bible can be understood.

Opportunity No. 2. Take time to play with your children. Maybe you feel that you don't have time. Even if there is a bit of dust somewhere, ten years from now you will have forgotten about that, but your children will not forget the good times they had with their mother. When you see your children take the stand on the Lord's side, then you will know that your efforts were not in vain.

Opportunity No. 3. Take time to laugh with your children. "A merry heart maketh a cheerful countenance" (Prov. 15:13). I'm sure if we took a little time out to laugh with our children our home life would be more cheerful. If we follow our children we will find a little more fun in everything, even some of the most disagreeable tasks. After a good laugh with our children we will find ourselves relaxed and better able to go about our many tasks. Surely to laugh with them is to stay young.

Opportunity No. 4. Take time to walk with your children. Take your children out and show them the many wonders of God's creation. By first reading the story of the creation from the Bible, then, taking them outside and pointing out the different things, they will understand the Bible better. Maybe Mother along with the children will understand better.

Opportunity No. 5. Take time to talk to your children. If we listen to our children talking, we will know what is uppermost in their minds. Mother can help to get their thought life straightened out by having short chats with them when they come with their many questions. Sometimes it could be in the form of a story of a Bible character. Lititz, Pa.

RIISING FAMILY DIFFICULTIES

The crisis in family life in America today is more grave than any dangers the nation may be facing from abroad, in the opinion of Dr. Ralph W. Sockman, Methodist pastor and radio preacher, of New York City. "When one third of our marriages end in divorce, and the proportion keeps increasing, even the most blase person becomes alarmed," he said recently. "The family is the unit of democracy, and our American way of life rises or falls with the state of the home. The rising divorce rate is a symptom of something deeply wrong with our family life. Many homes have so crumbled at their foundations that they are unsafe for children. They leave the child with confusion."

BE YE PERFECT

"I cannot be perfect; it is hopeless; and He does not expect it."—It would be more honest if he said, "I do not want to be perfect: I am content to be saved." Such as he do not care for being perfect as their Father in heaven is perfect, but for being what they call *saved*.—George MacDonald.

TO BE NEAR TO GOD

February 29, 1948

Read I John 1:1-4.

"That your joy may be full."

John had lived with the Lord Jesus, had worked with Him, and enjoyed the most intimate fellowship with Him. His life had been filled with an indescribable emotion he calls "joy." He longed that others might believe in this Christ, too, and be full of joy. Joy shared multiplies, and to have His joy one cannot help speaking about it and Him. There can be no effective witness for Him in this sinful world if the life of His child does not unconsciously radiate an inner joy that runs over, spills around, and falls upon others like a heavenly perfume.

Only to martyrs is it given to know that unspeakable joy, exceedingly great. Lord, I may not be called to face the foe in martyrdom and death, but may my joy in Thee build the faith our sons will need when comes their test and death for Thee.

March 1, 1948

Read Acts 7:52-58.

"Looked . . . and saw . . . Jesus standing."

What a line of godly martyrs extends from cover to cover of the Book! Long years before the first coming of the Just One, men and women there were of whom this world was not worthy. Tortured unspeakably, bound and beaten, stoned and cut, dismembered, starved and burned, and since that coming there are ever others who fear not them who have power to destroy the body only.

In peaceful surroundings today are little boys and girls who shall someday be called upon to choose between life and martyrdom, "for him" or "against him." O God, help me that I may help these children, maybe mine, so that should they be chosen by Thee to die for Thee, they may unwaveringly stand. I'll thank Thee for so honoring them, and ask only that their death be swift and welcome sure, as Stephen's was.

March 2, 1948

Read Colossians 3:1-11.

"You must rid yourselves of every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foulmouthed abuse—so that these may never soil your lips" (Weymouth).

Sins of omission or commission frequently repeated dull the edge of conscience. May sin always be exceedingly sinful to me. May I not deceive myself, and blame lack of rest or nerves for uncontrolled outbreaks, but admit they are Satan's devices to lead me to disobey and dishonor Him whose I am and whom I serve.

Help me, God, to be loving and patient to all, at home especially where it is sometimes most difficult, and elsewhere; to remember others' mistakes against them no more, and with lips unsoiled be neither talebearer nor busybody. I need Thy help, O God, to maintain this my daily witness.

March 3, 1948

Read Colossians 3:12-17.

"Let the peace which Christ gives settle all questionings in your hearts" (Weymouth).

What questions arise in hearts today! With threat of famine and epidemic, war with indescribable destruction, loss of home and all possessions, death of loved ones, health may leave and what will I then do should such things reach to me?

What have I that I have not received? If both I and all that I call mine are Thine, take, Lord, that Thou wouldst; it is but Thine own. Thou dost rule in all the affairs of men, great nations are so small to Thee, and if a sparrow shares your care, how much more shall I into whom Thou hast breathed! Surely Thy peace passeth all understanding, and help me, O God, to show to the world that Thy peace is mine, not only by profession but by an inner deep possession.

March 4, 1948

Read Matthew 15:21-28.

"Be it unto thee even as thou wilt."

When I first heard the cry of my newborn baby, my first concern was whether this new little person was perfect in body and mind. If a child is imperfect or deformed, a mother's heart is warped with the misery with which her child is possessed.

Unable to bring her poor little girl, this mother finds Christ, and in spite of opposition from the disciples, and a subtle suggestion from Christ Himself, she is not turned back. She must get help, and so sure, so positive is she that He will help, He could say of her, "O woman, great is thy faith."

God, grant us mothers a faith that knows no defeat, one which will ask of Thee and not waver until our boys and girls are not only as we would have them be, but even as Thou wilt, too.

March 5, 1948

Read Matthew 2:1-11.

"There came wise men."

Nineteen hundred years ago there were a few men to whom God revealed that a King had been born. Whatever their friends' opinion of them was when they left on such a strange adventure to find the One sent from God, Matthew calls them "wise men." To be sure, there were difficulties, but none of these things moved them. There burned within such a passion to go on, to find Him, to see Him, to worship Him and offer Him their best gifts, nothing could hinder their purpose of heart to obey the divine direction, even though no others shared in the revelation. How must their hearts have burned within them when hope was realized, faith became sight!

Give me the courage, O God, to go, if need be alone; let men misjudge my aim, so long as Thou dost call me "wise" because I come to Thee.

March 6, 1948

Read Acts 26:19-23.

I long for such a hold on the hope set before me as Paul had. His hope was not merely the cause of the accusation against him, but the anchor of his soul as well. Because of this hope he was a prisoner. Because of this hope his own people condemned him, and plans were laid which eventually sent him to be at home with his Lord. Happy was he to speak of his hope to Festus and Agrippa. What disposition they made of him was not important, but that they, too, might have hope in Christ.

His hope was catching. Agrippa admitted he was almost persuaded. Let mine, O God, be such a hope as, with help from Thee, will witness fearlessly to great and small, and may, perchance, win for Thee some almost but not yet persuaded ones.

M. H. L.

AM I WINNING LOST SOULS?

Sunday School Lesson for March 7

(Acts 8:26-39)

No doubt your pupils have been convicted to the point that each one would say, "Yes, I believe the mission of the church is to preach the Gospel to all people. And I believe we should do more missionary work." What about the individual pupil? Another belief that matters is, What is my (not the so-called missionary's) personal witness about Christ to unsaved people? What does the Bible teach us on the doctrine of personal soul-winning?

We are given for our study a story, one of the many that could have been selected.

It is about six years after Pentecost. Philip, one of the deacons selected to serve tables so that the preachers could give their time to preaching, is down in the city of Samaria. We find him preaching the Gospel and bringing great joy to the city in a great revival. But an angel of the Lord directed Philip into a road where he found an audience of one. Philip never questioned the wisdom of this command, but considered it important to obey, and he did an important work for God.

Whom did he meet? A southern courtier. A statesman. A proselyte to the Jewish faith. A member of a despised race. One whose mind God had prepared for Philip's preaching. A seeker of truth.

Under divine leading Philip found the man easily. He feared neither class nor race. He thought at once how to start a conversation. He had deep convictions concerning Christ, knew Christ well, knew the Scriptures, and believed others ought to know Christ. So it was not difficult to preach Christ from the Gospel in Isaiah. We must wonder if the Ethiopian might have heard of the cross story at Jerusalem and was seeking Christ. The Holy Spirit convicted while Philip preached and the "red-faced" man was saved and baptized. Philip left spiritual joy behind him and went on his (Spirit's) way rejoicing too. Perhaps the eunuch carried Christ to Ethiopia, a Christian nation for centuries. Every Christian can and should do this personal witnessing. All who know the Lord, appreciate Him as Saviour, and yearn to see others saved, must and will tell others. "Out of the abun-

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OUR SCHOOLS

EASTERN MENNONITE COLLEGE

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (II Cor. I:11).

As this column is being written, E.M.C. is enjoying another revival season. By the time you read these printed words, the meetings will have closed. The lasting results, we believe, as the above words of the Apostle Paul suggest, may be the cause of rejoicing by many because of the testimonies that newly consecrated young people will spread throughout the church and the world. Nelson E. Kauffman, Hannibal, Mo., has served as our evangelist.

Joseph Hoffman Cohn, Secretary of the American Board of Missions to the Jews, who is acquainted in a firsthand way with Jewish situations in Europe and Palestine, spoke to a large audience in the college auditorium on Monday evening, Jan. 5. The meeting was held under the auspices of the Jewish Evangelism Committee of Virginia Conference.

Nearly seventy bishops, ministers, and deacons of the Mennonite Church enjoyed a four-day fellowship of study and inspiration during the annual Ministers' Week session, Jan. 6-9. Visiting speakers were as follows: J. Irvin Lehman, Chambersburg, Pa.; A. J. Metzler, Scottdale, Pa.; Elmer B. Moyer, Souderton, Pa.; J. B. Smith, Elida, Ohio. John L. Stauffer, John R. Mumaw, and Stanley C. Shenk, all of Harrisonburg, Va., also participated.

A number of ordained men who attended Ministers' Week meetings conducted the devotional period in regular student chapel services: Jan. 6, Abram Landis, Souderton, Pa.; Jan. 7, Emmanuel Peachey, Allensville, Pa.; Jan. 8, Stephen Yoder, Columbiana, Ohio. At student conjoint evening prayer meetings, Jan. 6 and 7, Elmer B. Moyer, Souderton, Pa., delivered messages on "Assurance," and "Victory."

Dr. John A. Sawhill, professor of Greek and Latin at Madison College, Harrisonburg, Va., gave an illustrated lecture on Rome before E.M.C. students and faculty, Jan. 23 and 24. The lecture was given twice to accommodate all students and community people.

Special Bible Term enrollment reached the record number of one hundred and sixty-two. The six weeks' period of study began Jan. 21. Instructors who have come in for the special term are J. Irvin Lehman, Chambersburg, Pa.; Milton Brackbill, Paoli, Pa.; and J. Ward Shank, Broadway, Va. Several courses also are being taught by regular faculty members.

Sixteen College and College Bible students, two High School students, and one High School Bible entrant have registered for the second semester. These, together with first semester registrants, correspondence students, and Special Bible Term enrollees, have brought the total registration for the school year to seven hundred and twenty-seven.

J. Ward Shank, Broadway, Va., delivered the annual second semester address, Jan. 23. His subject dealt with Communism and its effect upon the Christian.

The week end of Jan. 30 to Feb. 1 featured an inspiring Evangelism Conference. Speakers were as follows: Martin Z. Miller, Steelton, Pa.; Harold Eshleman, Harrisonburg, Va.; J. J. Hostetler, Canton, Ohio; Sanford G. Shetler, Hollsopple, Pa.; Merle W. Eshleman, Tanganyika Territory, East Africa; Ford Berg, Scottdale, Pa.; John E. Kurtz, and Clarence Y. Fretz, of Harrisonburg, Va.

Thirty-three college girls have moved into their newly built dormitory house northeast of the main campus.

A men's octet, accompanied by two speakers, presented Gospel programs in a number of eastern congregations on a six-day tour, Dec. 18-23. Among the churches visited were Bethel, Mummastown, Pa.; East Chestnut St., Lancaster, Pa.; Oley, Pa.; Maple Grove, Pa.; Greenwood, Del.; and Westover, Md.

B. Charles Hostetler, student pastor of E.M.C., held a series of revival meetings at Strasburg, Pa., Dec. 25 to Jan. 4.

Anna Frey, a college freshman student, was judged the winner of the annual women's short story contest. Her story was entitled, "The Debt." Martha Shank, also a college freshman, placed second. Ann Raber, high school junior, was awarded third place. Other finalists in the contest, which was held Friday evening, Jan. 30, were Ruth Peachey, Catherine Tice, and Naomi Kennel. The short stories were written on the theme of "Non-resistance."

—Richard C. Detweiler.

Then and Now

BY STANLEY SHENK

There was a time when life for the Mennonite was comparatively simple. It was easy to see Satan. He was the state church, killing and burning like an avenging fury from the underworld. It was easy for one to see the two great life choices. He could apostatize, join the state church, save his neck, and lose his soul, or he could choose to suffer affliction with the people of God. It was simple. Satan was clearly personified. The choice of a life pattern was clear-cut—indeed, desperately so. It was a fearful world in which to live, but it was a simple one.

In four centuries the pattern has changed. Satan doesn't fly about any more as an evil angel of sudden death. Then where is he? It is not so easy to see him. We are tempted to see him in the Catholic Church, in the Rotary Club, and in the radio. Yet we are not quite sure that in erecting such a series of demonic personifications we are not over-

simplifying a bit. We finally decide that he is in them, all right, but that perhaps he has not yet attained a monopoly of control over them. It is complicated. Where is he, anyway? We are sure we see him in modernism, but we're not so sure about Barthianism. We know he's in a proud, implacable Hitler or a Stalin, but we're not certain about his semi-obedient servants. It's confusing. We almost wish we were back in the sixteenth century. We know he's in a crooked sheriff who fills his pockets with green paper, but how about a crusading "Federal" who kills a Dillinger? We know he's in the dance hall, the peep show, and the nudist colony, but how about the bowling alley, the horse show, the auto race, and the winter resort? It's terrific. We don't know where to find this enemy of our souls. If he would always be content to appear in character as a serpent or a roaring lion, it would be easier, but he insists on walking among us as an angel of light, too. Of course, I'll admit that it wasn't quite as simple even back in the sixteenth century as I have made it appear, but then no one will deny that it has become a sight more complicated since. For the last time we ask the question, Where is he? He is well-nigh everywhere. He is the great impersonator, mimicking the good that he may subtly introduce the evil. He is the great parasite, allowing the heroes of faith to pioneer, to establish, and to build, while he lays his crafty plans to acquire the institutional fruits of their labors. Surely he is in Modernism, in a Hitler or a Stalin, and in a crooked sheriff. He is also either already in or trying to infiltrate into the Catholic Church, the Rotary Club, the radio, Barthianism, the "Federal" agent, the horse show, the auto race, the winter resort, and 10,000 other institutions and customs and two billion other people. He's either already in the Mennonite Church or trying to infiltrate into it. He's working on you and me.

Four centuries ago he came to us as a persecuting fury. Today he comes to us as a tendency to intolerantly oversimplify, as an urge to emphasize ends instead of means, and as a desire to stress the word "lawful" and understress the word "expedient" in regard to engaging in various pleasures.

"My soul, be on thy guard."

Harrisonburg, Va.

GOOD LOGIC

An exchange declares that a visitor to the poet Coleridge argued strongly against religious instruction of the young and declared his determination not to prejudice any of his children in favor of any form of religion. Coleridge answered: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleburrs and strawberries?"

CHURCH HISTORY

History and Practices of the Apostolic Christian Church

BY RUTH C. ROTH

It was my privilege to live in a small community, where there was a large Apostolic Christian Church. Frequently questions arose in my mind about the history of this church and the bearing that this history had on the current practices of this church. In order to clarify my thinking and the thinking of other people, I have endeavored to write a brief history of the Apostolic Christian Church and also to comment on and to correlate the current practices of this church with the practices and doctrines of their leader, Samuel H. Fröhlich.

Samuel Heinrich Fröhlich was born on July 4, 1803, in Brugg, Switzerland. His parents had instilled the idea of devoting his life and self to the ministry as a matter of course in his youth. Samuel Fröhlich did not realize the great importance and responsibility of that vocation nor did he realize what was required to fulfill the duties of that office.

In his native city of Brugg, Fröhlich was instructed in the necessary rudiments up to the seventeenth year of his life. On New Year's Day in 1820 Fröhlich went to Zürich, Switzerland, where he was admitted to the College Humanitatis. After a year at this college he was promoted to the Gymnasium Carolinum. Fröhlich studied there for three years without much interest, spirit, or life. Unconsciously he absorbed there the principles of theology and rationalism from his professors. In the year 1823 Samuel Fröhlich went from Zürich to Basel, Switzerland, to study theology in the newly organized university at that place. Fröhlich thought that he was following the right leaders. Somehow he never felt the need of a living God and never thought about being converted from his sins while studying theology.

While Fröhlich was in Zürich he entirely neglected prayer. He became a scoffer, slanderer, and blasphemer of other religious sects. He had a blind zeal similar to the zeal of Saul as related in the Bible. During the month of April in 1825, when Fröhlich was spending his Easter vacation at the home of his parents in Brugg, a conviction came to him. In the depths of his soul he heard a voice speak to him saying, "It cannot remain thus with thee. Thou must change!" Fröhlich knelt before God and solemnly promised to change his life completely.

In October, 1825, Samuel Fröhlich returned from Basel to Brugg for economic reasons. Soon he applied for the examination as a candidate for the ministry.

In May, 1826, he was allowed to take this examination. When writing it he brought to light some principles that made a very unfavorable impression upon the members of the church council. Later Fröhlich was advised to preach in a different manner or else possibly be excluded forever from the ministry in the State Church of Switzerland.

Samuel Fröhlich became very sick in September of the year 1826. He believed that God was trying to strengthen and to prepare him for the opposition that was yet to come. In May of 1827 Fröhlich again took the oral examination, consisting of preaching a sermon on a certain text, and was accepted and ordained to the ministry.

On Easter Day in 1828 an opportunity opened for Fröhlich to be a tutor near Schaffhausen, Switzerland. In August of the same year he was transferred to a church in Thurgau, Switzerland. In December of 1828 Fröhlich was transferred to go as vicar to the congregation at Leutweil, Switzerland.

The congregation at Leutweil had the reputation in general of being an ungodly and degraded people. While Fröhlich was in charge of this congregation of 1,800 souls, a great awakening occurred in the hearts and minds of these people. Immediately there was much opposition against Fröhlich from the Church Council of the State Church and from other vicars in Switzerland. These opposers tried many ways to find ground whereby they could expel Fröhlich from the State Church.

In 1830 the Swiss Government gave its consent to the State Church to formally discard the symbolical books and writings on mortality and to introduce other books in their place. This was one way that Fröhlich's opposers thought that they could gain grounds to have him expelled as a preacher. The new books were edited with the ideas of these adversaries being very dominant. They placed their emphasis upon the underlying principles of nature and upon the religion of reason rather than upon faith in Christ. Samuel Fröhlich would not have anything to do with these new books.

On September 27, 1830, Fröhlich was summoned before the Church Council to defend the gospel that he had been preaching. The accusations and questions that were presented to him concerned the side issues instead of the chief matter of importance that was at stake, the Gospel. On October 22, 1830, Fröhlich's recall from the ministry was suddenly announced. He was not allowed to preach a farewell sermon to his beloved congregation at Leutweil. Three days

after his recall, Fröhlich went his way to the home of his parents in Brugg.

In the year 1832 Samuel Fröhlich was questioned by the English Continental Society in order to have him clarify his religious convictions for them. Let us look briefly at the six questions that were asked Fröhlich and the answers, in condensed form, that he gave to this Society.

(1) "What do you understand by the charge of our Lord, that the Gospel should be preached unto all creatures?" "Most sincere conviction (is) that it is the will of God that Christ be preached to all mankind upon the whole face of the earth, because God is not the God of the Jews only, but also of the Gentiles." (See Romans 3:29.)

(2) "What are your views of the Christian doctrine?" (To) "preach the Gospel of Jesus Christ in a simple manner wherever I chance to be." True purpose is to save all those who hear the Word. Believe in atonement of Christ for sins of the world and that all men have died in Christ for their atonement. Do not believe that thereby all men are redeemed and saved. Whoever is lost, is lost through his own unbelief and not through Adam's sin.

(3) "What are your views concerning the proper form of baptism and those who should be baptized?" "Baptism should give us exactly that which faith has always demanded, not only forgiveness of sins, but the new creation, life out of death." Believe that baptism of believers, not infants, is the only true baptism of Christ. At the age of accountability a young person must decide to believe or not to believe in the teachings of Christ. The believer should be baptized and the unbeliever should not be baptized. The original form of baptism was by complete immersion. The Greek word baptism points to complete immersion, rather than to mere sprinkling. Would not be dogmatic about issue if person sincerely desired to be baptized by sprinkling of water on head.

(4) "What is your conception of a church of Christ?" "The assembly and fellowship of those who believe in Christ Jesus and are sanctified by Him, and in whom Jesus Christ is made manifest through the Spirit of glory and of God, this one Spirit in which all are baptized (into one body) into the union and charity of the spiritual body of Christ."

(5) "What is your conception of the way in which a congregation should be organized?" "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

(6) "What are your views concerning church discipline?" "Admission into and withdrawal from this fellowship dare not be a light matter and may not take place carelessly." Any offense given by a member "would have to be wiped out from the congregation as a whole, by a public confession." The church should have power to adopt and dismiss members after due consideration.

In 1832, after Samuel Fröhlich was excluded from the State Church of Switzerland, he began to organize a church of his own. His followers were dissatisfied members from the Mennonite, Old Order Amish, and the State Reformed churches in Switzerland. According to Harry Weber, author of *Centennial History of Mennonites in Illinois*, this new sect developed an air of superior sanctity and a spirit of exclusiveness. They believed

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FIELD NOTES

Bro. A. J. Steiner, North Lima, Ohio, who has been spending some time in Florida, is scheduled to hold communion services at the Bayshore Church in Sarasota one of the last Sundays of February.

Bro. Harold Zehr, Rantoul, Ill., is holding a Bible class once each week for twelve weeks at the Roanoke Church, near Eureka, Ill. Very good interest has been manifest.

Bro. T. H. Brennehan, Sarasota, Fla., among his numerous duties as pastor of the Bayshore congregation, visits the patients in the hospital each week and during the winter months conducts a service once a month at the city trailer camp, where hundreds of winter residents are living.

A brother from Pennsylvania sent the first response following the announcement of the Clifford Snyder memorial fund. Others interested in contributing to the preparation of young people for missionary service should send their contribution to the fund to C. F. Derstine, Kitchener, Ont., or to E. E. Miller, Goshen, Ind.

Bro. R. J. Shenk, 5906 Berwyn Road, Berwyn Heights, Md., would like to have from all ministers, from the young men who were drafted in World War II, and also from camp directors not ordained or not drafted a brief answer to the following ques-

tions: (1) What are the chief causes of our failure as a church to maintain a satisfactory scriptural position on the doctrine of non-resistance in the recent past? (2) What are the most effective means of recovering and maintaining a scriptural position in the future? Please send your answers to Bro. Shenk before March 15, 1948.

The Centre Mission Schoolhouse, near Mill Creek, Pa., burned on Feb. 11, during school. A defective flu was reported as the cause. The Allensville, Pa., Mennonite Church has for several years been conducting a mission Sunday school in this schoolhouse on Sunday afternoons.

Bro. Clarence J. Ramer, Duchess, Alta., began a series of revival meetings at the Allensville Mennonite Church, near Allensville, Pa., on Feb. 21.

Bro. Elmer Moyer, Souderton, Pa., gave the commencement address for the Johnstown Bible School, Johnstown, Pa., on Feb. 13. Eight young people were graduated from the courses offered by the school.

Bro. Harry Y. Shetler, Davidsville, Pa., was scheduled to give the commencement address for the Michigan Mennonite Bible School, Fairview, Mich., on Feb. 18. Bro. Shetler will also hold evangelistic meetings at Midland, Mich., March 7-16.

Bro. John S. Hiestand, Maytown, Pa., will speak for Youth Gospel Evangelism at the

North End Mennonite Church, Lancaster, Pa., on Feb. 28. His subject will be "Christianity's Compelling Conviction."

A sister requests prayer for her husband who is having nervous difficulties, and also for herself, that she may have more patience and faith.

Bro. John Litwiller, son of Nelson Litwiller, missionary to Argentina, is making use of his knowledge of Spanish while attending school at Goshen College. Each Sunday he spends at Archbold, Ohio, conducting two services for Mexicans working there, and visiting in their homes. The work is under the auspices of the Fulton County churches.

Bro. Paul Wittrig, Imlay City, Mich., preached at the Pleasant View Church, near Goshen, Ind., Sunday morning, Feb. 15. The church building here has been remodeled and has been in use since Jan. 1. The present membership is 101, six having been received by baptism on Feb. 8. The congregation holds its young people's meeting on Wednesday night, with an evangelistic service each Sunday night. Bro. Paul Erb conducted this service on Feb. 15.

Visiting ministers filling pulpits in northern Indiana on Feb. 15 included the following: Goshen College, Elvin Snyder; Forks, Harry A. Diener; Kouts, A. J. Metzler; Leo, Nelson Kauffman; Benton, I. W. Royer; Belmont, Merle Shantz.

Bro. O. N. Johns, Louisville, Ohio, served as moderator of the Christian Life Conference at Goshen College, Feb. 13-15. Bro. John E. Gingrich, Elkhart, Ind., was moderator of the Ministers' Week program which preceded.

Bro. A. J. Metzler attended a meeting of publishers of religious literature at Grand Rapids, Mich., Feb. 9-11.

Evangelistic services at Filer, Idaho, conducted by J. F. Garber, Alma, Ont., were closed on Sunday evening, Feb. 8. There were a number of confessions and reconciliations, and a real revival among the believers is reported.

Bro. Chester K. Lehman will speak at the Mount Joy Young People's Meeting on Feb. 29 on the subject, Creation vs. Evolution.

Bro. Alfred Brenner, of the Britton Run congregation, Spartansburg, Pa., preached at the First Mennonite Church, Altoona, Pa., and at the Mill Run Chapel near by, on Sunday, Feb. 15.

A sister from Michigan requests prayer for her husband, that if it is God's will his health may be restored. He has been ill for almost six months and is confined to the hospital.

Bro. Richard Detweiler, Souderton, Pa., was ordained to the ministry, to serve as pastor of the Perkasee, Pa., congregation, if plans carried. Ordination services were scheduled to be held at the Blooming Glen Church on Feb. 22, 1:30 p. m. May the Lord bless our young brother in this new responsibility.

Bro. John Fretz, Kitchener, Ont., now enrolled at Hesston College, spoke at the Catlin Church, Peabody, Kans., on Sunday morning, Feb. 8, concerning experiences that were his during two years of relief work in France.

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ACKNOWLEDGEMENT

Photo on page 182 by Delano. Courtesy office of Information of Puerto Rico.

Calendar

Semiannual Meeting, Associated Sewing Circles of the Lancaster District, East Chestnut Street Church, March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.

Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 14-19.

Spring Missionary Day, March 21.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Pacific Coast Conference, June 3-8.

Missionary Training Conference and Missionary Retreat, Enreka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Enreka, Ill., June 13-15.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

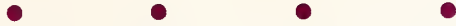
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Announcing

HERALD PRESS

Summer Bible School Series

PREPARED UNDER THE AUSPICES OF THE
COMMISSION FOR CHRISTIAN EDUCATION



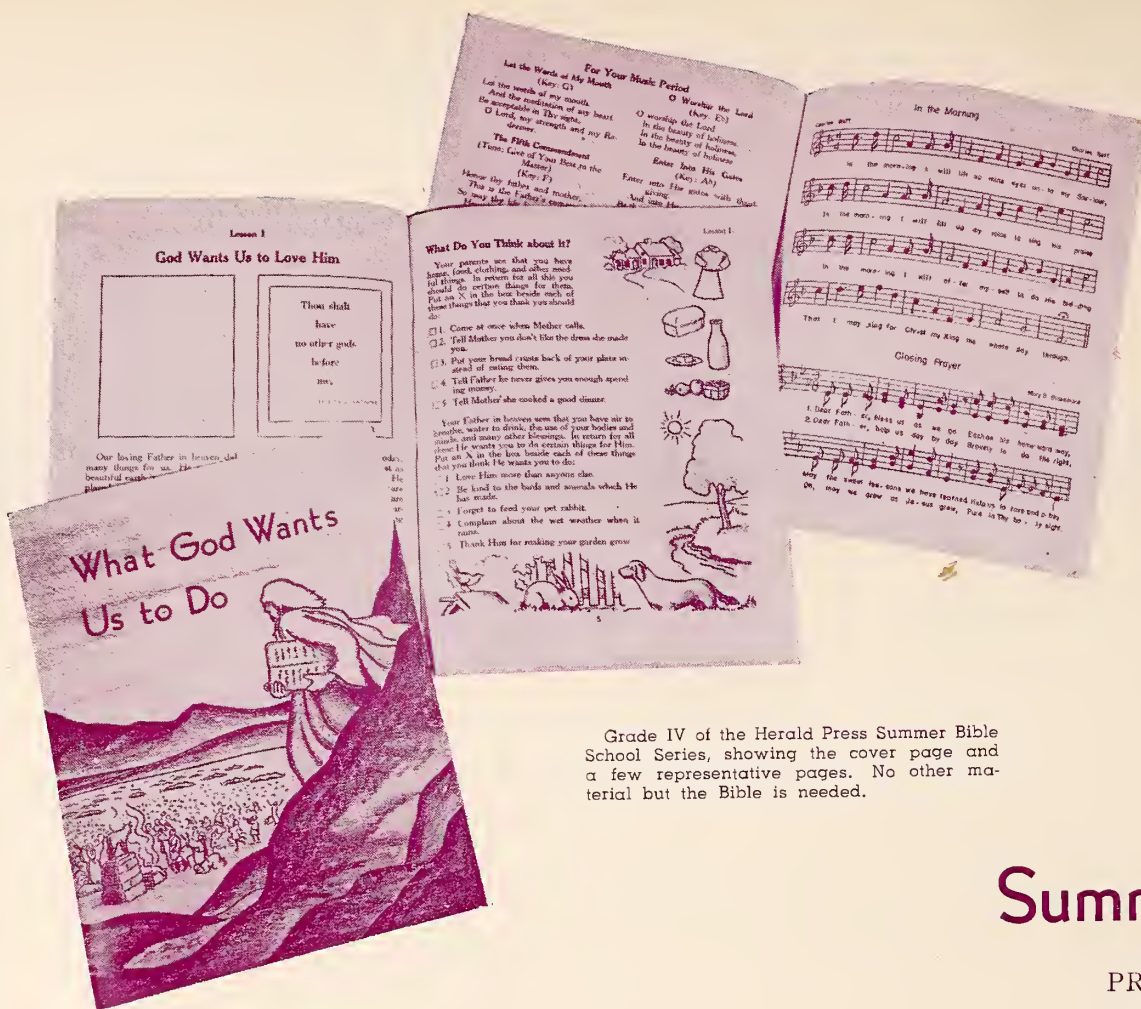
A new course.
Integrated, closely graded.
Progressive development.

Attractive visual aids.
Expressional work.
Includes preschool material.

No Other Material But The Bible Is Needed

All drawings, cutouts, pictures, music and study material included. Complete, compact, original, evangelistic, fundamental, the series for which you have been waiting.





Grade IV of the Herald Press Summer Bible School Series, showing the cover page and a few representative pages. No other material but the Bible is needed.

Herald Summer Bible

PREPARED UNDER THE
COMMISSION FOR C

1. A Distinctively New Series

The Herald Press Summer Bible School Series is an integrated curriculum comprising a course of study of thirteen years from nursery to second-year high school, with three preschool, eight grade school, and two high school courses. The planned integration provides for a continuity of Bible instruction for the child of about three and one half years of age until his completion of the second year in high school.

A marked feature of this curriculum is a nursery course specifically for the large number of three-year-olds who are anxious to attend Bible school and for whom, up to this time, no provision has been made in Summer Bible School curriculums.

The curriculum is closely graded, and wherever possible classes should be arranged so that all the courses can be taught each year. In small schools it will be possible to alternate the courses as follows: Kindergarten I with Kindergarten II; Grade I with Grade II, etc. The nursery course should be given each year.

For uniformity and clarity, if an alternate program is used, the even-numbered courses should be used in even-numbered years; for example, Grades II, IV, and VI, should be used during summers of 1948, 1950, and 1952. In the lower grades the covers of the pupils' books are marked with a number of dots instead of the figure so that pupils will not be embarrassed if grades are alternated.

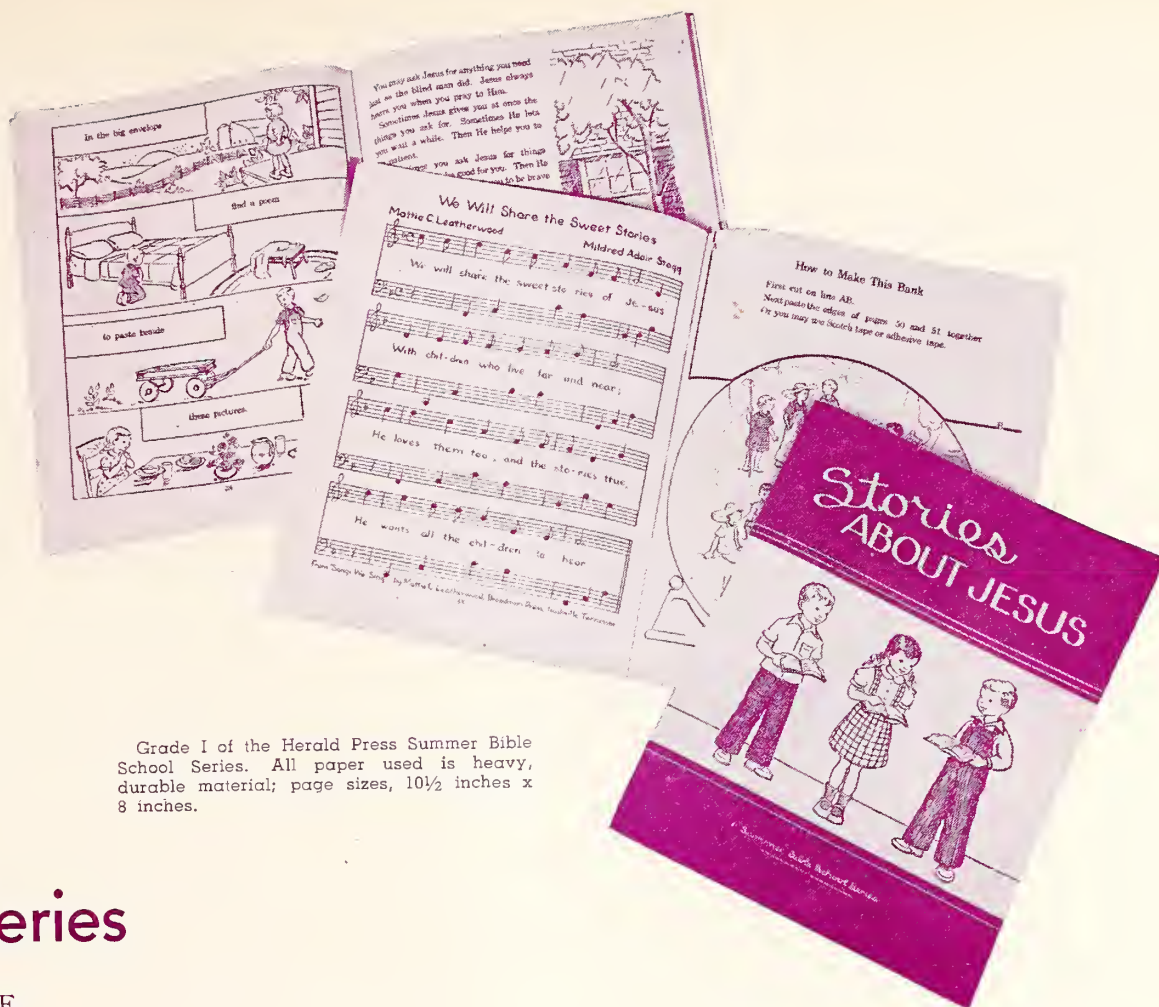
2. Attractive Color Scheme and Design

The especially designed covers are of two colors, selected with regard to pupil appeal at the various age levels. Green, for instance, is used for the three preschool courses; blue for first and second grades; and other special colors for the remaining grades.

3. Manuals and Workbooks

Each course has a teacher's manual and also a pupil's book or workbook with valuable and attractive activity features necessary for the best accomplishment of the teaching task. In Grades III and IV, and V and VI, special center insert pages of four-color art pictures and other memory and art features are included. All workbooks have from 48 to 56 pages.

For the first five years, ten 10½ x 12 four-color pictures are provided in a portfolio to accompany the teacher's manual and an activity packet is provided for each workbook. Each activity packet contains ten four-color 4¼ x 5½ pictures. In the preschool years, the packet also contains a figure and memory verse cutout sheet 7 x 28 inches in size and die-cut, and three activity sheets. In the packets for Grades I and II, there are nine activity sheets which include memory sheets, and ten missionary dimes or figures, die-cut. The packets' activity features provide attractive daily teaching items which the younger pupils may take home. The workbooks from Grades III to VIII also provide memory work cutouts and/or missionary figures or other selected items.



Grade I of the Herald Press Summer Bible School Series. All paper used is heavy, durable material; page sizes, 10½ inches x 8 inches.

ess

chool Series

USPICES OF THE
IAN EDUCATION

All necessary teaching materials, with the exception of the Bible, are provided for each course. The completeness of the pupils' books relieves the teachers of preparing extra and special materials, thus providing time for preparation, for creative teaching, prayerful study, mastery of lesson content and teaching procedures, and for visiting pupils in their homes.

Gospel messages from these materials will be taken into the homes, and the completed pupils' workbooks, when they are taken home at the completion of the school terms, will serve as valuable study and reference books.

Music is well integrated into each course, and many songs are included in the materials. An especially prepared book, "Junior Hymns" can be used with the course since it contains the best hymns for use in summer Bible schools, with many of the excellent choruses arranged for three-part singing for children. Reference is frequently made to these songs, most of which are also found in all good hymnbooks.

Each grade has a suitable introduction which gives general directives and the necessary guidance for developing lesson plans and accomplishing the objective of the integrated workbook.

4. Purpose; Objective

The purpose of the Herald Press Summer Bible School Series is to present Bible truths related to child

experience at each age level from Nursery to Grade X. The curriculum is Bible-centered and the daily lesson development flows into a natural worship situation in about the middle of the lesson and then continues to the end in the culmination of the lesson objective. In the lower grades there is a succession of teaching, worship, and activity cycles.

The course is evangelistic throughout, is designed to make wise unto salvation, promote Christian growth and motivate for Christian living and service. In the first year, the child, although unable to fully understand, is taught that Jesus is the Saviour who died to take away sin. This theme is continued throughout each age level, the presentation corresponding to the child's capacity to understand the nature and purpose of God, and to know Jesus as his Saviour.

5. A Wealth of Information and Material

1. Integrated and closely graded curriculum.
2. Progressive development of purpose.
3. Attractive visual aids.
4. Sound expressional activities.
5. Bible stories, worship, music, missions, salvation, memory passages, doctrine.

(For more complete details, write for 24-page folder.)

Herald Press

SUMMER BIBLE SCHOOL SERIES

Nursery — Age 3½ to 4½		(Materials available in 1949)
Kindergarten I — Age 4½ to 5½	Use Kindergarten II	(Materials available in 1949)
Kindergarten II — Age 5½ to 6½		
LESSONS FROM BIBLE CHILDREN		Teacher's Book
MY BOOK ABOUT BIBLE CHILDREN		Pupil's Book and Activity Packet
TEN TEACHING PICTURES	Four-color Art 10½ x 12 in.	
Grade I		
STORIES ABOUT JESUS		Teacher's Book
STORIES ABOUT JESUS		Pupil's Book and Activity Packet
TEN TEACHING PICTURES	Four-color Art 10½ x 12 in.	
Grade II		
STORIES ABOUT GOD'S FRIENDS		Teacher's Book
STORIES ABOUT GOD'S FRIENDS		Pupil's Book and Activity Packet
TEN TEACHING PICTURES	Four-color Art 10½ x 12 in.	
Grade III		
WHAT GOD DOES FOR US		Teacher's Book
WHAT GOD DOES FOR US		Pupil's Book
Grade IV		
WHAT GOD WANTS US TO DO		Teacher's Book
WHAT GOD WANTS US TO DO		Pupil's Book
Grade V		
LIFE OF JESUS		Teacher's Book
LIFE OF JESUS		Pupil's Book
Grade VI		
TEACHINGS OF JESUS		Teacher's Book
TEACHINGS OF JESUS		Pupil's Book
Grade VII		
FOLLOWERS OF JESUS		Teacher's Book
FOLLOWERS OF JESUS		Pupil's Book
Grade VIII		
LIFE OF PAUL		Teacher's Book
LIFE OF PAUL		Pupil's Book
Grade IX		
GETTING ACQUAINTED WITH THE OLD TESTAMENT	Teacher's Book	
GETTING ACQUAINTED WITH THE OLD TESTAMENT	Pupil's Book	
Grade X		
GETTING ACQUAINTED WITH THE NEW TESTAMENT	Teacher's Book	
GETTING ACQUAINTED WITH THE NEW TESTAMENT	Pupil's Book	

Promotional Pamphlet and Order Blanks are being sent to all Superintendents
REQUEST ORDER BLANK WITH PRICES FOR ORDERING

HERALD PRESS, SCOTSDALE, PA.

Give, Pray

MISSIONS

Go, Preach

Mission News

Mission-Grams

From Peoria, Illinois: "Bro. John Harnish and his son Charles are redecorating the interior of the Peoria Church. We look forward to services that will have the added inspiration of renewed walls. During the last month we were host to a family that lost their home because of fire. There are thirteen in the family and they lost all they owned. Part of the family stayed in the home of one of our members and four here with us in the parsonage. We were glad we could illustrate to our city that we are willing to help those who are distressed."

Johnstown, Pennsylvania: "Dorothy was a mother of five children. Because of a very sinful life her husband left and her children were put into a county home. She contracted cancer of the worst type. But at the eleventh hour she found Christ. She passed away to be with her Maker."

Kingscourt Hotel, London, England, February 7, 1948: "The 'Empire Windrush' sailing has been changed. It will sail from London Feb. 16 and will arrive in Bombay about March 4 or 5 . . . I wrote John Coffman a letter and he came to see us last night . . . Our Atlantic voyage wasn't very pleasant except for the last few days."—Wilbur Hostetters, Arnold Dietzels.

Repeated requests come for called and qualified workers for Argentina. Due to illness, retirement, and death, the working force is drastically depleted. Pray the Lord of the harvest to thrust forth workers.

A group of thirteen from the Conestoga, Morgantown, and Monterey congregations, in Pennsylvania, were scheduled to go by plane to the Puerto Rican mission field on Thursday, Feb. 19. Arrangements for the exploratory trip were made with Bro. Lester Hershey. It is our prayer that this project will add impetus to our mission work there.

India Mission

"**This year** for the first six months the sewing circles are planning to sew for the different institutions of the church such as the Leper Home, the Girls' Boarding, and Widows' Home and perhaps a little relief sewing. The last six months they plan to sew for the local congregation.

"**We now have** a new organization in the India Church, 'The Mennonite Youth Fellowship.' It has a central committee and a constitution. It has charge of the young people's meetings in all the congregations, the Bible schools. Last year there was a good deal of interest and many young people took part.

"**This is the touring season.** E. I. Weaver is out on tour down toward Dondi and someone is touring from Balodgahan. Weyburn and Thelma Groff went out from here to Kuspur the last two weeks. They took Victor

Kadr and Ramrutin, two boys who are attending Janjger Bible School and are home on vacation. Pastor Mukut also went out for several days. He held some night meetings for them, since Weyburn and Thelma found it quite difficult to do anything since they couldn't talk Chattasgarhi. They are using flannel-board materials now and have found them very successful in holding attention.

"**The King boys,** John and Stanley, have gone back to school at Kodi Kanal. Lena Graber is getting ready to come home to America. The Kaufmans, too, are getting ready, but they plan to go to Calcutta April 1 and wait there for passage."—Florence Nafziger.

Mountain Home, Arkansas

Clarence Horst writes: "Last night a young man who has been a drunkard and has lived a very wicked life came to me before services and said he now means to make a change and go all the way for the Lord. Will you pray with us for him?"

Last fall a new congregation was organized at Lone Pine, with Clarence Horst as acting pastor. The small group is undertaking the building of a church. Local members and

friends are giving money and free labor, but are also asking the brotherhood for love gifts.

"El Heraldo Evangelico"

Our Spanish language paper, "El Heraldo Evangelico," finds a welcome in Spain. Recent testimonials are as follows:

"I received "El Heraldo Evangelico," the few you sent me. I have carefully distributed them to our members and have asked them in turn to give them to others."

"We need more literature to give out to people attending our services. We cannot give out openly on the streets. Our boards are not helping us. Please continue to send us your paper."

A representative of a group of young people from Lugo, Spain, writes: "In the name of the young people's group in Lugo I implore you to have the goodness of continuing sending us said paper to the address given below."

Lester Hershey writes: "Here we have an opportunity of helping our brethren in Spain, who remember the Mennonites who brought food and clothing and good cheer. Now they ask for Bibles, Sunday-school literature and

(Continued on page 188)

RELIEF NEEDS

On November 21, 1947, a letter went out to all the congregations under the General Mission Board calling for the equivalent of fifty cents per member per month for the year beginning Dec. 1, 1947, to finance our various phases of relief work. This letter indicated the following breakdown of a monthly budget:

1. Service Units	\$ 1,000.00
2. Refugee	7,000.00
3. Ethiopia	2,250.00
4. Belgium	2,000.00
5. Poland	400.00
6. M.C.C.	5,000.00

Total 17,650.00

Contributions coming in response to this letter have been adequate to carry on our various phases of relief work because we were not required to make any payments during this time for the moving of refugees from Europe to South America. The time has come

now that we need to make heavy payments for this work. We have received word from Orie O. Miller that the Elkhart office should have \$42,000 by the end of February and a similar amount in March.

We shall be able to comply with this request for February but unless more of our congregations do something immediately about these relief needs, we shall be unable to supply the \$42,000 in March. We are appealing to all our congregations to help make these funds available for March. Those that have not made any relief contributions since December should have their contributions in as early as possible in March. It may be that other congregations that have their monthly quotas up to date would be able to contribute in advance. All these contributions should be directed to E. C. Bender, Treasurer, Elkhart, Ind., either by direct remittance, or through your district treasurer.

COMPARATIVE STATEMENT OF CONTRIBUTIONS RECEIVED DURING THE MONTH OF JANUARY

	Missions	Relief	C.P.S.	Total
1944	29,641.27	13,200.30	18,084.67	60,926.24
1945	34,668.21	12,862.02	22,934.15	70,464.38
1946	37,019.03	19,394.97	33,631.75	90,045.75
1947	49,316.38	41,840.80	1,935.83	93,093.01
1948	45,498.61	48,266.40		93,765.01



A Sunday Morning in Puerto Rico

"From the mission grounds we can look around to the various hills and see our people come down the steep, winding paths."

BY PAUL LAUVER

I WOULD LIKE to give you a picture of the type of work our church is doing among the country folk of Puerto Rico. Perhaps the best means of clearly explaining this interesting work among the hills is to take a specific event such as the Sunday morning Sunday-school and preaching service.

It is very seldom that one finds a clock or any kind of timepiece in the homes of our people. They tell the time by the position of the sun and are fairly accurate. Usually on Sunday morning at eight o'clock we can already see children and older folks, clean and neatly dressed, coming to church, even though our service does not begin until nine o'clock. From the mission grounds we can look around to the various hills and see our people come down the steep, winding paths, which they do naturally and easily. When heavy rains come, these paths become slippery and rather dangerous. Although the houses are scattered widely over the hills, there are usually groups of houses which are distinguished by a particular name. Each of these settlements has an average of anywhere from ten to thirty homes.

Almost without exception our Sunday mornings are ideal as far as weather is concerned. The mornings are very cool and invigorating and the sun shines brightly over the green hills. We were sorry to note when we first came to Pulguillas that Sunday was just another day for these people and they worked just as usual, not bothering to dress differently from any other day and never

going to church because it was too far to the Catholic church in town. However, we are happy to note that those who have accepted Christ as their Saviour have separated the Lord's Day for worship and rest, and this is a testimony to the community as a whole.

Our chapel is built on a hillside easily accessible to the highway which passes along the lower boundary of the ten Mission acres. The building is constructed simply with concrete columns supporting a large corrugated roof. The sides are built up about three feet with concrete blocks and the remaining nine feet up to the roof remains open, except during the evening services in the wintertime when it is necessary to roll down the canvas sides to keep out the cool northeast winds, especially since the people have no warm sweaters, or coats to wear in cold weather. On the north side of the chapel one can see such trees as banana, avocado, lemon, orange, coffee, and others which are native to the island.

In the natural beauty, peace, and tranquillity of the Sunday morning a large group of children and adults gather at the chapel for the worship hour and study of God's Word in the various classes of the Sunday school. As nine o'clock arrives, Bro. Earl Stover, Sunday-school superintendent, opens the service. Bro. Elmer Springer leads the group in the singing of Spanish Gospel songs and choruses. One of the young members

Puerto Rico, noted for its abject living conditions, has thousands of homes where the poorest of the poor live in huts along the hillsides. Many homes have nothing but a couple hard cots, a table and a bench. From areas such as this come the Reyes, the Torres, and the Franciscos.

of the church leads in the devotional period.

In glancing over the group present on Sunday morning, we might notice first a young couple with two children who are sitting toward the back. They are Ana and Andres Reyes who have recently publicly accepted Christ as their Saviour. They have been living together as husband and wife for seven years and have two lovely children and have expressed their desire to become married. They are like many, many couples in the rural sections of Puerto Rico who have never bothered getting married because they claim they had neither the money nor the facilities to get married. We will be happy to marry them as soon as arrangements can be made. Since our work began here we have been teaching our people that unless a couple is married they are living in adultery and this is sin before God. We cannot change the culture and customs of these people overnight, but patiently and steadfastly we must teach the truth of the Bible which will bring light and salvation to them and work a transformation in their lives.

Not far from the Reyes is sitting Felicitia Torres. She accepted Christ in one of our women's meetings. She is the mother of four children and has a very difficult home situation. Her husband spent some time in prison for killing another man with a machete, and he is known in the community as a fighter. Felicitia seems sincere in the step she has taken and certainly needs the prayers of the church that she may be victorious in her testimony at home. Her home is located in the coffee mill settlement known as the "hacienda." The class of people living in that section are more indifferent and hardened to life. They are utterly dependent on their master, the landowner, and they themselves feel that their life is hard and bitter. They have nothing that they may call their own except a couple hard cots, a table, and a bench. A number of our Sunday-school children come from that section, which is near to our church.

Don Francisco, who was received into church fellowship with the first baptismal class, is the teacher of the adult Sunday-school class. He already has a wide knowledge of the Bible and is a bright testifier to his people. His wife and five children have also accepted Jesus as their Saviour and are members of the church. They live in a settlement called "Las Parcelas," meaning "parcels" of land. They each have three acres and a good concrete house built by the government. They live high on one of the hills overlooking the beautiful Caribbean Sea to the south.

After the class period the group assembles in the chapel. Bro. Stover calls for memory verses, and from the youngest to the oldest we hear memory verses recited in the beautiful Spanish tongue. None of the people in this area could speak English when we first

One Hundred and Fifteen
Thousand Japanese Bibles

The first Japanese Bibles printed in the United States are now ready for shipment to Japan. This edition of 150,000, produced by the American Bible Society, is not only the first edition printed in the United States, but it is also the largest edition of Japanese Bibles that has ever been printed.

Because no Japanese Bibles have been printed in Japan since 1941, these books are being anxiously awaited by the Japanese, according to reports received by the Bible Society from the Japan Bible Society in Tokyo.

The books measure 5 3/8 x 8 inches, contain 1,696 pages, and weigh almost three pounds. They are bound in black cloth. It took 440,000 pounds of Bible paper to produce this one edition. The Japanese Bible contains fifty per cent more paper than an English Bible. This printing utilized more paper than in a normal prewar year the Bible Society might have used for all the Bibles they printed in various languages in a year's production.

The entire edition will be forwarded as rapidly as possible to Japan. If the entire edition were forwarded at the same time it would require eight of the largest-sized box cars to transport the books to the coast. All of the Japanese Bibles should be in Tokyo well before Christmas.

As soon as the war ended and before missionaries could be sent back to their posts the Japanese Christian leaders requested of the American Bible Society 150,000 Japanese Bibles and 2,500,000 Japanese New Testaments. The Society started work immediately to fill this order and so far have forwarded 1,200,000 Japanese Testaments and in addition about 700,000 separate Gospels in Japanese.

The Gospel is finding its way in Japan today. Many hundreds of Bible study classes and groups have been organized in schools, factories, hospitals, offices, and farmers' homes, widely scattered all over the country, such as have never been known before. A group of journalists and businessmen, it is reported, meet each week to study the Bible in a Tokyo newspaper office.—American Bible Society.

arrived; but we notice that some can understand it quite well already. We enjoy hearing and speaking the Spanish spoken in the hills of Puerto Rico; it is so descriptive, expressive, and natural.

After a song, the pastor makes the announcements for the week and gives a short sermon to the congregation. Following the benediction the group enjoys a few minutes of fellowship and personal contact before returning to their homes.

I would like to request that each one of you remember this work in Puerto Rico daily at the throne of grace. As we daily make contacts with these dear people and take the Gospel to their homes, we need your constant intercession, that many more souls may be saved by grace through faith in our Lord Jesus Christ.

Aibonito, Puerto Rico.

Goshen College Extension Service

STUDENTS of Goshen College are conducting or helping to conduct four extension Sunday schools: East Goshen just beyond the corporation and south of East Lincoln Avenue; Locust Grove south of Elkhart; Dunlap in the northeastern part of the village, and at the Byers Church on rural route one, Syracuse, near Lake Wawasee.

The East Goshen work is in charge of Paul M. Miller, formerly of Lancaster County, Pennsylvania, who was ordained to the ministry on March 9. The work is conducted in a basement church 24 x 42. Mervin Yoder 48*, of Clarence Center, N. Y., with three assistants, has charge of the club work for boys. Mrs. Margaret Kauffman 50 has charge of the midweek Bible Hour attended by twenty-five to fifty children. She is assisted by Berniece Landis 48, of Alpha, Minn. Rheta Mae Hostetler 49, of Aurora, Ohio, has charge of children's services on Sunday evening before preaching. In addition to the Sunday morning Sunday-school service, there is preaching Sunday morning and evening.

Russell Krabill 43, who was ordained several years ago, has had general supervision of the work at Locust Grove. John W. Miller 48 is superintendent of the Sunday school. Three young men and three young women have charge of the club groups meeting on Saturday afternoon from two to four. Eight students assist in the visitation work on Sunday. Services are held Sunday morning and evening. There is also a Wednesday evening meeting for Bible study and singing. Ruth Lederach 48, of Lederach, Pa., has charge of a monthly mothers' meeting which takes up practical homemaking problems like gardening, nursing, canning, sewing, and similar activities. The congregation is also organizing a local unit of the Mennonite Youth Fellowship. Russell Krabill, who has had charge of the Locust Grove work, became an assistant at the North Goshen Mennonite Church the beginning of January. He was succeeded at Locust Grove by Ralph Stahly, of Wakarusa, Ind.

Richard Showalter, an ordained minister of Perryton, Tex., now a student of the Goshen College Biblical Seminary, has charge of the work at Dunlap. D. W. Dye 48, formerly

of Denver, Colo., is superintendent of the Sunday school. Mr. and Mrs. Wyman Sundheimer 49, of Walnut Creek, Ohio, direct the club work for boys and girls. A visiting committee of six is in charge of Lee Kanagy 49, of Stuarts Draft, Va. Sunday school and preaching services are held every Sunday morning in the building 26 x 46 built by the Mennonite Board of Missions and Charities in what is known as Sunny Side in east Dunlap. At the present time a class is under instruction for baptism.

Alvin J. Zieset 47, formerly of Lancaster County, Pa., is superintendent of the work at the Byers Church, where the Sunday school attendance ranges from forty to sixty. David Shank has general charge of the visitation work. Sunday-school teachers are Clyde Mosemann 50, of Lancaster, Pa.; Mary Maple 50, of Wellman, Iowa; Mary Moyer 48, Souderton, Pa.; Eunice Hartman 48, of Nappanee, Ind.; Lloyd Gundy 49, of Normal, Ill.; and Eugene Blosser 49, of South English, Iowa. Choristers are Robert Yearout 50, of Fresno, Calif.; and Emerson Bontrager 51, of Goshen.

There are baptized members at most of the mission stations and a considerable number are under instruction for baptism. These congregations are beginning in much the same way that the North Goshen work began eighteen or twenty years ago. The latter has now grown to a good-sized, well-established congregation with a good church building; a bishop, Paul Mininger 34; and two ministers, John C. Wenger 34 and Russell Krabill 43.—Goshen College Bulletin.

* This number and all following numbers indicate the year of graduation.

"We can educate; we can not regenerate; it is possible to restrain a man from evil; it is impossible to restrain him from sin. We can furnish a man's mind; we can not give him the mind of Christ. We can teach a man good manners; we can not make him a good man. We can rectify mistakes, but we can not produce character. What we can not do, God can do through faith in His Son."—The Preacher's Magazine.



Locust Grove Sunday School, near Elkhart, Ind., is one of the four mission stations currently operated by students of Goshen College and of Goshen College Biblical Seminary. Bro. Ralph Stahly, of Wakarusa, Ind., was recently placed in charge of this congregation.

A Message From Argentina

BY NELSON LITWILLER

News Letter from Argentina

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward (Rom. 8:18).

Dear Brethren: The last news letter told you of plans for Bro. and Sister Miller's sale and of their leaving Argentina by air for furlough. But the plans had to be changed. On New Year's Day while Bro. Miller was packing he took ill, and so Sister Cressman with Sister Litwiller and I went across country to visit them and decided that it would be better to have Bro. Miller go to the British hospital the following day. We took him in our car to Buenos Aires and at present he is under medical care and will need a good rest before he will be able to make the trip home. The plans for the sale were carried through, just the same. Sister Cressman stayed with Sister Miller and the children; Bro. Byler and Bro. Obregon helped with the packing and preparing, and the day before the sale Bro. Weber and we went there to help too. You may ask, why make a sale? The answer is simple. When a missionary leaves for furlough there is no place to store the furniture and too many other personal matters, and so one disposes of them to leave the house ready for the next family. We are trying to solve this problem by placing in each home some basic furniture which stays there no matter who comes or goes. The details of the plan have not been fully worked out but we are convinced that something more practical must be done.

January seems to be the month for changing workers. Since four young men graduated from the Bible school, this implies some changing about of workers. We shall acquaint you with some of these transfers. The Viscontis and Abregons and Hilda Izaguirre come back to Bragado to finish their studies in the next two years. The Perugorrias go to Ameghino-Villegas circuit, towns formerly occupied by the Brennemans, to take the place of the Viscontis. The Suarez's take the place of the Perugorrias in Tres Lomas. The Gorjons have moved to Arrecifes to take the place of the Millers, who will be going home on furlough. The Laniks go to Santa Rosa to take up the work left by the Gorjons. The Daninos work in America where the Rutts worked for many years. These changes are not made just to move people; the nature of the work, the type of congregation, as well as the aptitudes of the workers are taken into account. Mrs. Pineyro, whose husband died a little over a year ago, has come to take charge of the orphanage to fill the place of the Hersheys, who are retiring and going home on furlough. Quiroga, the town from where Mrs. Pineyro came, is left without a resident worker until such time as the Siebers come and take up the work in the orphanage. The Gonschors go to Salto, the place where the work was started by the Lauvers several years ago. Miss Cressman will be going to the Chaco to join the Shanks and Tucks.

Here in Bragado we are making preparations to receive the Koppenhavers. There is a housing shortage which is very acute, but in spite of this we found a small home for Mrs. Doris S. Snyder. Her address will be Conessa 969. The Koppenhavers will live one block from the mission in the larger house, occupied by Doris, formerly the Owen home. Building costs have gone up so terribly that we are restricting our Bible school building at the present to three rooms, a bath, and a kitchen to make room for some extra people. We hope to be able to shift in this way for a while at least.

In the last few weeks there have been baptismal services in several places. Nine were baptized here in Bragado, several at Ameghino, Tres Lomas, Trenque Lauquen, Cosquin, and La Falda. Probably in some other towns, also, of which we have not received word.

We are really having summer these days, with the thermometer in the nineties and much humidity in the air. We read about your ice and snow in the North. This is the season for ripe tomatoes, corn on the cob, peaches, and plums. We are hoping to have watermelons in a few weeks.

Several of the missionaries are planning to take refresher courses in a ten-day language school for missionaries in Buenos Aires. This is a good opportunity to clear up some weak spots in the Spanish.

Plans are under way for the young people's retreat in Trenque Lauquen this coming Feb. 7-13. Pray for us. As soon as the hottest part of the summer is over, there will be evangelistic campaigns in many towns, and a real effort to bring in the unsaved as well as to revive the members. Pray for these special efforts during the next three months. And pray the Lord of the harvest for more workers. It is true the Koppenhavers are coming, but the Swartzentrubers and Hersheys and Millers are going and so we always seem to be on the short end.

May the Lord bless you.

Sincerely,
Nelson Litwiller.

Africa News Letter

Dear Herald Readers: We arrived in Africa about the middle of September and feel very happy to be back. During at least part of this term we are to be stationed at Shirati, and already feel quite at home here. Things have changed a lot since we lived here in 1939-40. The church is large and well established now. I have appreciated very much the spirituality of some of the members. Truly, the Word of God is a seed which when planted brings forth fruit.

The school term is about over for this year. Pray for the young people as they go to their homes and are confronted with the temptations and allurements of their heathen villages. The devil brings severe trials to these

babes in Christ. Heathen customs demand that certain ceremonies be complied with during the days of adolescence, and strong pressure is exerted on every young person to follow these customs. Among the Luo people the lower front teeth are removed, and it is a continual amazement to me to see how desperately the natural heart desires that which is a point of great pride among these people.

A little boy was brought here with his hand severely burned. The fingers were gone and the bones of the rest of the hand were exposed. Infection had already set in, and the only way to save the child's life was to amputate the hand. The father consented that this be done, but the mother was very much upset about it. The child made a very good recovery. During the weeks that the mother was here, she expressed a desire to accept Christ as her Saviour. She also gave birth to a little daughter. She wanted me to name the baby; so I named her "Merembe," which means peace, telling the mother that the child is to be a constant reminder to her that the only way of peace is that which she has found here—the way of Jesus.

We have set aside one day a week for village work and have gotten into quite a number of villages around the mission. Last week we got into a community almost entirely Catholic. There is a Catholic out-school near here, and a mission station not so far away. The heathen of the land are not so much opposed to the Catholic religion because it does not call for a clean-cut separation from sin.

Pray for us, that we may be very humble and that Christ may have the pre-eminence in all things.

Rejoicing in Him,
Muriel T. Mack.

Home Missions

Pottstown, Pa.

(Gospel Mission)

Dear Herald Readers: Christian greetings. We are happy to report a baptismal service Sept. 21, at which time three were baptized and one received upon confession of faith. It was a time of rejoicing among us. There are others who considered taking the step, but who failed to go all the way. What a prayer responsibility lies with us who believe!

We are endeavoring to reach parents through the cradle roll. On Sept. 20 a meeting was arranged for parents and friends of children on the roll. Sister Mary Lederach was our much-appreciated speaker.

Bro. Wilson Weiser, one of our older members, passed to his eternal home on Dec. 9. The day following his funeral a grandson, James Thomas Weiser, passed away after a very brief illness. He was on the cradle roll. May the Lord speak to the parents' hearts, for they need Him.

Oct. 25, 26, we had a Sunday school meeting. The brethren Silas Graybill, John F. Bressler, J. C. Clemens, and Harvey Bauman served as speakers.

On Tuesday evenings during the fall months we enjoyed and benefited from a course on "The Christian Nurture of Children" taught by Bro. John E. Lapp.

On Dec. 28 Bro. Elmer Martin and family, of Lancaster, were with us. Bro. Martin brought the morning message and spoke, again in the evening in our young people's meeting.

Bro. Elmer G. Kolb, our pastor, was engaged in evangelistic work in Ohio and Lancaster County during part of November and December. The pulpit was supplied during his absence by brethren from neighboring congregations.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Our God is able, unlimited, so in His name we go forward.

306 N. Charlotte St. Mrs. Paul Benner.

Brewton, Alabama

We are happy to send greetings from this part of the great harvest field through this paper to the church at large. It is our desire that by this correspondence we might be able anew to lay the needs of this field upon the hearts of the prayer helpers throughout the church.

Again and again we are made mindful that that which is attempted in the energy of self will produce nothing but chaff. The Word of the Lord which came to Zerubbabel in Zech. 4:6 is still valid today. The psalmist, in Ps. 127:1 brings the same thought to notice: "Except the Lord build the house, they labour in vain that build it." Again in I Cor. 3:7 the Apostle Paul emphasizes that it is God that giveth the increase.

The Master Himself was not unmindful of the mission fields about Him. To His followers He said, "Lift up your eyes and look." When we catch the vision, He then says, "Pray ye." Many folks are afraid to look for fear of seeing something that might disturb their peace of mind, and so it should; for was not the Lord Himself moved with compassion when He saw the multitude as sheep without a shepherd? May you, dear reader, be moved to take up a greater ministry of intercession in behalf of the work in Alabama.

To the readers who are not acquainted with the work here, we pass on the following information. The work was started less than five years ago under the direction of the Lancaster Conference. At the present time there are three couples—Wilbur Martin and wife, John Lehman and family, and the writer and family—working on the field, all among white people.

During part of November and December we had the privilege of having Bro. and Sister Milton G. Brackbill, of Paoli, Pa., labor with us in special evangelistic meetings. This ministry was appreciated by all. The results we hoped to see were not outwardly evidenced; many, instead of going to the Lord, halted between two opinions. We are still praying for deliverance for these that have listened to the Word but failed to accept it.

We were glad for the visit and service of the Gospel team from Hesston College under the direction of Bro. Ivan Lind on Dec. 26.

Bro. Lind spoke to us on being friends of God.

Bro. Christ Lehman also spent a few weeks with us recently and brought many helpful messages from the Word of God.

We appreciated the visit of a number of other folks, too, during the past few months. We are always sure they leave us with a greater concern and burden for the work than they had when they came.

Pray for us, that in all things He might have the pre-eminence.

Happy in His service,
Elam B. Hollinger.

Exeland, Wisconsin

Dear Herald Readers: It has been a long time since we in this rural northern field have written. Maybe some of you did not know there is such a place as this. Years ago there was a thriving Sunday school here, but it died out as people moved away. About three years ago the North Central Conference Mission Board asked Bro. and Sister Paul Bucher to assist the few members remaining at Exeland by starting regular Sunday-school services again. These were held in the various homes for a while. Then, for the convenience of other neighbor people, a very old shack of a house was partially repaired and used as a meeting place. Bro. and Sister Ben B. King have been traveling to Exeland each Sunday morning for several years so that this little flock might also have preaching services.

During the past summer a Lutheran friend donated a plot of land on which a basement church building was erected with money given by interested friends. These donations were very much appreciated, as were also the days of labor given by brethren from the Sheldon and Glen Flora communities. Our building committee consists of brethren Paul Bucher and Frank Sinclair. We expect to build the upper part of the church whenever God supplies the financial means.

The Sunday-school attendance has been steadily increasing since we have been worshipping in our new building. There are many more in this rural field who should be contacted.

The Sunday-school organization for this new year consists of the following: Supt., Paul Bucher; Asst. Supt., Fred Augsburg; Secy-treas., Ida Bucher; Chor., Amy Yoder; Asst. Chor., Anna Mae Stuffle; Cor., Carolyn Augsburg.

Earnestly pray that the Holy Spirit will revive the members and the work in this community so that many souls will be won for our Saviour.

Mrs. Fred Augsburg.

Quakertown, Pa.

(Haycock Mission)

Greetings of love to all the Herald readers in the name of our Lord Jesus Christ.

As we look back over the past, we see we have failed many times. But we should not become discouraged. Instead let us look to the future and press toward the prize of the high calling of God in Christ Jesus.

—MISSIONS SECTION—

Our Sunday school has kept around the ninety to one hundred mark of those attending from the community. We surely praise the Lord for the interest shown by the many children that come.

We reorganized our Sunday school the beginning of January. Bro. Ammon Moyer is superintendent; Bro. Paul Harley is assistant; and Bro. Norman Godshall is secretary.

Lately we have been rather short of oil to heat our church building, and because of the bad weather we held our Sunday school in Bro. and Sister Stanley Beidler's home, with an attendance of sixty-six on Jan. 25.

The death angel has touched our community and taken a little loved one home to Glory. We cannot always understand the ways of the Lord, but sometime we will understand.

Before Christmas we had a song service, given by a group from Harrisonburg, Va.

As before, we want to appeal for workers. Help is needed very badly because of the work which has recently been started at Salem. We feel we cannot spare the few of our workers who have started this work, and they feel the same way about leaving Haycock.

Remember the work and workers at the throne of grace, that we may be used in this small part of His vineyard, and that others may hear the call for mission work. We appreciate visitors at any time.

Aquila Myers.

Mr. Kung Writes

BY ALLEN H. ERB

Superintendent, Mennonite Hospital and Sanitarium

SOMETIME ago a Chinese patient, Mr. Kung, was with us in the hospital. He gave testimony of a bright Christian experience, and made some contacts with many of our young people at Hesston College. I recently received a letter from him which I know will be of interest to all. The letter is as follows:

"Greetings in the precious name of Him who loved us and washed from our sins in His blood. How happy we were to have nice letter this week and to know you are going on with Lord in His work! Surely of His time coming soon, and all that all count His eternity is what we have done for Him. Not how long we live is important, but how we live.

"I have a very wonderful trip on the boat about 1000 passengers include 100 Missionary. Every day we have services in the morning and evening. I had great opportunity to serve our living Lord and also preaching Gospel to our countrymen. Praise Lord. Pray God will deepen them spiritually and call them into His service.

"We have a very nice church only a few blocks from my home. I have teaching Sunday class with 20 or 30 young people. I always mentioned our Lord Jesus Christ and our Christian people in the world all stories. All join me in much love. I am going preaching Gospel this coming Sunday. A month ago my Mother with me went down University Hospital of Nanking gave testimony

to the patient about 30 patients they willing to accept Lord and keep their hearts to listening Word of God. My health getting better every day, really increasing faith into my soul. I am rejoicing in the Lord every moment. Pray for China and her missionaries too.

Much love to you and yours, from all of us,
Col. C. C. Kung."

Relief Notes

U. S. Immigration Developments

The Senate Subcommittee on Immigration has reported to the Judiciary Committee regarding its recommendation on legislation to admit displaced persons to the United States. The full Judiciary Committee will report to the Senate about March 1 and it is expected that debate on the bill may begin soon thereafter. The terms of the subcommittee's report have not been made public, but it is believed that the recommendations are not as broad as those embodied in the Sratton or Ferguson bills, which are the best known D.P. bills before Congress. The D.P. legislation which is passed will determine whether a sizable number of Mennonite refugees can enter the United States. The present immigration quota is very restricted, particularly on persons of Russian birth, which includes Russian Mennonite refugees.

Tools and Equipment for Paraguay

The response to the need of tools for the Mennonite colonists in Paraguay has been quite good so far. The M.C.C. collection centers in the various communities report receiving a considerable variety of tools and household articles. In view of plans to bring additional Mennonite refugees to Paraguay, the need for such tools is correspondingly greater. Any items listed on the folder (these have been distributed to each congregation) which our people may be able to contribute will be very useful to the colonists in Paraguay.

A few persons who have no tools to contribute have inquired whether they should buy new tools to give. We would suggest that in such cases the money be contributed, instead. After a summary is made to determine the number of items contributed, it will be possible to purchase more carefully the articles most urgently needed. It is felt also that such purchases can be made more economically in large quantity.

An order has been placed with the International Harvester Company for two ¾-ton trucks and two tractors with attachments, to be used in the development of the Mennonite colonies in Paraguay. Other ways to help the colonies industrially are also being investigated.

Community Center Project in Heilbronn

Work is under way to construct a church for the Mennonite community in Heilbronn, in the American Zone of Germany. Joe Schrock and Melvin Lehrman are supervising the construction, with local workers assisting. Special contributions from a number of interested individuals have made this building possible. This church is to serve also as a community center, from which will be carried on various types of rehabilitation activity

as a supplement and continuation of direct relief assistance. Frank and Marie Wiens are to direct this work.

Workers Attend Peace Conference

In January, Irvin Horst and P. S. Goertz attended the conference of the Dutch Mennonite Peace Group at Fredesheim. Also at the conference were Mennonite conscientious objectors from a near-by camp. This afforded a splendid opportunity to speak with the men and learn their problems. The Mennonite men are in the minority in the camp, and seem to have in general the problems which existed in U.S.A. Government C.P.S. camps. There are about 159 Mennonite C.O.'s in Holland to date. This conference was designed to help many young men to understand and better present the Biblical basis for their peace position.

Relief Worker Arrivals and Returns

Elizabeth Wiebe, of Kansas City, Mo., arrived in Amsterdam on Feb. 11. Fred Swartzendruber, Galen Widmer, and Marie Ediger Widmer returned on Feb. 9 from service in the European relief field.

Brook Lane Farm Personnel Applications

Applications are now being accepted for employee service at this first M.C.C. mental hospital, located near Hagerstown, Md. Service may be on a regular employment or volunteer basis. The hospital should be ready for operation this summer.

There will be need for various types of workers—married and single: psychiatric aides (attendants and nurses), kitchen and laundry personnel, and a qualified farm manager. Experience with mentally ill is preferred, although not required. Short periods of internship, with pay, in other first-class hospitals will be arranged for various workers. For more information, write immediately to Mental Health Service, M.C.C., Akron, Pa. It will be helpful to know of your interest in this field of service even though you may not be available within the next year. Announcements regarding patient applications will be made later.

Released February 13, 1948

Via M.C.C. Headquarters, Akron, Pa.

WE DARE NOT FAIL!

By Raymond L. Kramer

JUST A FEW minutes ago I concluded a period of instruction for two young girls, sisters in the same family, who recently accepted Christ and now desire to unite with the Mennonite Church. These girls are very young, but the message of the cross has unmistakably gripped their lives and there is not the shadow of a doubt that they have really been born again.

One thing I noticed as we together read in the Bible concerning the commandments for Christians was that these two dear children trust the Mennonites unreservedly. They are convinced in their child minds that we are right because we have the Word of God. Whatever we tell them they willingly accept as God's will. God forbid that we should

Today in Missions

J. D. GRABER

Of one blood all nations. This is a scientific as well as a religious fact. Human blood is distinct from that of animals. If a detective can get as much as a single cell under his microscope from a blood spot he can tell whether the blood is human or animal. The cell structure is different. But he can never tell whether it is the blood of American, African, Nordic, Jew, or Greek. He can simply tell that it is human blood. During the war blood banks were built up, but the blood of Negroes and whites was kept separate. There was no scientific reason for this. The action was based on pure prejudice.

* * *

This fact has missionary significance. It means that all people everywhere are our blood relatives; that we are all children of God by creation. It means that God cares as much for a toothless illiterate of the Amazon jungles as He does for a fine gentleman of Fifth Avenue. If anything, God would love the illiterate more; for the poor, despised, and downtrodden have always had a special claim on God's love.

"I am glad Jesus died for the poor, dark-skinned heathen of India as well as for us in America." So wrote an interested friend in a letter some years ago. There was a great deal of unconscious race prejudice in that statement. It would probably be nearer the truth to reverse the order and say Jesus died not only for the people of India and the Orient, but even for the heathen in America, because

The true pagan is found in America. When Jesus said, "for after all these things do the Gentiles (pagan, heathen) seek, He was pointing to materialism as the distinctive mark of the pagan. If a worship of things and an ignoring of spiritual realities is the mark of the pagan, then we in America have it. The ash-besmeared devotee of the Orient, beating tom-toms, shooting off fireworks, or reciting incantations to ward off evil spirits, still, at least, believes in spiritual reality and is trying to do something about it. The well-fed materialistic American who no longer believes in spiritual reality and who lives purely on the horizontal, the animal, plane is the truer heathen of the two. No country or nation has a monopoly on heathenism. Wherever men worship things above God, there you have the heathen; and when men so completely forget and ignore God as the people of the West are doing, you have crass heathenism. Africa is not by any means the only "dark continent."

fail in our presentation of the truth! What disastrous results might follow were we to misemphasize, neglect to emphasize, or misapply the Word of God! These are two individuals who are willing to be led. They know Christ as Saviour. They know a small body of believers in a city mission station. To

them we are the Mennonite Church. We are their Christian world. As we knelt in prayer at the close of the instruction period, both poured out their hearts to God, one of them fervently asking that her father might be saved and then become a Mennonite!

Do you catch the weight of so implicit a trust? The weight of the responsibility stirs my soul to the depths. Will we as workers, as a congregation, as a church denomination, be true to this trust? Will we be consistent? Can you not see with me the shock, the surprise, the stunning disappointment that may in future years be theirs because of our inconsistencies?

The call is to do our best. We must save these young Christians from the bitter despair and disillusionment that would be the natural outgrowth of lax Christian living on our part. To know Christ, to love Him, to go into all the world preaching and teaching all things whatsoever Christ has commanded—these responsibilities lie with us. Will we, by the grace of God, live lives that will in years to come convince these little ones that we have the right thing? We dare not fail!

Meadville, Pa.

FIFTEEN MONTHS' RECORD OF THE FREE TRACT FUND

By Harold Brenneman

In 1946 the Mennonite Church sent specified offerings to build up a free fund of \$1,000 to supply free Gospel tracts to needy sources all over the world.

Shipments ranging in price from 15c to \$166.04 each were composed of ready-made packets, special requests, and selected assortments. Several shipments included surplus copies of our church papers.

These packages went to the United States, Canada, England, New Zealand, Scotland, Ireland, Trinidad, New Brunswick, India, British Columbia, Newfoundland, Wales, and Belgium. Some of the larger shipments to Britain were crated and sent via our own Golden Rule Bookstore in Canada. Nearly \$100 in postage and shipping was supplied from this fund.

Letters of appreciation from tract distributors have come to tell of the eager reception of this literature. Individuals have written from foreign countries and from missions to tell of their appreciation. A Los Angeles shipper sent thousands of our tracts for Jews to Palestine. Truly, these little messengers can reach into the far corners of the earth. Let us pray that the Holy Spirit may use them to the glory of God.

Free tracts can be sent out again as and when funds are received. We would like to supply free tracts in response to all reasonable requests at home and abroad. Last year the Mennonite Publishing House contributed several thousand dollars to the production of 3,250,000 tracts. To enable us to provide tracts free and to keep our prices below cost (as we are doing now), we invite your prayerful participation in this work.

Scottsdale, Pa.

CHURCH CORRESPONDENCE

SARASOTA, FLORIDA

(Pinecraft Congregation)

Dear Herald Readers: Greetings in Jesus' name. "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

We are again enjoying the fellowship of many northern tourists. Our highest attendance at Sunday school was 594, on Feb. 1.

On Dec. 7 Bro. John Miller, Louisville, Ohio, brought us a message; on Dec. 14 Bro. Levi D. Kropf, Halsey, Oreg., spoke to us; and on Dec. 28 Bro. Noah Miller, Harrisburg, Oreg., preached for us.

The Sunday school was reorganized on Jan. 4. Following are the present officers: Supt., Walter Ebersole; Asst., Martin Yoder; Secy.-treas., Henry M. Brunk; Chors., Ira Showalter, John Slabaugh; Ushers, Lewis Ebersole, Paul Shank.

The sewing circle met on Jan. 8, with an attendance of 102. Eight comforts were finished and 104 garments made for general relief.

Bro. Homer D. Bomberger, Manheim, Pa., was with us in our Thursday evening Bible study.

We were glad to have Bro. John R. Mumaw, of Harrisonburg, Va., speak to us on Thursday evening, Jan. 29, and on Sunday evening, Feb. 1. On Feb. 5 Bro. Paul Erb spoke to the congregation in the interests of the Mennonite Publishing House. And on Sunday evening, Feb. 8, Bro. Henry Garber, of Mt. Joy, Pa., gave us a timely message.

On Jan. 18 Bro. Timothy Showalter, Broadway, Va., began a series of revival meetings, closing Jan. 25. Each evening preceding the sermon he spoke on Christian doctrines. The meetings were very interesting, but the cool weather hindered good attendance. Nevertheless we were edified and encouraged through our brother's efforts.

We welcome all visitors passing through to stop and worship with us.

Yours in His service,
Mary C. Barbe.

ALLENSVILLE, PENNSYLVANIA

Dear Readers: Our annual Christian Life Conference was held at Belleville this year on Jan. 3, 4. The instructors were Bro. Stanley Shenk, Harrisonburg, Va., and Bro. Millard C. Lind, Scottsdale, Pa.

Bro. Stanley Shenk was with us at Allensville on Sunday, Jan. 4. He gave a very interesting talk on Mennonite history before the morning sermon.

The Conestoga Choral Singers, from Morgantown, Pa., were in the Valley over the week end of Jan. 11 and gave a program in each of the three churches.

Our winter Bible school was held Jan. 5-23, with Bro. Nelson Kauffman, Hannibal, Mo., and Bro. Ross Metzler, Johnstown, Pa., serving as instructors. Sixty students were enrolled. Evening classes were held two evenings each week. Bro. Kauffman had charge of these classes; subjects were on Our Men-

nonite Heritage and Home Problems. The closing program was held Jan. 22. There were four graduates.

Dr. James Brenneman spoke to a large crowd of married men and women at the Locust Grove Church on the evening of Jan. 21. This special meeting was held as a part of the evening Bible school classes.

The Centre Schoolhouse, in which one of our mission Sunday schools was held, was completely destroyed by fire on Feb. 11. May the Lord continue to direct His work at Centre according to His will.

Ella V. Zook.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear Herald Readers: We wish to extend to you Christian greetings in the name of Jesus Christ, who shed His precious blood and died on Calvary for the remission of our sins. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

On the evening of Dec. 22 the children of our congregation gave a very interesting Christmas program of recitations and songs. The same evening the chorus of our congregation, directed by George Hostetler, Jr., favored us with singing.

The following evening we were privileged to have a male octet from E.M.C. with us. The congregation enjoyed and appreciated the spiritual message given in song, as well as the challenging talks given by brethren Lowell Nissley, Alvin Shirk, and Otis Yoder.

On Christmas Eve, following our weekly prayer meeting, the young people's literary society visited the neighborhood, singing Christmas carols and giving baskets of fruit to a few homes of elderly folks in the community. Since that time one of these elderly ones has passed on. We ask an interest in your prayers in behalf of his widow, a Christian, who is caring for her invalid son. The son is well up in years and has no time for God. Pray for him.

The chorus sang Christmas carols in the McCready Hospital at Crisfield on Christmas Day. We were also given permission to hand out tracts and "The Way" to patients in the hospital. Sister Mary Miller visited the patients while the chorus sang. A number of hearts were touched. We are planning to sing once a month and to distribute tracts and "The Way."

On Sunday afternoon, Jan. 12, Bro. Amos King, accompanied by a quartet, held services in the Princess Anne jail. A few persons asked to be remembered in prayer. At present Bro. King has been helping to fill the pulpit at the Baptist Church near here. They have no minister there, and have asked him to help out.

Our sewing circle meets once a month, with a good number in attendance. Reorganization resulted as follows: Pres., Mrs. Chancy Hostetler; V. Pres., Mrs. John Kurtz; Secy.-treas., Mrs. Clyde Eby; Asst., Mrs. Har-

old Hostetler. We are planning to sew for the McCready Hospital occasionally. Pray for us, that through our service we may be witnesses.

We invite you to come worship with us. Visitors are always welcome.

Mrs. Clyde Eby.

MISSIONS (Continued)

tracts. I would like to see the issues of 'El Heraldo Evangelico' go to Spain as cheaply as possible and write it off as relief, or missionary work, or something like that."

Chaco, Argentina

J. W. Shank writes: "We returned recently from the province of Buenos Aires. Our stay of three months in that different climate and environment gave us new courage to work on here. We find the situation rather critical because of a severe drought. Farmers are perplexed as to what to expect. Crops that should have been planted three months ago are yet not planted."

"We are expecting to have baptismal services here soon. A few Indians and our farmer and his wife, who are not Indians, are in the class."

Mennonite Children's Home, Kansas City

Sadie Oswald has returned to her work here at the Home after spending about five weeks at her home, in Bruning, Neb., because of the serious illness of her father. We have very much appreciated the help of the Elmer Slagells, from Hydro, Okla., for the past three weeks.

On January 25 nine of the Home children were received into church fellowship. Pray that these babes in Christ may live victorious Christian lives. There is evidence already that the enemy of souls is displeased.

The Men's Quartet from the Iowa Mennonite School, accompanied by Martha Duerksen and Ruby Swartzendruber, were with us over the week end of Feb. 1.

A brother from Hydro, Okla., has supplied us with 600 pounds of pork. The West Union congregation in Iowa has sent us three hogs, also packaged and frozen. Orrie Hartzler, Garden City, Mo., as has been his custom for many years, has again given us a quarter of beef. We are very grateful for these gifts.—The Workers.

London, England

February 15, 1948: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If they were, we would be on our way to India, for when we landed in Southampton Feb. 5 we thought we would disembark immediately on the 'Empire Windrush' for Bombay. But we soon found out that we would have to wait. Now we shall sail the seventeenth, from London, and arrive in Bombay March 10, if it is the Lord's will.

"The American Express Company routed us to a hotel where we are comfortable, with sufficient and substantial food, in spite of close rationing. Bro. and Sister John Coffman visited us and helped us in various ways. We appreciate their Christian fellowship.

"Several times we worshiped in Westminster Chapel, where G. Campbell Morgan formerly served as pastor. Last night John took us to an evangelistic service in Royal Albert Hall, conducted by Thomas Rees. There were about eight thousand in the audience.

"The other day John took Bro. Dietzel and me to call upon Alexander MacLeish, of the World Dominion Press, former missionary to India. He plans to spend several weeks in the United States shortly, and hopes to meet some of the Mennonite missionaries whom he visited in Dhamtari many years ago.

"Please pray for us as we continue our journey to India. Also pray for the Coffmans, that the Lord may open a suitable location for them to carry on His work."—Wilbur, Velma, Gordon, Verda, and Susan Hostetler.

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., February 18, 1948.

FIELD NOTES (Continued)

Bro. O. O. Miller spoke at the Forks Church, Middlebury, Ind., Sunday afternoon, Feb. 15.

Bro. and Sister Paul Erb will be the speakers at a meeting for summer Bible school workers at the Bethel Church, West Liberty, Ohio, on Sunday afternoon, Feb. 29. The purpose of this meeting is to exhibit the new summer Bible school materials and to present them to the workers of western Ohio.—L. S. K.

Evangelistic meetings will be held at the Millwood Church, Gap, Pa., Feb. 28 to March 9, with Bro. R. J. Shenk, Berwyn Heights, Md., as evangelist.

Bro. M. D. Stutzman, Kingman, Alta., while spending some time with his family in Arizona, is holding evangelistic meetings for the Sunnyslope congregation near Phoenix.

Bro. C. J. Ramer, Duchess, Alta., preached at the Chicago Home Mission Sunday evening, Feb. 15.

Bro. Merle Shantz, Kitchener, Ont., preached at the Prairie Street Church, Elkhart, Ind., Sunday evening, Feb. 15.

Mission Board Committees met at Elkhart last week as follows: the Hospital Planning Committee the evening of Feb. 18 and the Executive Committee on Feb. 19.

Bro. C. L. Graber, Goshen, Ind., was scheduled to preach at the Prairie Street Church, Elkhart, Ind., Sunday, Feb. 22, in the absence of Bro. J. E. Gingrich who had gone for a short stay at Sarasota, Fla.

The Publishing Committee of the Mennonite Encyclopedia met in Chicago on Feb. 19.

Bro. Timothy Showalter, Broadway, Va., conducted revival meetings at the Pinecraft Church, Sarasota, Fla., Jan. 18-25. Believers were strengthened and sinners warned. On the evening of Feb. 5 Bro. Paul Erb spoke to the same congregation regarding the work of the Publishing House and its building program.

Bro. John R. Mumaw called at Scottdale on business last week and conducted the Wednesday evening meeting, Feb. 18.

A new feature on the agenda of the annual meeting of the Mennonite Board of Education at Goshen, Ind., Feb. 16, 17, consisted

of formal reports submitted by the following schools not administered by the Board: Rockway Mennonite School, by Harold D. Groh; Eastern Mennonite College, by J. L. Stauffer; Lancaster Mennonite School, by J. Paul Graybill; Iowa Mennonite School, by Samuel Nafziger; Western Mennonite School, by Menno Snyder. Bro. John E. Lapp gave an informal report of the Franconia Mennonite Day School.

Bro. Merle Eshleman, on furlough from Africa, was in charge of a Missionary Emphasis Week at Iowa Mennonite School last week.

Bro. E. S. Garber, Nampa, Idaho, is the additional instructor for the special Bible term at Western Mennonite School. The term began Feb. 2.

Bro. John F. Garber, Alma, Ont., began evangelistic meetings at Western Mennonite School on Feb. 13.

The Christian Day School Council of the Mennonite Board of Education now consists of the following persons: Anson G. Horner, Chester K. Lehman, Daniel Glick, Noah G. Good, and C. F. Yake. The council reported that there are now thirty-five Christian day schools in the church, with 2,087 pupils enrolled, an increase of 666 over last year.

Officers elected by the Board of Education at its annual meeting are as follows: President, Nelson E. Kauffman; Vice President, A. J. Metzler; Treasurer, Jesse Short; Sixth Member of the Executive Committee, H. A. Diener. All officials of the colleges were re-elected.

Evangelistic meetings are planned for the Weaverland Church, East Earl, Pa., Feb. 29 to March 13. Harvey E. Shank, Chambersburg, Pa., is to be the evangelist.

Jewish evangelism is the interest of an all-day meeting at the Groffdale Church in Lancaster County, Pa., on March 2.

SUNDAY SCHOOL (Continued)

dance of the heart the mouth speaketh." It is our duty. Matt. 10:32, 33. The early apostles could not help speaking. The need of men is just as great today. And we have what they need. Why should we hesitate or fear? Men are hungry for Christ. We owe it to them. And it is so good for us to tell the story. Under the direction of the Holy Spirit we can be soul-winners. "Lead me to some soul today and teach me, Lord, just what to say."

"Four Thought-provoking Questions. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

"How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

"How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

"Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service for Christ that I am unwilling to give myself" (Tarbell)?

—A. M. E.

CHURCH HISTORY (Continued)

that salvation was possible only through the avenue of their church, says Weber. This belief is almost nonexistent today among the younger group of the Apostolic Christian members. This new group of believers held no civil offices. Their allegiance to the Swiss government consisted only of paying their taxes. The members of this new faith called themselves "Glauebige," that is, believers. The official name of the church that is composed of the present followers of Fröhlich is Apostolic Christian. This same group of people is often called New Amish or Neu Täufer today.

In 1846 seven members of Fröhlich's sect came from Switzerland to Ohio. These men secured a small following from the Wayne County Mennonite settlement in Ohio. Between 1847 and 1850 Benedict Weyeneth, who was ordained as an elder by Fröhlich, came to Croghan, New York, at the request of the Virkler family, who were Mennonites. Here the first Apostolic Christian congregation in America was established with Joseph Virkler ordained as the minister. They called themselves "Evangelical Baptists," a literal translation from the German.

In the year 1852 some Apostolic Christian members appeared among the Old Order Amish in Lewis County, New York, and caused disturbances there. Some zealous proselytes from the new sect in New York went to the Old Order Amish settlement in Woodford County, Illinois. There the Apostolic Christians secured some more dissatisfied Amish members to join their faith. On January, 15, 1857, Samuel H. Fröhlich died in Strassburg, Germany. In 1862 some leaders from Illinois established a small group of Apostolic Christians in Butler County, Ohio. Illinois was and still is to a certain extent the center of this comparatively new sect. The Apostolic Christian churches in Indiana in general have progressed more in missionary efforts than the other Apostolic Christian churches have. For many years this religious group grew slowly. In 1877 there were only eighty-nine members in the United States. Immigrants from Switzerland to the United States in later years added to the original number quite considerably. The 1936 census of the Apostolic Christian churches in the United States showed a total of 5,841 members. The number now is no doubt much larger.

The Old Order Amish congregations in Illinois were apparently lifeless and inactive. They provided good ground for the Apostolic Christians to work with. The first organized congregation of Apostolic Christians in Illinois was drawn from members of the Partridge Amish Church. The first church building that was erected by this group in Illinois was located between Roanoke and Eureka. Joseph Graybill, one of the first Illinois converts, later became the first Apostolic Christian minister in Illinois. The first

church house that was erected in Morton in 1867 was torn down and replaced in 1891 with another building. This building was destroyed by fire in 1912. A new brick structure was then built to replace this building. Harry Weber wrote in 1929 that "the New Amish congregation at Morton has erected a large church house and has a larger membership than any other church of the body." The church house is a lovely brick structure and has a very large seating capacity. The congregation at Bluffton, Indiana, is now considered to have the largest membership of any one church of the Apostolic Christians.

A schism in the Apostolic Christian ranks resulted in more progressive churches such as the ones located near Tremont and Peoria, Illinois. Today there are about 1500 members of the Apostolic Christian Church (Nazarean) as they are known. The name Nazarean indicates a closer relationship with the churches in Europe, many of whom are known as Nazareans. There are now no fundamental differences between the two groups. There is much agitation on the side of both religious groups to merge.

The Apostolic Christian Church service is really composed of two successive sessions. The first service is held on the main floor of the church building. It is usually preached in English to the members and any other adults attending this service. On rare occasions German is used in the preaching service. Meanwhile the children and young people, up to their graduation from high school, attend Sunday school in the basement of the church house. In general, Sunday schools were formed about ten years after each congregation was established, and thus varied from church to church. The Sunday school at the Morton Apostolic Christian Church was started about 1880. Teachers are appointed to teach the various age groups of grade-school students. The high-school group meets as one class. This group meets under the name of Bible Class at the Morton Apostolic Christian Church.

The people are given a light lunch at noon in the basement of the church following the first service. The lunch usually consists of a choice between coffee or milk and doughnuts or rolls. The second service of the Apostolic Christian Church is held on the main floor of the church after lunch is served. Everyone attends this meeting. The preachers sometimes decide before this service who will preach the sermon. The preacher makes no preparation so far as making notes or finding a text is concerned. After the service begins the minister stands behind the pulpit and opens the large Bible before the audience to whatever place it may open. He is supposed to preach a message as directed by God after scanning the page where he has opened the Bible. After this sermon sometimes other ministers who are present at the meeting speak for a short time.

The Apostolic Christian Church uses the songbook, *Zion's Harp*, in their church services. This book contains about two hundred and fifty-three hymns. The songs are written in four-part harmony. The first stanza of the hymn is printed under the music. The remaining stanzas usually are printed as a group in the space below the melody of the hymn. *Zion's Harp* is similar to the Mennonite *Ausbund* in that it contains the songs and words that were written years ago by martyrs and other followers of the faith. A leader, always a man, is appointed to start the singing by the congregation in the regular church service. He always remains seated near the front of the church during the singing. The songs are sung very slowly in the church service in comparison to the way that other Protestant groups sing during their worship services. This is due to the fact that most of the hymns are of the German choral style.

"Singsings" are frequently held by the young people who are members of the Apostolic Christian Church. They gather in the evening at the home of some member and sing hymns together for enjoyment. Some of the songbooks used by this group in their singing are *Tabernacle Hymns*, *Gospel Hymns*, *Songs and Hymns of Zion*, a book compiled by Henry Beer of Milford, Indiana, and *Heft*, also a translation from a group of German hymns. These songbooks are used for the sake of variety.

During a recent Sunday-school Christmas program given at the Morton Apostolic Christian Church, the author witnessed some very good singing by the Bible Class, mentioned before as composed of high-school-age students. This group of girls and boys sang songs in four-part arrangement. The teacher of their class is interested in the promotion of good music in the Sunday school, and has trained these young people to sing well. These young people also receive training in four-part singing in their high-school work. This aids them very much in attempting to sing together as a group of Bible Class students.

The Apostolic Christian Church has very little church literature. Occasionally copies are made of a sermon that has been preached and it is handed out to the church members. "The Silver Lining" is a Sunday-school weekly that is published at Grabill, Indiana, and is edited by Elias Souder, the Sunday-school superintendent at that place. The Apostolic Christian Church has a publishing company at Syracuse, New York. They have printed English translations of some of S. H. Fröhlich's writings. The writer of this essay received much of her historical information concerning Samuel Fröhlich from his writings, "Letters and Meditations," and also from an Apostolic Christian student who is attending Goshen College. Many historical sources concerning S. H. Fröhlich are in existence, but most of them are written in

German and have not yet been translated into English, at least not for publication.

Occasionally several Apostolic Christian churches meet together to worship as one group. Annually within the last few years church conferences have been held. They are called "Brotherhood Meetings." Representative members of all of the Apostolic Christian churches in the United States attend these meetings. The Apostolic Christian Church as a whole supports a few charities. They support an old people's home in Peoria and also one in Morton, Illinois. Recently they gave some money to the Mennonite Central Committee to be used for relief, as they have no agency of their own to work through. However, the Apostolic Christians (Nazareans) have worked together through their agency, "Hilfe," to give relief to Europeans, particularly to members of their churches there. Many people who received this aid were in Displaced Persons' Camps, especially those who were living in the Balkan countries.

The Apostolic Christian Church as a whole is rather exclusive. The members have few social relations with other people who do not belong to their church. Harry Weber in 1929 wrote concerning this issue, that Apostolic Christians resent any suggestion of Mennonite connection and strenuously deny any relation to that body. I do not believe that this situation is as prevalent today as it possibly has been in the past. Often the young Apostolic Christian Church members and the young Mennonite Church members marvel or are surprised at the likeness of some of the practices and customs of these two groups. The fact that some of the practices and customs of these two groups are very similar is not too surprising if one recalls the history of the Apostolic Christian Church in America. Many of the early members of this church were gleaned from the Old Order Amish and the Mennonite churches; therefore these groups were bound to influence, to quite a large degree, the practices and customs of the past and present Apostolic Christian Church.

The Old Order Amish and Mennonite people as a whole are nonresistant. This factor influenced the formation of the principles of the Apostolic Christian Church. The Old Order Amish and Mennonites as a whole also stress simplicity in dress. This practice was carried over to the Apostolic Christian Church. Today the older members of this church still observe simplicity in dress, but the younger members dress quite fashionably. After they are baptized, the women members of this church wear a strip of black prayer veiling over their heads during the church services and at any other times of public prayer or singing. The Apostolic Christian Church differs somewhat in doctrine, as far as the mode of baptism is concerned, from the Old Order Amish and Mennonites. The Apostolic Christian Church baptizes by immersion and the other two religious

groups baptize by pouring water on the heads of the applicants for baptism. The Apostolic Christian Church formerly observed the practice of feet washing, but not in connection with the communion service as the Mennonites do. Today the practice of feet washing is not practiced at all in the Apostolic Christian Church.

The Apostolic Christian Church formerly forbade its members to listen to any preaching, praying, offering grace at meals, or any other religious exercise performed by a person not of their faith. Members of this church also were forbidden to attend the funeral services of near friends and relatives if the service was in charge of a minister of another faith. The rigid application of non-attendance at other religious church services, and especially special services, has been practically discontinued in most of the Apostolic Christian churches. A member of this church is expected to attend services at his church if at all possible. Members of this church are not supposed to attend the wedding of their own son or daughter if he or she does not belong to the Apostolic Christian Church. In this case, the couple to be married must go to some other church or to some other place to be married. The officials of the Apostolic Christian Church make use of the ban (excommunication) as a part of their church discipline. They formerly insisted on a rigid application of the practice of shunning, such as the Old Order Amish observe. In recent years I believe this practice among the Apostolic Christians has decreased quite considerably.

One of the current issues in the Apostolic Christian Church (from the viewpoint of an outsider) is how to keep their young people interested in the church. Many times young people have not become members until they were above high-school age. Within the last five years at the Morton Apostolic Christian Church, young people have joined the church while they were still attending high school. At the present time there seem to be forces at work in the church to encourage the young people who are contemplating joining church. The problem that arises in the minds of these young people is whether to take their fling in life now and join church later, or whether to forget about having a good time in the world and join church now. Perhaps one reason why the Apostolic Christian Church loses some of its young people to other churches or to the world is because the church provides very little activity for their members. The idea of being inactive after a person joins church does not appeal to the average young person. Perhaps the "singsings" help to remedy this situation in a small way.

Looking back over the brief history and the current practices of the Apostolic Christian Church there are some conclusions that can be made. One conclusion is that the Apostolic Christian Church of today is still observing most of the doc-

trines that were established by Samuel Fröhlich in 1832. It is my belief, however, that the Apostolic Christian Church of today is not fulfilling one of the most important doctrines as set forth by Fröhlich, namely, that of evangelizing the world at large. Today there are many congregations of the Apostolic Christians (Nazarean) in Hungary, Serbia, and Rumania, as well as in some of the other European countries. The missionary work that was started there in 1839 was due to the conversion and baptism of Emerich Henkschei and his brother by S. H. Fröhlich. This missionary work is carried on today by the Nazarean churches; so the Apostolic Christian Church really is not engaged in any foreign missionary work at the present time.

Another conclusion that can be drawn is that the present Apostolic Christian Church as a whole has progressed considerably, since its start in America in 1846. The very fact that the Apostolic Christian Church has established Sunday schools as a part of their Sunday service is commendable. Also commendable is the fact that midweek prayer services are held in the various churches. The fact that the Apostolic Christian Church at present seems to be awakening to the spiritual and social needs of its young people is also a sign of progression in the church. The young people in the Apostolic Christian Church of today will compose their church of tomorrow. It is the hope of this writer that these young people will find God's will in their lives and will live them accordingly to His honor and glory.

Morton, Ill.

CHRISTIAN LOYALTY (Continued)

them, as a whole, to recant their faith, although there were possibly some who were not as well grounded in their faith who were unable to stand the storms. Peter was very much concerned about the early Christians and therefore wrote to them encouraging them to meet their persecutions as a natural experience as followers of Christ, who had met similar persecutions.

Nero's persecutions were not the only ones, for there were those also from among their own immediate circles who denied their Lord and lived carelessly in sin. By the teaching and lives of these false teachers some were influenced against their faith and practice of Christianity. The church was in great danger of apostasy. Peter was aware of the dangers and wrote to the Christians with it in mind. In concluding his epistles Peter reminded them of their knowledge of the truth and the danger of "being led away with the error of the wicked" and falling from their steadfastness. "But," he said as a safety rule, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Waterloo, Ont.

BIRTHS

Amstutz.—To George and Frieda (Amstutz) Amstutz, Dalton, Ohio, a son, Peter Edmund, Feb. 7.

Birkey.—To Raymond and Ruth (Oyer) Birkey, Foosland, Ill., a daughter, Sharon Joy, Dec. 4.

Brenneman.—To Elwyn and Eva (Yoder) Brenneman, Kalona, Iowa, a son, Larry James, Jan. 10.

Charles.—To Arthur and Miriam (Ebersole) Charles, Lancaster, Pa., a son, David E., Feb. 7.

Fox.—To Henry P. and Ellen (Martin) Fox, Stevens, Pa., a son, Daniel Wilmer, Jan. 16.

Freed.—To Harvey and Alma (Moyer) Freed, Souderton, Pa., a son, David Harvey III, Jan. 1.

Hiestand.—To Claude and Emma (Landis) Hiestand, Manheim, Pa., a son, Daniel L., Jan. 28.

Horst.—To Luke L. and Ruth (King) Horst, Reading, Pa., a daughter, Esther Lois, Feb. 9.

Miller.—To Amos and Mary (Swartzentruber) Miller, Loogootee, Ind., a son, Donald Lee, Feb. 3.

Miller.—To Claude D. and Helen (Hess) Miller, Conestoga, Pa., a son, James Rae, Feb. 2.

Miller.—To Jacob M. and Dorcas (Swartzentruber) Miller, Greenwood, Del., a son, Jacob Lowell, Jan. 26.

Neff.—To Clarence and Ellen (Rutt) Neff, Ronks, Pa., a daughter, Anna Ruth, Jan. 25.

Neuenschwander.—To Willis and Delpha (Geiser) Neuenschwander, Dalton, Ohio, a son, Harold Jay, Feb. 2.

Roeber.—To Arthur and Zola (Dutcher) Roeber, Bay Port, Mich., a daughter, Marie Elizabeth, Jan. 28.

Ropp.—To Ernest G. and Ardith (Hershberger) Ropp, Kalona, Iowa, a son, Philip Lavone, Jan. 11.

Weaver.—To Paul E. and Ada (Huber) Weaver, Ephrata, Pa., a son, James Lavern, Jan. 23.

Weirich.—To Levi S. and Helen (Vincent) Weirich, Goshen, Ind., a son, Ronald Keith, Feb. 8.

Wenger.—To Kenneth and Donna (Headings) Wenger, West Liberty, Ohio, a daughter, Rita Kathleen, Jan. 22.

Yoder.—To Herbert G. and Geraldine (Plank) Yoder, West Liberty, Ohio, a daughter, Katy Eileen, Dec. 2.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Barber — Lehman.—Mitchell Barber, Hammett, Idaho, and Verla Lehman, Orrville, Ohio, by Marcus Bishop at the Pueblo, Colo., Mennonite Church, Jan. 1, 1948.

Christner — Bontrager.—Cecil Christner, Lower Deer Creek congregation, Kalona, Iowa, and Velma Bontrager, East Union congregation, Kalona, by A. Lloyd Swartzentruber at the East Union Church, Feb. 7, 1948.

Ernst — Headrick.—Hugh Ernst and Vera F. Headrick, both of the Manitou congregation, Manitou Springs, Colo., by E. E. Showalter, Jan. 1, 1948.

Litwiller — Bachman.—Allen Litwiller and Dorothy Bachman by Simon Litwiller, father of the groom, Hopedale, Ill., Dec. 31, 1947.

Miller — Bachman.—Marvin Miller, Parnell, Iowa, and Ellen Bachman, Manson, Iowa, by Nicholas Stoltzfus at the Manson Mennonite Church, Dec. 31, 1947.

Plank — Hostettler.—John Calvin Plank and Evelyn Joy Hostettler, both of West Liberty, Ohio, by Newton S. Weber at the home of the bride, Feb. 1, 1948.

Steiner — Lehman.—Lester Steiner and Irene Mae Lehman by Louis Amstutz at the Sonnenberg Mennonite Church, Dalton, Ohio, Jan. 15, 1948.

Stoltzfus — Sutter.—Sterling Stoltzfus, Wellman, Iowa, congregation, and Myrtle Sutter, Milford, Nebr., A. M. Congregation, by L. O. Schlegel at the Milford A. M. Church, Oct. 19, 1947.

Stutzman — Hartzler.—Homer G. Stutzman and Alta M. Hartzler, both of the Sycamore Grove congregation, Garden City, Mo., by W. R. Hershberger at the home of the bride, Feb. 1, 1948.

Yoder — Weber.—Jay Warren Yoder and Ruth Marie Weber, both of West Liberty, Ohio, by Newton S. Weber, father of the bride, at the Bethel Church, Jan. 23, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz.—Levina M. Baumgartner was born in Vera Cruz, Ind., Jan. 8, 1876; died at her home, west of Kidron, Ohio, Jan. 20, 1948; aged 72 y. 12 d. In her youth she accepted Christ as her Saviour and on March 31, 1893, she was baptized and received into the Sonnenberg Mennonite Church, of which she remained a member until death. On Oct. 25, 1900, she was married to Eli Amstutz, Apple Creek, Ohio, who survives. Also surviving are 4 sons (Meno, Mt. Vernon, Ohio; Ellis, Wooster, Ohio; George, Dalton, Ohio; and Leo, Apple Creek, Ohio), 2 daughters (Elva—Mrs. Allen Zuercher, of Apple Creek; and Sarean—Mrs. Willis Lehman, at home), 15 grandchildren, 4 stepgrandchildren, 2 brothers (Edwin and George, Ft. Wayne, Ind.), and one aunt. One grandchild, 3 brothers (Calvin, Leonard, and Eli), and 3 sisters (Emma Lucy, Sarean, and Aldula, all of Berne, Ind.) preceded her in death. Funeral services were held Jan. 22 at the Sonnenberg Church, with Louis Amstutz, Jacob Neuenschwander, and E. F. Hartzler officiating. Burial was made in the church cemetery.

Bechtel.—Moses, son of Noah and the late Mary (Snyder) Bechtel, was born at Baden, Ont., April 18, 1883; passed away at his home, near Kitchener, Ont., after a lengthy illness; aged 64 y. 8 m. 30 d. On Feb. 23, 1916, he was married to Alberta Knechtel, who predeceased him on Sept. 4, 1942. Surviving are 3 daughters and 2 sons (Reta, Clarence, Ruth, Willis, and Clare, Kitchener, Ont.), 5 sisters (Mrs. Sarah Knarr, Kitchener; Mrs. Isaiah Dettweiler, Breslau, Ont.; Mrs. John Shantz, Breslau, Ont.; Mrs. Alvin Lugibihl, Pandora, Ohio; Mrs. Roy Snyder, Bloomingdale, Ont.), 2 brothers (Owen and Eden, both of Kitchener), and his aged father. In 1914 he confessed Christ and united with the Mennonite Church, of which he was a member until death. Funeral services were conducted at the home, Jan. 20, by Manasseh Hallman and at the Latschar Church by Osiah Horst. Text: Heb. 4:9. Burial was made in the church cemetery.

Blough.—Josiah J., son of John and Fannie Blough, was born near Hollsopple, Pa., Nov. 18, 1862; died at the home of his daughter (Mrs. Jonathan Eash), near Jerome, Pa., Dec. 25, 1947; aged 85 y. 1 m. 7 d. On Sept. 7, 1884, he was married to Rachel Eash, who survives. Also surviving are 5 daughters (Mrs. Jonathan Eash, Hollsopple, Pa.; Mrs. Irvin Horner, Kelso, Pa.; Mrs. Harry Eash, Erie, Pa.; Mrs. Margaret Stayrook, Hollsopple, Pa.; and Mrs. Lloyd Shaffer, Stoytown, Pa.), one stepson (Harvey Gindlesperger, Kelso, Pa.), 70 grandchildren, 110 great-grandchildren, one great-great-grandchild, and 4 brothers. One brother, 2 sisters, 2 daughters, and 4 sons preceded him in death. More than thirty years ago he united with the Mennonite Church, of which he was a member until death. Funeral services were conducted at the home and at the Blough Church by John A. Lehman and H. C. Blough. Interment was made in the cemetery adjoining the church.

Garber.—Catherine, daughter of Mr. and Mrs. Richard Garber, Lowpoint, Ill., was born Nov.

29, 1947, and lived only a few hours. Grave-side services were held the same afternoon at Hickory Point Cemetery.

Lantz.—Jonathan H., son of the late Jonathan and Mary (Kurtz) Lantz, was born in Lawrence Co., Pa., June 19, 1862; passed away at the home of his daughter (Mrs. Menno Moose), Feb. 1, 1948, after one month's illness; aged 85 y. 7 m. 12 d. On Dec. 3, 1885, he was united in marriage to Nancy Detweiler, who preceded him in death on May 16, 1916. To this union were born one son and 2 daughters (John, Mrs. Mattie Lapp, Mrs. Saloma Moose), all of whom survive, together with 14 grandchildren and 6 great-grandchildren. On Oct. 16, 1919, he was united in marriage to Malinda Detweiler, who preceded him in death on Nov. 6, 1940. Surviving are 3 stepchildren (Perry and Raymond Detweiler and Mrs. Harvey Miller). In his youth he accepted Christ and united with the Maple Grove Mennonite Church, near New Wilmington, Pa. In May, 1900, he was ordained to the ministry and served in this way very faithfully as long as his health permitted. Funeral services were conducted Feb. 3 at the Maple Grove Church by the local ministers. Interment was made in the Amish Cemetery.

Liechty.—Fannie, daughter of John and Mary Roth, was born in Allen Co., Ind., Sept. 18, 1858; died at the home of her daughter (Mrs. Perry Davis), near Wauseon, Ohio, Jan. 3, 1948; aged 89 y. 3 m. 15 d. On Oct. 26, 1882, she was united in marriage to Joseph Liechty, who predeceased her in 1945. This union was blessed with 9 children, 40 grandchildren, 57 great-grandchildren, and 6 great-great-grandchildren. Her husband, 3 children, and 6 grandchildren preceded her in death. At the age of nineteen she united with the Central Mennonite Church, Archbold, Ohio, and remained a member until death. She attended faithfully when her health permitted. Funeral services were conducted at the home by Simon Stuckey, and at the Central Church by Philemon L. Frey.

Miller.—Ada K. Miller was born near Grantsville, Md., July 15, 1880; died near Greenwood, Del., Jan. 1, 1948; aged 67 y. 5 m. 16 d. She was preceded in death by her mother on March 14, 1898, and by her stepfather (Eli Gingerich) on Aug. 26, 1932. After the death of her stepfather she made her home with a cousin (Lewis Schrock) until two years ago, when she moved to the home of Milton Swartzentruber. Surviving are many cousins and other relatives. She was a member of the Greenwood A. M. Church. Funeral services were conducted on Jan. 4 at the home and at the church, by Alvin Mast and Eli Swartzentruber. Text: Ps. 34:6-8. Interment was made in the church cemetery.

Orendorff.—Lena, daughter of Daniel and Katherine (Burkey) Steinman, was born near Tremont, Ill., Feb. 27, 1861; passed away at the home of her son (D. W. Orendorff), Wayland, Iowa, Jan. 29, 1948; aged 86 y. 11 m. 2 d. As a girl she moved with her folks to Flanagan, Ill., where she grew to womanhood and united with the Amish Mennonite Church. On Sept. 19, 1878, she was married to Christian Orendorff. In 1902 they moved from Flanagan to Wayland, Iowa, and on April 30, 1943, her husband passed away. Surviving are 3 daughters (Amelia—Mrs. P. H. Conrad, East Peoria, Ill.; Lydia—Mrs. P. J. Roth, Wayland, Iowa; and Alice—Mrs. E. F. Gingerich, Iowa City, Iowa), 2 sons (Daniel W., Wayland, Iowa; and John R., Spencer, Iowa), one sister, Mrs. Fannie Ingold, Fisher, Ill.), one brother (Daniel, Danvers, Ill.), one stepsister (Mrs. Bertha Zehr, Flanagan, Ill.), 17 grandchildren, 40 great-grandchildren, one foster grandchild, 2 great-great-grandchildren, and many other relatives and friends. One son (Samuel) preceded her in death in 1891. Funeral services were held Jan. 31 at the Sugar Creek Church, near Wayland, Iowa, in charge of Willard Leichy and Simon Gingerich. Interment was made in the cemetery near by.

Palath.—Mary Kohutec was born in Poland, Jan. 20, 1875; died at St. Mary's Hospital in Ladysmith, Wis., after a ten-month illness; Dec. 14, 1947; aged 72 y. 10 m. 24 d. At an early age she came to the United States. In 1908 she was united in marriage to Conrad Palath. In 1911 they settled on a farm south of Tony, Wis. On Sept. 14, 1947, upon her confession of Christ Jesus as her personal Saviour, she was baptized in her home and received as a member of the South Lawrence Mennonite Church. Surviving are her husband and 3 married daughters. Funeral services were conducted by Leroy Schrock and Dan Martin.

YOUR PUBLISHING HOUSE BUILDING PROGRAM

While congregations large and small are taking their offerings for the building program or making their plans to do so in the near future, individuals in some cases are responding directly and generously. Please note the following letter received recently.

"My wife and I are herewith enclosing our check for \$500.00 as our contribution toward the new building at the Publishing House."

That is truly appreciated. If the Publishing House had workers canvassing the church at large, as was done twenty-seven years ago when the last major building was erected and as is frequently done by our boards and institutions in church-wide solicitation, there would be quite a few who would give amounts such as this, more or less. But even with the present method of soliciting, there are many individuals who will want to give similar sums toward their denomination's publishing work today and in the future, as the Lord tarries.

ITEMS and COMMENTS

A recent survey revealed that among fifty-seven magazines showing an increase since 1940, the Bible Society Record, official mouthpiece of the American Bible Society, tops the list with a gain of 500%. The Record is sent to all people who subscribe funds for the work of the Society.

* * *

The death of Mohandas Gandhi brings to an end a life of great significance. Gandhi was not a Christian. When he was a young man he was kept out of a Christian Church in South Africa because of his color. He decided that Christianity must be a white man's religion and never accepted the faith, although he was sympathetic with Christian work. As Bro. G. F. Hershberger has pointed out in his "War, Peace, and Nonresistance," Gandhi's passive resistance is not Biblical nonresistance. But Gandhi at least demonstrated that war need not be used to secure the

independence of a country. This is a major accomplishment of history. It cannot be doubted that Christianity at least had a great influence upon this remarkable man. Speak-

ing of the Sermon on the Mount, he once said, "It went straight to my heart on the first reading. I felt that it contained the truth that renunciation is the highest type of religion. Although I chose a path my Christian friends had not intended, I remain forever indebted for the religious trust they awakened in me."

* * *

Conscientious objection is coming to be recognized as a right which all governments should extend to their people. Within recent weeks, two countries have recognized this right which had not done so heretofore. These two countries are Switzerland and Italy.—D. Carl Yoder.

* * *

The Anti-Saloon League will henceforth be known as the Temperance League of America. Since the dispensing and sale of drinks is no more limited to saloons, it is obvious that any temperance organization must be anti-drink rather than anti-saloon.

Beautiful Easter Crosses



Price 20 cents a dozen; \$1.25 per hundred (Come Assorted!)

A new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Apple blossoms, a church building, a picture of the open Bible, and other lovely motifs are the attractive designs of these Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2 3/4 x 4 3/4 inches.

Dozen, 20¢; Hundred \$1.25

10 Beautiful Cards, Boxed 50¢

EASTER POSTCARDS

EASTER GREETING FOLDER ASSORTMENT

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

EASTER IS MARCH 28



CHOOSE FROM MANY SUBJECTS

A distinctive expression of good taste . . . on Easter Greeting that lasts! Give this lovely bookmark (1 1/4 x 6 inches) woven of enduring rayon with all the beauty of rare embroidery. Mounted on a beautiful folder designed to carry your personal message. Timely for Lent and Easter are #480—Glory be to the Father, #454—For God so Loved the World, #460—Not my will but Thine be done, and #436—I am the Resurrection. Full line includes #479—God's Presence, #434—23rd Psalm, #472—91st Psalm, #476—Thou wilt keep Him, and many others.

Mennonite Publishing House, Scottdale, Pa.

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, MARCH 2, 1948 ————— NUMBER 9

The Grace of Giving

BY OSWIN G. GERBER

The word "grace" is used over one hundred and seventy times in different ways in the New Testament. There is little difference in the meaning of "full of the Holy Spirit" and "full of grace and power." Paul was successful in inspiring the Corinthians to give liberally. He first complimented them highly and next challenged them to justify his boast of their liberality. I wish to emphasize four questions. What shall I give? Who benefits by my giving? How shall I give? What amount shall I give?

What Shall I Give?

Paul refers to giving a "bounty" as money. In order to give money, we must own something that produces money so that we have to give. A Christian must realize that all things are God's. Therefore, God owns—I possess. From this we can conclude that each one is a steward of *talents* and *money* given to him. The word "steward" suggests the Greek word *oikonomos* (economics) which means—manager of a house. Jesus spoke sixteen parables using this idea of economics. Economics is not a study of personality, talents for speaking, singing, or how to spend spare time! Economics IS a study of money, stocks, bonds, pigs, markets, profits, rents, taxes, wealth, real estate, and property. In view of what economics is, to a Christian, what then has each one that can be *given*? What price can be put on each of the following: love, courage, activity, compassion, friendliness, generosity, tolerance, justice, and cheerfulness?

1. *Love*. Isn't it suggestive in I Cor. 13 what love will promote?
2. *Courage*. Joshua had much of it. Have we the courage to speak our conviction on *giving* as the Bible teaches?
3. *Activity*. Paul was a very active missionary. Is there any one overactive in praying and interceding for others?
4. *Compassion*. Jesus had compassion on "him," on "them." Titus called at the Murphy home every day while Mr. Murphy was in the hospital. Mrs. Murphy did not testify about the "family altar" Titus maintains, but of the "compassion" he showed.
5. *Friendliness*. Solomon states, "A man that hath friends must shew himself friendly." It is then logical to conclude that friendliness wins friends.

6. *Generosity*. Paul wrote, "Our heart is enlarged."

7. *Tolerance*. Among the brotherhood we can be more broad-minded. We can be more understanding and not pass judgment about someone before knowing the facts.

8. *Justice*. We can share justice by living righteously and justly. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Mic. 6:8)?

9. *Cheerfulness*. An outstanding characteristic of a Christian is the *joy* he reflects. Jesus promised, "That your *joy* may be full."

Are not these (love, courage, activity, compassion, friendliness, generosity, tolerance, justice, and cheerfulness) all embodied in a fortune to *share*? Jesus lived and taught all of them. We can conclude, then, that a Christian has all of these, and *more* to give! If I have not money to give, I can at least give much by an attitude that exercises the above characteristics.

Who Benefits by My Giving?

Generally the answer is, the recipient of the gift. Would this agree with Jesus' statement, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same *measure* that ye mete withal it shall be measured to you again" (Luke 6:38)? God gave His Son. Jesus "gave" Himself. Jesus said to the disciples, "Give ye them to eat." We have no record of Jesus' saying, "Get and it shall be gotten." He gave Himself a ransom for many. The Bible clearly teaches that the greatest benefit of giving is experienced by the donor. The joy of the Good Samaritan was no doubt greater than the joy of the one whom he served. Notice again the Titus referred to above. He served—gave—of his love in the form of compassion to the Murphy family. Mrs. Murphy's testimony is invigorating to hear. She said, "When Lawrence was in the hospital, Titus came over every day to see if there was anything for him to do. We have lived at a number of places but never had a better neighbor." Titus' *giving* was not money but compassion. Mrs. Murphy still appreciates

the kindness, but the spiritual thermometer of Titus rose to a higher degree than Mrs. Murphy's because he "gave."

How Shall I Give?

Paul's answer is, cheerfully—"not grudgingly, or of necessity." Then we are also taught to do it purposefully and systematically.

1. *Purposefully*. Paul admonishes that each should give "as he purposeth in his heart." He means, to propose to oneself, with some degree of determination. A Christian works, not for money, but for the love of the Master. The testimony of one who received a large legacy is as follows: "It is a funny thing but just as soon as I got this money, I was cured of my wantin' to give."

2. *Systematically*. We encourage children to form good habits. Many parents realize that most of character is made, not born. Habits of giving are *made*, not inherited. Ten years ago the majority of our people would have thought the church unable to give, financially, as we did for C.P.S. and missions in the last few years. We must then develop the habit of giving in our children. Don't you think it helps our primary children to cultivate the habit of giving by doing

When He Has Come

By L. J. LANTZ

When the Lord's shout has found my ear so dulled

*By twopence talk of earthly tops and toys,
By shops and shoes and latest news and everydayish noise—*

When Christ, descending, sees my eye so dimmed

*By all the fleeting sights this life affords,
By plans and pleasures, houses and lands and hoards—*

When, the Last Trump having sounded, my hand still

*Is so full of worthless trash to which it clings:
The cares of life; the greed of wealth; the tyranny of things—*

When the Camp of the Saints is empty, its banners furled;

When the Spirit and the Bride have been taken out of the world;

*When the Bridegroom has come and gone and the mists close in, what will I do
In that dark Hour of Silence—without Him?*

Gap, Pa.

so in Sunday school every Sunday? We have found that a larger proportion of our young people give systematically (tithe) than of the older people.

If we use sound economics as is suggested by Christian stewardship, none of our spiritual causes will lack any funds. The church leaders would feel less apologetic in mentioning an offering.

What Amount Shall I Give?

An old Negro preacher once said, "I has nebber knowd a church killed by too much gibbin' to de Lawd: If dere should be such a church, and I should know about it, I'll tell you what I'd do. I'd go to dat church and I'd clamber up its moss-covered roof, and I'd sit a-straddle of its ridge pole, and I'd cry aloud, 'Blessed am de dead dat die in de Lawd.'"

Must my giving of money be a tithe—a tenth? We can measure our money better by percentages than the characteristics mentioned earlier. What returns can I expect from tithing? I will answer the question by the following study that based tithing on the recognition of God's ownership rather than on our own covetous nature. Some years ago the following question was published in a large number of religious newspapers in this country and Canada: "Have you ever known anyone who was less happy, less generous, or less prosperous from being a tither?" More than ten thousand "No" answers came in and not one "Yes." Many of the replies had letters such as the following: "My experience after ten years of tithing and almost twelve years in the ministry, is that they who really prosper and are generous and contented are the tithers."

"Alexander H. Kerr was converted under the ministry of Dwight L. Moody at the age of fourteen, and joined the Presbyterian Church in Philadelphia. In 1902 Mr. Kerr read a book entitled, 'Judah's Sceptre and Joseph's Birthright,' by Bishop Allen. In his book, Bishop Allen referred to the vow Jacob made in Genesis 28, where we find the following words, 'Of all that thou shalt give me I will surely give the tenth unto thee.'

"With some doubts, but with a sincere desire to test if the Bible is true, to prove without a shadow of a doubt that there is a personal God and that His promises are from everlasting to everlasting, and that they are intended for people of this day, Mr. Kerr, on June 1, 1902, made a special covenant to set aside a certain percentage of his income for the work of the Lord. At that time he had a mortgage on his little home, owed many obligations, and was burdened with cares and worries, especially of a financial nature. However, he determined to prove God as

did Jacob. His faith was enriched by Prov. 3:9; Lev. 27:30-32; Gen. 14:20 and 13:2; especially Mal. 3:7-18.

"Mr. Kerr often remarked that if modern-day skeptics wanted proof that there is a God, and that the Bible is His Holy Word and all its promises are true, all that is necessary is to tithe for one year, and God will prove to them without doubt that He is 'the same yesterday, and today, and for ever.' Within three months after Mr. Kerr began to tithe, unexpected and unforeseen blessings came to him—so much so that it seemed to him that God had thus opened his eyes to behold His love and His faithfulness to His promises, especially in regard to tithing.

"That same year Mr. Kerr, with a very small capital but with strong faith in God's tithing promises contained in Mal. 3:10-12 ("Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts"), organized the firm known as the Kerr Glass Manufacturing Company, which became one of the largest firms selling fruit jars in the United States. The jars were manufactured for him in San Francisco. At the time of the San Francisco earthquake (1906) this firm was manufacturing his fruit jars. Mr. Kerr had put practically every cent he had in the world into this fruit jar enterprise, and then came the earthquake! His friends came to him and said, 'Kerr, you are a ruined man.' He replied, 'I don't believe it; or if I am, then the Bible is not true; I know God will not go back on His promises.' He wired to San Francisco, and received the following reply:

"Your factory is in the heart of the fire, and undoubtedly is destroyed. The heat is so intense we will be unable to find out anything for some days."

"What a time of testing this was! But his faith in the Lord never wavered. He believed Mal. 3:11 ("And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts"). He stood on this promise, unmoved. About a week after the earthquake and fire, a second telegram

arrived saying: 'Everything for a mile and a half on all sides of the factory burned; but your factory was miraculously saved.'

"Mr. Kerr immediately boarded a train for San Francisco. This factory was a two-story wooden building containing the huge tanks where the glass was melted, which tanks were kept at 2500 degrees; oil was used for fuel, and therefore this building was the most inflammable in San Francisco. The fire had raged on all sides of this glass factory, creeping up to the wooden fence surrounding the building and even scorching it; then the flames and fire leaped around and over and beyond the building, burning everything in its path. However, not even the wooden fence was burned, nor the building, and not a single glass jar was cracked by earthquake or fire! This was nothing short of a miracle of God's divine power in protecting this man who held his faith that God's promises made to those who tithe would never be broken by any circumstances!

"In 1912 Mr. Kerr wrote his first leaflet on the subject of Tithing, titled, 'God's Cure for Poverty.' This was followed by another tract entitled, 'God's Loving Money Rule for Your Financial Prosperity.' Every case of fruit jars that left the factory contained one of these leaflets. He advertised to give them away to people who would judiciously scatter them—bearing the entire cost himself. From 1912 to the time of his death, February 9, 1924, he had freely distributed more than five million of these leaflets!

"Three weeks before his death he addressed the members of the First Baptist Church of Riverside, Calif., on the blessings and riches of tithing possessions, income, and increase. Every business in which he was interested tithed. His returns were so great that he created a Tithing Fund and had it incorporated. His tithing gifts went around the world, for he was deeply interested in missions at home and abroad. He gave liberally.

"He was greatly interested in the distribution of Testaments, Gospels, and religious literature. He rose from poverty to millions because he BELIEVED that God would honor His promise to pour out His blessings today upon any one who would accurately and carefully tithe or set aside one tenth of his possessions, salary, or income for spiritual purposes.

"Thus we have a concrete example that verifies God's promises which He has made to any person, anywhere, any time, whether religious or otherwise, to bless that person on financial lines if he

(Continued on page 213)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Help for the Homeless

In last week's paper an appeal was published by Bro. E. C. Bender for continued *contributions* to relief and refugee funds so that \$84,000.00 may be available, during February and March, to give toward the movement of Mennonite refugees from Europe to South America. Elsewhere in this issue is an article by Bro. C. L. Graber, in behalf of Mennonite Mutual Aid, for loans of \$75,000 for refugee assistance. We trust that our readers will take careful note of these appeals and respond according to the need and to their ability.

It is hard for us to realize what these people have endured in sufferings and privations in the years that they have spent in wanderings and in refugee camps. But as our Lord commended those who cared for the hungry, the sick, the strangers, and the prisoners, let us render help to them in His name and for His sake.—H.

Christ, the Son of God

The basic truth of all religion is that there is a God, to whom man stands in some relation of favor or disfavor. But a God who is spiritual and infinite, beyond reach of our physical senses, can be known to man only as He accommodates Himself to our means of knowing. And so the basic truth of Christianity is that God has revealed Himself in terms we can understand, chiefly in the person of Jesus Christ. Let us think about this supreme revelation of God—Jesus Christ, the Son of God.

When Jesus was here, men kept asking, "Who is He?" Was He a rabbi, or a prophet? Might He be the long-looked-for Messiah? Could He be, as He claimed to be, the Son of God, sent down from heaven to reveal the Father to men? And still today every man must face the question, "What think ye of Christ?" Everyone admits that He is the founder of Christianity, the most important figure of history. And yet some do not know, or do not admit, the cause of His greatness. The attitude toward Christ is of supreme personal importance. It is not enough that we should believe in God. For, says the divine Word, "Whosoever shall con-

fess that Jesus is the Son of God, God dwelleth in him." "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Who did Jesus Himself claim to be? He demanded the unquestioning obedience and loyalty of His followers. He assumed the authority to forgive sins. He accepted, without any rebuke or hesitating embarrassment, the worship of men. When Thomas addressed Him as "My Lord and my God," He accepted the titles as belonging to Him. He asserted that He would judge the world. All these attitudes say by implication, at least, that He is not merely man, but God. For only God can forgive sins; only God is worthy of worship.

But Jesus' claims to deity were not only implied. He was most explicit in asserting again and again His godhead. Four times in one discourse in John 6 He said that He came down from heaven. He spoke of God, not as the "our Father" of all of us, but as "my Father," a distinctive and unique relationship. He made Himself, as His enemies observed, equal with God when He said, "I and my Father are one." He clearly asserted His preincarnate being when He said, "Before Abraham was, I am." He was crucified on the charge of blasphemy, because He made Himself the Son of God, a charge which He admitted with the words, "Ye say that I am," a Hebrew form of affirmation.

Yes, Jesus talked and acted like a god. He presented claims that are monstrous if they are false, but tremendously significant if they are true. One must either accept or reject these claims. There are people who want to accept Jesus as a great moral teacher, but reject His claims to be God. That kind of nonsense is not left open to us. For a man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic, like the man in the state hospital who says he is Napoleon, or he would be the most tremendous deceiver that this world ever saw. Jesus Christ either was and is the Son of God which He claimed to be, or He was a colossal egotist and a devilish fraud. You can pen Him up as insane, you can resent and ridicule His false pretenses; or you can fall at His feet and worship Him as Lord and God. There

is no room to consider Him as just a good man, for a liar is not a good man. Now Jesus was a good man. No one can get from the Gospels the impression that here is the story of a lunatic or a fiend. And so we are driven to the conclusion that God has come to earth in the person of His Son, and that in His words and deeds we hear and see deity itself.

Peter was convinced this was true, for he said, "Thou art the Christ, the Son of the living God." John was convinced, for he said, "And I saw, and bare record that this is the Son of God." The centurion who executed the crucifixion was convinced, for he testified, "Truly this man was the Son of God." Paul wrote that Christ is "the image of the invisible God." "In him," he said, "dwelleth all the fulness of the Godhead bodily," that is, in bodily form. Napoleon said, "I know men, and I tell you Jesus Christ was not a man. . . . Christ proved that He was the Son of the Eternal." Rousseau left his witness that "the life and death of Jesus are those of a God." Multitudes have corroborated this testimony. No life has been so scrutinized; concerning no other have so many books been written. But His person and work bears acquaintance. Many have begun to study Him in a critical spirit, only to have their studies lead them to a faith that here is a man who cannot be understood until one accepts the major premise of His life—that He is God incarnate. This the early church believed, and went forth to preach a Gospel which was destined to turn the world upside down.

This fundamental fact of the Christian faith—that Jesus is the Son of God—is the guarantee of all the other claims that Jesus made. Recall the many "I am's" of Jesus. I am the way to heaven. I am the truth. I am the bread of life which daily sustains the soul. I am the water of life which satisfies every human thirst. I am the light that pierces the darkness of human ignorance. I am the vine from which all the branches grow. I am the good shepherd who gives his life for the sheep. I give all wisdom and spiritual enlightenment. Since Christ is who He is, He has the power to make good on all these claims. And so He is not only our Saviour, but is also our Life, continuing in us throughout our days that good thing which He has begun.

What do you say about Christ? Are you intellectually convinced that the claims of Jesus have been validated, and that He is indeed the Son of God? This is good, but it is not enough. Pilate was

convinced that Jesus was something more than an ordinary man, but, afraid of the consequences, he was unwilling to express and follow through on his conviction. Have you made the definite commitment of faith which we usually call confessing Christ? There is no one way to do this, but it must be done. Let your heart and will follow your mind as you say, "I do believe in the Son of God, and accept Him as my Saviour."

Mennonite Mutual Aid

Loans for Mennonite Refugees

Early in 1947 the ship "Volendam" sailed from Europe carrying 2,305 Mennonites to their new home in Paraguay. Another 485 Mennonite refugees entered Canada and 36 have succeeded in coming to the United States. This movement was financed with funds provided by the Mennonites of the United States and Canada. During 1947 the Mennonites of all branches provided over \$600,000 for this purpose, of which amount \$500,000 was in contributions and \$100,000 in loans. Ten per cent of the 1947 loan has been repaid to the Mennonite Central Committee and is now in process of being repaid to the individual holders of the refugee loan notes.

Today approximately 7,000 Mennonite refugees remain in Europe awaiting migration to the Americas. It is hoped that half of these people can be moved in 1948. The ship scheduled to sail next is the "General Heintzelman," which will probably leave Bremerhaven about February 24 carrying 860 souls to their new home in Paraguay. Another ship will make a trip a few weeks later with about a similar number. Negotiations are already under way for a third ship to carry 1,000 more. The first two ships will be financed by the International Refugee Organization as far as Buenos Aires. The third ship will need to be wholly financed by the Mennonite Central Committee and there will be the transportation from Buenos Aires up the river to the Chaco to be paid for all three groups.

The plan for financing the movements of 1948 is similar to that used last year. About three fourths of the cost is to be met through contributions from the congregations in all branches of the church, and about one fourth in loans from individuals in these congregations.

The Mennonite Central Committee is now appealing for \$450,000 in contributions from all branches of Mennonites and another loan fund of \$150,000. If this amount is to be distributed proportionately among the various Mennonite groups, the amount allotted to the Amish group and to the constituencies of the

Mennonite Board of Missions and Charities (Elkhart) and the Eastern Board (Lancaster) will be \$75,000 in loans and \$225,000 in contributions. E. C. Bender, treasurer of the Mennonite Board of Missions, is receiving the contributed funds. His article on page 181 in the February 27 issue of the GOSPEL HERALD explained this fully. The article is boxed in and headed "Relief Needs." As in 1947, it has been arranged for the \$75,000 loan funds to be raised through the offices of Mennonite Mutual Aid.

Persons desiring to aid this worthy cause are invited to send their funds to the office of Mennonite Mutual Aid in amounts of \$100 and multiples thereof. It is hoped that there will be a number of \$500 and \$1,000 loans. The lender will be issued a ten-year debenture note bearing two per cent interest (unless he wishes to make his loan without interest). Repayments to the lenders will be made from payments collected from the migrants by the M.C.C. after the migrants are established. The entire holdings of the refugees are security for these borrowed funds—the things purchased with the contributed money as well as with the borrowed money. Estates of subscribers who may have died will receive first priority for repayment and the balance of monies collected will be distributed among the remaining lenders proportionately. All lenders will be kept informed relative to the status of collections from the migrants and the disposition of the proceeds.

Many of our people whose own homes are paid for and whose business matters are in good condition have additional funds invested in savings accounts, government bonds, commercial stocks and bonds, and other types of investment. Here is an opportunity to invest these savings where they will assist our destitute refugee brethren to a home—something which many of them have not known for years.

Read the pamphlet recently distributed by the M.C.C. in which William T. Snyder in the words of John Horsch describes the sad plight of the Russian Mennonites, "undergoing, with all other Christians of that unhappy land, an appalling persecution. Not since the days of the great persecution in the sixteenth century have there been so formidable and persistent efforts made to eradicate completely the Christian faith. Many have lost their lives by execution, and many have perished from hunger and cold in northern regions whither they were deported."

"Can we," asks Snyder, "see them fleeing across the western border, separated from loved ones, on foot, pulling little carts, in ox-driven wagons with only a few possessions salvaged? . . . The Mennonites are but a small segment of the one million displaced persons now enduring a pitiful and spiritually demoralizing hand-to-mouth existence in Europe today, amidst a wreckage such as the world

has never seen. Always it is the same story—a household crowded into one or, at best, two rooms, with all the inherent evils of close living and inadequate home-making . . ."

"The Mennonite refugees trust that God will deliver them from their present difficulty; but next to their faith in God, North American Mennonites are their first hope. The lives and souls of men, women, and children are at stake and we must affirm that we have a special responsibility in demonstrating a united message of optimism and a new life, and an embracing fellowship in the Lordship of Christ."

Send your checks for loan funds to Mennonite Mutual Aid, 1413 South Eighth Street, Goshen, Indiana, designating them for the refugee loan; your note will be returned to you promptly, signed by the officers of the corporation. MENNONITE MUTUAL AID, INC.

C. L. Graber, Secretary.

Itinerant Summer Bible Schools

By C. F. YAKE

Itinerant means to wander about or travel about without a settled habitation. *Itinerant* is an adjective expressing the same idea. To *itinerate* is to journey about or to wander through. Abraham of old itinerated through Canaan. He paused here and there and at his temporary stopping places erected an altar on which to offer his sacrifices to Jehovah who was leading him. An itinerant summer Bible school is a wandering summer Bible school. It is a summer Bible school promoted on wheels, and the wheels might even be the wheels of a bicycle. However, we usually think of an itinerant summer Bible school as a summer Bible school conducted by a small group traveling in automobiles to a certain place and conducting a summer Bible school for two weeks, then moving on to another place and conducting another Bible school; and moving on again to other places as plans may have been arranged.

Why is such a plan used? Because accommodations in the community where summer Bible school is to be conducted are not easily available for a group of workers. Therefore a trailer is usually attached to an automobile and the party or parties travel in that manner, the trailer providing the living and rooming accommodations.

Another reason is that many outlying sections can be reached in no other way. It is a practical method of carrying the Bible into communities where ordinarily it would not get to. Furthermore, it is carrying the Bible to boys and girls and making a home contact that otherwise could not be made. In addition to summer Bible school, preaching services and/or evangelistic meetings can be conducted, thus bringing Gospel messages to the community as a whole and in an

appealing manner. Such outlying communities are usually open for summer Bible school, which works especially in the interest of children. The same districts would not be readily open for tent evangelistic meetings without the summer Bible school contacts. Summer Bible school provides the spearhead for bringing the Word of God into a community.

Another reason is to give young people opportunity for missionary service through teaching summer Bible school and through personal work. Visitation work is certainly a part of such an enterprise, and itinerant summer Bible school provides an abundance of opportunities for it. The distribution of tracts and other Gospel literature becomes a very effective means of ministry. Gospel singing opens doors that otherwise would be closed. And all these provide opportunity for an enlarged ministry to our young people.

Who is to conduct itinerant summer Bible schools? A congregation which is sufficiently missionary-minded can provide the wherewithal to send out a group of young people on such a mission. The congregation should select the proper persons and provide them with the necessary transportation and equipment for itinerating, and with the necessary supplies for conducting a summer Bible school. Very likely there will be enough qualified persons willing to give their time in teaching the Word of God through the summer Bible school during the summer months, and give their time without any remuneration. Nevertheless, it seems to us that the congregation will be willing to provide a reasonable allowance to each one of such workers for such service so as to share in the missionary task. In the group should be a minister well qualified to conduct evangelistic meetings that will make a special appeal to the type of people to whom this ministry is to be given. Preferably a husband and wife should be in the group. If several married couples can be assigned to a group, there may be certain advantages. However, one married couple with three or four other workers, men and women, will make a splendid combination for an itinerant summer Bible school program.

Service Units. Our Relief Service Units, under the direction of Laurence Horst, sometimes itinerate. However, more frequently the Service Units are permanently located in a community and work out from that location in the promotion of whatever work is assigned to them. Usually part of this work is the conducting of summer Bible schools. Attention is here called especially to both leaders and young people to help organize Service Units as extensively as possible so that a large number of summer Bible schools can be conducted in areas where otherwise such schools would not be possible. We would like to encourage young people to volunteer for Service Unit work. Write to Laurence Horst, Hesston, Kansas, for further and detailed

information concerning Service Unit projects.

How? A few words concerning methods of procedure relative to conducting summer Bible school. It would be most helpful to conduct a short summer Bible school seminar with the young people of the various groups who are to conduct itinerant summer Bible schools. By this we mean providing for these young people a summer Bible school workshop in which young people could become thoroughly oriented with the new curriculum materials, and at the same time also be given instruction concerning administration and methods of teaching. Several congregations of a community might plan to have a workshop that could be attended by the workers from these congregations. If the workshop idea is not too practicable, then have a Summer Bible School Workers' Conference for a day, which will go a long way toward providing the orientation which is necessary. Such orientation certainly should also be given to Service Unit groups so that when they enter their fields of service they are sufficiently well acquainted with materials and are competent to do the teaching work well. Having at hand excellent teaching materials is not sufficient; there must be ability properly to organize, to administrate, and to teach. This combination will make for splendid itinerant summer Bible school work and for Service Unit programs.

Itinerant groups for MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948 for the winning of boys and girls to the kingdom of God.

Scottdale, Pa.

Truly This Was the Son of God

II

BY NORMAN KRAUS

THE FEET WASHING

Humility

"Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:3-5, A.S.V.).

This was not the first time that Jesus had stooped to serve the disciples. His had been a life of service, and He had taught, "If any will be great among you let him be your servant." Although He had tried so hard to make His disciples see that meekness and humility were qualities of a master and leader of men, although He had said, "Blessed are the meek: for they shall inherit the earth," the disciples as yet did not understand. To Peter it was incomprehensible that Christ the Son of the living God, a teacher and master with power over the living

and dead, should stoop to the task of the meanest servant. Peter would have gladly washed his Lord's feet, but this!—"Thou shalt never wash my feet." To this Jesus had calmly replied, "If I wash thee not, thou hast no part with me." By this Jesus seems to have meant that if Peter did not learn this one lesson it would be impossible for him to fit into His program. Had not Jesus said, "For I am meek and lowly in heart"?

Jesus, the Son of God, the King of heaven, the Governor of the universe clothed in effulgent glory, stooped to wash the feet of ignorant, faulty, doubting, quarreling men. "Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself" It takes a son of God who knows his Father and himself to step down from his social caste and take the hand of someone less fortunate who is scorned by the crowd. "The time to test a true gentleman is to observe him when he is in contact with individuals of a race less fortunate than his own," said Booker T. Washington.

It took the Son of God to step down from the grandeur, the purity, the majestic worship of angels and grasp the hand of sinful, helpless man. None but the Son of God Himself, knowing that the Father had given all things into His hands, and that He came forth from God and went to God, could in true humility wash the disciples' feet. To be humble is to know one's God.

"Truly this was the Son of God."

THE ARREST Consecration

"Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one" (John 18:4-9, A.S.V.).

John, for a reason, makes it plain that Jesus knew all things which were about to happen to Him. In fact, he makes it the direct preface to the action of Jesus. "Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?" What is John telling us? We can find the answer to this question by answering another. What was it that gave Jesus the courage and strength to face the mob and composedly state, "I am he"? What compelled Him a second time to tell them,

"I told you that I am he"? And then in behalf of the disciples add, "If therefore ye seek me, let these go their way?"

This steadfastness of Jesus can be explained only in the light of His prayer in chapter 17. His whole prayer portrays the ultimate of self-abandonment and consecration to the task just before Him. "And for their sakes I consecrate myself, that they themselves also may be consecrated in truth" (A.S.V.). He had but one purpose while here on earth—to glorify the Father. He had but one concern—that His disciples should be kept from the evil in the world. It was this unity of purpose, this total abandonment to God's will—we might call it God-reliance—that strengthened Him in the anticipation of the coming events. What better picture of consecration could be drawn than such perseverance in the face of foreknowledge? Only the Son of God could have calmly and lovingly said, "The cup which the Father hath given me, shall I not drink it?" This was no finite consecration.

"Truly this was the Son of God."
Harrisonburg, Va.

The Devoted Nature of the Christian Life

BY C. WARREN LONG

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that labour-eth must be first partaker of the fruits" (II Tim. 2:3-6).

Our Lord said, "If any one wishes to follow me, let him renounce self and take up his cross day by day, and so be my follower" (Luke 9:23, Wey.). To "renounce self," "deny self" is to turn your back on self, cross self out, refuse to own the usurped authority of your lower nature. Self is to go every time with no exception. The observance of this truth or law makes for success in Christian living. It seems to me that the main problem of every believer is self. Self-pity, self-will, self-seeking, self-consciousness, self, self, self. "Let him renounce self," are the words of our Lord. We Christians need to learn to "renounce self." John the Baptist's modesty in his ministry is seen in "He must increase, but I must decrease." Paul's secret of success is in "Not I, but Christ." This renouncing of self is what Paul was holding before this energetic young man, Timothy. He needed to learn the devoted nature of the Christian life.

There are some things that need to be endured—"Endure hardness." This illustration of the soldier implies that rations, hunger, cold, heat, loss of sleep, pain, disappointment, ragged wounds are not

to be shrunken from, for there is a war on. To be a good soldier one must be devoted to the cause. There are some things that he must put up with—"endure." Thus it is suggested that the devoted nature of the Christian life is not for a coward or a molly-coddle. Weymouth translates verse 3, "As a good soldier of Christ Jesus accept your share of suffering." This implies that the soldier does not suffer or endure hardness alone. He joins the ranks of those who are now enduring hardness. His devoted life as a soldier is in companionship with other devoted soldiers. This companionship takes away much of the sting in the hardness we are asked to endure. Thus Paul could say, "that I may know him . . . and the fellowship of his sufferings." Peter put it in these words: "knowing that the same afflictions are accomplished in your brethren that are in the world."

Besides being called upon to "endure hardness," there are some things that the soldier does not participate in—"the affairs of this life." In the time of the Apostolic Church, standing armies were not the rule. When it became necessary to call men to arms, the merchant left his merchandise, the man at the loom left his shop, the farmer left his plow and harrow in the field, the bridegroom left his bride, for there was a call for an all-out effort. Thus the soldier was to be devoted to the prosecution of the war and could not give any attention to the ordinary civilian pursuits. For the duration of the war nothing dare prejudice his soldiering. In like manner the Christian is to be devoted to the cause of Christ. The business, friends, amusements, habits that will prejudice his devoted life to Christ must be avoided. That which keeps us from being our best, doing our best, must be avoided. He cannot have dealings with that person, interest, or thing that "entangleth" his life and service.

The Brothers

By GRACE LEHMAN

*Pete was always dressed in the very best,
And the car he drove was the latest sold;
He boasted the fact that he never lacked
What money could buy, though the prices be high.*

*John was kindly disposed toward his poor
neighbor's woes,
And often he gave what he'd planned he should
save;*

*He seldom went far in his old-model car,
But his heart-warming smile lit up every mile.*

*In the same year they both died, and were laid
side by side,
In the old family plot, next to Susan and Dot;
They buried Pete's name with the last funeral
strain,
But old John's lingers yet, in the hearts he has
blessed.*

Lancaster, Pa.

This devoted life has prescribed regulations that must be obeyed. The Christian must "strive lawfully" like the athlete if he is to win the crown. He cannot follow his own wishes, do as he pleases, or make his own rules and regulations. The athlete must meet the entrance requirements and be willing to obey the rules of the arena before he is permitted to enter the contest. It is said that the Olympic games of ancient Greece were celebrated once every four years on Mt. Olympus. The contestant must be a true-born Greek. Those who did not meet this requirement were barred from the arena. Evidently this was in the mind of Paul when he used the athlete as an illustration. The Christian race is open only to those who are "born again," new creatures in Christ Jesus. This requirement is basic to the entrance of the devoted Christian life.

The businessman of the soil is devoted to his agricultural interests from sunup to sunset. He adheres to proved methods of farming. Thus he is able to be partaker of the fruits of the soil.

Through these implications Paul impresses upon Timothy the devoted nature of the Christian life.

Brussels, Belgium.

A Practical View of Psalm 23

By MAHLON HARTZLER

We frequently quote, "The Lord is my shepherd." And we think of God as One who cares for us; rightly so, for He does care for us and that gladly. If we study the story of Cain and Abel or the story of the Good Samaritan and think of the Golden Rule (Matt. 7:12), it is quite clear that we, in turn, are responsible for anyone in need whom we may serve. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)? There are many for whom we as individuals may and should provide. The command starts with those of the household (I Tim. 5:8) and includes those who are strangers (Heb. 13:2) and fatherless. I am glad the church has an extensive relief program.

"He maketh me to lie down in green pastures." We are told that a sheep will not lie down until it is satisfied. Yes, we are satisfied in the Lord with full salvation. In the words of the psalmist, the Lord "satisfieth thy mouth with good things" (Ps. 103:5).

"He leadeth me beside the still waters." I have never yet heard of a great or strong Christian who did not have his times of private meditation. What a blessing it is! Often our meditation is directed by a good sermon or a good discussion of some scriptural subject or a conversation with a wise man of God.

"He restoreth my soul." There is joy in heaven over one sinner who repents, whose soul is restored to a state of fellow-

ship with God. Our obligation to restore fellowship works both ways, regardless of whether we are the offender or the offended. Our obligation rests in our knowledge of the offense. Matt. 5:23, 24. If you bring your gift to the altar and then recall that you have offended your brother, immediately thereupon it becomes your duty to go and be reconciled to your brother. In this case the duty rests with the offender. In Matt. 18:15 and in Luke 17:3 we learn that a duty also rests with the offended.

"He leadeth me in the paths of righteousness for his name's sake." We rejoice in the righteousness of God and in His way of leading us into the paths of righteousness. There is plenty to condemn the one who leads another from the ways of righteousness. But we have a positive charge as well as negative: "He that winneth souls is wise." "Go out into the highways and hedges, and compel them to come in." "Go ye into all the world, and preach the gospel to every creature." "Thou shalt teach them diligently."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." A young saint lay slowly dying of a dread disease. At her request she was anointed, and those present had a strong consciousness of the presence of God. They had no doubt as to her healing. A short time afterward she saw something—no one found out what—that took away her desire to live. So her healing was not to further activity in this life. Death was neither valley nor shadow to her, but an open door to the endless life. What is meant in this verse by "the valley of the shadow"? I do not know. No doubt it refers to some experience of life. The fact remains that whatever the experience, the Christian has the assurance of God's presence with him.

"Thy rod and thy staff they comfort me." The shepherd's rod and staff are not generally considered instruments for the bringing of comfort. Sometimes we can see through and show others the way through God's methods of correction.

"Thou preparest a table before me in the presence of mine enemies." As Christians we are commanded to deal kindly with our enemies. If they hunger, feed them; if they thirst, give them drink. Thus they may know we do not count them as enemies. I have never heard of anything more baffling to an army or more deadly to the fighting spirit than to meet with absolutely no resistance but in its place a kindly welcome.

"Thou anointest my head with oil; my cup runneth over." There are very few if any joys greater than that which comes from the bringing of joy to others.

How great the life of the Christian of whom the last verse could be paraphrased: "Surely goodness and mercy were among the graces which he radiated, and many shall dwell in the house of the Lord forever because of his life and influence."

Goshen, Ind.

Treasures from the Greek New Testament

Buying Up the Time

By J. A. HUFFMAN

It is interesting to open a dictionary, and note the variety of definitions which one finds for "time." Here is a home-made definition which we would share with all of our readers:

Time is a parenthesis in eternity, marked off by centuries, decades, years, months, weeks, days, hours, minutes, and seconds, for human convenience.

A period of time, larger or smaller, when once passed, is gone forever. There is no turning back of time "in its flight."

A peculiar aspect of time, as it relates to the span of a life, is its acceleration. In the early teen age time appears, snail-like, to crawl. A little later, it begins to walk; then to trot. About mid-life, it begins to run, and as one grows older, to fly with increasing speed.

Time is like a handful of flowers, each day a flower. One by one, a flower is taken from the hand and cast into the stream which empties into eternity. Soon, surprisingly soon, the handful of day flowers will be empty, with no possible refills. So precious is a day, and so serious is the aspect of time, that none, not even youth, can afford to squander a moment of it.

The above concerning time has been written so that the exhortation on the subject, from Paul, recorded in Ephesians 5:15-17, may be approached with a perspective on the subject of time more nearly adequate.

The King James Version of the exhortation reads as follows: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

In these verses there are several very interesting Greek words. The first of these is the one in verse 15, which is translated in the King James Version "circumspectly" and in the American Standard "carefully." The Greek is *akribos*, which is the adverb, from the Greek verb *akribo*, which means "to know accurately, or to do exactly" (Thayer). The adverb *akribos* then means "exactly, accurately, diligently." The King James translators made a wise choice of a word with which to translate *akribos*. "Circumspectly" means "cautious, prudent, watchful on all sides." The exhortation then means: "Be vigilantly alert, how ye walk."

The King James translators have, however, missed the point somewhat in making *akribos* modify the very "walk." By position this Greek word is emphatic, and modifies the verb "look." Alertness, vigilance, or exactness relates primarily

to the looking. Of course, consistent walking is expected to be in keeping with alert and vigilant looking.

In the same verse are found two other words very much alike, but meaning exactly the opposite. They are *asophoi* and *sophoi*. In the English they are translated "fools" and "wise," respectively. When you examine them, the only difference between these two Greek words is the "a" which prefixes the former. This little letter, the Greek *Alpha*, in this position is called *Alpha* privitive. This is the way by which the Greek language negatives sharply an idea. *Sophoi* means "wise ones," while *asophoi* means "unwise ones." The construction here is very emphatic, both negatively and positively put, with the negative first.

But the still more intriguing Greek word of the exhortation is the one translated in both the King James and the American Standard versions as "redeeming." "Redeeming" is a beautiful and rather classic word, but fails of the real picture. The Greek word here is *exagoradzomenoi*, one of the seven-syllabled, "high-priced" Greek words. It is the nominative plural, noun form of the Greek word *exagoradzo*, which is compounded of the verb *agoradzo*, which means "to frequent the market place," and "to buy," and the little preposition *ek*, which means "out of." Literally, this interesting Greek word means "to buy up, out of the market place," as one does a necessary commodity. The picture is really that of a shrewd merchant man, frequenting the market places, wide awake and alert in quest of especially valuable bargains. Boice comments on this exhortation as follows: "Favorable times are rare, and the market needs to be carefully watched to secure them."

Successful Christians are those who recognize spiritual values, and, at all costs, secure them. They are the Rockefeller of the oil industry, the Carnegies of the steel market, the Astors of real estate, the Harrimans of the railways, and the Morgans of banking. These "shrewd bargainers," however, are dealing, not in timely, but in eternal values!

(All Rights Reserved)

HOARDING

In holy things may be unholy greed. Thou giv'st a glimpse of many a lovely thing

Not to be stored for use in any mind, But only for the present spiritual need. The holiest bread, if hoarded, soon will breed

The mammon-moth, the having-pride.

—George Macdonald.

FOR OUR SHUT-INS

Obedience

"To obey is better than sacrifice" (I Sam. 15:22).

*Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.*

*He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart;
'Tis often in the time of deepest silence,
That heart finds deepest fellowship with heart.*

*We wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance,
There's only room to suffer, to endure.*

*Well God loves patience. Souls that dwell in
stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,*

*As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.*

*And yet He does love service, where 'tis given
By grateful love that clothes itself in deeds;
But work that's done beneath the scourge of
duty,
Be sure, to such He gives but a little heed.*

*Then seek to please Him, whatso'er He bids
thee,*

*Whether to do, to suffer, or lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His will.*

—Selected by Mary Burkey, Nappanee, Ind.

Shut-in Letters

BY VIOLA WENGER

Dear Shut-ins,

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

How comforting and strengthening to know that we have an all-sufficient Saviour who constantly stands between us and God connecting us with the Father who will give us freely all things! He will be with us to strengthen, help, and uphold. Notice in the verse above He says, "I am with thee." It does not say, "will be," or "was," but "I am." That means right now and tomorrow. We can take Him at His word and know whatever comes to us or does not come to us, we need not fear, for He is there to help under all circumstances.

"Trust Him and He will see you through, though He has to make your supply out of nothing."

"God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To give comfort we must comfort with the comfort wherewith we ourselves have been comforted. In wiping away the tears of others, our own will cease to fall."

You may have been wondering why your lot has been cast as it is within a narrow confine, away from an active busy life. The great weaver stands by the loom weaving threads of different hues—some bright, some dark, and some gray. You may look and wonder why the threads are woven as they are, but when the pattern is finished the reason will be clear why the various colors were so needful in shaping the design of rare beauty. Just so it is in human lives. The Master Weaver of our lives has a design He wishes to work out in us. He needs to bring us through different tests and experiences to shape the pattern that will most nearly reflect His glorious self. Then, let us by His help and strength press on, ever seeking to brighten the corner where we are. Not because we are there, but because God is there, living within us. Then we can say with one who has written those beautiful words, "I'll never let a rainy day pass without trying to be some kind of rainbow."

All the experiences we pass through should strengthen us to be better servants of His, such that will help us to help others. Not in some distant land, by active work away from home, but the work is furthered as faithful ones meet at the throne in true, earnest prayer for God's work and His workmen wherever they may be. Perhaps He needed faithful intercessors, so for that reason He had to call some away from the rush of the battle into the quiet room that they might work marvels through prayer.

Akron, Pa.

You know the tragedy of Thomas Carlyle. When after long years of most painstaking labor he had finished the manuscript of the French Revolution and had it lying on his desk waiting to be sent to the printer's, a careless servant threw it into the grate, thinking it was wastepaper. When he came in and saw the toil and pains of years gone to ashes on the hearth, he wrote in his diary, "I brought my work to the Master and He took it in His hand and said, 'Not good enough, my son, go back and try again.'" And back he went to his task without a word of complaint.—Selected.

EXPRESSIONS OF APPRECIATION

We wish to thank our many friends and neighbors for the cards, letters, and gifts, and also for the prayers offered in our behalf during our recent illness.—Myron King family, Dupree, Pa.

I want to thank my many neighbors and friends for the cards, flowers, fruit, visits, and prayers during my stay at the hospital and also at home.—Mrs. Minnie Grove, Elizabethtown, Pa.

I wish to express my heartfelt thanks and appreciation to neighbors and friends for the many greetings of sympathy received during the illness and death of my loved companion. May the Lord richly bless each one of you.—Eli Amstutz, Apple Creek, Ohio.

I wish to express my deep appreciation and thanks to all who showed their love to me by their prayers, cards, letters, visits, gifts, and flowers during my stay at the hospital and since I am at home. May the Lord richly bless you is my prayer.—Mrs. Aaron H. Weaver, East Earl, Pa.

We wish in this way to express our sincere thanks and appreciation to each one who helped us during the illness and death of our beloved wife, mother, daughter, and sister, Esther Lillian Fenton. May the Lord reward each one for the deeds of kindness and sympathy.—Oliver Hathaway and sons, C. M. Fenton and family, Hathaway brothers and sisters.

I wish to express my appreciation and thanks to relatives, friends, and neighbors for the beautiful scrapbook, containing expressions of friendship, cards, gifts of money, hankies, etc., given to me for Christmas to pass my convalescent hours. May God bless you all for your kindness.—Mrs. Phoebe E. Saner, R. 1, Thompsonstown, Pa.

We wish to express our deep appreciation and thanks for the prayers, cards, letters, flowers, fruit, and donations sent to us during my wife's stay in the hospital, as well as for the Christmas cards and donations. Thanks to all, and may the Lord richly bless.—Wilson Overholt and wife, R. 1, Pipersville, Pa.

I wish to express my sincere thanks and appreciation for flowers, cards, prayers, and visits during my sickness in the hospital, and also for the Christmas gifts, greetings, and the joy brought by the carolers. May God bless each one of you.—Alice A. Myers, R. 1, Paradise, Pa.

We wish to thank all our friends for the kind expressions of sympathy in letters, cards, and prayers offered in our behalf in the loss of our daughter, Linda Faye; and also for the comforting messages given the mother while in the hospital. May God abundantly bless you all.—Mr. and Mrs. Henry Crossgrove, Sarasota, Fla.

We wish to express our appreciation and thanks to our many friends for prayers offered for my recovery; also for the cards, flowers, and gifts which I received while I was in the hospital. We also wish to thank those who helped in the making of the scrapbook sent to me since I am at home. May the Lord bless you all for your kindness.—Mrs. Jacob Harnish, R. 6, Lancaster, Pa.

We wish to thank all our neighbors and friends for the kindness and sympathy expressed by cards, prayers, letters, and gifts during the sickness and death of a beloved wife and mother. God bless each one.—Christian H. Thomas and family, R. 1, Millersville, Pa.

I want to thank the many persons who sent me cards, letters, and gifts. I appreciated them very much. Trust in the Lord, and He will provide for your needs. Yours in Christ, Mrs. Edna Musselman, R. 3, Portsmouth, Va.

Many times we have rejoiced for the help received from God and through dear friends at the time of our hospital experience. Although one year has passed, we trust that all will bear with us for the delay in expressing our appreciation for all the kind acts, prayers, gifts, cards and letters, flowers and plants. We are happy to be enjoying good health again. We pray that God may continue to guide and bless us all, that we may be a blessing to one another here below.—Elmer G. Martin and wife, R. 5, Lancaster, Pa.

TO BE NEAR TO GOD

March 7, 1948

Read I Corinthians 6:12-20.

"God forbid."

In this day of sinful living, with utter disregard for the sanctity of the church, the home, and the human body, few are being deceived who thus offend. There are those, guilty of sins against the body, drunkenness, and sins of sex of every kind, who will admit in serious moments that for their conduct they will, someday, reap a harvest. In utter disregard of coming consequences, sure and certain, they go on. This is not "unbelief," but "willful disobedience."

This is the sin of the ungodly, but let it not once be named among us, Thy children, that we, too, willfully disobey Thee. Help us ever to know that we are not our own; our bodies are but leased to us while here we stay. O God, to think that Thou in me hast made Thy holy home!

March 8, 1948

Read I Corinthians 9:19-27.

Do I keep my body under?

In the sports world those in training are required not only to be temperate but to practice abstinence. Whatever their prize, it is but short-lived, soon forgotten. If for such fading laurels men practice self-denial, how much more for the reward of eternal glory should we who strive to win before Him be temperate in all things! He who really strives is.

The man who staggers under the influence of drink cannot hide the cause of his condition. What has passed his lips is very evident. There are souls he passes in his staggering physical gait who, too, are staggering. What has passed their lips has been their sin, intemperate language. The things they have said will someday condemn them, too.

Help me, O God, to set a watch before my lips that I sin not, and let me not condemn with sorer guilt the one who drinks than he who speaks.

March 9, 1948

Read Proverbs 23:29-35.

"I felt it not."

In the description given of a person whose appetite for the stimulation alcohol affords has reached the place where he is no longer master of himself, Solomon may have been drawing from his own experience. To know all is to forgive all. I must sit where the other one sits before I can understand how he feels and what he faces. Had I been born with a tongue that enjoyed the hot flash of a strong drink instead of a dislike for that effect, I might today be in a different position, too. May God help me to be slow to condemn the weakness I think I see in others, for only Thou, God, canst know how strong they've been and how valiantly they've battled under unfavorable circumstances against powerful desires of which I know nothing.

Thou art the Judge of all. Help me feel toward them as I shall be glad to have Thee

feel toward me for all my intemperances in other ways.

March 10, 1948

Read Matthew 5:21-26.

"First be reconciled."

When I forgive not my brother his mistakes, neither will God forgive me mine. When I pray, "forgive us our debts, as we forgive our debtors," I am asking God not to forgive me, because I do not forgive, either. I may be asking Him to forgive only in word as I have forgiven in word only, not from and with the heart, and He will do for me just as I have done for my brother. How often must men pray condemnation upon themselves as they pray, "Forgive us as we forgive."

It is not enough to forgive another for any offense he has committed, but I must investigate my offenses, too. I must go to the one who loves me not and hear from him the charges against me.

God help me be willing not only to forgive my fellow man, but to humble myself and honestly confess to him and before Thee, "I have done wrong; I am sorry. Forgive me."

March 11, 1948

Read Titus 2:1-8.

What is the Gospel according to me?

We teach what we live. We avoid enlarging on the subjects we neglect or disobey. To teach one way and live another brings confusion, and presents occasion for both the friends and enemies of Christ and His Word to become critical. Paul reminds Timothy to live so carefully that the enemies of Christ could truthfully pick no flaws in him. Friends who understand us may belittle our faults. Folks not so friendly enlarge them. I cannot expect someone whom I have reminded to live as a Christian should, not to notice when my conduct is not Christlike.

Help me anew to realize, O God, that if my life and teaching is to be effective, I must walk carefully, avoiding, as much as in me lies, offending either Thee or my fellow men.

March 12, 1948

Read John 13:5-15.

"I have given you an example."

Millenniums ago, in eternity past, Jesus Christ was with God in the beginning. Before He shared in the creation of the heaven and earth, His humiliation began in that He was already willing to come to earth as man and pass through death. What a plunge from glory into the body of a Jewish girl! He who could have made His advent on an ivory throne, who could have ridden through the sky surrounded by unnumbered hosts of unknown beings, came instead by way of a human life. Added to all this humiliation were those He suffered at the hands of men. The disciples did not grasp this; so to further clarify His position by an act, the significance

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CHARACTER MATTERS

Sunday School Lesson for March 14

(Acts 20:17-38; Eph. 5:6-21)

I believe in one God. I believe that Christ is His Son. I believe in salvation through Christ's atonement. I believe in the person and power of the Holy Spirit. Yes, but what do you believe about the character of the Christian? Someone says the important thing is what a man is, not what he says he believes about God, Christ, and the Holy Spirit. We had better meditate much on the old criticism, "How can I hear what you are saying when what you are speaking so loudly in my ears?" Indeed this study on Christian character is very necessary. But we cannot have it apart from the great Christian doctrines. We get right with God and then walk right with Him.

The Apostle Paul invariably presents first in his epistles the great Christian doctrines of fundamental truths, and then in the latter part tells how men who believe these doctrines ought to walk. "If any man be in Christ, he is a new creature." Because he believes, he becomes a strong Christian man. He not only has the ideal and the desire but also power to live, to be. Character is what one is, not what one believes only.

In the first assigned scripture Paul confesses to his manner of life among the Ephesians to whom he is saying farewell. It is no boast, but just a statement of the manner of life of a great man. The grief of the Ephesian elders attests the character of the man. It is important to have a strong testimony in terms of character.

Paul's letter to the Ephesians (5:6-21) describes what a follower of God ought to be: a child of light, bearing the fruit of the Spirit, with conduct pleasing to the Lord, definite convictions and attitudes toward evil deeds, not foolish in the course of his life but going after God's will, having principles of action, and having a life of inner joy and thankfulness. For more description see more of Ephesians and other epistles.

Is Christian character just the natural sequence of belief in Christ and having the Spirit of God? Indeed not. The Spirit must have the will of man through whom He works. Christian character is not made in a day, either. But a very important truth to believe is that man must will to live for God. Notice the verbs that predicate the follower of God (verse 1) in Ephesians.

Be not partakers with the children of disobedience. "Christians must keep themselves free from the practices which the laws of God forbid, however well these practices accord with the customs of the times" (Erdman). Walk consistent with your profession as men belonging to Christ who is light, not darkness (evil). Anything doubtful should be tested by God's standards. Walk after wise principles. "Buy out the opportunities" for doing God's work now. Study to know the will of God. Seek not escapes from the problems of life as drunkards do, but let your joy and peace and rest come from "being getting filled" with the Spirit. Press on (Golden Text).

If I am not the person I ought to be in Christ, it must be that I will not let Him have His way with me.—A. M. E.

OUR SCHOOLS

Public Worship

BY NORMAN DERSTINE

Chapter II

TRUE, SPIRITUAL WORSHIP—ALMOST LOST THROUGH THE CENTURIES

Worship, as it flowed from the hearts of the early Christians, was pure and simple. It was radiant with spiritual power—giving spiritual vitality to all. Christianity began to spread rapidly. With its expansion came some problems. About the close of the third century, Christianity became very popular. With its popularity came a lower standard of living among many Christians. This lower standard of living produced a gradual decline in true, spiritual worship. Formalism began to characterize the services,¹ leading them to trust in outward form instead of an inward experience in worship.

True, Spiritual Worship—Covered by Catholicism

The union of church and state under the reign of Constantine added to its downward trend. Constantine baptized whole armies by marching them into the stream. Many came into the church with only a nominal or formal Christian experience. As the church increased its numbers with those who were lacking in spiritual experience, a stronger demand came for outward form to supply an inward lack. Many pagan customs were gradually brought into the church. Mass, or the daily repetition of the atoning sacrifice of Christ at the hands of the priest, became the mystic center of the whole system of worship. Worship, to make its appeal to the masses, became more dramatic and theatrical. Martyr-worship and saint-worship spread with great strides. Much of what was called worship was outward—completely devoid of fellowship with God. Because of this, massive cathedrals and churches came into prominence. Chrysostom lamented the fact that so much was being spent on church buildings that the idea of a "living sacrifice" was being lost. The development of the papacy cast a dark shadow on acceptable worship.

The corruption of the church increased continually. Pilgrimages were honored by the pope. Relics were worshiped. Images were brought into the church and were given adoration. Bible reading was discouraged. True worship was lost in the ritualistic debris of Catholicism.

True, Spiritual Worship—A Vital Issue in the Reformation

Worship and Christian living go hand

in hand. When men began to return to the Scriptures and to see that salvation was by grace through faith and not by works; when the new light began to dawn on their minds and consciences, then the foundation on which Catholicism was based began to shake and a reformation started to dawn—not only in Christian living, but in worship as well.

The Reformation, which brought such great changes in the belief and practice of the church, could not help affecting the worship of the church. Then, too, some of the chief errors of the Catholic Church appeared in the area of worship. All of this paved the way for a radical transformation in worship, when the break came.

Luther played an important part in trying to restore apostolic worship. Instead of letting them be mere listeners or spectators of the worship service, he sought to make the people actual participants in the service. Under his influence, the sermon also came to have a vital part in the service. Worship had become largely emotional, but Luther felt that the worshiper must think as well as feel and act.²

The reformers saw no need of the distinction between the clergy and the laity. All Christians were priests and had equal access to God. No need of symbols, robes, and rituals for those who were in vital touch with God. God in their hearts and not God at the altar interested them. Their worship was characterized by simplicity. Our forefathers, under the strain of persecution, met in secret places for worship. The order of the service was singing, Bible reading, prayer, and preaching. It was simple, but marked with spiritual power and reverence.³

The quality of their worship which gave them the most satisfaction was its apostolicity. They were willing to lose all contact with the church as it worshiped from the second to the sixteenth centuries, filled as it was with formality and error, if they could worship with the Apostolic Church of the first century.

The principle we learn from the early Christians and our Anabaptist forefathers is this: When there is a rich spiritual experience on the part of Christians; when they are aggressive for the cause of Christ; when spiritual things have the pre-eminence—worship is characterized by a heart experience, and outward forms and ceremonies are an abomination.

What about our worship services today? Are they characterized by true, spiritual worship? We cannot give a blanket answer to these questions. Much of our worship, I believe we can safely say, does bring honor and glory to God.

But there is much room for a more dynamic, spiritual worship, radiating from our lives and thereby making our worship services more meaningful.

(To be continued)

Harrisonburg, Va.

¹ Dargan, *Ecclesiology*, p. 531.

² Edwin Byington, *The Quest for Experience in Worship* (New York: Doubleday, Doran & Co., 1929), p. 54.

³ *Ibid.*, p. 112.

School News

WESTERN MENNONITE SCHOOL

We certainly do praise the Lord for what He has done for us this school year and we are looking forward to greater and richer blessings through Christ Jesus. Our four faculty members, Bro. Lind, Bro. and Sister Bontrager, and Bro. Culp, try to teach us truths from God's Word as well as other things. We are daily refreshed by the short periods of fellowship together in chapel. Guest speakers—Bro. Andrew Jantzi, Bro. Milo Stutzman, Bro. C. Z. Martin, Bro. John Garber, and others—were with us for a short time.

Revival meetings which have been held in the neighboring congregations have meant times of real spiritual blessing for our school. Many students renewed their vows with the Lord and are standing true to their convictions. We thank the Lord for these victories. There are still others who need a closer relationship with their God. Revival meetings are to begin here at the school today, Feb. 13. Bro. John Garber is the evangelist. We are praying that through these meetings not only will the student body be revived, but that the power of God will reach out into the community and bring others to the Saviour.

Early in the school year the missions class made a survey of the homes of the community. We found that these people, in general, are far from God and need the saving power of the Gospel. We who have been redeemed surely have a message of good tidings to bring to the sin-sick souls about us. The missions class contacted over one hundred homes, at least fifty of which welcome Gospel teams. To fill this demand for Gospel services, three or four groups of students engage in this work every Tuesday evening. They leave about 6:30 and return several hours later with many and varied reports. Not only are we doing something definite for Christ in this way, but we are also growing in our own spiritual lives because we have this privilege of witnessing. When a man from one of the homes that we had been contacting passed away (without God, I am afraid), our convictions were deepened and we determined to be more personal in trying to win these people for Christ.

Last week we were glad to welcome twenty students to our first short Bible term. We were also happy to have a number of our ministers with us during the first week. This created a closer bond of fellowship between the students and the ministry, which we

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CHURCH MUSIC

Junior Hymns

Junior Hymns, edited by Walter E. Yoder; Herald Press; 1947; 136 pp.; \$1.35.

Junior Hymns will fill a large gap in the field of church music. There are quite a few books, including some from our own press, which furnish music for children. This children's music is written to be sung in one part and is, of course, both in its words and in its musical themes, within the understanding of small children. And then we have in our hymnals and other books a good supply of excellent church music for adults. This music is written in four-part harmony for fully matured voices, and is selected with a view to making possible the continuance and the further development of congregational singing.

But between this music for children and for adults there has existed a staring gap. Our juniors have reached that age where they sometimes feel foolish singing the songs which are written for younger children. Moreover, their physical, intellectual, and spiritual development calls for a type of music that is different from the primary level. Because the boys' voices are not changed, at least not fully, they are not yet ready for adult music. They need to be introduced on their own level to the great Christian themes which we have in our hymns. They also need to develop their love for and appreciation of the better class of music which is represented in our great church traditions. They need also to learn to sing in parts if the strength and beauty of four-part congregational singing is to be maintained. Moreover, they can sing in parts if the music is written to fit their voices. Most of our children are getting at least some instruction in music in the schools. The type of music which we offer them in the church should take advantage of this training and carry it forward in worthwhile ways. And so our composers who have taken some of the great hymns and have here arranged them in three-part harmonies suitable for junior voices have performed a great and worth-while service.

Our juniors can sing. This has been demonstrated in a number of communities where somebody has gone to the trouble of teaching and directing their efforts. If they cannot learn at this age, they probably never will learn. Most people can be taught to sing if they are taught at an early age. The junior-level is the proper one for introducing our young people to the delight and joy of melodious and harmonious vocal expression.

Our juniors love to sing. Any acquired skill gives its possessor a certain satisfaction. To be able to look at a printed musical score and to translate that score

through the human voice into beautiful melody and rich harmony is a great satisfaction that is within the reach of practically everyone. Juniors will be attracted to the Sunday school, to the Bible school, to the junior young people's meeting by the opportunity to express themselves in suitable song. Singing may well become for many of them a major interest at this age, and what an excellent type of interest it is!

Our juniors ought to sing. It is a crucial age. Life interests, habits, and skills are being developed. Spiritual attitudes are being set. Sometimes we see boys of this age who begin to get the idea that they are too big to sing. This is a great misfortune. Both in the interests of individual spiritual development and in the interests of our general church worship, all of our young people must develop both competence and a satisfaction in the singing service of the church.

The new book has a wealth of suitable selections. They are the hymns of the church which should be known and loved by all. They avoid some of the trashy and slangy choruses and songs which make their inroads upon us from various sources. They cover a variety of subject matter and present also a variety of musical difficulty. Those who can sing only the easier songs find plenty of that type here. Those who find satisfaction in mastering more difficult music will find at least some of that here. The harmonies are written for the junior voice. We hope to hear throughout the church, as a result of the use of this book, much beautiful singing by our junior boys and girls. May their praise and their petitions in the form of their song rise to the Father in heaven and be in His ears a true and acceptable worship.—Paul Erb.

Superficial Music

BY J. B. MILLER

Along the line of superficiality we get another serious charge, that against church activities and their acceptability in the critical challenge carried in a sub-heading worded "Blasphemy in Music," referring to church tunes and their character. We are told, "Music in the church service should serve only one purpose . . . that is, worship."

We quote further: "It should not entertain by recalling the sounds of the radio station, the opera house, or the cinema. It should exalt us and guide us as we worship a Being greater than ourselves."

"Too much music heard in churches . . . does the opposite."

"The congregational hymns in widest use recall the rhythms of the beer garden and the dance pavilion."

"Good church music . . . is of two types. First, it is music that does not recall anything of secular music. . . .

"Second, it is music whose secular elements have been purged of their worldly associations."

Understand, the statements made above, in quotation marks, are all the words of others, and the charges and indictments are severe and unsparing.

But personally, I have observed that certain supposedly and allegedly "conservative" elements, and by this I don't mean them to limit this to our own "Conservative" designated lines, nor to exempt them from the application, but in the broader sense, conservative church elements, have been guilty of degrading music in worship to the type better suited to the blare of the cornet, the rattle of the snare drum, and the martial measure of the bass drum, than hallowed sounds suited to the expression of praise and adoration of the Father, the Son, and the Holy Ghost.—Editorial, in "Herold der Wahrheit."

How Much Is Your Hymnal Worth?

The average churchgoer has far too little knowledge and sets but scant value upon the hymnal he so casually sees or uses. We have even met pastors who could not tell us the name of the books in their church pew racks.

Few, pastor, or people, appreciate that even the poorest collection they may have in their hands, is a remarkable collection of religious experiences. Hymnbooks, especially those of the better grade, are histories of the reactions of the minds of men to religious truth.

From the dawn of Hebrew history to the present day of the Christian churches, devout and faithful souls have expressed their penitence, their prayers, hopes, praises, and aspirations in impassioned singable verse. These expressions have been given musical wings by church musicians who thus reinforced the poet's message with power and effectiveness making it a living vital force in maintaining and promoting the Christian faith.

It is a most challenging and moving thought that we of today are still using hymns, and some tunes, which were born in the dim past and that have served succeeding generations. We respond to the same note of praise and cry for mercy and forgiveness as expressed in the historic past. We also rejoice and sound our praises in every "new song" as it comes to us in present-day language expressive of the experiences of our days.

The physical abuse of hymnbooks so often observed, the frequent cool indifference and the far too wide ignorance of church hymnals is inexcusable. Next to his Bible the most valuable aid and asset of the Christian worker and witness is his hymnal . . . his own, not one belonging to some church.—Ernest O. Sellers, in "The Baptist Messenger."

FIELD NOTES

Bro. Ezra Yordy, Eureka, Ill., conducted baptismal services at the Bethel Church in Chicago on Wednesday evening, Feb. 11. A sixty-year-old man, who was visited in his home, accepted Christ as his Saviour.

A nurses' quartet, composed of Frances Zuercher, Pauline Widmer, Adella Brunk, and Wilma Wenger Friesen, all graduates of the class of 1947, accompanied by Wesley Jantz, assistant superintendent of the La Junta Mennonite Hospital, began a tour of Mennonite churches in Iowa, Illinois, and Indiana on Feb. 25. They expect to give one program each weekday and three programs on Sundays, visiting Illinois Feb. 25 to March 2, Indiana March 3-9, and Iowa March 11-14, for the purpose of presenting to the constituency information concerning the La Junta Hospital and School of Nursing, and in a specific way to solicit funds for the much-needed nurses' home. Local La Junta people will be given an opportunity in the spring to contribute to the building fund.

Bro. C. Z. Martin, Mountville, Pa., closed a series of five meetings at Allemands, La., on Feb. 17. Good interest marked the meetings; there were several confessions. Need for a larger church building at Allemands is reported.

"Arise—Go" is the topic to be discussed by Bro. Earl Mosemann at the meeting of Youth Gospel Evangelism to be held at the Rossmere, Pa., Church on March 6. Sister

Mary Brubaker will also speak, on the subject, "Spiritual Ministry of a Christian Nurse."

A return to the prayer practices of the early church is recommended in the announcement of the prayer fellowship of ministers of the Southwestern Pennsylvania Conference which was held at the Stahl Church, Johnstown, all day Feb. 28.

A maid is urgently needed at the Braeside Home, Preston, Ont., an institution owned and operated by the Ontario Mission Board for the care of old folks. Anyone interested should get in touch with the superintendent, J. A. Cressman, 125 Eagle St., Preston, Ont. Phone: Preston 961.

Revival meetings will be held at the Marietta, Pa., Mission, April 1-11, with Bro. Elmer Kolb as evangelist.

The theme of the district young people's meeting of the Elizabethtown, Pa., area, held Sunday evening, Feb. 29, at the Stauffer Church was "The Holy Spirit in the Believer (Part II)."

The Alberta-Saskatchewan Christian Workers' Conference and Ministers' Week, scheduled to meet at Tofield, Alta., March 15-19, will now meet March 22-26. An invitation is extended to all.

Calendar

Annual Ministers' Meeting, Southwestern Pennsylvania district, Pinto, Md., March 5, 6.

Semiannual Meeting, Associated Sewing Circles of the Lancaster District, East Chestnut Street Church, March 6.

Conference on Industrial Relations and Mennonite Community Life, Hesston College, Hesston, Kans., March 5, 6.

Ministers' Meeting, North Central Conference, Casselton, N. Dak., March 9-11.

Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 22-26.

Spring Missionary Day, March 21.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Pacific Coast Conference, June 3-8.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Willamette Youth Fellowship, Camp Magander, Barview, Oreg., June 21-28.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Bro. Amos Swartzentruber and wife, on furlough from Argentina, will be the guest speakers at the one hundred and sixty-second Quarterly Mission Meeting to be held at the Bethel Church, West Liberty, Ohio, on March 7. This quarterly meeting, after forty years, continues to be of great interest to the community.

Bro. Newton Weber, West Liberty, Ohio, is scheduled to conduct evangelistic meetings at the Central Church, Elida, Ohio, March 7-16.

Hyman Appelman, internationally known evangelist, while conducting a campaign at Lima, Ohio, preached Sunday morning, Feb. 15, for the Central, Salem, and Pike congregations at the Pike Church.

Bro. and Sister Merle Eshleman will be the speakers at the Y.P.B.M. to be held at Chestnut Hill Church, Lancaster, Pa., Sunday evening, March 7.

Bro. Harold Bauman, Orrville, Ohio, called at Scottdale on Feb. 23 in the interest of the publication of the "Ohio Mission Evangel."

The congregation at South English, Iowa, received a very helpful message given by Bro. Gideon Yoder, of Crystal Springs, Kans., on Feb. 22. Bro. Amos Swartzentruber, on furlough from Argentina, was scheduled to speak to the same group on the evening of Feb. 27.

Bro. C. J. Ramer, Duchess, Alta., called at Scottdale recently and conducted morning worship at the Publishing House on Saturday, Feb. 21.

Bro. A. J. Metzler was the guest speaker at the quarterly Bible meeting of the Marietta, Pa., congregation on Sunday, Feb. 22.

Prayer is requested by parents in behalf of their daughter who became ill with poliomyelitis six weeks ago, that she might regain her strength. Their son who has suffered from the same disease is now quite well.

Bro. James Brennehan, recently returned from relief work in the Philippines, gave a report of his work for the Hesston, Kans., congregation on the evening of Feb. 15.

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Announcements

Come to

LAURELVILLE MENNONITE CAMP

for spiritual, mental, physical, social refreshment.
1948 Camp Schedule

First Family Week	June 19-25
Music Conference	June 26 to July 2
First Young People's Institute	July 2-5
American Sunday School Union	July 6-10
Girls' Camp	July 10-16
Boys' Camp	July 17-23
Second Young People's Institute	July 24-30
Second Family Week	July 31 to Aug. 6
Third Young People's Institute	Aug. 7-13
Missionary Bible Conference	Aug. 14-22
Reformed Presbyterian	Aug. 23-29
"Come . . . apart . . . and rest a while" (Mark 6:31).	

Registration for each conference or camp is limited. Applications are accepted in the order received. For further information for any or all dates, write to
Laurelville Mennonite Camp
Winter address: Scottdale, Pa.
Summer address: Route 2, Mt. Pleasant, Pa.

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ACKNOWLEDGEMENTS

Page 207, Courtesy, Missionary Messenger.
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Give, Pray

MISSIONS

Go, Preach

Mission News

Mission-grams

The S. E. Miller family arrived in New York on the S.S. "Argentina," Feb. 23. Their address in the United States will be Middletown, Pa.

Nelson Litwiller, Bragado, Argentina, February 14: "We have just closed a very successful Young People's Retreat. There were about eighty young people in attendance. Since the beginning of these retreats we have been trying to make advances in various ways. The hurdle we made this year was that the entire retreat was financed by the young people themselves. At the close we had a balance of \$10.00. To us in Argentina this is a significant development for, among other things, we are working and praying for an Argentine Church that will be economically self-supporting."

T. K. Hershey, Bragado, February 16: "My wife and I recently visited our work in the Chaco and the work in the Cordoba district. In both places we found the brethren well and work going forward."

In connection with the district mission meetings at the East Union Church, Kalona, Iowa, over Sunday, Feb. 22, Bro. Amos Swartzentruber, missionary on furlough from Argentina, is scheduled to speak at a number of Iowa churches through the week and to be at the Sugar Creek Church, Wayland, Iowa, all day Sunday, Feb. 29.

Denver, Colorado: Bro. E. M. Yost left Feb. 6 for Hubbard, Oreg., to conduct a week of evangelistic meetings at the Zion Mennonite Church.

Last Sunday we were happy to admit the following to our church fellowship by baptism: Lester Hjelmstad, Mrs. Abbot and daughter Shirley, and Herbert Fry. Inez Kuhns Fry was received by letter.

J. D. Graber, secretary of the Board, is scheduled to take part in the Christian Life Conference at Eastern Mennonite College, Harrisonburg, Va., over Sunday, Feb. 29. Interviews with young people interested in missions have also been arranged.

Anyone interested in service unit work this coming summer should write to the director of the work, Bro. Laurence Horst, Hesston College, Hesston, Kans.

Spring Missionary Day Bulletin

The Spring Missionary Day Bulletin has just been completed. Pastors and superintendents will each receive a copy shortly, and the packet for the Sunday school will be sent to the superintendent during the first week of March. Remember that March 14 is the day to hand out the bulletins and March 21 is Missionary Day.

Mission Board Executive Committee Meets

The Executive Committee of the Mennonite Board of Missions and Charities met at Goshen, Ind., on the forenoon of Feb. 19. The following are excerpts from the minutes:

"On motion, Bro. J. B. Martin was appointed to serve on the committee of investigation regarding the opening of mission work in London. It was further moved that Bro. C. Warren Long be appointed to go to London from Belgium to serve with Bro.

BIBLE SCHOOL,
ARGENTINA

For a number of years the most important institution in the Argentine Mennonite Mission has been the Bible school. In this institution young men and women are trained for service in the church and mission. Practically all of the Argentine co-workers now serving there, except the oldest ones, have come through this Bible school. It is taken for granted that a mission cannot prosper evangelistically unless there is a good arrangement for Bible teaching and worker training at the center.

The Bible school has been held in improvised buildings and of recent years in the church at Bragado. The need for new buildings has long been felt but no steps were taken toward construction during the war. At the last annual meeting a budget of \$10,000 was approved for putting up the beginnings of a Bible school plant. Living quarters for single and married students and some classroom space are urgently needed. Later other buildings must be added to complete the plant. Most of the budget of \$10,000 still remains to be raised. Please direct your contributions to this need as the Lord leads.

Martin on this committee and that the investigation be conducted during April or May."

"A report was given on the Lebanon, Oreg., hospital project. It was noted that the city is contemplating turning over the hospital plant to the Pacific Coast District Mission Board. The Mission Board appreciates the invitation to serve in an advisory capacity and we are ready to fulfill this function and make necessary appointments when the call comes."

"A letter was read stressing the importance of establishing a church at Albuquerque, N. Mex. The Secretary was instructed to refer the matter to the South Central Mennonite Conference."

"The proposed travel west, during July, of Bro. Allen Ebersole for the promotion of city missions was approved and the Secretary was instructed to explore the possibility of arranging regional mission conferences along his itinerary."

Puerto Rico

"We are very happy to report good interest continuing in the Sabana section where we have been holding weekly services across the mountain from our Pulguillas station. Two of the young men from the Sabana have been walking over to our Sunday evening meeting here at Pulguillas. On Sunday they openly accepted Christ as their Saviour. May they truly witness to their people. We are continuing to pray for a house that can be rented for services.

"Sister Beulah Litwiller arrived on the island, Feb. 10. We are very happy to welcome her into the mission group. Her knowledge of the Spanish language will make her a great asset in the work here. May God richly bless her as she works among these people."—Puerto Rican Workers.

London, England

John E. Coffman, February 16: "We have been enjoying having occasional glimpses of the Hostetler and Dietzel families during their sojourn in London. They hope (D.V.) to take ship tomorrow morning from Tilbury Dock. We are hoping to get to see them off on the boat train.

"We are trying to intensify, if possible, the search for our mission quarters as the Holy Spirit leads us into new avenues of inquiry. Recently I have been in touch with a greater number of ministers of the "Free" churches in the Islington area for further light on the needy places. Some of them are more helpful in making suggestions than others, but so far there has not been much fruit. In all these efforts we are increasingly conscious of our dependence upon the leading of God in these things."

Mission Notes

According to the "Weather Vane," E.M.C. periodical, nine men at the Iron Gate Prison Camp acknowledged Christ as Saviour at a recent service held by E.M.C. students. Bro. Stanley Shenk delivered the message and gave the invitation.

The program of the annual meeting of the India Mission held Feb. 18-20 had for its theme, "Christian Living," (1 Tim. 4:12). Various parts of the text were assigned to American and Indian members of the mis-

(Continued on page 212)



The Daniel S. Sensenig family, just recently sent to Ethiopia by the Eastern Mennonite Board of Missions and Charities.

First Impressions in Ethiopia

BY DANIEL S. SENSENIG

WHILE VIEWING Ethiopia for a few hours from an altitude of about 11,000 feet, we could see many barren mountains and hills. These hills are very barren-looking now because it is the dry season. Occasionally we could see a few small villages on a high plateau near some farming land. As the plane crossed still higher and higher mountains, the signal to fasten our belts was given. By this we knew that we were going to land soon. Then as we crossed a high peak we could see our first view of the city we had read and heard so much about in the recent years—Addis Ababa. The city lies on a high plateau, about 9,000 to 10,000 feet above sea level. This part of Ethiopia is not so barren, for there are flowers and trees. Most of the important streets in the capital city are paved. Many of the streets are crowded with pedestrians, donkey caravans, two-wheeled carts, and many cars and trucks. The vehicles travel on the left side of the street, which makes the traffic look quite confusing to a newcomer from America. Most of the main crossings have policemen directing traffic.

A sixty-mile ride on an unsurfaced, but rather good road led us to the town of Nazareth. This is where we had our first glimpse of the Haile Mariam Mammo Memorial Hospital and the location of the Mennonite relief unit. We arrived on Christmas Eve and so we did not see much of the hospital work until the day after Christmas. Friday is a large clinic day at the hospital. As I remember it, there were about one hundred and forty patients cared for on that day. The hospital is a lot larger and better equipped than I had expected. Sick people are often brought on donkeyback or wheelbarrow. It seems that most of the Ethiopians come on foot, though; and many of them come in a procession of a dozen or so. To have in charge of the hospital a Christian doctor and nurses whose interests are in more than just the physical is indeed gratifying. I am sure it is the desire of each one of this relief unit

that the true love of Christ may be shown in each treatment of the patients.

Nazareth has a population of about 12,000 to 18,000 and is approximately 5,000 feet above sea level. The climate is very desirable, even if it is about nine degrees above the equator. The days are nice and warm and the nights cool enough to sleep with a few blankets almost every night. In this part of Ethiopia the people are more fully dressed than in many parts of Africa. Nazareth is one of the largest market places in Ethiopia. The market day is on Thursday of each week. Much of the produce is brought on the backs of donkeys. Many caravans of donkeys can be seen coming on the day before the market. Many of them need to travel as much as a two-day journey to get here and to go home again. The water-supplying equipment for most families in Nazareth consists of a fifty-gallon steel drum which is rolled to a central place to be filled at fifty cents a drum.

Here, as in every other part of the world, there is also much evidence of sin. And it is our prayer and concern that we may let the true Light of the World shine through us, so that some may find rest for their souls in the great Sin-bearer of the World, the Lord Jesus Christ.—From "Ethiopian Relief Notes."

Nazareth, Ethiopia.

More Ambassadors Leave

BY RAYMOND AND FANNIE BYLER

WITH A LONG blast from the ship, the S.S. "Degrasse" began to slowly move away from Pier 88, New York Harbor. Aboard were the Dietzel and Hostetler families, missionaries to India.

Since the Dietzels were from the Pigeon River congregation, of Michigan, it was our privilege to bid them Godspeed in behalf of our congregation. We met Sister Hostetler

and the children soon after our arrival but saw Brother Hostetler only at a distance after the gangplank had been withdrawn.

This was our first trip to New York City. We traveled by train, plane, limousine, and subway. We saw the tall buildings. We saw the piers and the ships. We walked through the S.S. "Degrasse." We were impressed; but now as we are returning home other feelings abide with us.

Amid the busy crowd were our friends. They were leaving as missionaries. Just a few years ago Arnold was a boy in our home church; then as he yielded himself to the Lord he was led step by step to his present

(Continued on page 211)

The Power of Prayer

MOSES prayed; his prayer did save
A nation from death and from the grave.

Ex. 32:14.

JOSHUA prayed; the sun stood still;
His enemies fell in vale and hill.

Josh. 10:12-20.

HANNAH prayed; God gave her a son;
A nation back to the Lord she won.

I Sam. 1, 7.

SOLOMON prayed for wisdom. Then,
God made him the wisest of mortal men.

I Kings 3:12; 10:24.

ELIJAH prayed with great desire;
God gave him rain, and sent the fire.

I Kings 18:37-45.

JONAH prayed; God heard his wail;
He quickly delivered him from the whale.

Jonah 2:1-10.

Three HEBREWS prayed, through flames they
trod;

They had as a comrade the "Son of God."

Dan. 4:21-25.

ELISHA prayed with strong emotion;
He got "the mantle," and a "double portion."

II Kings 2:9-14.

DANIEL prayed. The lions' claws
Were held by the angel who locked their jaws.

Dan. 6:10-22.

Ten LEPERS prayed, to the priests were sent;
Glory to God! they were healed as they went.

Luke 17:12-14.

PETER prayed, and Dorcas arose
To life again, from death's repose.

Acts 9:39-41.

The THIEF, he prayed—for mercy cried;
He went with Christ to Paradise.

Luke 23:42, 43.

The CHURCH, she prayed; then got a shock
When Peter answered her prayer with a knock!

Acts 12:5-16.

ABRAM STOPPED praying; cities fell,
With all their sins, into hell!

Gen. 19:24; Jude 7.

The DISCIPLES KEPT praying; the Spirit
came

With "cloven tongues" and revival flame!

Acts 2:1-4.

CONVICTION filled the hearts of men;
Three thousand souls were "born again!"

Acts 2:41.

When CHRISTIANS PRAY, as they prayed of
yore,

With LIVING FAITH, for souls implore,

Joel 2:17; II Chron. 7:14.

In "ONE ACCORD," united stand—

REVIVAL FIRES shall sweep the land!

Acts 2:1; Matt. 18:19.

And SINNERS shall CONVERTED be,

And all the world GOD'S GLORY see!

Zech. 10:1; Joel 2:18-32.

—Mrs. M. E. Thorkildson.

—MISSIONS SECTION—

Millions in India, shackled by century-old customs and traditions, offer a challenge to the Mennonite Church. Their cry for peace can be found in the victory through our Lord Jesus Christ.

WITH THE gaining of her independence and the rapid development of violent reactions in communal riots and bloodshed, with the partition of India into the two sovereign states of Pakistan and Hindustan, with the passing of Gandhi at the hands of an assassin, and with the planned transfer of population according to which the moving of more than eight millions of people has become an unprecedented rout, uncontrolled and inadequately administered and protected, India has become an empire of sighs and groanings, gnashings of teeth and bloodbaths.

It was thought by those who took over the reins of government from the British that after the partition of India peace and tranquillity would obtain and the general welfare of all could be planned, legislated and administered. But communal and religious hatred and prejudice flared up with increasing intensity and the most diabolical savagery resulted. Men and women were wantonly slain, girls were taken captive and made the victims of violent passions. Arson, looting, and destruction of property also resulted in many parts of the country. With the foreign rule gone, the people turned on each other and attempted either to subdue or exterminate all people of differing convictions or religious loyalties. Bands of hoodlums, anarchists and brigands also did their work of wanton devastation. The devil is having his innings in India.

One cannot believe that the masses of India favor such madness. One must also believe that those who are at the head of governmental affairs are sincerely and diligently casting about for ways and means to stem this tide of savagery. They are seeking to implement plans to relieve the distressed, disinherited and destitute peoples who as yet are without home and productive employment, many of whom are still on the move and desperately seeking places to begin life again. Great numbers of them are still in camps and relief centers. Reports through letters and publications fail to describe the deplorable conditions of these victims of starvation and resulting disease.

What of missions in India? When the slogan, "Quit India," was popularized in India and anti-foreign feeling ran high in the early 1940's, I asked a British missionary what he would do if and when Great Britain would withdraw from India. He unhesitatingly replied, "God called me to India and my leaving or remaining in India depends upon Him and I intend to stay until I must retire." He expressed the feeling of all foreign nationals whom God called for His service in India regardless of what government would be in power. They were called to labor in the Kingdom of their Lord and Christ and for the salvation of the lost about them and for the highest constructive welfare of all classes.

All organized Christian forces in India, in-



India Today

A missionary to India for forty years says that despite all the turmoil and uncertainty in India, there are possibilities for a greater and more effective Christian witness and more aggressive evangelism.

BY GEORGE J. LAPP

cluding missions, churches and councils and associations, have declared their nonpolitical loyalty to the government and have urged for religious liberty. They have been assured that they are welcome to pursue their religious interests in worship and witness and are heartily welcomed as they seek to carry out programs of relief and rehabilitation in those areas where suffering is so intense. The National Christian Council, a great interchurch organization in India, has become the medium for making and implementing plans for relief. They welcome the co-operation of all Christian organizations who can supply material and personnel. The respective church and mission organizations are also at liberty to operate their own units in needy areas. Our M.C.C. and other workers are giving themselves to relief work.

What of missions in India? In the interior of the country where our Mennonite missions are located there seems to be little disturbance. There are anti-Christian organizations which are agitating against Christian evangelization and the gaining of converts from among Hindus and outcastes. But word is continually received that the people of the villages are receptive to the Gospel and that the other work of the mission is going

on unhindered. The attendance in the mission schools is constant. The evangelistic workers, including men and women, are welcomed as they mingle with the people in their homes and public places. Our Indian brotherhood is more strongly evangelistic and are reaching out among the people to bring them the Light. They are hopeful of a brighter future for the church in India. The young people of the Christian communities of our thirteen congregations are coming into the church and are ready to interest themselves actively in the activities of the church and community life.

Yes, there is devastation in India and considerable uncertainty, but under the constraining hand of our God there are possibilities for a greater and more effective Christian witness and appeal and more aggressive evangelism. Let us pray that the doors of increasing opportunity may be kept open and that the Church of Christ in India may retain a scriptural witness and indeed remain a soul-saving institution. May our church in India be able by God's blessing to strengthen her stakes and lengthen her cords and go on from victory to victory as more missionaries go to the field and more of our Indian brethren and sisters are raised up for the Lord's service.

Goshen, Ind.

—MISSIONS SECTION—



This picture shows about half of the total of about 3000 pairs of shoes collected in the **SHOES FOR RELIEF** drive. Sponsors of the drive and some of the collectors are here shown tying shoes together and assorting them into various grades. About half of the shoes needed no repairing and were ready for immediate shipment.

Shoes for Relief

BY THE MISSIONS' EDITOR

You, too, can enlist the aid of your local Church in collecting thousands of shoes for relief which are now lying unused in closets, attics, basements and shoe racks.



The driver of this truck, Frank Brilhart, displays one of the many boxes of shoes which his group had collected. Eight vehicles, each with a driver and several helpers, covered every street in Scottdale and checked every porch for contributed shoes. All cars had two and some had three loads.



Donald Brilhart, a member of the Scottdale Mennonite Church's Boys' Club, pictured as he picked up a box of used and repairable shoes in the **SHOES FOR RELIEF** drive. Most of the contributions from the town's people were made in box lots, many boxes containing six to ten pairs of shoes.

WHEN IS A shoe a shoe?" was an irrelevant question in the **SHOES FOR RELIEF** drive put on by the Scottdale Mennonite Church Boys' Club, sponsored by Grant Stoltzfus, Sterling Millsagle, H. Ralph Hernley, and John L. Horst, pastor of the church.

The **SHOES FOR RELIEF** drive was initiated in response to the crying need overseas for usable shoes and the conviction that thousands of people have several pairs of unused shoes lying idle and which are not being repaired for relief shipment. Although veteran relief workers were skeptical about the idea, pushers of the drive felt that many shoes would be collected if the cost of repairing would be borne by someone else. When it was decided that the Scottdale Mennonite Church would bear the cost of the repairs, the shoe drive was put into gear—and succeeded to the extent of the collection of about 3,000 pairs of shoes, all donated.

All Shoes Welcomed

Housewives were urged to ransack their closets, attics, and basements, and even their present shoe racks and closets for unused shoes or overshoes and place them on their front doorsteps on the afternoon of Jan. 10. New shoes were welcomed and money contributions were accepted.

Publicity Preceded Collection

Several weeks before the selected date of the drive, the committee began a promotional campaign. Articles were prepared and sent to the local paper, the **Scottdale Independent-Observer**, for publication. The editor was glad to print the articles and gave them a front-page priority. Another paper, the **Connellsville Courier**, a near-by town's newspaper, also co-operated splendidly. A small radio station in Connellsville was given short scripts for spot announcements, and according to reports, these were used.

A short time before the day of the drive, a hundred large posters were printed and distributed to the businessmen of Scottdale who placed the cards in their store windows. No customer in town failed to see the large reminders.

On Jan. 9, the evening before the drive, tabloid sheets, resembling a small newspaper, twelve inches by twenty inches, were distributed to every home in Scottdale. Members of the Boys' Club, with the co-operation of the Girls' Club, delegated to be responsible for certain assigned streets, went out en masse on Friday evening and placed one sheet at every door.

Well-Organized Drive

By the time the afternoon for the drive had arrived, the Boys' Club supervisors had taken care of all details, even to the printing of arm bands for the shoe collectors, so that Scottdale residents would know who were

Observer

The Scottsdale Observer—Est. 1888

WEDNESDAY, DECEMBER 22

COLLECTION OF SHOES FOR RELIEF TO BE HELD SATURDAY

Donors Are Asked to Place Shoes on Porch

The "Shoes for Relief" drive which is being sponsored by the Scottdale Mennonite Church will take place on Saturday, January 10, at 1:00 P. M.

Residents of Scottdale, Kingstree, North Scottdale, and Evergreen are encouraged to place their shoes for foreign relief on their front porches or at the front door by 1:00 P. M. The collection of the shoes will be made by the Boys' and Girls' Mennonite Association with the Sunday-school children.

The drive, as explained by the Ministerium, will be of shoes of all sizes and types of shoes. Relief agencies need shoes for children, and shoes for men and women. Large sizes are needed in men's shoes.

To save time, the shoes at the collection are requested that the shoes together with the repairing of them will be done by Mr. Gasburo and the local shoe repair work will be done by the Mennonite Church.

Final distribution to needy European experienced relief workers. Distribution will be based on need and race, nationality, and countries will be considered for relief agencies.

Mr. Gasburo and the local shoe repair work will be done by the Mennonite Church.

Final distribution to needy European experienced relief workers. Distribution will be based on need and race, nationality, and countries will be considered for relief agencies.

SHOES FOR RELIEF OF NEEDY EUROPEAN WAR VICTIMS

Mennonite Church Here Engaged in Work

L. Horst, chairman of the Relief Committee of the Scottdale Mennonite Church, is making plans for the drive.


DRIVE FOR SHOES FOR RELIEF SCHEDULED FOR JANUARY 10

The committee in charge of the Mennonite Church's drive for "Shoes for Relief," to be held January 10, issues the following statement:

"After years of peace are not most European families. If food is America is just becoming a close second. For seven years that half the world's people have perished, now, textile production in Europe has been short, with factories shut and cotton imports shut. People—mothers, people—less than two dollars a day."

The boy in the accompanying picture is wearing shoes which have been worn day after day, month after month, are pieces of scrap that hardly hang together. Europe's boys because they go barefooted, not of bitter cold, but they are forced to do so because scarcity and high prices make them prohibitive.

Say the word "shoes," and think of the United States bought, or are reminded that they must get an old pair resoled. In Europe the word evokes deep emotions. A Swedish pastor visited the home of an engineer in Finland, discussing the condition of the "shoes." He used the word girl began to cry bitterly. Her mother explained that the



Conrad, in his little to eat and that many of a tender nature, these live constantly just short of starvation. Brief, Switzerland is a vision of the

May this shoe drive serve as a pattern whereby other congregations may put on similar drives. Further information on procedure will gladly be furnished. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

announcing the drive. Residents were urged to give
s of shoes.

any and all types of

Relief Notes

Relief Workers in China Find New Assignments

M.C.C. relief workers who had been evacuated recently from their work at Kaifeng, Honan Province, China, because of military interference, have been able to find work at Tsingtao, Chinkiang, Nanking, Hankow, Changsha, Hengyang, and Shanghai, serving temporarily, for the most part, in institutions operated by other Christian agencies, until more permanent long-term projects can be developed. Feeding projects are being contemplated.

Tools-for-Paraguay Project to Be Concluded

Since the economical operation of the Tools-for-Paraguay program depends largely upon the promptness with which tools can be gathered and packed, the project will be concluded in the United States on March 20 in order that warehouse facilities can be used for other relief activities. The closing date for Canada will be announced later.

Paraguayan Leper Colony Plans

Efforts have been made for a number of years and negotiations are now under way for an official agreement with the Paraguayan government to establish a leper colony to care for native Paraguayan lepers. A government decree has recently been made granting a tract of land between Concepcion and Horqueta upon land where had once been started a Mennonite colony which was later moved.

Folder Describes Year's Relief Work

An eight-page folder has recently been published describing the relief program of the M.C.C. during the past year. Photographs illustrate various phases of activity—food and clothing distribution, medical service, reconstruction, rehabilitation, and refugee aid. Copies of this folder have been sent to each congregation. Additional copies may be secured from the M.C.C., Akron, Pa.

Peace Institute Well Attended

The Mennonite Peace Institute held at the Eden Mennonite Church at Moundridge, Kans., on Feb. 14, was attended by more than 250 young people, ministers, and youth leaders. There was keen interest in the discussions on present-day application of nonresistance. Special speakers included Frank Peters, J. W. Fretz, and H. A. Fast. Others participating included Albert Gaeddert, John P. Duerksen, Waldo Janzen, Evan Oswald, Ralph Lehman, Erwin Goering, Jess Kauffman, Walter Gering, Waldo Hiebert, Arnold Funk, George Claassen, James Rutschman, Harold Duerksen, Frank Ventura, and Noah Leatherman.

One of the emphases in the institute was "Christ the Center of All Peaceful Living." Definite need was expressed for more clear-cut thinking on the practical implications of our nonresistant faith.

Released February 20, 1948

Via M.C.C. Headquarters, Akron, Pa.

The leanest people spiritually are those who try to keep to themselves all the Gospel blessings.—D. Wyse Graber.

Relief Work in Poland

By MRS. EMERSON MILLER

CHRISTMAS OF '47 is history, but I am sure it is one that I will never forget. Each member of the unit in Poland recalled with pleasure previous Christmas seasons—but this year was different!

I was reminded of a story in our eighth-grade reader of how an old man, "Scrooge," felt when he realized what the Christmas spirit really meant and did personally for one's self. We had with us six fellow European Mennonites during the Christmas holidays, four being able to stay from Christmas Eve till Jan. 2. While living with these people for several days, we learned to love them. And in loving them we felt more keenly their suffering in leaving their homes, in experiences in different camps, in having their husbands marched directly down the street in front of their very eyes and not seeing or hearing from them since, in going through many different times of hunger and cold, in living in basements of old war-destroyed houses and eating potatoes they found there, and even now in working for anyone who will hire them, with pay being perhaps nothing more than some sour cream or a little bread or potatoes and never more than twenty-five cents a day.

May we American Mennonites not be weary in helping "in the name of Christ." The grandmother with us was so happy to be able to bake some of the pastries, such as Napoleon's tarts and New Year's cookies, which she had not tasted since she had left home. All were thrilled with us as they helped sing Christmas carols and open their gifts. I wish the children at home could see how overjoyed some of these little tots are with the simplest toys that are sent from America. The young folks particularly enjoy the puzzles.

Tonight the group is invited to coffee which is the first part of the entertainment following a Polish wedding. It seems the actual ceremony in itself is rather insignificant. There are usually six attendants with the couple at the church. The rest remain at home and prepare the food. We always hope that they will have several types of sandwiches. Somehow, raw liverwurst goes down better than raw blood sausage.

We have spent the week ends of this month entertaining other European Mennonites. They either came to us or we took a lunch and went to visit them. We always take some material gifts with us, but it seems just to visit with someone who is representing a group of people who do care for them brings them unexplainable joy. It is rather a tiring week to use our rest day entertaining people, but since these visits are such rare occasions for them, we try to do it if possible. It is not nearly the task to cook for these people as it would be for our friends back home. These people have done without food for so long that the very simplest meal is luxury to them.

We are certainly looking forward to the arrival of the David Schwartzentrubers, of Tavistock, Ont. There are very few Protestant churches in Poland and those are quite

Today in Missions

J. D. GRABER

IN WEARINESS OFT. A missionary said that among all of Paul's trials and persecutions this one he understood best, for a missionary is so apt to become tired. This weariness is due to hard work, enervating climate, malaria, nervous strain from unnatural living conditions, and from a frustrating sense of inadequacy in the face of impossible tasks. Dr. Leslie B. Moss, in reporting on his recent trip to Asia writes:

Carrying Power is the last of these "lacks" I shall name. "It is as though we had as Christians reached the very outer edge of our explosive force. The missionaries are, too large a proportion of them, due for retirement, or past retirement age. I found them at the end of the year, when they were tired anyway. It is doubtful if the boards at home know how great a labor it is just to provide the necessities of life today, without doing any constructive work. Everywhere transportation was a major headache; missionaries in responsible positions handicapped by lack of mobility, or telephone, or electric light. The whole undertaking is slowed down to a snail's pace in many a center, not through any lack of consecration or personal ability but for lack of the common necessities of business intercourse. And it must be admitted with sorrow that there is a considerable degree of frustration among the missionary group. . . .

"This frustration may gradually pass away. One hopes so. But the major fact is that the impact of what we are trying to do is far too feeble in the light of the need. If Christianity has any explosive force or revolutionary power for society, now is the time we should be setting it free. Even if we are just going to depend on the simple processes of growth to provide such exploding force, we must be about the task of cultivating crops that will produce power. Carrying power of our Christianity today is far too feeble. We must find ways to step it up if we are going to influence the dynamic life of . . . Asia."

Elkhart, Ind.

far away. We will appreciate a pastor as a permanent unit member. The Mennonite guests always appreciate so much the services that we have here and I am sure Bro. Schwartzentruber's ability to conduct services in German will add much to our meetings with these people.

Wojewodztwo Gdansk, Poland.

Bro. Wilson Hunsberger, Preston, Ont., who spent two years in Belgium and Poland under the Mennonite Relief Committee, returned home last week. During the past year he was director of the M.R.C. unit in Poland.

The call of the European Mennonite refugees continues. Contributions and loans are welcomed in order to finance their resettlement.

ment and rehabilitation in new homes in the Americas. Note the appeals in last week's GOSPEL HERALD and again in this week's issue.

Released by Mennonite Relief Committee
February 24, 1948

God's Work

BY RAYMOND L. KRAMER

MISSIONARY activity, whether it be home or foreign, seems to hold quite an attraction for our established congregations. It is not difficult to get a crowd out to a missionary meeting. Folks are thrilled by the talks and accounts of experiences by mission workers. And that is as it should be. It is a commendable thing to show such interest.

However, for the missionary himself it often boils down to the same type of thing that we all must face in everyday life—plain, ordinary, hard work. Not that we would for a moment change places with you, not that the work does not bring deep satisfaction and lasting joys; but there definitely is a difference between Quarterly Mission Meeting experiences and those we actually face in everyday life.

The missionary in speaking of his work can draw many illustrations from his field of experience. These often tend to make an impression upon the hearers that all is running smoothly, that people are running after the missionaries to learn the Gospel story. We all have a yen for the spectacular. But we seldom think of the nights spent in relative sleeplessness because of burdens for souls, of hours spent in prayer, of days of great anxiety when those we thought were well established start groping after the things of the world and their love waxes cold. Some of these things are the actualities of everyday missionary experiences that the average layman either does not know about, or because of his remote connection with the work simply forgets. I am not insinuating that there is a lack of understanding on the part of our home congregations, but I do believe we should call your attention to the fact that missionary activity is God's work, and consequently, hard work. But for all that, we cannot help being thrilled at the response we do see to the Gospel of Christ.

Meadville, Pa.

FIRST IMPRESSIONS (Continued)

work. We shared many experiences. We rejoiced when he and Wilmetta were married. We were happy to know of their appointment to India. We loved little Ronnie.

They are a typical Mennonite family, consecrated to the Lord. Christ is leading them and they are following Him. Such a relationship yields calmness and quiet trust. Theirs is an abiding love, joy, and peace. This was evident in the Hostedlers, too.

Our parting was simple and informal. Instead of throwing packages of cigarettes as those beside us did, ours was a simple handshake, a kiss, a "God bless you; we are remembering you in prayer."

Pigeon, Mich.

CHURCH CORRESPONDENCE

WINDOM, KANSAS

(West Liberty Congregation)

Greetings in the Master's name. Our revival meetings were held in December by Bro. Ernest Garber, from Nampa, Idaho. Five young souls responded to the invitation. Baptismal services were held for them on Feb. 15. May they grow up to be useful men and women in His service is our prayer.

On the evening of the same day, Feb. 15, we were privileged to have Bro. Laurence Horst and a group of service unit workers with us. They gave a very good program.

Feb. 18, 1948.

Barbara Zink.

NAMPA, IDAHO

Greetings of love. On Jan. 1 our annual business meeting was held. May God's blessing rest on each officer elected, and may each perform his or her duties as unto God.

Sunday night, Jan. 11, marked the close of a series of five evangelistic messages at City Acre Mission, with Bro. John F. Garber, from Alma, Ont., as the message-bearer. He preached the Word with power and hearts were stirred. Six souls, five children and one mother, confessed Christ. Pray that they may all be more than conquerors through Him who loved them and gave Himself for them, despite the great opposition in all their homes. The Nampa congregation has been laboring in this section of the city for a number of years. So far our efforts have been mainly in the Sunday school. We have an average attendance of about thirty, most of whom are children. We are glad for the interest of the children, but we feel that we must win the parents too if there is to be any permanent work. A number of mothers are under conviction, but their husbands stand in the way. Pray for the work at this place, that souls may be saved and God's name glorified.

Bro. Garber also held a refreshing series of meetings in our home church at Nampa, Jan. 16-25. There were eight confessions; many reconsecrated their lives to Christ. The converts are receiving instruction each Sunday evening.

Concerning the Nampa Mennonite Parochial School, this is our third year of operation. The school has grown from fifteen to thirty-two in number of pupils and from six to nine in the number of grades taught. We have moved from the basement of the church to our new building. Instead of one teacher we now have two: Wilma Diener teaches the junior high and Ruth Flisher teaches the lower grades. Although the new building is not completed, two rooms have been finished in the basement. These are large rooms, with plenty of light. We thank God for answered prayer; He has been blessing our school. Pray for this work.

Bro. and Sister Harry Miller and family, from Nebraska, located with us the first of the year. We welcome them as well as others who wish to locate with us.

At this time Bro and Sister Gilbert Lind, superintendent and matron of the Nampa Children's Home, are soliciting funds for the Home in the Pacific Coast Conference district.

Mrs. D. A. Good.

ASHLEY, MICHIGAN

(Bethel Congregation)

The ways of the Lord are marvelous; they are beyond our comprehension. He "hath done great things for us; whereof we are glad."

The reorganization of our Sunday school resulted in the election of Sharon Brunk, Supt.; Earl Slagel, Asst. Supt.; Esther Smith, Pri. Supt.; Farol Bontrager, Secy.-treas.; Kathryn Slagell, Chor. At the annual business meeting of the church on Jan. 1 the following were elected: Trustee, Vernon Snyder; Treas., Raymond Sommer; Chor., Otis Bontrager; Miss. Bd. Member, Wayne Swartzentruber; Head Usher, John Snyder; Cor., Emma Oyer.

The chorus gave the cantata, "Emanuel Forever," at Christmas time. Mary Oyer, of Goshen, Ind., was here for a few days during the holidays, giving instruction in church music. These lessons were climaxed with a program by the chorus, on Sunday evening, Jan. 4. At our morning worship on Jan. 4 Bro. Frank Sturpe, of Middlebury, Ind., brought us a message from God's Word and included a testimony of his conversion.

We were also privileged to have Lulu Smith and her father with us for a few days in January. On Friday evening, Jan. 19, Lulu gave a talk about relief work being done in Holland and other parts of Europe. Her message and the pictures she showed of the work, including the sailing of the "Volendam," were much appreciated.

On Sunday, Feb. 8, a representative of the Gideons gave a message, telling of the power of the Word in the lives of individuals, and also telling of the work of the Gideons.

These messages were all inspiring and heart searching; they spur us on to greater service for the Lord.

Feb. 19, 1948.

Emma Oyer.

LANCASTER, PENNSYLVANIA

(Mellinger Congregation)

Dear Herald Readers: Greetings. The Lord has abundantly blessed us here at Mellingers during the winter months. In spite of the inclement weather, many of our rural members have been regular in their attendance, for which we praise the Lord.

The sudden passing of Bro. Harry Kreider, formerly a member of our congregation, again reminded us of the uncertainty of life and the necessity for being ready when the Lord calls.

The Gospel Wayside Crusaders are zealously pressing forward in the extension of God's kingdom, erecting roadside religious posters and distributing tracts inviting sinners to the Lord. Meetings are held at the

Locust Grove Mennonite School, about one mile north of Mellinger's Church, the third Thursday evening of each month. All are welcome.

We are very happy to have a class of young applicants for baptism; they are at present under instruction. We sincerely trust that the Holy Spirit may convict many more, that they, too, will unite with the brotherhood.

In Jan. 11 Bro. Walter Leatherman, missionary appointee to Africa, favored us with an inspiring message. Bro. Daniel Miller, of Lancaster, brought us the evening message. On Jan. 25 Bro. Abner Stoltzfus, of Atglen, Pa., delivered the message; and on Feb. 1 Bro. Jacob Mellinger, of Andrews Bridge, preached for us. We appreciate having visiting brethren minister to us; we also appreciate the earnest labor of our home ministers.

Our sisters are actively engaged in sewing for the needy. The seniors meet at the church each month, while the juniors meet in the homes. The seniors also set aside one day each January for sewing at our city hospitals. Theirs is a commendable work, and we know the Lord will reward them.

W. W. Martin.

CARSTAIRS, ALBERTA

(West Zion Congregation)

Dear Herald Readers: Greetings in the name of Jesus. "The Lord hath done great things for us; whereof we are glad."

We were again privileged to have winter Bible school at this place, Jan. 5-23. Instructors were C. J. Ramer, Duchess, Alta.; P. L. Voegtlin, Tofield, Alta.; and J. G. Hostetler, Creston, Mont. Attendance was good; the exceptionally nice weather made it easier for folks to attend. We were richly blessed and drawn closer to our Lord as we studied the Word of God from day to day.

On Feb. 1 Bro. H. B. Ramer, Duchess, Alta.; Warren Swartley and Raymond Nyce, of Souderton, Pa., were with us. Bro. Ramer brought the message in the morning. The evening service was a song service, conducted by Bro. Swartley.

Bro. Linford Hackman has not been able to worship with us for some time, due to illness.

In January the Sunday school was reorganized, the following officers being elected: Supt., Clifford Hartzler; Asst., Glenn West; Secy.-treas., Royden Shantz; Asst., David Steckley; S. S. Chors., Paul Good, Ernest Good; Church Chors., Dale Steckley, Willard Hartzler.

Remember the work here at Carstairs in your prayers, that the church may grow and give a real testimony for Christ to the world.

Feb. 19, 1948.

Gladys Shantz.

FIELD NOTES (Continued)

Bro. Millard Lind, Scottdale, Pa., will serve as the guest speaker at the quarterly meeting to be held at the Rock Church, Elverson, Pa., Saturday evening and Sunday morning and evening, March 6, 7.

The Canton Bible School students presented a program at the Kidron Church, Dalton, Ohio, on Sunday evening, Feb. 15.

Bro. and Sister J. J. Hostetler, from the Canton Mission, also served on the program.

Revival meetings are scheduled for the Prairie Street congregation, Elkhart, Ind., March 14-21, with Bro. J. D. Graber as evangelist. Guest speakers at the Prairie Street Church on Feb. 8 were Paul Miller, pastor of the East Goshen Church, and Amos Swartzentruber, missionary on furlough from Argentina.

Bro. James Lark, Chicago, Ill., rendered much-appreciated services at the Oak Grove Mission, near Adair, Okla., Sunday morning, Feb. 22, and at the Zion Church, near Pryor, Okla., the evening of the same day.

MISSIONS (Continued)

sion. The first day was given entirely to devotional and inspirational subjects, while mission business was taken up, with further devotional topics, on the remaining days.

The Tract Committee of Eastern Mennonite College has sent out tracts and addressed return postal cards to 1,000 homes in the Harrisonburg area. Five hundred carry questions with an evangelistic appeal, while the other 500 provide for literature requests on designated doctrinal subjects. Replies are being received.

Bro. Ernesto Suarez, a recent graduate of the Mennonite Bible Institute in Argentina, is now in charge of the Tres Lomas congregation.

On Jan. 25, seven souls were received into the Mennonite Church at Gulfport, Miss., where Bro. Edward J. Miller is pastor.

Hutchinson, Kans., Mission workers ask prayer for a nineteen-year-old girl who needs the stabilizing effect of the Gospel of Christ in her life. She has threatened suicide.

Bro. Frank Horst held the first series of meetings at Optimus, Ark., Jan. 18-25, with nine confessions.

Evangelistic meetings will be held at Culp, Ark., Mar. 9-21 with Bro. Jess Kauffman in charge.

The Mennonite Children's Home, in Kansas City, needs two steady workers, one immediately and another by June.

Bro. and Sister T. K. Hershey expect to arrive in the United States sometime in October or November of this year. They will substitute for Bro. and Sister Paul Lauver in Puerto Rico while the latter are on their furlough this summer.

Plans are progressing for another Summer Service Unit to be held near Millersburg, Ohio. Last year several groups of colored children from Chicago were privileged to attend Camp Ebenezer and enjoy the outdoor life and learn about Christ. Pray for this work.

Released February 25, 1948.

By the Mennonite Board of Missions and Charities Headquarters. Elkhart, Indiana.

Man can either become like God, or rival God.—Nelson Kauffman.

THE PRACTICAL PEACEMAKER

The talebearer and gossip are their place in the rogue's gallery of the Scriptures. And they deserve this classification, for their practical business is to start feuds, add to misunderstandings, and bring about the permanent separation of very friends.

Those who are dumb in the presence of the wicked and those who hold their tongues from speaking evil are given high rating, for tales soon perish if they are not repeated, and time heals wounds that no one irritates.

But the active peacemaker is the object of special promise: "For they shall be acknowledged as sons of God." It helps much for one to be himself "a man of peace." It helps more when one radiates good will among his associates. But there are times when one can gain a good reward by setting himself to the task of removing barriers and bringing the estranged together.

Abe Mulkey, the Southern Evangelist, once told of an old Christian man who set for himself the task of reconciling two neighbors, who, having fallen out over some trivial matter, had lived in isolation for years, refusing to either speak to or about one another. But after a long time of prayer, this old Christian neighbor decided to do what he could to remove the barriers between these two men and their families. Visiting one of the men, he purposely (as the neighbors had long ceased to do) spoke of the other. Upon mention of his enemy's name, the farmer flew into a rage and said many mean things about him. The Christian waited, and at the end gently remarked, "But he is a good farmer, isn't he?" The other replied, "Oh yes, he is a good farmer." Soon thereafter the Christian visited the other neighbor, and purposely brought up the name of the enemy. Again there was a flare of rage, many deprecating words, and the concluding remark, "I want nothing of him, and he wants nothing of me." But the Christian replied, "When I visited him the other day he said you are a good farmer." "Did he say that?" inquired the incredulous neighbor. "Well, I am glad to hear that, especially since he is really the best farmer in this township." The Christian reported the good words of the one back to the other, and after a time one of the men said, "I have been an old fool. I wish I might get together with my enemy." And so, in time, two enemies were reconciled, and, later, both were won to Christ. Surely such a peacemaker is happy.—Gen. Supt. Chapman, in "Herald of Holiness."

HEAVEN

"What must it be to step on shore, and find it—Heaven;
To take hold of a hand, and find it—God's hand;
To breathe a new air, and find it—Celestial air;
To feel invigorated, and find it—Immortality;
To rise from the care and turmoil of earth Into one unbroken calm;
To wake up, and find it—Glory."

—Selected.

NEAR TO GOD (Continued)

of which they could grasp, He bent over and washed their feet.

If He whose right it was to reign gloriously walked so humbly, Lord God, help me to ever stay in Thy lowest place.

March 13, 1948

Read I Peter 4:1-5.

"Give account to him."

Every one of us shall give account of himself to God. All things are open and plain before Him with whom we have to do. Then there will be no talebearing, no excuses, no deviation from the truth. We shall hear an unbiased verdict from the Judge of all the earth. What an incentive to live daily in the will of God, to be separated from sin, to fling aside every encumbrance that so readily entangles our feet! Let who will ridicule us! Let them smile! Let them no longer want us in their company. Let them speak evil of us falsely. Beloved, think it not strange. Be not ashamed.—M. H. L.

OUR SCHOOLS (Continued)

greatly appreciated. Bro. Ernest Garber, from Idaho, is with us to assist with the teaching during the special term. We are having some very interesting and profitable classes together.

Pray for the work of our school as we labor together for God.

Feb. 13, 1948.

Lois Roth.

GRACE OF GIVING (Continued)

will accurately, systematically, and continually lay aside the tenth for the work of the Lord. Any one can prove God's promises in regard to the blessings of tithing. If you are a Christian, the blessings of tithing will not only be physical, mental, but most of all, deeply spiritual."

What shall I give? (Love, courage, activity, compassion, friendliness, generosity, tolerance, justice, cheerfulness, and money.) Who benefits by my giving? The donor and the recipient, but mostly the donor. How shall I give? Cheerfully, purposefully, and systematically. What amount shall I give? A tenth or more—liberally!

Surely, we as a Mennonite Church have not done all we can. We can do much more giving of our will to Christ. He said, "Freely ye have received, freely give." The Holy Spirit will then radiate through us in many specific channels. When we say and *live*, "God owns: I possess and for Him I *do* and *give*," many present problems will be solved.

"Thanks be unto God for his unspeakable gift."

Kidron, Ohio.

Youth fades; love droops; the leaves of friendship fall; a mother's secret love outlives them all.—Holmes.

The Sin of Indifference

BY MRS. WILLIAM WAGNER

The priest and the Levite who came to the wounded traveler on the Jericho road both "passed by on the other side" (Luke 10:31). The "other side" of the road was undoubtedly the easiest side. By walking on this side and ignoring the wounded man, the priest and Levite saved themselves much time and bother, and yet at the same time they shut out a great blessing from their souls—the blessing that comes from service. It is never wise to follow the line of least resistance. By doing so we miss the true joy of living.

We are just a little inclined to dislike the word "servant," and so we many times pass by on the other side of the road. But in studying the life of Jesus, we observe that He had a constant desire and determination to win men and women to be His followers. All His plans were to that end. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). Jesus was actually traveling the Jericho road when He met blind Bartimaeus. He could have said He was in a hurry or had other pressing engagements and have passed Bartimaeus by. He had His choice to cross to the other side of the road, but instead He listened to the cry of Bartimaeus and gave him the help he needed.

The "other side" of the Jericho road which the priest and Levite took was undoubtedly the more pleasant side. It is not pleasant to bind up wounds and hear the groans of the suffering. The wounded man had been stripped of his clothing, wounded, left half dead. Ever since the fall of Adam, this world has been a den of thieves and robbers, and every man's business is to get out of the other all he possibly can. It is likely that this traveler received his wounds in an attempt to withstand the robbers.

The morally wounded and disabled in the battles of life are found lying everywhere along the highways of human course. Those who have been stripped of their character and reputation, had their hopes and prospects blasted, and are wounded unto death—their name is legion.

The traveler on the Jericho road, being half dead, could do nothing but wait for the compassion of some loving heart or the kindly touch of some neighborly hand. Often we through pride condemn outcasts such as this. But if Christ really lives within us, our hearts will feel keen sympathy for those less fortunate than we. We are quick to condemn the hopeless people in our city slums. Have we ever stopped to think that had we been born and reared in the city slum or in dark heathendom, we would be no better than the people we find there?

In the priest who passed by on the

other side, we see an example of utter indifference. Doubtless he was on his way home from the Temple service in Jerusalem. He had discharged all his ceremonial duties perfectly. Yet regardless of all that, he lacked that something that will prompt one to reach down into the lowest gutter and minister to that mother's son or daughter who has fallen among the robbing, thieving influences of sin and Satan.

The Levite had a curiosity to know what was ailing the fallen man, but no ambition to help him. He came and looked on him and then passed by on the other side. There are many people today like the Levite.

But, thank God, in the Samaritan we see an example of practical sympathy. Although the Jews of that day had no dealings with the Samaritans, this despised Samaritan showed love by caring for the wounded Jew. God will put this element of love into every heart that has a tendency to care.

The moment the Samaritan looked at the fallen man, he had compassion on him. It cost him effort and time and money to relieve the suffering of the wounded man, but nevertheless, the Samaritan took the fallen man to an inn near by and left him there with this instruction to the innkeeper, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

There was no one near by to see the kind act of the Samaritan or to praise him, but he did his kind deed just the same. Are we unconcerned and indifferent just because the crowd is not looking on to see our good deeds and praise us? "True character is what we are in the dark," and true Christianity manifests itself whether it be before great throngs or in apparent obscurity. It works whether in the slums or in the synagogue. And although the Samaritan's ministry to the wounded man was done in apparent obscurity, yet God saw it.

To be indifferent to the needs of others means that we have failed to "know whom we have believed." Jesus would have us realize that the way that leads home to heaven is the way of service. There are Jericho roads in your own little city or community. One may run by your very door. "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10).

Cloverdale, Ohio.

Said a critic to the late Dwight L. Moody, famed evangelist: "You make too many mistakes in grammar." Mr. Moody replied, "I know I make mistakes, but I am doing the best I can with what I have." Then he turned to the critic and asked, "Look here, friend, you've got grammar enough. What are you doing with it for the Lord?"

YOUR PUBLISHING HOUSE BUILDING PROGRAM

Splendid co-operation is shown by the letters from which the following are taken:

"We have had two offerings so far and expect to lift another."

"As pastor I certainly will encourage a worthy support of this cause. The Lord certainly needs that emphasis as well as many other expense calls in the church. If we all really believe and practice true Scripture tithing, each need will be met cheerfully."

"You are perhaps aware that a considerable portion of our . . . membership is made up of small mission congregations which do not contribute heavily. In making up a quota based on membership, it is often necessary for our older established congregations to bear a heavier-than-average burden."

Splendid! Yes, many individuals and congregations will be going considerably beyond their \$1.50 to \$2.00 per member quota to make up for those who may not be in a position to do as much.

Thanks, pastors and people. May God bless you for your faithful service.

States could have avoided this serious condition by abstaining from tobacco."

* * *

Governors of a number of Midwest states met at Minneapolis, Minn., on Feb. 9 to discuss how many European displaced persons can be absorbed in that area. Five Midwest states have commissions working on the task. Resettlement estimates have already been made as follows: Minnesota and Wisconsin, 25,000 each; North and South Dakota, 15,000 each; Nebraska and Iowa, 10,000 each.

* * *

Instruction in the Bible now is offered as an elective course in 229 public schools in North Carolina located in fifty-one of the state's one hundred counties. The classes have a total enrollment of 37,518 pupils, of which 31,984 are in the elementary grades. In schools where Bible is offered, 98.5% of the elementary pupils take it; but only 17% of the students take the instruction in high schools.

* * *

"For the Atomic Future—Teach Christ" was the theme of the twenty-sixth annual meeting of the International Council of Religious Education held at Grand Rapids, Mich., Feb. 8-14.

* * *

A North Dakota "Committee on Separation of State and Church" is attempting to initiate a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination." The action is aimed particularly against the employment of Catholic nuns in the public schools. Seventy-four nuns taught in various North Dakota public schools last year.

* * *

Dr. William Culbertson, who has been acting president of Moody Bible Institute since the death of W. H. Houghton last

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Summer Bible School Catalog Available March 20

Mennonite Publishing House

Scottdale, Pa.

June, has been named president of the institution. Dr. Culbertson is a former bishop of the Reformed Episcopal Church. He is a member of the North American Council of China Inland Mission, and is editor-in-chief of the "Moody Monthly."

* * *

Nearly half the church members of the Manjacaze circuit, composed of some twenty-four villages of the Limpopo District of Portuguese East Africa, are tithers. Not possessing much money, they tithe of their cornfields, their cotton rows, their pigs, and their goats.

Adam and his family have five goats and five pigs. He pledged the next litter of pigs and a tenth of the cotton rows, corn and peanuts and of his small allowance. He signed the pledge card which he will keep in his Bible, and the promise was registered in the tither's book.

Jaime is the African section boss for the cotton company. He has no garden of his

own, as he is away most of the time, but he pledged a tenth of his salary, which for this area is very big—probably about \$20.00 per month.

Martha, a widow with several dependents, promised a chicken, a tenth of her peanut field, and a tenth of her cotton rows.

Largely as a result of the tithing gifts, the three hundred church members of the circuit and more than twice that number of preparatory members and adherents support an ordained minister, an assistant pastor, and a midwife; they give to missions and many other benevolences and they are saving funds to build a \$1,000 church at Bahule, the circuit center.

And yet the average daily wage of this region of the tithers is only about ten cents!—Ira E. Gillet, in "Friends."

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, MARCH 9, 1948 ————— NUMBER 10

The Fourth Kingdom

BY JOHN THUT

In the second chapter of Daniel there is a record of a remarkable vision that was given to King Nebuchadnezzar. Verses 31-35. As interpreted by Daniel (38-45) it was a revelation of the succession of four world empires. In this article we are interested in only the fourth one; hence the title "The Fourth Kingdom."

When the first three kingdoms—the Babylonian, the Persian, and the Grecian—were at the peak of their power and glory, the fourth one was limited in territory and power, a community of tribal influence, though expanding by military conquest. Her enemies were numberless, hostile, lawless barbarians inhabiting the adjacent districts.

The Romans loved law and order; they established unity in government, and believed in a strong centralized authority. The practical genius of the Roman mind was to grapple with the problems of government. Discontent and disorder within the Empire culminated in a crisis in the third and second decades before the birth of Christ. A change in the form of government was inevitable and it was transformed from an Imperial Republic to an Empire—a despotic monarchy, symbolized by the iron in the dream-image.

Note the various specifications of this kingdom as stated by the prophet.

1. It consists of two members or divisions, as represented by the two legs.
2. Each member terminated in toes—ten in all.
3. The legs are composed of iron.
4. The feet, including the toes, are a mixture of iron and clay.
5. Both divisions were continuous till they were demolished by the Stone falling suddenly upon them.

The question is, Has there been a kingdom or political system that meets all these requirements? The Roman Empire became the unrivaled and undisputed successor to Greece in world dominion and is without doubt the fourth kingdom in its first stage. Other provinces existing then were limited in territory, nor did their inhabitants foster imperialistic designs upon backward peoples, much less desire to contest powerful Rome. And the political system promoted by the Empire will continue in varying form, partly strong, and partly broken, till the end of this human regime. It is from

about the time of Christ that it begins to fill the prophetic portrayal.

The unity of the Empire was upheld for about three centuries by a succession of sovereign rulers. The East and the West were terms already used in the time of the first Caesars to designate the distinctive social and cultural status prevailing in the two geographical sections.

But the great expanse in area made the administration of government more difficult and arduous, rather inefficient in the remote districts; while the incessant labor disturbances and civil insurrections undermined its jurisdiction at home. A change in policies was inevitable. About 295 A.D. the emperor Diocletian divided the empire into two divisions, known as the Western division, with its capital at Rome, and the Eastern division, with its capital at Constantinople—the West and the East. These two divisions were symbolized by the two legs in the dream-image. The fourth kingdom was coming more clearly into evidence. This separation, however, did not form two independent states; they remained two members of the same kingdom, each division having its own emperor; the two emperors were corulers of a single empire. Modern rapid traveling systems were unknown then; so recourse was had to this method solely to facilitate the administrative functions of the one vast unwieldy political entity.

During the last few generations of the empire's life, its moral and social life was on a gradual decline—a long descent into incurable vice and moral putrefaction. Barbarian tribes in large numbers overwhelmed the empire, seized the territory, captured the city of Rome, but did not destroy it, and dissolved the Roman government, 476 A.D. It was an act of providential mercy when the barbarian hordes, ever increasing in numbers, descended from the north like an irresistible flood and swept the incurable putrid mass of sin and corruption into the huge dump of human wreckage.

Eastern Division

After the Imperial authority at Rome had collapsed, the unity of the commonwealth was perpetuated by administering the civil affairs from Constantinople. Most of the accumulated treasure of the

old world escaped destruction and was transferred to the new capital. From there it was later transmitted to future generations.

Destiny had purposed that Rome should devise a system of civil law and transmit it all to the nations of the world. In this era, the middle of the sixth century, the body of civil law was collected and reduced to a code. The statutes, precedents, and practices of the Republic and the Empire had become a hopelessly confused mass of regulations; these were now codified into a system. The result of this work embodied all the law knowledge of the ancient Romans and was their most precious legacy to the world. This system was bound to assert its superiority over the laws, customs, and ordeals of the barbarians who subjugated the Empire; they became a strong modifying element in the law systems of the people of Europe, and of the world; she thus fulfilled her destiny.

The Imperial army garrisoned at Constantinople defended the eastern frontier of civilization for a thousand years against incursions of hordes of Asiatic barbarians.

It impressed teachers of its type and standard of religion and civilization, and imposed it upon Russia and other eastern countries of Europe.

At various times in its long history hordes of Arabs, Saracens, Mongols, and Turks invaded the empire and wrested

Things I Love

BY EDNA BEILER

I love

*The winds of March, spring-scented
That cool my fevered face
And fret the maple tree which stands
With such unconscious grace.*

I love

*The joyous rains of springtime,
Making gay melody,
That come when least expected
And leave as suddenly.*

I love

*The ever-changing miracle
Of greening trees and sod
That gives my soul-self newborn hope
And lifts my thoughts to God.*

Grantsville, Md.

from its territorial dominions till only the city of Constantinople remained. Eventually in 1453 the Turks with a large army surrounded the city and captured it. Its fall was one of the most desolating and fateful events in history. The great drama of the Roman Empire—the Empire of the Caesars as organized and perpetuated by them and their successors—came to an end. The ancient order of empire and civilization must now give place to the new, which was already rising from the ruins of the western division.

When Constantinople fell this eastern division experienced what the western division did when Rome fell. For about two and a half centuries there was no centralized government; disorder, violence, anarchism prevailed. This member became disjointed and battered, the leg was bruised and maimed, but not abandoned. Asiatic pagan tribes overran what is now Russia, subjecting that country to a rule of terror and inhuman tyranny.

Near the close of the seventeenth century there ascended the Russian throne a man—Peter the Great by name—whose genius, energy, and achievements delivered his country from the tyrannous rule of the Asiatic pagans. He put forth strenuous efforts to make Russia in her institutions and pursuits like those nations that had adopted the political system and militarism of the ancient Empire. He Romanized Russia.

He claimed the crown of the Eastern Empire as the true successor of the Caesars, and claimed that Russia was the restoration of the Eastern Empire. He accepted as his official title the term *Czar*, the Russian word for Caesar. His successors adopted his policies.

Western Division Restored

Was the capture of these two cities the sudden demolition of the two members of the kingdom spoken of by the prophet? Their fall did not destroy the cities; nor was their fall simultaneous, but separated by an interval of nearly a thousand years. Did Daniel's predictions miscarry, or is our conception of the fourth kingdom in error? Their capture, doubtless, ended the empire of the Caesars, but when Rome fell the western division entered upon the second stage of its development.

When the young emperor, the last of the Caesars in the West, was compelled to yield the crown and was led away, a deputation from the Senate proceeded to the Eastern court to lay down the insignia of royalty at the feet of the ruling monarch there. He appointed a patrician as

viceregent to administer the civil affairs of the Italian provinces. There was no royal or legal declaration to extinguish the Western Empire at all, but only a re-union of the East and West. The Empire was again swayed by a single monarch, but from the new capital instead of the old.

This division—one "leg"—of the dream-image was fractured and badly lacerated by the barbarians, but not severed and cast aside. In course of time the wound was healed; the despotism symbolized by the iron again became "strong" and proceeded in its destiny to "break," to "bruise" and "subdue" all kingdoms.

The barbarians ravaged the territory and pillaged the cities, but they did not wish to extinguish the empire or destroy its capital. They merged with the native population forming one race; customs, laws, beliefs, and aspirations were held in common.

In the year 800 Charlemagne, a prince who had distinguished himself in government and war, was crowned emperor at Rome, restoring the line of emperors in the West, which had ended there when Rome fell. Henceforth there are two imperial lines, not as in the times before 476 A.D., the conjoint heads of a single realm, but rivals and enemies, each denouncing the other as an impostor, and each claiming to be the rightful successor of Caesar Augustus. It destroyed the unity of the old empire; old Rome again became its civil capital, though Constantinople remained the capital of the eastern division. Charlemagne's concept of empire and application of government made his extensive domain a well-organized state.

In 962 Otto I, a Germanic prince, was crowned emperor of the Romans. The restored Empire, professing itself to be a continuation of Charlemagne's, was in many respects different. This revived political organization was soon called the HOLY ROMAN EMPIRE, and became a powerful factor to unite and civilize Europe.

For many generations the civil rulers were incompetent men, unable to protect the public against the intrusion of enemies or rule judiciously. In these exigencies the church assumed the function of a political kingdom; there was a union of church and state. There grew up between the emperors and the popes a rivalry for equality and later for supreme control. The account of this disgraceful struggle for supremacy makes up a large part of the history of the medieval centuries.

It was during these centuries that the civil law of ancient Rome was revived

and its study engaged in with great enthusiasm. It contained the basic principles of many modifications and applications to changed social and political conditions. The teachers of it spread, through Europe, its fame and influence. The learning, beliefs, and customs of the times were likewise propagated by those teachers amongst the rising modern nations, through whom the fourth kingdom was perpetuated, when the Holy Roman Empire was on the decline.

The attempts of mankind, for centuries oppressed by despotic monarchs, to gain freedom, justice, and equity culminated in the Age of Revolution (1780-1815), one of the few major turning points in human affairs. Then the down-trodden famished masses, in a great national upheaval, broke through the stratum of suppressive authority of their privileged classes and established themselves as the ruling power. It was a tumultuous era, centered in France, but the world felt its impact. There soon was brought into prominence the amazing military genius, Napoleon Bonaparte, the only man then able to control and direct its tempestuous energies. In the midst of unrivaled successes, he became animated by visions of military glory and believed he was destined to restore the empire of Charlemagne and Caesar and that he was to rule all Europe from Paris. He was crowned emperor; but the time for an emperor in the line of Caesar and Charlemagne had passed and his visions of imperialism never materialized. He himself virtually compelled Emperor Francis II to abdicate the throne of the Holy Roman Empire and thereby accomplished its final dissolution.

May we quote James Bryce at this point: "But it was the crown of Augustus, of Constantine, of Charles, of Maximilian, that Francis of Hapsburg laid down, and a new era in the world's history was marked by the fall of its most venerable institution. One thousand and six years after Leo the Pope had crowned the Frankish king, eighteen hundred and fifty-eight years after Caesar had conquered at Pharsalia, the Holy Roman Empire came to its end."

Now we are again confronted by the question, Was this violent international irruption the sudden demolition of the manlike image as described by Daniel? Neither Europe nor the world were then formed into a federation of ten kingdoms; nor was there a destruction of any such ten-nation confederacy; nor was there a removal of any such fragments.

Let us note carefully the prophet's description and philosophy. The one ele-

(Continued on page 237)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Leading in Prayer

A common form of Christian service consists of leading a congregation in prayer. For this must be considered a service. It is more than merely individual worship. Leading in prayer is much more than praying where others can hear us. It consists of speaking such words and in such a manner that the congregation which is worshiping with us can truly participate in spirit in the things which we say to God. And so there are certain requirements which such a leader in prayer must meet.

He must pray so that his fellow worshipers can hear him. It is atrocious to ask a whole congregation to maintain an attitude of prayer while the one who is supposed to lead them is mumbling in a tone too soft to be heard or in words so carelessly pronounced that they cannot be understood. Public prayer is in especial danger of being inaudible if the one who is leading is kneeling in the pew with his head bowed and his tones directed toward the board beneath him rather than up into the air where all can hear. It probably should be considered a rule of public prayer that the one who is leading should keep his body in an upright position, either upon his knees or upon his feet, so that his words can be plainly understood throughout the building. Those who are inexperienced in public address are most likely to falsely estimate how far their tones will carry. It is good for everyone to have experience in public prayer. But anyone who cannot or will not raise his voice should be asked to pray only in smaller groups.

The one who is leading in prayer must also remember that the rest of the congregation must share the feelings and the desires which he expresses. When one is praying in secret, he may say whatever he wishes to his God, who hears him in secret. But the one who would lead in prayer has no right to impose upon others moods or thoughts which they cannot be expected to share. An ailing brother, for instance, must not remind the Lord in public prayer of his poor health. The aged person must not assume that everyone in the congregation

has the backward vista which he enjoys. There may be rare occasions when the congregation can listen appreciatively and with spiritual profit to the expression of a distinctively individual viewpoint. But by and large, the individual must keep himself out of his prayer in public. How can the congregation follow one who does not lead down thought paths that are common to all? Those things which are the usual in human experience, those needs and desires which all may be expected to feel, should be the subject matter of our common prayer worship.

This does not mean, of course, that our prayers should fall into triteness. Worshipers should be stimulated to pray by the one who voices the sentiments which they feel but possibly would not know how to say. Public prayer, that is, should be a means of grace to all who participate in it. Those who are less conscious of their need may be brought to realize their dependence upon God by the words of their leader. Those who are keenly, perhaps overwhelmingly, conscious of their need may be greatly helped through the words which express clearly and effectively the deeper feelings they have had.

As a people we commonly think of public prayer as being purely extempore; that is, we have a feeling that the one who prays should pour out his heart in words which come to him at the moment. No doubt there is good reason for our love of extempore prayer. It seems more sincere and genuine than does the recital or the reading of formal, literary prayers. There is no reason, however, why the people who are responsible to lead us in prayer to the throne of God should not give some preparatory thought to the form into which their prayer should fall. There may be a place even for written prayers. Our fathers used them with effectiveness, and perhaps something of value went out of our services when we laid the prayerbook entirely aside. Perhaps there is a need in the too-fluent informality of some of our public worship for the carefully considered and the effectively phrased supplication. Certain it is that those who lead us in public prayer have a great opportunity and no small responsibility.

Churches of the Southland

One of the signs of autumn is the migration of many of our birds to the warmer climates in the South. But it is not only the birds which flee the ravages of northern winters. Mennonites, in increasing numbers, have joined the fall and spring migrations of the birds. For a number of years some of our people have sought the sunshine of our southern states, even becoming permanent residents there. But it is only within recent years that our people in large numbers have taken to going to Florida or Texas or Arizona for the winter. Some have found the warmer climates beneficial and almost necessary for reasons of health. Some have found winter the best time at which to take a vacation, and naturally they could hardly be expected to drive toward Alaska then. Older people, especially, who have retired from active work, and who suffer more from the rigors of winter than they did in their younger years, have taken to this annual migration. For the last few years we get reports from some of our southern centers of Sunday congregations numbering many hundreds.

It is fine that when our people go south they take their religion along. A true Christian is a Christian wherever he goes. One could not expect that our people would congregate at various points in the southern states without feeling a need for churches and church services. And so in Florida and in Arizona and to a lesser degree in other of our southern states, there have come into being congregations which function the year round, but which are greatly swelled in numbers during the winter months. These churches, feeling that the vacationers should combine spiritual profit with pleasure and health, have conceived the idea of having special conferences and other meetings during the height of the tourist season. The attendance and the interest at these meetings is very heartening. It is good to see people who are on a sort of a vacation take pleasure not only in fishing and sight-seeing but also in studying the Word of God and talking over spiritual things.

The day of frontiers has not passed. Here is a new frontier in our church life. And it is a frontier which must be conquered. Wintering in the South might be as sinful and dissipating a thing as the prophet Amos had to condemn when he

spoke of the summer and the winter houses in Bethel and Samaria. Mere luxury and ease dare not become the indulgent habit of Christian people. But we have a right to live where our health requires. And most of us require, in this strenuous time, something in the nature of rest and recreation. But we dare not take a vacation from our Christian inter-

est and our Christian conduct. May God bless and direct those who are trying to care for the spiritual needs of our people who are spending some months away from their home congregations. There is need for real vision and consecration in the development of an adequate church program in our southern winter resorts.

Summer Bible School Publicity for 1948

By C. F. YAKE

One of the most valuable helps in promoting summer Bible school is that of suitable publicity given as extensively as possible.

Congregational Publicity.—All too frequently summer Bible school in many churches is hardly mentioned from Sunday to Sunday. Little or nothing is said, and if and when it is said, it is said with such commonplace procedure that it is merely one of a number of ordinary events. This, to our mind, is contrary to the best interests of summer Bible school. There should be appropriate and extensive congregational publicity. And for this the pastor or the ministry is chiefly responsible. However, the primary responsibility may rest upon the superintendent or principal of the summer Bible school who should have been elected by the school board or committee. If he will keep the pastor and minister properly informed and lend his enthusiastic encouragement, constant publicity in the congregation will likely result.

What shall be the nature of this publicity? In the first place, after the dates of the school have been announced, it seems to us that the church should be made conscious of the importance of the event which is to take place on those dates, and begin to get ready for that occasion. The congregation should be informed of the progress made in the selection of the teachers; they should be informed of the names of the persons who are teaching; and they should be informed of every part of the program as it is being planned. From time to time they should be told what special parts each can perform. Every member of every family should be made conscious of his and her responsibility in the missionary task ahead. This can be done by constant announcements from the pulpit and the use of church bulletins.

A second method of publicity is the use of an appropriate letter or circular to be distributed among the members of the congregation. This might carry a description of the program, a statement of the needs, a listing of the finances necessary for conducting the work, and describe the method that each person may use to make his contribution. This latter might be taken care of something like this.

One part of the letter, the end of the sheet, could be prepared in the form of a questionnaire, ruled and perforated. This questionnaire might ask, or might state the number of kinds of service which can be used and how such service might be needed. From among these things the individual might choose and record on the slip the thing that he or she could contribute or give in service. With the name attached to this slip it might be returned and the principal,

Treasures from the Greek New Testament

Epistles of Christ

By J. A. HUFFMAN

It is a saying almost trite, that no man liveth or dieth unto himself. Someone has declared the truth more picturesquely when he said: "Every step we take, every move we make, we press keys and strike chords which will sound and resound throughout the vales and dales of heaven or the corridors of hell."

Being an epistle is Paul's unique way of expressing what every professing Christian is, and real Christians he characterizes as "epistles of Christ." Whether men read the versions concerning Christ, written by Matthew, Mark, Luke, and John, or the epistles written by Paul and other New Testament writers, they are almost certain to read the versions and epistles of those who profess to be Christians.

The word "epistle" is a transliteration of the Greek word *epistola*, compounded of the little preposition *epi*, which means upon, and *stello*, to send. Primarily, it means *to send to, to write a letter*.

In II Corinthians 3:2, 3, is found Paul's discussion of the epistles of Christ, with certain statements which merit examination.

"Our epistle," our message or letter. It is almost as though he had said, "Ye are our credentials." They are testimonies to Paul's character and ministry far superior to any commendations of a formal kind.

"Epistles of Christ." When in verse three it is said that these epistles belong to Christ, there is no contradiction. They belong to both the Christian minister, who wins them, and to Christ to whom they are won. It is as though Paul would consider himself as Christ's amanuensis, or secretary, and while Christ used him to write His own epistle on the heart of the Christian convert, a transcript is impressed upon his own heart. Soul winning is partnership business—the divine and the human agencies. "Christ's epistles, ministered by us."

"Written not with ink." The Greek word for ink is *melas*, which means *black*. Other colors were known and used in art, but a black liquid, *melas*, which came to be translated "ink," was used to write upon a coarse paper made from the pulp

of the papyrus plant. These epistles of Christ were not written with ink.

"With the Spirit of the living God." Since this phrase is set in contrast to the suggestion of an epistle which might have been written with ink—not "ink," but "Spirit," the contrast becomes impressive. Whatever the epistle is, it was ministered by the hand of a faithful servant of Christ; belongs to Christ, and reflects the Spirit of the living God.

The Greek word for "table," *plax*, means a flat surface, which might be that of a board. Here the imagery is likely that of a writing tablet made of trimmed pieces of papyrus. This tablet had by New Testament times taken the place of the scroll of earlier times.

"On heart tables." Christianity has its externals, its outward evidences, its formulas and codes of discipline; but, in the very last analysis, its very deepest reality, it is an experience of the heart. It is the heart that Christ seeks to win. It is the heart out of which flow all the issues of life.

"Not on tables or tablets of stone." In contrast to the Decalogue, the Ten Commandments, which were written upon stone, these epistles are written upon hearts. Jeremiah said that the sin of Judah was "graven upon the tablet of the heart" (Jer. 17:1). But the same prophet also said that the time would come when God would write His law, which is a transcript of His nature, in their hearts. Jer. 31:33. This is the "epistle of Christ."

"Known and read of all men." We deceive ourselves more than others at all attempts of hypocrisy or make-believe. People need not be legal judges to recognize a tree by its fruits or a life by its conduct. There is seriousness in Paul's insistence that these "epistles" are common property, so far as their inspection is concerned. The word for "known" is *ginosko*, while the word for "read" is *anaginosko*. The former word means to know, but the latter means to know again, to know step by step, or thoroughly. Thus the Christian is depicted as one whose very heart is an epistle or message being read and understood in a larger way than we may have yet realized.

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with his Summer Bible School Board, could summarize and select and divide responsibility as needed. For example, note the following:

I CAN RENDER THIS TYPE OF SERVICE FOR CONDUCTING OUR SUMMER BIBLE SCHOOL.

1. Teach a class ———.
2. Assist in teaching a class ———.
3. Help some competent busy housewife so that she can teach ———.
4. Type letters or help prepare publicity material ———.
5. Provide transportation for conveying children ———.
6. Et cetera.

This will give you an idea how such publicity sheets could be prepared so as to get wholehearted response from all in the congregation.

Community Publicity.—This publicity should be promoted through the local newspaper, through the distribution of circulars everywhere—in homes and in public places, through public announcements at the different churches, through the posting of attractive tabloids or other attractive signs. Radio announcements could readily be made if there is close contact with some local station. It would certainly pay to take advantage of these various types of publicity.

Remember that the commercial world is right on its toes and is wise, indeed, in its methods of publicity and advertising. Simply take time to study the newspapers, magazines, billboards, neon signs, and see how things are advertised and forced upon you through eye and ear gate especially, and even through the other senses of the body at times. Certainly if the world can afford to advertise its products, quite a number of which are entirely destructive, the church dare not neglect advertising the summer Bible school and advertising it in every possible way and in the most colorful way also.

Visitation work is unsurpassed for close-range publicity work. With the proper kind of advertising circulars or cards, the personal worker can visit homes and solicit the boys and girls by advance enrollment. The personal contacts with father and mother or either will do a lot to break down any barriers which may possibly exist, known or unknown. Furthermore, the acquaintance-ship of workers with the homes helps them better to teach the Word of God because they understand the background from which the children come. Surely nothing dare be left undone in publicizing the summer Bible school which you are going to conduct. Advertise, MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948.

Scottdale, Pa.

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hudson Taylor.

Feet Washing—Symbolical of What?

BY MARIE A. YODER

Possibly to you feet washing is a symbol of humility. Perhaps you do receive a blessing by remembering that you are to be humble enough to stoop and wash the feet of a brother in the church. For many years I have tried to understand Christ's motive for giving us the ordinance of feet washing. Yes, it is taught in God's Word. And I had heard over and over that Christ is teaching us to be humble—He is giving us a lesson in humility in the example of the washing of one another's feet.

But, just how do we become humble? I had always wanted to know. Often I have washed feet with people with whom I thought others might hesitate to practice this ordinance. (An honest confession is good for the soul!) I did this, simply because I thought perhaps I would receive a blessing from it. I wanted to feel humble *in my heart!* This is a shameful confession to make, I know. But at least, I was sincere—I wanted to really know in my heart that that coveted grace, humility, was there!

To tell you this is very dangerous, for years ago I heard one of our church leaders say, "He that thinks he hath humility, by that very thought proves that he hath it not!" That is true in a very real sense. For as I look back over my life, I remember times when I would think: "I am surely humble, for I am very willing to stoop and wash feet with this woman." But my confidence was shattered every time, as over and over I found myself thinking, "I wonder if Sister ——— or Brother ——— sees me washing feet with *this person.*" Humility? Ah, no! But a proud, proud heart if ever there was one!

It was this very fact, which the blessed Holy Spirit helped me to realize, that caused me a great deal of alarm. It was not right! There must be another way,

I Bring to Thee

BY RUBY BERKEY

Five barley loaves?

*Nay, Lord, not even that
Have I to offer Thee.*

A crust is all,

*Just a crust,
A stale crust I bring.*

Once I had more,

*But, Lord, I squandered
Them along the way.*

So now, ashamed,

*I humbly bring just this,
All I have left.*

Oronogo, Mo.

I thought! We are commanded to be humble, yet I had learned that humility is not born by pursuing it! How, then, do we become humble? And is that what Jesus was trying to teach us? Can we acquire humility by thinking about it, or by the observance of some rite?

One day I heard another church leader say that the feet-washing ordinance is not given to symbolize humility, for humility cannot be symbolized. Rather, he said, it is a symbol of brotherhood! We gladly wash feet with the richest and the poorest, and by that act we acknowledge that, after all, we are *all* brothers and sisters in Christ!

I turned once again to John 13 and read the account of Christ, the Lord, washing the feet of *men*. After the act is completed, Jesus says, "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (Jno. 13:16). Why is the servant not greater than his lord? Is the thought of being subject to another supposed to crush or break or subdue us and *make* us humble? Ah, I do not think so. The servant is not greater than his lord, for in Christ *both are brothers!* How precious! The minister and the youngest convert wash feet together, because they are *brothers* in Christ! The man blessed above his brethren with material things washes feet with a poor man—not to "show" to *others* that he is humble, but to remind *himself* that the poor man, too, has Christ in his heart, and thus they are *brothers* in Christ!

Several months ago I attended a service where a group of little girls washed feet for the first time. Somehow my heart ached for them during the pre-foot-washing service as the minister (He is a good pastor!) gave the usual little discourse on humility. Nothing was said that made this ordinance real to these children. I was not surprised to see that these girls giggled and laughed during the entire time that they washed feet. A drop of water slopped on the floor; one little girl nearly fell over as she washed the feet of her little partner; and just the idea of washing another little girl's feet, I imagine, made the strange situation lose its beautiful significance for them all. Since I was near by when this happened, and since I, too, am their sister in Christ, perhaps it is my fault that they were not told right then that this ordinance is to remind them that, with Jesus in their hearts, they are all equal—all little sisters in Christ! Someone surely should have told them this, and they have a right to know that since they are sisters in the Lord, they can furthermore show their love for each other by giving their partners a loving kiss and by wishing them God's blessing in the prayer, old yet ever new, "God bless you!"

Jesus concluded His exposition by saying, "If ye know these things, happy are ye if ye do them." Happy? Are you really thrilled in your soul when you observe the rite of feet washing? I shall never for-

get my first feet-washing service in Puerto Rico. As I washed feet with one of our dear Puerto Rican sisters, my heart literally ached with joy as I thought, "This woman is my sister in the Lord!" This particular woman was fortunate enough to own a pair of shoes. She was an average Puerto Rican, very poor; her skin was much darker than mine and her background was so very different from mine, but in Christ we were sisters! Oh, what a leveling agent the Lord Jesus is!

As I drink in the final words of Christ in the account of the ordinance of feet washing, I realize that, for me, the question regarding the meaning of the washing of the saints' feet, is answered! It is not for me to worry about being humble. But it is my duty to be sure that my attitude toward fellow Christians is a sisterly one! Somehow, then, a miracle will be performed and I will find it difficult to think more highly of myself than I ought to think!

Aibonito, Puerto Rico.

Truth in Communication

By S. H. BRUNK

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37).

The importance of this truth can be seen by the fact that it is embodied in the greatest sermon on record. Another has stated the truth in these words: Say only what you mean and always mean what you say. This is surely a challenge to every soul professing to be a follower of the lowly Nazarene: rich or poor, high or low. The words of our mouth are in an unconscious way the billboard to our heart condition. Our God knows our heart and our communion with Him need not be audible; but in our communion with our fellow men, unless they are deaf we rely upon our tongue.

So let us make sure any statement we make, and our replying to any question, has had premeditation, rather than only an expression of our lips, being careful to describe what we mean in terms not easily misunderstood. If I am aware of not having the full light on any subject, let me say, "Perhaps," or "It appears so," or "As far as I know," in preference to just saying, "Yes." If I am uncertain about my keeping a promise, for my sake and my neighbor's sake, let me state the fact when the promise is made. Let me never say, "I will," when I simply mean "Perhaps," or "I will try."

Would to God there were an awakening in our church to the obligation of our promise, and what is involved when it is broken. Here is where the borrower gets in his evil work. Borrowing and lending upon a promise to return at a specified time, with rightful pay for its usage, can fill a large place in Christian fellowship. But I feel it a reproach to our church that

some should feel that our people should do all their financial dealings with the bank to avoid misunderstandings. Now if this policy should be wise for all other trading, should it not be time for our homes and schools to open a special course on Christian trading?

It seems the enemy of souls has taken advantage of our nonresistant position in stimulating carelessness in our own membership in keeping our promises. We borrow from one another with little concern about returning, since there is no must in the case, too often forgetting that we have our neighbor's tools. We declare it a favor, and express appreciation with thanksgiving, when our brother makes us a small loan of money. We give a signed promise to return it with interest on or before a certain date. Then too often before the time of maturity we meditate upon the fact that this brother has other money and doesn't need this, perhaps even thinking of how he should appreciate our using his money; perhaps expecting him to thank us when we pay it back months or even years after the time due. Why is it harder to face one another and make full explanation upon learning that our plans will not carry, than to express our need in the first place?

Then too we make promises daily to meet appointments at a certain time; and come five or ten minutes thereafter, perhaps having a group of people waiting for us. In the everyday affairs of life, if we do not intend to do all in our power by God's help to keep our promises, let us not make them. Our promise to be faithful unto death should be backed by a determination to do all in our power, even to die rather than give up or compromise.

There are also many other ways in which it requires carefulness that our yes means only yes. Some of us are given to exaggeration until what we say for the truth actually becomes a lie. Why can't we say what we mean?

The great importance of every man speaking and acting the truth with his neighbor is seen when we weigh its part in our relationship to God and man. No way short of this can we obey our Maker and hope to be partakers of His promises. And in nothing short of it can we establish confidence in our fellow man. How can we be a light to the world when our word cannot be fully trusted? Little can be done with taming our pet animals until they come to trust us. And in our fellowship one with another in the body of Christ, what is more important than a right understanding and full confidence in one another? We are promoting Youth Fellowship, and there seem to be possibilities in this activity if rightly directed; but should we not teach those youths and their parents that the first essential to Christian fellowship is fellowship with Christ? and that they that walk in the light as He is in the light, have more than association one with another, but a

fellowship, fired by being kindly affectioned one toward another? The wise man noted that two could walk together and pull together only when they are agreed. And though we may have a common goal to glorify God, what will wreck this working together and mar our fellowship with one another sooner than our losing confidence in each other?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think [and speak] on these things." And while we sing "There's no disappointment in heaven," the Lord only knows what the blessings might be if we all did what we could so that there should be no disappointment on earth.

Denbigh, Va.

Truly This Was the Son of God

III

By NORMAN KRAUS

THE TRIAL

Purity

"Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly" (Matt. 27:13, 14, A.S.V.).

Jesus is not sullenly quiet. Pilate would not have marveled at that. A sullen, revengeful countenance would have betrayed guilt; and Pilate had seen many such prisoners. The silence was not one of remorseful acquiescence. This prisoner stood before him in dignity and calmness. The Jews had evaded Pilate when he asked, "What accusation bring ye against this man?" but he would have known that this man was innocent even though they had had a charge.

Knowing on the one hand the innocence of Jesus, Pilate was also much aware of his own power to acquit Him—"Knowest thou not that I have power to crucify thee, and have power to release thee?" In this circumstance the prisoner before him should have made some statement of denial. He should be nervously explaining His innocence. Certainly, when Pilate put the accusing question, "Art thou the King of the Jews?" He should haste to explain away His kingship. He should tell the governor that the Jews had entirely misunderstood Him. Instead He masterfully turns the question on the judge, "Sayest thou this thing of thyself, or did others tell it thee of me?" Are you seeking truth or are you looking for an accusation by which you may justify the thing you are about to do? Are you interested in an answer to your former question, "What is truth?"

Whence comes this serenity, this dignity? Does it not stem from His knowl-

edge of the Father, and His confidence in the Father's will? He had consecrated Himself to do the work of the Father and He stands in the confidence of His unity with the Father, therefore His innocence. His life, which was a perfect portrayal of God, was not the product of His deity alone, for He was man also. It was, I think, partially the product of a sanctification to the will of God and a very real, intimate fellowship or knowledge of Him. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). And the innocence which is the source of His courage during trial grows out of the godlikeness of His entire life. There He stands in all the beauty and purity of Holy God—Judge of judges; King of kings.

"Truly this was the Son of God."

Harrisonburg, Va.

What Does the Bible Say About Christians Using or Raising Tobacco?

BY MELVIN H. WEAVER

While the Bible does not have the word "tobacco" in it, it still plainly teaches that it is wrong for Christians to use or raise it. Probably the reason tobacco is not mentioned in the Bible is because tobacco was not grown or used when the Bible was written. Neither are bank-robbing and kidnaping mentioned, but the Bible clearly teaches against them both.

Since a Christian is a disciple of Christ, he ought to be Christlike and do nothing to displease Christ. Christ is our perfect example. Do you think Christ would use tobacco? If it is wrong for Christ to use tobacco, then it must be wrong for His followers to use it too.

Using tobacco is a bad habit. Most people will admit that it is a bad, filthy habit, and the Bible strictly condemns all filthiness. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Most doctors, as well as most users, say, "Tobacco is hard on the body." Do you think Christ wants us to do something that harms the body which He gave us? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). God wants us to keep our bodies pure and holy; certainly tobacco does not keep our bodies pure and holy. Neither do we glorify God in our bodies by using tobacco. Tobacco defiles our bodies, which are temples of the Holy Ghost and God; if we defile our bodies God will destroy us. "If any man defile the temple of God, him shall God de-

stroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).

If you had a nice new dress or a new suit, you would want to take the best care of it that you could. You would think a person queer or even crazy if he put a new suit or a new dress out in the rain and spoiled it. Yet some people use tobacco to poison and harm their bodies, which are the most valuable things we have.

Nobody uses or raises tobacco to the glory of God; therefore it is sin. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Neither does anybody use or raise tobacco in Jesus' name; therefore it is sin. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Most tobacco users will say, "Do not start using tobacco; it is a bad, expensive habit and it does not do a person any good." Christians are examples and lights to the world. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16). A tobacco user does not help others to glorify God. If we love our neighbor, we will not influence him to use tobacco by using it ourselves. "Love worketh no ill to his neighbour" (Rom. 13:10).

Every honest person will say it is better not to use tobacco. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Most tobacco users will say, "I know I should not use tobacco, but I cannot stop." They condemn themselves. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:22, 23). Since there is no Bible reason for using or raising tobacco it is not of faith and it is sin.

Most tobacco users are servants of tobacco. Tobacco is their master; they think they have to use it. We should be servants of God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). Is using or raising tobacco producing fruit unto holiness? No person can be a servant of tobacco and the servant of God at the same time. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and . . . [tobacco]" (Luke 16:13).

Paul says he kept his body under subjection to himself. "But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway"

(I Cor. 9:27). A tobacco user certainly does not keep his body under subjection to himself. He becomes a servant of tobacco. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

Can a person use tobacco and keep himself unspotted from the world? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

If it is all right to use tobacco while on this earth, would it not be right and proper to use it in heaven? Do you expect to find tobacco in heaven? Why not? The Bible speaks of heaven as being a pure, spotless, clean, holy place, and there will be no room for tobacco in God's home. In fact, nothing that defileth or that worketh abomination shall ever enter heaven. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

Since it is wrong to use tobacco, it is wrong to raise it for somebody else to use. Practically all tobacco is consumed in the human mouth to poison some person's God-given body. Most people who raise tobacco say they have to raise it for a living. Some people rob banks for a living, too, but that does not make it right. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Ophir, Ky.

NO FIRE!

Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought but no feeling. It is true that one may stand like a lifeless fingerpost, pointing the way along the road where he neither leads nor follows. It is true that God, in His sovereign mercy, may bless others by one who is not himself blessed. Yet commonly it is that which proceedeth from the heart of the preacher which penetrates and affects the heart of the hearer, like a ball red-hot from the cannon's mouth.—Author Unknown.

PRAYER

Never wait for fitter time or place to talk to Him. To wait till thou go to church or to thy closet is to make Him wait. He will listen as thou walkest.—George Macdonald.

FAMILY CIRCLE

Our Father

By MIRIAM SIEBER LIND

"Our Father who art in heaven" . . .
Mother, how can He be my Father,
'Cause I already have me a father.
I don't need me 'nother one, do I,
Not when I have me my daddy?
So how can God be my Father?"

I smile on the dear boy, and tell him
As well as I know, what he asks me;
Then, satisfied, on he repeats it—
His prayer—interspersed with, "Where's heav-
en?"

"Can I go see God in my airplane?"
And, "Mother, what's debts?" "Where's tenta-
tion?"

The final Amen closes questions
And sleep closes eyes ere we know it.

And still in my heart stands the query,
"How . . . can He be my Father?"
Though changed in its meaning, yet urgent—
"How CAN He be my . . . our-Father?"

O Blessed Father of Jesus—
How canst Thou be OUR Father?
How canst Thou suffer our errors
As earth-fathers pity their children?
How canst Thou smile on the creature—
Embrace the dark changeling as joint-heir?
O Blessed Father of Jesus—
How canst Thou be our Father!

Scottdale, Pa.

Be Considerate of Children

If we are justly and sympathetically considerate of our children, we find them easier to guide, with less likelihood of friction. Further than that, if we are considerate of them, they in turn are more considerate of us, their parents, both while they are young and when they have grown to adulthood.

To be considerate means taking into account the feelings and natural reactions of those about us. Let us illustrate how one may be considerate in everyday life dealings.

Mary was intensely interested in her play. In her mind, she was a mother putting her children to bed. She had just started undressing her several dolls when her mother called her.

"Come, Mary, put your playthings away; it's bedtime."

"Just a few more minutes, please, Mother. I want to put my dolls to bed," Mary pleaded.

"No, indeed! You must do as I tell you and at once!" her mother replied. "Put your dolls right away and come with me. I'm going out this evening and you must not hinder me."

Mary was terribly disappointed. Her imagination had been working full force.

She couldn't bear to think of leaving her doll-children half undressed and not at all ready for bed. Then, the baby doll should surely be placed in the doll carriage. So, Mary broke down and cried. She was scolded and punished severely and finally sobbed herself to sleep. Her mother could not understand why she looked so pale and acted so depressed the next day.

Would it not have been easier and better for the mother to have said, "Mary, dear, when the long hand of the clock gets straight up to twelve, it will be your bedtime. You'll help Mother a lot if you are ready to go to bed by then. I'm going out for the evening, you know. Get your doll-children all settled for the night so that they'll get a good rest tonight, too?"

Sometimes mothers and fathers do well to enter into the play spirit of their children. Children appreciate it and surely it is fair play to give them a little advance notice of the bedtime approach. None of us like to be snatched away from some absorbing interest and literally ordered to "drop it."

Little John was naturally a proud child. He liked to stand well in the opinions of his companions and playmates.

When his mother scolded him for breaking a dish while a couple of little friends were visiting him, little John was embarrassed and mortified. The breaking of the dish was an accident. He had not meant to be careless. The dish had slipped. He was sorry and intended telling his mother as soon as there was no company.

John had no intention of denying that he was the one who did the damage, yet when his mother came in and accused him sharply of not coming at once and telling her of the accident, scolding him in the presence of his companions, his natural reaction was one of self-defense.

The only way he knew to defend himself was by a show of not caring. So he just shrugged his shoulders and exclaimed, "It was an old dish anyway, Mother. Daddy'll buy a new one!"

When that suggestion plainly irritated John's mother and she charged him with not caring, he still further attempted an air of bravado by way of keeping the respect of those his own age.

Immediately he was taken out and punished rather severely. Following the punishment John indulged in a temper tantrum.

One wonders how much trouble could have been avoided if the mother of John had used a little more tact in letting John tell her the story of the broken dish in his own way and then waited until his guests had gone home before discussing it.

None of us like to be put at a disadvantage before our peers or friends. Children are the same. It is quite important that we help them maintain their self-respect.

Don was decidedly excited over the unexpected arrival of a couple of his cousins who were nearly his own age. He wanted to entertain them and show them everything which was new since they were there before. He even forgot his manners by being rather noisy and running in and out when the older folks were talking.

Don's father saw the color coming into his son's cheeks and was certain Don did not mean to be objectionable. He knew the child was happy but thoughtless. So, quietly he left the room for a few minutes. He softly called for Don and once they were in a room alone, he closed the door. He smoothed the lad's hair, combed it, and then taking a cool damp cloth he wiped the boy's face.

"You were happy to see Fred and Jamie, weren't you?" he asked. Don nodded vigorously. "I was happy to see their father and mother. We want them to have a nice time. I'll help you three little boys and you help me. If you play out on the lawn or with your toys in another room, you can enjoy yourselves and not interrupt us, and we can enjoy ourselves and not interfere with your play. Later we'll all have cookies and lemonade. You'll help Daddy and Mother, won't you?"

Don was a reasonable little chap, even as most children are. The afternoon visit turned out satisfactorily for all concerned.

We need to be fair to our children and considerate of their feelings if we expect to get from them hearty and prompt cooperation. — Emma Gary Wallace, in "Herald of Holiness."

Happiness

By STELLA WENGER GOOD

Happiness comes no more to the rich and great
Than it does to those of low estate.
It is often a guest in the cabin poor,
When it passes by the rich man's door.

Happiness is never a hopeless slave
To what other people may do and have.
It knows no envy, feels no dread
Lest some of its rivals may move ahead.

Only to those with a conscience clear—
Small matter how lowly may be their sphere—
Real happiness comes, a blessing kind,
And brings a priceless peace of mind.

It comes only to those who are content,
However simple the blessings sent;
For 'tis not the abundance of things we possess
That makes our lives rich in happiness.

Dayton, Va.

A happy marriage multiplies joy and divides sorrows.

TO BE NEAR TO GOD

March 14, 1948

Read Matthew 13:31-34.

"Seed which a man . . . sowed."

Despise not the day of small things. A little help, a little smile, a little encouragement, maybe a little money, a little less of my will and way, less self-pity and more long-suffering with cheerfulness, just a little here and a little there, and a big difference there will be everywhere. Seeing faithfulness in that which is least, He will provide opportunity for faithfulness in great things. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shalt prosper, either this or that, or whether they both shall be alike good." If I sow sparingly, I shall reap sparingly. Help me sow the little seeds generously, that I may rejoice greatly.

March 15, 1948

Read Matthew 13:47-52.

"A net . . . was cast into the sea."

The emphasis in this parable for me, individually, may lie not in that the net contained good and bad fish, but rather that there were those who were fishing, those who were willing to wade or row where the fish were, and there let down the net. Separation of the catch is the Master's work, mine but to man the boat or set the net. Because I help, may there be gathered from the sea of life some precious ones whom angel hosts shall keep for Thee.

O Master Fisherman,
I ask no place of prominence
Within Thy fishing fleet,
If I may but be used of Thee
To mend or dry the net.

March 16, 1948

Read Luke 18:15-17.

"Forbid them not."

There must be a surplus of little children. Many homes do not welcome them, some parents do not want them, churches would rather have them stay home, in some cases, and not a few homes are not for rent to couples having families. The disciples, although some were married, were annoyed by the babies that loving mothers brought to the busy Christ. In this world today are thousands of little children who are slowly dying of starvation, from lack of food and love, natural and spiritual. They are not responsible for their presence among us, nor can they do anything to improve their condition. Unto us mothers does Jesus look today, as He should, for babies are our responsibility, and if we have eyes that see, and ears that hear, He has somewhat to say to us: Whosoever shall receive one such little child in my name into his home, receiveth me.

Let me not pretend to pray long and fervently to know Thy will. That is plain, but rather, Lord, how many of these little ones shall we take, and when and where?

March 17, 1948

Read Luke 18:18-27.

"If thou wilt." "Take up the cross."

"Burdens" men bear are sent by Thee.

A "cross" I take—or leave.

"I love Thee, Lord; what is the cross My shoulder should receive?"

"Give half thy goods, the starving feed In lands across the sea."

"But, Lord," I say, "I can't do that; Don't ask so much of me."

"There surely must be something else I willingly will try."

"Your children give, 'tis them I need In my great ministry."

"Go forth yourself; I've work for you Unendingly undone!"

"Please, God, not that; you know what souls At home are yet unwon."

"Select for me to bear for Thee A cross conveniently,
The cross I want must be a tree That won't embarrass me."

—Mary Mensch Lederach.

March 18, 1948

Read Luke 14:15-24.

"Have me excused. . . . I cannot come."

A polite excuse is a veneered lie. What these invited men should have said was not, "Excuse me; I cannot come," but rather, "Don't expect me; I do not want to come." Excuses have far-reaching effects. They sometimes make their authors liars. They may make their recipient angry, or discourage another.

Help me, Lord, to be always ready to give a reason. Forgive me, too, the many times I've made excuses when Thou hast quietly invited me to dine with Thee, or come apart and rest a while and talk with Thee or hear Thee speak, and I could have, but I, too, refused. "I am too busy," is what I said, but Thou didst know "I do not want to come" is what I should have said.

March 19, 1948

Read Luke 12:31-40.

"There will your heart be."

For nineteen hundred years the words of Jesus, "I will come again," have shed a golden glow over the hearts of His believers. Ready but busy we are to await His return like men that wait for their Master. To each has been given work to occupy him until He returns. Without faithful and conscientious efforts to accomplish one's task, no one can be ready. At best, much will be left unfinished. Men demand successful accomplishment, but He asks that we be faithful.

Let not evident success swell my pride, nor failure discourage me, but may I be found faithful in the few things Thou hast committed to my care.

(Continued on page 236)

"THY KINGDOM COME"

Sunday School Lesson for March 21

(Mark 4:26-29; Luke 4:16-22a; 17:20, 21; Rom. 14:17)

Where is the expression, "Thy kingdom come," found? How often we say it! If we really pray these words, what are we asking? Is it really an important petition? Why is it important that we believe in the kingdom of God?

When Jesus began to preach He announced His purpose to be that of preaching the kingdom of God. Luke 4:43; 8:1; 9:2. The term "kingdom" is used nearly one hundred times in the Gospels. Seventeen out of twenty-nine parables of Jesus concern the kingdom. Jesus spoke them to reveal the mysteries of the kingdom to the disciples. Matthew 13:11.

What is the kingdom of God? A kingdom suggests a king, who is God. "The kingdom of God is the rule of God—the realm over which God rules—the result produced in the realm of God as the result of the rule of God" (G. C. Morgan). This kingdom is within the hearts of believers, in the changed hearts of men who have by grace become the sons of God. All the subjects in the kingdom have come in by regeneration through the atonement of God's Son. In this new life there is the possibility of growth and maturing. Read the kingdom parable in Mark 4:26-29. This kingdom is here and now as well as in the time of the old covenant and in the future when the Son shall reign. In this age the kingdom is identical with the church.

Standards for the subjects of the kingdom are spiritual, for it is a spiritual kingdom. Rom. 14:17. Those standards are all the ideals of living that Jesus embodied and taught. How astonished and irritated the Pharisees became when Jesus preached His gospel of love, of healing, of deliverance, of light, and of liberty! Luke 4:16-22. I wonder if they didn't feel left out of the kingdom.

Why must we believe in the kingdom of God? To be secure the Christian must belong. He is not of this world, but is under a king with a program ruling over all, ruling with power and wisdom. In this realm the Christian has his sphere of living. And he knows the final triumph of this rule. The kingdom is indestructible and timeless.

Our King gives direction to living. From Him we get standards of living that bring righteousness, and joy, and peace.

We have a leader and a cause to which we can give our loyalties. We must serve some one with all our hearts. It will be God or Satan.

If we truly pray, "Thy kingdom come," we pledge allegiance to bring that kingdom in, to follow Christ's program in Luke 4:18.

And being in God's kingdom gives us an understanding and right interpretation of the events of the kingdoms of this world. Otherwise we must be among those who despair of life.

Thank God for His rule in the world and in the hearts of His own.—A. M. E.

Give your life to God. He can do more with it than you can!—Dwight L. Moody.

OUR SCHOOLS

School News

GOSHEN COLLEGE

Beulah Litwiller, for the past eighteen months assistant registrar, left the campus on Feb. 4 for her new assignment under the Mennonite Board of Missions and Charities at Aibonito, Puerto Rico. Although we will miss her positive Christian testimony here, we believe that God can use her mightily in her new field of service.

The first Mennonite Youth Fellowship for the northern Indiana area for 1948 was held at the Goshen High School auditorium at 7:45 p.m. Saturday evening, Feb. 7. Bro. J. D. Graber, Elkhart, Ind., spoke on "Dying to Live" to a large audience of young people. The next Fellowship will be held at the Goshen High School auditorium on Thursday evening, April 29. The Goshen College faculty and Y.P.C.A. co-operate with the Indiana-Michigan Christian Workers' Conference and the Indiana State Literary in sponsoring these programs.

A number of visiting brethren spoke at our chapel services during Ministers' Week, Mennonite Board of Education meeting, and attendant committee meetings, Feb. 11-18. Chapel messages were given by the following brethren: Merle Shantz, Kitchener, Ont.; Elvin Snyder, Argentina; J. A. Heiser, Fisher, Ill.; A. J. Metzler, Scottdale, Pa.; Harold Groh, Kitchener, Ont.; J. L. Stauffer, Harrisonburg, Va.

Bro. Walter Yoder presented Stanley Weaver, Goshen, Ind., a senior voice student, in a recital on Friday evening, Feb. 20. Miriam Musselman, Gettysburg, Pa., will be presented in her senior recital on Saturday, March 13 at 8:00 p.m.

The lecture course committee has secured Sam Campbell, outstanding photographer of wildlife, for the next number of the lecture course to be given at the Goshen High School auditorium at 8:00 p.m., Thursday, March 18. This lecture, "The Human Side of Nature," is an intimate study of forest creatures illustrated with natural color pictures.

The annual contests sponsored by the Indiana Intercollegiate Peace Speech Association will be held on the campus on Friday afternoon and evening, March 19. The extempore speaking contest for men and women will be held in the afternoon and the peace oratorical contest in the evening. Goshen contestants for the oratorical contest will be, Mac Cripe, Goshen, Ind., and Emma Sommers, Kokomo, Ind. The local women's discussion contest will be held on Saturday, March 20, at 8:00 p.m.

The Mission Committee of the Y.P.C.A. is planning the annual mission drive beginning with a vesper service on Sunday, March 21, and continuing every day in chapel until Thursday, March 25.

The Male Chorus from Messiah Bible College, Grantham, Pa., will present a program

in Chapel Hall at 7:30 p.m. Wednesday, March 24.

The A Cappella Chorus under the direction of Bro. Walter Yoder will make a tour through Illinois, Iowa, Minnesota, Nebraska, Kansas, and Missouri during spring vacation, March 26 to April 6. The Collegiate Chorus under the direction of Sister Mary Oyer will visit churches in Michigan, Ohio, and Western Pennsylvania during the same period.

The annual Evangelism Conference sponsored by the Biblical Seminary will be held on the campus Friday and Saturday, April 16, 17. Levi C. Hartzler.

Public Worship

BY NORMAN DERSTINE

Chapter III

MEANING OF WORSHIP

The Bible clearly points out that worship is a spiritual experience. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23, 24).

This teaches us that we should have "no confidence in the flesh." We must look to the Holy Spirit to teach us and enable us to worship aright. We must worship, not in mere form or profession or pretense, but in reality. There is much worship that is not genuine. The head is bowed, the body is prostrated, but the soul does not bow in true adoration before God. The Spirit alone leads to worship in truth.¹

No single definition of worship can be adequate. In one sense worship involves the whole of life. It contains many elements and has many aspects. The root meaning of worship is "worthship." To worship is to recognize the worth of the person you are worshipping. God is infinite. We recognize Him as our Creator, our Lord, and our Father. We recognize His majesty and are humble. We think of His justice and respect it. We acknowledge His law and approve it. We realize His goodness and are thankful. We meditate upon His purposes and commit ourselves to Him anew for their fulfillment. When this has taken place during a worship service, or any other time, we can say we have worshiped.

Here is what some understand to be true worship.

"When the spirit of man rises to meet the spirit of the living God, that is worship."²

"In worship one finds the realization

of his highest being. All that one adores in worship, that he becomes, in some degree at least, while he worships."³

"Worship takes place inside of us, while it may be expressed outwardly. It is an experience, and an expression of the whole life toward God. It involves intellect, emotion, and will."⁴

"Worship is a tuning fork to strike the note to which all of life is to be keyed. We go out from it, not to revel in its memory, but to recreate its substance. All the rest of life is the steady and tedious realization of that which is already completely real."⁵

"If in a service of worship, or in private communion, a person responds with awareness of God, if spiritual insights come to him, if he apprehends the will of God more clearly, if he is stirred to a deeper understanding of spiritual reality and responds thereto, he can be said to have had an experience of worship."⁶

Real worship, radiant with spiritual power and suffused with a sense of the divine presence, taps the deeper levels of our spiritual insight and releases emotional power. It brings, to reinforce the individual, and lift him above his egotism, great mysterious spiritual drives which make right seem right and beauty supremely beautiful, and truth authoritative. It is no longer hard to follow the ideal. Indeed, no other road seems attractive.⁷

True worship must ever be based upon the recognition on the part of the worshippers of God's power and our dependence, of God's holiness and our sin, of God's grace and our gratitude. Nothing can disturb this sacred foundation of worship, and there can be no true worship of Almighty God without the recognition of these six respectively corresponding principles.⁸

Someone has well said that worship is doing over and over again what we did for the first time when we gave ourselves to the Lord Jesus.

Attendance at a worship service does not insure a worship experience. The many factors contributing to a satisfactory worship experience will be taken up in detail in some of the following chapters.

Principles of True Worship

Communion with God.—This is the pivotal principle of all genuine worship. The aim of all Christian religious education is to bring persons into a definite knowledge of God and into communion and fellowship with Him. There is no means of attaining this goal so securely and completely as the practice of private and public worship.

The entire service should be guided toward the objective of making a powerful spiritual impact upon the worshippers, leading them into the very presence of God. Man longs to commune with God. But he needs to be guided into this sacred communion by worthy expressions of worship. These lead him above his own secular interests into the realm of the spiritual where he will fellowship with Him "in spirit and in truth."

A "worship service" that does not lead the seeking worshiper to the place where

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TEACHING THE WORD

Lord, Help Us! ?

BY NELSON E. KAUFFMAN

One great temptation in the enlarging program of the church is to depend upon our own human efforts and strength. There are problems confronting us continually to which we give ourselves, imploring from God the aid which we feel we need. Our own resources do not quite hold out. If we had a little more training, a little more experience, and a little more time, we might even get along with calling on God a little less.

If this is not true, then the question might be asked, Why take more time to secure more training? Should not the perfecting of all our Christian education programs enable us to do better work? We have more activities and more opportunities, more organizations and more church organs, but if we are true to the facts, we are making a slightly better record of soul saving than the generations just before us. Our record of growth at home or abroad is little less than humiliating. Are the organizations and programs today then a hindrance, or is there another reason?

We ask the Lord's help in our teaching work, as well as in all other church activity. Our cry for help continues to the heavens, but yet impotency is only too often evident. May it be that the Lord is endeavoring to show us our folly and we will not learn? Do we really want the Lord's help? Is He willing to be our helper, in the way we ask Him to be? Does the amount of help we need from God depend upon our ability and training? Do more efficient organizations and administrations necessitate less or more from God? If less, then our program becomes self-sufficient. If more, then why the expenditure for machinery and training? May not our total reasoning be wrong? Can we keep the right attitude if we continue to use language with wrong implications, even if we say our intent may be correct?

Does God want us to ask for His help, or does God want our help? Could it be that our prayers God cannot answer and be God? If we mean when we pray that we can almost do the job, but we need a little boost from God, or if we mean that we are very weak and need a lot of help, in either case we are doing the job with God's assistance. By inspiration Paul said, "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Even Jesus said, "The Father that dwelleth in me, he doeth the works" (John 14:10).

We do have Paul speaking of receiving help from God (Acts 26:22), but we also have him stating clearly that the first

missionary journey successes were what God had done by them and with them. Acts 14:27; 15:4, 12.

Should not all our praying have this emphasis, asking God to use us, asking God to work through us, asking that our facilities be made usable by Him, asking that we might be so yielded to Him that He might be able to use our training, our organizations, our machinery, our all as His own resources? May it not be true that such an emphasis in our prayer, with an accompanying willingness to be usable clay, might vitalize not only our work but also our praying? We might also ask God to help us if we have the last-mentioned help in mind, help to bring ourselves to yieldedness that He might be able to use our help in His work.

We all acknowledge that we need to be more prayerful in every endeavor for Christ. Prayer is an essential in any and every Christian service. We all agree and say so, yet prayer meetings are often so dead, so powerless that only the most aggressive souls persist in attendance.

Let us examine the content of our prayers in the light of Scripture. Just what do we ask God for, in Sunday school, in summer Bible school, in young people's meetings, in church service, in the family worship? Would God make two and two five if I asked Him, not knowing He already decreed the answer to be four? Is God not ready to work in His way through us, but unwilling to become our servant to supply what we lack in reaching our goals and accomplishing our designs, the end of which may be right, but the means we ask Him to use being wrong?

Prayer in itself will accomplish little. It must be acceptable prayer. It must be scriptural prayer. Pray Paul's prayers, such prayers in every service, organization, activity, and endeavor of the church. Ask God to make us usable, and submissive to Him as Christian workers. Ask God to use us to do the task, rather than He help us to do it.

"And now . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29, 30).

We may be also "Helping Together by Prayer" by calling meetings for such praying. God needs our help to do His work. We need His help to submit to Him that He may use us to do His work. We too often ask Him to help us to do what He alone can and will do with our help, and fail to implore His help to do what He has determined is our work.

Hannibal, Mo.

Making the Most of Our Sunday School Libraries

BY COFFMAN SHENK

A large number of our congregations maintain Sunday-school libraries, and while their value is quite generally recognized, there is much difference in the extent to which their potential value is being utilized.

It might be well to set forth briefly here some of the reasons for libraries and ways in which they can most profitably be used. The following points are not necessarily in the order of greatest importance, but should at least be included in any survey.

1. To help give our people a general acquaintance with good literature. Some of our homes do this but in probably only a small minority is it at all adequately done.

2. To keep our people acquainted with the product of our own church writers, especially since they most often deal with matters of peculiar interest to Mennonites and on which help cannot be had from other sources.

3. To supply specific material needed for the most effective conduct of our Sunday schools and young people's meetings, literary societies, and any other proper activities, especially of young people.

4. To achieve overall a definitely counteractive effect to the influence of the flood of trashy and unwholesome literature with which we are more or less in contact, whether we wish to be or not. If good seed is being sown in our mental soil, there is much less likelihood of the undesirable kinds finding lodgment.

But no matter how good the reasons for libraries or how fully they are recognized, comparatively little of value will be had if they are not aggressively and efficiently administered. They are probably most successfully carried on where there is a wide-awake committee to make the book purchases. They would see that the collection was sufficient to reasonably fulfill its purpose, or at least that regular additions were being made to the achieving of that end.

The collections should include first of all books suitable for children and young people, but some for all ages as well. Particular attention should be given to the needs of our Sunday schools, young people's meetings, and literary societies, with attention also to books of special interest to our own denomination.

The librarian is a very important factor and needs to take his or her work seriously. Some duties will include:

1. A complete tabulation or listing of all books, and the keeping of careful records of borrowings and the return of loaned books.

2. Call attention, with brief description, to new material as it is received.

3. Know the contents of the library and be ready to point out profitable use

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FIELD NOTES

The A Cappella Chorus of Eastern Mennonite College will present a program at Messiah Bible College, Grantham, Pa., Thursday, March 18, at 7:45.

Bro. David Alderfer and wife are on a two-week motor trip to Denver, Colo., making stops en route at Goshen, Hannibal, Kalona, Hesston, La Junta, and Colorado Springs. They were in Denver on Feb. 29. Bro. Alderfer expects to be back in the Scottdale office March 11.

A week-end fellowship service is scheduled for the Oak Grove Church, West Liberty, Ohio, March 12, 13, 14. Speakers are Bro. Roy Koch, St. Jacobs, Ont., and Bro. Abram Kauffman, Plain City, Ohio.

"Nonconformity, a Christian Witness" will be the theme of the Y.P.B.M. at East Petersburg, Pa., March 14. Bro. Aaron Shank will bring the concluding message.

The Iowa-Nebraska District Mission Board held a meeting at Wayland, Iowa, Feb. 20-22. Amos and Edna Swartzentruber, missionaries from Argentina, and Merle Eshleman, missionary from Africa, were on the program.

Bro. Kenneth Good, Elida, Ohio, will be speaker at a Bible Meeting to be held at the Habecker Church, Lancaster, Pa., Saturday evening and all day Sunday, March 13, 14. Revival meetings will begin on Sunday evening, continuing to March 28, with Bro. Jacob Rittenhouse, Lansdale, Pa., serving as evangelist. As laborers together, let us pray for this work.

Visiting speakers at the Scottdale Church on Feb. 29 were Bro. Douglass Allan, Harrisburg, Va.; Bro. Orrie D. Yoder, Dillonvale,

Ohio; and Bro. Wilson Hunsberger, Waterloo, Ont. Bro. Hunsberger, who has just returned from the relief front in Europe, spoke on experiences and conditions in Belgium and Poland.

Bro. A. J. Metzler was engaged in meetings at Allensville, Pa., Friday to Sunday evenings, Feb. 27-29.

The installation of speakers in seven or eight homes of the Scottdale congregation will carry the church services to a number of our shut-in members.

Bro. James Lark, Chicago, Ill., will speak at the Meckville Church, near Fredericksburg, Pa., April 3, 4.

A sister who has been in ill health for a number of years requests the prayers of God's people.

Bro. Newton Weber is conducting revival services at the Central Church, Elida, Ohio, March 7-16.

Bro. Linford Hackman plans, the Lord willing, to take a trip to Alaska soon, prospecting possibilities of Gospel work. Bro. Hackman wishes to express his praise to God for recovery from a recent illness and his appreciation to all who prayed for him and sent him cards, letters, and gifts.

Bro. I. W. Royer, Orrville, Ohio, and his daughter, Katherine, spoke at the Wooster, Ohio, Mission Sunday evening, Feb. 22.

Bro. C. F. Yake presented the new summer Bible school materials and told of plans for new Sunday-school materials to three area gatherings in Illinois last week end. He was

at Fisher Friday evening, Sterling Saturday evening, and Metamora Sunday afternoon.

Bro. William Detweiler and the Amstutz Trio conducted a vesper service at Orrville, Ohio, Feb. 29.

A Bible Conference was held at the Martins Church, Orrville, Ohio, Feb. 25-29. Instructors were E. B. Frey and G. J. Lapp.

Evangelistic meetings are being held at the York, Pa., Mission, March 7-21. Bro. Noah Hershey, Parkesburg, Pa., is the evangelist. A quarterly Bible Meeting will be held March 21, with Bro. Hershey and Bro. George Brunk, Denbigh, Va., as speakers.

Bro. Milton G. Brackbill is scheduled to preach an evangelistic sermon for Youth Gospel Evangelism at the East Chestnut Street Church, Lancaster, Pa., on March 13.

The annual Easter song service will be held at Souderton, Pa., at 2:00 p.m., March 28. The brethren Walter Otto, Springs, Pa., and Myron Livengood, Pinto, Md., will be guest leaders. All are invited to worship in song in this service.

Bro. Paul Lederach, who is attending school at Fort Worth, Tex., preached at Hesston, Kans., Sunday morning, Feb. 22. On Feb. 25 Bro. James Brenneman showed pictures which he took while in medical relief work in the Philippines.

Seven beeves were processed for relief by the Hesston and Pennsylvania congregations in Kansas on Feb. 20. Approximately 1500 cans were finished during the day.

Bro. M. L. Troyer, Elida, Ohio, discussed the Sunday-school lesson with the Bayshore congregation at Sarasota, Fla., on Feb. 22. Bro. A. J. Steiner preached the sermon. On the evening of the same day Bro. Steiner conducted communion services. Bro. John E. Gingrich, Elkhart, Ind., preached the communion sermon.

Bro. Jerry Miller was ordained deacon at the Conservative A.M. Church, Hartville, Ohio, on Feb. 22, with Bishop Elmer Swartzendruber in charge. A large assembly was present.

Bro. Jesse Short, Archbold, Ohio, will conduct evangelistic meetings at Scottdale, March 14-28.

Bro. S. E. Allgyer, West Liberty, Ohio, expected to celebrate his eighty-ninth birthday on March 8. Bro. Allgyer is in excellent health and is still carrying on many of his functions as pastor and bishop. He was able to be present each evening during evangelistic meetings at the Bethel Church in West Liberty.

Bro. Andrew Jantzi, Flint, Mich., began evangelistic meetings at Plain City, Ohio, on Feb. 29.

Two hundred people, representing thirteen congregations of western Ohio, were present at the Bethel Church, West Liberty, Ohio, Sunday afternoon, Feb. 29, for a presentation of the new summer Bible school materials by Bro. and Sister Paul Erb and Sister Norma Hostetler.

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- Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 22-26.
- Spring Missionary Day, March 21.
- Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.
- Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
- Annual Meeting, Pacific Coast Conference, June 3-8.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Willamette Youth Fellowship, Camp Magander, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

Give, Pray

MISSIONS

Go, Preach

Mission News

Home Mission Briefs

Loman, Minn: Word has been received from Bro. Irwin Shantz that a recent note had the White Earth and the Loman church buildings confused. White Earth is 240 miles from Loman and construction on the Loman church building will begin as soon as weather permits. Bro. Shantz states that since the appearance of this note people have discontinued sending funds to help with the construction of the Loman church building.

Culp, Ark.: "Recently five young girls in the Bethel Springs Grade School accepted Christ. Another girl who is a member of another denomination wants to unite with the church. These are receiving special instruction each week by the pastor.

"Evangelistic meetings are scheduled to be held at Culp, March 9-21, with Bro. Jess Kauffman in charge. There has been a great deal of visitation during the winter months and there is evidence of the working of the Spirit."

Twin City Mennonite Missions, Kansas City: "The January meetings at Morris Gospel Hall were well attended, especially by the children. . . . A goodly number of our small group are traveling enjoyably along together in a two-year Bible-reading program. One sermon per week is presented from the area covered. . . . Pray for a seeker at the altar in our last monthly appointment at a rescue mission."

Home for the Aged, Eureka, Ill.: "With the coming of Dorothy Harshberger, from the Johnstown district, in Pennsylvania, our need for women workers has been supplied. We are, however, still praying for a maintenance man, one who would be interested in helping with the small-scale farming and general work in the Home."

Chicago, Ill.: On Feb. 27 Mrs. J. D. Graber and Mrs. E. C. Bender, Elkhart, Ind., visited the Mennonite Home Mission and took part in the program of the Mothers-Daughters Missionary Meeting.

Hannibal, Mo.: "A week-end Bible Conference was held Feb. 27-29 with brethren Ezra Stauffer and Nelson E. Kauffman as instructors.

"Sister Florence Snyder, who served as a worker for over two years, has returned to her home because of her sister's going to Europe for relief work. Besides serving in the mission work she also did secretarial work for the superintendent. Her place has not yet been filled.

"Bro. George Gingerich, of the hospital service unit in Hannibal, has returned to work after a period of illness.

"The superintendents of the Sunday school are sponsoring a Bible-reading and Bible-

memorization program which is meeting with good response in the congregation."

Peoria, Ill.: "A pre-Easter series of meetings will be held at the Peoria Church, March 18-21, with Bro. Glenn Martin, Lima, Ohio, in charge."

On March 3 to 5 Bro. J. D. Graber, Board secretary, attended the annual meeting of the Foreign Missions Conference of North America, at Buck Hill Falls, Pa.

Awaiting Entrance Visa

The Floyd Sieber family is still awaiting their visa for entrance into Argentina. Pray that the way will soon be opened for them

On March 14 every home represented in every Mennonite Sunday school should receive a copy of the colorful **MISSIONARY DAY BULLETIN**.

By March 21, Missionary Day, all decisions should be made regarding **YOUTH MISSIONARY PROJECTS**, number of **QUARTERS** to be requested for investment, and number of **SAVINGS BOXES** to be forwarded. Parents and teachers, plan now with your children.

Plan the assignments to be given out March 14 for the **SPRING MISSIONARY DAY PROGRAM** in connection with the Sunday-school hour on March 21. See the bulletin for program suggestions.

to go to their field of service. At present Bro. Sieber is teaching in a parochial school in the Atglen district, Pennsylvania. His address is c/o John Kauffman, R.R., Parkesburg, Pa.

Middletown, Pa., Feb. 27: "We landed in New York on Monday, Feb. 23. . . . Bro. Miller stood the trip remarkably well, except the last day, when nearly one half of the passengers were kept in their cabins because of sickness. He is now much better after several days of rest. We trust that God will see fit to restore his health.

"The many letters and prayers in our behalf helped us so much through those testing days; and we take this way of expressing our deepest gratitude."—Ella May Miller.

Otelia Mission, Mt. Union, Pa.: "A house, near Otelia has been purchased by the Allensville congregation and workers placed there. Our small circle has endeavored to raise money to buy a bus for transportation of pupils to Sunday school. . . . Recently a man has given his heart to the Lord. Pray with us for this soul.

"Evangelistic meetings, in charge of Bro. Andrew Jantzi, Flint, Mich., are scheduled for March 14-28. Bro. Paul Yoder, Allensville, Pa., will be song leader. Prayers are asked for the work."

Bihar, India

(Excerpts from a personal letter)

Henry and Gladys Becker, Feb. 19: "We arrived here February 3—just one month to the day since we left Idaho. The trip was short and unusually nice. We were conscious of your prayers, as we just missed several storms. . . . The day before we reached Bombay, Gandhi died, and for three days everything was closed. We did manage to get a tin of crackers for \$2.50 and some fruit for the train trip of two days and nights en route to Bihar. . . . Language school begins May 3 and we plan to go to Landour the middle or last of April. . . . This bungalow and compound belong to the Disciples people. There are many beautiful trees and shrubs, including several guava and mango trees. There is a nice little church and dispensary here, but everything needs repair. One can see the influence of the past years' missionary work by the Disciples. We are praying that this place may be purchased by us."

(Note: Plans are being made for the expansion of the Christian witness in the Bihar field, and the budget for the coming year will include living quarters for both missionary and Indian workers.—J. D. Graber.)

Shanghai, China

J. Lawrence Burkholder has been installed as associate director of the American Advisory Committee. The Clearing Committee work has been going on longer than expected as supplies continue to be transferred. It is expected that some of the U.S. \$60,000,000 worth of industrial and building supplies still in U.N.R.R.A.'s hands may be made available

(Continued on page 236)

Following are our overchecked funds at our Elkhart office:

India:		
Educational	\$2,848.89	
Widow	625.50	
Medical	2,055.67	
Pastors' Support	576.00	
Literature	100.15	
Drug Station	553.34	\$ 6,759.55
South America:		
Missionary	1,783.72	
Evangelism	390.00	
National Workers	7,192.04	
Clinic & Welfare	2,342.00	
Students' Training	190.00	
Chaco Indians	337.62	12,235.38
Home Missions:		
Canton, Ohio	994.46	
Chicago, Ill.	2,237.06	
Chicago (Mexican), Ill.	464.17	
Denver, Colo.	3,450.19	
Detroit, Mich.	1,801.23	
Ft. Wayne, Ind.	1,634.19	
Lima, Ohio	956.93	
Mexican Work, Colo.	875.00	
Mex. Border Work, Colo.	306.84	
Peoria, Ill.	1,968.53	14,706.60
La Junta Hosp. & San., Colo.	245.44	
La Junta Hospital—Nurse	1,204.84	1,450.38
Aged & Disabled Missionary	568.00	
Bethel Springs School, Culp, Ark.	5,419.58	
Missionary Preparation	2,642.58	
Rural Missions	250.00	\$ 8,880.00
Total Overchecked Funds		\$44,032.00



Work Among the Colored in Chicago

A Report to the Illinois District Mission Board Covering April 1, 1946, to March 31, 1947

On April 14, 1946, we had our second communion service. Three members were received by letter and two by confession of faith. Bishop Ezra Yordy, of Eureka, Ill., officiated. A total of eight members and five workers received communion.

Beginning Sunday, April 28, 1946, and continuing for six Sundays, we had special speakers from the "Work of the Pastor" class at Goshen College. Their theme was "Christ at the Controls."

June 9, 1946, one of the mothers had her eight-month-old son dedicated to the Lord. Bro. William Brenneman officiated at this service.

May 27, 1946, we had a sewing circle exhibit. This was done to keep the interest high and to motivate a permanent desire to remain a member of the circle. We had seventy-seven articles on display. One hundred people came to see the exhibit.

July 1, 1946, we opened summer Bible school with an enrollment of eighty. Our highest attendance was one hundred and ten; the lowest, seventy-nine; average, eighty-eight. We closed August 13, with a total of thirty having perfect attendance.

July 11, 1946, Sister Florence Baynard came as a summer helper.

July 15, 1946, summer camp opened. We took twelve boys and six girls the first week. Six boys and six girls went the second week. It might be of interest to note the interest of the parents in this work, as manifested by their contribution of sixty-five dollars this

year, as compared with their contribution of five dollars the year before.

Bro. James Lark was ordained at the Bethel Mennonite Church on Sunday afternoon, October 6, 1946. The ordination was in charge of Bishop Ezra B. Yordy, assisted by Bro. H. R. Shertz, moderator of the Illinois Conference; and Bro. Lester T. Hershey, chairman of the Illinois District Mission Board. At this same service, three persons were received into church fellowship, one by baptism and two by confession. One other lady stood for Christ when an invitation was extended.

At our November communion service thirteen members and four workers received communion.

December 1, 1946, we received full possession of the first floor and basement at Fourteenth Place and Loomis Street, on a five-year lease, for Bethel.

Sunday, December 22, 1946, was set aside for Christmas activities. A special program was given, followed by giving toys and candy to all present. Christians within and out of this state sent clothing, toys, and money. We do praise God for their support and interest in our work.

January 1, 1947, we started the New Year with a fellowship dinner. The Mothers' Sewing Circle prepared the meal. The mothers and a committee from the Junior Sewing Circle served. We served eighty dinners.

January 14, 1947, Sister Lark organized the Mothers' Study Club. Meetings are held each Tuesday afternoon. They are studying "Christian Doctrine," Book I.

During the year we have been blessed with the assistance of Bro. and Sister Walter E. Yordy, and sisters Iva Martin and Bernice Ioder of the Home Mission.

This is the group which attended the Summer Bible School at the Dearborn Street Mission which is conducted by the Bethel Mennonite Church with Bro. James H. Lark as pastor. Fifty-five, including a large number of teen age boys and girls, attended the school each afternoon for two weeks last summer. The teaching force was staffed by Summer Service Unit workers.

The work among the colored of Chicago was begun in 1944 in reply to an appeal by the brethren Raymond Yoder and Lester T. Hershey, then mission workers in Chicago, that investigations be made as to the possibility of opening work among the colored people. In response to this appeal, students of Goshen College conducted a survey and held a two-week summer Bible school from Aug. 21 to Sept. 1, 1944.

The children attending this Bible school were instructed to return for Sunday school at two o'clock on the afternoon of Sept. 3. And so it was that the Bethel Mennonite Church at Fourteenth Place and Loomis Street in Chicago was started. The first prayer meeting was held on Sept. 5, 1944.

The operation of the Sunday school was in the hands of a committee consisting of the brethren William Brenneman, Theodore Wentland, and Walter E. Yordy, with Brenneman serving as pastor and Yordy as superintendent. Feeling the need of a regular worker, the Illinois District Mission Board asked Bro. James H. Lark, formerly of Cottage City, Md., to enter active work in the Bethel area. On Oct. 6, 1946, Lark was ordained to the Christian ministry in the Mennonite Church. The several pages following tell much of the rest of the interesting developments.—Missions Ed.

The work of our branch Sunday school, at Dearborn Street, is progressing under God's guidance. He is providing the needs at that place. The basement was remodeled for Sunday-school classes. A room on first floor has been remodeled for church services. On Feb. 2, 1947, Bro. Paul Mininger, of Goshen, Ind.; and Bro. Ezra Yordy, of Eureka, Ill., conducted a dedicational service.

On December 20, 1946, ten brethren from the North Goshen and East Goshen congregations came to the Dearborn Mission, bringing with them seven ready-to-assemble benches. These were assembled and stained. They also put fiberboard on the ceiling, painted the entrance to the building and walls of the auditorium, and wired the place.

We feel that this work offers a great opportunity for services. There is a felt need for more workers. We desire your prayers for us, that we may be true witnesses of God in this work.

Respectfully submitted,
James H. Lark.

The Wherefores of Mission Work Among the Colored

By JAMES H. LARK

With the establishment of a church in a city, the workers are confronted with problems which are different from those in rural communities. Beer gardens, theaters, amusement parks, and crowded living conditions constantly tax the worker as to what to do to help a soul that is indifferent to his spiritual well-being.

Our burden among the colored people is made greater because of their seeming lack of vision in living a Spirit-filled life, a separated life, and in having family prayers. One may say that workers are confronted with these problems anywhere; but these problems are magnified in the cities because of the greater number of persons living in small crowded areas.

There is a very definite need for workers who are able to teach these people the Christian way of life, not so much by words as by example. We are not dealing with heathen who have never heard of God, but we are dealing with a community where sin and vice are the accepted standards of the day among both white and colored. The burden for the work here is not, in my opinion, similar to the burden one would have for heathen in a foreign land, but rather of the type we should have for fallen man, irrespective of race, in a "civilized" country.

We praise God that there seems to be a new and fervent interest with the Mennonite Church for mission work among the colored people. One of the greatest hindrances among the would-be mission workers, I believe, is a lack of knowledge of the people among whom they desire to work.

With this thought in mind, find below a carefully selected list of books from which material may be selected that should be considered on the "must" list of information that

should be acquired by prospective workers among the colored people.

Brown and Roucek	One America
Buck, Pearl S.	What America Means to Me
Conrad, Earl	Jim Crow America
Drake and Cayton	Black Metropolis
DuBois, W. E. B.	World and Africa
Embree, E. R.	Thirteen Against the Odds
Halsey, Margaret	Color Blind
LaFarge, John	The Race Question and the Negro
Logan, Rayford	Negro and the Postwar World
Logan, Spencer	The Negro's Faith in America
McWilliams, Carey	Prejudice
Moon, Bucklin	The Darker Brother
Moon, Bucklin	Primer for White Folks
Myrdal, Gunnar	American Dilemma
Odum, Howard	Race and Rumors of Race
Redding, J. Saunders	No Day of Triumph
Rogers, J. A.	One Hundred Amazing Facts About the Negro
Stegner, W. E.	One Nation

A Report Given to the Conference at Freeport, Illinois, August 19, 1947

AT ITS ANNUAL MEETING in April, 1947, at Sterling, the Illinois District Mennonite Mission Board appointed a committee, consisting of Walter E. Yordy, Ivan Brunk, and James Lark, to manage its work among the colored. Their terms of office were to be one, two, and three years, respectively.

This board has met several times, and we are thankful for the wholehearted support received from the church, within and out of the state. We also praise God for the manifestation of the Spirit which we have witnessed in several ways.

The board was confronted with several problems. Chief among them was the general indifference of the people toward their spiritual welfare. Their lack of vision as to the necessity of serving Christ by means of a separated life seemed to offer an insurmountable task. What to do with the children who had so much leisure time was a problem. Then there was also the problem of a place of worship.

God has shown us, however, that He was able to take care of these things. First, the



JAMES H. LARK

Illinois District Mission Board sent us a service unit consisting of Charles Harnish, Robert Keller, Lona Deter, and Irma Ebersole to repair our place of worship. I know no words with which to describe the interest and the zeal of this group as they went about the work which was, indeed, a dirty, hard job. Nor can I find words with which to express my appreciation for their service and for their example of religion in action.

They labored for four weeks, cleaning, constructing, painting. They ended the work by having their parents and loved ones come and assist in finishing a job which would have cost the Board between twelve and fifteen hundred dollars had it been contracted to local labor. The brethren and sisters who came in cars from near Eureka, Ill., to help in this task were Gerald and John Detweiler; John L. Harnish, Jr.; Mr. and Mrs. John L. Harnish; Mr. and Mrs. Frank Harnish; Emanuel Ulrich; and Mr. and Mrs. Emil Keller. They arrived at eight o'clock on Saturday and left for home at about five o'clock the same day. Assisting this group was Bro.



Pre-school children enrolled in the Summer Bible School held at the Bethel Mennonite Church last summer. During the first week two teachers, both Summer Service Unit workers, had charge of this group of about sixty. Since adequate facilities and sufficient chairs were not available, blankets were placed upon the floor for the children to sit on. Their coloring and finger work was done on their knees as they knelt around small tables and regular sized restaurant chairs. This scene includes four of the Summer Service Unit workers.



A Tract Band group, sponsored by the Bethel Mennonite Church, which distributed tracts in the Bethel community every Monday afternoon during the summer. Each week they stamped the address of the Bethel Church on their tracts and had a short devotional period before they began their distribution routes. This same group composed the Junior Sewing Circle during the winter when the girls did textile painting, embroidering and made clothing for themselves and as gifts for others.

Victor Miller, from Middlebury, Ind. He wired the basement and did other needed electrical work that would have cost not less than one hundred and fifty dollars.

At the same time the Illinois Service Unit arrived, which was June 16, we were blessed to have been sent a service unit of four by Bro. Laurence Horst,* of Hesston. This unit consisted of the brethren Merle Bender, of Nebraska; LeRoy Bechler, of Pigeon, Mich.; and Sisters Florence Weaver, Gulliver, Mich.; and Rosalie Garber, of Jackson, Minn. This group was to have started working on a recreation school idea, but because of lack of help they immediately started enrollment for summer Bible school.

We had an enrollment of over two hundred and fifty for summer Bible school. We were blessed with the service of five teachers from this state. They were Sisters Leila Cenders, Dolores Good, Dolores Roth, Darlene Oyer, and Eleanor Guth. With the unit sent by Bro. Horst, and with Sister Lark, we thus had ten teachers. We also had the service of Sister Jonetta Tang, a young member of our church, who gave service as an assistant to the group. Sister Lark became sick during the summer Bible school session and through the prompt co-operation of Bro. Amos Bauman, of Goshen, Ind., we secured the services of Sisters Carol Yoder and Marie A. Yoder, thus giving us a grand total of twelve teachers and one assistant. With this staff we conducted Bible schools for two weeks at Bethel and at the Dearborn Street Mission. The results at each place were most gratifying. The enrollment at Bethel was 223 and at Dearborn, 55. Our summer Bible schools closed on July 11.

On June 30 we sent fifteen boys between the ages of five and nine, and one mother and her six-month-old baby to a farm camp near Millersburg, Ohio. Because of the zeal

of Sister Tillie Yoder, her father, Bro. J. S. Yoder, granted the use of his farm and a nine-room house for our camp. A service unit of four, consisting of Sisters Tillie Yoder, Millersburg, Ohio; Goldie Hummel, Greenwood, Del.; Martha Kanagy, Manitou Springs, Colo.; and Bro. Robert Stoltzfus, Hesston, Kans., was sent by Bro. Laurence Horst; an efficient work schedule was planned, with the suggestions of members of the Hesston College faculty.

To date we have sent sixty-two children (ranging in age from three to seventeen), three mothers, and one six-month-old baby. We have had fifteen conversions among those who went, and three mothers and one father of children who went on the trip are now candidates for membership in our church. We will be glad to give further details about this camp to anyone desiring it.

Feeling the need of giving the people an opportunity to testify for Christ, we asked Bro. Orie A. Miller to conduct a revival for us. Even though the notice was short, he consented to come; and we praise God that twenty souls stood for Christ and that we have prospects of ten being added to our church membership.

On July 28 we opened what we called a "recreation school." The aim was to take the boys and girls off the streets between 9:00 and 12:00 a.m. This school was conducted by the unit sent by Bro. Horst. Bible studies, handcrafts, and games were taught. Thirty-six were enrolled in this project; the boys and girls ranged in ages from nine to seventeen. The school closed on Aug. 8, having served not only as a means of keeping the children off the streets, but also in bringing some to Christ.

In addition to the already-mentioned activities, we were able to send an adult member of our church, Bro. Nicholas Tang, to the Youth Conference held at Little Eden, July 16-22, in order that he might be informed concerning the aim and working of our youth organizations. Since returning from the con-

ference, Bro. Tang has been busy forming a young people's society in our church.

We again thank you one and all for your co-operation in this, the Master's work.

James H. Lark, Chairman
Mennonite Board for Colored Work of
the Illinois District Mission Board

Our Sewing Circle Work

BY MRS. JAMES H. LARK

Down through the ages women have rendered deeds of service and mercy through the medium of what we now call "domestic art." The girls at the Bethel Mennonite Church and the Dearborn Street Mission join this vast caravan of the ages by making a small contribution to their own personal needs and to the needs of others.

We are a young organization and have just entered on the ground floor of our work and aims. The Mothers' Sewing Circle of Bethel was first organized on October 19, 1945. Meetings are held every Friday night from 7:45 to 9:00. We then enjoy a little social repast, after which we have a brief devotional period, closing the meeting with prayer.

Several girls, observing their mothers meet regularly for sewing, wanted to sew, too. Consequently, on January 16, 1946, the Junior Sewing Circle was organized. These girls ranged in ages from six to sixteen and met every Tuesday from 5:00 to 6:00 p.m. In October, 1946, the age limits were revised to include girls from nine to nineteen. The average attendance has grown from ten to twenty-one.

Since this work was more than I could do alone successfully, Zora Rhodes, whom the Lord had so graciously sent to help in the Dearborn Street Sewing Circle, came over to help, beginning January 7, 1947. Miss Rhodes is the daughter of a colored brother, Henry Rhodes, who lives in St. John, N. Dak.

The Dearborn Street Sewing Circle was organized on Feb. 7, 1946. Mrs. Isaac, the

* Bro. Laurence Horst is director of service units sponsored by the Mennonite Relief Committee under the Mennonite Board of Missions and Charities, Elkhart, Ind.—Missions Ed.



To left: The Mothers' Sewing Circle group conducted by Mrs. James H. Lark of the Bethel Mennonite Church. Ladies of the community have been meeting weekly and have made various types of clothing and kitchen linens. The purpose of the meetings is to show that there is a Christian way of living and to teach something constructive, both in the hope that the ladies will become interested in



becoming Christians. Sister Lark is to the far left in the back row. To right: The Junior Sewing Circle of the Dearborn Street Mission, an extension service of the Bethel Mennonite Church, which also meets weekly. Sister Isaac, seated in rear, regularly joins the young people and serves as an instructress. The girls are here shown displaying some of their handiwork.

only adult, regularly joins the young people in sewing. The attendance is six.

I have had to do much teaching of sewing in all of my sewing groups, and it has been most interesting to watch the achievement of the various individuals. During the winter the Mothers' Sewing Circle sewed for several old ladies. They also did much sewing in getting children ready for attendance at camp last summer.

Early in May, 1946, the Lord sent Mrs. Hattie Caulley to help in the work of the Mothers' Sewing Circle of Bethel. She is quite efficient with the needle and has been most helpful in the work. She is a cheerful and willing helper with an understanding of how to make garments of new material and how to renovate old garments.

In order to create sufficient interest in the work so that all groups would want to sew, we had an exhibit of our work in May, 1946. Interest was so great that some girls came in after school, days and days before the exhibit, in order that their work might be completed before the time of the exhibit. Mothers came early and sewed late in order that their work might also be completed.

We closed the Bethel Mothers' Sewing Circle for the summer of 1946 and then opened again in the fall. Sewing during the winter continued as usual. The enrollment increased to fourteen, and again it was decided that we should have our annual sewing exhibit in May. Early in 1947, Mrs. Mary Kimbrough joined the circle. She has the unusual ability to cut out garments without the use of patterns. Through their ability to sew well, she and Mrs. Caulley made fine contributions to the sewing circle work.

The mothers of the sewing circle prepared the New Year's fellowship dinner, and a committee from the Junior Sewing Circle, along with the mothers, served the meal. We served eighty persons and took several meals out to sick folks.

It is our aim to do work which may glorify our Lord and Master.

Chicago, Ill.

A Summer Service Unit Enters Chicago

BY ROBERT KELLER

IT WAS ON JUNE 19 last summer when our service unit of four young people—Ira Ebersole and Lona Marie Deter, Sterling, Ill.; and Charles Harnish and myself, from Eureka, Ill.—arrived in Chicago, Ill.

During the first afternoon Bro. Lark took us to the Bethel Mennonite Church, where services have been held during the past two years. The basement of this church had never been used and was a dirty, filthy, unsanitary hole. Because the sewage pipes from the second and third floor apartments had been broken, one foot of sewage covered the basement floor.

This sewage was cleaned out; then it was necessary to scrub the floor. We scrubbed it three or four times before it showed any signs of having been cleaned. Because the drain was higher than the rest of the floor, it was necessary to use brooms to sweep the water up into the drain. On one occasion the main water

pipe broke, filling the basement with water and requiring four of us to use brooms to sweep it up until the pipe was repaired.

There were windows in the basement, but these had been boarded up from the floor to the ceiling, with dirt packed behind the boards. We tore out the boards, cleaned out the dirt, bricked up the opening three fourths of the height, and then installed small steel casement windows. Since we had no tools to work with, we, including the girls of the unit, needed to set the mortar with our hands.

Next, we tore away the coal room, painted the brick walls, swept down the ceiling, and then had two truckloads of junk to dispose of. After this was hauled out, Vernon Miller, of Goshen, Ind., donated his time in installing electric lights.

The work on the first floor took a little more time than did the work in the basement.

As of Nov. 1, 1947, the enrollment at the Bethel Mennonite Church stands at ninety, with an average attendance of sixty, and a membership of twenty-four. The enrollment at the Dearborn Street Mission is forty, with a membership of twelve. The combined membership, exclusive of workers, totals thirty-six. May God be praised.

First we tore away the partitions which had been in the front of the room. Then, before actually doing any cleaning, it was necessary to have two truckloads of junk hauled from this floor, too.

There was no running water in the wash-room: the plumbing was broken. The colored children, however, were using the stool every Sunday. The two girls of the unit spent one whole morning cleaning it. With the aid of Bro. Ivan Brunk, we fixed the plumbing, cleared the sink and stool, put linoleum on the floor, and painted the walls light blue and the ceiling ivory. Now this room really looks quite nice.

In the main auditorium—which was eighteen feet wide, fifty-four feet long, and twelve feet high—we scraped and sanded the walls to prepare them for painting. Because the ceiling was of a metal composition and one spot was rusted through, Charles and I spent one day trying to patch it (trying to nail metal ceiling to boards that weren't there, and many times hitting the wrong nail).

On Saturday, July 19, two carloads of workers from Eureka, Ill.—Mr. and Mrs. John L. Harnish and John Harnish, Jr.; Mr. and Mrs. Frank Harnish; Emanuel Ulrich; John Detwiler and son, Gerald; and Mr. and Mrs. Emil Keller—came to donate a day of labor. The glass front, which, during the winter, permitted much cold air to enter, was taken out. This space was boarded up and two very nice windows were installed. Imitation brick siding was placed on the outside of the building which now appears like a different place.

The men also helped to build a platform for the pulpit—by this time the room began to appear like the inside of a church. The wom-

en spent the day sewing curtains to be used to divide the Sunday-school rooms, where classes were to be held.

During the last week of our four-week term we gave the walls a second coat of paint and added the finishing touches.

The four weeks which we spent at Bethel were weeks of inspiration and discouragement, and a lot of good old-fashioned hard work. When we first arrived we were disappointed to learn that the church building had never been repaired and cleaned, but now we are happy to have had the opportunity to do that work. Sometimes problems would arise, but God was good and answered our prayers, and the work was completed.

Although we performed mostly manual labor, we could see the spiritual needs of the people and their readiness to accept help. Here there are many people living in a small area, and the work is great, but the workers are so few. Let us ask God to send workers; and if God calls, let us respond to that call.

Eureka, Ill.

A Bethel Convert Writes

While serving at the Bethel Mennonite Church this past winter, an acquaintanceship was begun with Bro. Nicholas M. Tang, a convert of Bro. Lark's labors. During the course of the conversation it was disclosed that Tang had quit his former occupation and had chosen to work in a plant where farm machinery was manufactured rather than in a munitions or war plant. The following article is his response to a request to tell the Missions Section's readers about his experience.—Missions Ed.

Dear Brother:

In the name of the Lord, greetings.

In reference to your request, I am writing this letter. I am very thankful to have this opportunity to express my thoughts. I thank God, for it is a pleasure to be of service to the Master.

Life View of My Work

I lived in Tampa, Fla., fourteen years, in a town of about 35,000 population. I was reared in Florida. On Nov. 11, 1921, when I was seventeen years old, I began to work in a cigar factory, and was taught to be a cigar maker. My father, since he was a cigar maker by trade, taught me the trade. Although I never did like tobacco, it became my livelihood for many years.

Why I Quit Tobacco

I never liked tobacco because the nicotine in the tobacco made me sick: it affected my heart and lungs; it shortened my breathing. When I went to the gym at school I was always the last man coming in. I remember one night when I was an amateur boxer I fought in a contest and lost the fight. Guess who won the fight? No, your guess is wrong. Tobacco won; I lost to tobacco.

How I Quit the Tobacco Habit

It took a long fight and a great determination to win, but at last I accomplished and won the long fight with tobacco. I assure any man who has the tobacco habit that he can quit the same way I did, if he uses my method. I add this, that any sensible man that believes in the Son of God knows that God gives man the power to overcome anything upon the earth. We possess that power if we

go the right way. God saith unto men, "... have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). Why can't men have dominion over nicotine or drugs and alcoholism; have we not faith? God has given every man some and has promised that whatsoever is asked in His name shall be given them.

My New Job

I am employed by the tractor works of the International Harvester Company. We help make the machinery that goes for farming. I am indeed thankful that I am working with a concern that makes the equipment needed to procure food. Not only is it a help to the critical food situation in Europe and the world, but it is a relief to the thought and to the mind in the sense that producing food is good for the physical body; it strengthens the body.

Food is healthful and makes a strong body. Spiritual food strengthens the mind and the soul. "I thank God for everything."

In God's outstretched arm we remain, doing His will, and permit His tender caresses be our comfort and hope.

In our Lord we keep praying,
Nicholas M. Tang.

A Summer Service Unit Recreation Project Among Colored Children

BY ROSALIE GARBER

Most of us have the idea, which is probably well-grounded, that children are the easiest to contact; and for that reason a large part of the activity carried on in many mission stations centers around children and their interests. The world has so many dazzling lights calling here and calling there that it is not hard for a teen-ager to find a place to go, something to occupy his time. City youth find this even more true than those in rural areas. They have it more close to their daily lives. If there is nothing for them to do, the common thing is to gather in the streets and alleys, throw dice and mingle with wrong associates.

It was this group of young people for which we felt burdened as we labored at the Bethel Mission (Colored) in Chicago last summer. We realized a need for teaching the children and we felt the parents might be reached by such an effort. But how could we reach the young people and gain their potentialities for Christ and His Church? Would we accept the challenge which seemed the easier, or would we dare to launch out, perhaps in utter failure, in a rather new field for Mennonite mission workers in the city?

We faced the question with Brother and Sister Lark, accepted the challenge given us by the Holy Spirit, and dared to begin a recreation school. Many were the questions which we faced as we planned the work. It was a new experience for all, and our ideas were rather divided as to what group we could interest. We plodded our way, as it were, in utter darkness, and sought constantly that the Holy Spirit might make our work a success. We purchased plaster of Paris and

modeling clay, designed an imaginary tour to Palestine, and the brethren of the unit planned exciting softball games.

The morning which we had been anticipating finally arrived. Our recreation school had been announced publicly to begin at nine o'clock. Nine o'clock came but no students. Nine-five and still only a corps of four teachers! Nine-ten and "Should we go out to the highways and hedges?"

At about nine-seventeen two girls entered the building. Soon several more came, and with this very small group we began to sing songs of praise, with meditation upon His glorious Word. By the time we were through with this part of the program, our number had doubled. We divided the group into two classes and each of the brethren taught the first lesson in our trip to Palestine. This was followed by an hour spent on the playground. It was during this hour of play that we learned to know the pupils and to gain their confidence. Following the playground period our enrollment usually had increased considerably and the hour of handcraft work saw at least a thirty-per-cent increase over the attendance during the Palestinian Journey Hour.

The amazement expressed in seeing Bible-school teachers play ball helped us to realize that only then could we be recognized by them as real comrades and friends. The girls seemed to enjoy the handwork more than the playground activities and begged, after about a half hour of play, to be allowed to begin their handcraft work.

The anxiety shown by the youngsters as they watched and waited for the plaques to dry, the pride with which they displayed them as they carried them home, and the disappointment manifested in those which did not meet their approval made us realize what these small things mean to these youth. And how they enjoyed molding clay into any imaginative form!

The handcraft hour was usually left open to free discussion between class members, one of the most important parts of this activity. The following conversation gives a glimpse of what was occurring in the minds of these young people.

"I went to a show yesterday because I thought there wouldn't be anything but good in it. It doesn't hurt you if you just go to good ones, does it?" remarked a girl as she modeled the clay before her.

"Yes, because Brother Lark said you ought not to go to any. They all have something bad in them," came from a classmate, in haste, to show her intelligence on the question.

"I know it, and really," she said as she almost hung her head in shame, "it wasn't all good, either."

Although we cannot say that our efforts of these two weeks saved a vast number of souls, we claim His promise that "His Word will not return void" and pray that He might bless the efforts put forth in behalf of these thirty young people in Chicago. Each activity was sponsored not as an end in itself but as a means to an end. To present Christ, a living Saviour, to all social classes and ages was our desire.

Jackson, Minn.

Today in Missions

J. D. GRABER

What is the mission situation today in Spain? The February "Missionary Digest" says, "A very recent correspondence on Spain brings us up to date on this country. The Protestants in Spain are permitted to have their churches open but no public propaganda of any kind is allowed. Despite opposition everywhere, assaults by mobs, breaking of windows and benches of churches, and destroying hymnbooks and Bibles, THERE IS AN UNUSUAL SPIRITUAL AWAKENING AMONG THE YOUNG PEOPLE IN ALL THE CHURCHES IN MADRID. In some instances the soldiers appointed to guard the churches are inquiring earnestly about the Protestant religion."

Greece

The Greek Harvest Gleanings, published by the American Committee for the Evangelization of the Greeks, 156 Fifth Ave., New York, N.Y., has the following vital information concerning Greece. Our sympathies are with Greece today, yet DO YOU KNOW

—that there are only eight ordained evangelical ministers in Greece?

—that no foreign missionaries are allowed to labor in Greece?

—that in reality there is no freedom of religion in Greece? Proselytism at the expense of the Greek Orthodox Church is punished by the withdrawal of one's right as a citizen and by exile.

—that by law, the translation of the New Testament from ancient Greek to the modern vernacular Greek is not allowed?

—that recently a young Orthodox professor who translated the Gospel of John into modern Greek was sued before the court by the priests?

Let Greece set its house in order and perhaps some of the heavy judgments on this country might be lifted.

Elkhart, Ind.

Relief Notes

Refugee Group Sails for Paraguay

February 24 will long be remembered by 860 Russian Mennonite refugees as the date upon which they left a land of persecution, cruelty, wandering, and suffering, and set sail toward a new homeland. After several delays, the S.S. "General Heintzelman" sailed from Bremerhaven at 4:00 p.m. on Feb. 24, carrying 345 children under sixteen years of age, 286 women, and 229 men. Elfrieda (Mrs. Peter) Dyck is accompanying the group to serve as their leader. The ship is now on its way directly to Buenos Aires, where it should arrive soon after March 13.

John W. Warkentin and Martin Duerksen have been in Buenos Aires making plans for river passage from Buenos Aires northward to Paraguay for this group of immigrants. The entire group will settle in the Chaco area of Paraguay except for thirty-five who wish to

CHURCH CORRESPONDENCE

RENSELAER, INDIANA

(Burr Oak Congregation)

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He that promised said also, "Try me and see." Let us accept the Lord's challenge.

The following were elected when our Sunday school was reorganized: Supts., Simon Leichty, John Miller; Y. P. Supts., Mylo Ulrich, Silas Smucker; Secy.-treas., Pauline Chupp, Ruby Miller; Pri. Supts., Goldie Stoll, Alice Frey; Chors., Gordon Stichter, Esther Smucker. May the Lord's blessing rest upon them as they serve.

Meetings were held this winter, Dec. 8-14, with Bro. J. S. Neuhouser, Ft. Wayne, Ind., as evangelist. The presence of the Holy Spirit was felt. There were several confessions.

On Jan. 11 Bro. and Sister J. D. Graber were with us. We enjoyed their fellowship very much. Bro. Graber brought the morning message and in the afternoon he showed pictures of China and told us about the work there, giving us a greater vision of the work of the church. An offering was taken for the work in China.

Our bishop, Bro. Anson Horner, was with us on Feb. 8 for baptismal services.

On Feb. 21, 22, Bro. and Sister J. C. Wenger and family plan to be with us for Saturday evening and Sunday morning services.

We appreciated the editorial in the GOSPEL HERALD of Feb. 17 on "Our Small Congregations." We welcome anyone desiring to move into our community motivated by a desire to serve in the Lord's work. We are located in a good farming section, but with very little factory work.

Feb. 17, 1948. Henry J. Stoll.

ALLEMANDS, LOUISIANA

Dear Herald Readers: Greetings from the Southland! Oct. 1-8 Bro. John W. Hess, Akron, Pa., was with us in evangelistic meetings. We were all encouraged by the messages. Six young people responded to the invitation to accept Christ.

Baptismal services were held Nov. 2, when

as C.R.A.L.O.G. representative in the American Zone of Germany and Cornelius J. Dyck is assuming directorship of all M.C.C. relief work in Germany.

Slides Available

Sets of slides on M.C.C. relief in China and on C.P.S. smokejumpers have recently been prepared. Also available for use without charge are slides on M.C.C. material aid program, Mennonite heritage, various C.P.S. camps, as well as sound and silent films on C.P.S. Requests for reservations should be made several weeks in advance of date desired.

Released February 27, 1948
Via M.C.C. Headquarters, Akron, Pa.

Bro. Paul Hershey was here for our fall communion service. Seven precious souls, most of them in their twenties or thirties, and one in middle age were baptized. We praise God for these victories through prayer and the work of the Spirit.

We were thankful for the visits of Bro. and Sister Milton Brackbill, Paoli, Pa.; Bro. and Sister Christian Lehman, Lancaster, Pa.; and the Lehman's son, John R., of Brewton, Ala., during December.

On Dec. 24 a Gospel quartet from Hesston, accompanied by Bro. and Sister Ivan Lind, gave us a wonderful program in song and devotion. The church was filled to overflowing; not all could be seated.

Our minister, Bro. John E. Wenger, was holding meetings at Cheraw, Colo., Feb. 1-15. During his absence the Lord sent Bro. and Sister C. Z. Martin here, Feb. 14-18, on their return from the Pacific Coast. They brought us much encouragement through the ministry of the Word in church services and in visitation work. We rejoice that three more souls have made their decision for Christ. One of our young unconverted friends was taken seriously ill on Jan. 30, but through the intercession of Christians and the grace of God his life was spared. Through this call he and his wife have accepted Christ. We hope they may be greatly used of Him; pray for them. And pray for us, too, that we may be faithful.

In His service,
Feb. 24, 1948. Esther Wenger.

ELKHART, INDIANA

(Olive Congregation)

Dear Herald Readers: Greetings in His name. "The Lord hath done great things for us; whereof we are glad."

Reorganization resulted as follows: Supt., Earl Hartman; Asst., Edward Weaver; Secy., Phyllis Barkey; Treas., Harold Hartman; Chors., Doris Miller, Albert Weaver; Ushers, Russel Shriner, Earl Yoder, Edward Weaver.

On Jan. 4 Bro. and Sister S. Paul Miller and family, on furlough from India, were with us. Bro. Miller brought us a message both morning and evening. Sister Miller gave a talk to the children before the evening message.

Evening Bible classes were held on Tuesday evening of each week, Jan. 6 to Feb. 10, under the auspices of the Goshen College Winter Bible School. We have been greatly enriched through this blessed experience of studying the Word together. The instructors were Bro. John Zehr, a student at Goshen College, and Bro. A. C. Brunk, on furlough from India. Bro. D. A. Yoder, our pastor, had a class for children. The course in Christian Doctrine, taught by Bro. Zehr, could not be completed in such a short time; the interest in the subject was expressed by asking Bro. Zehr to complete the study in our midweek prayer meetings.

Quite an amount of work is being done on our church building: the old bricks are

go to Friesland and Volendam colonies in order to join close relatives there. C. A. DeFehr has recently gone into the Chaco to make further arrangements for receiving these immigrants. The general plan for their settlement is similar to that followed last year for the "Volendam" group. The new immigrants will be received by the older colonies and assisted until they are able to build their own houses and produce their own means of livelihood from the soil.

One vital phase of this resettlement work is the Tools-for-Paraguay project which has been in progress for the past few months among the churches of North America. It is hoped that through this means a substantial amount of equipment can be supplied to these people, with which they can establish themselves and make a living in Paraguay.

Sufferings Despite Milder Winter

A number of reports have come from Europe that this winter has been less severe than last winter. The direct suffering from cold and exposure thus has been less acute than it would have been in bitter, cold weather. Other factors, however, instead of improving, have grown worse, making continued relief very necessary.

The food reserves in Central Europe are low because of the cold weather of last winter and the crop failures of last summer. Clothing, shoes, and bedding are still not available in sufficient quantity for adequate replacement. A garment is often shared by several members of a family. Our workers continue to report on feeding projects, clothing distributions, and other kinds of urgent ministry. It is generally felt that relief in Central Europe will be necessary through next year at least.

Material Aid Shipments

The following shipments left port from Jan. 15 to Feb. 15, 1948:

To AMERICAN ZONE OF GERMANY: 5½ tons clothing, bedding, and shoes to Evangelisches Hilfswerk; 17½ tons raisins to Christenpflicht. To BRITISH ZONE OF GERMANY: 27 tons of clothing, bedding, shoes, and soap, 50 tons whole wheat, 1½ tons Multi-Purpose Food, 30 tons flour, 94½ tons mixed foods, to the Mennonite Child-Feeding projects; 6 tons bedding, clothing, and shoes to Evangelisches Hilfswerk. To FRENCH ZONE OF GERMANY: 4½ tons bedding, shoes, and soap to Evangelisches Hilfswerk; 13 tons clothing, bedding, shoes, and soap, 30 tons flour, 17½ tons raisins, 33½ tons mixed foods, to Mennonite Child-Feeding projects. To FRANCE: 1 ton clothing, bedding, and shoes, 75 tons flour. To AUSTRIA: 30 tons beef, 30 tons mixed foods. To INDIA: 30 tons Ralston Relief Cereal. To POLAND: 32½ tons mixed foods. To HUNGARY: 30 tons of mixed foods.

Relief Worker Departures, Returns, and Transfers

Anna Wiens, of Regina, Sask.; Margaret Epp, of Waldheim, Sask.; and Alice Snyder, of Kitchener, Ont., sailed on Feb. 24 for relief service in Europe. Wilson Hunsberger returned from Poland on Feb. 26. Robert S. Kreider has completed his term of service in Europe. Delbert Gratz is succeeding Robert

being replaced with new; a basement, front entrance, and new furnace are being added. A contractor has been hired to supervise the work; additional labor is being donated by members of the congregation. The Lord has blessed us with good weather for this work.

Remember us in your prayers.

Mrs. Paul Yoder.

PLAIN CITY, OHIO

(Sharon Congregation)

Greetings in Jesus' name. We are looking forward to a week of meetings, beginning Sunday, Feb. 29, with Bro. Andrew Jantzi, of Flint, Mich., as the evangelist. Bro. Jantzi will also hold meetings at the new Conservative church. Pray that the brotherhood may be strengthened and the lost won for Christ.

Reorganization of the Sunday school resulted as follows: Supt., Oran Smucker; Asst., Erwin Kaufman; Chors., Mrs. Vernon Schultz, Nancy Miller; Secy.-treas., Earl Yutzy; Pri. Supt., Neal Beachy; Pri. Chor., Anna Mae Kaufman; Church Chors., Roman Miller, Mrs. Neal Beachy; Ushers, Freeman Miller, Firman Troyer; Libr., Joe Christner.

Our pastor, Abram Kaufman, and his wife worshiped with the Central Church at Elida, Ohio, on Jan. 18. Bro. Rudy Stauffer, from the Wooster, Ohio, Mission, brought the message at this place.

Bro. Nelson Kanagy, from the Oak Grove congregation, West Liberty, Ohio, brought us a timely message on sanctification on the evening of Feb. 15.

Our deacon, Eli Nissley, with others of our group, enjoyed attending the Bible school at Canton, Ohio. Several of our young folks are attending Bible school at Kitchener, Ont.

Bro. Jonas Beachy and family, Sara Farmwald, and Mrs. Clara Kramer are leaving in the not-too-distant future for Minnesota, where they will help in the work of the Lord, in the Leader district.

We ask an interest in your prayers in behalf of the work here.

Feb. 25, 1948.

Mrs. Eli E. Yutzy.

MIDDLETOWN, PENNSYLVANIA

(Strickler Congregation)

"My meditation of him shall be sweet" (Ps. 104:34). These were the words spoken by Bro. Samuel Miller, returned missionary from South America. He addressed the brotherhood here on Feb. 29 with an impressive message, using Rom. 11:36 as his text. He praised the Lord for all He had done for him in his recent illness and said that sometimes God uses the sharpest pains to bring us to the place where we will see our nothingness. Man was created for the praise of His glory. Therefore we should all be missionaries, winning souls for Christ. Let us remember in prayer Samuel and his wife and their three sons.

*Lois Ebersole.

To spend an hour at Jesus' feet—
What happiness, what joy replete!
His whispers to my weary soul
Refresh, and cleanse,
And peace bestow.

—Ruby Berkey.

FIELD NOTES (Continued)

Bro. O. N. Johns met with the Monterey congregation, Bird-in-Hand, Pa., on Feb. 29, and took the voice of the congregation with reference to the ordination of a minister.

An all-day meeting will be held at the Hernley Church near Manheim, Pa., on Good Friday, March 26. Speakers are C. Z. Martin, Benjamin Weaver, Simon Bucher, Richard Danner, and Amos Sauder. Your prayers and presence are solicited.

An Easter sunrise service will be held at 6:00 a.m. on March 28 at the Eastern Mennonite Convalescent Home, Route 309, Souderton, Pa. Bro. Emanuel Peachey, Belleville, Pa., will be guest speaker.

Bro. Harold Herr, Hanover, Pa., was on the program as a guest speaker in the young people's meeting at the Bethel Church, Mummasburg, Pa., on March 7. One young soul was received into church fellowship at Bethel on Feb. 8, and on Feb. 15 two others stood for Christ.

Fire completely destroyed, on Feb. 29, the Byers Church, near Ligonier, Ind., where

REFUGEES

But whoso hath the world's goods
and beholdeth his brother in need
and shutteth up his compassion from him,
how doth the love of God abide in him?

My little children, let us not love in
word, neither with the tongue; but in
DEED and in TRUTH.

I John 3:17, 18

American Revised Version

The call has gone out for \$75,000 in ten-year, 2% loan funds to carry our share of the loaned funds needed to move some 2,500 more refugees to Paraguay. See the article in the "Gospel Herald," March 2. Send your check for \$100 and multiples thereof to

Mennonite Mutual Aid, Inc.

1413 So. Eighth Street

Goshen, Indiana

Goshen College students had recently started a mission Sunday school.

Pre-Easter services will be held at the Detroit Mission with Bro. J. W. Hess, Akron, Pa., in charge March 9-14, and Bro. A. J. Metzler in charge March 21-28.

A Home Missionary Conference was held at Canton, Ohio, Friday evening, March 5. Speakers included M. L. Troyer, Elida, Ohio; Orrie D. Yoder, Dillonvale, Ohio; and Raymond Kramer, Meadville, Pa. The executive committee of the Ohio Mission Board was in session the following day.

Evangelistic Meetings are planned for every evening March 11-21 at the Blain'sport Church, Lancaster County, Pa. Bro. Frank Garman, Columbia, Pa., will be the evangelist. Your prayers are solicited.

MISSIONS (Continued)

to the Clearing Committee. During the past four months, three thousand tons of supplies were handled here in Shanghai alone. Nearly three hundred trucks and jeeps have been gotten for missions and voluntary relief organizations.

Bro. Burkholder writes, "I have been doing a good bit of traveling lately in North Kiangsu and Tsingtao. Last week an air shuttle service between Haichow, Kiangsu, and Lini, Shantung, was organized. We have about 400 tons of supplies in Haichow intended for Mini, which is only sixty-five miles away by air but blocked by the Communists. We have chartered Gen. Chennault's C47 on a day basis, carrying in relief supplies and bringing out coal, live pigs, butchered pigs, or any indigenous products. On our first day of operation we made six trips from dawn to dusk. Tomorrow we are getting another 1,000 tons of supplies from U.N.R.R.A."

The Gospel Sign Committee, under the sponsorship of the Y.M.C.A. of Eastern Mennonite College, has received permission to place religious posters in eight commercial buses operated in Harrisonburg and nearby areas.

Released March 3, 1948

By the Mennonite Board of Missions and Charities Headquarters. Elkhart, Indiana

NEAR TO GOD (Continued)

March 20, 1948

Read Isaiah 60:1-3, 10-14.

"Then thou shalt see."

When Moses promised one like unto himself from among Israel whom they would hear, it was fulfilled in Joshua, and fifteen hundred years later for some, in Christ. It is yet future for those who do not yet accept Him. God promised the land of Canaan to Abraham and his seed "for ever," and for an "everlasting possession." Because we see Palestine war-torn, and this prophecy unfulfilled today, shall God not fulfill His promise? The fact that I cannot understand how something can come to pass is no good reason to say it never will. As He has promised, so shall it be. His feet shall stand upon the Mount of Olives. The Lord God shall come and all the saints with Him, and the Lord shall be king over all the earth.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." "I believe; help thou mine unbelief." —M. H. L.

One evening after a child had said its prayers, it asked its mother, "Why do you want me to pray?" The mother answered, "We want you to pray so you'll be good."

"But," said the child, "does papa pray?" The answer was, "No." Then the child said, "Don't you and papa want to be good?" "Oh, yes," was the reply. "Then don't you think you and papa are expecting too much of a little fellow like me? Do you believe God wants me to do all the praying for this whole family? Seems to me you and papa might help me a little."

FOURTH KINGDOM (Continued)

ment of both legs is iron, which continues down through the feet into the toes. In the ankles another element, clay, is added. In verse 41 it is designated as potter's clay, also miry clay. What does this clay symbolize? Iron denotes despotic rule or monarchism. It is obvious then that clay, since it is intermixed with the iron, also symbolizes some type of government. Verse 43 serves as a key: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Emperors, kings, and rulers who reign by hereditary rights do not mingle with the populace; government there does not originate in the masses. After the clay is added, "they," that is, the rulers of the iron-clay governments, "shall mingle themselves with the seed of men," the common masses. Rulers will seek popular favor and support; the will of the people decides the issue of government.

Several of the inspired writers allude to the potter and his clay to illustrate man's attitude—his resistance—toward the sovereignty of his Maker. Isa. 29:13-16; 45:9, 10; 64:1-12; Jer. 18:1-16; Rom. 9:19-21. In these five passages the clay remained rigid in the hands of the potter, illustrating how popular demands for rule in this human regime are unyielding to the sovereignty of an all-wise Providence. Like Israel of old, modern man ignores providential guidance, may even challenge the Creator's sovereign rights to rule. The clay, petulant man, would govern the world without the Potter's molding power. But in Daniel's explanation the clay was mixed with iron—the rule of the people was unified with despotism, not divine sovereignty. Rulers mingle with the seed of men, seek popular favor and support. And that is the essence of the democratic principle in government, "the sovereignty of the people."

When the clay was added, it was the beginning of basic changes in the composition of the leg, indicating that where democracy is consolidated with despotism, the movement will be disturbed by revolutionary issues. When the stronghold of despotism, the Holy Roman Empire, was abolished in 1806, the monarchies of Europe began to be more liberal; the public won the right of representative and constitutional government.

While some of Napoleon's work was a failure, and much of it destructive, the compilation of the Civil Code was perhaps the most constructive, the most permanent, and the most extensive in its influence upon civilization. It was made up of the law system of imperial Rome and her provinces, of customs and civil regulations of the Middle Ages, and of the principles and legislation evolved during the French Revolution. This great mass of material was condensed, harmonized, and revised. Its principles

were soon introduced into half the countries of Europe, and eventually were incorporated as the basic law systems by all the modern civilized nations; which are but that number of nationalities in the fourth kingdom.

Napoleon's career imparted, contrary to his ambitious plans, however, an irresistible impetus to liberalism in government. For a hundred years after his defeat, nations kept on changing their constitutions, enacted reforms, and fought in revolutions to promote freedom.

Fighting World War I did not make the world secure for democracy. It drove several emperors and kings into exile, some into private life, and in general made the king business precarious. A crop of inhuman dictators was produced. It was democracy by compulsion; no other political party was recognized; elections were held, but they were not free.

Russia during this war suffered the throes of a violent internal revolution. The repressive government of the Czars was seized by the Bolsheviks; this was subsequently changed into the Communist order, the present regime. When that country was reorganized by Peter the Great it was claimed to be the restoration of the eastern division of the Roman Empire and that the Czars were the true representatives and successors of the Caesars. If we concede their claims, the despotism of the Caesars was perpetuated by the Czars till 1917, the year of the revolution. Granted or not, she has during the last century and a half won her way into the family of western nations—into the fourth kingdom.

Man continued his struggle for popular sovereignty in World War II—a conflict of individual enterprise against totalitarianism. The careers of two dictators were brought to violent ends; and some type of liberal government was imposed upon their countries.

Over half a century ago Japan to a limited degree transformed her ancient, feudal, divine right government into a representative constitutional system, modeled after the western nations. At the close of World War II she was compelled to adopt a more liberal democratic government, though permitted to retain her emperor. Democracy or popular sovereignty in its various forms is now in the ascendancy in all nations, though several retain monarchism as a form, such as England, Japan, and several smaller ones.

In the fore part of this century China cast off her ancient monarchism, abandoned her exclusiveness, and adopted the government, customs, and institutions of western peoples. For the last fifty years she has suffered much from intrusions by foreigners, and has been distressed by civil wars and revolutions. Her ancient order is passing; but the new order, it now is manifest, is to be ushered in only through confusion and dissension—through the factional antagonisms of democracy, nationalism, and commu-

nism. It will be absorbed by the fourth kingdom.

Clay and iron will be mixed in the foot, with clay increasing in the aggregate toward the toes. The admixture will be brittle; there is in it no cohesive force. So the kingdom, Daniel says, will be divided; "partly strong, and partly broken." What a realistic description of present world conditions and as they have been since the close of World War II! Will the efforts of statesmen prove successful in stabilizing the world order? Numerous treaties, alliances, agreements, leagues, federations, coalitions, mandates, unions, spheres of influence are formed only to fail in their application. Diplomats have before them international complications extremely difficult of solution. Despotism and popular sovereignty will not mix.

The Roman Empire from an early date comprised a western and an eastern division, and it was through their innumerable transformations that it was perpetuated through the fourth kingdom until the present. The unbroken advance of this kingdom was eclipsed by the rise, expansion, progress, and prosperity of the modern nations. Unwittingly it is maintained by the public as common knowledge by the use in current language of such terms as the East and the West, the Orient and the Occident, and each has its typical civilization. The poet Kipling, if I remember correctly, has expressed this popular idea tersely:

*The East is East and the West is West,
And ne'er the twain will meet.*

But they have met! The East has adopted the customs, militarism, and liberal governments of the West.

Russia with her counterfeit liberal government, some of whose features have been copied from the West, has thrust this twofold position upon the consciousness of the world public. It has bewildered the nations and confused the statesmen. New? No, it is centuries old, though there are new features in it. The world is now divided into two camps on the question of popular sovereignty. The one advocates freedom, individual enterprise, and free discussion of public questions. The other calls itself "the New Democracy"; it is intolerant, "the sovereignty of the proletariat," the most galling type of tyranny. To what degree the latter type will infiltrate the former only the future will reveal.

The feet terminate in toes symbolizing ten kings or kingdoms. These ten loosely federated kingdoms will constitute the fourth kingdom in its final stage; they will be that number of provinces in it. Where will these provinces be? Will they include only a part of Europe? Or will they include all of Europe? Or will the world be organized into ten federated states to be united loosely in the worldwide fourth kingdom, in a united nations organization with world headquarters somewhere? This will be the final *status*

quo of political development, but it will be of short duration.

This huge image will be suddenly demolished by the Stone falling upon it, which no doubt is the same as the coming of the Son of man. La Junta, Colo.

OUR SCHOOLS (Continued)

he absorbs spiritual vitality by communion with God is not worthy of the name. If this principle is lacking, the service is incomplete. If this experience is attained, man sees his helplessness and rests completely on God for strength and power to live more like Him. Worshipers who feel His presence are like Peter on the mount of transfiguration when he said, "Lord, it is good for us to be here."

Renewed Loyalty to God.—If we attend worship services out of love and devotion to God, our very presence shows that we are renewing our loyalty to Him. But this is not sufficient. We need to be led to the place where we will see, as Peter did when the cock crew, that we have not been as loyal to God as we had promised.

Again and again we need to repeat with sincerity our pledge to the Lord. In this day when we are faced with insidious temptations and baffling perplexities on every turn, we need to buttress our spiritual life with constant renewals of loyalty, as a correction and as an enrichment.

True worship will provide opportunity for an inward response of renewed loyalty to God. There are some occasions, and no doubt more than we realize, when this inward response should be expressed outwardly. A sincere, congregational response will be a means of drawing each member closer to each other and to God.

Fellowship with Other Worshipers.—This formative principle probably needs no additional emphasis. Rather, it may need to be retarded or redirected as a motivating principle for worship.

To be drawn together as a group to worship God, producing a spiritual fellowship preceding, during, and after the service, is noble and uplifting. The fellowship before the service should be colored by our sincere desire to worship God. Spiritual conversation, motivated by the spiritual vitality we have just received, ought to predominate after the service.

It is altogether too true of many of us that fellowship with other worshipers, not to mention the nature of it, has predominance over the other principles that should unite us in a worship experience. This is one reason why we actually worship so little, at times. Communion with God should be the primary motive for worship, uniting us into a spiritual fellowship that will blend and mold our purposes and lives together for the honor and glory of God.

Elements of True Worship

The following elements of worship should characterize the various forms or

expressions of worship. It is possible that all the elements may be found in a song or a prayer or any other expression of worship. A meaningful worship service will integrate all the elements of worship in a way that will lead the worshiper into a worship experience.

Adoration.—It is not that God has need of our adoration. Rather, it should be that we cannot refrain from adoring Him as our Creator and Sustainer of life. God's holiness and love should move and inspire us to adore Him. A realization that we are in His presence ought to fill our hearts with praise.

This element is sadly lacking in many of our worship services. Too much of our worship starts our thoughts *manward* instead of *Godward*. We are more apt to *implore* than *adore*. Without a proper, sincere adoration toward God our worship services cannot rise to the level of spiritual blessing they should attain.

Confession.—The transition from adoration to confession is a normal one. Being moved by God's greatness will lead us to see our unworthiness. When Isaiah saw the vision of God's holiness, he was humbled before Him and confessed that he was a sinner and in need of God's mercy.

After the congregation has been led to see that they come short of God's plan for them, a song or prayer of confession is not only appropriate but essential for purposeful worship.

True, sincere confession not only cleanses the heart and life of the worshiper but also opens the way for a greater infilling of the Holy Spirit and a deeper consecration to God.

Petition.—This element is expressed almost entirely in prayer. Petition has its place in prayer, but it should be subordinate rather than predominant. Jesus asked a number of things from the Father when He prayed, but it is important to note that His petitions were preceded by an expression of adoration to the Father. In our worship, we should reach out into the wide ranges of life. We should pray for the countless groups of people who have spiritual and temporal needs. We cannot pray, "Bless me and my wife, my son John and his wife, us four and no more," and that only.

Praise and Thanksgiving.—The spirit of the Gospel is that of gratitude and abounding joy. The man who was healed "went on his way, leaping and rejoicing and praising God."

We are inclined to petition more than to praise and to thank God.

Two angels, we are told, were sent down from heaven to collect, one the petitions and the other the thanksgivings of God's people. One of them soon returned, bearing in one hand a few scanty messages of thanksgiving and praise. Long afterwards the other angel appeared, staggering under the enormous load of prayers of petitions which he had gathered.⁹

I think the moral is clear. We are very anxious to receive but loath to give. This touches an unhealthy spot in our worship

services. Less of the subjective and more of the objective will lift our worship to a higher level. We come together to honor the worth of God. More praise and thanksgiving will improve our worship.

Consecration.—If the service fails to lead us to renew our loyalty to God and to pledge anew our lives in His service, it has failed.

When Isaiah was lifted up by the lofty vision of the Eternal, and the sense of the need of his people came to him, and the call of Jehovah came for help, he bowed himself in obedience to the divine call. In a similar way, our acts of devotion—singing, prayer, and message presented—should lead us to the place where we will give an inward response to God's will and say with Isaiah, "Here am I; send me." If the service fails here it is but a ceremony. Frequently a prayer or song of consecration will bring the desirable response God is waiting to honor.

¹ R. A. Torrey, *What the Bible Teaches* (New York: Fleming H. Revell Co., 1933), p. 477.

² Odgers and Schutz, *The Technique of Public Worship* (New York: Methodist Book Concern, 1928), p. 25.

³ J. Sherman Wallace, *Worship in the Church School* (Philadelphia: Judson Press, 1930), p. 33.

⁴ *Ibid.*, p. 31.

⁵ *Ibid.*, pp. 33, 34.

⁶ Irwin G. Paulsen, *The Church School and Worship* (New York: Macmillan Co., 1940), p. 11.

⁷ Albert W. Palmer, *Come, Let Us Worship* (New York: Macmillan Co., 1941), XVII.

⁸ Dargan, *op. cit.*, p. 527.

⁹ De Blois and Gorham, *Christian Religious Education* (New York: Fleming H. Revell Co.), p. 170.

(To be continued)

Harrisonburg, Va.

TEACHING THE WORD (Continued)

of its material whenever occasion arises:

- (a) By noting young people's meeting programs and suggesting the helps to be had from library books on the preparation of topics;
- (b) The same on the study and preparation of Sunday-school lessons; and also for literary society programs.

4. Be able to refer to the library for help on questions of Mennonite faith and practice as they arise, due to current events or local issues.

No doubt our libraries are being used also in ways other than those mentioned here and a good purpose would be served by sending in for publication any suggestions that have been found helpful.

Let us definitely work to make our libraries yield the greatest possible benefit.

Biglerville, Pa.

If I believed what you Christians say you believe, I would crawl on my hands and knees, over broken glass, to tell the world about it.—George Bernard Shaw.

BIRTHS

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz.—To H. Clair and Florence (Badertscher) Amstutz, Goshen, Ind., twin daughters, Mabel Sue and Mary Lou, Feb. 25.

Barnhart.—To David and Cathalene (Good) Barnhart, Harrisonburg, Va., a daughter, Lois Marie, Feb. 18.

Esch.—To Paul J. and Mary (Burkholder) Esch, Ephrata, Pa., a daughter, Ruth Ann, Feb. 11.

Grieser.—To Chauncy and Ilva (Nofziger) Grieser, Wauseon, Ohio, a son, David Allen, Jan. 17.

Hess.—To Harry and Minerva (Brubaker) Hess, Lancaster, Pa., a son, Gerald B., Feb. 9.

High.—To Paul H. and Lillian (Dillman) High, Brownstown, Pa., a son, Raymond Nelson, Feb. 13.

Hostetler.—To Robert and Thelma (Paumier) Hostetler, Louisville, Ohio, a daughter, Linda Lou, Feb. 6.

Hostetler.—To Menno and Clara (Eby) Hostetler, Hagerstown, Md., a son, David Menno, Feb. 20.

Lehman.—To Martin and Rhoda (Kradly) Lehman, Chambersburg, Pa., a daughter, Rachel Elaine, Feb. 10.

Long.—To Clayton W. and Laura (Smith) Long, Souderton, Pa., a son, Donald Clayton, Feb. 9.

Noel.—To Sterling L. and Wilda (Eichelberger) Noel, Shickley, Nebr., a son, Merle Dean, Dec. 30.

Shank.—To Byard W. and Ruth (Hertzler) Shank, Mount Crawford, Va., a daughter, Margaret Mae, Feb. 24.

Smith.—To William L. and Florence (Heatwole) Smith, Harrisonburg, Va., a son, Elton William, Jan. 16.

Snader.—To Daniel E., Jr., and Elmira (Shirk) Snader, New Holland, Pa., a daughter, Joyce Lorraine, Feb. 7.

Strite.—To Amos, Jr., and Doris (Bauman) Strite, Waynesboro, Pa., a daughter, Phyllis Ann, Feb. 21.

Thomas.—To John M. and Miriam (Keener) Thomas, Lancaster, Pa., a daughter, Nancy Louise, Feb. 12.

Wideman.—To William and Lorene (Maurer) Wideman, Tofield, Alta., a daughter, Thelma Joanne, Feb. 6.

Yoder.—To Simon W. and Vina (Helmuth) Yoder, Kalona, Iowa, a daughter, Rosanna Mae, Feb. 20.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager—Miller.—Joe M. Bontrager, Middlebury, Ind., and Mary Ann Miller, Goshen, Ind., by Perry Nissley at the home of Uriah Bontrager, Feb. 15, 1948.

Coopridge—Selzer.—Ray Coopridge, Windom, Kans., congregation, and Goldie Selzer, Protection, Kans., congregation, by Clayton Beyler at the home of the bride, Feb. 22, 1948.

Headings—Hostetler.—Clarence Headings and Marjorie Hostetler, both of the Fairfield A.M. congregation, Tampico, Ill., by Herman Hostetler at the Fairfield Church, Nov. 23, 1947.

Jeanenett—Matthews.—Henry Jeanenett and Anna Mae Matthews, both of Orrville, Ohio, at the home of their pastor, I. W. Royer, Dec. 23, 1947.

Johnson—Hostetler.—Elmer Johnson and Mildred Hostetler, both of Bloomfield, Mont., by L. A. Kauffman, Feb. 8, 1948.

Schmid—Zook.—Walter W. Schmid, Orrville, Ohio, and Mary Esther Zook, Sterling, Ohio, by I. W. Royer, assisted by William G. Detweiler, at the Pleasant Hill Church, Sterling, Ohio, Jan. 18, 1948.

Troyer—Stutzman.—Alfred Troyer, Pigeon, Mich., congregation, and Anna Mae Stutzman, Cairo, Nebr., by Wilbur Yoder at Middlebury, Ind., Feb. 14, 1948.

Clay.—Martha Luvena McMillan was born in Severe Co., W. Va., April 5, 1878; passed away at the home of her daughter, Calico Rock, Ark., Feb. 7, 1948, after several years of failing health; aged 69 y. 10 m. 2 d. About 1922 she and her husband (Rufus Clay) and their children moved to Culp, Ark., from Washington. Five children predeceased her. Surviving are her husband, one son (George, Culp, Ark.), and 5 daughters (Mrs. Lanie Jennings, Mountain Home, Ark.; Mrs. Grace Burnett, Silvertone, Ore.; Lakie Clay, Little Rock, Ark.; Mrs. Gerie Manthei, Culp, Ark.; and Mrs. Bessie Reeves, Calico Rock, Ark.). The last few months of her life she spent at the home of her daughter (Bessie). Burial was made in the Branscum Cemetery, near Culp, Feb. 9, with services in charge of Frank Horst. Text: Heb. 9:27, 28.

Gerber.—Carol Sue, daughter of Mr. and Mrs. Dwight Gerber, Kidron, Ohio, was born Feb. 4, 1948, died Feb. 13, 1948, at a hospital in Wooster, Ohio; aged 5 days. Surviving are her parents, one sister (Julia Ann, at home), one brother (Michael, at home), 4 grandparents (Mr. and Mrs. Rufus Gerber, Orrville, Ohio; and Mr. and Mrs. E. P. Gerber, Kidron, Ohio), and 2 great-grandparents (Mrs. Dinah Gerber, Kidron, Ohio; Christian I. Zuercher, Orrville, Ohio). Funeral services were held Feb. 14 at the family residence, with Reuben Hofstetter officiating. Burial was made in the Kidron Cemetery.

Gerig.—Simon C., son of the late Christian R. and Mary B. Gerig, was born in Henry Co., Iowa, Nov. 19, 1878; died at Albany, Ore., Feb. 11, 1948; aged 69 y. 2 m. 23 d. Death followed an acute cerebral hemorrhage. On Dec. 19, 1906, he was united in marriage to Mary Erb, who survives. Also surviving are 4 daughters (Martha—Mrs. S. E. Eicher, Agnes—Mrs. Elmer Boshart, Anne—Mrs. Glenn Yoder, all of Albany, Ore.; and Mary C., of Iowa City, Iowa), 6 grandchildren, his stepmother (Mrs. Anna K. Gerig, of Albany), 5 brothers and 2 sisters (Wayland, Iowa; Amos, Albany, Ore.; Lizzie—Mrs. D. A. Roth, and Christian C., both of Lebanon, Ore.; Ben, Arcata, Calif.; and Henry, Jefferson, Ore.), and many other relatives and friends. Early in life he gave his heart to the Lord and united with the Mennonite Church, of which he remained a member until death. He served the church as a Sunday-school teacher and as secretary-treasurer; he was interested in the work. He was a member of the Fairview congregation from 1903, when he moved to Oregon, until his death. Funeral services were conducted Feb. 16 at the home by M. E. Brenneman, and at the Fairview Church by N. M. Birky and Melvin Schrock, assisted by N. A. Lind. Text: Ps. 116:15. Burial was made in the Riverside Cemetery.

Gochbauer.—John H., son of the late Joseph H. and Anna (Hostetler) Gochbauer, was born April 9, 1877; passed away at his home, East Petersburg, Pa., Jan. 29, 1948; aged 70 y. 9 m. 20 d. On Feb. 21, 1907, he was united in marriage to Sadie Raymond, who survives. Also surviving are 2 children (Anna, at home; and John B., Landisville, Pa.), 2 grandchildren, and 2 brothers (Christian H., New Bern, N. Car.; and Joseph, Centerville, Pa.). One son (Clyde) preceded him in death. He was a member of the East Petersburg Mennonite Church for fifty-one years, and a minister for over twenty-five years. Funeral services were held at the home and at the East Petersburg Church, Feb. 2, in charge of Amos Horst, James Siegrist, Frank Kreider, and Henry Lutz. Text: II Tim. 4:6-8. Interment was made in the church cemetery.

Good.—Daniel W., son of Joseph and Katherine (Stalter) Good, was born at Hopedale, Ill., July 18, 1878; passed away at his home, near Lebanon, Ore., Feb. 5, 1948; aged 69 y. 6 m. 18 d. On Nov. 27, 1902, he was united in marriage to Phoebe Martin, who preceded him in death on Feb. 23, 1906. To this union were born two children (Laurence M., Nampa, Idaho; and Paul E., Parma, Idaho), both of whom survive. On Oct. 22, 1907, he was united in mar-

riage to Sarah Roth, who survives. To this union were born 9 children, of whom 4 preceded him in death. Surviving are 2 daughters (Mrs. Loren Kief, Lebanon, Ore.; and Mrs. Willis Hofstetter, Apple Creek, Ohio) and 3 sons (Edwin, Albany, Ore.; Harry, Monmouth, Ore.; and Alvin, Tangent, Ore.). Also surviving are 13 grandchildren, one great-grandchild, and 5 sisters. In his early youth he accepted Christ as his Saviour, became a member of the Mennonite Church at Hopedale, Ill., and was a member until death, belonging to the Fairview congregation, Albany, Ore., at the time of his death. Funeral services were held Feb. 9 at the Fairview Church, in charge of Henry Gerig and N. M. Birky. Text: Phil. 1:21. Further brief services were held at the Zion Church, in charge of N. M. Birky and C. I. Kropf. Burial was made in the Zion Cemetery.

Hostetler.—Dannie Lee, son of Payson and Hazel (Kauffman) Hostetler, Middlebury, Ind., was born at the Goshen Hospital, Feb. 3, 1948; passed away the following day. Surviving are his parents, one sister (Ruby Ann), 4 grandparents (Mr. and Mrs. Amos S. Hostetler, Middlebury, Ind.; and Mr. and Mrs. William R. Kauffman, Millersburg, Ind.), and many other relatives. One brother (Dennis) preceded him in death. Brief funeral services were held at the hospital with the mother, and at the Shore Cemetery, Feb. 5, by Earley C. Bontrager. Text: Mark 10:16.

Kanagy.—To David E. and Ida (Glick) Kanagy was born a stillborn son on Feb. 21, 1948. Besides the parents there survive one brother (Roy) and 4 grandparents (Mr. and Mrs. Amos Glick and Mr. and Mrs. Pius Kanagy). A brief service was conducted by Eli Zook at the graveside in the Allensville, Pa., Mennonite Cemetery.

Kanagy.—John S. son of Christian and Barbara (Sharp) Kanagy, was born near Allensville, Pa., Aug. 20, 1881; died at his home, near Catlett, Va., Feb. 18, 1948; aged 66 y. 5 m. 29 d. On Jan. 9, 1912, he was married to Annie L. Peachey, who survives. Also surviving are one daughter (Sylvia—Mrs. Iddo Yoder), 7 grandchildren, and one brother (Simon C. Kanagy, Honey Brook, Pa.). One young son (Stephen) preceded him in death in 1918. In his early youth he accepted the faith of the Amish Mennonite Church, remaining a member until death. Brief services were held at the home, by Jonas Yoder, and at the home of Rudy Byler by Simon Schrock. Burial was made in the new cemetery of the Catlett, Va., Amish congregation.

Rodes.—Emma Sarah, daughter of the late Michael H. and Mary (Hege) Martin, was born April 8, 1870, near Hagerstown, Md.; passed away at her home, near Pleasant Valley, Va., Dec. 25, 1947; aged 77 y. 8 m. 17 d. On Nov. 18, 1897, she was united in marriage to John R. Rodes, who preceded her in death on Aug. 28, 1945. Surviving are one son (David M., Rockingham, Va.), one daughter (Mary—Mrs. Roy Burkholder, Dayton, Va.), 20 grandchildren, one great-grandchild, one brother (J. C. Woodstock, Ill.), and one sister (Mrs. Martha K. Brunk, Denbigh, Va.). One sister (Mrs. Anna M. Weber) followed her in death on Feb. 4, 1948. As a young woman she united with the Mennonite Church and remained a member until death. Funeral services were held Dec. 28 at the Oak Grove Church by J. D. Wenger and Russell Cline. Texts: Mark 13:33; Rev. 21:4. Interment was made in the cemetery near by.

Rosenberger.—Henry M., son of Aaron and Lydia (Myers) Rosenberger, was born in Bucks Co., Pa., May 23, 1924; died at his home, Quakertown, Pa., Jan. 17, 1948; aged 23 y. 7 m. 24 d. Death was caused by leukemia. On Sept. 1, 1946, he was united in marriage to Ada Geisinger, who survives. Also surviving are one son (David Aaron), his parents, 2 brothers (William and Norman), 3 sisters (Arlene, Mildred, and Ada), and many other relatives and friends. He was an active member of the Swamp Mennonite Church near Quakertown, where funeral services were held Jan. 21, in charge of Abram Yoder, A. J. Neuenschwander, John Gehman, and Stanley Beidler. Interment was made in the adjoining cemetery.

Yoder.—Merle Dwight, son of Ivan and Pearl (Villard) Yoder, was born at Wolford, N. Dak., Nov. 28, 1944; died at the Good Samaritan Hospital, Rugby, N. Dak., Feb. 6, 1948; aged 3 y. 2 m. 8 d. Surviving are his parents, 2 brothers (Harold Duane and Larry Ivan), 2 sisters (Donna Lou and Iva Marlene), and 3 grandparents (John and Sarah Villard, Hawley, Minn.; and Lizzie Yoder, Wolford, N. Dak.). One brother (Irvin LaVon) preceded him in death. Funeral services were held at the home and at the church, in charge of John H. Stoll and Eli G. Hochstetler.

OUR PUBLISHING HOUSE
BUILDING PROGRAM

Earlier we had set April 1, 1948, as the time when we hoped to have all contributions, life subscriptions, and annuities in hand for the new building. That date was set mainly to show us what support we could expect, so we could plan accordingly.

It now appears that a big portion of the congregations will be co-operating in raising the suggested amount of \$1.50 to \$2.00 per member and so we feel confident in going ahead with completing our building plans.

In the light of this, and with the realization that many congregations plan their budgets for six months or more in advance, it will be perfectly satisfactory for congregations to send their building offerings any time during the summer or early fall. This will be of particular advantage to those congregations lifting several offerings.

However, it will be quite helpful and very much appreciated if all congregations will write, indicating their intention of making a contribution and stating about when it can be expected.

ITEMS and COMMENTS

Over fifty denominations are now represented in the membership of the National Association of Evangelicals. Twenty-nine entire denominations are officially associated with the organization. The Association will hold its sixth annual convention at the Congress Hotel in Chicago May 3-6. Speakers will include Wilbur M. Smith, Bob Jones, Jr., and Harold J. Ockenga.

* * *

In the Philadelphia area nine Roman Catholic organizations recently joined in a protest against the compulsory military training bill pending in Congress.

* * *

The historical tradition of relief service which exists among the Dutch Mennonites was revived in March, 1947, when a relief committee was organized. Since its creation this committee has begun a children's home near Utrecht, given financial support for the Russian Mennonites in Holland, and conducted a relief food collection program with 3,000 empty jars received from the M.C.C. In December it undertook the support of a relief project in Vienna. This Austrian work was begun by the Peace Group in July, 1947, as a positive expression of their peace concerns towards former enemies. It consists of the sending of foodstuffs to Vienna where they are distributed by a Dutch Mennonite worker in connection with the M.C.C. program there.—Irvin Horst.

* * *

The visit of three Dutch Mennonite representatives to United States and Canada during the summer of 1947 has resulted in a good deal of discussion as to the interpretation of

1948 Mennonite Yearbook

The new 1948 Mennonite Yearbook is now ready for mailing. This year's issue is larger and printed on better paper. New features have been added. Statistical material has been carefully collected, revised, and compiled. We know that you will appreciate this larger and better Yearbook.

The 1948 Mennonite Yearbook will provide information, inspiration, and valuable help for the following in all types of church service:

1. Bishops, Ministers, and Deacons
2. Officers and Members of Church Organizations
3. Christian Education workers
4. Missionaries and Relief Workers
5. Writers and Students
6. Young People of the Church
7. Every Home in the Mennonite Church

A supplement, MENNONITE C.P.S. DIRECTORY, will be issued along with the 1948 Mennonite Yearbook and will be ready for mailing about May 1 or before. This supplement will contain the name, address, dates of birth, induction, and discharge, congregation and conference, marital status, occupation at time of induction, and types of service of each C.P.S. young man in the Mennonite Church as well as a list of the young men in A.S.W. in Canada. It will contain lists also of the young men from the Conservative Amish, Old Order Amish, and Old Order (Wisler) Mennonite churches.

The C.P.S. Directory and 1948 Yearbook may be ordered together or separately. Orders for the Directory will be held until it will be ready for mailing about May 1. Following is the price for combination offer and for ordering separately:

Yearbook or Directory		Combination Offer	
Single copy	\$.25	One copy of each	\$.45
Dozen copies	2.50	Dozen copies of each	4.75
100 copies	20.00	100 copies of each	39.00

Secure your copy through your pastor, local bookstore, or order direct from

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

the faith and life of the American Mennonites and its significance in the Mennonite world and outside. All three delegates—Craandijk, Hylkema and van der Zijpp—have reported with some difference of viewpoint. As might be expected, much of the difference centers around nonresistance and the peace position. Admiration for our mission work, church schools, and Sunday schools has been expressed; but criticism of our schisms. Varying conclusions have been reached. From the A.D.S. the following has been stated: "In essential matters the differences are not so great. In America there is a greater activity and an impressive willingness to make sacrifices. In spite of all this we must preserve

our own individuality. The younger generation in America will likely have to pass through a crisis. The young people there are inclined to develop their lives other than with us. Just how far their isolation in regards to the world (smoking, dancing, and drinking are forbidden in a manner similar to participation in military service) will be maintained is difficult to determine. It is certain that change is taking place. For both them and us contact is much to be desired and will be extremely fruitful."—Irvin Horst.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, MARCH 16, 1948 NUMBER 11

Christian Sharing of Our Wealth

BY LEE MOSER

We are living today in a materialistic world; materialism and selfishness abound on every side. Capital is trying to exploit labor and in turn labor is wresting as much as possible from the capitalist. John L. Lewis seems never to be satisfied with his demands, with the result that coal rises in price and other commodities follow in line until we have today inflationary prices in nearly every commodity; no one seems to be spared from this materialistic concept. Most of us seem to have more money drift through our hands than ever before; we often think in terms of the material; how much is this worth in dollars and cents?

United States dollars are finding their way into many corners of the earth, but are they given for unselfish reasons, or is there power and greed back of our giving? It is no secret that much of the money spent in Greece and Turkey is to act as a bulwark against Russian ideologies.

Why did we permit vast shipments of scrap iron to be sent to Japan prior to Pearl Harbor, when we knew she was at war with China? Why do we allow so much money to be spent for liquor when we know the evil and sorrow it leaves in its wake, its high cost in the form of human derelicts that are found in our mental institutions and state prisons? Yes, you will agree that the mighty dollar has made an evil impression on the American public's thinking, until they often call wrong right and right wrong if it enhances their monetary betterment. We are not too much surprised when these conditions exist among the unsaved, those who know not the Lord as their personal Saviour. But if the redeemed are found guilty of misusing the wealth given to them by God, then sorrow is brought to the hearts of those who desire to follow the Master in all walks of life.

If Christ were on earth today, would He have His mind centered on the material or would He live above it? Let us look in the Scriptures and see what He has to say. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and

where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). Surely such teaching needs no explanation. All through His life we note a very unselfish approach to His material needs. He says, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). Yes, Christ was looking ahead; His was a perspective that was for the beyond; His stay in this world was only of temporary nature; His citizenship was in heaven. He was not concerned to lay up treasure or build an earthly kingdom. His life was full of sacrifice, helping those about Him and above all preaching the Gospel to the lost; He had no time to waste on the lesser things of life.

His parable of the rich fool is one of interest; this man's sojourn of life was far different from Christ's. Instead of sacrificial living, his was one of selfishness. What did he do when God blessed him with plenty? Did he share it with the poor? He confessed that he had no more room in his barns; and then the thought comes in his mind: he will tear down his barns and build them larger. Nothing wrong in that, you will say, as often people expand when their business outgrows their present quarters. But what was the motive behind this? We see it was one of selfishness, a covetous nature, and a desire to take life easy and forget about all else, especially God. God saw otherwise and that very night this worldly-minded man's soul was required of him. And how does Christ finish this parable? "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

The one who came running to Christ in his search for eternal life apparently lived a very good moral life and had many characteristics that were commendable, but when Christ gave him the acid test as to the one important thing that he yet needed, we see he failed. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). Yes, those who put their salvation in riches, who are more concerned about this world's goods and who forget God because of

their selfish desire to be filled with the things of this world, should observe the teachings and precept of the Master.

The early church had many features that would be well for us as Christians to incorporate in our churches today. One of these commendable characteristics was their attitude toward sharing their goods with one another. Good, unselfish Barnabas, the one who was always ready to put himself in the background so that the cause of Christ might be aided, sold the land he had, brought the money and laid it at the apostles' feet. Would he have had to do this? Certainly not, but undoubtedly he received a much greater blessing than if he had hoarded the money for himself. Nor was he the only one who did such; others did likewise. The writer of Acts tells us, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This must have been a glorious body of believers; surely Christ, in His glory, must have rejoiced to see this spirit prevail among His people, His ambassadors on this earth. Is it any wonder that the fruits of this church were so many? Is it any wonder that so many found Christ as their personal Saviour? These folk took their religion seriously; they believed in the reality of the Great Commission; they believed in Christian stewardship; theirs was a kingdom not of this world but one that was eternal in the heavens. Would to God

Everything Is Yours

BY EDNA BEILER

*Everything is yours, O God—
The moonlight sifting down on the green hill
pasture,
The quiet gray barns and sloping-roofed corn-
crib,
The still, old house with its thousand memories,
The ancient trees,
Even the motionless shadows are yours.*

*Everything is yours, O God—
Laughter that lifts through the silence of sad
thoughts,
Crystallized friendship for rain—books—and
people,
Peace on my soul like the sunshine of late fall,
Comfort of sleep,
Even the slow dropping tears are yours.*

Grantsville, Md.

that just a part of this, which the early church had, might be ours today.

One dark blot, however, left its stain on this truly remarkable body of believers. We all know the account of Ananias and Sapphira. They, too, sold their goods and laid the money at the feet of the apostles, but not all. They wanted the honor of giving all, when in reality they were practicing deception. God loves a cheerful giver but He wants that giver to have an honest heart; Ananias and Sapphira paid heavily for their sin.

Do the teachings of Christ and the precept and example of the early church have any bearing on our thinking today, or do we live in another age where those things are not applicable? What do other writers of the Scripture say about giving? How shall we give and should we give systematically? These and other questions may have arisen in the minds of those who are zealous to know the will of God for their lives and follow in the footsteps of their Master.

Paul has much to say relative to the matter of giving. In fact, the eighth and ninth chapters of his second epistle to the Corinthians are almost in their entirety devoted to this subject; a few specific references may be of value at this time. "That as there was a readiness to will, so there may be a performance also out of that which ye have." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver"; and again ". . . let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

The psalmist, too, writes: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." "He hath dispersed, he hath given to the poor." The writer of the Proverbs says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

And again we read in I John 3:17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

These and other Scriptures substantiate the fact that God puts His seal of endorsement upon the sharing of this world's goods with those who are among the less fortunate.

It is very easy for one who is blessed with material things to find himself in

a state of lethargy in matters of stewardship. He may wish well, but since he has plenty he may forget his neighbor; not that he desires callousness toward suffering, but his present state of plenty may wipe out any thought of poverty in his mind. Others are so zealous to accumulate wealth that they willingly forget those who are less fortunate than they. They are so busy following after their own pleasures and lusts and spending their wealth on their own selfish interests that they are willing to let the poor suffer and even desire to exploit them. But then we come to the unselfish, those good folk who believe in sharing their blessings with their less fortunate fellow men, the ones who feel they are their brother's keeper both in natural and spiritual things. These folk are often confronted with the problem of how much of their goods they should share with others. Again a safe procedure is to search the Scriptures.

Many Christian people feel that they should give at least a tithe of their substance to the Lord. Surely this was commanded in the old dispensation. Jacob vowed a vow to God when he said, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). Moses wrote, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). Malachi says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

When Jesus watched the people as they filed past the treasury He observed the rich cast in much; others undoubtedly cast in less; then along comes the poor widow and throws in two mites, a total value of about one-fourth cent. And yet Christ said she cast in more than all the others, because they gave of their plenty but she of her poverty, her very all. Consider that everything we have belongs to the Lord and we are just stewards of His goods: ". . . every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." It is easy then to know just how much to share with our fellow men. It will not be a question of how much shall I give, but rather how much can I keep for myself. And yet if we do not take the proper attitude in our sharing, I wonder how much it profits us? If we give grudgingly instead of willingly, it seems that Christ is much less pleased with our gifts.

A very remarkable piece of literature

that I never tire of, is James Russell Lowell's "Vision of Sir Launfal," which I feel beautifully illustrates the difference in giving of necessity and sharing one's wealth. Sir Launfal goes out very haughtily in his search for the Holy Grail; he is young, full of vigor, and feels very happy and important, indeed, as he leaves the castle. One dark, unpleasant scene casts a cloud on his happiness. Whom should he meet but a poor beggar? So Sir Launfal, out of a sense of duty, casts a piece of gold to him. The beggar does not even pick it up, but exclaims:

*"Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door;
That is no true alms which the hand can
hold;*

He gives nothing but worthless gold

Who gives from a sense of duty;

But he who gives a slender mite,

And gives to that which is out of sight,

That thread of the all-sustaining Beauty

Which runs through all and doth all unite—

The hand cannot clasp the whole of his alms,

The heart outstretches its eager palms,

For a god goes with it and makes it store

To the soul that was starving in darkness before."

And then Sir Launfal falls asleep and experiences a vision. He returns from his search for the Holy Grail an old, decrepit man, who has but a few years at its best to live. His perspective of life has radically changed. He again meets the beggar, but does he cast to him gold? Never, he has none; but he gives that which is far better; he gives the commonplace, a crust of bread and a cup of water; but instead of giving from duty he shares his gift. Let the poet again speak.

"I behold in thee

An image of Him who died on the tree;

Thou also hast had thy crown of thorns—

*Thou also hast had the world's buffets
and scorns—*

And to thy life were not denied

*The wounds in the hands and feet and
side;*

Mild Mary's Son, acknowledge me;

Behold, through him, I give to Thee!"

*'Twas a moldy crust of coarse brown
bread,*

'Twas water out of a wooden bowl—

*Yet with fine wheaten bread was the leper
fed,*

*And 'twas red wine he drank with his
thirsty soul.*

(Continued on page 261)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Bibles Now

"The world needs Bibles now Bible printing is not even keeping up with the rise of literacy The unparalleled need for Scriptures which confronts the world will take years to supply The absence of Bibles for the instruction of converts is hampering Christian workers on many fields The Bible business is a big business The century-old work with the blind has now reached thirty-one languages and systems China, Burma, Siam, the Philippines report famines of Bibles Two shipments of Russian Scriptures have been sent to Moscow since the war The Bibles go from hand to hand The turning of Japan to the Bible is an opportunity without counterpart since the birth of Christ (MacArthur) Since 1901 a new translation of the Bible has come out each thirty-one days The annual income of the American Bible Society from invested funds, legacies, and annuities, is only \$470,000 The Bible has now been translated into about 1,080 languages Let the common people of Japan adopt the Bible as their book, and I care not who their rulers are Rarely if ever in history has the opportunity been so great for the distribution and reading of God's Word Bibles are of inestimable value to spiritual rehabilitation . . . and because of re-establishment of freedom of religion in Japan, millions are demanding the Scriptures It is a world of hungry nations Leaders of other lands turn to America for spiritual food as well as material aid No Bibles have been published in Russia since 1926 In Japan people are reading the Bible on busses and trains Demand for Bibles, Testaments, and Gospels is insatiable and beyond the ability of Japanese publishers to satisfy The Korean Christian feels that there is a greater opportunity for placing the Bible widespread in the homes of the people than ever before If Japan is going to be persuaded to turn to Christianity, a very much larger quantity of Scriptures will be needed India is going through a very critical period and it will be very helpful if the American Bible Society can supplement in a small way the very large in-

crease in Scriptures required in India from the British and Foreign Bible Society Dr. Rutgers, of the Netherlands Bible Society, is very anxious to get sufficient paper to print Scriptures for Indonesia There is a famine of Scriptures at the moment—only Communist books are on hand The work of church reconstruction in Germany suffered a shortage of Bibles and New Testaments which can hardly be imagined Many pastors have no Bible left to look up the text of the Sunday sermon The demand for Bibles is encountered everywhere in Germany This was the first time in the life of our family they be joined in Bible reading I was asked again and again to leave a Bible with them, but I couldn't I took the New Testament and in the Sermon on the Mount I found what I'd been looking for in vain I wish I had more Bibles and I wish some of our American benefactors could be present at our meetings to share the great joy which is created again and again just by one single New Testament . . . but nothing is so much wanted as Bibles and New Testaments Your New Testaments have worked a little miracle We would be very grateful indeed if you could let us have more Bibles Very few Bibles were left in our district It must be a wonderful feeling for an American Christian to realize what his small gift of a New Testament now means to the German miner in the far-off Ruhr Valley."

The above mosaic of quotations from the releases of the American Bible Society indicates the great need in the world for the Bible. The Society is operating under the largest regular budget in its history, but has received emergency calls for additional Bibles and Scripture portions which will require an additional \$2,500,000.

The American Bible Society is not a missionary society. Its sole task is to supply Bibles wherever they are needed in the world. In this task it serves all denominations and all missionary societies. Its large volume of publishing and its efficient world-wide organization enable it to do this task efficiently and economically. The Society has supplied the Scriptures in the Kuria language for our Men-

nonite Mission in Tanganyika. Our own missionary organizations have been supporting the Society in their regular budgets. But now in an extraordinary need the Society is coming to the various churches for additional donations in order that the emergency call for Bibles may more nearly be met.

We believe that our Mennonite churches should respond to this call. Contributions may be made by individuals, by congregations, by Sunday-school classes, or by young people's organizations. A five-dollar individual donation makes one a member of the Society and he will receive the Society's publication, the "Bible Society Record," if he gives his name and address. Donations may be sent to our general treasurer, E. C. Bender, 1711 Prairie St., Elkhart, Ind., or to the treasurer of any of our district mission boards.

It might be pointed out that the American Bible Society is the one organization of its kind in the position to apply your donation for Bibles where it will do the most good. It is, for instance, the only source of supply in this country for Russian Bibles in the new orthography. Many organizations are soliciting our help in these days. Let us give where we are certain what is done with our donation.

The A and the Z

One of Christ's revealing words is that He is the Alpha and the Omega, the beginning and the end. In our language that says that His "I am" covers every area of truth and of human need between A and Z. Christ simply can't be left out of our thinking. He can't be left out of our planning. He can't be excluded from our interests, our activities, our philosophy, our hopes. Strange how that Man who lived so many years ago and disappeared so early from men's eyes should persist in all our human concerns! Time and again men have thought they were rid of Him. But He has a way of coming back. His words sound louder today than any human philosophy ever enunciated. The salvation which He wrought in His death and resurrection is still the happiest Gospel that this earth has heard. Most hills erode with time; but Calvary grows higher through the years. From birth to death, from the beginning of our era to its crashing close, there stands Christ, the Beginning and the End. Wherever you are between A and Z, there Christ meets you.

Treasures from the Greek New Testament

Sifting for Sainthood

BY J. A. HUFFMAN

One is surprised, if not really shocked, to read an exact translation of Jesus' words to Peter, when He announced to him, "Simon, Simon, behold, Satan obtained you [or secured you] by asking, that he might sift you as wheat." But that is exactly what Jesus did say to Peter, as recorded in Luke 22:31, as will be seen by consulting the American Standard Version, and the margin of the same.

The word employed here in the Greek text is *exatasato*, compounded of two Greek words, *aiteo*, to ask, and *ek*, from, and means to ask from, or demand. The use of the aorist tense, so says the Expositor's Greek Testament, implies success in the demand. Satan not only wanted Peter for the purpose sought, but procured him.

The imagery is that of oriental grain threshing: "That he might sift you as wheat." The word for sifting is *siniasai*, the aorist infinitive form, meaning to sift, and the word for grain is *sitos*, which may be any small grain, such as wheat or barley.

Palestine harvests are cut and brought to threshing floors, on the backs of men, women, donkeys, or camels. There the grain is separated from the straw by a tramping process of cattle, or oxen, or by pulling sledlike implements over the straw, again and again. When the grain has been thus released from the straw, the straw is removed by the use of forks, and then the winnowing process begins. The grain and chaff are tossed up into the air a few feet, permitting the wind to blow the chaff aside, while the grain drops on a pile, freed now from both straw and chaff. It is evident that Satan, not being omniscient, for which every one of us may be justly grateful, expected Peter, in the sifting process, to blow away as chaff. Even we, ourselves, have well-nigh despaired, as we have observed Peter in the sifting process.

The logic of Jesus' act in giving Peter over for sifting by Satan leads to the conclusion that no disciple of our Lord is exempt from testing. It is not God's way of developing sainthood, by saving men and women, and then guarding them safely so that no testings can come near them. God's way to develop saints is to save sinners, and then permit them to be exposed to the legitimate testings of life consistent with human probation, and to place at their very finger tips every means of grace necessary for their keeping and spiritual growth. God could retain no righteous superiority over Satan, man's deadly enemy by the practice of any method in relation to saints, than that

which would permit Satan to try the work of God in human hearts.

Said a critical, old, sinner lawyer to me one day, who had observed high-tide revivals come and go in his community: "Mr. Huffman, if God ever gets these people to heaven, He will have to come for them immediately after a revival, and sneak them off right away, for they cannot endure a summer here without backsliding." There was something justly pathetic about this criticism of too many "revivals," but the chances of heaven for a convert who cannot live through a summer in his own community without backsliding, are not very good.

Students of the New Testament have observed Peter in the sifting: in the garden; following afar off; in the house of Caiaphas with the wrong company when Jesus was being unjustly tried. We have heard Peter's denials, thrice repeated. It would seem as though Satan's case was won, at least so far as Peter was concerned.

It is to Luke that we are indebted for the tracing of the beautiful and necessary thread of the narrative. When Peter had denied the third time, "The Lord turned and looked at Peter" (Luke 22:61). We shall never be able to know all that was involved in that look. But, as a result of the look, plus something else, it is recorded by all three of the synoptic writers that Peter wept, and wept bitterly.

That something other than Jesus' look was Jesus' prayer for Peter. He had told Peter, when He announced His giving him over to Satan for sifting, that He had prayed for him—"But I have made supplication for thee that thy faith fail not," rather, that thy faith shall "not utterly fail" or come to an end. This is the meaning of the Greek word used here, *ekleipa*.

Peter's faith momentarily or temporarily did go into eclipse, but it did not come to an end. If words mean anything, and our Lord can be taken seriously, it was His prayer for Peter which helped Peter back. Was it the recorded prayer of Jesus, in John 17, with particular reference to verse 15, where Jesus petitioned the Father to "keep them from the evil one," to which Jesus here refers? If so, then the same prayer was offered for all future disciples. (See verse 20.)

That Jesus foreknew the partial eclipse of Peter's faith, as well as the final outcome, is evidenced by His following admonition: "And do thou, when once thou hast turned again, establish thy brethren" (Luke 22:32). The whole subsequent record of Peter's life, including his work in the early church, of which he was the ranking leader, and his epistles, discloses just what Jesus commanded on

the part of Peter, a strengthening of the brethren, when he had turned again from his vacillations, and had learned the lesson of obedient, triumphant faith.

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Truly This Was the Son of God

IV

BY NORMAN KRAUS

THE CROSS

Love

"They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst" (John 19:17, 18, A.S.V.).

The justice of God is certainly depicted in the death of Christ, but if God would have wanted primarily to show His justice, the cross would have been unnecessary. God could have justly damned the race and saved Himself the sacrifice. No, the death of Jesus Christ was the manifestation of love—the highest, purest, and the most superb love in the universe. If you would find the secret of the cross, then you must search into the nature of Almighty God's infinite love.

Let us watch Jesus as He bears His cross—exhausted, stumbling under its weight. No wonder women are weeping. Who but the devil and his cohorts can refrain from weeping? But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." That was love which prohibited self-pity but poured its unction upon the whole race from the beginning of time.

Now watch the nails piercing His hands and feet. Listen to the blows of the hammer. See His body suddenly convulsed with pain, then sag in a brief faint. As He regains consciousness, hear Him pray, "Father, forgive them; for they know not what they do." Jesus used the very act which they were committing to establish the authority by which He could plead the Father's forgiveness for them. Love is the only explanation.

The devil never intended that Jesus should die unconquered. Skillfully he had schemed for thirty-three years and had executed his plans with diabolical precision. Days on end he had dogged the footsteps of our Lord, manipulating his schemes with devilish accuracy. At a moment of bodily fatigue he would stab with "Why?" When the people turned away with hardness of heart he would attack with a flash of resentment; or when the well-meaning but ignorant disciples misunderstood, with a dart of despondency. But he had failed to catch the attention of Jesus. So, he had tried to scare Jesus out of the land by threats and mob violence, but Jesus had escaped and continued to teach publicly unharmed and unafraid.

Then God the Father stepped out of the way and allowed the devil to do his worst against His Son, planning that through it all good should come. I think the devil knew this was his last chance and planned an attack that no human being could have withstood. We have watched him use a "friend" of Jesus to betray Him in a most hypocritical way. We have seen him prompt well-meaning Peter to tempt Jesus by trying to defend Him. We have watched him manipulate the trial, and when these had failed, we watched him use one of his most potent weapons, pain, with unmitigated fury. But Jesus could still forgive. Jesus was dying, but He was dying unconquered. The devil had maneuvered himself into a corner with the odds against him. Then in the madness of all hell itself he made one futile attempt to regain the advantage.

There hung Jesus, the perfect example of humility and purity, accursed for the sins of His executioners. He had sincerely tried in the face of opposition to show men the Father. He had been patient and steadfast and even in this extremity had continued to love.

The devil worked fast. Into the minds of those for whom Christ was dying he flashed the words: Bigot, Braggart, Liar, Impostor! Then he phrased the words into jeering taunts. "Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross He is the King of Israel; let him now come down from the cross He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God." They flung His own words at Him in nasty insinuations.

And do you know why Jesus did not come down from the cross? Because He loved you and me. Although they used it as a taunt, the scribes spoke the truth when they said, "He saved others; himself he cannot save." Jesus had accepted the implication of that statement before the foundation of the world.

"Truly this was the Son of God!"

Harrisonburg, Va.

Keeping Summer Bible School Records

BY C. F. YAKE

Summer Bible School Secretary. Every summer Bible school should have a summer Bible school secretary selected by the committee or board. This should be a person sufficiently competent to keep records carefully and to be in many ways a very helpful assistant to the principal or superintendent. The election or selection of the proper person for secretary will do a whole lot toward lightening the load of responsibility for a superintendent or principal. In fact, a mediocre or incompetent secretary simply increases the load which the superintendent or

Rainbow Gold

BY EUNICE M. SHELLINGER

Oh, bow of beauty, within thy limpid depths I see

Vast store of loveliness;

Tints and shades and hues

In thee diffused to speak of heavenly glory

To earth-bound souls like mine.

From thy great palette stretched across the sky,

Nature lifts her airy brush,

And with thy colors bright

Paints a winter-weary earth, whose throbbing heart

Responds in gratitude with rich rewards.

Oh, arc of promise, wist thou not the power thou dost wield?

From out thy glowing depth

The voice of God Eternal

Speaks in vibrant tones of promise and of hope,

Of seedtime and of harvest, and of never-ending love.

Thou art a cloak of safety flung across this earth

To comfort weary hearts,

To cheer a gloomy world

Which shrinks before the vast omniscient power

Of one almighty God, who dwells on high.

Halo of heaven, thou art a gentle blending

Of omnipotence above

And mortality below;

Conceived on earth of storms and clouds and tears,

The sunny smile of God didst give thee birth.

Ah, would that I could keep thy beauty here always,

But as I gaze enraptured

At this fleeting glimpse of heaven,

Silently and gently, lest thy fragile strands be marred,

God withdraws thy glory from my sight.

La Junta, Colo.

principal carries. Be certain that you have a good secretary.

Keeping Records. One of the things that has made our summer Bible school program constructively worth while is the fact that we have been keeping records of the attendance of our boys and girls in summer Bible school, and these attendance records have made it possible to grant diplomas to the children when they have completed the course or met certain specific requirements. This granting of diplomas from accumulated records has provided stability to the summer Bible school movement. Continuous interest has been developed in the children. Because they have completed one, two, three, four, and more years of work so that by the accumulation of a number of additional years they become eligible for a diploma, they are anxious to return to Bible school each summer. Without such a keeping of records such an interest could not be developed.

To keep accurately and systematically the records of several hundred children is no small task. Proper plans need to be made for keeping the records and a proper person must be in charge of the

task. We, therefore, again urge that every school, every itinerant group, and every service unit group have a secretary who will carefully keep the records of the boys and girls who attend.

Record System. The system of keeping records will remain substantially the same as formerly. But improvements are being made at several places to simplify the work and at the same time produce more effective results. For example, the following is a simple statement of the system of records.

1. Individual pupil's record sheet for thirteen years, instead of the ten years previously required.

2. A ten-year school record sheet to keep necessary statistics of each year's school.

3. A simple enrollment and registration card.

4. A simple yearly report card and/or certificate to be given each child at the completion of the year's work.

5. A diploma to be granted at the end of Grade VIII with a seal to be added for Grade IX, and another seal for Grade X.

These in brief give you an idea of the system of records necessary to keep proper statistics of your school.

In addition, of course, we have a simple system of reporting the statistics of your school to your district secretary who summarizes the summer Bible school statistics of your conference district. Heretofore we have had a simple post card of the return type mailed out by the district secretaries to the principal or secretary of each school in his conference district. The school secretary or principal sends these statistics directly to the district secretary, who in turn summarizes the statistics of his conference district and sends this summarized report of all the schools to the secretary of summer Bible schools. These reports are then further summarized and a church-wide report is prepared which appears in the Mennonite Yearbook and in the Commission Handbook. These figures become very valuable in helping to promote summer Bible schools and Christian educational work in our church. It is through such reports that we were able this year to inform you that the schools during the summer of 1947 numbered 411. It is our opinion that some schools are still not reported. However, it is our desire that every school send in its report through the district summer Bible school or Sunday-school secretary if the school has such an office to which to report. If the school is of an independent character, then a report can be sent directly to the secretary of summer Bible schools at Scottdale, Pa.

Remember, MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948. And keeping accurate statistics and reporting them carefully through the proper officers to the secretary of summer Bible schools will help to increase the number of Bible schools in the summer of 1949 and 1950 and in the summers

ahead. It is, therefore, extremely important that every summer Bible school has a good summer Bible school secretary and that every district represented in our denomination has a district summer Bible school secretary to promote summer Bible schools and to keep records and report them to us. See to it at once that your school has a good secretary, and do everything possible to see that the conference district has a summer Bible school secretary or a Sunday-school secretary through whom to report.

Scottdale, Pa.

Life Through the Promises of God

BY WM. D. FRETZ

Peter says there "are given unto us exceeding great and *precious* promises: that by these ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust" (II Pet. 1:4).

Now, why should we become partakers of the divine nature? Well, most of us have learned that God is good. We have enjoyed the blessings that God bestows upon all—on the just and the *unjust*. Matt. 5:45. We have seen that He is even "kind unto the unthankful and to the evil" (Luke 6:35). We remember how "he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

These expressions of God's goodness have reminded us of our unworthiness to receive so many blessings. Or at least, they should have impressed us in that way. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" we heard the Spirit rebuking us. Being convicted of our ingratitude and our failure to show proper appreciation for all His goodness, we were moved to exclaim with Paul, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:22-24)? How God's promise encouraged us! "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Then came that comforting promise, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). How our hearts were touched as we saw the suffering Saviour in Isa. 53:5: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"! What comfort for the sin-sick was there

in the promise that "He hath not dealt with us after our sins; nor rewarded us according to our iniquities," but instead, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:10, 12)!

But why should God do all this for me, a sinner? our hearts may have asked. Then there came the words of Jesus, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). As promise after promise is revealed to us we are enabled to discover the wonders of His love. And then, "We love him, because he first loved us" (I Jno. 4:19). As we love Him and show our love for God by keeping His commandments, Jesus tells us, "He that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." As we learn more of the promises, especially those relating to prayer, and claim them, God reveals His love to us more and more. Here is one suggestive of the Father's love: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (Jno. 16:23, 24). As we claim the promises of God and see the proof of His marvelous love, we will be filled with His Spirit, even the Spirit of love, thereby becoming partakers of the divine nature. "God is love; and he that dwelleth in love, dwelleth in God, and God in him" (I Jno. 4:16).

The story is told of a young girl who was blind from birth. She early lost her mother, and her father lavished all his love and affection upon his daughter. While she was still a young girl, her father took her to a famous surgeon, who performed an operation on her eyes. When the bandages were removed from her eyes she asked to see her father. Looking intently in his face she passed her hand over his face as if to make sure that he was the one whom she had known only by touch. Gazing admiringly upon him, for he was of noble appearance, she remarked, "What a wonderful father I have, and I didn't know him."

Just so, as we learn to know our heavenly Father through His promises and their fulfillment in our lives will we really appreciate Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Perkasie, Pa.

THE BLOTTING OUT

If He pleases to forget anything, then He can forget it. And I think that is what He does with our sins—that is, after He has got them away from us, once we are clean from them altogether. It would be a dreadful thing if He forgot them before that . . . —George Macdonald.

Not Clouds, but "Son" Shine

BY BERNICE W. KAUFFMAN

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

The winter of 1945 our small daughter heard our evangelist sing the chorus of the Negro spiritual: "When the World's on Fire." And the song appealed to her and her older brothers. But the following summer I was startled, one day, to hear this three-year-old little sister singing:

*"Oh, my lovin' brother, when the world's on fire,
Don't you want God's bosom to be your pillow?"*

*(I be) over in the Rock of Ages,
Rock of Ages, cleft for me."*

Something else original with her was a verse to "my lovin' mamma." And she would sit on a chair and insist that I sit on one facing her while she sang her "mamma" verse. Then I must sing the "sister" verse to her. And what a message! "I am anchored in the ROCK, brother, sister, father, mother, neighbor, friend—don't you want my refuge, too?"

If you are a personal worker, you have found that those to whom you speak about their souls' need are far more interested in *what God has done and is doing for you*; than in any story you may try to tell them of another's experience. And what a message we ought to have for sin-blighted souls: In my heart are no clouds of doubt and despair. For, Jesus the SON is now living there! He saves; He completely satisfies and keeps! I am anchored in the Rock—CHRIST JESUS! Have we met the conditions?

Hammett, Idaho.

Christianity and Dress

BY ELMER P. ZEHR

As we study the matter of dress, we find it to be a very prominent subject. Today most people profess to believe that only "clothes Christians" pay any attention to it. Yet they themselves pay more attention to the matter of dress than the ones whom they so falsely accuse.

Clothing was intended by God to be used for a protection and a covering of the body. Let us note the origin of clothing. Immediately after the fall of man, man, having sinned, saw his nakedness and clothed himself with fig leaves. Gen. 3:7. This kind of clothing did not meet with God's approval, for Gen. 3:21 tells us that God made them coats of skin and clothed them. Hence we see God's purpose for clothing.

It appears that from the very beginning man's sinful nature has been at variance with God as to what constitutes proper apparel. What else are we to expect? Is not our sinful nature always warring against the will of God? But as Christians we are commanded by God to live above sin. Being born again, crucified with Christ and resurrected with Him to walk in newness of life (Rom. 6:4), we are to reckon ourselves dead unto sin, but alive unto God. Rom. 6:11. Therefore we should obey the commandments of God concerning the matter of dress.

The Bible commands that women adorn themselves in modest apparel (I Tim. 2:9), and is severe in its condemnation of immodest apparel. Isa. 3:16-24. The Bible also condemns pride, which is the cause of all costly array and unnecessary adornment. Sex distinction is also clearly taught (Deut. 22:5), and conformity to the world forbidden. Rom. 12:2.

The question now comes, How shall we dress? This question I believe everyone must answer for himself. The Bible does not tell us which pattern is acceptable and which is not. We must decide for ourselves according to the principles stated in the Bible. Let us ask ourselves these questions concerning our clothing: (1) Does it properly cover our bodies? (2) Is it simple and economical, showing humility; or does it signify pride? (3) Is it such as cannot easily be mistaken for that of the opposite sex? (4) Is it becoming to a Christian? (5) Is it consistent with the teaching of the Word of God and the standards upheld by the church?

Some people object to uniformity of dress in the church, but at the same time make great effort to keep up with the uniform of the world. Others say they do not believe in making themselves conspicuous, but, should they mingle with a group of consecrated Christians, they would be very conspicuous indeed. Some men also object to wearing the "plain coat" because they are afraid of being mistaken for a preacher. They are not afraid of being mistaken for a gambler or saloonkeeper. My personal observation has been that where there is deep spiritual life there is also simplicity of dress.

My conclusion in this whole matter is that if we as a church would allow the Holy Spirit to guide our thinking and would get together and all uphold the same principle of nonconformity to the world and modesty in attire, laying aside everything that is unnecessary, we would be a greater light to the world and would win the confidence of more people. We would also have more time and more money to use in the Lord's service.

Hesston, Kans.

Prayer will make a man cease from sin . . . or sin will entice a man to cease from prayer.—Bunyan.

The Vigorous Nature of the Christian Life

By C. WARREN LONG

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits" (II Tim. 2:3-6).

From a study of the New Testament it is quite clear that Christianity is not an ivory bed of ease or a Vanity Fair experience, but instead is a very vigorous affair. It is true that David said, "Be still, and know that I am God," and Paul admonishes us to "study to be quiet." These quiet periods are periods of preparation for the wrestling that we must do against principalities, powers, and the rulers of the darkness of this world, as well as the spiritual wickedness in high places. The quiet times with God are to be treasured, for the "Stand still" in Exodus 14:13 was the preparation for the "Go forward" in verse 15. The "Hide thyself" in I Kings 17:3 is to make possible the "Shew thyself" in 18:1. The "Wait" in Jerusalem in Acts 1:4 is the preparation for the *Witness* in verse 8. The quiet time with God is our time for listening to His voice; then let us get up, get out, and get going, for the Christian life is a vigorous one. Paul illustrated it so to Timothy in the scripture above.

The "soldier . . . that warreth." True, there are times when it seems as if the soldier's life is made up of rest, sleep, eating, and ease. The very purpose of his existence is a vigorous one. Paul's illustration is not with a soldier on dress parade or furlough or standing as a sentry, but one in active service on the front line. His whole equipment and life is rationed and hardened and focused into action. This is Paul's concept of the vigorous nature of the Christian life and he wished Timothy to understand this. The strenuous, vigorous implications in this illustration do not allow for demobilization or discharge. The Christian is in the front line in active service as long as he remains on earth.

The athlete strives for the masteries, be this the runner, wrestler, archer, or ball player. Paul's figure in this illustration is a vigorous one. The contestant's strained muscles, tense face, dripping perspiration, heaving chest show one who is "all out." In Heb. 12:1 we are to "run with patience the race that is set before us." Weymouth translates it, "Let us run with patient endurance," that is, keep on keeping on. There is no place for a hundred-yard dash, then a mere trot. It is the continuing that is the great test of our consecration and holiness. Daniel's prayer life prior to his sentence to the den of lions as well as his twenty-one

days of prayer by the riverside dissipates the idea that the Christian life is but a sprint. Daniel's example portrays a vigorous long-distance race.

The businessman of the soil is a "husbandman that laboreth." This man is constantly toiling, plowing, conditioning, sowing, cultivating, harvesting. He is guarding against frost, weeds, disease, rodents, and pests. He is like the soldier and the athlete; he keeps on keeping on in a perpetual program.

Thus Paul presents to Timothy the Christian life as a vigorous life. The conditions of the world and the great love in the heart of God combine to call for more laborers, for the harvest fields that are white already. The words of our Lord are still calling to us, "And going out about five o'clock he found others loitering, and he asked them, Why have you been standing here all day long, doing nothing" (Matt. 20:6, Wey.). God wants workers who will keep on keeping on. God wants workers who are willing to be conditioned into a vigorous Christian life.

Brussels, Belgium.

CONQUEST

During those turbulent days that tore Russia apart, back in 1905, love looked out of the face of a Mennonite father, so writes Alan Hunter, on a band of blood-thirsty marauders knocking at the door. "Supper is ready," the old man said, with his family cowering behind him, and invited them in. "Everything is yours. Come and eat with us." "We're not going to be fooled," growled the leader, shaking his murderous club. "You know why we came." "Yes," said the other, "but sit down with us first. Then do what you think is right. You should know," he added, when they were seated at the table, "that we are Christians." Then he read from the Sermon on the Mount and bowed his head to give thanks. "Eat now," he went on, in the almost ridiculous silence that followed; "your beds are waiting for you when you have had what you want. You must be tired." "We came to kill you," muttered the leader, a kind of terror in his eyes; "and now we can't!"

IMMORTALITY

The aging Victor Hugo wrote to a friend: "I feel immortality in myself. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come . . . For half a century I have been writing my thoughts in prose and verse; but I feel I have not said one-thousandth part of what is in me. When I have gone down to the grave, I shall have ended my day's work, but another day will begin next morning. Life closes with the twilight and opens with the dawn."—Archer Wallace, in *Leaves of Healing*.

FAMILY CIRCLE

Not for Sale

BY GRACE DOROTHY LEHMAN

*Aunt Sue made such a beautiful quilt
Of small pink patches and white;
It took many days of patience and toil
To create so lovely a sight.*

*"Won't you sell me your quilt?" asked a friend
who came*

To call at her home one day;

*"I'd like it so much for my guest room bed,
I'll give you whatever you say."*

*"I'm glad that you like it," Aunt Sue replied,
But then her words seemed to fail;
She only knew now how precious it was!
Then she whispered, "But it isn't for sale."*

*God made a maiden with fair red cheeks,
And eyes of a heavenly blue;
Her heart was as pure as a lily that's bathed
All fresh with the spring morning dew.*

*One day this fair maiden was tempted to sin;
She trembled; her cheeks turned quite pale,
Then bravely she answered, with strength from
above,*

"My virtue just isn't for sale."

Lancaster, Pa.

Our Decaying Nation

BY TITUS MARTIN

God has set up three great institutions in this world. They are the home, the church, and the state. Where these function according to God's will and purpose, we have a happy people, but where one or all of these fall down on their obligations, we have confusion and every evil work. That this great nation of ours is decaying is evident on every hand. A study of the records of crime, intemperance, and pleasure-seeking tells us that our great nation has fallen far from what she was once noted for—possibly the most Christian nation on earth. Perhaps she is yet, but at the rate we are going, how long? None of us like to take blame, but surely someone is at fault. As Christians our responsibilities are largely in the home and church and I shall confine my thoughts largely to these, as our duties to our nation are primarily as obedient subjects, and not in positions of responsibility in the affairs of state. However, we should be faithful in the duties we owe "the powers that be" in that we pay our taxes, are obedient to their laws, and pray for them, for these things go a long way in getting our testimony of the saving power of our Lord and Saviour to be accepted by them. During the last war with its many rules and regulations we

did not do too well, and it is remembered against us.

Those in authority in the church may blame this decay on the home, as I have heard it said that if the home would do its part the church's task would be easy. Personally I believe the reason the state and home have fallen down is that the church first has fallen down. God ordained the home first, but sin soon entered and spoiled the happiness of that home and they were in need of something. God provided for that need in the person of His Son, Jesus Christ, and it is His will that this need be supplied through the church. The Bible speaks of Christ's followers who comprise the true church as being the salt of the earth, and thus I conclude that the church fell down first. However, the church's influence in the nation is enhanced by our Christian homes. How can there be a Christian home unless those who make up the home are Christians? It is the church's duty to bring men to Christ.

To men called of God out of the body of believers is entrusted the responsibility of preaching the Gospel to sinful men. We teach by example as well as by precept. That is why God set such high qualifications for the ministry, as He speaks much more about the life than the gift of teaching. He also says, "Let these . . . first be proved." Their duties in the home are also brought in, for it is written, "If a man know not how to rule his own house, how shall he take care of the church of God?" It is not likely that these qualifications are found in perfection in anyone, but I believe that even after men are ordained to the ministry, they should strive to excel in these graces; for they are important to a fruitful ministry in this sinful world. It is said that the world reads our life more than the Bible. It has been the burden of some of our older ordained men that some of our younger ministers take their call too lightly. When you were ordained, your duty as son, or head in the home has not ceased, your vow made on bended knee when baptized still stands, but with these, to you it was given to preach the Word and work and labor with the conference of which you are a member. As church leaders are faithful in their own life and their homes and preach the Word faithfully, God will honor their ministry and the church will grow and prosper. If the ministry is successful in getting the Gospel message across, in that their members are truly converted, that they believe the Biblical injunction to marry "only in the Lord," and as they come to the marriage altar they are not in ignorance as to what their responsibility is in starting a home, they have done much for the future church and for this great nation of ours.

As lay members in the church we can be a great help to our ministry, if we live faithful lives, pray for them, and as Aaron and Hur did for Moses, stand under their arms, and above all be sure that our inconsistent living does not hinder the message of truth as it is given to the world by our ordained men.

We shall now think of our duties in the home. The ministry receive their responsibility from God through the church, but as parents we accepted our responsibility in the home by choice. We are writing to Christians; so we shall think of our duties in a Christian home where marriage was in the Lord, or those who later accepted Christ. However, the first is most blessed. When we entered this state we likewise made vows, and as husband and wife are faithful in the duties they owe each other, the foundation is laid for a happy Christian home.

If nothing prevents, there will be children in the home, since it is God's will and true men and women desire them. It is a great responsibility to bring children into this world. They have no choice in this, and the parents carry a large responsibility as to whether they shall spend eternity in hell or in bliss. We are to bring them up in the "nurture and admonition of the Lord" and train them in the way they shall go. This includes taking them to church and Sunday school (not sending them), so that the church may have a chance to give them the Gospel message. We need to teach the Word at home, and let us never forget that we teach more by example than by precept. Let us be faithful to the obligation we accepted by choice, and our children will rise up and call us blessed, and be an asset to the church. As children, let us heed the Scriptures in that we honor and obey our parents in the Lord.

Only a few of our duties in the home and church have been given, and if we are faithful in our several responsibilities, as we meet men in the world they will take knowledge of us that we have been with Jesus, and our testimony will again be more effective. In conclusion, I will say that the hope of our nation is not in conscription or atom bombs; in fact, I do not think our leaders have too much to do with it, but the responsibility lies with the Christian church. To this agree the words of Scripture, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). As a church, are we willing to pay the price, or shall this nation continue to go down? We hold the answer—what shall it be?

New Holland, Pa.

The prodigal daughter of Herodias never came back, because she had a bad mother.

TO BE NEAR TO GOD

March 21, 1948

Read John 11:19-27.

"If thou hadst been here."

Only if someone very dear to you has lingered and died can you understand what was in the mind and heart of Martha and Mary. Through their brother's illness they expected Christ to surely come and help. But He came too late, they thought. They couldn't see Lazarus at Home with God. It seems as though Christ is almost apologizing to Him as He tells His Father, "I'll bring him back because of the people which stand by, that they may believe." He groaned as He thought of what He was about to do to Lazarus. Rather, would He have gone to be at Home, too. But He called down that deep tomb the name of the one, and Lazarus came up.

Has one whom both you and He loved gone Home? Wish him not back. Bear bravely your loneliness, and think, not that Christ failed to be present to help, but of His greater kindness in taking His well-beloved Home.

March 22, 1948

Read 1 Corinthians 15:1-11.

"I declare unto you . . . he rose again."

Something one has seen or handled or tasted himself, he is very positive exists, and where and when. Paul did no longer doubt Cephas or the more than five hundred, or James or all the apostles after he himself had been given the glorious opportunity of seeing the risen Christ. Thomas had difficulty in believing in the resurrection, but seeing was believing for him, too. Blessed are they, Jesus said, who have not seen and yet do believe. This is but one of the sure blessings which is mine. I do believe, O God, Thou knowest! "He rose again."

March 23, 1948

Read 1 Corinthians 15:12-20.

"If . . . the dead rise not."

This short life on earth is but a period of preparation and a time of training for the great span of unending existence which lies beyond physical death or our Lord's return. Though the body with which I am now possessed has disintegrated slowly through the years or by rapid combustion, He who formed it in the beginning shall again reassemble it, no longer vile, but changed like unto His own glorious body. The corruptible will be incorruptible, the mortal then immortal, even as was His body of flesh and bone with which He rose from the dead. He that raised up Christ from the dead shall also quicken your mortal bodies. "In my flesh shall I see God."

March 24, 1948

Read 1 Corinthians 15:35-44.

"With what body do they come?"

After being dead three days, Jesus Christ rose from the tomb alive. Suddenly He appeared where the disciples were. It was very strange. No door opened. They were scared. They whispered, "It is a spirit!" But Jesus said, "Don't be afraid; it is I myself, I have

flesh and bones; spirits have neither flesh nor bones. I have changed my natural body for this spiritual body. You can touch me. The marks of the wounds inflicted in my natural body a few days ago are still present. Put your finger in this nailprint. I'll feel no pain. I was dead, but now I am really alive, and shall be forever. You hear me talk. Give me some food." And He ate fish and honey. Later He led them to Olivet, and with His hands outstretched to bless them, was thus carried into heaven.

This same Jesus shall so come again. I shall see Him, and I shall be like Him, and I shall be satisfied when I awake in His likeness.

March 25, 1948

Read 1 Corinthians 15:52-58.

Flesh and bone, not flesh and blood.

Less than three hundred and fifty years ago William Harvey discovered that life was maintained by the circulation of the blood. Long before that, God had told Moses that life was in the blood. The natural body must die or be changed before it can receive the eternal life. Christ poured out His blood from His body to redeem man to God. It was His offering for sin. What blood had not bled from the wounds of scourging and beating, and the crown of thorns, flowed from His side where He was cut after He died. When He arose His was an immortal body of flesh and bones. No blood was there; it had been shed.

"It doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him."

March 26, 1948

Read John 16:27-17:3.

"In me . . . have peace."

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." How can I ever even begin to thank Thee, O God, for letting my lines fall in such pleasant places; for my goodly godly heritage; the good land where I was born; for Thy care over me, the divine direction I have known through all the years! I know Thee, O God, and Christ, Thou Son of God. I've proved Thee and Thy Word unnumbered times. Let Satan never shake my confidence in Thee. Thou hast for all Thy dear children removed from death all pain and fear. When comes the evening of my life here and I shall move out of mortality into the fullness of eternity with Thee, at Thy appearing or through the door called Death, let me not fear, Thou art near. I've heard Thee speak to me. I have peace.

March 27, 1948

Read II Peter 3:8-13.

"The elements shall melt."

The earth abideth forever. Twice, at least, God renovated the earth by water. The next renovation shall be by fire, a melting and dissolving process which will leave the bulk

(Continued on page 250)

"BECAUSE I LIVE, YE SHALL LIVE ALSO"

Sunday School Lesson for March 28

(John 21:1-14; Col. 3:1-4, 12-17;

I John 5:11, 12)

Eternal life! Who doesn't desire it? Eternal death! How dreadful this thought! Many people, fearing eternal death, wish there were no life hereafter. They would that with the end of the physical life the spiritual life might end too.

Perhaps it would be wise in many classes to consider briefly a few scriptures on eternal damnation and punishment. Mark 3:29; John 5:29; Jude 7; Matt. 25:46. This death is eternal separation from God, but not extinction or annihilation.

But since Jesus was victorious over death and lives forever, we who believe in Him live also. And our eternal life begins now. John 3:16, 36; 5:24; 6:47; Rom. 6:23; I Jno. 5:13. Notice the tense of the verbs.

After Jesus' resurrection, before He ascended, He pleased to reveal Himself in His resurrection power to His disciples. At this time seven of them were fishing, but were unsuccessful. Jesus in His wisdom commanded a casting on the other side. Obedience to His directions brought a haul that they were not able to draw in. But again at His direction Peter did bring in one hundred and fifty three great fish and with no breaking of the net. Had not Jesus called these followers to make them fishers of men? He could and would do it. I think they understood this interpretation of His resurrection power that He would give them. He also satisfied them with a good breakfast. Notice how the disciples did not address Jesus as Master but as Lord, their Lord. Our Lord will make us fishers of men, too.

Another great blessing we have from Christ's resurrection power is that we, too, are risen with Him and can walk in newness of life. Consistent with this glorious truth that we have been born again to eternal life, we seek eternal values. Our mind and affections are above the mere earthly things. Christ gives us a new scale of worth-while-ness. The evils we once walked in do not any longer meet the demands of our new felt needs. We have a new mind and therefore put off the deeds of the old man. New ideals, new aims, new understanding, new evaluations, new guidance, new empowering do clothe us with new spiritual conduct. As the elect of God we pattern our lives in all things to glorify Him. Old things are passed away and behold, all things are become new in this resurrected-power living.

Let's make this Easter season not only a new joy for ourselves, but help others to this new life made possible by Christ's victory over sin, death, hell, and the grave.

—A. M. E.

But if I do live holily, I do not think that I deserve Heaven. It is the cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and free gift of Christ that brings me into Glory.—Bishop Taylor.

OUR SCHOOLS

School News

GOSHEN COLLEGE

Choruses Plan Tours for Easter Vacation

Both the A Cappella Chorus, under the direction of Bro. Walter E. Yoder, and the Collegiate Chorus, under the direction of Sister Mary Oyer, will participate in extended tours during the Easter vacation, March 26 to April 6.

The itineraries and personnel of the two choruses follow.

A Cappella Chorus Itinerary

Friday evening, March 26 Sterling, Ill.
Saturday evening, March 27 Manson, Iowa
Sunday afternoon, March 28 Mt. Lake, Minn.
Sunday evening, March 28 Alpha, Minn.
Monday evening, March 29 Miltord, Nebr.
Tuesday evening, March 30 Henderson, Nebr.
Wednesday evening, March 31 Hesston College
Thursday morning, April 1 Bethel College
Thursday evening, April 1 Tabor College
Friday evening, April 2 Garden City, Mo.
Saturday evening, April 3 South English, Iowa
Sunday afternoon, April 4 Wayland, Iowa
Sunday evening, April 4 Kalona, Iowa
Monday evening, April 5 Eureka, Ill.

A Cappella Chorus Personnel

Sopranos—Marie Moyer, Ruth Alderfer, Lois Buckwalter, Mary Herr, Miriam Musselman, Mary L. Detweiler, Mary K. Fisher, Lois Blosser, Ruth O. Yoder, Gertrude Moyer, Margaret Troyer, Mary Ann Troyer.

Altos—Phoebe Hollopeter, Doris Moyer, Olive Rich, Ada Shaum, Freda Litwiller, Romaine Lehman, Patricia Shellenberger, Helen Snyder, Grace Miller, Ruth Roth, Doris Liechty, Leona Deter, Evelyn Hartzler.

Tenors—Ralph Wade, Wyman Sundheimer, Virgil Miller, Elwood Graber, Stanley Weaver, G. Merrill Swartzler, Miguel Limardo, Edgar Clemens, Dale Swartzendruber.

Basses—Paul Witter, Roger Neumann, Robert Ebersole, Donald Miller, Elbert Neuen-schwander, Peter Fast, Harold Good, P. Marvin Yoder, Willard Hunsberger, Robert Yearout, Paul Brunner, Willard Krabill.

Collegiate Chorus Itinerary

Friday evening, March 26 Elida, Ohio
Saturday evening, Mar. 27, Walnut Creek, Ohio
Sunday afternoon, March 28 Kidron, Ohio
Sunday evening, March 28 Sterling, Ohio
Monday evening, March 29 Conneaut Lake, Pa.
Tuesday evening, March 30 Columbiana, Ohio
Wednesday evening, March 31 Louisville, Ohio
Thursday evening, April 1 Smithville, Ohio
Friday evening, April 2 West Liberty, Ohio
Saturday evening, April 3 St. Johns, Mich.
Sunday evening, April 4 Pigeon, Mich.

Collegiate Chorus Personnel

Sopranos—Betty Ebersole, Doris Good, Ida Rosenberger, Eunice Hartman, Marilyn Kennel, Dorothy Mann, Esther Musselman, Mary Ellen Rupp, Lois Shank, Grace Stahl, Fern Troyer, Verelda Zook.

Altos—Eilene Conrad, Hettie Conrad, Ruth Eigsti, Donna Belle Graber, Lois Graber, Mary Ann Hostetler, Twila Hostetler, Miriam Kauffman, Helen King, Pauline Miller, Mary Moyer, Leona Nickel, Leona Shoup, Mary Yoder.

Tenors—Lowell Byler, Eugene Carper, Paul Hummel, Howard King, Murray Krabill, James Miller, Gerhard Nickel, Harold Swartzendruber, Melvin Yoder.

Basses—Bob Harnish, Jay Hostetler, Gawain Koch, George Mantaci, Glen Musselman, John Litwiller, Cal Redekop, Oscar Roth, Henry Schmidt, Leander Schroeder, Don Snapp, Kenneth Snyder, Bob Stoltzfus.

The college administration appreciates the kind co-operation of all the friends of the college who have helped and will help to

make these trips possible and solicits the prayers of the constituency that God may grant these young people a positive testimony for Him, and a safe journey.

March 6, 1948.

Levi C. Hartzler.

LANCASTER MENNONITE SCHOOL

The students and teachers have been inspired and drawn closer to Him who died for them by the messages of visiting brethren. The following have spoken to us in recent weeks: Oscar Burkholder, Breslau, Ont.; Simeon and Edna Hurst, Musoma, E. Africa; Raymond Byler, Bay Port, Mich.; C. C. Culp, Brethren, Mich.; Raymond Bucher, Lititz, Pa.; H. Raymond Charles, Lancaster, Pa.; H. Ralph Hernley, Scottdale, Pa.

Student religious programs each Tuesday morning are eagerly awaited and appreciated. Our appreciation of all chapel exercises has been increased since an amplifier has been installed.

Our spring revival was a fruitful one. The Holy Spirit spoke with convincing and convicting power through our student pastor, Bro. Amos Weaver. The noon prayer periods were voluntarily attended by more than half of the students, who had pledged themselves to daily prayer for the work. We are grateful to God that He has become more precious to us.

The most noticeable change in our second semester activities has been occasioned by the leave of absence of Sister Edna K. Wenger, who is attending the University of Pennsylvania, Philadelphia, Pa., where she is scheduled to receive the M. A. degree in June of this year. The Latin classes and library responsibilities are now in charge of Sister Miriam Weaver.

Our business manager and commercial teacher, Bro. Clyde Stoner, received the M.A. in Ed. degree from Temple University, Philadelphia, Pa., in February.

New instructional equipment includes a wire sound-recording machine which is proving valuable in school work and also in recording addresses given at meetings such as the Christian Day School Meeting held at Mt. Joy, Pa., Feb. 14. All the talks given at this meeting were recorded. After a talk has been recorded it is played to the shorthand students, who write it in shorthand and later type it. One great benefit from this is the acquisition of a religious vocabulary. A large number of the shorthand students are studying the subject because of a personal-use desire rather than for commercial reasons. Text-books are written from a commercial viewpoint and are lacking in a religious vocabulary. The recording wire can be used again and again after a previous message has been removed.

"The Mill Stream" has Bro. Lester Brubaker as faculty advisor during the absence of Sister Wenger. It continues to appear

regularly to an ever-increasing number of interested readers.

A skating pond was built by the Campus Improvement extracurricular group, but cold weather set in before its banks were settled and much seepage ensued. However, it served usefully before colder weather froze the Mill Stream from shore to shore. Then it became the scene of skating groups at noon, during recreation periods, and several evenings, thus supplying, for a while, a means of physical activity which has been lacking this year due to the conversion of the auditorium into full-time chapel use.

The amount of reference and reading material has increased this year through the purchase of library books and subscriptions to quite a few more magazines. A student program devoted to the library, its contents and their use, proved very beneficial.

Another interesting student program made us conscious of the virtues of the Keystone state as its resources, its scenery, its products, its history, and its men were portrayed.

Home-school relationships were boosted when the senior girls and their mothers were guests of sisters of the faculty.

Clayton L. Keener.

NEAR TO GOD (Continued)

pure after burning up the things destructible. Upon cooling again, earth and heavenly bodies will indeed be new and fit for righteousness to dwell.

How wonderful, O God, that Thou shouldst give us a glimpse in advance of Thy plan for ages to come! Help me, Lord, to watch, therefore, and pray always, that I may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of God. "Say ye to the righteous, that it shall be well with him." What a promise!

—M. H. L.

PEACE AND WAR (Continued)

Obviously, there is no value in worshipping as our forefathers did, simply for tradition's sake and the accompaniment of a lot of historical baggage; yet we do want to keep our services simple, unmarred by worldly suggestions, and in a manner that will help us to fix our minds upon Christ. The use of flags in worship would be one step further from the unpretentious faith of simplicity which maintains the dignity of true worship.

Scottdale, Pa.

THE ART OF BEING CREATED

Let patience have her perfect work. Statue under the chisel of the sculptor, stand steady to the blows of his mallet. Clay on the wheel, let the fingers of the divine potter model you at their will. Obey the Father's lightest word: hear the Brother who knows you and died for you. —George Macdonald.

PEACE AND WAR

The Use of Flags in Worship

BY FORD BERG

The appearance of flags in Mennonite churches has not yet become a problem; but since a concessional view on the propriety of flags in church buildings seems evident in some quarters, it is perhaps well to say our word now, rather than waiting until forty per cent of our people sanction the practice.

The Mennonite position on the relation of the Christian to the state says that the Christian lives in the realm of the kingdom of God, obeys Jesus as King, and is a stranger and a pilgrim in the nation, living within the world, but not as a part of the world.

A group of people, any kind of people, regardless of belief, make up what is known as a nation, ordinarily within certain territorial boundaries. A group of Christians, those who believe in Christ, in contradistinction to any and all other kinds of people, make up the church. Since the church is a fellowship of believers in Christ, her adherents obey the teachings of Jesus, live upon God's land, leave the various national boundaries to the jurisdiction of others.

The church is not the nation. The church does not dictate governmental policies. The government is ordained, set aside for a definite purpose by God, but it has nothing in common with the church. The nation, which is ruled by force and might, including soldiering and destruction, is an organization permitted by God. Its operation, however, is not delegated to Christians.

If the church and the nation are two distinct groups, what place does the flag of any nation have in gracing a pulpit or decorating the wall of a building set aside for the worship of God and the propagation of the teachings of Jesus?

A national flag is said to represent all types of people, including the Jews, the Mohammedans, the non-Christians, and the Christians. The Christian flag is supposed to represent Christianity.

Would it not be the height of folly to place these two flags side by side in a house of God, the national flag representing any and all types of people, as changeable as the wind and as fickle as the weather, and the other delegated to represent the unchangeable and eternal Christ?

As a comparison, would we dare assume the propriety of having our Christian services partly in Buddha's decrees, partly in Confucius' writings, and partly in Christ's teachings? Further, would we dare read a chapter or two from the Mohammedan's *Koran*, a portion from the Indian's *Sanskrit*, a few choice morsels

from the American heathens' "True Love Story" and "True Detective" bibles, and then top off the meeting with a message from God's book, the holy Bible? Does not the display of a national flag within a church building suggest a viewpoint of something of this order?

A Mother's Prayer

BY URIE A. BENDER

*"Dear God,
Protect my boy
From harm just now,
As out upon the battle front
He marches forward in the line
To fight the foe,
And wound,
And maim,
And kill—"*

*But then with suddenness
She stopped, and thought
Upon the words
Her lips had formed in prayer—
To fight;
And wound;
And maim;
Cold, ruthless words,
But true.
And kill—
Her boy, a murderer?"*

*"O God, it cannot be;
My own beloved,
My flesh and blood
Should kill another man
With rights to live,
And love,
And move
Within his sphere.
My boy, a murderer?
Hard words,
But true."*

*Then, as the truth dawned in her heart,
She prayed once more,
"Kind Father,
Forgive my sin.
Oh, show to me
And to my boy
That war is wrong,
That man with man
Was made to live in peace
Upon the earth,
With love to all
And hate toward none.
Dear God, tonight
Be with my son.
Do set his feet aright
Upon the path of peace
Again,
And Thine shall be the glory
And the praise,
Amen."*

Markstay, Ont.

Evangelical Bishop Otto Dibelius of Berlin, in reporting his impressions of the United States, said he was startled by the side by side position of the cross and the Star-Spangled Banner in an American church procession.

The Christian flag, even though it supposedly represents Christian people, likewise hardly has a place within a church building. The more we clutter our services with faint representations, the more we attach significance to the observance of ritualistic patterns, the farther we will drift from the simplicity of true worship. Mysticism and aesthetics are best when they are outside of Christian worship. Sitting in ecstasy or swooning in rapture as we sit and listen to the third sonata hardly helps us in our worship of God. Neither does the viewing of flags, crosses, and relics help us see Jesus as Christ.

An editorial in the *Protestant Voice* of December 12, 1947, says: "A smooth-faced smiling promoter unfolded a gaudily colored flag before this editorial desk and said, 'This is the Universal Christian flag—copyrighted by me.' It was a hash of stripes, colors, and designs, which he undertook to explain, saying, 'These are clerical colors—copyrighted by me.'"

"Editorials and discussions frequently have appeared in church papers in regard to church flags and their position in church in relation to the American flag. There are different designs—all copyrighted. One such monstrosity displayed in Episcopal churches—copyrighted; there is another design displayed in many evangelical churches—copyrighted."

The editorial continues with the pointed question, "What position should be accorded these flags?" and then replies bluntly with "Their rightful position is in the trash basket."

In fairness, it must be said that there is a place for symbolism in Christian worship. Jesus used various symbols, such as feet washing, communion, baptism, and others. But an examination of these observances reveals a deep, theological meaning and their practice is a triumph to the Christian believer as he performs them in humility, earnestness, and depth of sincerity and reverence toward God. They suggest nothing of the boisterous waving of flags, the rolling of drums, the marching of legions, and the battle cry of hate. They do not imply a change of policy at every whim, a weakening in times of stress, a permission for laxness in the moral code.

It would be interesting to know just how many young men have been called to arms by the teaching that the church and the state are one organization, and that the state, in times of emergency, has the Christian at its beck and call. The unfurling of flags, the posting of service rolls, and the teaching that the state has priority over service to the kingdom of God have most certainly been instrumental in molding the willingness of American youth to engage in warfare.

(Continued on page 250)

FIELD NOTES

Bro. William Jennings, Knoxville, Tenn., is scheduled to conduct evangelistic meetings at the Media Chapel, south of Oxford, Pa., April 4-11. The meetings will open on April 4 with a program by a Gospel team from Eastern Mennonite College and on April 11 there will be an all-day meeting.

Fairview Street Mennonite Church, Reading, Pa., announces a quarterly meeting to be held March 27, 28, Saturday evening and Sunday. Instructors will be Bro. Raymond Bucher and Bro. John W. Hess. A series of meetings will follow until April 4, in charge of Bro. Hess.

A Bible meeting will be held Thursday evening and all day Good Friday at the Pleasant View Church, two and one half miles south of Chambersburg on route 995, with Bro. Parke Book, Bro. Amos Weaver, and Bro. Elias Kulp as speakers. Evangelistic meetings will continue until April 3 in charge of Bro. Kulp.

Bro. Kenneth G. Good, Elida, Ohio, is scheduled to be holding meetings at Wellman, Iowa, beginning March 15.

Bro. Martin Kraybill, Elizabethtown, Pa., will be the evangelist in revival meeting to be held at the Chestnut Hill Church, Columbia, Pa., March 21-28. Pray for an ingathering of lost souls.

Bro. Richard Kling will speak on "The Why of City Missions" for Youth Gospel Evangelism of Lancaster, Pa., on March 20.

Bro. M. L. Troyer, Elida, Ohio, preached at the Bayshore Church, Sarasota, Fla., on Feb. 29.

Bro. and Sister Frank Brilhart and Bro. and Sister Cleason Bender spent the week end of March 7 at the Altoona Mission. Both sisters were formerly workers at Altoona.

Bro. Eli E. Miller, Elton, Pa., is visiting at his former home at Plain City, Ohio, March 13-22.

Bro. J. M. Nissley, Altoona, Pa., was scheduled to preach at Williamson, Pa., the morning of March 14 and at the Eshleman Church near Greencastle on the evening of the same day.

Bro. John Reinard, Port Trevorton, Pa., was scheduled to preach at Altoona and Mill Run, Pa., on March 14. A Gospel team from Eastern Mennonite College will give programs at Altoona on April 3, 4.

The staff of "The Mennonite Community" met at Goshen, Ind., March 8, 9.

Bro. J. L. Horst preached at the Johnstown, Pa., Mission, Sunday morning, March 7. The new building at Johnstown is making good progress and the workers hope to be able to use it by May, although it will not be completely finished by that time.

Bro. Harold Brenneman, after six weeks' study at Eastern Mennonite College, was back at his North Scottdale charge on March 7, preaching one of a series of sermons on the Ten Commandments.

Bro. Myron Ebersole, Sterling, Ill., a student at E.M.C., addressed the Sunday school at Scottdale on March 7. He was accompanied here by a number of other students.

Bro. Paul Erb will be the guest speaker at the ministers' meeting to be held at Tofield, Alta., March 22-26.—C.H.

"Nonresistance in Present Times" is the topic for discussion at the Lititz-Hess Young

People's Meeting to be held Sunday evening, March 21, at the Lititz, Pa., Church.

Passion Week services will be held at the Allensville, Pa., Church, March 25-28, with the brethren Ernest Gehman, Harrisonburg, Va.; and Abner Stoltzfus, Atglen, Pa., as speakers. Communion services will be conducted on Easter Sunday morning, March 28.

Bro. Andrew Jantzi, Flint, Mich., will serve as evangelist in meetings to be held at the Otelia Mission, near Mount Union, Pa., March 14-28.

A group of students from Eastern Mennonite College will render a special program of music and talks at the Allensville, Pa., Church, March 19.

An inspirational song service will be held Easter Sunday afternoon at Millersville, Pa. Everyone is welcome to attend. Revival meetings, in charge of Bro. Benjamin Weaver, are scheduled to begin at Millersville on Easter evening, continuing for ten nights.

Communion dates are announced for the Manor District in Lancaster County, Pa., as follows: Millersville, March 21; Rohrerstown, March 28; Mountville, April 4; Habecker, April 11; Masonville, April 18; Columbia, April 25; Oreville Home, May 2.

Bro. and Sister Eby Leaman, York, Pa., will discuss "The Christian's Prayer Life" at the young people's meeting at Landisville, Pa., March 21.

Friedens, near Gibraltar, Pa., will have evangelistic meetings, the Lord willing, on the evenings of April 4-11, with Bro. Milton G. Brackbill, Paoli, Pa., in charge.

Bro. Abram Reist, minister at Carstairs, Alta., is moving nearer to his field of labor. His address will be changed from Madden, Alta., to Harmatten, Alta.

Communion dates are announced for Bro. J. Paul Graybill's district as follows: Weaverland, March 21; Bowmansville, March 28; Gehman, April 4; Lichty, April 11; Twelfth and Windsor (Reading), April 11 (evening); Norris Square (Philadelphia), April 18 (afternoon); Martindale, April 25; Fairview (Reading), May 2 (evening); Churchtown, May 9; Diamond Street (Philadelphia), May 16, (afternoon).

Bro. Frank Horst and family, Calico Rock, Ark., worshiped with the Catlin congregation, Peabody, Kans., March 7. Bro. Horst brought the morning message.

Visiting ministers at the South Central Conference Ministers' Meeting held at Versailles, Mo., Feb. 18-20, were Amos Gingerich, Williamsburg, Iowa; Fred Gingerich, Chappell, Nebr.; James Lark, Chicago, Ill.

Middle District communion dates, in the Franconia Conference, are as follows: Lansdale Mission, April 4; Towamencin, April 11; Perkiomenville Mission, April 11; Spring Mount Mission, April 18; Plain, April 18; Rockhill, April 25; Line Lexington, April 25; Souderton, May 2; Salford, May 9; Franconia, May 16.

Bro. C. Warren Long, at present serving in the relief unit in Belgium, underwent an appendectomy in the St. Nicholas Hospital, at Eupen, Belgium, on March 2.

(Continued on page 260)

Calendar

Ministers' Meeting, Albert-Saskatchewan Conference, Tofield, Alta., March 22-26.

Spring Missionary Day, March 21.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Pacific Coast Conference, June 3-8.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Willamette Youth Fellowship, Camp Magander, Barview, Oreg., June 21-28.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

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Give, Pray

MISSIONS

Go, Preach

Mission News

Mission Briefs

Items for the MISSION NEWS page are made up on Wednesday forenoon preceding the date of issue. Urgent items may be wired or telephoned in before 8:00 a.m. on Thursday. Keep your news brief, fresh, and concise. Exposition of Scripture, proper in its place, is for other pages. This page is for warm, soul-burdening mission information from the church at large.—Missions Ed.

Anyone interested in working in a Mennonite Relief Committee Summer Service Unit this summer should write immediately to Bro. Laurence Horst, Director of Service Units, Hesston College, Hesston, Kans.

Margaret Sarah Kreider, Jewish Evangelism Committee, Newport News, Virginia: "Each day the work among Israel is growing more interesting and the blessings are great."

On March 5 Bro. E. C. Bender, Board treasurer, left for a few days' visit to Culp, Arkansas. While there he will make investigations concerning hospital needs and plans for the area, make arrangements for the effective use of the mission farm, and counsel with the workers about other questions of expansion and advance.

On Sunday evening, Feb. 29, Bro. J. D. Graber preached for the Broad Street Church in Harrisonburg, Va. This church is the outgrowth of mission work among Negroes.

A quartet of graduate nurses from the La Junta School of Nursing, with Wesley Jantz, assistant superintendent of the hospital, are touring Indiana, Illinois, and Iowa churches during March in the interests of the hospital and school of nursing. Their objective is the double one of giving information about the hospital program of our church as well as inviting contributions to a critically needed home for nurses in connection with the school at La Junta.

On March 8 Bro. and Sister Aaron Peachey, in charge of the Mennonite Old People's Home at Rittman, Ohio, were planning to leave for a month's stay in Puerto Rico. Bro. Peachey's sister is engaged in Mennonite Central Committee work at La Plata.

Lima, Ohio, Glen Martin: "Attendance is steadily growing. We are praying and working for a goal of 150 by Easter. Attendance last Sunday was 113. The average for February was 107."

Canton, Ohio, J. J. Hostetler: "The mission house is still torn up with plastering, and the carpenter work is not yet completed. The local board in session yesterday planned the installation of a new heating system this summer."

The third Sunday in March has been set as the annual Spring Missionary Day. Have you planned to make this year's day, March 21, a day of mission promotion?

Spring Missionary Day
is Sunday, March 21

Are you having:

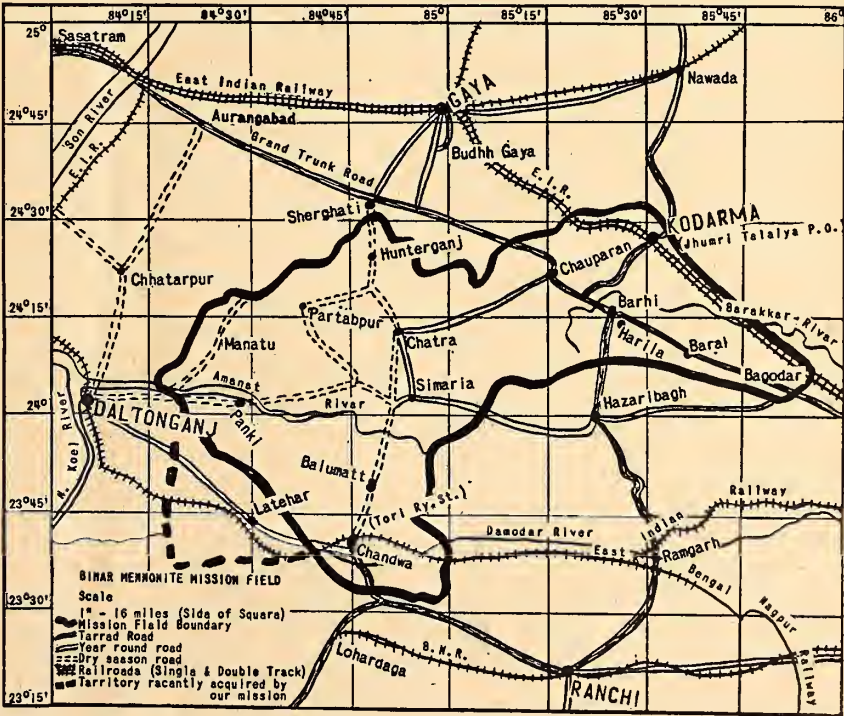
- A missionary program?
- A missionary offering?
- A missionary speaker?
- A missionary project for youth?

China

Christine Weaver, Feb. 21, Chengtu, China: "Lawrence Burkholder, Don McCammon, and Olin Stockwell returned Feb. 19 from visiting the Hochwan field. Both Lawrence and Don felt that in a month or two we should all go to Hochwan for a week. They are so anxious to have us come, and we are certain that our visit will help make clear the fact that we are actually expecting to live and work there."

India

The Jonathan Yoders announce the birth of a daughter, Ruth Elaine, born March 2. Latehar, Bihar, India, S. J. Hostetler, Feb. (Continued on page 260)



Above is a map of our new field in the Bihar Province in India. Several references to this field are made in news items on this page. This field is located about six hundred miles northeast of our original field surrounding Dhamtari in the Central Provinces. For the occupation of this field we shall need to build several homes for missionaries and Indian co-workers during the next year or two. Because of inflated prices the minimum cost of a bungalow will be ten or twelve thousand dollars.



This is the new Bethel Springs schoolhouse erected at Culp, Ark., by the Mennonite Board of Missions and Charities. The first floor is used for classrooms and the upper floor serves as apartments for the teachers. Grades one to eleven are taught here.

BY GLEN AND LOIS JOHNS YODER

Moving Into Bethel Springs School

New workers at the Culp, Ark., mission field describe the pleasures and handicaps of moving into a new school building where children of the Ozarks are taught the fundamentals of the Christian faith as well as the ABC's.

IT WAS AN EXCEEDINGLY hot, dry day in August when we found ourselves unloading our dust-drenched furniture at the front door of the Bethel Springs Mennonite School. There had been little or no rain at Culp for months and many springs were dry. However, it did not take long to walk 600 feet down the hill to Bethel Springs, near the church, there to be refreshed by its cool waters.

There were many little and big things to be done in order to have the new building ready for the opening day of school. It was to open September 15. When it became evident that many of the jobs could not be finished, we did only those jobs that were absolutely necessary. Blackboards were put up; desks and reading tables were put in place; the teachers washed the windows and cleaned their rooms; and sinks were connected in the apartments.

When the school building was originally planned several years ago, it was designed to be a one-story brick building with a full basement. Then in April, 1946, the mission home was completely destroyed by fire. Bro. Paul Martin, principal of the school, and his wife were living there at the time and the high school was conducted in one of the upstairs rooms. After this, plans were changed and it was decided to build an additional story to the new building, partly for the high school and partly for apartments. These plans were carried out. Thus, the new building now takes the place of three buildings: a schoolhouse, a teacherage, and a mission home.

In the basement of the building there is a shop in which to teach the boys industrial arts. There is also a large home economics room in which to teach the girls cooking and sewing. Neither of these rooms is completed: the shop needs additional tools and the home economics room needs additional equipment. Besides these two rooms there are girls' and boys' lavatories and a laundry-storage room.

On the first floor of the building are three rooms. One room is occupied by grades one to four; another room is for grades five to eight. The third room is a large assembly room, the rear of which is used for a high school classroom. Each day the whole school meets here for their worship period. There are folding doors between this room and the room occupied by grades five to eight, so that the two rooms together can be used for public meetings.

There are two apartments on the second floor. One apartment is occupied by the lady teachers; the other apartment is occupied by the principal and his wife. Besides these two apartments there are a library-study hall and a small classroom for the high school. Sister Dorothy Horst, our librarian and a high school teacher, is spending much time getting the library books catalogued and ready for use. Bro. George Holderman, also a teacher in the high school, has given and loaned a large number of his books to the library. Although a few people send to the state library at Little Rock for books, the community is without public library facilities. Therefore,

we plan to make this a public library. We feel that this will be a definite contribution to the community.

A church in Iowa gave the combination swings, rings, and bar set. This is something new for many of the children, as very few, if any, of the country schools have this type of playground equipment. The first week that the swings were up, there was no other activity on the playground, so intrigued were the children with them.

The building is heated by butane gas, making it much easier to maintain the proper temperature in the classrooms. The building is wired for electricity and piped for running water. Due to the fact that it may be several years before the R.E.A. will have electric lines in this community, it was thought best to buy a light plant. A 3000-Watt Kohler was installed recently, a donation to the school by a brother in Pennsylvania. The light fixtures are installed in the apartments and will be installed in the schoolrooms this week.

There is a need yet for a drilled well to furnish the water for the school and the apartments. For several months well drillers have made promises to come, but none has kept his promise. Since the fall rains have begun, the small spring above the school is running again and furnishing some water. The spring across the creek from the church is our other source of supply. The inside lavatories have not yet been completed; we hope to have them completed before cold weather comes. There are numerous other things that will be completed during the year, but we are well able to have school. We praise the Lord for His abundant provisions thus far, knowing that He will continue to supply our needs.

Thus the Lord has provided this fine building. But it takes more than a building to make a Christian school: it takes consecrated workers and teachers. These, too, the Lord has provided. Each teacher is consecrated to the task not only of teaching the necessary secular subjects but also of planting the Word of God into the heart of each pupil. In addition to their school duties the teachers are willingly participating in the total mission program in this area, expending time and energy in teaching Sunday-school classes and in contacting all the homes of the community. These labors God will reward with a rich harvest in His own time and way.

Our total enrollment, smaller this year than last year, will not be over forty. We are teaching grades one to eleven. Some families in the Optimus district (twelve miles away) would have sent their children if suitable transportation could have been found. Some of our pupils were taken from us by the consolidation of two state schools. Some parents that have been against the church are waiting to see what kind of a school we are having. A good school this year will help our enroll-

A Word From the Ozarks

BY MIRIAM NOLT

AFTER A LONG, interesting journey from Pennsylvania through the Ozarks of Missouri and Arkansas, the train pulled into Calico Rock. At last I was nearing the place in the Ozarks which I would be calling home for the next year. It was with a certain sense of eager anticipation that I tried to imagine what it would be like. The country was new and the people were known only by name, with the exception of Bro. and Sister Yoder. But there was the confident feeling that the road ahead would be one of great contribution and challenge.

The remaining seven miles to Culp seemed as unending as usual when one is eager to get to a place and explore it. While the miles were put behind us, I had time to enjoy the beauty of the slowly passing landscape and gather bits of information about the inhabitants of the various homes from Bro. Yoder. Then we arrived at Culp and I proceeded to establish myself.

Since that first introduction, I have found my interest in the work, the people, and the country stimulated by the realization that here there is work to do, people to serve, and God's country to explore and enjoy.

One of the things that we as teachers have an opportunity to do as we live and work with each other is to put into practice the Biblical principles of Christian charity, understanding, and tolerance. Several from the Middle West who love and serve the Master have joined with members of the family of God from the West and East, and together we have come to abide in the South to exalt the name of the Lord Jesus Christ until He shall lead us into other fields of His appointment. While serving here we have an opportunity to benefit from the experiences of each other and to prayerfully live so that His working might not be hindered in any life. Here is a challenge! Here is a privilege!

We find in addition to our duties the need to take a few moments occasionally to enjoy God's great out-of-doors that unfolds around us. To anyone who finds inspiration in the quietness and strength of mountain heights, the "rejoicing little hills," and "springs in the valley," there is something in such a place as this that draws one to the Creator of a beautiful world in joyful adoration. Until one has climbed the rough, steep, or winding

trails and has viewed from the heights the valley below and the surrounding hills, he can never realize the thrill of encouragement that comes from relaxing among the templed hills of God.

We find spiritual blessing in Christian fellowship at the Bethel Springs Church, which is just across the creek from the school. Here on Sunday morning the people gather to study His word and hear the truth proclaimed. Fathers, mothers, young people, and children answer the invitation of God to come and worship and bow down before the Lord their Maker. Sometimes our attendance is small, but we rejoice that the blessing and presence of the Lord is not affected by numbers. Usually more folks attend the Sunday evening young people's meeting, children's meeting, or testimony meeting, each of which is followed by a preaching service. In both services there is an opportunity to fellowship with one another and the Lord. During the week we find the prayer meeting helpful, as we gather in homes or the church and think on His Word and bring our praise and petitions to Him with one accord. Some of our group spend the Lord's Day services with a group of folks, who desire to hear about the Lord, at Optimus. These folks meet in a schoolhouse and realize His presence there. They are eagerly looking forward to a resident pastor among them, and to a church building.

To become acquainted with the people and their needs, we endeavor to carry on a program of visitation that will enable us to be of service to the people, to make contacts with those who already have a connection with the church and school, and to contact homes that are a bit farther removed. Some of the visitation in homes near the school can be taken care of after school hours. Other times an overnight stay can be most

The Bethel Springs School program at Culp, Ark., is drawing heavily upon funds from the Mission Board, the present overchecked figure standing at \$5,419.58. Send your contributions to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

helpful. In still other cases an entire day is necessary to carry out the planned program. Perhaps the readers would enjoy spending a day in just this way. If so, a word picture might help you visualize the day.

The day must be clear, for we will be walking and will be covering a few miles before we return. Clad in comfortable clothing and good walking shoes, we will start up the hill. We will follow the trails, for they shorten the miles considerably and give us the added advantage of enjoying the beauties of pine groves, flowers, and shade. The trail will lead uphill most of the way, so we will not want to walk too rapidly. As we walk along and enjoy the day, we will take an occasional moment to snap a picture of some attractive spot. We may even venture to try a new trail, hoping that it will lead us to the desired road. There will be fences to climb and steep places to ascend, but after a few hours we'll reach the road and continue on it until we reach the first home we wish to visit. We will spend the next hour or more here chatting with the folks or helping in some way. It won't be hard for you to feel at home and be one with them. After we leave here, we will continue our climb until we reach the very top of the mountain. From this point we will be able to see the vast expanse of landscape below and feel the clear, pure air of the heights. After examining an array of flowers, taking a glimpse into a fruit cellar, and talking, we will start down the mountain, for in another hour or more it will be dark. We will have a few more items to carry down the mountain, for they have given us some food as an expression of kindness and hospitality. We will find that going down is somewhat faster than the climb, and will be grateful for it. We will arrive home in good time, realizing that we have had a most profitable day and have had the privilege of visiting with friends.

The program of visitation appears to be one of the most effective ways of reaching people, and the hospitality shown to us is of the finest type. If done in the name of Christ and for the primary purpose of encouraging folks in the Way of Life, it cannot help but be used by God for His own glory.

The challenges of teaching or working here are great, and the God who has called us to be His children will "make all grace abound" unto us and will bless these, His people, with peace.

Culp, Ark.

ment in future years. One of the difficulties under which we work is the fact that many families go to the cotton field in southern Arkansas in the fall. Therefore their children begin late, some not beginning until after November first.

As usual, our greatest hindrance is the devil. He realizes that the school can be used of God to defeat his purposes. Therefore he has been working against the school as well as the church, since they are so closely united in spreading the Gospel. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Culp, Ark.

Children at the Bethel Springs School enjoy the combination swings, rings and bar set which has been provided for their recreation by a church in Iowa. Sister Marie Kauffman, one of the teachers, is here shown supervising the playground activities.



Shall We Enter Poland?

BY MENNO FAST

Does Poland Have Religious Freedom?

This question cannot be answered with a simple "yes" or "no." Between the two wars Poland enjoyed religious freedom of one kind; that is, the Catholic Church was given a free hand. In fact they were allowed so much "freedom" that they were able to monopolize the religious life of almost every community in Poland. This "freedom" was misused by the Catholic Church to the extent that in most communities none of the Protestant Church ordinances and ceremonies were recognized. For example, in many communities none but the Catholic wedding was recognized. Thus, the church was allowed to develop without political interference, yet there certainly was no religious freedom for the Protestant groups.

The present regime has taken cognizance of the misuse which the Catholic Church has made of its freedom, and as a result is taking the attitude that all religion is useless, if not evil. But even so, they are willing to recognize that, while, according to their view, it is all useless, yet some forms of it may be harmless and therefore may be tolerated, at least for a while. Because of their strength, the government is regarding the Catholic Church with a jealous eye and is doing everything possible to break them of their strength. In contrast, the Protestant Church is at present regarded as harmless and is allowed to develop almost unhampered. In fact, it seems as if Protestantism is encouraged—perhaps as another weapon against the Catholic Church.

Protestant Missions in Poland

Of the Protestant groups who at present carry on mission and evangelization programs in Poland, the following are perhaps the most active: Methodists, Baptists, Lutherans, Seventh Day Adventists, and Jehovah's Witnesses. Should the Mennonites plan to start mission work in Poland, they would do well to study the methods used by these groups.

I happen to be most familiar with the work of the Methodist churches, having attended their churches quite frequently during the last summer. They had quite an active church before the war, which naturally was cut off from all communication with the outside world during the war. Their members have suffered during the German occupation like any other Protestant groups. Their church buildings have been destroyed like the churches of our own Mennonites. However, whereas the Mennonite Church as an organization has completely disappeared, in contrast the Methodists in Poland are a very active and well-organized church. Bishop Paul Neff Garber,* in reporting on his first visit to Poland, says: "Before leaving America I had been told by some that Polish Methodism could never survive the Nazi period; but that prophecy has proved false, for instead of a ruined Methodism, I found on this

first visit that Polish Methodism was at least three times stronger than in 1939. An almost miraculous growth had occurred during the war years. Instead of a small Methodist Mission, we had in February, 1946, fifty-eight preaching places and our membership had trebled between 1939 and 1946."

Bishop Garber goes on to explain this phenomenal growth in the following words: "The first and basic reason for the present situation is that Methodism was built on solid foundations. Methodism did not enter Poland after World War I with a theoretical institutional program. From the beginning, our missionaries stressed evangelism and the building of a church which would care for the spiritual needs of the converts. We were very fortunate in the type of missionaries: they were not confused as to the essential task of Christian missions. Schools and orphanages and other social agencies were, of course, founded, but they were an integral part of the aim of Methodist missions 'to make the Lord Jesus Christ known to all people,' 'to persuade them to become His disciples, and to gather these disciples into Christian churches.' Having built upon solid foundations, Polish Methodism was able to weather the storm of 1939-1945." (If we examine our prewar Mennonite churches of Poland, we can detect that they perhaps were lacking in some of the qualities which the Methodists had and this may explain why at present Polish Mennonitism has all but vanished.)

Dr. Wickstrom writes the following in a report of his visit to Poland: "It is my growing conviction that the Methodist Church and other Protestant churches just now have a greater opportunity in Poland than might come for a whole century. Just now is the opportune moment, even the God-given hour, to launch a most progressive program there. Dr. Roy L. Smith wrote after his visit to Poland: 'I cannot imagine a greater missionary opportunity than is open to us at this identical moment in Poland.'"

Perhaps I am burdening the reader with too many quotations, but I would like to

The Master's Touch

*In the still air the music lies unheard;
In the rough marble beauty hides unseen,
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.*

*Great Master, touch us with Thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us, nor let,
Hidden and lost, Thy form within us lie!*

*Spare not the stroke! Do with us as Thou wilt!
Let there be nought unfinished, broken,
marred;
Complete Thy purpose, that we may become
Thy perfect image—Thou our God and Lord!*

—Horatius Bonar.

A relief worker now in Poland analyzes the possibilities of opening mission work.

point out that most observers agree that there is a possibility for opening missions, and also the emphasis which all of them place on the fact that this opportunity is open now, but it may be only of short duration.

Suggestions to Mennonite Mission Boards

I think we can without a doubt give an affirmative answer to the question of whether Mennonite missionary work can be carried on in Poland at present. However, the length of time during which such a program could be carried on cannot be promised, especially in view of the unstable political conditions.

Before such a program is launched, much can be gained from the experiences of other groups who are at present carrying on successful mission programs. There exists a wholesome ecumenical spirit among most Polish Protestant groups and most of them would be willing to give helpful suggestions.

My personal feeling is that a mission program should not be launched without a material aid section. This might take the form of food or clothing distribution, a medical clinic (a nurse, dentist, or doctor), and an educational program, the sponsoring of an orphanage or old people's home, or a farm project. Any of these offer possibilities of developing into useful auxiliaries to a mission project, depending on the location that is selected for such a project. For example, in Warsaw the Methodists have organized an "English College" as part of their church work. This fall when they opened their beginners' class they had 3,000 applicants, which far exceeds their facilities. I feel that a similar educational program could be set up in most of the larger cities.

In selecting a location, many things should be considered. Historically, Poland used to be partitioned between Germany and Russia, and the impact of these different cultures is still very noticeable. For example, in a city like Warsaw there is much evidence of the Eastern culture, and many people speak Russian as a second language; while in a city like Poznan there is much evidence of the Western culture, and many people speak German as a second language. The population of Bydgoszcz and Poznan is perhaps the most homogeneous of any city in Poland; while cities of the newly acquired territory like Wroclaw (Breslau), Gdansk (Danzig), Elblag (Elbing) are the most heterogeneous, having migrants from all sections of Poland. Personally, I feel that an urban section should be selected rather than a rural section; in fact, I feel that Poznan might offer one of the finest locations for a mission project, though this is only a personal feeling.

A Polish citizen remarked to me that America is at present asleep and unaware of her opportunities. (He was speaking about the political advantages that America has at present.) May it not be said of the Mennonite Church that they, too, are asleep and unaware of their opportunities?

Gdansk, Poland.

* "World Outlook," Dec., 1946, and Jan., 1947.

Foreign Missions

Bombay, India

January 31, 1948.

Dear Christian Friends:

This morning we (Friesens, Beckers, and Rhea Yoder) are waiting outside the harbor at Bombay. The plans had been that we disembark this p.m., but the news of Mahatma Gandhi's assassination has made things a bit uncertain. It is interesting just to stand at the railing and look out over the city, which is indeed a vast city with the usual smoke above it as our American cities. A newcomer like myself tries to visualize what will meet his eyes when he actually arrives.

The news of Gandhi's assassination brought some consternation at first; but since hearing that the assassin was not a Mohammedan, fears seem to be somewhat subsided.

The Lord has been very gracious to us on our voyage and we are confident in His continued goodness. Many pleasant memories of this voyage shall follow us. Each morning we enjoyed fellowship with other missionaries, most of whom were going to India, a few to Burma. I don't know the exact number of missionaries but counting families as units, there were fifty units. Some were Americans, some British, some Scandinavian, and Scottish; but we had Christ in common.

The ship still had partly troop accommodations. I, myself, was in a cabin with eight others and the adjoining cabin had ten, all of whom were missionaries but one. Now we will scatter and each go to our particular fields of labor.

While going through the Red Sea it was my privilege to read a portion of the book, "From Abraham to Allenby"—the portion dealing with the conflict between the Crusaders and the Mohammedans. It was a wonderful setting in which to read such an account.

Feb. 1. We have left the boat and are through customs, ready for our railway trip.

Yours in the Master's service,
Rhea Yoder.

Port Said, Egypt

Near Port Said, Egypt.
February 27, 1948.

Dear Christian Friends:

"Go ye into all the world" is the command that disturbs us when we get too comfortable in our routine Christian living. It is a staggering command, for the world is so large. That fact should impress us with the urgency of it.

The Dietzels are about to enter a new part of the world. The Suez is where the Orient begins. Our vessel, the "Empire Windrush," will arrive in Port Said about midnight. A number of troops will disembark, and some others will come aboard; and the rest of us may go to shore from nine to three o'clock.

Our next stop will be Aden, and then Bombay. We are still scheduled to arrive there March 10. Our voyage so far has been pleasant, although slow and tedious. The weather has been remarkably cool. We will

probably appreciate that more when we sail the Red Sea.

Fifteen or twenty missionaries and several soldiers and other passengers who appreciate the Word of God meet every night for group Bible study. We are studying the Epistle to the Romans. It is very refreshing to have such Christian fellowship.

Postage from Egypt is over fifty cents, so we shall not write many individual letters, but hope most of our friends will learn of our welfare through the kindness of the GOSPEL HERALD.

We thank you all for remembering us in your prayers. God has kept us all in good health, except for occasional seasickness and colds. May He bless all of you.

Sincerely,
Wilbur & Velma Hostetler.

Southampton, England

S.S. "DeGrasse,"
Day's Journey from Bishop's Rock.
February 3, 1948.

Dear Christian Friends:

It is a beautiful day on the Atlantic as I peek from our little ocean home. I refer to our cabin, for a steamship is quite large. It is like a city on a raft only it isn't much like a city. For one thing, my wife says, "It tosses and pitches entirely too much." After several days of mild seasickness, Wilmetta mustered up enough courage to take Ronnie Loren out on top deck for some fresh air, sunshine, and an afternoon stroll. Up to this time I have found it practically necessary to use very persuasive methods to get her on topside. Of course the weather is much more pleasant than the first several days of our journey. Only one day did it get a "little rough," breaking about eighteen dining hall chairs and making it necessary for us to rope our luggage and the baby's crib to our bunks so they wouldn't scoot from one side of our cabin to another and keep us awake at night. Some of the passengers on the ship stayed awake at night anyway, attempting, like good seamen do not do, to hold or brace themselves in their beds. A voyage on the ocean might well be defined by someone who does not like sailing as "luxury you cannot enjoy"!

I thoroughly enjoyed my previous experiences in the C.P.S. reserve merchant marine helping care for U.N.R.R.A. horses. This trip is even more enjoyable for my loved ones are with me.

We have much time to think of our hurried days of packing and preparation for our trip to India. Naturally we think of our many friends and relatives who helped us on our way. The gifts, the help, the prayers, the smiling faces, the letters, the telegrams, the flowers, the best wishes, and even the warm tears inspire us to go on in the way the Lord has called us to live a day at a time for Him wherever we are. We have little packages of thoughtfulness too like the one our dear Sister Fannie Yoder tucked into our baggage for us. Words cannot express how deeply grateful we are to our own Pigeon River congregation who sent Bro. and Sister Byler as their

special representatives to see us off in New York. Though we did not have much time to visit with them, we thank the Lord for the wishes of everyone at Pigeon who desired to share in this send-off with prayer. For the flowers and especially the prayers of our dear ones from Hesston and Hesston College we are equally grateful. For the gifts, prayers, and best wishes of all our friends in United States, Canada, and elsewhere we are deeply appreciative.

Continue to pray for our health, our safety, and above all, for the salvation of lost souls in India that is in a state of unrest.

In Christian love,
Wilmetta, Arnold and Ronnie
Loren Dietzel.

Buenos Aires, Argentina

Dear Christian Friends:

After our 1947 watch-night services, we continued our packing for our vacation trip. We had planned to leave "bright and early" on New Year's Day for Bragado. When we did leave, it was "bright" from the hot mid-morning sun, but definitely not early. Since we could not get to Bragado by noon, we telephoned to Frank Bylers at Carlos Casares, who kindly invited us to have our New Year's dinner there instead. Elinor, our nine-year-old, was at the gate to meet us. She had been visiting with Uncle Frank Bylers since Christmas Day. After a short siesta, a cup of tea, and a little more packing into the car, we left for Bragado. Out at the Boys' Orphanage we picked up Bro. and Sister T. K. Hershey and their baggage. In Bragado we stopped at Bro. Litwiller's home for mail. Here it was that we received the unhappy news of Bro. Samuel E. Miller's illness. Bro. and Sister Litwiller got ready at once to take Sister Una Cressman, R.N., to Arrecifes to the Miller home. We drove on, too, and stayed in a tourist hotel at the edge of Arrecifes for the night . . . it was midnight, the end of the first day of the new year!

Before leaving for Cosquin, Cordoba, the next morning, the Hersheys and Bro. Hallman went to see how Bro. Miller was feeling. We were happy to know that he was some better. (At this date he is progressing nicely, thanks to the prayers of God's faithful ones.) As we left Arrecifes, our hearts were heavy for Bro. Miller again; how good to put "all" into God's faithful hands!

Cordoba

Saturday . . . two days later found us in the proud, university city of Cordoba, not more than about an hour and a half drive from Cosquin. There we enjoyed our first refreshing glimpses of the hills! The city and the province of Cordoba are fanatically Catholic. We felt that we were in another land as we traveled over the miles of a modern highway, from Arrecifes to the hills. Yet we could see and we could feel that we were not in a Protestant country. Above the doorways we saw the favorite saint of that household. It seems in Cordoba City that wherever one looks there is a small or large cathedral . . . spires and towers everywhere . . . crucifixes . . . priests . . . so many young

students swinging along in the long, loose skirts of their black robes, or white ones, or brown ones, according to the order to which they belong . . . nuns in groups of two's, or accompanied by a little convent orphanage girl, but never alone . . . the pious ones on their way to church with prayerbook and rosary, and a black or white veil. But it is their faces that call my attention. Their eyes have a longing, an unsatisfied look. At times they are haunted by the uncertainty, after all is done, of their salvation; it shows on their faces, in their laughter. Again, we thank the Lord that He has satisfied us; that we are His. But, what about these others for whom Christ also died?

A Christian Wedding

On Saturday afternoon two of our members of the Pehuajo congregation were married in the Cosquin Church. There was a short sermon by Bro. Pablo Cavadore, brother-in-law of the bride; the sweet solo voice of Aileen Rutt; and then the wedding ceremony and vows in charge of Bro. T. K. Hershey. It is the joy of Christian workers everywhere when a new Christian home is begun. This couple will need our prayers in a special way as they will now be in a town far away from our Mennonite people.

Cosquin, Cordoba

Here we enjoyed Sunday-school and church services, a women's meeting, baptism, and communion, with the Rutts and their congregation. Seven were baptized. Bro. Rutt's daughter, Aileen, was one of the group. Another young girl comes from the family of which Bro. Weber wrote you some years ago; the children of that large family were all raised on goat's milk direct from the mother goat! This new group also needs regular intercessory missionaries from among you people, as some from another denomination are telling them that they are not baptized properly. The Seventh Day Adventists are also teaching their erroneous beliefs there.

La Falda, Cordoba

Bro. Pablo Cavadore has charge of this little church group. They have a nice little chapel, recently built. We (the Hersheys and Hallmans) lived in the small house adjoining the church. The widow and son, who are caretakers, let us have their room too. They were baptized along with one or two others while we were there. There are two fine lay workers who take charge of the Sunday-school and church services when Bro. Pablo is not there. They also do weekly tract work. La Falda is a well-known summer resort. During the summer months it is running over with people from many parts of Argentina. We enjoyed our stay down at the foot of La Falda along a rocky stream. It was quiet there for us and the children. It was a rest for us all. Clemens and Richard had to sleep in the little chapel. They were comfortable in spite of the little job of taking their beds out for the three weekly services and remaking them again.

Capilla del Monte

Up higher in the hills is another summer resort. There are many families with perma-

nent homes here, of course. The hills here are more wooded in spite of the many big rocks. There is a newly built chapel of our mission where Bro. Pablo Cavadore is the resident pastor. The Sunday morning we were there, it was filled to capacity. At present I wish you would put Sister Marcelina de Cavadore on your prayer list. She suffers intensely from arthritis. Her hands and feet are deformed. She has long spells of severe pain up into her head now. During this month she and their seven-year-old little boy are staying at Mar Chiquita, farther up north. There she will take a rest and have the advantage of the mineral baths. In spite of her health, Sra. de Cavadore has charge of the small children's Sunday-school work, and a growing Women's Group.

Home Again

We are happy to be home again even though we miss the green hills, the mountain breezes, the good highway, and the fellowship of our Cordoba people whom we learned to love during that short stay. Now we are busy getting ready for our young people's conference which will be held out in the eucalyptus grove, about twenty blocks from here. We shall miss Bro. Elvin Snyder, who is home on furlough with his fine family. This conference-retreat is held annually during carnival time so that as many as possible of our young people can be helped over this time of "carnal diversion." Feb. 7 is the first day of our conference. We anticipate great times together in His name, and to His glory.

Beatrice Hershey Hallman.

Shirati Station, Africa

Our Dear Herald Readers:

Christian greetings. The Lord is precious to us and we rejoice at the close of another day of prayer that our labors are not in vain in the Lord. One of our native brethren, Samuel Ngoga by name, served as leader of our prayer group today. In the forenoon session he called special attention to the message in John 15:1-12 and this afternoon he chose Eph. 6:10-20. We are assured in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In this confidence we may come boldly to the throne of grace and ask even big things; we know that when we really come in faith and dare to ask for the big things, we have the answer in Eph. 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might." We have set aside the first Thursday of each month as a day of prayer here at the Shirati Station.

We praise the Lord for spiritual growth in the church here at Shirati as it is manifesting itself in a real concern on the part of a number of our native Christians in this that they are burdened for the lost in the districts adjoining Shirati and they have been organizing Gospel teams and going out among their fellow men with the Word.

We also praise the Lord that He has again visited us with refreshing rains these days. These are greatly appreciated as our water supply here on the station was getting low,

and our workmen who carry water to make bricks were also complaining that the supply at the stream (about a half mile distant from the station) was getting low.

The food supply in this district seems to be good this year as the natives were blessed with a good harvest.

Our Sunday services are being well attended even though a number of our Christians usually go to outlying districts over the week ends. The attendance here is usually from 125 to 150 each Sunday.

Recently a number of our missionary brethren made a prospecting trip to Kenya Colony in behalf of expanding our mission field, and we really found some needy districts that have no one at work in them. But in order to be charitable to other mission societies, we felt it our duty to contact those working closest to these areas to inquire as to their plans and available personnel to care for these districts. We had a very pleasant visit with the missionaries of a Pentecostal Mission located the closest to the district in which we were interested, and they seemed very happy that we would come and help to bring the Gospel to that district; yet they were reluctant to give any final word before contacting their field council.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore."

C. M. Ferster.

Relief Notes

Refugee Group Includes Variety of Skills

Among the 860 Mennonite refugees who are making the voyage toward South America aboard the S.S. "General Heintzelman," are two nurses, a doctor, four teachers, 246 farmers or farm workers, 226 housewives and domestics, four carpenters, and one or two each of other occupations such as electrician, mechanic, miller, butcher, shoemaker, cook, etc. In the group are 229 men, 286 women, 155 boys, 160 girls, and 30 babies. It is noteworthy that nearly half of the group are men or boys, as contrasted to the smaller percentage of men and boys in the "Volendam" group which went to Paraguay last year. The larger percentage of men will greatly facilitate settlement of these people in Paraguay.

Mennonite Refugees from China to Enter Canada

Many of the Mennonite refugees who fled from Russia during the 1930's came to North and South America. A small number, however, fled eastward, crossing from Russia into northwestern China, hoping eventually to reach a place of safety and refuge. Because of the strife in China in recent years these people have again had to flee.

The need of these people came to the attention of our M.C.C. relief workers in China, who assisted them in coming to Kai-feng, and later to Shanghai. Since that time permission has been secured for some of them to enter Canada as agriculturalists. On Feb. 24 six of these individuals were able to leave for Vancouver, British Columbia, where they are scheduled to arrive on March 19. In

this group are Mrs. Maris Schellenberg with sons, Jacob (12), and Henry (18); and Mrs. Lili Goosen with son, Peter (14), and daughter, Lena (16). Nine more persons of this refugee group have been approved for immigration to Canada, but have not yet secured boat passage.

Relief in Java Opens

William Yoder reports that an agreement has been reached between the Indonesians and Dutch, thus ending the state of war which has existed in Java for a number of months. This development opens the way for the M.C.C. to begin a relief project in the interior of Java, in the area of the Dutch Mennonite Mission. A shipment of relief supplies is ready to be sent, and additional personnel for this work will also be available from the group of workers now in India.

Soap Is Still Needed for Relief

About one year ago arrangement was made to share a soap-manufacturing plant with the Brethren Service Committee. During this past year our people have contributed enough fats to produce 34,050 lbs. of soap, valued at \$6,810. This soap is distributed by our workers overseas.

This method of converting fats into soap for relief has proved very satisfactory. Some of our people may prefer to make the soap at home, and such is acceptable for relief. However, we would generally recommend sending in the fat to this soap factory, making possible a uniform product which is especially suited for overseas shipment. Where possible, contributions should be sent directly to the Brethren Service Committee Center, Nappanee, Ind. Use containers that you do not care to have returned. If you do not have a suitable container, write to the Brethren Center, requesting a five-gallon can which they have for loan for this purpose. If the contributions are marked as Mennonite gifts, the M.C.C. will receive soap corresponding to the amount of fats given by Mennonite people. If desired, contributions may be sent to one of the M.C.C. food warehouses (Newton, Reedley, Goshen, Kalona, or Silver Springs), from which it will be hauled to Nappanee.

It should be noted that this announcement applies only to the United States, since Canadian restrictions prevent the export of soap for relief.

Brook Lane Farm Construction Help

After delay because of weather, good progress is being made with the small new building for the mental hospital. A group of seven Mennonite men have been working regularly since November or December. Some of these will need to leave this month. Additional manual help, skilled and unskilled, is needed. For information about work on employment or volunteer basis, write to Akron or to Brook Lane Farm, Route 5, Hagerstown, Md.

Released March 5, 1948

Via M.C.C. Headquarters, Akron, Pa.

The one principle of hell is—"I am my own!"—George Macdonald.

CHURCH CORRESPONDENCE

MONTGOMERY, INDIANA

Dear Herald Readers: "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

Our Sunday-school has been reorganized for the coming year, resulting as follows: Supts., Paul Maust, Henry Wagler; Pri. Supt., Ervin Graber; Chors., Louis Swartzentruber, Verda Gingerich; Secy.-treas., Mary Lou Stoll, Isaac Stoll; Libr., Mrs. Martin Miller.

Bro. S. J. Miller, Grabill, Ind., was in charge of our revival meetings, Jan. 21 to Feb. 1. Before each sermon Bro. Miller gave an interesting talk on the Book of Genesis. Eleven souls confessed Christ as their Saviour. Two others had confessed Christ several weeks before the meetings. A number reconsecrated their lives.

Baptismal services were held Feb. 29, when thirteen souls were added to the church. Our bishop, Edd P. Schrock, was in charge of the service.

March 1-12 our winter Bible school will be held, with the brethren C. C. Culp, George J. Lapp, and Percy J. Miller as instructors.

Feb. 29, 1948.

Hannah Yoder.

WINTON, CALIFORNIA

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

We were blessed by a series of meetings conducted Jan. 28 to Feb. 8. Bro. Jesse Short, Archbold, Ohio, served as evangelist. There were a number of reconsecrations and three precious young souls accepted the Lord Jesus as their personal Saviour.

On Jan. 12 The King's Messengers, a Mennonite men's a cappella chorus from Oregon, gave us a program of sacred music which we appreciated very much.

Bro. E. M. Yost, of Denver, Colo., was with us Feb. 17, 18, bringing two much-appreciated messages.

On Feb. 19 Bro. Clifford Strubhar, of Hubbard, Oreg., was here in the interest of young people's work.

Bro. and Sister Lind, of Nampa, Idaho, were with us on Feb. 24 in the interest of the children's home at that place.

At our annual business meeting, held Jan. 6, the following were elected: S.S. Supt., Daniel Horst; Asst., John Ratzloff; S.S. Chor., Ray Eason; Asst., Lois Weaver; Church Chor., LaVern Dirks; Asst., Irvin Jennings; Miss. Bd. Member, Daniel Horst.

Elvina Ratzloff.

PREMONT, TEXAS

Dear Herald Readers: On Dec. 21 the Conqueror's Quartet, from Hesston College, was with us. Bro. Ivan Lind and his wife accompanied them. In the evening they gave a message in song to a full house in the Premont M.B. Church. Dr. Peters, president of

McPherson College, gave a very helpful message the same day.

In December we reorganized our Sunday school: Supt., Isaac Earheart, Secy.-treas., Harold Schertz; Chor., Sam Swartz.

The sisters of our Sunday-school group have organized a sewing circle recently. We plan to meet twice a month. Election resulted as follows: Pres., Sister Micheals; Vice-pres., Mrs. A. F. Stoltzfus; Secy.-treas., Mrs. Robert Reist; Asst., Mrs. Harvey Ganby.

Plans are being made to build a church house. Trustees elected were Robert Reist, A. F. Stoltzfus, and Sam Swartz. A building committee was also appointed.

At present we conduct our worship in several rooms of a large building that was made for an industrial school. Other plans are being made for the use of this building, and so we will need a place of worship badly. You who are interested in the work at this place, pray that God's will may be done.

We are looking forward to the regional conference to be held here in southern Texas May 14-16.

Quite a number of visitors have been with us in the recent past. We very much appreciate having had them with us. Our group is small and we welcome any who may be interested to come make this their home.

March 1, 1948.

Mrs. A. F. Stoltzfus.

HARPER, KANSAS

(Pleasant Valley Congregation)

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

The portable cannor owned by the South Central Conference was set up at the home of J. J. Zimmerman, Crystal Springs, Kans. While it was there, our congregation used it one day to can 1,583 cans of beef for relief.

Several weeks ago Bro. and Sister Clayton Beyler, of Protection, Kans., were here over the week end. Bro. Beyler preached the Word and also gave an illustrated talk on China, which was very interesting.

Bro. John Fretz and Sister Mary Miller, of Hesston College, were here over the week end of Feb. 22. They spoke on Saturday night and on Sunday concerning the distribution of clothing and other work which they did during their two years of relief service in France.

Bro. and Sister Sam G. Schmit have returned from Elida, Ohio, where they had spent some time caring for an invalid sister.

Ernest Weaver and his wife have taken their nine-year-old daughter to the Mayo Brothers' Hospital at Rochester, Minn. For several years their daughter has been suffering from poliomyelitis and is now almost helpless. They need our prayers as well as financial help.

The brethren Reuben Yoder and Wilbert Nafziger are conducting singing classes, one for beginners and one for older ones.

March 2, 1948.

H. E. Hostetler.

FIELD NOTES (Continued)

Bro. Chris Snyder, deacon of the Bethel congregation, Canby, Oreg., passed away at 11:00 a.m., Wednesday, March 10.

Bro. P. L. Frey, Archbold, Ohio, preached for the Hesston, Kans., congregation on Sunday morning, March 7.

Bro. Harold Bauman, Orrville, Ohio, preached at the Pleasant View Church, North Lawrence, Ohio, on Sunday morning, March 7, and at the Bethel Church, Wadsworth, Ohio, on the preceding Sunday evening. On the evening of March 7 an octet from Pleasant View rendered special music for the congregation at Orrville.

Bro. Jess Kauffman, Hesston, Kans., is scheduled to be conducting revival meetings at Culp, Ark., beginning March 9 and continuing over two Sundays.

The Bayshore congregation, Sarasota, Fla., together packed forty-two baskets of fruit, which they sent to our three church colleges, Hesston, Goshen, and E.M.C. The women of this same congregation gave twenty-nine lengths of dress material for shipment to Germany, where the material will be made into garments by the German women.

Bro. M. C. Stutzman, Kingman, Alta., preached for the Bayshore congregation, Sarasota, Fla., on Sunday morning, March 7. On the evening of the same day A. J. Shultz, a former missionary to Africa, spoke on Palestine.

Sister Lois Gunden, Goshen, Ind., spoke to the congregation at Orrville, Ohio, on Feb. 29, concerning her experiences in relief work in Europe.

Bro. Glen Miller, chemistry instructor at Goshen College, spoke to the North Goshen congregation on Sunday evening, March 14. The preceding Monday evening Bro. Ray Schlichting, recently returned from a trip to Paraguay, showed pictures of the Mennonite refugees in Paraguay, for the North Goshen group.

Bro. John Snyder, Goshen, Ind., well known to our readers because of his former connections with the Mennonite Central Committee, Akron, Pa., and Mutual Aid, Goshen, Ind., is seriously ill at the Elkhart Hospital. Friends will be interested in remembering him and his family in prayer.

Bro. Eli D. Kramer, Portsmouth, Va., will hold evangelistic services March 14-28, at the Meadville, Pa., Mennonite Mission, with special missionary day services on Sunday, March 21.

A missionary rally was held at the First Mennonite Church in Kitchener, Ont., March 10-14. Speakers were Bro. and Sister Elvin B. Snyder, Bro. and Sister Amos Swartzentruber, Bro. and Sister S. W. Hurst, and the brethren C. J. Rempel, Merle Shantz, J. B. Martin, Roy S. Koch and C. F. Derstine.

We need to become known for our evangelistic zeal as well as for the fact that we are good farmers and the best cooks this side of the Azores.—J. D. Graber.

MISSIONS (Continued)

17: "George Beare and Sam King from the C.P. were here last week one day and we had a committee meeting. There are now four of us up here in Bihar. It is really nice to have more here for fellowship and council. The Beckers have started language study.

"One man advocated building a temple to Gandhi here and I see in Gaya that has been put forward also, and no doubt in hundreds of places it will be done. He was a great man and India cannot well afford to lose him right now."

"We are anxious to know the Board verdict on the field occupation and on the building question. I wish we had a half dozen stations all equipped and ready for people to move in. But, in reality, I do hope that you can see your way clear to send a builder out to put them up."

Facts Gathered Recently at the Annual Meeting of the Foreign Missions Conference of North America, held at Buck Hill Falls, Pa.

In Japan in 1937 97,000 Testaments were distributed. In 1947 this figure was a million. In 1936, the highest prewar year, total Bibles distributed in Japan were 21,000. Recently a shipment of 20,000 were distributed in twenty days. In Japan, Bibles are sold on the black market, so great is the demand. Methodists plan to send from twenty to forty young people to Japan by August as short termers for teaching English in public schools. A million dollars is proposed to be raised by mission boards for a Union Christian University in Japan.

In Africa, industrial developments projected are colossal. In Tanganyika a huge English corporation sponsored by the Colonial

LOANS NEEDED

To Move Mennonite Refugees to Paraguay

"Bear ye one another's burdens, and so fulfill the law of Christ"—(Galatians 6:2).

The task of moving the Mennonite refugees from Europe to Paraguay rests with the Mennonites of the United States and Canada. Three fourths of the needed funds must be contributions. One fourth can be in loan funds. The share of loan funds assigned to the Old Order Amish, Mennonites (Elkhart Mission Board constituency), and Mennonite (Lancaster County) for the year 1948 is \$75,000. These loans are to be ten-year 2% Debenture notes signed by the officers of Mennonite Mutual Aid, Inc., in \$100 amounts and multiples thereof. We need \$500 and \$1,000 loans. What can you do? Read the article in the March 2 issue of the Gospel Herald for details. Send checks or write to

Mennonite Mutual Aid, Inc.
1413 South Eighth Street
Goshen, Indiana

Office proposes to put three and one third million acres into peanut cultivation in the next five years. A hundred million dollars is to be spent in other industrial expansion in British colonies. There are mining developments, TVA setups, social and political changes contemplated in Africa that will make missions rethink their whole approach in many sections, and clearly highlight the urgency for mission work on that continent.

Last year there were 13,786 foreign students in U.S.A. This year there are 19,934: 15,001 men and 4,933 women. Last year there were 700 students from India in this country. This year the figure is 1,400.

Knoxville, Tenn.

March 8: "A Christian Life Conference was held over the week end of March 6, 7. The brethren Stanley Shenk and J. Otis Yoder, both from Eastern Mennonite College, were our speakers. Salvation, victorious living, and service were the themes.

"Gene Wallace, one of our young members who has gone into sin, needs the Holy Spirit's cleansing work to be performed in his life. Pray that his stubborn self-will might be broken so that his life will become a power for God.

"Spring evangelistic meetings are scheduled for May 5-13, with Bro. Paul M. Roth as evangelist. Beseech the Lord that His power in a soul-saving way might be demonstrated in our community and city.

"Jack and Lois Kennedy, a young couple living in confusion, need your labor of intercession in their behalf, that they might have their eyes opened to the light of the glorious Gospel of Christ, and then that they might follow its direction for their lives.

"A boys' workshop has been going for three weeks now, and we feel the Lord is blessing us in this effort. The girls' group has been working on scrapbooks recently. These scrapbooks will be distributed to children in the hospitals in the city. Pray that these young people might find Christ through this work."

Released March 11, 1948

By the Mennonite Board of Missions and Charities Headquarters, Elkhart, Ind.

YOUR PUBLISHING HOUSE BUILDING PROGRAM

It is gratifying to see the building funds continuing to arrive. This shows the interest of our congregations in the church's total program.

The following shows the amounts received in the various forms to date:

	To Feb. 1	During Feb.	Total
Donations	\$1281.90	\$2533.15	\$3815.05
Life Subscriptions	1790.00	1010.00	2800.00
Annuities	600.00		600.00
	\$3671.90	\$3543.15	\$7215.05

In addition to this, quite a few congregations have lifted offerings which are being channeled through district or general Mission Board treasurers and thus have not yet reached us. This method of remitting is very much in order.

SHARING OF OUR WEALTH

(Continued from page 242)

*"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds
three—
Himself, his hungering neighbor, and
me."*

It is very heartening to know that many in our own church have caught the vision and are giving freely of their substance. In my own limited travels I have conversed with and been the recipient of the kindness of many of these people. Surely the mutual burden bearing when calamity has struck an unfortunate brother needs to be commended greatly and serves as a testimony to those who may criticize our beliefs. Then, too, the support that our present relief program is receiving should be a source of encouragement.

However, with all this good that we see in the church, it appears evident that materialism has made its inroads and left its stain. In some communities one can find those who still have not caught the vision and whose heart is set on wealth, those who feel that too many collections are being taken in the church, those who fail to realize that to operate a church requires our financial support as well as our prayers, and those who are satisfied if only they and their children are in the ark of safety instead of doing their part to fulfill the Great Commission. I am wondering if many of us, too, have our pastor's needs before us as we should. We may argue against a salaried ministry, but surely it is unfair for us to expect our minister to earn his own livelihood and yet do his part in shepherding the flock; I am happy to learn of instances where our brethren are deriving their support from the church and are giving their time wholly to the Lord.

With so much need as there is in the world today, and so many opportunities that we have to do good with our wealth, and so large a number who have not had the privilege to hear the Gospel, we as Christians should examine ourselves to see if we are really in the will of God and are faithful stewards of His. Christ gave everything for us; can we, His people, be satisfied with anything less than sharing our blessings with our fellow men?

Lowville, N.Y.

Beauty Hints

Tertullian, the Christian writer, speaking to women whose true conversion had freed them from the world's vanities, said: "Let simplicity be to you for a lovely complexion, modesty a roseate bloom, and discretion the grace of your lips. Fix in your ears the Word of God, and upon your neck the yoke of Christ. Array yourselves in the silk of sincerity and in the fine linen of a saintly life. With such adornments, God will be your Lover."—Christian Cynosure.

BIRTHS

Alderfer.—To Abram C. and Catherine (Johnson) Alderfer, Lederach, Pa., a son, Clyde, Feb. 6.

Brendle.—To Melvin M. and Alma Ruth (Doutrich) Brendle, East Earl, Pa., a daughter, Ruth Elaine, Feb. 25.

Breneman.—To Harold and Margaret (Horst) Breneman, Philadelphia, Pa., a son, Harold Eugene, Feb. 5.

Brunk.—To Lawrence and Dorothy (Metzler) Brunk, Kulpsville, Pa., a son, Gary Lee, Feb. 29.

Burkholder.—To David H. and Edna (Gehman) Burkholder, Ephrata, Pa., a daughter, Rhoda, Feb. 23.

Carpenter.—To Stanley and Thelma (Landis) Carpenter, Manheim, Pa., a son, John Wilbur, Feb. 11.

Charles.—To H. Raymond and Anna Lois (Bucher) Charles, Lancaster, Pa., a daughter, Twila Jean, March 3.

Good.—To Clyde M. and Betty (Keagy) Good, Halfville, Pa., a son, Glenn Dale, Feb. 2.

Harrington.—To Dale and Wynona (Troyer) Harrington, Spartansburg, Pa., a son, James Dale, Jan. 2.

Haverstick.—To H. Chester and Betty (Lyons) Haverstick, Lancaster, Pa., a son, Harold Charles, Feb. 13.

Herr.—To Enos H. and Esther M. (Heckman) Herr, Thompsonstown, Pa., a son, Irvin Lester, Jan. 28.

Horst.—To Amos H. and Mary (Leisey) Horst, Ephrata, Pa., a daughter, Gloria Jean, Feb. 7.

Hoylman.—To Arthur and Annabelle (Mast) Hoylman, Oxford, Iowa, a son, Gary Arthur, Feb. 10.

Leatherman.—To Elmer D. and Mabel (Keeler) Leatherman, Hatfield, Pa., a son, Elmer Dale, Feb. 18.

Linder.—To Earl and Nannie (Gnagey) Linder, Elkton, Mich., a son, Robert Earl, Jan. 24.

Metzler.—To Mr. and Mrs. Clyde L. Metzler, Manheim, Pa., a daughter, Orpha Marie, Feb. 25.

Miller.—To Irvin and Mabel (Eberly) Miller, Mt. Joy, Pa., a son, Richard Eugene, Feb. 17.

Plank.—To John and Alma Fern (Headings) Plank, Bellefontaine, Ohio, a daughter, Susan Kay, Feb. 25.

Sangrey.—To Davis and Virginia (Zillhart) Sangrey, Washington Boro, Pa., a daughter, Janet Elaine, Dec. 27.

Shank.—To Merle and Elsie (Martin) Shank, Chambersburg, Pa., a daughter, Shirley Ann, March 3.

Sieber.—To Paul and Martha (Meck) Sieber, Goshen, Ind., a daughter, Norma Lorene, Feb. 29.

Yoder.—To Jonathan G. and Fyrne (Miller) Yoder, Dhamtari, India, a daughter, Ruth Elaine, March 2.

Yoder.—To Mr. and Mrs. T. T. Yoder, Archbold, Ohio, a daughter, Mary Lucille (Mary Lou), Feb. 27.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Becker — Ranck.—John B. Becker, East Chestnut Street congregation, Lancaster, Pa., and Evelyn M. Ranck, Paradise, Pa., congregation, by G. Parke Book at the home of the bride, Feb. 21, 1948.

Begly — Tyson.—John Olen Begly and Laura Marie Tyson, both of the Chester Old Order congregation, Wooster, Ohio, at the home of

the officiating bishop, Moses G. Horst, Rittman, Ohio, Feb. 22, 1948.

Charles — Greenawalt.—Paul H. Charles and Mary J. Greenawalt, Lancaster, Pa., at the home of the officiating minister, David S. High, Feb. 21, 1948.

Hershey — Hershey.—Aldus S. Hershey and Margie Hershey, both of the Hershey, congregation, Kinzers, Pa., at the home of the officiating bishop, G. Parke Book, Soudersburg, Pa., Feb. 28, 1948.

Hostetter — Good.—Amos M. Hostetter and Climena H. Good, both of the Bowmansville, Pa., congregation, by J. Paul Graybill, assisted by Joseph Hostetter, father of the groom, and Howard Z. Good, father of the bride, at the home of the bride's parents, Feb. 14, 1948.

Lambright — Troyer.—Robert Lambright and Goldie Troyer, both of the Shore congregation, Shipshewana, Ind., by Percy J. Miller at their newly furnished home near Shipshewana, Feb. 7, 1948.

Lehman — Snyder.—Andrew Lehman, Jr., and Louise Snyder, both of Castorland, N.Y., and members of the First Mennonite Church, New Bremen, at the home of the officiating minister, Gordon Schrag, Jan. 1, 1948.

Lehman — Brendle.—N. Leroy Lehman, Pleasant View congregation, Chambersburg, Pa., and M. Louisa Brendle, Lichty Congregation, East Earl, Pa., by J. Paul Graybill, assisted by Joseph Lehman, uncle of the groom, at the Lichty Church, Jan. 31, 1948.

Miller — Baker.—Francis Miller, Shore congregation, Shipshewana, Ind., and Evelyn Baker, Maple Grove congregation, Topeka, Ind., by Percy J. Miller at the Maple Grove Church, Feb. 28, 1948.

Miller — Wagler.—Martin Miller and Wilma Wagler, both of the Berea congregation, Montgomery, Ind., by Edd P. Schrock at the church, Feb. 14, 1948.

Weber — Martin.—Isaac M. Weber and Catherine Martin, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, March 4, 1948.

Wenger — Herr.—Mervin D. Wenger, Groffdale congregation, Bareville, Pa., and Mary Catherine Herr, Millersville, Pa., congregation, at the home of the officiating minister, Christian K. Lehman, March 3, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Farver.—Albert, son of Solomon and Drucilla (Schrock) Farver, was born near Charm, Ohio, April 13, 1872; passed away at his home, near Orrville, Ohio, Feb. 12, 1948; aged 75 y. 9 m. 29 d. When he was four years old his mother died; he was raised in the Jacob J. Miller home, near Shanesville, Ohio. On Jan. 24, 1897, he was united in marriage to Martha Hostetter, who preceded him in death on Aug. 24, 1945. Surviving are one daughter (Iva, at home), 2 sons (Roy, Orrville, Ohio; and Paul, Smithville, Ohio), 4 grandchildren, 2 half sisters (Mrs. C. F. Gejac, Akron, Ohio; and Mrs. J. W. Dourm, Canton, Ohio), and a large number of other relatives and friends. One brother and 4 sisters predeceased him. In his youth he united with the Walnut Creek, Ohio, Mennonite Church upon his confession of faith. In 1930, when he moved with his family to Wayne County, he transferred his membership to the Oak Grove Mennonite Church at Smithville, Ohio. He maintained a quiet, consistent witness and was respected by all who knew him. Funeral services were held at the Oak Grove Church on Feb. 15 in charge of J. S. Gerig and V. M. Gerig. Interment was made in the adjoining cemetery.

Miller.—Katie, daughter of Simon and Clara Otto, was born near Arthur, Ill., April 18, 1908; passed away Jan. 14, 1948; aged 39 y. 8 m. 26 d. On Sept. 5, 1928, she was united in marriage to Roman D. Miller, who survives. Also surviving are 11 children (Wilmer and Wilma, twins; Delsie, Fannie, Mattie, Willard, Elnora, Eugene,

Irene, Katie, and Juanita, all at home), 5 brothers, and one sister. One brother and her parents preceded her in death. She had been bedfast for almost one year, but during her prolonged illness she looked forward to a time of release from suffering. Funeral services were held at the Arthur Mennonite Church, of which she was a member. H. J. King conducted the services. Burial was made in the Arthur Cemetery.

Snyder.—Bernard Dean, son of William and Lulu (Hahn) Snyder, was born Aug. 1, 1947; died Feb. 19, 1948; aged 6 m. 18 d. Death was caused by cerebral hemorrhage. Surviving are his parents, 2 sisters (Marlene Louise and Elaine Maxine), one brother (Duane Eugene), his grandparents (Mrs. and Mrs. Clarence Snyder, Bristol, Ind.; and Mr. and Mrs. Charles Hahn, Wakarusa, Ind.), one great-grandmother (Mrs. Barbara Snyder, of Bristol), and many other relatives and friends. Funeral services were conducted at the Holdeman Church, Wakarusa, by D. A. Yoder, assisted by a minister of the Church of the Brethren. Burial was made in the Olive Cemetery.

Peaver.—Mary Alice, daughter of Horace P. and Mary (Keiffer) Dunbar, was born in Canton, Ohio, Oct. 4, 1859; passed away at the Bethel Home for the Aged, Newton, Kans., Feb. 11, 1948; aged 88 y. 4 m. 7 d. At the age of five she was left an orphan, and was taken in by an aunt at Keokuk, Iowa. In 1876 she moved to Great Bend, Kans., where she was married to Isaiah Peaver on Dec. 24, 1877. The following year they moved to Newton, Kans. Her husband passed away on Nov. 21, 1924. Surviving are one daughter (May Bueker, Newton, Kans.) and 2 granddaughters. As a young girl she became a Christian and was baptized. In 1938 she became a member of the Pennsylvania Mennonite Church, Hesston, Kans. On Aug. 14, 1937, she took up residence at the Bethel Home. She was unassuming, but talented, and had positive convictions. Funeral services were held Feb. 13 at the Bethel Home for the Aged, with Earl Buckwalter in charge. Interment was made in the Greenwood Cemetery.

Reinard.—Carrie Louise, daughter of Simon and Elizabeth Herrold, was born in Snyder Co., Pa., Jan. 11, 1882; passed away at her home, near Port Trevorton, Pa., Feb. 6, 1948, after many years of failing health; aged 66 y. 25 d. On Dec. 31, 1898, she was united in marriage to Ammon Reinard, who preceded her in death on May 31, 1946. Surviving are 4 sons and 5 daughters (Samuel, Josephine, Annabelle—Mrs. Joe Hinkle, at home; John, Daniel, and Wilson, all of Port Trevorton; Elizabeth—Mrs. John Herr, Jr., Holtwood, Pa.; Alfretha—Mrs. Leroy Longacre, Selinsgrove, Pa.; and Dorothy—Mrs. William M. Graybill, Richfield, Pa.), 6 grandchildren, 3 great-grandchildren, one brother (John B., Port Trevorton, Pa.), and many other relatives and friends. At the age of about thirty-one she united with the Susquehanna Mennonite Church and remained a member until death. She was kind, loving, and cheerful, deeply interested in the welfare of her children and the church. Funeral services were held Feb. 10 at the home and at the Susquehanna Church, in charge of Stoner Kradky, assisted by W. W. Graybill and William Shafer. Text: John 14:1-3. Burial was made in the cemetery adjoining the church.

Sensenig.—Mary Frances, daughter of the late John G. and Lydia (Witmer) Weaver, was born near Churchtown, Pa., June 29, 1873; died at her home, Feb. 9, 1948; aged 74 y. 7 m. 10 d. At the age of fifteen she accepted Christ as her Saviour. On Jan. 1, 1905, she was united in marriage to Joseph M. Sensenig, who survives. Also surviving are 2 foster daughters (Mrs. Gertrude Esh, New Holland, Pa.; and Mary, at home), 4 grandchildren, 2 brothers (Eli W., Youngstown, Ohio; and John J., Elverson, Pa.), and one half sister (Anna—Mrs. Gideon Fisher, Narvon, Pa.). One foster son, 3 sisters, one brother, and one half brother predeceased her. She was a loving and devoted companion and mother, kindhearted, and always ready to give a helping hand. Funeral services were conducted at the home, Feb. 12, by Aaron H. Weaver and at the Goodville Mennonite Church by J. P. Gravbill and John Burkholder. Texts: II Tim. 4:6-8; I Peter 1:23-25. Interment was made in the adjoining cemetery.

Stoner.—Hettie H., daughter of the late John S. and Mary Ann (Hoover) Landis, was born in East Lampeter Twp., Pa., Jan. 24, 1872; died at her home, Lancaster, Pa., Nov. 19, 1947; aged 75 y. 9 m. 25 d. Death resulted from complications following a fall. On Nov. 30, 1899, she was married to Phares K. Stoner. A few

years later they both accepted Christ as their Saviour. At the time of her death she was a member of the Mellinger Mennonite Church, Lancaster. Surviving are her husband, one son (John L., Lancaster, Pa.), 3 grandchildren, 3 sisters (Emma H. Kreider, Vinnie H. Landis, and Annie H.—Mrs. Harry L. Rohrer, all of Lancaster, Pa.), and one brother (Willis H., also of Lancaster). Funeral services were in charge of David L. Landis and Harry S. Lefever. Text: Romans 8:18. Interment was made in the adjoining cemetery.

Swartzendruber.—Mary, daughter of Eli and Magdalene (Lehman) Kaufman, was born in Iowa Co., Iowa, Aug. 24, 1868; passed away Feb. 15, 1948; aged 79 y. 5 m. 21 d. Death resulted from a cerebral hemorrhage which she suffered six days before. On Dec. 3, 1889, she was united in marriage to Simon C. Swartzendruber, who preceded her in death in 1934. Surviving are 7 children (Lewis, Kalona, Iowa; Nettie—Mrs. Elam Christner, Iowa City, Iowa; Emma—Mrs. Herbert Hartzler, and Blanche—Mrs. Dave Marner, both of Kalona; Maude—Mrs. John W. Gingerich and Harold, both of Wellman, Iowa; and Agnes—Mrs. M. R. Swindell, Benton Harbor, Mich.), 35 grandchildren, 23 great-grandchildren, 4 sisters and 3 brothers (Mrs. Dan Gingerich, Turner, Mich.; Mrs. Chris Birkey and Mrs. Lizzie Williams, Iowa City, Iowa; Eli, Shickley, Nebr.; Menno, Newark, Ohio; and Joseph and Mrs. Henry Yoder, Tofield, Alta.), and many other relatives and friends. Three children (Lena, Naomi, and Roy) predeceased her. In her youth she united with the Mennonite Church and remained a member until death. She was always deeply concerned in the spiritual welfare of her family and the church. Funeral services were conducted at the home by J. L. Hershberger and at the Lower Deer Creek Church by J. Y. Swartzendruber and David D. Miller.

Wyse.—Emma, daughter of John C. and Lydia Short, was born near Archbold, Ohio, May 11, 1886; passed away Feb. 7, 1948, at her home in Stryker, Ohio, after nine years' ill health; aged 61 y. 8 m. 27 d. Death resulted from apoplexy. On Nov. 27, 1906, she was united in marriage to Jefferson C. Wyse, who survives. Also surviving are 6 children (Harold J., Clela—Mrs. Wilbur Dettner, May—Mrs. Raymond Richer, Berneda—Mrs. Delmar Beck, Donald J., and Jefferson Jr.), 14 grandchildren, 2 brothers (Eddie, Union City, Pa.; and C. J., Stryker, Ohio), 3 sisters (Mrs. Eli King, West Unity, Ohio; Mrs. Clarence Leu, Archbold, Ohio; and Mrs. Nellie Grieser, Stryker, Ohio), and many other relatives and friends. One daughter (Nola May), 2 brothers, 3 sisters, and her parents predeceased her. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church, of which she was a member until death. She was intensely interested in the spiritual welfare of her family, friends, and acquaintances. Funeral services were held Feb. 10 at the home by Simon Stuckey and at the Lockport Church by D. W. Graber and Walter Stuckey. Text: Rev. 22:4. Burial was made in the Lockport Cemetery.

Wyse.—Christian F., son of John F. and Mary (Graf) Wyse, was born near Lauber Hill, Fulton Co., Ohio, July 31, 1865; passed away at the home of his daughter (Elizabeth), Archbold, Ohio, after one year of poor health, Feb. 16, 1948; aged 82 y. 6 m. 16 d. On April 5, 1888, he was married to Sarah Short, who preceded him in death on March 30, 1893. To this union were born one son (Arthur) and 2 daughters (Maude and Sarah). On Jan. 1, 1895, he was married to Martha Short, who preceded him in death on April 30, 1931. To this union were born 4 sons (Joe, Willard, Ellis, and Dan) and 2 daughters (Bessie and Elizabeth). Surviving are 6 children (Arthur, and Mrs. Maude Meyer, Wayland, Iowa; Joe S., Archbold, Ohio; Willard, Allegan, Mich.; Dan, West Unity, Ohio; Elizabeth—Mrs. Cletus Aschliman, Archbold, Ohio), 25 grandchildren, 25 great-grandchildren, 2 sisters (Mrs. Anna Peterson and Maude Wyse, Mt. Pleasant, Iowa), and many other relatives and friends. Three children (Sarah—Mrs. Harry Wyse, Ellis C., and Bessie—Mrs. Homer Weaver), 6 grandchildren, one great-grandchild, 3 sisters, and 4 brothers predeceased him. As a young man he accepted Christ as his personal Saviour and united with the Mennonite Church, remaining a member until death. He was a devoted husband and father, interested in the spiritual welfare of his family and friends. Funeral services were held at the home, Feb. 19, by D. W. Graber, and at the Lockport Church by E. B. Frey, Simon and Walter Stuckey. Text: II Cor. 4:16-18. Burial was made in the Lockport Cemetery.

Yellets.—Kathryn Yellets, of Sunnyside, near Lancaster, Pa., died Dec. 30, 1947, in a Lancaster hospital, in her seventy-first year. A number of sons and daughters survive. She accepted Christ as her Saviour on Nov. 30 and was baptized in her home on Dec. 3 and received into the Mennonite Church. Her Christian life was short, but she had a bright testimony for her Lord. Funeral services were held at the Groff Funeral Home on Jan. 1, in charge of David S. High and Jacob T. Harnish. Burial was made in the Cedarlawn Cemetery.

Yoder.—Fred Ray, son of Simon and Elizabeth (Kaufman) Yoder, was born in Elkhart Ind., March 5, 1928; died Feb. 11, 1948; aged 19 y. 11 m. 6 d. Death resulted suddenly when on his way home from work his car was struck by a fast train. On Sept. 13, 1947, he was married to Phyllis Rowe, who survives. Also surviving are his father, mother, 4 sisters (Katie—Mrs. Ray Taylor, Lydia—Mrs. Emerson Williams, Ella—Mrs. Ray Hershberger, and Leona—Mrs. John Grossman, all of Elkhart, Ind.), one brother (Paul LaMar, at home), and 3 grandparents (Phineas Yoder, Locke, Ind.; and Mr. and Mrs. William Kaufman, Goshen, Ind.). At the age of fifteen he united with the Mennonite Church and was faithful in his work in the church at Locust Grove, where he was a member. At the time of his death he was assistant Sunday-school superintendent. Funeral services, in charge of Russell Krabill and Ralph Stahly, were held at the Prairie Street Church in Elkhart.

Zook.—David D., son of David J. and Lydia Y. Zook, was born in Mifflin Co., Pa., Feb. 8, 1863; passed away at his home, Feb. 13, 1948; aged 85 y. 5 d. At the age of twenty-three he moved to Harvey Co., Kans., with his parents. There he was converted and became a member of the Pennsylvania Church, near Hesston. On Jan. 15, 1891, he was married to Ella B. Zook at Allensville, Pa.; they made their home at Newton, Kans. His wife predeceased him on May 5, 1937. Surviving are 8 children (Katie—Mrs. Ira Zook, Newton, Kans.; John V., University Park, Iowa; Loretta—Mrs. C. S. Overholt, Newton, Kans.; Joe L., Osage City, Kans.; Lydia—Mrs. S. V. Christensen, Wichita, Kans.; Sadie, of Newton; Frank D., Garnett, Kans.; and George M., of Newton), 31 grandchildren, and 4 great-grandchildren. Two sons (Abram H. and Levi E.) predeceased him. He was ordained to the ministry and preached for a number of years in the Pennsylvania Church. In 1912 he helped to organize the East Emmet congregation in the same neighborhood. His ministry was earnest and spiritual. Funeral services, in charge of Earl Buckwalter, were held Feb. 16 at the funeral parlor and at the Pennsylvania Church. The sermon, by H. A. Kuhns, was based on I Peter 1:3-9. Interment was made in the cemetery adjoining the church.

Epistle to the Romans

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect Gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godef spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself. He also said that a Christian life nourished in the Epistle to the Romans would never lack the three great requisites of clear perception, strong conviction, and definite usefulness.—Unknown.

ITEMS and COMMENTS

During the first quarter of 1948 the Dutch Mennonite brotherhood are endeavoring to raise \$1,500,000 (\$185,000.00) for the purpose of providing help for the congregations which have lost their church buildings during the war. Because of the scarcity of building materials, reconstruction in Holland until 1948 has largely been limited to the repair of damaged buildings. It now appears that the government will permit the Doopsgezinden to rebuild their four churches at the rate of one a year and in the following order—Vlissingen, Wageningen, Rotterdam, Nijmegen.

As a token of mutual aid within the Mennonite world and interest in the welfare of the Dutch brotherhood, the M.C.C. has made a gift of \$9,000 to the reconstruction funds. This sum has been taken from funds given as gifts by the Dutch people at the time of our material aid distributions.—Irvin Horst.

A survey in Indianapolis, Ind., reveals that only 29.2% of all Protestant church members are males. Laborers, who comprise over 26% of the employed population, make up only 8.6% of Protestant church membership. Between 1930 and 1945 when Indianapolis grew 15.6%, church membership increased by 16%. In spite of population growth, Sunday-school enrollment between 1930 and 1945 dropped 10.3%. An average of only 31.4% of Indianapolis Protestants attend Sunday morning services, and only 6.9% attend evening services. An estimated 50,000 persons of Protestant leanings are unreached by the churches. It is probable that this picture of Indianapolis would pretty well fit many another American city.

Religious News Service reports that a colony of Hutterites is constructing a model community village east of Choteau, Mont. Three community buildings have already been erected, each of which can house eight families. Also finished are a large creamery, a poultry house, a laundry, and a community kitchen. A church building and a school, as well as several large barns, are still unfinished.

Waldensians in Italy and America are celebrating this year the centenary of their emancipation. Oldest Protestant sect in the world, the Waldensians were accorded civil and political rights in 1848 by King Charles Albert of Piedmont.

The Florida Chain of Missionary Assemblies is a unique religious enterprise. Beginning in 1918 in a union mission study class in De Land, it has grown until this year sixteen missionaries from foreign and domestic fields spoke in eighteen cities between Jan. 19 and Feb. 20, giving firsthand information on their missions and stimulating missionary zeal. These meetings are interdenominational and interracial. The Chain is

financed through the sale of cards at one dollar each. These cards are used for admission. One of the main objectives of the Florida Chain is the creating of interest in missions among the youth of the state.

Evil is no doubt increasing in the world. But so is the program of evangelism. "For the first time in history," said Dr. Jesse M. Bader at the recent meeting of the International Council of Religious Education, "denominations are mobilizing all their machinery to make their entire program evangelistic." Throughout America many strong programs of evangelism are under way. Strong evangelistic movements have also been launched in such countries as England and Scotland and Japan. Some denominations are reporting record-breaking additions during the past year. Some of this may be mere name-adding. But let us trust, pray, and labor, that in these evil days people by the hundreds and thousands may hear the Gospel message and be brought into real salvation.

Dr. Rajah B. Manikam, a prominent Indian Christian leader, asserts that the widespread impression that India is torn by communal disorder is all wrong. He stated that 97% of the Indian population is enjoying peace and order, and only 3% are affected by the fighting between Moslems and Hindus.

According to Religious News Service, social drinking still has wide approval in America, and efficient sales promotion has made 58,000,000 drinkers, who consume about half the liquor used by a world population of 2,000,000,000 people.

Weekday religious education classes are being held in about 3,000 communities throughout the country, for about 2,000,000 pupils. Enrollment has more than doubled during the last five years, and in the last year approximately 800 communities have joined the weekday religious education movement. Interest in this program has been expressed from Hawaii, the Philippines, Hungary, Canada, Australia, New Zealand, and Japan. Germany has already put the plan into operation.

Southern Baptist churches in 1947 reported more baptisms, enrolled more people in Sunday school, Training Union, Women's Missionary Societies, and gave more money to all causes than any other year in history. There was one baptism for each twenty-two members. The average Baptist church member gave 2.3% of his income to church work.

The sixth observance of National Family Week will be held May 2-9, with "Christ, the Center of Home Life" as the Protestant theme.

A report to Religious News Service from Winnipeg says that 1500 Mennonites from the Canadian prairies have chartered the "Volendam" to carry them, probably in May of this year, from Quebec to Paraguay. They plan to farm and raise cattle in a heavily

wooded area in southeastern Paraguay. The report says that the emigrants, "the less reformed sections of the Mennonite religion," do not wish any further embarrassment on the question of conscription, and do not wish to see their children become worldly.

As a Christmas gift from the people of America to the people of Russia, the American Bible Society last December presented to Metropolitan Gregory, of the Greek Orthodox Church, 10,000 Russian Bibles, 5,000 New Testaments and Psalms, 100,000 Russian Gospel portions, and 1,000 Greek New Testaments. The American Bible Society has the only supply in the world of Scriptures in the new Russian alphabet.

Reports from Mexico City indicate that more than 1,000,000 Mexicans were taught to read during the past year through the Mexican National Campaign for Literacy, inspired by the world-renowned missionary, Dr. Laubach and using methods devised by him for teaching Spanish.—D. Carl Yoder.

The Executive Council of the American Federation of Labor has gone on record as opposed to military conscription. They say that instead they favor a comprehensive educational and physical health program for all.—D. Carl Yoder.

One hundred thousand Gospels of John in Chinese are now on their way to China to be distributed to Chinese students. They are the first shipment of about 450,000 which will be sent into China in the coming months. The distributing agent is the Pocket Testament League, with headquarters in New York.—D. Carl Yoder.

A total of 8,377 persons on the island of Shikoku, Japan, have signed "decision cards" announcing their readiness to become Christians, according to Dr. Toyohiko Kagawa, Japanese Christian leader. Dr. Kagawa, who has been conducting intensive evangelistic campaigns during the past year, said the conversions were the result of a sixteen-day tour of the island, during which 34 meetings were held, with a total attendance of 23,843 persons. During the past five months, Dr. Kagawa has held 203 meetings in 92 cities. The gatherings were attended by 123,354 persons, of whom 34,551 signed pledge cards.—D. Carl Yoder.

Bare shelves in the newly opened office of the American Bible Society in Manila are mute evidence of a "record-day" when the Society disposed of 991 Bibles and New Testaments. Their supply of Ilocano Bibles and Cebuano New Testaments is exhausted. New editions of these books are now being printed in this country and will be forwarded as rapidly as possible.

World Dominion says that India's "flying bomb" is t.b. Every minute ten die of it; 1500 daily; 500,000 annually, mostly youth. Half of the babies of India are given opium while their mothers are at work.—Religious Digest.

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VOLUME XLI TUESDAY, MARCH 23, 1948 NUMBER 12

The Glorified Risen Lord, the Head of the Church, Will Build His Church

BY ELVIN V. SNYDER

[Address delivered to Mennonite General Conference, 1947]

Perhaps we had better cancel our last topic and go home and pray the Lord's Prayer: "Thy kingdom come"; not as we have so often done, perhaps under our breath when we say this prayer: "Thy kingdom come, but not now."

The risen Christ is not merely a phantom spirit coming through closed doors or haunting the shores of an old fishing ground, and appearing and disappearing from the grasp of would-be worshipers. He is the risen, glorified Lord of the universe, Lord of lords, Lord of His church.

The martyrdom of Jesus, as some would put it, was not the annihilation of Jesus. The martyrdom of the church of Christ is not her extinction. Through the variegated course of the centuries she has been resurrected, crucified, and raised again and again. It was only Christ's body that they nailed to the cross, and it is still His body, the church, who must take her place on the cross. The church is Christ's body, which died, lives, and triumphs through Him. The sun may set, but it never goes out.

I want to refer to three things which, in spite of the fact that they are conventional observations, need once more to be said. And perhaps we should, as a part of the great Christian church, think through once more this great fact that we are merely a part, but we are a part, of His body. Ephesians 1:22 and 23 says that God gave Him to be the Head over His body, the fullness of Him who is being filled. Perhaps none of us understand this mystery, but a few things are quite plain. The church is the body of Christ. The head is not cut off from this body. Jesus' physical body was no longer to be seen on the streets of Jerusalem, but now He has another body, symbolized by His resurrection body that could go through closed doors, appear at Emmaus and Jerusalem, in Galilee, ascend to heaven. This new body, His church, is the one through which today He expresses God's love and will to Jerusalem, to Galilee, to the world. It is through her

that the world now feels the touch of His hand, sees the pupil in His eye, and receives the pulsation of His heart. We, His body, walk and work and witness as He wishes. The body has no will apart from the wishes from its head, unless, of course, it lives like a mere animal, by its instincts. The body is to grow in all things into its head. Write down Ephesians 4:15 and study it the rest of your life. Christ is the Head of and on the body. A head that is not on the body is not the head of that body; it is not the head of anything. Let the church cease to act like a decapitated rooster, throwing itself senselessly about in a useless and absurd activity. He is the only Head of the church. There cannot be two heads. A two-headed thing is a monstrosity. And He is the Head of the church, and therefore of the Mennonite Church. The church belongs to the Head, not the Head to the church. We belong to the church because we belong to Him. We belong to Him; therefore the church does not belong to us. She does not belong to Peter, nor does she belong to Menno Simons, nor does she belong to the moderator of our General Conference. The church belongs to Jesus Christ, her Head. He is the owner and the administrator; He is the Lord of the church. Whose church is this, anyhow? We speak about "my" church. We speak about "our" church, as though we were the whole church. We are His church. We do not belong to ourselves. The body cannot belong to the body, because the body belongs to the head. The authority is not in the body, but in the head. The church is not a being to whom any authority can be delegated. We are not members of the church, but rather are we members of His body. When the body takes authority unto itself or in its own hands, against the head, there is neurosis, insanity, sickness. When there is a clash between the heart and the head, you get it in the neck. And that's what the Old Testament means when it speaks about Israel, a "stiff-necked people," because in her head she knew to whom she belonged, but in her heart she wanted to

belong to herself. He has no hands but ours to do His will, no feet but ours to walk His way.

In Ephesians 4:15 it says that the church is growing into the Head. And this coincides with the text which has been considered for this message: "... upon this rock I will build my church..." It is Jesus Christ who says that. He is growing His body. Pentecost is a proclamation; it is an addition; it is a growing of the Word, of the eternal Logos, the eternal, living Word—Jesus Christ in the world. The church is the general result of the combined action, attitude, and testimony of the individual Christians. Conquer paganism, heathenism, Romanism, imperialism, agnosticism, materialism, and humanism, not by force or the strategy of men, but by the Spirit and power of God. There is a fourfold growth of this body of Christ. There is a growth for volume. He started with eleven human acres; soon there

His Warm Rain Fell

BY MIRIAM SIEBER LIND

*Easter met our morning sight in splendor;
All night the warm rain fell; the snow that lay—
Like dismal rags—was spirited away
And Easter met our morning sight in splendor;
All night we heard the tender, innocent thunder;
All night the warm rain fell, so that the wheat
Loping across the hill of our love was sweet
With such a green that sent us to our knees;
And Easter met our morning sight in wonder.
All night the warm rain fell, so that the trees,
All thickly black, burdened with buds unburst,
Might set our senses edgy with the first
Faint, glorious greening. After the dark spring
night*

In fragile beauty Easter met our sight.

*And in our souls—the dismal sins that lay
Like sodden rag snow-patches yesterday
Melted, His warm Peace falling all the night ...
In silent splendor Easter met our sight.
And where the failures of our youthful wills
Reared like dead stubble on the winter hills
Here, too, His warm Rain fell, and Life, and
Light.*

*On branches of our onetime fruitfulness
Huddled in shame of barren nakedness
Here, too, His warm Rain fell, all through the
night—*

*Here, too, the sweet green burst. And Easter
Day*

Dawned on our morning hearts in silent splendor.

Scottdale, Pa.

were one hundred and twenty; soon three thousand more; another five thousand. And so it says that He daily added to the church such as must be saved. It is also a growth for strength. If you grow merely for volume, you may not have enough strength to hold your volume. If you grow merely for volume and strength, there might be such a thing that you would not have enough health to keep that strength and that volume together. And so there must be also a healthy growth. There is also a growth for usefulness. Paul speaks about the fruit of the Spirit, and that is perhaps far more ample than we think.

I shall mention only a few methods of growth, passing by considerable material which would be interesting along this line. But we have heard much on this topic during this conference. Some have stressed worship. Some have stressed doctrine. Some have stressed evangelism. Some have stressed certain signs. Some have stressed certain words. Some have stressed activity. I do not contend that these include all of the methods, but I want to show that while there is in the whole Christian body, the church, a certain emphasis in certain groups, the Christian church in the day in which we are living must get a wider and deeper vision of her work. We must witness. We must know the doctrine. We must be evangelistic. We must have signs and forms. We must know the Word. We must be active. Is there any reason why one denomination or the whole church should not include all of these characteristics? Why do we not incorporate I Corinthians 12 as a program for our church, instead of dividing ourselves into schools of thought or schools of doctrine, and even of practice, and pretend that only we are right? One great reason or cause for the weakening and even paralysis of organized Christianity is its tendency to incorporate other forces that do not belong to Christ. When Rome married the church to the state through Constantine, it was the church that suffered. The clash between the body, the heart, and the head brings sad results to the body. Politics and Jesuitism have no place in the church. We are preoccupied with our members—their number, their faults, their failures. We are busy with our problems and problems and more problems. At the conclusion of the report of the General Problems Committee yesterday, I understood the moderator to say (I'm not sure I caught his words exactly): "This finishes the problems." I'm not sure that it finishes the problems, because next General Conference we'll have another report of the General Problems

Committee, as we did ten years ago, when I was at the Conference in Oregon. And if I'm not mistaken, some of them are the same problems and the same solutions. We will have the same problems and the same solutions offered each time if we stop at the problems. The voting finishes; the problems remain. Which is it? Members or souls? We try so hard to hold our own. And it is said that the Mennonite Church has lost two million of her people to the world and to other churches here in America. And if I have any sense that receives spiritual impressions, she will continue to lose quite a number in the very short months and years to come. Do you remember what Jesus said about him that tried to save only his own life? I think that is the secret of our failure. We have been trying to save ourselves. We have been trying to save our name. In Argentina a few years ago someone told me that he found a Snyder in one of the cities. It may be that I am prejudiced, but it seems to me that Snyder is a very good Mennonite name. So one day I went to see him, and when I found him, I found him drunk. Let us save souls. Let us not be so anxious to save ourselves. He that saveth his life for himself shall lose it. Take the Mennonite Church with what she had one hundred or two hundred or three hundred years ago in America. If instead of trying to save only herself, she had gone out to try to save someone else, instead of losing two million, we might today be one of the greatest denominations in America. All is not in numbers, but at least we would be giving a testimony to two or four million, and to eight and sixteen million of us besides ourselves. Can we condemn racialism and race hatred in European Nazism and condone our exclusive family pride in America? I don't know if this microphone can whisper anything. Did you greet Brother Lark and Brother Castillo with a holy kiss during this Conference? Do you really want to hold your own? You will have to do more than merely preserve a sense of Mennonitism. We'll have to do something more than simply be a good, fine, rural people. We'll have to do something more than simply preserve the characteristic customs of our church and of our people. To save ourselves we must save others. That is the law of the Lord of the church, the Head of this body, and it's on the cross giving itself and herself for the church. Get them saved, and help them to save others.

May I repeat once more what I have been saying a number of times since I am home on furlough. Perhaps it is old to you, but it has gripped my soul, and it

seems it must grip us and challenge us. The Mennonite Church has been saved by missions, and she will be saved only as she fulfills the Great Commission. Remember the beginning of mission Sunday schools a little over a hundred years ago, and revival broke out through those Sunday schools. Men like J. S. Coffman and A. D. Wenger and others risked their ecclesiastical security and lives to preach in night meetings, and then our Mission Board was formed, and missionaries were sent to Chicago, and to India, and to Philadelphia, and to the Ozarks. That saved the Mennonite Church. And she will be safe only as she continues to fulfill this great mission which was His commission. The Mennonite Church is becoming a world church. I'm profoundly happy that at this General Conference the note of the universality of the Christian church is creeping into our program. Perhaps when the Mennonite Church does become a world church she will become less of a lonely church, because she is obeying that commission, the only business of the church, to be the church, to be His body, to be the body that is crucified on the cross, to give her life to the world. We used to be able to pray our missionary prayers quite weakly: "God bless the missionaries in India and in Argentina and in Africa." Today we must know our geography better. Today we must know our missions better. And today we must know the Head of our church, the Christ, better. "Go!" He says. "Launch out into the deep"—which is very deep, and wide—"and let down your nets for a draught." Let us not lose our sense of mission. He is building His church.

A number of years ago I heard Dr. E. Stanley Jones give this illustration regarding the sense of mission of the church. They were gathered together in a meeting in India, and sitting around in a close circle in a room or a hall in his house. During the meeting a dog came in the door. Apparently this dog was used to crossing this room to the other side of the house to fulfill some sense of mission. But finding his usual path closed, he made several circles, and then decided that since he couldn't fulfill that mission he might as well sit down and scratch his ecclesiastical fleas. Let the church be the church, the body of Christ.

There is one more word—the word of Jesus. "The gates of hell shall not prevail against it." The greatest miracle since the resurrection of Jesus is the resurrection of the church. Her very existence is a miracle. She was attacked from without by paganism and Roman im-

(Continued on page 285)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Easter in 1948

Great clouds of darkness roll over the world today. The dogs of war are baying loudly. National and international government is faced with such problems as send crashing one cabinet after another. Millions are cold and hungry. Crime is rampant. The home, for a considerable portion of the world's population, has ceased to be an effective institution. Moral standards seem to be dissolving. Philosophers and literary men speak the language of pessimism. The Christian church in many areas seems to have lost any effective witness. It is a sad, bad world.

But Easter comes again! The cross of Christ, on an ever-higher Calvary, speaks of God's cognizance of the world's evil and of the remedy which He provided. The empty tomb still speaks of the limitless power of God and of the certainty of the triumph of good over evil. The facts of the passion and the resurrection of Christ stand unchanged in this evil era. And these facts are just as potent as ever for the transformation of human life—for bringing men the forgiveness of a propitiated God; for bringing them out of spiritual death into spiritual life; for giving them victory over sin in their own flesh; for lifting them above the disheartenments of our age to triumph and joy in Christ. The clouds cannot hide the rising Easter sun. Christ has risen! He lives for evermore! He leads in triumph those who trust in Him. What a privilege on this great Christian festive day to lift our thoughts above the blackness that is about us to the Light above it. May God grant to every reader of this editorial a real Easter experience in his heart and a continuing Easter triumph.

Mennonite Yearbook, 1948

The 1948 volume of the Mennonite Yearbook has just become available, as advertised in the GOSPEL HERALD, issue of March 9. It is a most complete and valuable source of information for almost anything you may wish to know

about the Mennonite Church. There is a historical article recognizing the two-hundredth anniversary of Mennonite printing. There are concise but complete summaries of the work of all our church-wide boards and committees. There are stories concerning church leaders who died during the past year. There is the usual listing, more complete and better organized than before, of all organizational personnel, and of ordained men in all branches of the Mennonite Church. New features are a section on comparative statistics, a list of Mennonite ministers in Holland and Brazil, missions among various peoples, such as the Negroes, and a completion of the listing of telephone numbers. An improvement is the listing of conference districts in alphabetical order.

Browsing through this book of information, and consulting it now and again during the year, will do much to make you a well-informed Mennonite. It is a must for every church worker or official; it ought to be in every home. (A fine family game could be worked out in the form of contest quizzes on the information in the Yearbook.) We haven't printed enough to put one in every home, but how we would like to make a second run of it! Perhaps you can get your copy from the order of your congregation. If not, send twenty-five cents to the Mennonite Publishing House, and ask for your copy. All the latest facts about Mennonites!

Help That Boy

He is a successful medical man practicing in one of our Mennonite communities. He is highly respected by the doctors of the community for his character and for his ability. He is an asset to the local church, and to the church as a whole, which he serves through her institutions and as a writer and speaker. He has an active interest in the Mennonite Medical Association, with all its projects for the advancement of things medical among our people. He is a testimony for godly living, and a credit to the denomination which produced him and to which he belongs.

But there is a story behind this story. As a young man he aspired to be a doctor; but how could he finance the costly education that was required? His father had given all his time and talent to the church, and could not put him through medical school. But then he found a friend; or rather, a friend found him. He was a man of some means, who knew the family and was persuaded that the lad was made of good stuff. He offered to lend the money for the medical education, with no security other than the young man's integrity. The offer was gratefully accepted by a boy who had an additional motive for making good. He had made good, and the loan has been repaid. The benefactor's kindness will probably bear fruit in a Christian doctor's service long after the lender himself is dead.

And now another boy comes to my mind. His name is Legion. He is a Christian and has consecrated his life's service to the Lord and the Church. He has in his heart a call to be a doctor, or a missionary, or a pastor, or any one of a multitude of vocations that calls for a training that neither he nor his parents can afford. Perhaps he has already been accepted by a medical school, and is expecting in faith that the Lord will provide the means:

We know there are people in the church with money to invest. Perhaps you are one of them. You have already invested in corporation stocks and municipal bonds. You are looking for other safe and profitable investments. Has it occurred to you that soulless, often unchristian, corporations do not need your money? Why not make an investment in human life, in the cause of Christian service? You take some risk, for sometimes students die. But where is your security absolute? Keep your money in the church. Perhaps you know the address of this boy. If you do, write him your offer. If you don't, any of our college presidents or deans can help you find him. (He may turn out to be a girl.) Invest your money in the training of young Mennonites.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. Do not do evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men.—D. L. Moody.

An Easter Meditation

BY ARLEAN LEIBERT

As the Easter season approaches, our minds are again focused on the suffering and death of our blessed Lord Jesus.

Prophets of the Old Testament told of His coming, for the nature of mankind had grown exceedingly sinful.

But God in His great love for His children provided a means of escape from eternal doom.

We find Jesus in the garden of Gethsemane praying until the sweat rolled down His face as drops of blood, praying until He had won the victory over His human inclination to avoid the suffering that was soon to be His.

As the band of Roman soldiers and Jewish officers, led by Judas, approached their quarry, it must have been a terrifying sight, indeed.

A mob (a fitting name, indeed, for they were out to do violence) is not only dangerous but entirely without reasoning of any kind.

They carried weapons; and the hatred that was in their hearts for the pure One was reflected on their evil faces in the light of the flickering torches and lanterns.

Have you ever wondered what you would have done if perchance you had witnessed the scene? Would you, like Peter, have lashed out with a sword and cut off the ear of the servant of the high priest in a vain effort to protect the beloved Jesus, and then in almost the same moment deny Him?

"Of course not!" you exclaim with righteous indignation.

But wait a moment! Is it not true that consciously or unconsciously we sometimes deny Him? Are there not times when we would just as soon not let people know that we consider ourselves Christians?

A certain man was away from home for a time. When asked how he was getting along, he said, "Just fine. I've been there a whole month and nobody knows that I am a Christian."

May God have mercy on us as professing children of His.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33).

"Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

We are unable to comprehend the physical suffering (I think that sometimes we are inclined to forget that Jesus was in human form like ours) that He endured as He was nailed to the cross, where He hung for six long hours, for you and for me.

This sad picture is changed to one of joy, then, at the resurrection, when He was victorious over the grave.

He lives and reigns in heaven above! When we are disheartened by the present-day happenings, when our faith wavers

it is well to meditate on the Easter story.

This is not fiction but an actual happening in the long, long ago.

For some reason it means more to me this season than ever before, and I sincerely hope that it will to many others.

Father, we thank Thee that Thou wert willing to lay down Thy life that we might have life and have it more abundantly. May we never be ashamed to acknowledge Thee. Make us worthy to be called children of Thine. In Jesus' name. Amen.

Nampa, Idaho.

"Go On with the Story"

The earnest young teacher was telling the story of the first Easter to a group of boys and girls. ". . . then they fastened Him to a cross, with nails through the hands that had been laid in blessing upon the heads of little children; fastened with nails the blessed feet that had taken Him so many miles over the hot, dusty roads of Judea as He went about doing good. After He died His body was laid in a tomb. . . ." She paused for a moment to control her emotions. This part of the story was not easy to tell. It was particularly difficult to tell to children. The eyes of the boys and girls reflected the sadness in the face of the teacher. The expressions on the small, anxious faces seemed to question, "How could anyone have been so cruel as to take the life of Jesus, the Friend of children? How could they have been so wicked and so blind?"

"Go on—hurry and tell the rest of it," piped up a pleading voice. It was George, aged six.

Tears were trembling in the solemn blue eyes, but the triumph of all the Easter mornings rang in his voice as he said, "Tell how He didn't stay there! Tell how *He knew all along* what was going to happen, and God knew, too, and they'd made it up together because they love us. Tell how Jesus died so we can be saved, and so when we die we don't have to *stay dead* but can wake up again and live forever and ever!"

Wisdom from the lips of a child!

How difficult it sometimes seems to go on from the cross and the tomb and discover what waits beyond! The shadows of the present hour often press upon us so heavily that we do not think to draw aside the curtain of darkness and scan the eastern sky for the morning of peace and victory that is about to dawn.

In the individual response to suffering there will be variety, because the capacity to feel, physically and mentally, varies with different individuals. Yet to each sincere Christian God's panacea of peace will come, and will prove to be sufficient. Despite hours of blackness bordering on despair, faith will send a glimmer of light that will increase into a steady glow, lending guidance into the brighter path of trust; trust in the eternal wisdom and rightness of God.

Then the cross and the tomb will be seen as the means of the new victory gained.

Down in Peru, a missionary noticed a penitent weeping despairingly as she repeatedly kissed the nail-pierced hands and feet of a life-sized image of the dead Christ.

"They have killed Him! They have killed Him!" she wailed.

After three hours of this piteous sorrowing she left the shrine, slowly turned toward her miserable heathen home—her burden as heavy as ever, her heart broken and hopeless.

She worshiped a dead Christ. *She did not know the rest of the story*; or, if she had heard it, she had not learned how it might be applied to her own life, to give peace, pardon, and lasting joy. She saw only the scars of the crucifixion, and nothing of the glory of the resurrection.

Let us take heed that we do not pause too often to inspect the scars that life has inflicted upon us; to recall the bitterness of old hurts—healed over and best forgotten.

There is not a redeemed soul but bears its scars. Scars of remorse for sins committed in the past. The blood of the Saviour has washed the guilt away, but the scars remain. Scars of regret for opportunities lost; for hasty, unkind words or actions; scars of pain inflicted by those we love best of all.

The scars lie deep, but we must not linger in introspection, weeping over them and lamenting, "Ah, how I have suffered!"

Let us go on—reflecting through our radiant lives the rest of the story; the part that tells to a broken and sorrowing world that there is victory over sin; that each day brings new opportunities to serve and to love. That there is forgiveness full and complete both here and hereafter.

That not a disappointment, pain, or heartache but has its recompense through the all-sufficient grace and the all-enfolding love of the Christ of Easter morning! —Kathryn Blackburn Peck, in "Herald of Holiness."

Truly This Was the Son of God

V

BY NORMAN KRAUS

THE RESURRECTION

Peace

"And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?" (Luke 24:36-38, A.S.V.)

Peace indeed! In their shattered world there was no peace, only pieces. Their hopes, their very lives had been fitted into the life of the man Jesus. Dejected, "look-

ing downcast" (Luke 24:17, Moffatt), they had told the stranger—He was really the Stranger—of their disillusionment. "Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago" (Luke 24:21, Moffatt). Dead! How it stung! "We might have known, but it seemed so natural to trust Him. Truly He was a great man, 'a prophet mighty in deed and word before God and all the people.' We can not believe that He deceived us. One felt intuitively that He *had* the truth, the way to life (He was really the Truth, the Way to Life). It was 'the chief priests' (the old religious concepts which they had forsaken) 'and *our* rulers' (old concepts of executing a kingdom which they were still trying to apply to the kingdom of God) that 'delivered him up to be condemned to death.' But that is not all. When we were reconciled to this defeat, sad but wiser men, we were tormented afresh with reports from credulous women that He is alive. The man is dead; we saw Him!"

Peace? Not for these men. Their lives were in danger. The reports that He was alive had enraged the priests, who were doing their best to stop the rumor. Fear and confusion had replaced the first poignant grief and disappointment. As the disciples who had seen Jesus only a few hours before on the road to Emmaus told their tale, the rest listened in baffled silence. Already tense, starting suddenly at the smallest sound, the dancing shadows cast by the flickering torch agitated their jumpy nerves. Strained silence would follow an avowal of unbelief. "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you."

What is the cause of this great difference between the attitude of Jesus and His disciples? For Jesus suffering ended in victory and peace; for the disciples in defeat and frustration. We have already noted that the disciples understood Jesus only as a man. With their leader dead they felt defeated. He had been their hope for a restoration of Israel. With their hopes shattered they were in despair. He had been their total inspiration. With their inspiration gone they had no energy, no power, no courage. They were unable to surrender tragedy to God, for they had not caught the full meaning of self-surrender. Their life was centered in Jesus, but only the man Jesus. When that man died, their life lost its meaning.

Jesus' life was centered in His God. To find the key to His beautiful calmness one must go back to His last words on the cross, "Father, I trust my spirit to thy hands" (Luke 23:46, Moffatt). Jesus had chosen this path, the path of submission and consecration, from the beginning. He had yielded His life to the Father long before it became necessary to commend His spirit to Him. Jesus recognized suffering as a steppingstone to victory. He took it, yielded it to God,

and used it to redeem the world. He said of Himself, "Had not the Christ to suffer thus and so enter his glory" (Luke 24:26, Moffatt)? In the hands of God this greatest tragedy became the greatest victory. The love, self-denial, humility, trust—all the service of a lifetime—now found its perfect fruition through total surrender. Death in God's hands became resurrection. Total victory meant absolute peace.

To the disciples, the Christ of absolute surrender and total victory was a stranger. "Are you a lone stranger in Jerusalem" (Luke 24:18, Moffatt)? They knew a "mighty" man, a "prophet before God and the people"; but the resurrected Christ was foreign. "But their eyes were holden that they should not know him" (Luke 24:16). They were prevented from recognizing Him because they had not died with Him to self, had not committed life in its entirety to God. Being unable to recognize, they were unable to receive victory, power, and peace.

Friend of mine, can you say with me of Him "whom to know is life eternal," "Truly this was the Son of God"?

Harrisonburg, Va.

The Daily Sessions of Summer Bible School

BY C. F. YAKE

Preparing for the First Day. After having made a survey of your congregation and/or the community to find out what your enrollment is, it will be necessary to grade the children so as to determine the number of pupils each teacher will have and thereby determine the amount of curriculum materials which will be needed to operate the summer Bible school. (See directions for grading given in the article, "The New Summer Bible School Curriculum, Part II," in Feb. 17 GOSPEL HERALD.) These materials should be ordered as soon as you have this information. One of the things you want to be certain of is enough material. Be sure to order more than enough material for your pupils. This is important. Remember that the material which you will not need this year can be used next year. There is, therefore, no waste when you order a few copies more of the pupils' materials than may actually be needed. But there will be a decided inconvenience and disadvantage if on the opening day of school you run short of materials and will have to wire your order, or drive ten, twenty, or more miles to town to get the same, and perhaps be disappointed. Stores run out of stock sometimes! Mails are sometimes slow in bringing goods ordered, depending upon conditions and circumstances. Therefore order more than enough pupils' materials.

Assignment of Teachers to the Grades for Which They Are Best Adapted. Remember that not all teachers are equally

capable of teaching all grades. We have heard teachers comment or remark, "I will teach anything you give me. I have taught all the courses." Well, that is mighty fine if you have a teacher or a number of teachers who can teach several different grades without serious disadvantage; but there are very few teachers who can teach every grade equally well. Place your teachers to grades to which they are best adapted, and which they can teach best. And give them this assignment soon enough so that they will have ample time to become thoroughly acquainted with the material in the course which is to be taught.

Know Your Course. Each teacher should have worked through his or her course very carefully previous to the opening day of summer Bible school. The workbooks should have been worked through carefully so that the teacher will know exactly what is to be accomplished in the two weeks which she has to teach the course. To be able to fill in each day's lesson accurately in the pupil's book requires that each day's lesson be carefully examined and surveyed. It is only by this method that a teacher can come to class the first day of school and be well prepared to teach. Remember that because pupils' books are provided is no reason why less preparation should be made for teaching; indeed more preparation will be needed, and much more time will be available for preparation because pupils' materials are available in very attractive form.

More than what is in the teacher's book will need to be known by the teacher for teaching the lesson. While every effort has been put forth to present the lesson in the most constructive manner so that the teacher can prepare well, the teacher, nevertheless, must prepare herself through Bible study of the lesson and through quite a definite lesson planning of her own. The teacher's book, after all, provides merely a guide and is but a textbook. The teacher at no time should be a slave to the textbook. She should be able to teach without very much reference to her teacher's book while teaching.

The teachers' meeting just previous to the beginning of school should be a meeting at which time the school plans are carefully presented and the final details worked out. This is a teachers' orientation meeting. Many little details will need to be taken care of at this particular meeting, although the major portion of these matters have been taken care of at a previous meeting. Clear instructions concerning procedure at the opening of the school should be given the teachers. Every teacher should know his and her part, and should be on duty at her post early to contribute that part very well. Room assignments and everything should be carefully planned so that there is no indefiniteness. And this teachers' meeting should be a prayer meeting that will bring before the Father the great task of

the school ahead and invoke His richest blessings upon the work ahead.

The First Day. Everybody is at his and her post in good time on the first day of the summer Bible school session. Classrooms are in perfect order to begin the day. The roll of each teacher is as complete as it can be for the time being. The children have been and are gathering before the church in the churchyard or on the schoolyard for the opening bell. Before that bell rings, sometime during that preopening period, all the teachers have gathered together in a period of prayer in behalf of this momentous occasion. The principal or superintendent will be in charge to see that when the doors are opened the children will file into the building in a mannerly order and will be guided to their places by kindly hands of smiling teachers. If the group is gathering for an opening assembly, then when all are properly placed, there will be the occasion for whatever announcements may be necessary. And then will follow the first opening song service and worship period. This should be very invigorating and appealing to pupils. Then comes the class period. The pupils will need to be guided orderly to their respective classes, the roll checked by the teacher, and the lesson period begun.

By all means the first day of school ought to be one of the most important days and little or no time should be wasted to get under way with the lesson. The first impressions are lasting impressions. The teacher must be prepared to go ahead skillfully and to be able to cover most, if not all, of the lesson assigned for the first day. That means, indeed, very careful preparation and very definite planning for the teaching period.

Should there have been no opening assembly period, then the pupils will have marched directly to the classroom and brief worship periods will have been conducted. There and then will follow the class roll and the class session, and the procedure remains the same from that point on.

This first class period should be well handled and the lesson exceptionally well taught. It will be a source of real satisfaction to the teacher, and it will be a delight to the pupils. The variations of the day's lesson as outlined in the teacher's book and in the workbooks will make the lesson presentation very interesting. The children should not be permitted to take their workbooks or pupil's book along home. Without exception, all the pupils' book should be retained by the teacher until the end of the school term.

And be certain to invite the children back for the next day. They will be anxious for dismissal, but they will also enjoy getting an invitation to return. See that your class is dismissed orderly and not before all heads are bowed in prayer for the blessings of the day.

Remember that one tenth of Bible school is now already over. One of the

It Will Be Daybreak Soon

*There is a wind along the hill;
My heart is hushed, my soul is still.
It blows with gentleness and grace
From this war-world, upon my face.
In spite of hate and bitterness,
Of pain, anxiety, and stress;
In spite of darkness and dismay
One feels that wind along the way.*

*One listens down the long, long year
And, when he listens, he may hear
Strange whispers, mystic murmurings
Of everlasting growing things:
The song of sap in singing streams,
The pulse beat of undying dreams;
Sure sounds of dawn's awakening
That wistful wind is carrying.*

*One hears the songs of migrant birds;
Nor song, nor sound, nor loving words
Can quite reveal this mystery,
Nor fathom all its destiny.
It is of that mysterious thing
One hears the wind of morning sing;
Earth's ancient mother's tender croon:
"My child, it will be daybreak soon!"*

*This is the faith that Easter brings;
This is the hope my glad heart sings:
There is no warring world of hate,
No ruthless pagan force—no fate,
There is no tomb, there is no night;
No winter's bitter cold and blight;
(This hymn the Christian heart may
sing);
But breaks in Peace, and Dawn, and
Spring!*

—WILLIAM L. STIDGER.

ten days is already spent! If you have done your work well, one tenth of the work is well done. If you have not done it well, then you have nine tenths of the work remaining as a challenge to do better.

Each day of summer Bible school will present to you opportunities similar to the first day. Each day will be a new day to bring the Word of God. Each day will be a new opportunity to become better acquainted with the children. Each day will be a new opportunity to familiarize yourself better with the homes from which the children come. Each day will present new opportunities to win the children closer to Christ through your teaching. Commit your task constantly to the Lord, and do not come to class any time without definite and specific preparation. See that the children enjoy the work, and one way to accomplish that is to prepare your work so well that you will thoroughly enjoy the task and love the children.

Remember, MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948, so that more boys and girls can be won into the kingdom of God. Yours is the task of evangelization. Yours is a task of winning souls for Christ. Yours is a missionary task of great importance. Scottsdale, Pa.

The Pleasing Nature of the Christian Life

BY C. WARREN LONG

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that labour-eth must be first partaker of the fruits" (II Tim. 2:3-6).

The soldier serves to please the officer who hath chosen him. The athlete obeys all rules of the contest to win the prize. The businessman of the soil receives of the fruits of his labor. So the Christian life has its pleasing side also. The Lord Himself is intensely interested in this phase. He for the "joy that was set before him endured the cross, despising the shame." "He had respect unto the recompence of the reward." From such a knowledge of our Lord, Paul could write with confidence, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

To serve to please the one who has called us implies that we receive some pleasure and enrichment in such service. The greatest pleasure that we can have for our service is to see the smile of approval in the face of our Lord. God called us to be His soldiers of the cross. As we continue fellowship and comradeship with the unentangled enthusiasts of His army, we will also enjoy the deep joy of knowing that we please God. It is a great thing to please people as well as God; however, it is more important to please God. As I am penning this message in a hospital room in Louvain, Belgium, while caring for a patient, Sister Francis, who has charge of the operating room, comes into our room and adjusts one of the broken bones of my patient. As I watch the twitching face and hear the cry of pain I say to our sister friend, "You are not very popular with the patients when you come and treat them so." She replies, "I want to be sure, though, that I am popular with my Lord. As I love my Lord, so I love my work with people." It is wonderful to be popular with suffering people as well as with the Lord. The important thing is to please Him, for this makes for deep joy in the soldier of the cross.

The crowned athlete met the requirements of the arena and remained true to

the rules. His laurels came to him, for he kept on keeping on. John wrote from Patmos, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." So the song writer also penned, "And when the battle's over, we shall wear a crown . . . in the new Jerusalem." Paul forgot those things which were behind and looked ahead *and pressed* for the prize of the high calling of God in Christ Jesus. As the crown is pleasing to the athlete, so the Christian life has its compensations.

To serve to please, to run for a crown, to work for fruits, all implies that we receive some pleasures and enrichments in serving others and in the labors we perform. Our service and pains are compensated by gains for ourselves. The ox that treadeth out the grain is not to be muzzled. As the ox is working for others, he is also the gainer for himself. This is God's provision for our beasts of burden. So it is with the Christian life; as we minister to others we gain also. As we give, so it shall be given to us. As we labor to enrich others' lives and experiences, so our own life will be enriched.

Timothy needed to be reminded of his position as a Christian in the economy of the Gospel. So we need the same reminder. Paul cautioned him to be "strong in the grace that is in Christ Jesus," for the Christian life is a devoted, vigorous life. Like Timothy we need the grace of Christ to properly live the Christian life as well as enjoy its pleasing nature.

Brussels, Belgium.

The Rapture After the Tribulation

BY THE MORRIS FAMILY

A common teaching in the church today is that the rapture shall precede the tribulation, but this is contrary to the scripture.

In the closing verses of Daniel 12 we have conclusive proof of the time of the rapture. Here we have all events timed, from the day the Antichrist proclaims himself God, to the end of the tribulation, or 1290 days. In verse 13 it was told Daniel to go his way and rest and stand in his lot at the end of the days. In verse 12 a blessing is offered those who are then living and wait until the one thousand three hundred and thirty-fifth day. We note this to be in accordance with Christ's teachings when He said, "Immediately after the tribulation . . ." Paul states that the dead are raised first and furthermore the Jews are first in reward and first in punishment. Therefore Daniel, being a dead Jew, shall be among the first in the rapture.

"Immediately after the tribulation of those days shall the sun be darkened . . . *and then* shall appear the sign of the Son of man . . . and they shall see the Son of man coming in the clouds of

heaven . . ." "*And then* shall he send his angels, and shall gather . . . his elect . . ." (Matt. 24:29-31; Mark 13:24-28). Note the sequence—*and then . . . and then*. First the tribulation, *and then* His coming, *and then* the gathering of the saints.

In the story of the ten virgins the bridegroom came at midnight and they that were ready went in and the door was shut. When the others came they were not allowed to enter. Matt. 25:1-13. This scripture disproves the theory that the rapture is in two stages. Since the rapture takes place all at one time, we know it can not be before the tribulation, else the 144,000 Jews and an innumerable multitude of Gentiles of Rev. 7 who came out of great tribulation would not be accepted.

Christ said that of all God had given Him, He would lose nothing, but would raise it up on the *last day*. John 6:39. If we are living in the last days, as is commonly taught, there must come a *last day*. Surely all will agree that Christ had in mind the *last day* of this age of grace, which ends after the tribulation and just before the beginning of the millennium.

Again Christ said, ". . . every one which seeth the Son, and believeth on him . . . I will raise him up at the *last day*" (John 6:40).

Again, "No man can come to me, except . . . and I will raise him up at the *last day*" (John 6:44).

He said, "Whoso eateth my flesh . . . and I will raise him up at the *last day*" (John 6:54). Does not this WHOSO include the WHOSOEVER of John 3:16 who will have died? And the dead shall be raised first.

Martha said, "I know that he shall rise again in the resurrection at the *last day*" (John 11:24). Is it not probable that Christ had taught this, since He was in their home so often?

We have been noting that the dead in Christ shall be raised on the *last day*. We now note that at the last trump ("in a moment, in the twinkling of an eye") the dead shall be raised and we shall be changed. I Cor. 15:52. We have accumulated this information: that the rapture is immediately after the tribulation, on the *last day*, and at the last trump.

Now let us see how many trumps shall be sounded and what shall happen on the *last day*. "And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:6). And the seventh angel sounded and a voice said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). We note that at the sound of the seventh or last trump this present age, the age of grace, is ended. We have already seen in I Cor. 15:52 that at the sound of the seventh or last trump the dead shall be raised and we shall be changed. We have also seen that it was immediately after the tribulation and on the last day of this age of

grace. How can any fair-minded person contend that the rapture is at the beginning of the tribulation or that it is in two stages?

If we expect Christ at the beginning of the tribulation and instead the man of sin appears, declaring himself to be God and doing great miracles and lying wonders, as the Scriptures say, we may be deceived if we are not very careful.

We should also note that Christ never has carried His followers through this world on flowery beds of ease, but promises we shall have tribulation. John 16:33. Again it is said that all that will live godly in Christ Jesus shall suffer persecution.

The tribulation period is used of God to reap all the souls possible, making all men as free moral agents to choose between Him and the devil. Likewise the four judgments of God are war, famine, pestilence, and wild beasts, which have been and still are used of God to make men think and return to God.

Pray that you may be found worthy and sealed in the forehead (in mind) by the angel of God, that you, having already chosen God, shall be spared the plagues of the tribulation. Rev. 7:3.

Franklin, Pa.

HOW TO PRAY

Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it.

Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray!

Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessings tarries. Pray, pray, pray!

And, above all, rely only on the merits of our ever-adorable Lord and Saviour, that according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—George Mueller.

ACROSS THE GRAVEYARD

At the funeral of Bishop C. W. Smith of the Methodist Episcopal Church, Bishop Quayle related the story of a little child who was tripping lightheartedly through a graveyard at dusk. Some one asked her if she was not afraid. "Oh, no, I only cross it to go home," was the answer. "Ah, Charles W. Smith," cried the speaker, "you, too, have crossed it because it was the shortest cut home."—Selected.

FAMILY CIRCLE

The Garden of Life

BY MRS. FLORENCE H. PENDER

*I walked in the garden of life alone
With sorrow too heavy to bear;
Until one day I looked above
And found that God was there.*

*Then I saw friends in this garden
Who had suffered pain and care;
I talked with them and soon I learned
They found that God was there.*

*There were flowers in this garden
With beauty rich and rare;
I tore their petals one by one
And found that God was there.*

*Birds singing in this garden
Tried their melody to share;
I listened to their warblings
And knew that God was there.*

*Children played in this garden
With faces bright and fair;
Their happy smiles and innocence
Were proof that God was there.*

*I'm still walking in this garden
But I see beauty everywhere;
I praise His name, both night and day,
For I found that God was there.*

*Come, walk with me in this garden
And all its blessings share;
You'll happy be along with me
When you know that God is there.*

Los Angeles, Calif.

To His Glory

It was evening. Her tasks for that day were done and she sat alone in her rocker. The light of day was fast fading away, but she did not seem to care. She was lonely. Her companion had gone to his reward and the days seemed long as she anxiously awaited the day when she might join him. She dreamed of the days gone by, when they had been so happy together.

First they had their flock of little ones around them, happy and free. There was never a dull moment, always an endless succession of tasks, some pleasant, and some otherwise. But it had been worth it. They had all married well and were happy in their homes, serving the Lord according to their several talents, except for the one black sheep. Her heart bled once more for the one stray lamb. Why

had he found it too costly a price to pay to serve the Lord?

Then her thoughts turned to the future. How much longer would she be permitted here? Did her companion know of her loneliness, in spite of all the love bestowed upon her by her dear ones? It seemed there was nothing for her to do but to sit and patiently wait. Surely her work was finished and she would soon receive an abundant entrance into that beautiful city.

Then, suddenly, she seemed to stand at the very gate of the new Jerusalem. Her Saviour met her there and led her through the gold-paved streets and presented her to the Judge, as He sat on the great white throne. The surroundings, though matchlessly grand, faded into oblivion as she stood in the presence of the great King of all the earth. Her very being cried out for mercy. She heard her dear Redeemer saying, "I laid down my life for this dear child. I went through death, hell, and the grave that she might not have to taste death."

Then the Judge turned to her and His look pierced her through as He asked, "What have you done to prove your love to Him for such a sacrifice?" Her voice faltered. She took courage when she looked into her Saviour's face and saw His kindly, reassuring smile. She braced up.

"I have been a faithful attendant at church for over fifty years and only extreme sickness kept me away," she managed to say.

His answer came back, "Did you not go because you loved to mingle with those of like faith, and because of what others would say of you were not you there? Of course, you enjoyed the sermon and your soul was filled, but that was your own enjoyment. I mean, what did you do for me?"

"You said if we would give food and shelter to others, it was done as unto Christ. I was always ready to entertain strangers and was of service to many servants of Thine in this way."

"And," He added, "you always sent them away, well impressed with your fine home and wonderful ability at house-keeping and management. Is not that reward enough?"

Her head dropped as she said, "But I was leader of our group who sewed for the needy and unfortunate and spent much time in this way for several years."

"But, did you not receive much praise for your untiring efforts from those whom you served, as well as your friends and neighbors? You felt, too, that the work wouldn't have been quite such a success if you had not helped. That was your reward."

"But, Lord," she cried in desperation, "my family! Have I not brought all but one of them to Thee to serve Thee faithfully . . . ?"

"Yes," He interrupted, "and didn't I hear you say just today that it had been worth it for the joy you had, in seeing them happy and of service?"

In utter despair, she searched her life to see if there was nothing else that she had done that would prove her love for her dear Saviour who had given His all for her; but surely, if these things didn't count, she was but an unworthy servant. She turned and cast a hurried glance about, wondering where they would put a wretch like her.

Then through the dimness she heard the Saviour's kind tones pleading for her, "But, Father, I know she loved me, or she would not have spent time in her closet, praying for the salvation of the lost souls around her, and especially her own stray lamb, although she occasionally let her natural cares drown out her burdens for prayer. She loved the things of this world, yet she gave some of them up, crucifying her own selfish desires, that others might see and know that she loved me."

He turned to her, "Do you not remember the old forsaken soul who, one time, came to your door and asked for a bite to eat? He was a pitiful specimen of humanity. You sang to quell your fears as you prepared a most tempting meal for him. When he left, you handed him a tract. You did not know that your appearance, song, and literature reminded him so of his own good Christian wife at home that he returned to her and lived a happy Christian life through his few remaining years."

"Did he?" she fairly gasped, as her heart leaped for joy and He turned to the great Judge and said, "Nothing but divine love could have prompted such deeds."

As her Saviour continued to plead, she awoke. Beads of sweat were standing on her brow. She looked around her. Where was she? Back in her old rocking chair? Then it had been just a dream and she still had time to make amends for her many failures. Once more she reviewed her life, but not in the same self-satisfied manner of a half hour before. She recalled many wasted moments that could have been used in serving her Master, but which had been spent for selfish desires, and too few had been used for His glory. She arose and found her way through the darkness to turn on her light and to get her Bible.

What did it all mean? She turned to John 17 and started reading. She paused at the fourth verse. There it is! Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Christ had spent His time here on earth in a meek and lowly way and His whole purpose was in bring-

(Continued on page 286)

TO BE NEAR TO GOD

For the next five weeks this column will follow the Daily Prayer Calendar prepared by the Women's Missionary Sewing Circle Organization of the church. Copies of the Prayer Calendar can be ordered from the Publishing House. Enclose the nominal price of ten cents.—Ed.

Sunday, March 28

Read Today: I Corinthians 6:19, 20.

Remember Today: The youth of our church. At this period in their lives, so important in its social implications, all-important as a time of spiritual commitment—at this period they have need of all the prayers of saints interceding in their behalf with all the powers of heaven.

A Prayer:

"O Holy Spirit, keep [them] pure,
Grant them Thy strength when sins allure;
Their bodies are Thy Temple, Lord—
Be Thou in thought and act adored."

Monday, March 29

Read Today: I Timothy 4:12.

Remember Today: Our young people. May they offer themselves to the service of the church, willingly, eagerly. May they be humble apprentices, conscious of the vital need for their talents, yet gratefully learning and respectfully absorbing advice from their leaders.

A Prayer:

"Teach me Thy truth, O mighty One;
From sin O make me free;
Prepare my life to fill its place
In service, Lord, for Thee."

Tuesday, March 30

Read Today: I Samuel 3:1-11.

Remember Today: The child. Your child. Any child. Every child. Are children vital in the kingdom of God? Should they be interested in the church's program? Is the child the father of the man? If your answers are all "Yes!" then offer your prayers in behalf of the many children's projects which are seeking to mold the child of today into the stronger and purer church of tomorrow.

Wednesday, March 31

Read Today: Psalm 34.

Offer Praise Today for: All answered prayers . . . yes—and praise Him for those requests which He mercifully refused.

All material provisions . . . (and don't forget to repeat over and over to your child, from whom these blessings flow).

That "obstacle course" which God has put you through. Have you passed it successfully? Are you stronger now, having lost your self-sufficiency and having gained the sufficiency of Christ?

Those blessings which have seemed to be uniquely yours today. Praise Him!

Thursday, April 1

Read Today: John 17, especially vv. 21-23.

Remember Today: The Mennonite Church . . . your church and mine . . . that she may be one—even as our Lord and His Father are one . . . that, intellectually, she may not relinquish the doctrines which she has long cherished . . . that, practically, she may ex-

press her beliefs in consistent and worthy living.

Pray: That God will give you, personally, grace to be the kind of church member which you expect others to be.

Friday, April 2

Read Today: Matthew 9:35-38.

Remember Today: Our India Mission. Did Christ die for those living on the outskirts of "our" world? Is medical mission work worth the church's expenditure of lives and money and time and prayers? Can an indigenous church possibly survive and witness and grow in the midst of heathenism? When you pray today, thank God that Christ has made positive answers to all these questions. He did! It is! It can! And offer specific prayers for the work at Dondi and Drug.

Saturday, April 3

Read Today: Acts 8:26-39.

Remember Today: Our mission work in the Bihar Province in India. (Refer to your Prayer Calendar for specific details.) May our missionaries be rewarded for tireless efforts by seeing returns to the Lord, softening of hearts, openings of doors, countless evidences of the grace of God in the changed lives of newborn sons of God.

—Miriam Sieber Lind.

A FAITHFUL PROPHET

Sunday School Lesson for April 4

(Ezekiel 1-4; 33:1-9)

Again we come to history—His story. It is the story of God working with His people. We begin just where we left off last year. The story stopped at a tragic climax. Let the class review Israel's story from Abraham—Isaac—Jacob—Joseph—Egypt—400 years—Moses—the exodus—Sinai peninsula—Joshua—possessing the land—judges—kings—divided kingdom—captivity of northern kingdom. Trace all this story on a map.

Our thirteen-week, most interesting story begins with Jehoiakim ruling in the southern kingdom. During his reign God let Nebuchadnezzar capture Jerusalem and carry into captivity certain of the people, among whom were Daniel and his three friends. These, being of royal blood, were taken to the king's court in Babylon.

The second captivity carried away the king Jehoiachin, Ezekiel, and ten thousand of the upper classes. These were deported to a concentration camp on the river Chebar, probably a canal. A new king, Zedekiah, was left on the throne as the agent of the Babylonian government. Eleven years later Jerusalem was captured and in the last captivity many more Jews were deported to the Tigris-Euphrates Valley.

God's interest in this history is told us through the prophets. Five years after Ezekiel became a captive God called him to a fearful responsibility among the lonely exiles,

his brethren. First God gave Ezekiel a vision, "the appearance of the likeness of the glory of the Lord" (1:28). "The Holy Being who appeared to him could go everywhere, had power in every place, could see everything, and ruled the entire universe by His mighty hand" (Yates). Then the Spirit entered into Ezekiel, and he heard God say, "I send thee to . . . a rebellious nation," and "thou shalt speak my words unto them, whether they will hear, or . . . forbear."

Then God ordered Ezekiel to eat a roll of lamentations, mournings, and woe. It was sweet as honey to him, for he was strangely conscious of the hand of God upon him to hear and receive all the words of God in his heart. The stubbornness and rebellion of the children of Israel required that Ezekiel be not fearful but as adamant. 3:7-9. However, God could not speak through him until he was delivered of his anger against the people.

Again God strengthened him (Ezekiel means "whom God strengthens") by defining very clearly his work in terms of "watchman." A prophet and preacher must keenly feel the great responsibility of his divine commission.

Who wouldn't be faithful if he saw the glory of God, heard Him speak "unto me," was sent by God, was given the words to speak, received the words in his heart, was made as adamant against the possible rejection of his message, and then was warned with death if he failed to deliver the message. God strengthens His servants for their tasks.

A good teaching device to use in teaching history is the time line. History is the story of the sequence of events. On a time line the picturing and dating of events does much to show the sequence of the happenings and to show their relation in time and in causal relations. It is not much work to prepare the paper for the line. In many classes the recording of events and putting on of pictures and maps can be done in the class period. In making the line there is much learning.

A good paper to use is the white thirteen-inch-wide shelf paper sold at Woolworth's. Fold it in sections of twelve inches each, turning each fold a different direction so that the paper can be opened up long to show all or part of the line. The folded form also facilitates the carrying of the paper. Along the top draw a line and let two inches represent five years. Put up the numbers for every five years, beginning at 610 B.C. The dates and events below might be put on for the first lesson. Under the date line put the story of In Jerusalem with two lines at least: (1) kings, (2) captivities. Below these put In Tigris-Euphrates Valley with two lines: (1) kings, (2) prophets. Below these put as many maps as needed to trace the events. Use different colors for different lines as they go across the paper.

Events: Kings

Jehoahaz (3 mo.) 609 B.C.

Jehoiakim (11 yrs.) 608 B.C.

Jehoiachin (3 mo.) 597 B.C.

Zedekiah (11 yrs.) 597 B.C.

First captivity (including Daniel) 606 B.C.

Second captivity (including Ezekiel) 597 B.C.

Third captivity 586 B.C.

Fall of Jerusalem 586 B.C.

Ezekiel begins to prophesy 592 B.C.)

—A. M. E.

OUR SCHOOLS

Public Worship

BY NORMAN DERSTINE

Chapter IV

REALIZING A DEFINITE CHRISTIAN
EXPERIENCE IN THE EXPRESSIONS
OF WORSHIP

Singing

Singing has been an unmistakable blessing to saints through the ages. It is the language of the soul. To make it a means to a variety or an introduction to the service is to place singing on a low level. The term "Preaching Service" has given a wrong emphasis to the service, leading people to think of everything that precedes the sermon as introductory. This may be one factor that produces tardy worshipers. The true worshiper will be there for the first song, if possible. Singing is just as important as preaching.

The leader shoulders a large responsibility for purposeful, worshipful singing. He should know the hymnbook, second to the Bible. For the beginning of the service, hymns should be chosen that will bring the congregation into the spirit of adoration and praise to God. Wisely chosen hymns will bring the entire service to a higher spiritual level. A hymn like "Crown Him with Many Crowns" is far superior, and more adequate for the opening of a service than one like "Stand up, Stand up for Jesus." More of our hymns, especially those calling us to worship, should be objective—taking our thoughts away from ourselves and centering our minds on God, the One whom we worship. Depending on the number of hymns used, the next one chosen might be a blending of the objective and the subjective. An example would be "Love Divine, All Love Excelling." The song following the sermon should be one that adds an additional climax to the sermon. Many times one that relates to the worshiper's experience (subjective type) is fitting. "O Master, Let Me Walk with Thee" is an example. The leader should select hymns that will weld the service into an impressive spiritual impact, leading each one to a potential worship experience.

Frequently the leader can help the worshiper to the proper mental set for a song by a few introductory remarks. The ordinary worshiper rarely stops to think whether he is singing a prayer to God or a plea to his fellow men. He may not perceive that he is experiencing the deepest feelings of the human heart in singing "Oh, for a Closer Walk with God." Some are inclined to mention the origin of hymns. This is helpful at times, but more important is the key sentence which will unlock the spiritual import. Some

hymns may not need it, but too often our singing is just skimming the surface of its true meaning and content.

Thoughtless stanza omission is frequently a serious offense. Rarely should any stanza be omitted. There are hymns, however, that are uninjured and even benefited by omissions.

Melancholy hymns may blight a service. No doubt there are occasions for them, but ninety per cent of scriptural references speak of music in terms of joy, gladness, victory, praise.¹ This, I believe, is a desirable pattern to follow.

The controversial question of Gospel songs and hymns will not be decided here. Let it suffice to say that any song that takes the worshiper's attention off the words by the use of a spectacular tune is not worthy to be used in a worship service.

It is questionable whether any spiritual impulses are generated in singing unfamiliar hymns no matter how good they are. Those who can read music are absorbed in that effort, and feeble participation by the congregation produces a letdown rather than an uplift. Not until it becomes rather familiar does it have much power to create spiritual experience. New songs should be learned, but not in a worship service.

Mennonites are a singing people. But whether we are a worshipful, singing people may be questioned. Too often we think of singing with each other instead of singing to God. "Making melody in your heart to the Lord" is the divine injunction. To sing together in a worship service receives merit only as an echo of our devotion to God. The echo should harmonize, but the direct response to God should receive primary consideration.

Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature. Attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.²

The message of the song, aided by the wings of a worshipful tune, should be a sincere heart expression.

Scripture Reading

So that the worship service will have a more forceful impact on the worshiper, we need to analyze the reading of the Scripture. Possibly you are thinking that we cannot improve the Scripture reading because the Word is accompanied by the Holy Spirit, who alone accomplishes the desired results. I have no desire to minimize the work of the Holy Spirit. Rather, because of the intrinsic value of the Word, I am concerned that the Holy Spirit will not be hampered by an inadequate presentation.

Reading the Word of God was an important part of apostolic worship. It should be a meaningful part of our worship today. All too frequently it is considered as an introduction to the rest of the service and to the average worshiper possibly the least meaningful part of the service.

There are three classes of Bible passages: those whose meaning becomes clear when read with the aid of a lexicon and commentary; those which should be read slowly and carefully to catch the meaning; and those that are intelligible to people listening to a rather rapid public presentation. The selections, as a rule, should be taken from the last group. Many passages of the first and second groups can be brought into the third by a few explanatory remarks, which would transform the reading from a tedious recital to one of absorbing interest with a genuine spiritual impulse. If it is historical, the statement might cover time, place, situation, relation to preceding events; if an address, its occasion; if a letter, something of the writer and the receiver. It is customary to give the sermon an introduction; why not the reading? Sometimes it should have more. Often a person with a limited knowledge of the Bible listens to a difficult passage a while but soon finds himself at sea as to its meaning, loses interest, and drifts into a careless attitude toward the service.³

Sometimes the introduction may come from without, not as an explanation, but to secure interest. A challenging question may be asked to pin the interest of the listeners to the reading of the Word, or some recent event may be contrasted with the passage chosen.⁴

While the reading may be chosen for the sermon, sometimes it should be selected for itself, "given a throne instead of a footstool."

A common error in our services is that the Scripture to be read is not chosen far enough in advance to allow the reader time for careful, thoughtful consideration. Whatever method is followed in selecting, preparing, and reading the Word, it should accomplish what it did in Nehemiah's time. "So they read in the book in the law of God *distinctly*, and gave the *sense*, and caused them to *understand the reading*" (Neh. 8:8).

The greatest responsibility for this important part of the service rests with the minister. The worshiper, however, must have a reverent attitude toward the Word. A prayerful following and consideration of the Truth will lead to an inward response well-pleasing to God.

Prayer

Prayer has always had its place in worship. Without prayer, worship would be inadequate and incomplete. But a serious consideration of public prayer will reveal that it has a tendency to be a mere form rather than an experience in the lives of many worshipers. The problem

(Continued on page 235)

CHURCH HISTORY

An Early Sunday School Conference Program

BY AMMON KAUFMAN

As historian of the Southwestern Pennsylvania Conference I have found this program (in the possession of Mrs. S. S. Gindlesperger of Johnstown, R. 3, Pa.) of the first Sunday School Conference held immediately before the Church Conference of the Southwestern Pennsylvania Conference at the Blough Church near Hollsopple, Pa. The program was made by a committee consisting of S. G. Shetler, L. A. Blough, and D. H. Bender, who were appointed at the 1894 Church Conference at Folk Meetinghouse, at Tub (now Springs), Pa.

This program is very highly prized by the possessor because of its age and the nature of its arrangement.

It is printed on a four-page folded piece of paper. It does not have the page numbers, but otherwise it is reproduced below exactly as printed.

Page 1.

Programme of the Mennonite S. S. Conference to be held October 16 & 17, 1895 at the Blauch Church near Holsopple Station, Somerset Co., Pa.

"I was glad when they said unto me, Let us go into the house of the Lord."—David

Page 2.

Wednesday Evening.

- 7.00 Session opens.
- 7.15 Devotional Exercises. J. N. Durr.
- 7.25 Organization.
- 7.40 Address of Welcome. L. A. Blough.
Response. D. W. Maust.
- 8.10 Objects of a S. S. Conference.
Simon Layman. Jno. R. Loucks.
- Closing Prayer. H. M. Gelnett.

Thursday Forenoon.

- 9.00 Devotional Exercises.
S. Gindlesperger.
- 9.15 Preparation of the S. S. Worker.
Em. Suter.
- 9.30 Why, When and How Should
We Pray?
Ed. D. Miller. J. K. Hartzler.
- 10.00 Ways and Means to Arouse and
Maintain Interest in the S. School.
Jacob Saylor. D. H. Bender.
- 10.30 Work for and with the Little Ones.
Ada Loucks. D. L. Kaufman.
- 11.00 How should Non-Conformity to
the World be taught?
Samuel Hess. J. N. Durr.
- 11.30 S. S. Reports.
Closing Prayer. Alex. Weaver.

Page 3.

Thursday Afternoon.

- 1.00 Remarks and Prayer.
Jonas Blough.
- 1.30 Methods of Opening & Closing
the Sunday School.
S. D. Yoder. Isaac E. Hershey.
- 2.00 Ten Minute Topics
(1) Teachers' Meetings.
D. S. Yoder.
(2) Singing in the S. School.
A. A. Blough.
(3) Sociability. Annie L. Miller.
Cora Zimmerman.
- 2.40 Relation of the Sunday School:—
(a) To the Home. S. G. Shetler.
(b) To the Church. J. A. Ressler.
(c) To the Ministry.
G. D. Miller.
- 3.30 Consecration.
Lina Zook.
J. M. Herr.
- Miscellaneous Business.
Closing Prayer. Levi Blauch.

Thursday Evening.

- 7.00 Devotional Exercises.
Herman Snyder.
- 7.15 Missions, Their Importance and
Needs.
M. S. Steiner. Aaron Loucks.
- Short Talks.
Closing Talk and Prayer by the
Moderator.

Page 4. Notes.—

Short general discussions will follow each topic.
The singing will be in charge of S. D. Yoder, A. A. Blough, and Ed. D. Miller.
Bring Hymns and Tunes, and Gospel Hymns No. 5.
A period of fifteen minutes will be devoted to answering appropriate questions after the opening of the P.M. Session.
Davidsville, Pa.

FULL HEADS BEND OVER

Observing that only part of his congregation bowed when prayer was called, the minister remarked that he had observed in the wheat fields the full heads bent over as the harvest neared, but those heads that bore no grain stood upright even as the reaper approached.

The wise head is humble, even as the good heart is reverent. Sound thinking and noble emotions are inseparable companions. The wise man, conscious of sin, bows in repentance; assured of pardon, he bends in thanksgiving; aware of his ignorance, he stoops in humility; surveying his weakness, he reclines in meekness; crushed by sorrow, he falls low in submission; conscious that he is recipient

of unmerited favors from both God and men, his head goes limp in wonder and praise. Full heads bend over!

The wise man enters the house of God with prayer in his heart and on his lips. He bows in petitionary prayer for blessings upon the hour of worship. He refrains from listless staring, from conversation with his fellows, from laughter and all lightness during the waiting moments, during the preliminary service and during the time in which the Word of God is read and expounded. When prayer is called, the wise man bows, shuts out the world of time and sense and enters into the closet with his God. Full heads bend over!

Seeing Daniel Webster about to enter an Orthodox church, a light-thinking acquaintance of Unitarian leanings asked: "Are you going in there to worship three gods?" to which he with the full head made answer, "My friend, there are many things that are true that you and I do not understand." And so saying, Webster went on to his place of worship—full heads bend over!

Skepticism has laid ready claim to possession of the brains of the world. But sober investigation does not support its claims. The rule with science as with religion is that full heads bend over. But since it is the exceptional that makes news, it is so unusual that one should be humble enough to enter the kingdom of knowledge while yet too arrogant to enter the kingdom of grace that when one does this contradictory thing the whole world takes notice. Still, looking upon a meeting of real scholars one would observe that here as in the church, the full heads bend over!—J. B. Chapman, in "Herald of Holiness."

"BUT THEY DO MIX"

It has been said again and again that alcohol and gasoline don't mix. That is true so far as the intended meaning of the saying goes. But there is another way of looking at the subject, for alcohol and gasoline do mix, and that to the fearful detriment of growing numbers of victims of the mixture. The Los Angeles Times recently published an incisive statement which brings out the truth in all its horrible nakedness. Speaking of the mounting number of drunk-driving accidents, it says: "But gasoline and alcohol do mix! And as never before! They mix at every intersection. They mix arms and legs with windshields, steering gears, doors, wheels, gadgets, hoods. They mix pedestrians up with the occupants of the cars. They mix the victims in arguments, mix statements to police, give mixed accounts to the insurance companies and mixed testimony to the courts. They mix up everything they contact including those who are trying to find a recipe for their unscrambling. They mix minds and morals."—Religious Telescope.

FIELD NOTES

Snow-blocked roads at Casselton, N. Dak., caused the shifting of the place for the Ministers' Meeting of the North Central Conference to Detroit Lakes, Minn.

Bro. Nelson Kauffman, field secretary of the Commission for Christian Education and Young People's Work, is presenting the new summer Bible school materials to congregations in the North Central, Pacific Coast, and Iowa-Nebraska districts. He is also making preparations for the meeting of the Commission in Oregon next June.

A Doctrinal Conference for all the Missouri and Arkansas churches will be held at Hannibal, April 3, 4.

Bro. J. S. Neuhouser, Ft. Wayne, Ind., will serve as guest speaker in special Easter services to be held at the Salem Church, Elida, Ohio, on Saturday evening and Sunday.

Bro. Kenneth G. Good, Elida, Ohio, will conduct revival services for the Jefferson Street mission congregation, Lima, Ohio, April 18-25.

The Rossmere Mission, Lancaster, Pa., is enjoying the study of Ephesians, every Tuesday evening, with Bro. Christian Lehman as instructor. Others are invited. A young people's meeting has also been organized at this place recently.

Speakers for the March 27 meeting of Youth Gospel Evangelism will be Bro. Frank Leaman, York, Pa., and Sister Miriam Wenger. Their topics are timely ones for the Easter season.

A Bible Conference is planned for April 10, 11, at the Hebron Mission Church, Genoa,

W. Va., with the brethren Ray Emswiler, Criders, Va.; J. R. Mumaw, Harrisonburg, Va.; and Ward Shank, Broadway, Va., as speakers.

A group of young people from Alpha, Minn., gave a program for the Manson, Iowa, congregation on Sunday evening, Feb. 29.

Speakers for the third annual Mission Meeting to be held at the Cedargrove Mennonite Church, Greencastle, Pa., Saturday evening and all day Sunday, April 3, 4, include Bro. Frank Raber, Detroit, Mich.; Bro. George Lapp, Goshen, Ind.; and Bro. Paul Lantz, Biglerville, Pa.

Bro. Menno Zehr was ordained to the ministry at the Millbank Church, in Ontario on Jan. 4. There were two brethren in the lot.

The Mellinger Church, Lancaster, Pa., will be the place for the regular monthly Gospel singing on Saturday evening, March 27. Sidney Carpenter and Leslie Hoover will serve as choristers, and Lloyd Eby, of the Stumptown congregation, as speaker.

A day of prayer and fasting is planned for Good Friday, March 26, at the Vine Street Mission, Lancaster, Pa.

The Britton Run congregation, near Spartansburg, Pa., is looking forward to revival meetings, March 29 to April 4, with Bro. Harry Y. Shetler, of Davidsville, Pa., as evangelist. Prayer for these meetings is requested.

Baptismal services were held at the Worcester, Pa., Church, in the Franconia Conference, March 14, when four young people were

received into church fellowship. Bro. A. J. Metzler preached the sermon and Bro. Amos Kolb officiated.

Bro. B. Charles Hostetter, student pastor at E.M.C., will be with the Masontown, Pa., congregation, April 16-25, for revival and evangelistic meetings. Bro. Richard Martin, also of Harrisonburg, Va., will serve as song leader.

Bro. Paul M. Roth, Masontown, Pa., conducted revival meetings in Michigan, March 12-21.

The Vine Street congregation, Lancaster, Pa., is looking to the Lord for blessing during the evangelistic effort, April 8-18, with Bro. Noah Hershey, Parkesburg, Pa., as evangelist.

Bro. Ross Metzler, Johnstown, Pa., is scheduled to conduct revival meetings at the Haycock Mission, Quakertown, Pa., April 13-22. Prayer is requested for these meetings.

Sister Alta Erb will present the new summer Bible school materials to teachers and workers at the Sycamore Grove Church, Garden City, Mo., on Thursday evening, April 22. Interested persons from other localities are invited to attend.

Annual pre-Easter services will be held at the Carpenter Meetinghouse, Bareville, Pa., each evening, March 24-27, closing in all-day Easter services. Speakers are J. Irvin Lehman, John S. Hess, and Martin R. Hershey. A program centering on the trial, suffering, and death of Christ, and including a series of youth topics has been arranged. All are invited to attend and requested to pray for these meetings.

Bro. Harry A. Diener, Hutchinson, Kans., filled preaching appointments at Scott City, Kans., on March 14, if plans carried.

Bro. L. J. Miller, Hutchinson, Kans., was scheduled to spend March 14 with the Sycamore Grove congregation, Garden City, Mo. Bro. Miller, who has been living with his son-in-law, Bro. J. J. Kauffman, and serving at the Hutchinson Mission Church, is planning to move with Bro. Kauffman to a farm near Filer, Idaho.

Bro. Ivan Lind, Hesston, Kans., filled preaching appointments at the Argentine Church, Kansas City, Kans., on Feb. 22. The Argentine congregation is planning a Sunday School Conference to be held April 3, 4.

Bro. John E. Wenger, Allemands, La., closed meetings at the East Holbrook Church, Cheraw, Colo., on Feb. 15. Five souls confessed Christ in these meetings.

Bro. Merle Shantz, Kitchener, Ont., recently spent a week end with the congregation at Pigeon, Mich.

Two young souls were received into the Scottdale congregation by baptism on Sunday morning, March 14. Bro. John L. Horst, bishop of the Scottdale congregation, officiated.

A summer Bible school meeting, with Bro. and Sister Paul Erb as speakers, will be held at the Elizabethtown, Pa., Church on Monday evening, April 5. The introduction of the new courses will be the special feature of the program, which is planned for all summer Bible school workers in the congregations of northwestern Lancaster Conference. —A.J.M.

(Continued on page 284)

Calendar

Tri-County Sunday School Meeting, Kidron Church, Dalton, Ohio, April 4.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Pacific Coast Conference, June 3-8.

North Central Conference, Detroit Lakes, Minn., June 7-11.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Willamette Youth Fellowship, Camp Magander, Barview, Oreg., June 21-28.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

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ACKNOWLEDGEMENTS

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Give, Pray

MISSIONS

Go, Preach

Mission News

Mission Briefs

Prayers are requested for the evangelistic meetings, with Bro. Harry Y. Shetler, Davidsville, Pa., as evangelist, at the Crabapple Mission, near Bannock, Ohio, March 18-28.

Bro. J. G. Hartzler will conduct counsel meeting and a baptismal service at the Hutchinson, Kans., Mennonite Mission on March 14, and communion on Good Friday evening.

The Executive Committee of the Mennonite Board of Missions and Charities was called to meet at Goshen, Ind., March 18.

Bro. J. B. Martin, Waterloo, Ont., who has been appointed commissioner of the Mennonite Board of Missions and Charities to serve with Bro. C. Warren Long and Bro. John E. Coffman to investigate the feasibility of opening mission work in London, is to sail from New York on April 2. He expects to return to Montreal May 12.

Canton, Ohio: Spring counsel meeting was held on March 14 and communion service is scheduled for the morning of April 1. The Tri-County Sunday School Meeting, which includes the Canton congregation, is to be held with the Kidron congregation on the afternoon and evening of April 4.

Rawlinsville, Pa., Mennonite Mission, March 18: "We are holding services in our new building, using temporary chairs which will be used later in the basement Sunday-school rooms. Because of the unfinished benches, the dedication date is uncertain. Visitors are welcome."

Mission-grams

The following cable was received from Arnold Dietzels and Wilbur Hostetlers in India: ARRIVED BOMBAY ELEVENTH PLEASANT VOYAGE ALL IN GOOD HEALTH CHRISTIAN GREETINGS PARENTS FRIENDS GOD BLESS YOU CONTINUE PRAYING

Sister Lena Graber left March 12, from Bombay, and will travel by way of the Pacific on a cargo vessel, the S.S. "Silver Light." The voyage will require about six weeks via Colombo, Singapore, Batavia, Manila, and San Francisco.

Bro. and Sister T. K. Hershey plan to leave Argentina April 15 on furlough. They expect to spend the summer months in Puerto Rico, staying in the Paul Lauver house while the Lauvers spend the summer in the States. Bro. and Sister Hershey's address until about mid-October will be: Box 1018, Aibonito, Puerto Rico.

Culp, Arkansas

Following are excerpts from the report of Bro. E. C. Bender, Board treasurer, concerning his recent trip to the Culp, Ark., area:

Bro. Clifford Strubhar, of Hubbard, Oreg., is planning to take over the operation of the mission farm. In this way he will be able to

SERVICE UNITS

A variety of projects for summer service units are again being planned for this coming summer. If you feel called to give from six to ten weeks of your time during the summer to a church project in one of these units, here will be an opportunity.

Your opportunities range from the teaching of summer Bible school, conducting mission surveys, giving help in church institutions, serving in camps, to service in hospitals.

Travel expenses to and from the project, maintenance while on the project, plus \$2.50 per week allowance are the terms on which the service is given. If interested, write to Laurence Horst, Service Unit Director, Hesston College, Hesston, Kans.

give help to the farmers of the area in dealing with their problems and will also be a useful addition to the mission working staff.

It is proposed to put up a modest building at Culp, to serve as a home for Bro. and Sister John Detwiler, with one or two rooms for use as a clinic. The State Forest Department is giving a concession on the purchase of timber. The clinic is to be used by Sister Detwiler for minor treatments, dispensing of medicines, and for deliveries. Mountain Home doctors have expressed a readiness to do tonsillectomies there also.

"I was pleased to find the school building practically completed. Two two-bedroom apartments on second floor give considerable room for the pastor-principal and all the teachers.

"Bro. and Sister Clarence Horst are doing good work at the Lone Pine School. A new church is being erected near by and will be known as the 'Mountain View Church.'

"The work in the Optimus region has a good beginning and we need to have a full-time worker in charge. There is another area similar to the Lone Pine area in spiritual need and about the same distance from Mountain Home which we need also to enter."

Lima, Ohio

Glenn and Gloria Martin: "The Lord IS doing great things for us in Lima—greater than our expectations and prayers. Revival fires started by the Appelman city-wide evangelistic endeavor are continuing to burn. People were reminded of their responsibility to God. Our Sunday school is showing a continued growth in attendance. Last Sunday, March 7, it reached 128. We are working and praying for an attendance of 150 by Easter and 200 by the end of this year.

"With the coming of better Gospel tracts has come the conviction that we should extend our efforts in distributing the same. We

plan to flood the homes with literature, hoping thus to be able to reach the parents who seldom attend services. We have on file nearly 200 names and addresses of Catholic homes, to which we are planning to send Gospel tracts especially designed for them. The boys and girls of our Sunday school are pledging their free time to help in this faith venture.

"Plans are being completed for starting junior church. A special service for the children will be held each Sunday evening from 7:15 to 8:15. Two young couples from the Pike Mennonite Church, Elida, are in full charge of this work. We are also expecting a large summer Bible school to begin immediately after day school ends."

India

Dondi: Irene Weaver is getting ready to take a party of twenty school children to Landour. They plan to leave Raipur on Monday morning, March 2, at five o'clock. The party includes children from Dhamtari, Raipur, and Champa.

Ghatula: Wayburn Groff: "A new experience for me was a bicycle tour to Raigarh and some other villages. Three days' food on the back carrier, and a small bedding roll on the handle bars made a heavy load to go up the hills. The purpose of the trip was to acquaint myself with the area south and east of here and to investigate the possibilities of locating an evangelist. I found the people friendly, and at Jaranga they want to give lumber for a school and also a chapel. Already they had staked out land that they are willing to give for the buildings. The drums and garlands and a half mile parade to the village were more than I expected. A trip of this kind makes one wish he had a hundred workers, consecrated and qualified, to locate here and there to witness."

Versailles, Missouri

Providence Church, Versailles, Mo.: "The Providence Church building replacing the Wilson Bend Mission building was dedicated Feb. 22. Bro. Wilbert Nafziger, Harper, Kans., delivered a sermon on "God's Plan for the Church," and Bro. R. P. Horst delivered a dedicatory sermon on Ex. 28:8.

"The Sunday following the dedication there were thirty-two in Sunday school, and at night a goodly number attended the last of a series of meetings conducted by Bro. J. P. Brubaker. Attendance was fair and the interest was good, but there were no confessions.

"Our building is completed sufficiently to hold services, but more funds are needed. We thank every one who helped. Several brethren donated much time to the building. Continue to pray for the work in this field."—Clara Shank.

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., March 18, 1948.

From Darkness to Light

A returned missionary to India writes of several of her Easter experiences.

BY MRS. MILTON VOGT

OH," I SAID, "Easter means more than a new dress to me. I didn't need any just now, so I wore this old one, which is quite good yet."

I had not realized that the idea of new clothes was so important to some people until one Easter several years ago. I had no thought of getting a new dress for myself for Easter, as there wasn't a need at the time. I wanted to wait till a little later, when it was warmer, to get a hot season dress. After church service one of the Indian women looked at me disappointedly and said, "Why didn't you wear a new Easter dress today?"

Easter to the Indian Christian is a day of happiness. For then those who haven't had a new garment in a year (except the one they received for Christmas) will be dressed in a new cloth. And those who haven't tasted Indian breads and chicken curry since Christmas will now taste them again. And now, no doubt, some relatives away from home will come back to celebrate the day with the family. Joy, friendliness, a clean home, good food, new clothes mark the occasion.

Easter means more than new clothes to most of our Indian Christians. While the women spend the entire preceding night busily frying breads in deep fat, the men are all busy going from house to house singing an Easter message. Then, just before daybreak, the men gather at the graveyard and decorate this place in anticipation of the coming Easter sunrise prayer meeting held beside the graves. They often put up colored flags all around the outer boundaries, with an arch for entrance. Also, the graves are decorated with flowers. They have a campfire going and they sing in this place, where they would not dare even to enter if they were Hindus, who believe the graveyard is a place for evil spirits and spirits of the dead to be found. Many Indians do not have courage even to walk near a graveyard in the daytime, and it is unthinkable at night. Then at sunrise the entire Christian community, at the call of the church bell, gathers together at this sacred place to pray and sing. We kneel on the ground as best we can without any chairs, and usually have volunteer prayers. What a glorious hope is in the heart of the believers to think of the joyous Easter resurrection when all dear ones separated by death shall rise in newness of life.

I remember walking home from one of



Devout natives pay homage at the Pagoda, Cotta Temple, Ceylon, India. The Christian's message of the love of God can make these idol worshipers turn to the resurrection message of Jesus Christ. Does your salvation from darkness to light call you to help these people?

these meetings beside one of our children. The tears were streaming down my face as I was thinking of our dear little baby's body we had left at the graveyard. My child said, "Mama, why do you act so sad?"

"Well," I said, "I was just thinking of Bernard and how nice it would be to have him with us."

"You should not feel that way, Mother. He is happier where he is and so should we be happy," was the answer.

One Easter reflection that came to me several times was this question, "As sick as I have been in India, down to death's very door, how is it that God in His mercy has spared me and instead planted the body of our baby in an Indian cemetery?" Well, He works out His purposes, glory be to His name! I do not question His wisdom.

An Easter in Bihar

I must tell of our last Easter in India when we were working in Bihar. Because these people are poorer than in the Central Provinces, Easter did not mean new clothes or good chicken curry nor even breads; and there being no Christian cemetery as yet, it meant no sunrise prayer meeting beside the graves. Also, no one went out caroling at night. My husband, Milton, was in Calcutta doing relief work, and so I was alone as leader of the Christian group. My question was how to make this Easter mean something to our little group. I wonder what you would have done in my place.

The devil was very busy the week before and almost spoiled our Easter. The school teacher upon whom I was depending to help me make Easter a better day was found guilty of gross immorality the week before. When I questioned him, he finally answered, after a tremendously long wait, "Yes, it is true. I have sinned a great sin." I did not like to deal with this problem, as I felt a minister should be there to do it. But he wanted to make things right, and it is best to make those things right immediately, so I gave him the opportunity on Easter Sunday to ask forgiveness and to make his confession after he had first made things right with the girls involved, and with their parents.

The devil was busy in other people. Another servant, a Christian woman who watered our garden, had been insulted, she felt, by this same school teacher and all the rest of our servants. Her husband was away cooking for the relief workers in Calcutta, and so her life was lonely and she was touchy. She came to me in a rage, saying she could stay no longer. I tried to reason with her that we would make everything right; but no, she was going to her mother's home. She stormed around all night collecting and packing up her things. Not only that: she worked on the wife of the man who she felt was her enemy, and had her persuaded to leave him.

Well, what a mess! Next morning she was off. I worked with those who had offended, and they finally went to her and asked forgiveness just as she was leaving; but her mind

would not be changed and she stamped off, not forgiving anyone or saying good-bye. The man whose wife was about to leave him and take her five children along, came to me in distress. I called his wife in and reasoned with her. I told her how angry this other woman had been and that her story about the husband being unfaithful was not true; that she should stay and love her husband as Christ wanted her to do. She was willing to listen to reason and so we called her husband and had a little family prayer meeting and they made up. This all happened on the Saturday before Easter. God gave grace in answer to prayer so we could have a happy service, even though we were few and the devil had worked so hard to disunite and discourage us.

The Easter lilies were blooming and the ferns were a lovely green. I brought these into the room where we met for service. It made us think of the newness of life given of God. I had been wondering how I could best get across some Easter blessing to these people who could not read their Bibles. I decided that for them to memorize a good Easter Bible verse and say it at our program might be the best way.

It was a real blessing. After the confession was made and these people realized that such a terrible sinner was again forgiven and one with us, verses like Gal. 2:20, I Cor. 15:19, and Col. 3:3 were given. Then I gave an Easter Sunday-school discussion.

Knowing that some of the Christians would have no more than just a little rice to eat if they went home after the service, I had planned that we would have a common Easter dinner of mutton curry, rice and dal, and breads. Everyone at the service was invited to stay. There were about eleven of us who ate together. This was indeed an eye opener to all, that one who had so recently been a black sinner was now renewed in spirit and could fellowship with us at that meal.

Another little fellow of the lowest caste was there, and we had him eat with us. He was delighted at the prospect and could never forget the wonderful privilege we "high caste people" gave him. Other high caste people would have shouted to him, "Get out! Even your shadow will contaminate our food. Get out!"

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Hesston, Kans.

The Moral and Religious Picture

I HAVE SOME FIGURES this morning that I am going to pass on to you. They were compiled by the Youth for Christ office in Chicago. I know that they will cause you to gasp as you hear them. We generally speak of our country as a Christian nation. Here's the picture. You draw your own conclusions:

Fifteen million sex magazines read monthly by one third of the nation.

More barmaids than college girls.

Three times as many criminals as college students.

One million girls infected with social disease.

One hundred thousand girls entering white slavery each year.

One million babies born in illegitimacy yearly.

One in five marriages ending in divorce.

Approximately sixty suicides every day.

One murder every forty minutes.

One major crime every twenty-two seconds.

One hundred thousand unapprehended murderers walking the streets; and believe it or not seventeen years of age represents the largest criminal group.

That's the moral picture. How do these figures strike you? To me they are most disturbing. Without the mention of another thing, these figures should drive everyone who names the Lord Jesus Christ as Saviour to get down and search out his heart and find out why we have failed. Perhaps someone is saying, "That's pretty hard talk, laying the blame at our front door." I don't think so. Those other figures I gave you painted a moral picture all right—let me give you

the figures which will paint the religious picture:

Twenty-seven million under twenty-one received no religious training.

Ten thousand villages without churches.

Thirty thousand villages have no resident pastor and rural churches are dying at the rate of one thousand per year.

Only sixty-eight million people of our total population profess any kind of religious belief.

Only twenty-eight per cent of the people ever attend church.

Morning church attendance eight per cent of the population.

Evening church attendance two per cent of the population.

And this next and final figure to me is absolutely appalling: seven hundred fifty dollars spent on worldly pleasures for each fifty cents spent on religion.—God's News Behind the News.

Crucify Him!

BY LEONA HAMILTON

"What does John 3:16 mean to me?" as given by a student in a chapel service at the Western Mennonite School, Salem, Oregon.

FOR GOD SO LOVED the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I sometimes like to repeat this verse in this way: "For God so loved me that He gave His only begotten Son, that if I would believe in Him I should not perish, but have everlasting life."

This means to me that God sent His only Son down to earth to die for me that I would receive the necessary regeneration to be called His child. The first clause, "For God so loved the world," means to me that God in His highness and kindness, loved us even in our terrible sinfulness, and sent His beloved Son to be our atonement. I see Christ weeping in the early morning hours in some quiet, restful place; meditating upon the thought of a soul that had not received His message; weeping and praying in the Garden; standing before Pilate; hearing the slanders of many people against Him, "Crucify Him! Crucify Him!" I feel the agony of His soul, and imagine the great homesickness for His Father. I smell the nauseating odor of dried spit, blood, and sweat. I hear the crack of the whip again as He is once more beaten. Our Jesus, being beaten by cruel, senseless hateful men. You say, "If I had been there, I would have run up and thrown my arms around Him and whispered to Him, 'I am not against You.'" But why don't more of us do that now? We have it much easier today. Perhaps if we (definitely including me) appreciated this generously given gift, we would be more willing to tell others of Him.

I learned in Victorious Living class that God created man for the object of His love. This love showered upon me causes me to

think of the way that I can show my love for God and His Son. One of the greatest ways I can show this love is by accepting Christ and His message of redemption. And another is by being willing to bear "crosses" for Him.

As I was studying this subject, I asked myself, "What is everlasting life?" I usually think of it as a life that will live for ever and ever, in eternal security; but it is more than that. It is a life of love, working for Christ, witnessing, serving Christ as my "All in All," and then will I receive the soul's security when Christ comes to get His own. We receive this life when we believe in Him. I sometimes carelessly repeat the phrase, "that whosoever believeth 'on' Him should not perish," but the correct word there is "in" and not "on." "On" means upon or near. "In" is deeper. A deeper experience is needed than just to believe "on" Him. Believing "in" Him is the greatest factor leading to this everlasting life. "He must increase, but I must decrease" (John 3:30).

I'm thankful that Christ's first words on the cross were, "Father, forgive them; for they know not what they do." These words still hold true today. But there will be a time when the unjust will be sorry that they failed to accept this eternal life.

It is my desire to show my appreciation to Christ for His love to me by witnessing and letting this love flow through me unto my friends and associates just as Christ did. If John 3:16 means what it should to me, I should be able to answer this question: "Am I willing to crucify self and lay my life down for Him and for His service?"

Hammett, Idaho.

Twenty Women

BY MRS. J. D. GRABER

THE MISSIONARY SEWING CIRCLE MONTHLY is a little magazine put out by the Women's Missionary Sewing Circle Organization of the Mission Board. Do you read it? In your sewing circles? How many sisters attend? Twenty? Then perhaps twenty copies are given out each month.

In all probability four sisters let their copies lie on the sewing machine or chair when they leave for home; and another percentage of the papers though they make it to the new owner's home, remain unread in that deep pile of accumulated papers and magazines found in so many homes. (How eagerly and hungrily such a little paper would have been read by our grandmothers).

Fully as useless is the copy that gets hopelessly lodged in a purse—to be dog-eared from the ruthless searching for keys, money, hankies, pencils, lozenges, and library cards—only to be thrown into the wastebasket, come purse-cleaning time.

Now, really, this paper printed particularly for us women deserves a better reception. Even the best of you and the poorest of us deserves a little boost once in a while, and the kindly word is written by a sister. Here it is:

"... ten additional copies . . . a monthly into each home . . . believe the letter has increased missionary and relief interest among our younger groups as well as strengthened the senior circles . . . much information . . . encouragement."

Another sister, living in northern reaches, owing to illness could not attend church services and missed out receiving copies. She writes, "I've missed reading these, so am writing to ask if you by chance would be able to send a copy of these: October, '47; November, '47; December, '47?"

Do you have in mind what these sisters found in the paper? They have no monopoly on its inspirational and teaching function. Give it an honest trial. Of course the little magazine is appreciated. It could be more widely appreciated. Leaders of sewing circle work should consider possible ways of increasing its circulation.

As you stand before the group, point out, by paging through the current copy held in your hand, what the month's high lights are. It will take only a minute and they can later read it for themselves at home. While teaching a course in contemporary literature, a wise English professor did this very thing by merely mentioning items of interest to be found in the "Saturday Review of Literature." Guidance and suggestion is often what is needed.

Or perhaps we could include in our circle devotions a little time for expression of:

Things for which to thank God

Things for which to pray

News items in sewing circle work, or from missionaries and relief workers, which would necessitate the reading of the "Monthly."

We should seek to get the "Monthly" into the hands, not only of those who attend sewing circles, but of the number (and every church has them) who for some reason or other do not attend the monthly meetings. There are many in this group, I am sure, who are not disinterested in the work of the Church, though their interest may not be specifically in sewing. This paper will stimulate missionary interest and encourage in some way or other their help in circle work. Most often the "Monthly" is distributed at the regular sewing circle meeting. Why not plan to give it out through the Sunday-school class the next time? Your copies may be limited; order more, if necessary, by writing to: "Missionary Sewing Circle Monthly," Scottsdale, Pa. Subscription price, single copies 20 cents a year; 10 copies to one address \$1.00 a year; sample copies free upon request.

No possible harm could be done by letting the men of the church know we have such a paper. An interested brother gave a money donation last week to a local circle—just what every circle needs to carry on. He is a church usher. He probably picked up a "Monthly" and was impressed. One never knows.

Your senior circle gets the magazine. How about the intermediate and junior circles? Remember the teaching function of our women's work—we are seeking to find for our



A returned prisoner of war in Germany sits—just sits. He is dejected and discouraged. He has no shoes. He is one of thousands. His call, and the call of Europe, is for shoes, clothing and the Gospel.

young girls early in life a working place in the Church. Let us encourage an intelligent understanding of the sewing circle's great place, make them feel a part of it, inspire their loyalty and youthful enthusiasm.

Yes, if there are Mennonite women and girls who do not know about or are not conscious of the value of the "Missionary Sewing Circle Monthly," do tell them without delay!

Elkhart, Ind.

Need for Men's Clothing

BY VIOLA WENGER

A RELIEF WORKER, Delmar Wedel, of Aberdeen, Idaho, tells of his experience in dealing with prisoners of war as they pour into Germany on being released from prison. He said, "Many of the men come with only a towel wrapped around their bodies and their feet wrapped in burlap or old rags. Only twenty per cent have any shoes. Many of the men have only the clothes that they received years ago, some even as high as eight years ago." We cannot even imagine the condition of clothing worn that long without a change or replacement nor can we imagine how men must feel on being released and turned out to face life in this condition to seek for relatives who are somewhere in Germany, or to go out to try to find an existence in a cold, strange world.

Let us try to envision this group filing into line to receive their papers of release, ranging in ages from mere boys to middle-aged men in tattered clothing, with pale emaciated bodies—six hundred a day streaming into the camp. The workers are moved with compassion. They would like to give each the needed clothing, but only a small part of them can actually be given any clothing as supplies are altogether too inadequate. "Out of the six hundred who come daily, only one hundred who are altogether homeless can be given any clothing. Then this donation, whatever it is, is registered on their official papers stating just what they received. This record is given wherever they go as their papers must be presented almost at every turn."

When a group of individuals in such large numbers need to be met and ushered through a procedure of release, very little can be done for them in a personal way. Yet, they are human and desire affection, a personal touch, a smile or a handshake. Wedel said, "When they get this bit of human touch, it melts their hearts and many respond with new hope and appreciation. Some will take great pains to get next to the individual who gave the kindly touch and thank him profusely for the little recognition that did so much to lift their morale and rekindle hope in their hearts which have so long been hungry for a bit of kindness and love."

Can we visualize the joy a man receives when he has been given a good pair of shoes or a pair of trousers and shirt, a coat or some other warm garment? Can we imagine how he feels when he goes through the doorway out into the world, looking again and again at the shoes or the other garments he received

as though he had a treasure of priceless value, something he had not possessed for years, and knowing that they were given to him by a kindly man, one who could smile into his face and even stoop to give him a warm handshake, a touch of love and sympathy, unknown to him through his prison experience,

something his heart had often yearned to receive. He longs for human treatment, understanding, sympathy, kindness, and love.

If we could adequately vision the great need of those men who are in such dire need of clothing, our stocks of men's clothing would be greatly increased at the clothing

centers and more would be sent overseas. Thus a greater number of these men could be given a ray of hope and a message of love through the gifts brought "in the name of Christ." The day of opportunity is before us.—From The Women's Activities Letter.

Akron, Pa.

Why Did God Save You?

BY J. W. SHANK

DID YOU ever wonder, Christian friend, why God saved YOU? One day you heard Him calling you. In that mist of darkness where you and your soul were walking you heard a still small voice calling YOUR name. As little Samuel of old, you heard your call to be a Christian, to step out of the mist. Why did He call you?

God might have called another person that day instead of you. This person might have been a Negro in the heart of Africa or an Indian in the deep forests of South America. He might have been one of the sweaty toilers from some deep coal mine, some seaman far off in the great Pacific, or some woman or man out on the plains following the herds. But, no, it was you that God saved on a certain day. And you knew that you were saved. You wanted a true guide, someone who would live with you, talk with you, counsel with you and be your friend. So you gave your heart to God and now you are His.

God's plans are so marvelous. I could ask Him why He made so red that flower growing by the brook where I walked when I was sad. Why did He make the universe of stars and planets that move with such glorious precision? Was it that I might see and believe in His greatness, that I might know my nothingness in His sight? Likewise I am asking today, Why did God give ME being? Why did He shelter MY life until now? Why did He once call me and give me peace of soul and love that is almost too great for me to understand?

Dear Christian friend, you know and I know that most of us are not able to be a Paul who was saved on the Damascus road, nor a Carey who was saved to testify in far-off India, nor a Moody who made whole continents hear the Gospel that had saved him. We know that we are of common clay. We have no claim to aspire to human greatness. But in spite of these things God saved YOU and he saved ME. Just why were you

on His list of the chosen? Why was I on the list on the day when I was called? Are there not yet many millions whose calls have not gone through? We said, God's ways are marvelous. He knows why some are saved first and others last, just as well as He knows why the busy ant was created. He knows why He saved you on that certain day.

Christian friend, let us face this question: Why did God save us? It is our duty to think this through, for He surely had a definite purpose. We know that many a lovely flower is crushed and bears no seed; many a perfect seed is lost and never germinates; many living things live and die fruitless although they had all the potentialities of fruitfulness. Other flowers and seeds and living things bear fruit and help to make the world more beautiful.

Surely God saved you that you might enter His plan to help make the world more beautiful. He saved you for a purpose. Are you trying to enter into His plan for your life? Your greatest joy will never come unless you say, "Here am I; use me in your plan that I may help to save those other millions who still walk in the mists without God and without hope."

Here is a prayer for saved ones:

I must understand, O God, why you saved me. I know you have a plan for me and I want to enter into your plan. I want to go where you say and I want to do what you ask of me. Amen.

Casilla 53, Argentina.

An Understanding Heart

BY ALMETA GOOD

*If any word of mine can give
Heart's courage to another,
Lord, help me speak that word for Thee,
To sister or to brother.*

*To any erring, grieving one
I owe my sympathy;
And then to show the love of God
Who saves such ones as me.*

*Oh, teach my tongue Thy kindness, Lord,
For often it has failed me!
Oh, teach me tact and patience, too,
If I'm to witness for Thee!*

*Give me an understanding heart,
For well I know my weakness!
Help me show all compassion, Lord,
In Thy compassionate likeness!*

Hammett, Idaho.



A church building constructed by an interested group of Indians at Paso Sosa, Chaco, in Argentina, in the hopes of securing a missionary to teach them. Bro. Lewis S. Weber, in his book, "Argentina from Within," says there are none to send. Christians should ask themselves the question, "Why did God save me?"



During the rainy season in the Chaco, due to higher water, dugout canoes have to be used to transport supplies. Among the Chaco Indians can be found ignorance, superstition, and witchcraft just as crude as in darkest Africa. The preaching of the Gospel, the only redemption for heathen, is assigned to Christians.

Our World

BY THE MISSIONS EDITOR

Horace Bushnell was once asked who should not give to missions. His reply included:

(1) The man who believes that the world is not lost and does not need a Saviour.

(2) The man who believes that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature."

(3) The man who believes the Gospel is not the power of God, and that it cannot save the heathen.

(4) The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

(5) The man who believes that it is "every man for himself" in this world, and who, with Cain, asks, "Am I my brother's keeper?"

(6) The man who believes he is not accountable to God for the money entrusted to him.

When all is said and done, the supreme motive for giving should be that action which is motivated by an understanding of the plan of salvation. We can weep, we can rant, we can plead and beg, and even legislate; but as long as there is not an understanding of the cross and the remission of sins, giving will continue as it has and one-dollar bills will continue to predominate on our offering plates.

The church which has small offerings for missions is a church to be pitied; even more so, the ministry is to be pitied. When once the shepherds realize that Christ died for our sins, then they will speak out boldly and not apologize for the privilege of giving their sheep an opportunity to give.

Perhaps we need a rethinking on giving.

Relief Notes

Relief Activity in Germany

Many needy persons in Germany are receiving food and clothing relief through the M.C.C. projects. In the British Zone, the emphasis has been on the feeding of children below seven years old and of aged persons. Over 5,000 children receive daily supplementary meals; and 24,000 aged persons receive food three times each week. In addition to this, a number of tubercular students, prisoners of war, apprentices, expectant mothers, and other especially needy persons receive special packages of food and clothing.

In the French Zone, 11,800 children six to fourteen years of age and 5,500 university students are given hot meals, while 7,600 old people and 5,000 apprentices are included in bread distributions. Special aid in the form of packages is given to convalescents, expectant mothers, and returned prisoners of war. There is also some clothing distribution to needy cases. Plans are being made to increase the feeding program to include approximately 10,000 more children in the six-fourteen age group, and to continue all of these phases of the program through the months of May or June when the need will be the greatest.

Relief Through Church Channel Recommended

A united campaign for relief funds is being organized by about twenty-five American relief agencies, under the name of "American Overseas Aid—United Nations Appeal for Children." The nation-wide campaign is to be carried on by local committees in various cities, for a one-month period between now and May 1. Provision is made for designation of gifts to any of the participating agencies. It is possible that solicitors for this campaign will call on some of our Mennonite people for contributions.

The Mennonite Central Committee was invited to be a member in this drive, but it

Today in Missions

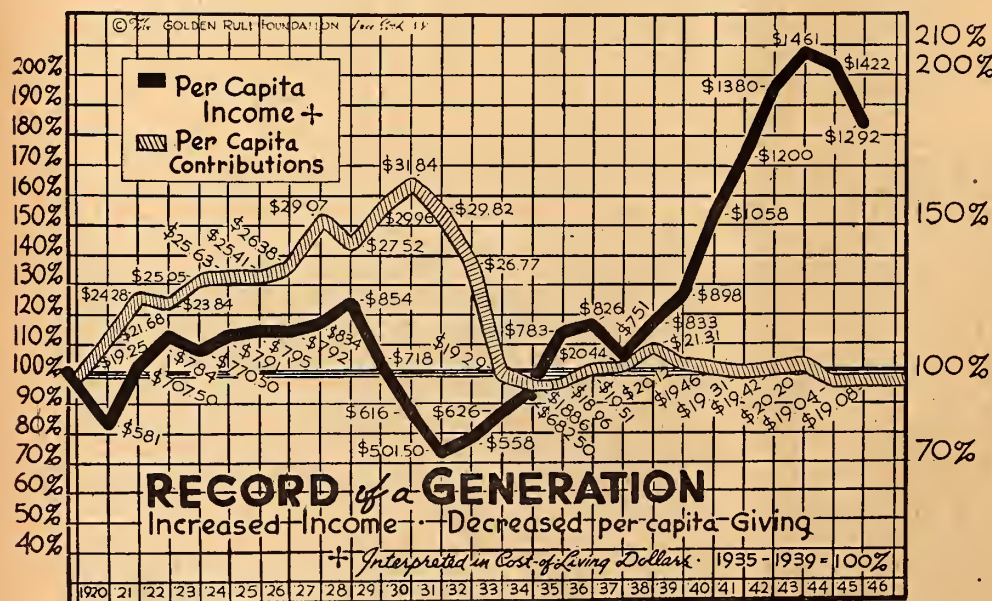
J. D. GRABER

The Sermon on the Mount is meant for the Church in this age! In order to save space, a statement from a Moslem critic in Aden was quoted in this column in the Feb. 10, 1948, issue and was, to our regret, widely misunderstood. No, the statement that the Sermon on the Mount is not meant for this age was the erroneous view of the missionary. His attitude grieved me, for instead of expressing some penitence in his prayer and admitting that the Moslem's charges against the church were all too true, he merely prayed for the deluded Moslem, who, he thought "was so ignorant, and who had so viciously wrested Scripture as to try to saddle upon the church in this dispensation the need of trying to live up to the demands of Matthew 5-7." The so-called "postponement theory" that says Jesus expected to establish the Kingdom but had to postpone it because of the refusal of the Jews to accept it, we brand as dangerous heresy. The acceptance of this erroneous view makes it too easy to go through the New Testament and classify the material into Kingdom truth and Church truth and thus "postpone" for some future millennium anything that is not "practical" for this age. This heresy in various degrees of application is more widespread than we generally suppose. Sadly, it is most commonly found among certain types of "Fundamentalists."

Mennonites are known as people who take seriously the demands of the Sermon on the Mount and try earnestly to meet them. No one can live up to the perfect requirements of the sermon; but that dare never be a reason for saying, "We cannot keep its teachings, therefore why try?" A sincere and earnest attempt in the power of the Holy Spirit to achieve the perfection that Jesus lived and taught is the minimum requirement for every Christian. Any other standard smacks of the "believe only" heresy.

The whole Gospel includes missions. Christ's command to teach "all things" is closely tied in and a part of the Great Commission. No one can seriously profess to be making an earnest attempt to live up to all the requirements of the Gospel without including witness-bearing and soul-winning in the picture. A "whole Gospel" without missions is in danger of being a Gospel with a large hole.

was felt that participation would not be in keeping with our policies, because of certain aspects of publicity and solicitation methods to be employed in the drive. We urge our people to continue to give their relief contributions through the local congregations. The Mennonite Central Committee will not receive any share of the relief funds or materials which are gathered through the campaign of this nation-wide organization.



Despite that our national income "in cost-of-living dollars" has more than doubled, our national per capita gifts for all church and church-related charity last year were less than they were during the depression years of 1931-32 and less than they were a quarter of a century

ago. Contributions to all church and charity institutions dependent on voluntary support was 5.3 per cent of income in 1932, while it is currently reported to be 1.6 per cent. Figures on Mennonite giving are not available, but it can be assumed that the ratio is similar.

Survey of Relief Needs and Resources

The Material Aid office is making a survey to plan for next year's material aid program. One phase of this survey is that of obtaining an estimate from the relief unit directors in the various foreign countries of the amount and kinds of relief materials that may be needed during the next year. The other phase is that of receiving from our leaders at home an expression of the general ability and desire of our people to support relief activity in the coming months. The Material Aid office desires at all times to be aware, of the needs abroad as well as the resources of our churches at home.

Relief and Service Personnel

Wilhelmina Kuyf returned from China on March 4. Margaret Epp, Alice Snyder, and Anna Wiens arrived in Holland on March 4. Ina K. Plank, R.N., of Goshen, Ind., has joined the voluntary service unit at Cuauhtemoc, Mexico.

Released March 11, 1948

Via M.C.C. Headquarters, Akron, Pa.

MENNONITE GIRLS' HOME

Dear Gospel Herald Family:

We have closed the thirteenth year of our history. This year is a very fortunate one, for it brought us Anna Mae Showalter from Big Spring, Md., as housekeeper. She came three weeks ago last Friday. We appreciate her fine spirit and the substantial help she is giving in the routine duties of the Home.

Since Oct. 1, I have had a room in a quiet home near here. I come in each morning to take care of the employment service and to help with other duties. My relation to the work isn't so different from what it was previously, for I am still the matron and help with plans associated with our Home. So far we find our new arrangement a happy one. I am glad to have some time in which I can assist with the mission work.

The generous can shower given in the fall is helping a great deal. There are ninety cans donated by the girls and their mothers, and forty from local churches. We appreciate this kindness more than we can tell.

This evening we are to sponsor an open meeting at the Twelfth and Windsor Street church. Bro. Paul Graybill, our bishop, is the main speaker.

This is the time when we renew the bond and apply for a new employment license. This year Bro. Arthur Good, the mission superintendent, secured us in renewing the bond. Because the mission board, our girls and friends of the Home supported us loyally, we have paid for the linoleum and electric refrigerator in the kitchen and have money on hand for the new license.

We hope you are praying for us while we take care of a Home for girls away from home.

Sincerely,
Margaret Horst.

The individual who is satisfied with the belief that he is saved and is content to go to heaven alone is apt not to get there.—D. Wyse Graber.

CHURCH CORRESPONDENCE

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear Herald Readers: Greeting in Jesus' name. On Sunday, Dec. 14, our communion service was held. Seventy-five partook of the emblems and observed the ordinance of feet-washing. We were privileged to have three bishops with us for this service. These were Fred J. Gingerich, Canby, Oreg., who has had the bishop oversight of this congregation for a few years; N. A. Lind, Sweet Home, Oreg.; and Sherman Maust, Upland, Calif. We very much enjoyed their fellowship. On the same evening the brethren Gingerich and Lind served communion at the Colored Mission here in the city.

Among our visitors we also enjoyed the fellowship of Bro. and Sister Raymond Mishler, from Sheridan, Oreg. Bro. Mishler is the president of the Pacific Coast Mission Board. He preached at the Colored Church in the morning and at the Seventy-third Street church in the evening. Bro. Mishler is looking after the mission interests of the district in this field while here.

In the morning service a Mexican brother, Joe Toledo, formerly of the Mexican Church in Chicago, was received into our congregation. Bro. Toledo has a burden for his own people, and we are looking forward to opening work among them as the Lord leads. Bro. Toledo has been teaching a Sunday-school class in the Presbyterian (Mexican) congregation since coming to Los Angeles. But he is beginning a new work from now on, first by making personal contacts and visiting among the people. Then as soon as the interest justifies it we want to rent a building in the Mexican part of the city and start a Sunday school, followed with preaching services as soon as conditions warrant. All who are interested in this work among these people, please pray with us for the Lord's definite leading. If the Lord impresses anyone to help in a financial way, offerings may be sent to our church secretary-treasurer, Bro. Emmett Klopfenstein, 10528 LaTuna Canyon Road, Roscoe, Calif.

The young people's society of our congregation decided to hand out Christmas baskets to some of the needy families in this immediate community. As a result, they have on hand over \$120.00 for this purpose. I am sure the Lord will bless this effort. Several families consisting of only the mother and children have been contacted. The husband and father has left them to look out for themselves.

The writer is still contacting some of the Jews here. They surely need the Gospel. They are becoming more and more friendly and interested, praise the Lord. At present we are keeping seven children in our home full time. This gives my wife plenty to do. The children range in ages from ten months to six years.

Our congregation met on Sunday afternoon, Dec. 14, and reorganized the Sunday

school and other phases of the church work.

We wish you all the Lord's blessing and extend to you the greetings of the season.

H. A. Wolfer.

UPLAND, CALIFORNIA

(Seventh Street Mennonite Church)

Dear Herald Readers: Greetings. The Mennonite churches of California and Phoenix, Ariz., met here with us for our first singspiration, on March 7. In the morning we had our regular Sunday school and a sermon by Luke Weaver, Winton, Calif.; there was also special music. The afternoon and evening services included men's, ladies', and mixed choruses, quartets, and trios; an illustrated song; and congregational singing. Choristers were supplied by the congregations represented. If one day on earth can bring such inspiration, what will it be when all God's own gather around His throne to sing the songs of the redeemed!

Visiting ministers during the past month included George R. Smoker, Pasadena, Calif., who is on furlough from the Africa mission field; C. Z. Martin, Mountville, Pa.; Fred Gingerich, Canby, Oreg.; George S. Miller, Wellman, Iowa; Noah Miller, Harrisburg, Oreg.; J. P. Bontrager, Atwater, Calif.; Joe Yoder, Phoenix, Ariz.; Luke Weaver, Winton, Calif.; Henry Wolfer, Los Angeles, Calif.; and I. Mark Ross, Hesston, Kans.

Mrs. Noah S. Guengerich.

PORTSMOUTH, VIRGINIA

(Deep Creek Congregation)

Greetings of love. During the Christmas holidays we had with us Bro. Herb Troyer, of Hubbard, Oreg., who led us in studying the Book of Jude. Many new truths were gleaned.

On Dec. 28 and Jan. 1 we elected our officers for the coming year. May the Lord bless each one as he performs his duties.

The last two weeks of February Bro. John Shenk, of Harrisonburg, Va., was in our midst while making a survey of Berkley for mission work. He brought us several messages that we enjoyed.

The young people have enlarged their distribution of "The Way" from 150 to 500. Pray for them that their work may be blessed.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

March 11, 1948.

Mrs. Clark Yoder.

CHAPPELL, NEBRASKA

Dear Herald Readers: During the holiday season Bro. and Sister Paul Erb and son, Delbert, were our guests. Bro. and Sister Erb conducted a Home Conference, during which they gave a number of challenging talks. They also familiarized us with the new summer Bible school materials.

The members of the congregation met on Jan. 1 for the annual business meeting. Offi-

cers elected are as follows: S.S. Supt., Lester Hauder; Asst., Warren Oswald; Secy.-treas., Frank Stutzman, S.S. Chor., Dorothy White; Church Chor., Alice Gingerich; Church Secy., Mary Oswald; Ushers, Cecil Stutzman, Chester Roth.

One of our members, Robert Stutzman, left in January to begin second semester work at the University of Nebraska.

Bro. Fred Gingerich brought the morning message at the Denver, Colo., Mission on Sunday, Feb. 8.

Several of our members attended the Conference on Industrial Relations held on the Hesston College campus on March 5, 6.

We are making plans for summer Bible school and a youth missionary project.

March 9, 1948. Mary Oswald.

FISHER, ILLINOIS

On the evening of Dec. 7 a group from the Flanagan congregation gave us a very interesting program. The following day Bro. C. F. Derstine gave us a prophetic message.

Bro. and Sister Frank Sturpe, Middlebury, Ind., were with us on Dec. 14. Bro. Sturpe made us realize that it is our duty to preach the Gospel to the Jew as well as to the Gentile. He preached for us again on Jan. 18.

Our church has assumed the responsibility of financial support for the reopening of a church at Lake City, Ill. The church there has been closed for some time, and the people are interested in having services again. Bro. Harold Oyer is now resident pastor.

On the evening of Jan. 4 a very interesting program was given by a ladies' quartet and two speakers from Goshen College.

The members of the congregation met in the church basement on Jan. 21 and cut up twelve beeves for relief. This made a total of 1,080 cans of meat and 300 cans of broth. Ten cases of meat were also purchased and sent to the workers in Puerto Rico.

On Feb. 15 Alvin Becker, who is a representative of the Northern Bible Society, preached the sermon. Bro. C. F. Yake was with us and introduced the new summer Bible school materials on March 5.

On Feb. 21 D. Paul Gancwajch, a converted Jew from Palestine who plans to return in the near future, was with us. His wife and little daughter accompanied him.

Bro. J. A. Heiser attended the ministers' week at Goshen during February.

On March 2 the nurses' quartet from La Junta, accompanied by Bro. Wesley Jantz, gave us a very interesting program.

Nine converts will be received into the church by baptism on March 14.

March 11, 1948. Leta Oyer.

VERSAILLES, MISSOURI

Dear Herald Readers: Greetings in Jesus' name. The annual ministers' meeting of the South Central Conference was held at our church, Mt. Zion, Feb. 18-20. There were fifty or more visitors present.

Our Sunday school was reorganized the first of the year. Following are the present officers: Supts., Samuel Ramer, Roy Wenger; Secy.-treas., Lela Ruth Bentsch, Rosa Diener; Chors., Bertha Carolyn Wenger, Walter Holsopple; Libr., Mary Alice Gingerich.

During the winter months our prayer meet-

ing is held in different homes each week. A leader is chosen each month to serve for four meetings. Paul Nebel is our present leader.

The sewing circle meets also in the different homes each month. Officers to begin one year of service on April 1 are as follows: Pres., Ella Wenger; Vice Pres., Ruth Diener; Treas., Mary Alice Gingerich; Secy., Mary Holsopple. Our work consists of making garments and bedding for relief, and helping with needs elsewhere, as opportunity affords. During the summer months our school girls made towels, marble bags, rag dolls, and toy animals, which were sent to our near-by mission stations.

Our yearly business meeting was held in January. Officers elected for the year are as follows: Trustee, Jesse Wenger; Chor., Samuel Ramer; Treas., Norman Wenger; Cor., Bessie Wenger.

A group of young people from Kansas City gave an interesting program on Sunday evening, March 7. It was enjoyed very much.

March 9, 1948. Bessie Wenger.

KALONA, IOWA

(East Union Congregation)

"Launch out into the deep, and let down your nets for a draught."

The Iowa-Nebraska District Board meeting held at East Union Feb. 20-22 has duly emphasized this message, with resulting action. A number of places had been investigated, including Ottumwa, Burlington, several places near Iowa City, and hospital work. Missionary needs were stressed especially by Bro. Amos Swartzentruber, of South America. Sister Swartzentruber was unable to be present at this meeting as speaker.

On Feb. 23 the semiannual district sewing circle meeting was held at East Union. One hundred and eighty women and children and ten men were present. Mrs. Glen Stauffer, of Milford, represented Nebraska; and Mrs. Ed Garber, Mrs. Ed Hartzler, and Grandma Hartzler were present from Alpha, Minn.

Bro. Norman Hobbs, of the Iowa City Mission, who gives two evenings of his time per week to the Oakdale Sanatorium and one Sunday evening each month to hospital work, has called for two teachers for one hour each Sunday morning at the S.U.I. Children's Hospital. Bro. and Sister Ora Kiser have taken up this service.

On March 7 Bro. Leroy Miller gave a report on the opening of Sunday-school work five and one-half miles southeast of Hills, at the Sandtown schoolhouse. This work is to be sponsored by the Lower Deer Creek and East Union churches.

The first quarterly Gospel meeting was held Feb. 29 at the Iowa City Mission. Gladys Bender spoke on the subject, "East Union Christian Youth Fellowship," and in the evening session Bro. A. Lloyd Swartzentruber on "Launching Out into the Deep."

On March 4 Ray Schlichting, of the M.C.C., gave an illustrated lecture at Kalona High School for the community. He showed slides on Paraguay.

Our first returning relief workers, Bro. and Sister Robert Fisher, have engaged passage from Southampton, England, and expect to be in the States by Aug. 1, D.V.

The total of meat canned for relief while

the portable cannery was here equalled 11,216 quarts from all churches of the community. East Union's total was 1,848 quarts.

Recent visitors with us were the missionaries Merle Eshleman and Amos Swartzentruber; ministers I. Mark Röss, Joe L. Hersberger, Noah Landis, Fred Gingerich; Max Strong, of the Indian Christian Mission; and Sister Lark, from Chicago.

On April 4 the Goshen Chorus will be with us; March 14 the La Junta Nurses' Quartet. March 12, 1948. Mrs. Jacob L. Erb.

FIELD NOTES (Continued)

The closing program of the Ontario Mennonite Bible School is scheduled for March 24. The following evening a ladies' chorus, from the Messiah Bible College, Grantham, Pa., will give a program at the First Mennonite Church, Kitchener.

Bro. Irvin E. Burkhart, Goshen, Ind., delivered the evening message for the Scottdale congregation on March 14.

The Ontario Mennonite Mission Board and Associated Sewing Circles are holding their annual meeting, March 22-24, at the pavilion grounds, east of Kitchener. Visitors are welcome.

Bro. G. Parke Book announces communion dates for his district as follows: Hershey, March 21; Old Road, March 28; Kinzer, April 4; Ida Street, Tampa, Fla., April 18; Brewton, Ala., May 2; Paradise, May 9; Mt. Pleasant, May 16; Welsh Mountain (Colored), May 23; Welsh Mountain Samaritan Home, May 30.

Bro. Aaron Mast, Belleville, Pa., is scheduled to begin a series of revival meetings at the Pleasant View Church, North Lawrence, Ohio, on Easter Sunday evening.

An Indian Christian, Mrs. J. R. Chitambar, whose husband was the first Indian bishop of the Methodist Church, spoke to the Hesston, Kans., congregation on Tuesday evening, March 16. The following morning she addressed the student body in chapel services.

Bro. Clayton Beyler, Protection, Kans., gave an illustrated lecture on the work in China for a meeting of the Hesston Youth Fellowship on Saturday evening, March 13.

Special services, including counsel meeting and communion, are being held during Passion Week at the Ft. Wayne, Ind., Mission, with Bro. D. A. Yoder in charge the first five evenings, and Bro. J. R. Mumaw as speaker on Good Friday and Saturday evenings and all day Easter Sunday.

"The Heart of the Gospel" will be the timely theme of the district young people's meeting of the Elizabethtown, Pa., area to be held at the Risser Church on Easter Sunday evening, March 28.

Bro. C. Nevin Miller, Elizabethtown, Pa., is serving as evangelist in Passion Week services at the Steelton, Pa., Mennonite Mission each evening, March 21-28.

Bro. Ford Berg, Scottsdale, Pa., filled speaking appointments with the Masontown, Pa., congregation on Sunday, March 14.

Bro. Moses H. Roth recently spent several days visiting the missions in northern Ontario. The workers there are pleased and thankful for his labors with them.

GLORIFIED, RISEN CHRIST (Continued)

perialism. She was attacked from within by politics and ecclesiasticism. She was attacked from without by humanism and materialism. She was attacked from within by denominationalism and modernism. She was attacked from without by technology and indifferentism. She has been attacked from within by fundamentalism and "characterism." It's a wonder there is a church, with her enemies and her friends attacking on both sides, trying to liquidate her. It would require more than a traitor Judas, or a denying Peter, or a doubting Thomas to sink the church, more than all the popes and all the atheists combined in history. Science, so-called, has tried to sink her. Humanism, so-called, could not do it. Civilization itself has not been able to do away with the church of Christ that is, in spite of her faults, marching on, because His church is His body, and He is marching on. She may be antiquated; she may be narrow. There are old fogies and new fogies. She may be pessimistic, lonesome, injurious. She may be lukewarm, wishy-washy, timid, and tired. She may be full of hypocrites, cheaters, gossipers, crooks, and two-faced people. But the church of Jesus Christ will not stop for them. She will go on, and we may go on with Him. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." "Lo, I am with you . . .," Jesus said. And that means you individually, as well as collectively. How could it be otherwise? He is the Head; He has to go with her, for she cannot go with Him.

Kitchener, Ont.

OUR SCHOOLS (Continued)

of inattention looms up rather large. As soon as the minister says "Let us pray," some begin to think of other things. Others follow a little while and soon lose interest. The devout make an effort to listen all the way through, though they may have occasional lapses. It takes considerable devotion and mental concentration to hear and unite our hearts to every word of a rather lengthy prayer, as we all know by experience.

What can be done to help people follow the prayer being offered? Several obstacles come to the forefront which make it difficult. The person praying cannot hold their attention by looking intently at them, or by the use of gestures. Incidents, illustrations, quotations, and other literary devices used in speech are obviously out of place. Curiosity is seldom aroused, because they expect to hear about the same things in the same way every Sunday. Worshipers find it difficult to focus their interest on the prayer. They need help from the one praying.

It is helpful to begin praying where the people are in their thoughts. If they have come into the church from a bright,

beautiful morning, a reference to that in the opening sentence will instantly catch the attention of most people. The closing words of a hymn sung preceding the prayer, or a challenging expression from the Scripture just read often makes a desirable approach.

He who would lead a child across a crowded thoroughfare goes where the child is and takes it by the hand. So should the devotional leader go where the worshiper is, so far as he can, and from that point begin his leading.⁵

Variety is an important factor in holding attention all through the prayer. Prayer includes five elements: adoration, thanksgiving, confession, petition, and intercession. The order of these may be changed. Sometimes one or more can be elaborated on while others are reduced or entirely omitted. These variations should not be haphazard or mechanical. The minister is spokesman for the group and he should pray for those things that awaken a hearty participation and response. An unusual amount of sickness, a public catastrophe, and scores of other things would justify giving these incidents prominence in the prayer.

Where are the worshipers to be led? Into a consciousness of the divine presence of God. The essential factor in accomplishing this is the wise use of the vocative. If God is addressed only once and the prayer continued, it soon seems like a speech instead of a prayer. If, on the other hand, one designation of deity is expressed over and over, it may become tiresome. The best rule is to address God with considerable frequency but with a variety of titles that best suit the thoughts being expressed.⁶

The task of the leader is to bring the people closer to the "Throne of Grace" than they would go themselves, to inspire in them new desires, to awaken a sense of sinfulness not usually felt, a renewed consecration to service, and a spirit of adoration that will bring to them a clearer revelation of God. The mistake must not be made of introducing praise and adoration for which the soul is not prepared, and then passing on to the other aspects of prayer. This is an anticlimax. The reverse is better, for then the soul will be more ready for the unveiling of the glory of God and the outpouring of praise and adoration.⁷

Another serious fault is when the one leading the prayer cannot be heard. This is often true of those in the audience who are called on to pray. The Apostle Paul severely rebukes a similar situation in the Corinthian Church. They were speaking in tongues which could not be understood by many. The climax of his speech is in I Corinthians 14:19: "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown [unheard] tongue."

When silent prayer is practiced, the responsibility lies entirely on the worshiper.

Sermon

In this all-important part of the service, the greatest responsibility for a worshipful response by the hearers lies in the grasp of the minister. It is with a great deal of hesitancy that I endeavor to give a few ways in which this part of the service may be improved. The view from the pew to the pulpit may look different from the view from pulpit to pew. Before giving a few suggestions, I want to pay tribute to the many worshipful, challenging messages that are presented from time to time.

Assuming that the minister's life is a spiritual power for God; that he has a deep devotional life; that he devotes considerable time to the preparation of his messages, being illuminated and guided by the Holy Spirit; that he actually has experienced and lives his messages; that he has an intelligent interest in the needs of the community, particularly his own congregation—when all of this is wrapped up in a message that is burning within his heart and spun out in words and expressions that will command the listener's attention—it is safe to conclude that there will be a worshipful response on the part of those seeking to worship.

Suppose, for the sake of illustration, a minister fails to feel his message, or to use illustrative language, or to use gesture to convey the important truths—the whole sermon may bog down and the interest of the would-be worshiper will be lost. The purpose of effective delivery is "to lead the hearers into an awareness of the reality of the sermon that will cause them to bring their thought, feeling and life into accord with the divine will as it is expressed in the sermon."⁸

Not all preaching contributes a glowing reality to the spirit of worship. It may be so dull and lacking in imagination that the people are too bored to worship. Or it may be so cold, informative, and intellectual that it generates no more worshipful response than any other unemotional subject. But great preaching, preaching which is true to the Christian faith, will not be dull or coldly intellectual. It will be characterized by deep sincerity, urgency, and spiritual illumination.⁹

The function of preaching in worship is to stir men's emotions and rightly to inform their minds at the same time. The ideas in the sermon should give people more to worship about and therefore a tang of reality and a new clarity of meaning to the prayers . . . which may have preceded the sermon or which may follow after it. At the same time the sermon itself may also be immediately productive of worship on the part of the listeners if, right while it is going on, they are saying silently to themselves: "There, that's a new truth I never saw before! I'll dedicate myself here and now to better living along that line! I realize now how superficial or unjust I've been! O God, I'm sorry! I'm going to live more generously, more purely after this! New courage comes into my heart from hearing that sermon!" If, as a sermon proceeds, and particularly if, as it draws to a climax, people are silently

thinking such thoughts to themselves, then the sermon has truly been a part of the worship service, and the rest of the service will live on a higher level because of it.¹⁰

The greatest responsibility of the worshiper is to come praying for the service, particularly for the one who is to bring the message. This will produce in the worshiper an expectant, prayerful attitude toward the message, regardless of its worshipful quality and merit. When this is carried out, there will be a spiritual blaze of truth, burning out the dross and lifting the soul above selfish interests. Prayerful worshipers and consecrated pastors, who throw all their energies into the work to which God has called them, will strike a spiritual response in both pulpit and pew.

Offering

The receiving of the offering, in some congregations, is not considered as part of the worship service. The practice of placing the offering into a box as you leave the building is not satisfactory from various viewpoints.

All too frequently folks forget about the announcement concerning the offering after the service is over. Consequently, they lose the blessing of giving and the Lord's work suffers by this inadequate and inappropriate way of giving.

The old saying, "Anything worth doing is worth doing right," applies to receiving the offering. If the offering plates are passed in a reverent, systematic way, each worshiper is brought face to face with his responsibility to give to the Lord's work. It becomes a worship experience for everyone. In a sense it becomes a dedication of part of the very life of the worshiper. The quietness that pervades during this part of the service is a blessing to the soul. More opportunities for meditation would be profitable. Singing should not accompany the taking of the offering. These are two separate parts of worship and both lose their richness when combined.

(To be continued)

Harrisonburg, Va.

¹ Phil Kerr, "What Is Music For?" *Sunday* (1946), p. 62.

² Thomas Bruce McDorinand, *The Art of Building Worship Services* (Tennessee: Broadman Press, 1942), p. 26.

³ Edwin H. Byington, *The Quest for Experience in Worship* (New York: Doubleday, Doran & Co., 1929), p. 190.

⁴ *Ibid.*, p. 191.

⁵ *Ibid.*, p. 198.

⁶ *Ibid.*, p. 199.

⁷ *Ibid.*, p. 199.

⁸ Robert W. Kirkpatrick, *The Creative Delivery of Sermons* (New York: Macmillan Co., 1944), p. 24.

⁹ Palmer, *op. cit.*, p. 13.

¹⁰ *Ibid.*, p. 20.

FAMILY CIRCLE (Continued)

ing glory to His heavenly Father, while she spent too much time getting glory for herself. Yes, He had been right when He said she had her reward. Her main purpose in doing for others had been more for her own enjoyment and for the fine things folks would say about her, rather than helping them to know Him better. Now, after fifty years of this half-hearted service, her Saviour had to plead for her. She deserved no further glory as Christ did, as she read in the next verse, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He gave up this worldly glory that He might have that greater glory and we may be partakers of that glory if we follow in His steps. Her regrets were many, but as she sat pondering them she remembered again the Saviour's mercy and love in still pleading for her. Her heart was fairly bursting with love to her Saviour as she sang,

"Oh, the great love the dear Saviour has shown

*To shamefully die on the tree,
Leaving His sceptre and beautiful throne
To rescue a sinner like me!"*

She had sung that old familiar hymn many times, but never had it meant what it did to her now. She sang lustily on, hoping the whole neighborhood would hear.

"Oh, such wonderful love!

Oh, such wonderful love!

*Jesus, my Saviour, left sceptre and throne,
To rescue a sinner like me."*

She arose and discovered several faces peering at her through the window. Yes, there were those neighbor children whom she had so often pitied for their lack of Christian training, but had never felt it her duty nor any of her business to help them. She called them to her. They came, half warily, and she spent the remainder of that evening telling them the story that had seemed so old, but tonight it thrilled her heart with a new fervor as she looked into those wondering eyes of heathen children in this so-called Christian land.

The next morning and every other morning she was up with the dawn and after a quiet talk with her Master, with a heart full of love to Him, she went about befriending the friendless, loving the unlovable, and helping those who had no one to help them. She would receive no thanks to herself but would always point them to the Lamb of God, which taketh away the sin of the world, and tell them, if they wanted to thank her, they should pass the good deed on to another one in need. She seemed to never grow weary of telling that old, old story until one day, the Lord called her home to share with her His eternal glory.—Selected by Mrs. M. E. Bontreger, Middlebury, Ind.

BIRTHS

Crider.—To Casper and Effie (Coahley) Crider, Dayton, Va., a daughter, Mary Frances, Feb. 19.

Cross.—To George J. and Verna (Weldy) Cross, Middlebury, Ind., a son, Charles Duane, March 2.

Grieser.—To Alva and Blanche (Schertz) Grieser, Dewey, Ill., a daughter, Tonya Lee, Jan. 23.

Hartzler.—To George and Anna (Byler) Hartzler, Allensville, Pa., a daughter, Louise Ann, Feb. 14.

Heishman.—To Clarence and Theda (Shetter) Heishman, Harrisonburg, Va., a daughter, Barbara Ann, Feb. 27.

Hess.—To David B. and Mabel (Shenk) Hess, Lancaster, Pa., a son, John Barry, Feb. 15.

Hess.—To Walter B. and Ruth (Horst) Hess, Myerstown, Pa., a son, Earl Kenneth, Feb. 7.

Hoffman.—To Verle and Berdine (Byler) Hoffman, Goshen, Ind., a son, Stanley Calvin, March 8.

Kauffman.—To Tillman and Elizabeth (Good) Kauffman, Nampa, Idaho, a daughter, Joy Maxine, Feb. 29.

Kraybill.—To Simon P. and Mary Jean (Shearer) Kraybill, Elizabethtown, Pa., a son, James Elvin, Feb. 24.

Martin.—To Irvin and Ruth (Diller) Martin, Hagerstown, Md., a daughter, Ethel Mae, Feb. 21.

Nafziger.—To Chester and Doris (King) Nafziger, Pettisville, Ohio, a daughter, Rachel Marie, Jan. 18.

Ramer.—To Titus and Juanita (Hostetler) Ramer, Harper, Kans., a daughter, Ninabelle, March 7.

Roth.—To Ben F. and Ethel (Oswald) Roth, Wheatland, N. Dak., a daughter, Mary Ethel, Feb. 23.

Rufenacht.—To Maynard and Elverda (Nofziger) Rufenacht, Archbold, Ohio, a daughter, Jean Kay, Feb. 17.

Shank.—To Raymond and Odela (Sutter) Shank, Dixon, Ill., a son, Galen Wayne, Feb. 25.

Sharp.—To Harold and Anna (Troyer) Sharp, Fairview, Mich., a daughter, Carol Elaine, Feb. 26.

Stalter.—To Ezra and Norma B. (Shindel-decker) Stalter, Elida, Ohio, a son, Lyle Jay, Feb. 20.

Stoltzfus.—To Gideon and Ruth (Boiler) Stoltzfus, Parkersburg, Pa., a daughter, Kathleen Grace, Feb. 28.

Stoner.—To Roy and Ruth (Bauman) Stoner, Lititz, Pa., a son, Kenneth Lloyd, Feb. 8.

Townsend.—To Norman and Beula (Nace) Townsend, Smithfield, Pa., a son, Robert Donn, Feb. 28.

Yoder.—To Henry J. and Irene (Thomas) Yoder, Goshen, Ind., a son, Glen Joseph, Jan. 31.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Boss—Stoll.—Vernon Boss and Ella Stoll, both of Frazee, Minn., by A. J. Stoll, uncle of the bride, at the bride's home, March 1, 1948.

Brubaker—Shelly.—Howard N. Brubaker, Erismen congregation, Manheim, Pa., and Mary Z. Shelly, Gantz and Hernley congregation, Manheim, Pa., by C. E. Lutz, Jan. 8, 1948.

Denlinger—Kreider.—J. Elvin Denlinger, Mountville, Pa., congregation, and Edith A. Kreider, East Petersburg, Pa., congregation, by H. E. Lutz, March 11, 1948.

Hernley—Stauffer.—Paul Miller Hernley, Elizabethtown, Pa., congregation, and Helen Snyder Stauffer, Kauffman congregation, Manheim, Pa., by Homer Bomberger at the home of the bride, March 6, 1948.

Horst—Brubaker.—Roy R. Horst and Doris Jean Brubaker, both of the Erb congregation, Lititz, Pa., by Homer Bomberger at the home of the bride, Feb. 28, 1948.

We should be as careful in the selection of the books we read as in the choice of the company we keep. Both have a great deal to do with our habits and our character.

Kanagy—Kauffman.—Chester J. Kanagy and Bertha M. Kauffman, both of Belleville, Pa., by Raymond R. Peachey at the Allensville, Pa., Church, March 6, 1948.

Kauffman—Byler.—Glenn D. Kauffman, Maple Grove congregation, Belleville, Pa., and Ruth S. Byler, Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the home of the bride, Feb. 22, 1948.

Kenagy—Schrock.—Earl Kenagy, Zion congregation, Hubbard, Oreg., and Lillian Schrock, Albany, Oreg., by Edward Z. Yoder at the Zion Church, Feb. 15, 1948.

Matthews—Souder.—Dean Matthews, Stony Brook congregation, York, Pa., and Ruth Souder, Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz, Feb. 26, 1948.

Peachey—Byler.—Glenn E. Peachey, Allensville, Pa., congregation, and Bertha L. Byler, Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the Locust Grove Church, Feb. 21, 1948.

Petersheim—Weaver.—Stephen M. Petersheim, Conestoga congregation, Morgantown, Pa., and Mabel M. Weaver, Weaverland congregation, East Earl, Pa., by J. Paul Graybill, assisted by Harvey Shank, at the home of the bride, March 6, 1948.

Souder—Nace.—Mahlon A. Souder, Rockhill congregation, Telford, Pa., and Miriam S. Nace, Towamencin congregation, Kulpville, Pa., at the home of the officiating minister, J. C. Clemens, Lansdale, Pa., Feb. 29, 1948.

Wagner—Weaver.—Paul M. Wagner, Chestnut Hill congregation, Columbia, Pa., and Laura M. Weaver, Krisman congregation, Manheim, Pa., by Homer Bomberger at the home of the bride, Feb. 21, 1948.

Yoder—Zook.—Merle E. Yoder and Sallie Ann Zook, both of the Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the church, Feb. 28, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bailey.—Henry J., son of Joseph and Anna (Baer) Bailey, was born near Cullom, Ill., Sept. 24, 1882; died at his home, on the same farm, of an acute heart attack, Feb. 25, 1948; aged 65 y. 5 m. 1 d. He accepted Christ and was baptized, becoming a member of the Mennonite Church and remaining a member until death. His parents, one infant brother (Frank), and 3 sisters (Elizabeth Thorndyke, Mary, and Susan Bixler) predeceased him. On Sept. 12, 1923, he was united in marriage to Nannie E. Shank, of Dayton, Va., who survives. A large number of nieces and nephews also survive. Funeral services were conducted Feb. 28 at the funeral home, and at the Cullom Mennonite Church, in charge of J. D. Hartzler and A. H. Leaman. Burial was made in the West Lawn Cemetery.

Bender.—Annie, daughter of the late Abraham H. and Susan (Bucher) Brubaker, was born near Brickerville, Lancaster Co., Pa., July 15, 1881; died in the Lancaster General Hospital, after a year's illness, Jan. 21, 1948; aged 66 y. 6 m. 6 d. On Sept. 24, 1901, she was married to Amos B. Bender, who died in 1935. After her husband's death she moved from Mount Joy to Lititz, Pa. She was a member of the Mennonite Church for many years, and was deeply interested in its activities, especially sewing circle and relief work. Surviving are one sister (Mrs. Emma B. Snyder, Lititz, Pa.), 2 brothers (Adam B., Llanerch, Pa.; and Abram B., Harrisburg, Pa.), and 9 nieces and nephews. Funeral services, in charge of Amos S. Horst and Howard H. Charles, were held at the home and at the Lititz Church. Text: II Cor. 5:1. Interment was made in the Kraybill Cemetery, near Mount Joy.

Eby.—Benjamin H., son of Jonas W. and Susanna (Hershey) Eby, was born in Lancaster Co., Pa., Nov. 26, 1854; died at the Old People's Home, Maugansville, Md., March 3, 1948; aged 93 y. 3 m. 7 d. In his youth he accepted Christ and united with the Reiff Mennonite Church, of which he remained a member until death. On May 14, 1850, he was united in marriage to Elizabeth Horst, who preceded him in death on March 8, 1939. Surviving are 2 sisters (Anna H. and Mary—Mrs. Isaac W. Martin,

both of Maugansville), 2 brothers (Noah H. and Jonas H., both of Florida), and a number of nieces and nephews. He was quiet and unassuming. Funeral services were conducted at the Home and at the Reiff Church, March 6, with Stanley H. Martin and John D. Kisser officiating. Texts: Job 7:1, 2; Heb. 4:9. Burial was made in the adjoining cemetery.

Good.—Ezra G., son of the late Joseph and Annie Good, was born Sept. 8, 1865; died at his home, near Fivepointville, Pa., Feb. 12, 1948; aged 82 y. 5 m. 4 d. Death followed a lingering illness of six years. In his youth he accepted Christ as his Saviour and became a member of the Bowmansville Mennonite Church, of which he remained a member until death. On Nov. 28, 1901, he was married to Sarah K. Burkhart, who passed away on March 1, 1907. On June 13, 1908, he was married to Mary Z. Eberly. To this union were born 4 daughters and one son. One daughter (Esther) died in infancy. Surviving are his wife, 4 children (Judith—Mrs. Samuel M. Horst, H. Paul, Mary Elizabeth, and Ruth Anna—Mrs. Elam Hoover), 8 grandchildren, and one brother (Harry, Columbus, Ohio). Funeral services were held at his late home and at the Bowmansville, Pa., Church by Moses Gehman and Benjamin Weaver. Texts: Ps. 27:4; Rev. 7:15-17. Burial was made in the adjoining cemetery.

Godshall.—Sallie, widow of the late Ellis K. Godshall, Souderton, Pa., died at Elm Terrace Hospital, Lansdale, Pa., Jan. 2, 1948; aged 65 y. 3 m. 19 d. Surviving are one son (Herbert), in whose home she lived; one daughter (Frances, Hartford, Conn.); and a large number of friends. For many years she suffered from diabetes, which became very acute the last year and affected her eyesight. She was bedfast for only a few weeks. As long as her health permitted, she was very active in sewing circle, Sunday-school, and church activities. Funeral services were held at the Plain Mennonite Church, Lansdale, Jan. 5, in charge of J. C. Clemens and John Lapp. Text: Ps. 30:5.

Following are the obituaries of the ten children who were killed on Jan. 4 when the bobbed in which they were riding was struck by a west-bound passenger train, one mile east of Archbold, Ohio.

Grieser.

Donald Jay, son of Raymond and Florence (Stamm) Grieser, was born Jan. 8, 1934; died Jan. 4, 1948; aged 13 y. 11 m. 27 d.

Marlin Dale, son of Raymond and Florence (Stamm) Grieser, was born May 24, 1936; died Jan. 4, 1948; aged 11 y. 7 m. 11 d.

Arlene May, daughter of Raymond and Florence (Stamm) Grieser, was born July 27, 1937; died Jan. 4, 1948; aged 10 y. 5 m. 8 d. She confessed Christ and was baptized Dec. 28, 1947.

Janice Ann, daughter of Raymond and Florence (Stamm) Grieser, was born Sept. 14, 1943; died Jan. 4, 1948; aged 4 y. 3 m. 21 d.

Surviving are their parents, one brother (Roger Lee), 2 grandmothers (Mrs. Simon Grieser and Mrs. Adolph Stamm), and many other relatives and friends. One infant brother and one infant sister preceded them in death.

Funeral services were conducted Jan. 7 at the Central Mennonite Church, Archbold, by P. L. Frey and E. B. Frey. Text: Job 1:21. Interment was made in the Pettitsville Cemetery.

Grieser.

Gayle Jeanie, daughter of Lawrence and Velma (Schrock) Grieser, was born June 23, 1934; died Jan. 4, 1948; aged 13 y. 6 m. 11 d.

Charlene May, daughter of Lawrence and Velma (Schrock) Grieser, was born March 11, 1936; died Jan. 4, 1948; aged 11 y. 9 m. 23 d.

Patricia Dianne, daughter of Lawrence and Velma (Schrock) Grieser, was born Aug. 2, 1939; died Jan. 4, 1948; aged 8 y. 5 m. 2 d.

Sharon Delaine, daughter of Lawrence and Velma (Schrock) Grieser, was born Aug. 11, 1941; died Jan. 4, 1948; aged 6 y. 4 m. 23 d.

Surviving are their parents, one sister (Shirley Ann), who escaped the tragedy with a broken leg; 3 younger brothers (Sheldon Dean, Ronnie Lee, and Carlos Jay), one grandmother (Mrs. Sarah Schrock), and many other friends.

Funeral services were held Jan. 7 at the Central Mennonite Church, Archbold, in charge of Reuben Short. Burial was made in the Pettitsville Cemetery.

Osborn.

Margie Lou, oldest daughter of Lyle and Catherine (Dorshimer) Osborn, was born at Angola, Ind., Dec. 2, 1930; died Jan. 4, 1948; aged 17 y. 1 m. 2 d. She was baptized, and became a member of the Methodist Church, of Archbold, at the age of thirteen.

Jean Pearl, daughter of Lyle and Catherine (Dorshimer) Osborn, was born at Angola, Ind.,

ITEMS and COMMENTS

The first draft of the Revised Standard Version of the Old Testament is complete except for eight books, Dr. Luther A. Weigle, chairman of the Revision Committee, has announced. The committee hopes to finish the revision of those books within the next year.—Gospel Messenger.

A seventeen-year-old youth was issued a graduation diploma by the principal of the Samuel Tilden High School in Brooklyn in spite of his refusal to sign the oath of loyalty required of all high-school graduates. His refusal was based on conscientious objection to military service.—Gospel Messenger.

Leaders in the National Association of Evangelicals are discussing tentative plans for an international meeting of evangelical leaders this summer. It is expected that the meeting will take place in Switzerland.—Christian Digest.

Mr. K. S. Lee, a Chinese businessman of Shanghai, has banded together a group of fifty leading Chinese to serve as directors of the new National Christian Broadcasting Association of China. The group hopes to set up thirty-six radio stations throughout China. Mr. Lee says that it will take a generation for the people of China to learn to read the Scriptures, but with cheap radio sets they can be evangelized at once.—Christian Digest.

William F. Albright, professor of Semitic languages at Johns Hopkins University, recently returned from Egypt, where as a member of the University of California's African expedition he had examined and translated ancient inscriptions thought to have been written 3500 years ago. These inscriptions, believes Dr. Albright, are in the form of script used by Moses. It casts much new light on the birth of our alphabet, he said.

She was happy to have saved her songbook when she was evicted from East Prussia she told the American Bible Society's secretary at his office in Geneva. She had been given needed articles of clothing, but she longed for a Bible. The district office had no more Bibles at hand, but they were able to give the woman a New Testament with Psalms. When it was handed to her, her eyes filled with tears and she said she had not expected such a gift. This is not an isolated case. The district office reports they are repeatedly asked for Bibles and New Testaments by the refugees themselves.

July 26, 1935; died Jan. 4, 1948; aged 12 y. 5 m. 9 d.

Surviving are their parents, one sister (Frances Ruth), 3 grandparents (D. S. Dorshimer, who makes his home with the family; and Mr. and Mrs. John Osborn, Montpelier, Ohio), and many other relatives and friends.

Funeral services were held Jan. 6 at the Defenceless Mennonite Church, Archbold, in charge of Paul Fisher. Interment was made in the Riverside Cemetery at Montpelier, Ohio.

YOUR PUBLISHING HOUSE BUILDING PROGRAM

Friends sending in their contributions and seeking further information concerning the building program frequently ask whether work on the building has been started, and what progress is being made. These are logical questions; therefore we are glad to give the following tentative schedule:

Architect's blueprints and specifications to be completed the second week of March.

Specifications to be given to contractors the third week of March.

Bids to be received the first week of April.

Decision as to time and manner of procedure to be made April 10.

It is hoped that construction operations can then begin early in the summer.

The eight-room house, formerly the Loucks residence, which stood adjacent to the present building (where the new building is to be located) has been razed.

One hundred and twenty postwar Bibles and New Testaments in seven different dialects of the Philippines were sent by the American Bible Society to Chaplain W. H. Bergherm, stationed in Manila, for distribution in the hospital wards. These were the first dialect Bibles to appear since the war and Chaplain Bergherm reports the Filipino patients were eager to have a copy.

* * *

The Japan Bible Society which suspended publication of Scriptures during the war, is planning to resume publishing activities shortly with the aid of a first shipment of thirty-five tons of paper being sent to Japan by the American Bible Society.

* * *

According to the "Christian Century," Judge Charles P. Wennerstrum, Iowa Supreme Court, one of the judges at Nuremberg, which sentenced eight German generals to prison, believes that the postwar trials of war criminals are more in the nature of vengeance than of justice.

* * *

A recent unofficial survey conducted by the "New York Times" reveals that forty nations of the world are spending \$27,400,000,000 a year on armaments. This is \$10,000,000,000 more than was spent in 1938 on the eve of the Second World War. It is more than one thousand times the total amount spent by the fifty-five member nations of United Nations.—Economic Outlook.

* * *

For the proposed Universal Military Training program the War Department at Washington estimates a cost of \$1,750,000,000 for the first six months. A conservative estimate of the annual cost of such a program is \$3,000,000,000. This is only the federal expenditure and does not include such indirect costs as loss of production. Even the proposed federal expenditure for the first six months of U. M. T. is greater than the total yearly expenditure for college education in the United States. The minimum annual cost of a conscription program would pay for one million exchange students a year plus a

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MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

\$30,000,000 international university for each state of the Union and for Alaska. Or it would send one CARE package a month to ten million needy families, plus three hundred additional Friendship Trains of five hundred cars of food each. Three million dollars a year would do all of the following: Construct a ten-room modern school building in every county in the United States each year; construct a \$50,000 library in every county in the United States each year; construct annually a \$150,000 hospital in each county; employ ten doctors and ten nurses full time for school and public health services in each county; purchase ten modern school busses in each county in the United States each year; maintain one psychiatric and behavior clinic in every county in the United States; provide ten full-time recreational and juvenile guidance workers in every county in the United States; bring all schools of the country up to a reasonable standard of efficiency; meet the pay roll of one junior college with ten instructors in every county in the United States; provide free education for the 3,000,000 children under eighteen who are not now attending school; pay all expenses of a three-year post-

graduate course for ten thousand students and scientists each year; pay one year's expenses at college or technical school of the 900,000 boys conscripted; erect a \$750,000 trade and technical school in each Congressional district each year; leave an unexpended balance of \$15,300,000 annually. The authority for the above is **Economic Outlook**.

GONE FOR A LITTLE WHILE

A Christian physician died some time ago, and his Christian widow was greatly bereaved. But she was victorious in her sorrow. She kept hung over his office door the little card he used when he was called out on business, "Gone for a little while; will be back soon." Yes, they are gone for a little while. They are to be back soon with Him, for He says, we "shall be caught up together with them to meet the Lord in the air."—Selected.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, MARCH 30, 1948 ————— NUMBER 13

Three Startling Possibilities

BY C. F. DERSTINE

Awakened the other morning about 5:00 a.m., the writer was gripped by a tremendous conviction, and the urge to challenge the membership of the Mennonite Church. Immediately, we thought of how the Lord awakened Isaiah in his day, "morning by morning." The conviction was threefold: (1) The Possibility of the Lord's Return in Our Lifetime; (2) That We May Be on the Eve of the "Great Tribulation"; (3) That We May Be in the Period Marked off in the Word of God as "The Time of the End." So, true to this conviction, the writer went downstairs to his study, and the thoughts came with considerable rapidity. The readers will take notice of the word "possibilities."

The Rapture of the Church

"They that were ready went in . . ."
(Matt. 25:10).

There is no question in the mind of any student of the Bible about the fact of the Lord's return. Only unbelievers scoff at this event. This fact is unmistakably taught in the Bible. As our Lord ascended, a voice from heaven spoke clearly, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Such passages need no comment.

Concerning the time of His return, the Word is explicit: "Of that day and hour knoweth no man." This too is final. Date setting is futile. But our Lord added a word of comment thus: "When ye shall see all these things, know that it is near, even at the doors." This is not what startled me; it was this: "Our Lord's return could happen in our lifetime." This possibility is a startling challenge. It should arouse us, it should awaken us, it should cause us to bestir ourselves, and truly occupy until He comes.

The Great Tribulation

"Watch . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

This time of "trouble" and "judgment" is clearly foretold in the writings of most of the Old Testament prophets. Our Lord in Matthew 24 and 25 so designates a "time to come." "Then shall

be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22). This is followed by another: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). This tribulation has not been fulfilled as yet. The siege of Jerusalem by Titus was long, bloody, and terrible—but inadequate. Besides, on the heels of this the phenomena of the sun, moon, and stars did not occur. Also, our Lord did not appear in the clouds of heaven.

It should also be stated that the continued existence of the human race was not imperiled at that time, nor since. But in this predicted time, it will be. It is rather significant that many thinkers, many writers, are telling us that in the event of another World War the human race is endangered. A famed philosopher warns thus:

"Never since the beginning of recorded history has mankind been faced by so terrible a problem [as that of atomic energy]. Either we must, within the space of a few years, unlearn our ancient beliefs and prejudices and consent to an entirely novel form of political and military organization or, if we fail in this, we must expect a world-wide disaster surpassing in its horror all that past misfortune enables us to imagine."

The prophet Daniel marks this "time of trouble" as a period of seven years. It is sometimes called "Daniel's Seventieth Week." (Space does not afford the opportunity to discuss this period. We refer the reader to Daniel 9:24-27.) Later, the Book of Revelation, written by John on the isle of Patmos, recognizes this same period of time. However, most of the contents of that book are taken up with the latter half, the worst half. Consequently, from Rev. 6 to 19:11, you will

find these phrases repeated: "a time, and times, and half a time," "a thousand two hundred and threescore days," "forty and two months," etc. All mean the same time.

What tremendously stirred the writer that morning, is that we "may be on the eve of this terrible period of time." What a promise, the above-quoted scripture; what a consolation, "to escape all these things," by being translated, in a moment of time, into His presence! That is why our Lord added these striking words of comment: "And to stand before the Son of man." Thus, to escape the "Great Tribulation" we must be Christians, and translated.

The question may be asked, "Did something like this ever occur?" It did! Enoch, the seventh man from Adam, was translated. What then? The judgment of the flood. Were others saved? Noah was saved, as well as his family. Here you have two representative groups of saved people. The first, by translation—complete deliverance. The second, by divine provision in the ark. This makes intelligible our Lord's comment, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Two classes escaped. It was not accidental that the ark door stood open seven days. This is typical. Judgment by a watery deluge—that's history. Judgment by fire—that's prophetic. Earth, what lies before thee! Christians, what a warning to be ready! Sinners, what an appeal to get ready!

Soon

BY MIRIAM SIEBER LIND

Soon!

*Let it be soon when He cometh—
Let it be near when His splendor
Shall burst on the unaware earth.
Let it be soon!*

Soon!

*Let it be soon when He cometh—
Let it be while I am living,
Before my life-glory is dust—
Let it be soon!*

Soon?

*It will be soon when He cometh—
A year or a thousand—who knoweth
What time in His own time is "Soon"?
It will be soon!*

Scottdale, Pa.

Pre-Translation Sorrows

"All these are the beginning of sorrows" (Matt. 24:8).

What impressed me greatly was the possibility of our living in the time the Lord called "*the beginning of sorrows.*" This expression was not newly coined, because Christ inspired the prophet Daniel to call this same period "*the time of the end*" (Dan. 12:9). Not the end!

The disciples asked Jesus for an infallible sign of the end time. Not signs, as so many read into the passage. Turn to it—Matt. 24:1-8. First, our Lord foretells the destruction of the temple. This happened A.D. 70, under Titus, the Roman general. On the heels of this they asked a definite question: "*What shall be the sign of thy coming, and of the end of the world [age]?*" To this our Lord replied that there shall be false Christs, wars, rumors of wars, with this added comment: "*The end is not yet.*" Following this He gives the sign they asked for, that is, a *universal war*, nation against nation, kingdom against kingdom—with great famines, pestilences, and earthquakes during that period. "*All these*"—that is, the intensity and immensity—the combination is the sign. This happened in 1914-1918. Fifty-seven nations were involved. This was the world's first war of such magnitude. Well, someone may ask, "What of it?" Listen, our Lord interpreted this sign thus: "*All these are the beginning of sorrows.*" What about World War II? This is but the continuation of these end-time sorrows. What about the times we are living in, with despair creeping upon us on every hand? A liberal journal, "The Christian Century," speaks of world conditions, in an editorial that tells of the suicide of John G. Winant, late United States ambassador to the Court of St. James, London, England. They say he took his life as the result of disillusionment after World War II, and the failure of those who had won the war to win the peace. He was exceedingly fearful that World War III might come at any time. Their comment: "Despair is creeping upon us, on the best of us most of all." There is a general feeling that the sun, moon, and stars have faded out of the skies, that the nations are marching to a destruction unparalleled in the annals of human history.

Listen, kind reader, they may be right. Our world may be on the brink of such a catastrophe. The "*Battle of Armageddon*" may be just around the corner. Many signs point to the nearness of our Lord's return. The fig tree (the Hebrew nation) is budding. Palestine is becoming the vortex of the nations. Two great

powers are in the process of forming; a great "Northern" power, and the old "Roman Empire" nations could easily combine in a United States of Europe and Asia Minor. All this, and much more might be written. What gripped the writer mostly was this: In the event we are in those days of the "*end time,*" what should we be doing? First, *Lamps trimmed and burning.* Second, *Witnessing.* Third, *Occupying.* That is, we should be busy. We should be alert, wide awake. Fourth, *Peacemakers.*

The agencies of destruction are growing more and more deadly. Today, one nation alone is reputed to be constructing around 100,000 destructive planes annually. Many plants in our own nation are being turned into war plants. The war just ended will not be the last war! The next war may not be Armageddon—*just another war*, in the death struggle of an age that is dying.

Are we getting ready for such an emergency? It has been my experience to have lived in, and been actively engaged in dealing with problems connected with, both wars. The first World War caught us napping. We were quite unready. Much was done for the C.O.'s, and some for our unfortunate nation. However, most of the young men spent their time in camps, a heartache to themselves, and a headache to the official staff. In the second World War we acted a little sooner, and a bit more wisely. However, we have learned quite a bit! This knowledge should enable us to plan still better for the future. There was considerable "squeaking of square pegs in round holes." Why not get ready on a larger scale for a possible eventuality? The writer earnestly believes in the imminency of the Lord's return, believes it is possible for Him to come in our lifetime. Nevertheless, we should plan our work well.

In the event of a future war, it will undoubtedly be pushed not only to our doorstep, but may reach into all states and provinces. Have you thought about this situation: Most of the larger Mennonite communities are located in areas which will be quickly spotted for bombing? There are strategically located areas, all within close range of large Mennonite areas: New York, Philadelphia, Norfolk, Lancaster, Harrisburg, Altoona, Hagerstown, Pittsburgh, Detroit, Chicago, Buffalo, Toronto, Hamilton, London, Kansas City, Wichita, Peoria, Calgary, Edmonton, Portland, Los Angeles, and many other points.

It does not look feasible again to expect the governments to send our boys to camps. Since we have had quite a

wide experience through the M.C.C. in relief work, throughout the world, and in our C.P.S. camps, as well as in missionary endeavors in many parts of the globe, why not plan for "*Relief Units*" on a large scale, train directors for manning the task, arrange to provide the personnel rapidly, arrange with the governments of the United States and Canada, at the earliest possible moment, for such a setup? Already, *Universal Military Training bills* are completed. Undoubtedly, the bills for *Universal Conscription for War* are kept ready for any eventuality. Why not do our work of arranging for service NOW?

None of us want war, none of us want to do anything to further a war when it comes—but none of us want to do nothing in the event of war. Our nation has some expectancy—and rightly so—of service. If war will be brought to our shores, it will bring the responsibility of rendering the kind of service we believe in to our very doors. What can we do in preparation?

Here are some things we can do (all "*Civilian Service*"):

- Establish food centers.
- Establish clothing centers.
- Build shelters for the homeless.
- Provide doctors and nurses.
- Provide assistants to doctors (male).
- Provide practical nurses.
- Provide firemen and carpenters.
- Provide ambulances, trucks, and drivers (nonmilitary service).
- Line up trainees for mental hospitals, rescue workers, dietitians, cooks, machinists.
- Train directors and religious directors.
- Register workers to remove rubble.
- Tabulate lists of vehicles.
- Tabulate list of homes (homeless people to be housed).

With our present established reputation as an organized "*relief working church,*" it will not be so difficult to discuss this matter with the proper men in government circles. Having firsthand contact, with men who understand the Mennonite Church, it will be possible to arrange a setup, much more useful to the nation, and more satisfactory to the church. Didn't our Lord commend sagacity, and foresight, in two of His great parables? He did. Why not act? Why not act promptly?

This was the conviction the Lord indelibly impressed upon my heart and mind, in the gray of the morning. After relating the same to a number of leaders in the church, they advised writing the same for church-wide reading and consideration.

Kitchener, Ont.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Our Witness

In this issue is an article by Bro. O. O. Miller on "Our Witness to Government." This is the first of a series of articles on the general subject of "Our Witness." Probably as never before the Mennonite Church is facing the challenge to bring a testimony for the Gospel and the Christian way of life to people of every sort in every part of the world. Our facilities for mission work, for relief, for education, for charitable work, and for the publication of literature are all being devoted as never before to our worldwide calling. God has given us a responsibility as a people which we cannot evade. We exist as a church, not merely to preserve inviolate a peculiar manner of life, but to carry the Gospel, with the particular emphasis which God has laid upon our consciences, to as many people as possible. Let us all labor and pray that we may not fail in the task which God has given us, and that to the utmost of our abilities and resources we may herald forth the truth.

Moral Courage

"Woe unto you, when all men shall speak well of you" (Luke 6:26a)!

We smart so much under men's criticism, and we are so obviously pleased with their compliments and approval, that one would think the chief end of life to be getting men to speak well of us. How directly, then, do the words of Christ cut across this common fallacious notion! He pronounces a scathing woe upon us when with fawning servility we court the approbation of others in our words and deeds. He states clearly that the life which God approves will often bring down the disapprobation, perhaps even the curses, of unregenerate or carnal men.

Paul, also, stated the principle that we are to serve not with eyeservice, as men-pleasers. God has called us to something better than pleasing men. The will of God has become the objective of the Christian, and it is altogether a subsidiary consideration whether or not our fellow men will approve. Our master is the Lord Christ, and our loyalty to Him

makes all lesser loyalties fall into their proper place.

It is not that we are to be totally careless of human opinion. Peter taught that Christians should so live that detractors and unbelievers might have nothing evil to say against them. It should be our ambition to have such a testimony of godly living as will shine as a light in this dark world. It is our privilege to adorn the doctrine of Christ and make it attractive to men.

But it is still true that the Christian should achieve a fine carelessness concerning the opinion of men. Our business is to refrain from wrong because it is wrong, and to do the right because it is right. When there comes a conflict between the will of God and the will of man, the true Christian quickly resolves the dilemma in favor of the divine mandate. He dares to disregard the consequences of holy living and faithful speaking. Dr. John Watson has said: "Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority; and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favor."

We have no call to be popular, even in our own social or ecclesiastical circles. It does take courage to be unpopular. But it is the kind of courage that God loves to give to those who trust Him and who dare to follow Him. All of God's great ones have cared little for the world's kind words. "Who follows in their train?"

Two in One

In a recent address on the subject of the Holy Spirit the audience was reminded that when the Spirit takes up His dwelling in the body of a Christian there are two persons living in one body. For the Holy Spirit is a person, just as really as I am a person. God has given me a body in which to live for a while. What men know of my personality they know in terms of the body in which I live. They know what kind of a person I am by the words which my mouth speaks, by the actions I perform.

And now into the body of the saved

man comes another Person, who wants to dwell there. He is the Holy One, one of the three persons of the Trinity. He wants to work out through the indwelt body the divine graces, the fruit of the Spirit. He wants to make the life *godly* through the power of indwelling Deity. But He cannot unless the other person dwelling in that body gives Him a chance. He calls for complete yieldedness, for a full surrender of sovereignty and of functioning. If I keep on trying to have my way, then there is that struggle between flesh and Spirit of which Paul speaks. The Holy Spirit cannot work because He is hindered by an opposition which quenches and grieves Him. And so the divine work in my body is frustrated.

What a marvelous truth, that my body is the temple of the Holy Ghost! What a tragic defeat it is when all that God purposes to do in me comes to nothing through my self-will! And what a glorious triumph it is when the Spirit, permitted the free range of my house, lights it up with His indwelling glory, and makes it the scene of Spirit-empowered living! Thus God co-operates with us when we co-operate with Him.

Two Rails

Someone has observed that, although most of us are limited by one-track minds, we should at least remember that a track has two rails which, separate and independent, yet keep the proper relationship to each other and so carry the train in safety. If we are to maintain in our lives and in our work the proper balance, we need the twin rails of faith and works, trust and fear, spirit and organization, mysticism and practicality, personal religion and social religion. We have a way of giving emphasis to the subject under discussion and scrutiny, until that seems to be the only thing of importance. And so we tend to get out of balance, scooting precariously down one rail. Is it not always good, when we have enthusiastically stated a position, to say, "But there is another side to the question?"

My strongest objection to Masonry is because of its rivalry to Bible religion. It steps before the Church and is a false, idolatrous religion, without a Savior, and therefore a delusion and snare to all who engage in it, or rest their hope upon it.—J. R. W. Sloane.

Closing Program of the Summer Bible School

By C. F. YAKE

The end of the school will begin with the very opening of the first day of school. Believe it or not, that is the way time treats us. Completion starts at the beginning; death begins with the first breath of life. Constantly time is passing through our hands and we take whatever advantage of it we wish or can. So it is with Bible school. The moment it begins, the beginning of the closing day also begins.

With the first day of school you should have had in mind some ideas as to what your class may present for a number on the closing program. Throughout the sessions of school for two weeks, the items from your course which will make the most interesting numbers on the program should be selected. Take such features from your course that the children learn because of the natural teaching situation. Do not go out of your way to prepare something special for the program; use part of the teaching work of the course. Simply to prepare a special number for programs is not the purpose of Bible school. The purpose of Bible school is to bring the Bible and the Saviour to the children, and to learn something in school that will be worthy of presentation at the closing program. Use plenty of good singing also.

Each class ought to do this same thing, from nursery class on through to the tenth grade. Each class should present the item from its course that will make the best contribution to the program without duplication in any other class. Specific instructions should have been given by the principal so that teachers know what to plan for and how to work.

The program should be interesting and short. A short, interesting public program will do much to solicit interest in summer Bible school for the next year. If you have made a success of Bible school, the public program is a good time and place to capitalize upon your success. Furthermore, it provides opportunity for those attending the program to contribute toward the expenses of the school. The program also provides an opportunity to give a witness and testimony for Christ, and possibly take the Word of God to some heart who has not yet accepted the Lord. In many ways the public program is a necessity to the best service of the summer Bible school to the community.

Be sure to avoid disorder among the boys and girls. Have your classes arranged in the public gathering place so that the teachers will be close at hand and will keep under their vigilance and care the pupils for whom they are responsible. Remember, disorder disorganizes everything, and nobody will have any satisfaction, not even those who cause the disorder. Therefore, be certain that

your program is brief, that the numbers are well known and well presented; then you will have attention and interest from beginning to end. Don't feel that each pupil in a large school will need to recite individually. Use classes or groups.

Remember that the closing program is a momentous occasion. To the boys and girls it means a meeting that is altogether different—a meeting that comes but once a year. Furthermore, to those who have completed the requirements for a diploma, it means an experience in their lives that is a landmark or a milepost indeed. Do not consider this an occasion of insignificance; it is an occasion of great significance. Remember that the work which you are doing is the work which keeps boys and girls from traveling down the pathway to delinquency. Remember, the work which you are doing guides boys and girls into the pathway of Christian usefulness in the community, the church, and the nation. Remember, the work which you are doing reaches out and brings souls into the church and extends the borders of the kingdom of God. It is tremendously significant and important. Believe this and you can make it be that way when you have the public program. Let the community, the parents, the pupils, the citizens of the section in which this program is given realize that to them has been given one of the greatest contributions for developing Christian citizens and strengthening the moral fiber of the community that can possibly be given. Help the boys and girls who have completed their course to feel that they really have accomplished something exceptionally worth while. It is a time for the encouragement of further and continued Bible study.

Summer Bible school is a great institution to bring the Bible through the best method of Christian education to the hearts and souls of boys and girls, and win them for Christ. Taking the Bible by the best teaching methods through the mind into the heart and giving the Holy Spirit an opportunity to regenerate lives is a task as great as any man or woman can desire to have.

And don't forget to express a word of appreciation to the sacrificing teachers, to the co-operating parents, to the supporting constituency for all that they have done to make the school what it was. Plan also to capitalize upon the success of this venture by seeing that boys and girls will have the opportunity to come to Sunday school and will attend Sunday school, and through that also attend the church services. If the place where you have the Bible school does not have a church and does not have a Sunday school, remember that this may be the open door for you to begin a Sunday school and to start a preaching service. In every way possible capitalize upon the ground which has been gained in behalf of the kingdom of God. Remember, **MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN IN 1948** that the kingdom of God and the church may

be enlarged and souls be saved from eternal destruction.

Scottdale, Pa.

The Mode and the Significance of Baptism

By N. STEINMAN

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

In these two passages we have the command of the Lord Jesus to the apostles to go and baptize, and the command by Peter to the multitude at Pentecost to repent and receive baptism. But neither here nor anywhere else in the Bible can we find any direct command as to the exact mode to be employed in performing the rite.

We can gain some information on the question from the recorded instances of baptism in the New Testament, but before considering these we would seek first to establish what is the true baptism which water baptism is intended to symbolize. The immersionists claim that baptism is a sign of the believer's death to sin and resurrection to newness of life. Or again, that it is a symbol of the burial and resurrection of Christ. If that were the true interpretation of Rom. 6:3-5, and Col. 2:12, which are quoted in support of the claim, then baptism by immersion might indeed be considered a fitting symbol.

However, let us note first of all that the expression, "risen with Christ," has no reference to the believer's resurrection. Resurrection has always and only to do with the body. To illustrate, let us suppose that a barn is demolished by a storm and in time covered with rubble and sand. Finally, some one digs out the various pieces and sets them up again in their original positions. We would then truly say that the old barn has been *resurrected*. But suppose the barn had been destroyed by fire and later a new barn was built in its place; we would say a new barn has *arisen* in place of the old one. Likewise, when our "old man" is crucified with Christ, he is to be reckoned dead forever, never to be resurrected; an entirely newborn man takes his place. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Nor do we find any indication in the Bible that water baptism is intended to symbolize the burial and resurrection of Christ.

What then is the true baptism which water baptism is intended to symbolize? John proclaimed to those who came to his baptism, "I indeed baptize you with water unto repentance: but he that com-

eth after me . . . shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). Again, just before His ascension, Christ spoke to His disciples, saying, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Then in Acts 19 we read that Paul found certain disciples who had been baptized unto "John's baptism." "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

The baptism of John was only "unto repentance." He who received it acknowledged his sin and need of cleansing. (This, of course, does not include our Lord Jesus, whose baptism by John had a much deeper significance, into which we do not wish to enter now.) Yet, as is plainly indicated in these passages, it foreshadowed the baptism with the Holy Spirit, which none could receive until after the death and resurrection of Christ; and which could then be received only "in the name of the Lord Jesus," who alone is worthy.

Turning again to the record of John's baptism, we note that he at the first baptized "in Jordan" (Matt. 3:6). Here our Lord Jesus was baptized, as we read in the same chapter (v. 16), "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Afterwards, John left the Jordan River and went to another location. "And John also was baptizing in Aenon near to Salim, because there was much water there" (John 3:23). There are those who quote this passage as a proof text for immersion, saying that John chose this location because he required "much water" for that purpose. But from the Bible dictionaries we learn that in the original Greek the term used is "many waters." Also, that the name Aenon means fountains or springs. From these facts we conclude that there were a number of springs at this place and that John located here because there was a plentiful supply of good water for the needs of the multitudes who came to his baptism. Furthermore, he may have used a stream of water issuing from these same springs to enable him to follow the same procedure for baptism as at the Jordan.

In Acts 2 is recorded the fulfillment of John's prophecy regarding the baptism with the Holy Spirit. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven

tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (The sound filled the house; the Holy Spirit filled the disciples.) Of this, Peter said, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16, 17).

By a careful comparison of the passages quoted we see that the word "baptism" by itself, as used in the Bible, simply refers to *that* which is done without signifying *how* it is done. Should we insist that baptism always means immersion, we would have a flat contradiction in the Bible, because what Joel calls pouring, John and Christ called baptism. And we see that when these prophecies were fulfilled the disciples were not immersed in the Holy Spirit, but that contrariwise He was "shed forth" (Acts 2:33) and came upon them. We therefore conclude that water baptism, which symbolizes the other, should also be by pouring.

Baptism is a New Testament ordinance, but we must turn to the Old Testament for two of the most complete pictures of both the mode and the significance of the rite. The Apostle Peter refers to the flood and the saving of Noah and his family in the ark as a figure of baptism. I Pet. 3:20, 21. Paul, likewise, refers to the passage of the Israelites through the Red Sea as a baptism. I Cor. 10:1, 2. As these two events are quite similar in their symbolical significance, we will consider them together. First of all, it is important to note that in each case there were two distinct sources of water. Failure to recognize this fact and what it signifies is possibly a root cause of such sharp disagreement among Christian believers as to the correct mode of water baptism.

Of the flood we read, "The same day were all the fountains of the great deep broken up . . . And the waters prevailed exceedingly upon the earth . . . and the mountains were covered" (Gen. 7:11, 19, 20). And of the passage through the Red Sea we read, "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left . . . And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea" (Ex. 14:22, 27). These waters represent God's judgment upon sin. By these waters the ungodly antediluvians and the rebellious Pharaoh and his army were destroyed. This is plainly a figure of the death of the "old man" and of the believer's separation from the world. "Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "By whom the world is crucified unto me, and I unto the world" (Gal. 6:14). And this, in

turn, is symbolized by the water in which the disciples of John stood to receive water baptism.

Noah and his family also passed through the flood; but they were saved because they were in the ark, a type of Christ. The Israelites also passed through the Red Sea; but they were saved because they were under the passover blood of the lamb, a type of the sacrifice of Christ. In both cases those that were saved were altogether untouched by the judgment waters. For them by the grace of God the judgment was already past. "The children of Israel walked upon dry land in the midst of the sea." They did not so much as get the soles of their feet wet. Even so, the repentant sinner is saved when he believes on Christ. For him by the grace of God the judgment is already past. Sin must be judged, but Christ bore the penalty of our sin on the cross and he who is in Christ goes free.

At this point it is interesting to note that of all the examples in the New Testament of the baptism of individuals or groups who confessed faith in Christ, in only one case out of at least nine is it stated that the rite was performed in the water. John's baptism unto repentance was a sign looking forward to the sacrifice of Christ on the cross as well as to the outpouring of the Holy Spirit. But for the Christian believer, after the resurrection of Christ, the judgment is already past and so no mention is made of the water which symbolized judgment. The one exception is the baptism of the Ethiopian eunuch by Philip during their journey on a desert road. Here we read that "they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38).

But there were waters from another source in the Old Testament figures of baptism. Of the flood we read, "The windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (Gen. 7:11, 12). And of the passage through the Red Sea we read, "The clouds poured out water . . . Thou leddest thy people like a flock by the hand of Moses and Aaron" (Ps. 77:17, 20). These were refreshing, cleansing life-giving waters to Noah and his family, and to the Israelites. The unbelievers were not destroyed by the pouring of the waters from above, but because of their position outside of faith; that which was indeed a savor of life unto life to the believers, became a savor of death unto death to them. These waters which poured down from above are plainly a figure of the outpouring of the Holy Spirit; and this in turn is fittingly symbolized in water baptism by pouring water on the believer's head.

When Noah and his family stepped from the ark they entered into an entirely new life; old things were passed away. No more would the unbelieving antediluvians have dominion over them, and ridicule them; they were gone out of their life forever. The same was true of

the Israelites; they were set free from the bondage of the Egyptians forever; gone was their power to make them "to serve with rigour." "For the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (Ex. 14:13). And let us remember that this wonderful deliverance was theirs as a result of their experience of baptism, which they had of course received by faith.

Likewise, he who through faith in Christ Jesus receives the baptism with the Holy Spirit, is born again, a new creature in Christ Jesus, delivered from the bondage of sin. "For by one Spirit are we all baptized into one body" (I Cor. 12:13). "Old things are passed away; behold, all things are become new" (II Cor. 5:17). "Sin shall not have dominion over you" (Rom. 6:14).

What Paul, therefore, teaches in Romans 6 is that by this experience of Spirit baptism we enter into possession of the things of Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). All that pertains to Christ is reckoned to the born-again believer: His death becomes our death; His burial is our burial; His resurrection life is our life.—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

This then is the sum of what our study has revealed:

1. That Christ commanded the apostles to preach and to teach the Gospel to all nations and baptize the believers (not infants) "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19; Mark 16:16).

2. That believers are instructed to receive baptism in the name of the Lord Jesus. Acts 2:38; 19:1-5.

3. That the Holy Spirit was to be poured out upon all flesh (Acts 2:16, 17), even as the waters which came down from above in the Old Testament figures of baptism were poured on both the ungodly and upon the children of God, yet became a savor of death unto death to the one, and a savor of life unto life to the others. II Cor. 2:16.

4. Furthermore, that in true baptism the believer is not immersed in the Holy Spirit, but the the Holy Spirit comes upon him, and he is filled with the Holy Spirit. Matt. 3:16; Acts 2:3, 4; 19:6. And that therefore water baptism by pouring is a fitting symbol of true, Spirit baptism.

5. That the word "baptism" as used in the Bible is not intended to indicate the method employed, but rather the work accomplished. I Cor. 12:13.

6. That water baptism by immersion is unscriptural in that it is neither in harmony with the Old Testament figures of baptism, nor a fitting symbol of true, Spirit baptism.

7. That the baptism with the Holy Spirit is that operation of the Spirit of God by which a soul is born again and becomes a member of the body of Christ, the true church (Col. 1:24); and therefore not a subsequent experience to the new birth, or a second blessing, as some maintain. John 3:5; I Cor. 12:13.

8. That the waters of the River Jordan had the same relation to John's baptism as the waters which covered the earth in the flood and the waters of the Red Sea had to the Old Testament figures of baptism, in that they were a symbol of God's judgment upon sin.

9. That in Christian baptism the "judgment waters" are not essential for a complete symbolization of the Holy Spirit's work of regeneration because for him who rests in the finished work of Christ the judgment is already past.

10. That as Noah and his family, and the Israelites, entered into an entirely new life, freed from the old bondage as a result of their experience of baptism; even so he who through faith in Christ receives the baptism with the Holy Spirit is born again, a new creature in Christ Jesus. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Wellesley, Ont.

Our Witness to Government

BY ORIE O. MILLER

Our Anabaptist forebear Biblicists saw clearly on church-vs.-state relationships. Their earthly citizenship was a pilgrimage. Governments and those occupied in governing were definitely in society's divine ordering. They were to be honored, respected, obeyed, and prayed for. Early Swiss Brethren and Mennonite annals are full of this and of faithfulness under and through the persecutions and misunderstandings of their day. Of a faithful witness in suffering and unto death in example and testimony, the record continues to challenge and to shame us. In the area of endeavored interpretation of the implications of this nonresistant faith, to those of rulership responsibility, however, we find less—in fact, very little. What William Penn did to and for England in the early days of Quakerdom, no Anabaptist on the Continent seemed led to during the two centuries preceding Penn—nor, in fact, since. Perhaps the challenge to us—in this, our fullness of time and in this area of relative freedom—kept so through others and for our readiness—is *Now*.

As a mission-minded Christian folk and still convinced as were our forefathers that the disciples' only resources for overcoming evil are love, good will, and the doing of good—two recent World Wars in a greatly shrunken world have brought us in contact with governments, governmental agencies, and authorities as never before. In England, Canada, United States, Paraguay, India, and Hol-

land one has found tolerance for and varying measures of endeavoring to understand and provide for this viewpoint. Our relief workers are in constant touch with government personnel and agencies in a number of other countries and on a clear-cut nonresistant Christian agency basis, and are welcomed and respected as such. From the past year's contacts with Mexico, Brazil, and the Argentine and from approaches made by Bolivia, Costa Rica, and other countries in the matter of a new home for our D.P. refugee brethren, there seems evident a growing area of understanding, appreciation, and tolerance for this witness.

So far, so good. These experiences begin to make more clear how God used a Joseph, a Moses, a Daniel, an Esther, and others in their contacts with governments of their day to accomplish purposes of good to mankind at large as well as to His chosen in particular and far beyond the time and circumstance of these individuals. In Ezra and Nehemiah we note a still different witness relationship, with which also our immigration task acquaints us. May the zeal of Nehemiah for the welfare of his people and the trust in God for protection on the Ezra migration journey characterize our government contact witness today as we serve further in behalf of our homeless D.P. brethren. So also we have come to understand the examples, teaching, and experiences of Paul and Peter better, even though these lay at the heart of our forefathers' faith and concern.

Perhaps by reference to Isaiah and some of the minor prophets can one best illustrate the additional and further witness function to government which we are convinced belongs to us in our day. The prophet Amos, although unlearned and unordained, responded to a divine compulsion to leave home and work and in face of ridicule and persecution proclaim where governments had to take note of God's word regarding the national and social sins of his day. Have we no word of God to the nations today, and to ours in particular, as to what the recent war should have taught and of the sin and the futility and the folly of following the same course again and yet again? Have we no clear word either of encouragement, hope, or condemnation to those in government who struggle with the daily crisis arising in our economic life from man's selfishness or greed, whether in capital or labor ranks? Have we no way of making vocal the wish that, as in days past North America's doors were open to our forefathers, so ways might be found to keep them open, or to open them again, to today's oppressed and aspirants for freedom? And does our emphasis on Christian community and exemplified living warrant a *word* in season on mutual aid, sharing with the world's needy, on pending social legislation or race relationships? Has our emphasis on quietism, non-activism in politics, group exclusiveness, stifled among

us those whom God might use in a prophetic role to governments and peoples today?

For having kept us, as He has, and for having preserved this free access to His written Word and freedom in the Gospel we certainly owe humble thanks. For the opportunities to witness to governments of our day, we are thankful, too, and continuously should remember in prayer the growing number among us to whom these opportunities come: As our eyes open to the logical further witness challenges, to which God's experiences with us have been leading, intercessory prayer will help in raising up those whom He would send and will also prepare the brotherhood to support such witness.

Akron, Pa.

Expressions Through Prayer Posture

BY LUCILLE ZURCHER

Some one has said, "God is not a time God, place God, nor a form God." But He is a Spirit God and they who worship Him must worship Him in spirit and in truth.

Prayer is a condition of mind, an attitude of heart which God recognizes as prayer, whether it manifests itself in quiet thinking, in sighing, or in audible words, whether in standing, kneeling, or just simply looking up to Him.

I fear sometimes we deceive ourselves by thinking we are praying because we are on our knees with the rest of the congregation or because it has been a childhood habit to kneel and read a prayer or say a few words before we go to work. I have even witnessed members of the family falling asleep while on their knees.

Prayer is something deeper than words or posture. It is present in the soul before it is formulated in words. Does a form of prayer then have any place or value? Yes, let us think of three things that it should do for us.

1. Our prayer posture should give right testimony to others.
2. Our prayer posture should create greater reverence.
3. Our prayer posture should help us better to concentrate in prayer.

The posture of prayer among the Jews seems to have been most often standing, unless the prayers were offered with special solemnity and humiliation, which was then expressed by kneeling or in prostration, when they would fall on their faces and afflict themselves. Let us look at some postures of prayer in the Bible.

First, standing. "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven" (I Kings 8:22).

And Hannah said, "Oh, my Lord, . . .

I am the woman that stood by thee here, praying unto the Lord" (I Sam. 1:26).

Jesus said, "And when ye stand praying, forgive, if ye have ought against any" (Mark 11:25).

There are times and places when it is not advisable and convenient to kneel in prayer, and when it is best to stand. For instance, in crowded places, or during work when we must stand and the mind is free, or while admiring a beautiful snow scene, a sunset, or flowers, or just any time when we feel like pouring out our heart to God and saying a hearty "Thank you." Or maybe when we are standing in line for groceries or waiting for our bus.

Second, lifting up hands. "Let us lift up our heart with our hands unto God in the heavens" (Lam. 3:41).

"I will therefore that men pray every where, lifting up holy hands" (I Tim. 2:8). When small babies reach out their little hands to their mothers, even long before they can talk, the mother understands. Just so God would have us lift up our hands and heart. Many times people seriously injured or too sick to do more than lift up their hand or only to look up, have experienced forgiveness of sins, answered prayer, and communion with God.

Third, kneeling. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day" (Dan. 6:10).

"When he had thus spoken, he kneeled down, and prayed with them all" (Acts 20:36).

This is an example of a group praying on their knees. I am sure to pray on his knees was always Daniel's posture, and not even a writing from the king could scare him and spoil his blessed communion. Jesus also, when He was withdrawn from them about a stone's cast, kneeled down and prayed. Luke 22:41.

It seems to have been the custom in the Mennonite Church to kneel during prayer. I think it is a fine thing to come before God's presence as a church in just that way, realizing our helplessness and expressing our thanks and making our requests. But kneeling also creates some problems. Sometimes we find very long prayers make people think more of their sore knees and stiff muscles than of communion with God. I believe more scriptures teach private prayer than public prayer. Is it because of our long public prayers or because parents set a bad example or give wrong teaching that many times children and youth take this opportunity to whisper, cut up, and beautify their faces instead of their souls?

Fourth, falling on the face. Christ "went a little farther, and fell on his face, and prayed" (Matt. 26:39).

"Ezra blessed the Lord . . . And all

Mennonites to Meet Armed Services Committee March 31

BY FORD BERG

The Senate Armed Services Committee has given Mennonites Wednesday afternoon, March 31, as the time to present the Mennonite position on universal military training and conscription.

This meeting with the Mennonites will be held in the Caucus room of the Senate office building and is open to anyone. It is reported that in a similar testimony in 1941 the government officials were impressed that whole Mennonite families, including their children, should be so concerned about conscription that they should journey to Washington specifically to register their stand on conscription. Since it seems that many members of Congress are awaiting reaction from their constituents, individuals may write to their senators, giving their conviction on conscription. Local post offices can give the names and addresses of your congressmen.

Proponents of military training have been busy these past months, and many newspapers, as well as the radio and other agencies of propaganda, have presented very one-sided arguments. President Truman's recent speech on the current international situation and his call for a draft has created an increasing trend toward militarism. There is imminent danger that within a matter of weeks a permanent system of military training may be saddled upon our country. Such action will pose a problem for nonresistant people and calls for earnest prayer before God and a wise and satisfactory presentation of our position.

The brethren Don E. Smucker, Amos S. Horst, P. C. Hiebert, and Albert A. Gaedert will represent the Mennonite Central Committee at the meeting, with Smucker acting as spokesman. Mennonite families may consider this meeting of sufficient importance to make the journey and add their weight to the Mennonite position on militarization.

No one seems to question that we will soon have young men marching away to camps. Now is the time for our Mennonite people to register their opinion, both with the government and our representatives. There was some dissatisfaction with the last organizational setup of the Civilian Public Service program. These views should now be aired and presented to the Peace Problems Committee, the Mennonite Central Committee, and whoever represents us.

May a question as serious as conscription receive our prayerful attention. May God work a miracle in helping our nation to see that conscription is opposite to Biblical principles of peace.

Scottdale, Pa.

A grudge is too heavy a load for anyone to carry.

FAMILY CIRCLE

I Thank Thee

BY RUTH BRUNK STOLTZFUS

*Lord, I thank Thee for my love-mate
Who loves Thee, Thy Word, Thy church,
Whose love to me is oft expressed and always
true,
Who, with me, loves our little sons
Until it hurts the heart.*

*For our sons who brighten all our hours—
The four-year-old to whom there is no stranger
(The family secrets are told to all alike)
Who loves the stories of God, of nature, and of
play,*

*Whose prayers reach out to all his friends
(Even to Bingie, the neighbor's dog)
And to the little children across the sea.
"And, thank you that we have enough to eat,
Amen. For Jesus' sake," he prays.*

*Lord, for our toddler
Who grabs into the important papers
And into the kitchen drawers,
Who needs close watching every hour.
But, Lord, he's tender, cheerful, so warm, so
sweet.
His voice is music as he asks,
"Daddy bye-bye, huh?"*

*Our home without the boys, Lord,
Would be so still.
'Twould be a vase without the flowers,
A candle without the light,
A body without the soul.*

*I thank Thee, Lord, for my love-mate,
For our four-year-old,
And for our toddler.*

Scottdale, Pa.

A Challenge to Parents

The church is the most necessary institution in our way of life. Its influence for good is far-reaching, and it is essential, in my opinion, for the youth of our nation to receive its benefits. Early religious training to infuse proper moral concepts in the minds of our youth is an absolute necessity. Neither the laws of God nor the laws of man can be fully understood and respected unless the reasons for such laws are constantly explained and taught. . . .

The Sunday school, moreover, is not only an important part of church life but is also instrumental in materially reducing the army of youthful offenders and delinquents. The Sunday school offers much to the young people of America. Here worth-while friendships are made and character-building is nurtured. The lessons of common decency which should be first taught in the home are enriched in the environment of the Sunday school. As an instrument for good, it can eliminate dishonesty, selfishness, greed, moral

instability, and a score of other vicious influences which tend to lure youth on the road to crime. Parents cannot afford to deprive their children of this splendid influence. It is imperative that America take advantage of every avenue that will assist in teaching alert, vigorous, wide-awake Americanism.

The church and the Sunday school are a part of American community life, and their character-building advantages cannot be discounted. Parents cannot afford to postpone their use until tomorrow. Tomorrow may be too late.—J. Edgar Hoover, Director F.B.I.

Authority in the Christian Home

BY LUELLA MILLER

Authority means the right to command or act; power to govern or compel obedience. Thus authority in the home includes discipline, instruction, power to make and enforce rules, to correct or punish when necessary. The home was the first God-ordained institution and it is the most important.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Children are living jewels, given to parents by a loving Father who commands us to properly instruct and train them that they may grow up a blessing to this world. Comparatively few parents are conscious of the great responsibility which rests upon them in the work of training their children for real usefulness in life. Early training is much more effective in molding the child's character than most parents are aware of. When the soil is moist and mellow the good seed should be sown, if it is to become truly fruitful. It seldom finds a lodging place in the soil after it has become dry and hard.

Fathers and mothers need to be a unit in the training of the children and in bringing them up "in the nurture and admonition of the Lord." They need to pull together to successfully discipline their children. In our present day the tendency of most parents is to indulge their children rather than restrain them. There is so much evil crowding around our children continually that we must often say "no," when they ask to go here or there or do this or that, and then explain to them why we can't let them do those things. Everything that is noble and good should be taught and encouraged, and everything that is evil or even questionable should be pointed out and discouraged; for as children leave the home they are to a large extent molded for life; so there is a great need of careful Christian training in the home.

We should all follow Abraham's example and command our homes as he did. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Then in contrast note Eli's judgment for not restraining his sons. "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13).

It is our duty as parents to lay down the law to our children, very gently, but firmly, and enforce it; not as kings, or rulers over them, but we must spend much time with them and give them the assurance that they are our greatest earthly treasure. One person recently said, "We haven't all been at home together one evening all week." Activities are good but too much of the good thing tends to destroy our home life. After all, what memories are more cherished than the memories of the good times we had at home? If our children know where we stand concerning worldly and outside activities, they won't even ask to go places that are questionable. Every Christian parent should say with Joshua, "As for me and my house, we will serve the Lord."

We all know that discipline is not a very welcome ordeal to us or our children. We often have to restrain and discipline our children, but if it is done in the right way, from a heart of love, we will be respected for it. "We have had fathers of our flesh which corrected us, and we gave them reverence" (Heb. 12:9).

We also know that the home has miserably failed. As the home is, so is the church, so the state, so the nation. Statistics show that the church is losing its race with the world of unbelief. The unchurched masses of the world are increasing 6,000,000 faster each year than all the churches combined. Why is it that the church has to put on so many specials to keep her people in the church? How often are the problems of the schoolteacher increased by undisciplined children that come from Christian homes? How often do parents beg with tears that the evangelist might reform their wayward child? The first school of discipline that God has ordered for us is to be in the home. We can't let our children grow up untrained and then expect the Sunday school, Bible school, or some college to reform them.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). The Scriptures give all children the right of proper discipline. God commands us as parents to use the rod when necessary. We all know of homes where parents have been strict with their children and occasion-

(Continued on page 298)

TO BE NEAR TO GOD.

For the next few weeks this column will follow the Daily Prayer Calendar prepared by the Women's Missionary Sewing Circle Organization of the church. Copies of the Prayer Calendar can be ordered from the Publishing House. Enclose the nominal price of ten cents.—Ed.

Sunday, April 4

Read Today: One of the accounts of the giving of the Great Commission.

Remember Today: The Mennonite Board of Missions and Charities—specifically its work through the Spanish and Mexican missions. In scattered cities of Colorado, Illinois, Texas, Ohio, Kansas, Florida, some few Mennonites have seen need. They have offered themselves gladly to the task of giving to a warmhearted and lovable people an added joy—and the greatest of all incentives. They bring to them Christ, Lord of Senor and Senora, of Mr. and Mrs. . . . They present to them Jesus, Lover of the black-eyed Mexican youngster and of the blue-eyed “gringo” child.

Pray Today: For those who give and those who receive.

Monday, April 5

Read Today: An account of a conversion in the Book of Acts.

Remember Today: Newborn souls in Argentina: specifically at Salto, Arrecifes, and Ramos Mejia . . . that in spite of subtle pressures of old friends, old customs, old faiths, they may continue to find joy and power in their “newness of life” . . . that those missionaries whose spiritual travail aided in bringing into this newness of life—may know continued and ever-increasing power to accomplish.

Tuesday, April 6

Read Today: Isaiah 52:7.

Remember Today: Our Chaco Indian Mission.

A Prayer: Our all-loving Father, whose expansive heart yearns to include as sons all men, in all places, grant that we may lead to divine sonship these also. Give the chosen workers what health and strength is necessary for the best execution of Thy commission. And here at home, open the ears of the many who cannot be chosen for this work because they will not hear Thy call.

Wednesday, April 7

Read Today: Matthew 25:34-46.

Remember Today: Our relief workers. Food, clothing, shelter! We who have always had them can't begin to know their urgent significance. But we try to understand, as we read letters from our sons and daughters who are scattered all over the world. Pray for them today as they give, where lies the greatest need—food. But not just food. Food “in the Name of Christ.” Clothing—yes—but more—“in the Name of Christ.” Shelter, encouragement, sympathy—all “in the Name of Christ.” And you, who are worried at the inadequacy of relief—even “in the Name of Christ”—pray that you may be doing as

much for the kingdom of God as are these, our relief workers.

Thursday, April 8

Read Today: Psalm 23.

Remember Today: Isolated families on the foreign field.

A Prayer: Dear Lord, we who are gathered like sheep, in our comfortable communities and our cheering congregations—who know the joy and strength which come from close and frequent fellowship . . . we who can see across the way into the hearth of our neighbor—we remember today those who have not these benefits . . . whose solitary way of life would tend to put a strain upon spiritual growth, the nurture of children, the close walk with Thee. May Thy presence be doubly with them today.

Friday, April 9

Read Today: Romans 10:8-15; Isaiah 9:2.

Remember Today: The Nyabasi station in Africa . . . where hearts are turned after strangeness, where bodies are needy, where minds have no opportunity to develop to their full stature . . . where no one thinks of a woman as Christ evaluated women; where no one is in the least disappointed when the new baby is a boy instead of a girl . . . where darkness is not just a matter of the color of the skin . . . and yet where God saves as miraculously as He does all over the world, and where our missionaries are able, under His guidance, to bring light to that which is dark.

Saturday, April 10

Read Today: Luke 10:1-9.

Remember Today: The China field . . . our new venture—our untried task—our leap into a situation plastered with question marks. A field is being chosen. Missionaries are even now there, in training, ready to get down to the actual business of telling the Story.

Pray: For them—our first missionaries to China. Pray that answers may be found to what is now question . . . pray for the lost in China.

—Miriam Sieber Lind.

As Wise as a Bat!

Men commonly use the expression, “Crazy as a bat,” but the fact is that men are just beginning to be as wise as a bat! For two Harvard scientists have decided that bats have been guided in the dark by their own radar system ever since creation. The bat sends out a supersonic (high-pitched) tone, inaudible to the human ear, that is reflected back by any obstacle, acting as a warning to the bat. So accurate and sensitive is the bat's hearing that it can steer clear of carpet threads or fine wires strung in a totally dark room.

The possession by the lowly bat of such superhuman power is another of the “imponderables” that evolutionists must face!—Pentecostal Evangel.

GOD'S MESSAGE TO THE EXILES

Sunday School Lesson for April 11

(Ezekiel 18; 34; 36:22-38; 37:1-14)

“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion” (Ps. 137:1). This whole psalm gives us a glimpse of captivity life on the Chebar. This land was strange to them. They couldn't forget Jerusalem. How they yearned to return! Ezekiel, their preacher and pastor, had a big job to put on the religious program God commanded. What was the burden of his message?

Prior to the siege of Jerusalem, Ezekiel spoke of the approaching judgment of Jerusalem and the nation that had forgotten God. By many symbolic acts, signs, parables, and emblems he told of the certain destruction, the delusion of their hopes to return soon, and the divine necessity of this judgment. When the other captives came and Zion lay in ruin, Ezekiel's message took a different turn.

Chapter 18. Now that they saw God's word of judgment fulfilled, Israel seemed to blame their fathers for their great affliction. God said through Ezekiel that they could not any longer use this proverb (18:2), for each man was now responsible to Him, their King. They could not blame their leadership any more. “The soul that sinneth, it shall die” was the doctrine preached. Each one was responsible for his own acts, and God would give life or death according as they did right or evil. Ezekiel also preached that man could turn from evil to right and live, or from right to evil and die. God's ways were equal. And He also called them to repent and turn from evil and live.

Chapter 34. Against Israel's shepherds who were not interested in those governed but who fed themselves, God spoke woe. They were responsible for the flock's being scattered. In grace He presented Himself as their Shepherd who would do great things for His people. Find and appreciate together the “I will's” of this chapter and of 36:22-38. This is our Good Shepherd, too.

37:1-14. Ezekiel also preached hope for Israel, both in the near future and in the Messianic kingdom. By the resurrection of dry bones God showed them how He would open their graves and put His Spirit in them.

Ezekiel's preaching judgment and grace probably preserved Israel's religion during their exile. He probably served as God's watchman for about twenty-two years.

(Time line—Note when Jerusalem was destroyed and the last deportation made. Also extend Ezekiel's line to the end of his period of service. A good picture of Ezekiel and one of the Good Shepherd would add interest. History must live, especially God's story with man.)—A. M. E.

God of heaven,
God of Love,
Look down from
Thy throne above.
Fill us with Thy
Joy and peace
Till all strife
And doubtings cease.

Amen.

—Ruby Berkey.

OUR SCHOOLS

School News

EASTERN MENNONITE COLLEGE

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

With the above verse as a theme, students, faculty members, and visitors enjoyed a three-day Christian Life Conference fellowship, Feb. 27-29. Speakers who were present for the sessions were George R. Brunk, Denbigh, Va.; J. D. Graber, Elkhart, Ind.; Clarence J. Ramer, Duchess, Alberta; and B. Charles Hostetter, Harrisonburg, Va.

Special Bible Term commencement exercises were held on March 2. J. Irvin Lehman, S.B.T. director, delivered the commencement address. The following persons were given a Certificate of Recognition for eighteen weeks of Bible study taken in sessions of six weeks: Nelson J. Heatwole, Dayton, Va.; Nevin L. Horst, Hagerstown, Md.; Miriam E. Replogle, Schellsburg, Pa.; Oscar T. Schrock, Clarksville, Mich.; and Alta L. Snyder, La Junta, Colo.

Nathan Hege, Marion, Pa., a college junior, was awarded first place in the annual oratorical contest for men. The oration theme was nonconformity. The winning oration was entitled, "Nonconformity on the Offensive." Paul Yoder, of Greenwood, Del., placed second, and Alvin Jantzi, Lowville, N.Y., was given third prize. Other finalists were David Kauffman, Orland Gingerich, and Robert Keener.

During February three church leaders from various districts of the church visited the campus to interview students interested in Christian service. The men were J. D. Graber, Elkhart, Ind.; John R. Mumaw, Harrisonburg, Va.; and John E. Lapp, Hatfield, Pa. These interviews, arranged by B. Charles Hostetter, college pastor, were planned to help students in their choices of definite fields of Christian work. Other similar interviewing opportunities will continue to be given.

Faculty ministers filled a number of February appointments and several in March besides their regular local engagements. Chester K. Lehman preached at the Chestnut Hill Church (Pa.), Sunday morning, Feb. 29, and spoke on the subject, "Evolution," at Mt. Joy Church (Pa.) the same evening. Bro. Lehman participated in the Ministers' Week sessions held in Canton, Ohio, Feb. 4-8. John L. Stauffer on March 2 spoke at the Jewish Evangelism Conference, Groffdale, Pa., and on Feb. 22 filled a preaching appointment at the Souderton, Pa., Church. Ernest G. Gehman delivered the Sunday morning message at the Swamp Church (Pa.), March 14, and preached the same afternoon at the Eastern Mennonite Home, Souderton, Pa. Clarence Fretz spoke on "Summer and Short Term Services" at the annual meeting of the Lan-

caster Board of Missions and Charities held at Mellinger's Church (Pa.), March 10.

Over the week end of March 12-14, the Y.P.C.A. sent out two Gospel teams, one to the Maple Grove and Cottage City, Md., churches, and one to Knoxville and Concord, Tenn. Bro. Charles Hostetter accompanied the latter team.

Young People's Christian Association

In a recent move of reorganization, the Y.P.C.A. has become a twofold type of organization. The new constitution provides for a college and a high-school division, each having its own executive officers, who together form a combined Executive Committee. The work is to be further co-ordinated by a faculty Director of Christian Service who will be assisted by other faculty advisers.

During the past fiscal year, from March, 1947, to March, 1948, 279 new members were accepted into the Association. A total of 4,214 individual opportunities for Christian service were given to students. 30,324 copies of "The Way" and 25,803 tracts were distributed. A new Sunday school was opened in Elkton, Va., and assistance was given to the reopening of another in the Weyers Cave community. Twelve Gospel teams were sent out, visiting twenty-three churches in six states. The Association is continuing the support of Levi Hurst, missionary in Africa. A goal of \$3,000.00 was set for the 1948 fund drive. This goal has already been exceeded in pledges by more than \$1,200.00.

In the annual election, March 5, the following officers were chosen for the coming year: President, Allen Shirk; First Vice-President, Aaron King; Secretary, Esther Lehman; Treasurer, Nathan Hege; Second Vice-President, John Kreider; Assistant Secretary, Mildred Alger; Assistant Treasurer, Clyde Fulmer.

—Richard C. Detweiler.

ISAAC DIGGER WELLS

The man who worships thus, and lives thus, is by no means a mere visionary. His relationship heavenward involves him in a responsibility earthward, while it generates at the same time a moral force for its fulfillment.

No one of us lives unto himself, and our love to God is mainly expressed in terms of love for our fellows. Indeed, the worship which has not this result is worthless, and the religion which ends where it of necessity begins—in a man's own life—is vain.

The digging of the well must always follow the building of the altar and the pitching of the tent. It suggests labor for the benefit of others, for no man digs a well for his own use alone. It is probable that Isaac could have conferred no greater benefit upon the people of that land than by giving them free access to fresh water. This is practical religion indeed, and such evidence of unselfish interest in the needs of the community could

not have been otherwise than a powerful testimony to the reality of the God whose service he professed.

And similar opportunity is likewise always ours, for round about us on every side are those whose greatest need is that of the Water of Life. While we cannot supply it to them, we can at least dig wells. We can by our Christian service create channel-beds along which the life-giving stream may flow.

And while it is ours to dig the well, it is God's part to fill it; and in this He never fails those who thus set themselves with consecrated energy to bless the world. This is always His answer to faithful toil undertaken in His name, and such assurance may well gladden the heart of many a lonely and obscure worker. The Sabbath School, the visit paid to the abode of sorrow, the patient personal work with unresponsive souls, the unseen and unselfish sacrifice, the feeding of the hungry and the care of the sick, are all as wells digged by those who have learned at the altar and in the tent to "prepare . . . the way of the Lord." For into these our wells, He unceasingly flows who is Himself the Water of Life.—J. Stuart Holden.

FAMILY CIRCLE (Continued)

ally used the rod and have produced fine young men and women. We also know of homes where parents have been lax in restraining their children and have let them go their own way. And those same children, when they have grown up to be young men and women, have often been heard to say, "If only our parents would have been more strict and would have taught us in the right." We can probably all see where our parents made mistakes in the home; so let us profit by our parents' mistakes and give our children a better heritage than we had.

Is This Your Home?

Home is not simply a dwelling place,
To keep one from the busy throng;
Nor haunt for one of the human race
To indulge in things that are wrong.
It is not merely a boarding hall,
Where families go to get their meals;
Nor is it a place to carry all
The sad complaints and ills one feels;
Neither a building composed of walls
That are beautified and gilded;
Home is a place where affection calls,
And enjoys what love hath builded.
Home is not simply a living room,
With nothing within to cheer it;
It is a place where sweet flowers bloom,
And other things that endear it.
Home is love's treasure house complete,
Where loved ones gather around the hearth;
It is a place to Christians more sweet
Than any spot on this cold earth.
Blessed indeed are the thoughts of home
With its comforts and many joys,
From its realm there's no desire to roam,
On the part of true girls and boys.

Shipshewana, Ind.

We are often unable to tell people what they need to know, because they want to know something else.—George Macdonald.

TEACHING THE WORD

A Questionnaire on Teaching

BY KARL L. MASSANARI

The questionnaire which follows was constructed for the purpose of improving the teaching of a specific Sunday-school class. It is based upon the assumption that the members of the class should have some voice in determining how the class is conducted. It is assumed further that the opinions of the class members will be stated more frankly in an anonymous response. The instrument as given below was "tailor-made" for a specific class and may not be applicable generally. However, some of the items used may be of help to other teachers who believe that class members should have some voice in determining how the class is conducted, and who are willing to find out what those opinions are.

Additional suggestions to be used might include such items as:

Do you feel that it would or would not be desirable for our Sunday-school class to carry on some kind of social activity (such as a family get-together at one of the homes)? (Check one answer.)

- _____ 1. It would be desirable.
- _____ 2. It probably would be desirable.
- _____ 3. I have no opinion.
- _____ 4. It probably would not be very desirable.
- _____ 5. It would not be desirable.

In your opinion, do you feel that the class should or should not sponsor some special missionary project, entirely independent of the general church efforts? (Check one answer.)

- _____ 1. Yes, the class should.
- _____ 2. The class probably should.
- _____ 3. I have no opinion.
- _____ 4. The class probably should not.
- _____ 5. No, the class should not.

There are other ideas that could be incorporated into opinion questions. These give an indication of one accepted form of structuring the questions.

There is no value in preparing such an instrument and administering it unless the RESULTS ARE USED. The teacher with these results at hand is able to know rather definitely how his class feels about certain things. It follows, then, that class procedure should be modified in accord with the discovered opinions, if the teacher believes in the first place that the opinions of his class members are of any value.

Personally, I am convinced that this is one very objective way to improve teaching.

A SUNDAY-SCHOOL CLASS QUESTIONNAIRE

Dear Class member:

The purpose of this questionnaire is to help your teacher determine how YOU

would like to have your Sunday-school class conducted. Please be frank in checking your answers. Please **DO NOT SIGN YOUR NAME** any place on this paper. There will be no way to identify the papers if you print your answers to the free-answer questions V, VI, and IX. Use an "X" in checking your answers on the remaining questions.

I. In your opinion should the Sunday-school class be conducted by the lecture method or the discussion method? (Explanation: In the lecture method, the teacher does almost all of the talking. In the discussion method, members of the class contribute to the discussion; the teacher guides and directs the discussion.)

(Check one answer.)

- _____ 1. By the lecture method always.
- _____ 2. By a combination of the lecture method and the discussion method, but mostly by the discussion method.
- _____ 3. By a combination of the lecture method and the discussion method, but mostly by the lecture method.
- _____ 4. Sometimes by the lecture method and sometimes by the discussion method, about 50-50.
- _____ 5. By the discussion method always.
- _____ 6. I have no opinion.

II. In your opinion, should class time be used to read the lesson text? (Check one answer.)

- _____ 1. Yes, always.
- _____ 2. Perhaps sometimes if it appears helpful, but not always.
- _____ 3. Very rarely, if ever.
- _____ 4. No, never.
- _____ 5. I have no opinion.

III. In your opinion, should the teacher of the class call on class members directly by name to answer questions or to present opinions? (Check one answer.)

- _____ 1. Yes, always.
- _____ 2. Most of the time, but not always.
- _____ 3. Sometimes, but not very often.
- _____ 4. No, never.
- _____ 5. I have no opinion.

IV. Does it embarrass you personally to be called on in class by name? (Check one answer.)

- _____ 1. Yes.
- _____ 2. Sometimes, but not always.
- _____ 3. Not very often.
- _____ 4. No.
- _____ 5. I have no opinion.

V. In your opinion, are there any specific things that have occurred during class periods that you feel have hindered the general purpose of our Sunday-

school class work? (Check one answer.)

A.

- _____ 1. Yes.
- _____ 2. Occasionally.
- _____ 3. No.
- _____ 4. I have no opinion.

B. If you checked "1" or "2" under A, please list several specific things here.

VI. In your opinion, what practices, if any, have added to the classwork and should be continued?

VII. In your opinion, do you feel that the members of the class should or should not have something to say about the selection of their teacher? (Check one answer.)

- _____ 1. Yes, they should have.
- _____ 2. Probably should.
- _____ 3. I have no opinion.
- _____ 4. Probably should not have.
- _____ 5. No, they should not have.

VIII. In your opinion, do you think that members of the class should or should not be asked to teach? (Check one answer.)

- _____ 1. Yes, they should be asked often.
- _____ 2. They should be asked occasionally.
- _____ 3. They should not be asked very often.
- _____ 4. No, they should never be asked.
- _____ 5. I have no opinion.

IX. Write any additional remarks you may care to make here or on the back of this sheet.

Urbana, Ill.

THE SECRET OF DELIVERANCE

A traveler in Scotland once found in a fisherman's hut a striking picture of the Saviour.

"How did you obtain this picture?" he asked the owner.

"I was way down with the drink," he said, "when one night I went into a 'public' and there hung this picture. I was sober, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had and took it home. Then as I looked at it, the words of my mother came to me. I dropped on my knees and cried, 'O Lord Jesus, pick me up out of my sin.'"

The prayer was answered and that fisherman became the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. A look of exultation came over his face as he answered, "When the heart is opened to the Saviour, He takes the love of drink out of it."—A. B. Simpson.

It's not much trouble to construct a sermon; it's a great deal of trouble to construct a preacher.—J. R. Mumaw.

FIELD NOTES

Bro. Melvin A. Bishop, Blooming Glen, Pa., who has been ill recently from a heart attack, is slowly recovering. He is profitably using his enforced leisure in writing scores of letters to relief workers, mission workers, and college students. May God bless this epistolary ministry.

Bro. Nelson Kauffman preached for the congregation at Creston, Mont., Sunday morning, March 14.

Attending the recent ministers' meeting of the South Central Conference at Versailles, Mo., were 10 bishops, 28 ministers, 4 deacons, 12 ministers' and deacons' wives, and 3 visiting ministers, making a total of 57.

Bro. John Stoll, Pleasant Lake, N. Dak., was scheduled to preach in the Minnesota mission field over Easter week end.

Bro. Oscar Burkholder, Breslau, Ont., will be the speaker for the twenty-third Bible Conference to be held at the Steelton, Pa., Mennonite Mission, Sunday, April 25.

Bro. M. D. Stutzman, Kingman, Alta., recently preached for the East Fairview congregation, near Milford, Nebr., and from there went to Wood River, Nebr., to hold meetings. He and his family are returning from a tour of the West and South, in time to be at home for the spring work.

Revival meetings, in charge of Bro. Jacob Rittenhouse, Lansdale, Pa., will be held at Ephrata, Pa., April 8-18.

The Calvary Hour is now being released each Sunday morning over WLAN (1320), Lancaster, Pa., from 8:00 to 8:30. Beginning April 3 a change in time over WHKC, Columbus, Ohio, will become effective, the new time being Saturday from 5:00 to 5:30 p.m.

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Bro. John S. Hess requests prayer for a two-week series of meetings being held at Hinkletown, Pa., beginning March 28.

A song service was scheduled to be held at the Slate Hill Church, near Shiremanstown, Pa., at 7:00 Sunday evening, March 28, directed by Mervin Longenecker, Middletown, Pa., with Bro. Earl Mosemann, Newville, Pa., as the speaker.

Bro. Lester Mann, Goshen, Ind., preached for the Spring Valley congregation, Canton, Kans., on Sunday morning, March 7. The following Sunday Bro. and Sister Milton Vogt and family worshiped with the Spring Valley group, Bro. Vogt bringing the morning message. In the evening both Bro. and Sister Vogt spoke concerning their mission experiences in India.

Bro. Paul Erb spent Sunday, March 14, with the Lakeview congregation, near Wolford, N. Dak., preaching both morning and evening. On Monday afternoon, March 15, he talked concerning the new summer Bible school course, the Publishing House and the GOSPEL HERALD.—M.P.H.

Calendar

Tri-County Sunday School Meeting, Kidron Church, Dalton, Ohio, April 4.

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

State Meeting, Illinois Sewing Circle, Roanoke Church, Eureka, Ill., May 1.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.

Annual Meeting, Ontario Conference, Vineland Church, June 1-3.

Annual Meeting, Pacific Coast Conference, June 3-8.

North Central Conference, Detroit Lakes, Minn., June 7-11.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Willamette Youth Fellowship, Camp Magander, Barview, Oreg., June 21-28.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

An octet from Eastern Mennonite College, accompanied by two speakers, presented programs for various Ontario congregations during Passion Week.

Seventeen diplomas were granted to graduates of the Ontario Mennonite Bible School in its commencement exercises on March 24. Bro. John R. Mumaw, Harrisonburg, Va., served as the commencement speaker. He also addressed the alumni group the day before.

The regional Missionary Rally held at Kitchener, Ont., proved such a blessing to the local and surrounding churches that it has been decided to hold it annually. An officer of the general Board who attended said, "Such local conferences where pastor and people get behind the church's missionary program are essential to the success of the larger task."

(Continued on page 308)

Announcements

NOTICE TO CLERGY CERTIFICATE USERS

Under date of March 5, 1948, in a letter addressed to the Moderator of Mennonite General Conference, H. W. Siddall, Chairman Transcontinental-Western Passenger Associations, Union Station, Chicago 6, Ill., calls attention to an evident misunderstanding regarding the use of clergy certificates.

This letter calls attention to the following rule on the inside front cover of each certificate:

"This certificate and clergy tickets issued thereon are not transferable, and if presented by any person other than to whom the certificate was issued, it will be forfeited, taken up, and canceled."

Chairman Siddall has been informed that this regulation is being violated. Whether there have been violations by any Mennonites who are holders of clergy certificates we are not told. It is my sincere hope that none of us have been inconsistent in the use of clergy certificates under the regulations to which we have affixed our signature.

John L. Stauffer, Moderator,
Mennonite General Conference

March 16, 1948.

ANNUAL CONFERENCE ON EVANGELISM AND MISSIONS

to Convene at Goshen, Indiana

The Goshen College Biblical Seminary invites all persons interested in evangelism and missions to a conference on the Goshen College campus, Friday and Saturday, April 16, 17. The complete program appears below.

FRIDAY FORENOON—Chairman, E. E. Miller
9:30 a.m. Devotion

New Testament Principles of Evangelism,
George R. Brunk

Open discussion
Chapel—The Power of the Gospel of Christ

E. M. Yost

FRIDAY AFTERNOON—Chairman, John Mosemann
1:00 p.m. Evangelism by Mennonites Around the World

Evangelism Through Public Preaching

Evangelism Through Colportage and Tract Work

Evangelism Through Personal Visitation

Evangelism Through Schools

FRIDAY EVENING—Chairman, S. C. Yoder

7:30 p.m. Evangelism Through Hospitals and Clinics

Evangelism Through Community Service and Relief

An Adequate Evangelistic Program for a Local Congregation

SATURDAY FORENOON—Chairman, J. C. Wenger

8:30 a.m. Devotion

The Influence of a Changing World Order Upon the Evangelistic and Missionary Program

Presenting the Gospel to a People of a Different Culture

SATURDAY AFTERNOON—Chairman, Paul Mininger

1:00 p.m. New Methods of Evangelism

Milo Kauffman

Anyone desiring lodging should send his reservation to Levi C. Hartzler, Goshen College, Goshen, Ind.

Pray for this conference and plan to attend.

Give, Pray

MISSIONS

Go, Preach

Mission News

City Missions

Home Mission, Chicago: "Pray for the conversion of the father of one of our Sunday-school families. He sees that he needs something but as yet he has failed to see the 'true light which lighteth every man that cometh into the world.'"

"We are happy to notice an increased attendance in our Sunday school in the past few months. This is due to the fact that we have seen the opportunity and haul people to church on Sunday morning. Pray that our young Christians may remain true."

Ft. Wayne, Ind.: April 8 is the time for our next monthly visit to the rescue mission. It is planned that a quartet from Yellow Creek will furnish special singing for the service.

Kansas City, Kans.: "At our monthly appointment at a rescue mission, March 15, there were 116 present. Hapless victims and pawns of the devil, drunkards, dope addicts, mental derelicts—these men present a real picture of the devil's worst and a challenge to Christian workers to try to rescue here one and there one as brands from the burning. They seem eager to listen to the Gospel in song and are thereby brought to hear the spoken word also. Brethren, pray for these and for us in trying to help them."

Detroit, Mich., and Denver, Colo., are other missions having regular monthly appointments at a city rescue mission.

Columbia, Pa., Mission: "The work here is very encouraging as there is an increased interest in the Sunday school, also preaching services, and children's meetings. This past year there have been several adults added to the church and these are bringing their children to all the services."

We expect to have our summer Bible schools again this year, the Mission School and also the Colored Bible School on Fifth Street; the total enrollment will probably number about 390. Pray for the work."

Argentina

Frank Byler, Carlos Casares, F.C.O.: "We hope very much that more new missionaries will be found who can come soon to Argentina. We came here to Casares after only one month of orientation, but that merely accents the shortage of workers. We praise the Lord for some converts in these nine months that show a change in heart and life."

"We opened a new meeting in another section of town just two weeks ago. We are very pleased with the interest and pray that we may be able to be used of the Lord to make a success of the new branch. In the first meeting there were thirty present and the next one forty. We have had only two meetings so we do not know how it will continue. About three fourths are children."

"The twenty-ninth of February Doris Snyder was with us to help with the Sunday

services. We always appreciate visits from the other missionaries, but it seldom happens on Sunday.

"I go once a week to French for services. There are Moctezuma and Smith also that I should visit regularly, but it is almost impossible and very impractical to do it without a car. We are very happy in our work here."

* * *

Other recent letters from Argentina state that the Koppenhaver family is now settled in rented quarters known as the Owen house in Bragado. Arrangements have been made for a language teacher and they are beginning their study of the new tongue. They have succeeded in getting their car through customs by paying a very high import duty while they have as yet been unable to clear their heavy baggage.

India

Change of sailing date: A cable was received on March 18 from Sister Lena Graber, Bombay, India: "SAILING TODAY." This is in correction of an item that appeared in the March 16 issue stating that the boat was due to sail on March 12.

Builder for Bihar: In response to requests from the field for a man possessing building skills to have charge of the Bihar building program, the executive Committee of the Board on March 18 instructed the Secretary to try to find such a person, either a full-term, regular missionary or a short-term, but preferably the former.

Items from the March 18 Minutes of the Executive Committee of the Mission Board

In response to the request by the Lebanon, Oreg., Hospital Board, Bro. Allen H. Erb was appointed to serve with them as our representative in an advisory capacity.

Bro. H. S. Bender was appointed to serve for a few days with the brethren J. B. Martin, Warren Long, and John Coffman, in the London mission investigation. It was suggested that Bro. Bender, who is now in Eu-

rope, plan to go to London to be with the committee for a few days after the preliminary work has been done and the information gathered.

A small church building for Mathis, Tex., for use by the Spanish congregation at that place was approved. The Field Committee was instructed to complete plans and estimates. It is hoped to build this modest structure for a thousand dollars.

Bro. H. Clair Amstutz, M.D., of Goshen, Ind., who served for three years with the La Plata Unit in Puerto Rico, and Sister Mary Detwiler, of Culp, Ark., were requested to visit the small hospital at Gasville, Ark., six miles from Mountain Home, and to make recommendations regarding the advisability of its purchase. In view of our hospital interests in that area, it might be more desirable to purchase this hospital than to think in terms of a new building in Mountain Home.

The Secretary was instructed to continue investigating the possibility of finding a qualified superintendent for the West Liberty Orphans' Home. Bro. Loren King, the present superintendent, has been requesting for more than a year to be relieved of this responsibility.

In reply to a request of Waldensian students from Italy for aid in building a youth center in northern Italy, the question was discussed and referred to a later meeting.

The sum of \$12,600 was approved for building the central unit in the Bihar Field at Chandwa. The breakdown is as follows: bungalow, \$10,000; three servants' houses, \$200 each; well, \$500; fence, \$500; evangelist's house, \$1,000. About half this amount is on hand and, therefore, contributions to this fund are invited.

Mission Briefs

Bro. J. D. Graber, Secretary of the Mission Board, closed a series of evangelistic meetings at the Prairie Street Church on March 21. There were a number of confessions and consecrations.

The Pleasant View Church, eight miles east of Elkhart, has set Easter Sunday afternoon as the date for dedication of the enlarged and renovated church building. This congregation now has ninety-eight members and was started as a mission outpost of the Prairie Street congregation (Elkhart), in 1936.

Wadsworth, Ohio: "For the last three weeks our young people have been studying on Wednesday evenings the mission study course on China prepared by the Mission Board. We will finish our course on April 7."

La Plata, Puerto Rico, Lester T. Hershey: "Last night we were happy to serve as preacher for a church over at Barrio Espinosa. The young minister was here summer before last and helped in the summer Bible school they had. He seems to really love his people. There are 200 members of the church, and

(Continued on page 308)

BURDENED FOR ARGENTINA?

Bro. Lewis S. Weber, in his book, "Argentina from Within," tells about the location, climate, population, resources, area, and shipping and transportation facilities of Argentina. He gives information on social conditions, the racial composition, the moral status and educational factors which make the Argentines what they are.

"Argentina from Within" discusses the marriage customs, home life, the peonage system, the official religion, and many other aspects of Argentine life. Some representative people and incidents in Mennonite mission efforts are given and future plans and prospects are treated. This well-written, authoritative book is especially designed for textbook use. Clothbound, \$1.25. Order from the Mennonite Publishing House, Scottsdale, Pa.

The Challenge at Wen Shu Yuan Temple

"We are more than ever eager to make known the One who is not willing that any should perish, but that all come to repentance."

BY RUTH M. BEAN

NO WONDER the gates of the Wen Shu Yuan Temple were crowded with sightseers on that bright January morning. This was the day of the initiation of acolytes to the Buddhist priesthood, a ceremony that takes place only once a year. This was enough to call forth a crowd, but when they saw the long queue of "wai gwae ren" (foreigners) approaching the temple gate on rickshas, there was a very ferment of excitement. The laughing holiday crowd closed in behind us to make sure of being in on anything important, and soon the men of our group were forced to form a cordon around us to assure our remaining together. The policemen in the gateway were helpless to bring about any semblance of order, so there was nothing to do but to keep one's eye on the foreigners ahead, sway back and forth with the surge of that seething mass, cling frantically to one's camera, and hope fervently that one would not be pushed over and trampled to death.

There were over thirty of us—an unwieldy group; but we did eventually find ourselves assembled in the sunny courtyard. A priest who had consented to act as our guide conducted us to various sections of the "sacred" grounds. Every time the party approached a doorway, the Chinese bystanders, possessed with curiosity, began pushing through with us, making every entrance an adventure. When one o'clock, the time set for the initiation, drew near, we were permitted to enter the inner sanctum where the rites were to be enacted. While waiting for the acolytes to put in their appearance, we explored the dim recesses of the chamber. Dominating the entire room was the usual statue of Buddha, standing about eighteen feet tall in a setting of elaborately carved artistry. In other Buddhist temples we have visited, there were ranged on either side of the golden image, rows of great, hideous statues, men-gods on one side and women-gods on the other; but in this temple they were found in another section. Interesting to all of us was the Goddess of Mercy, who is supposed to listen to the

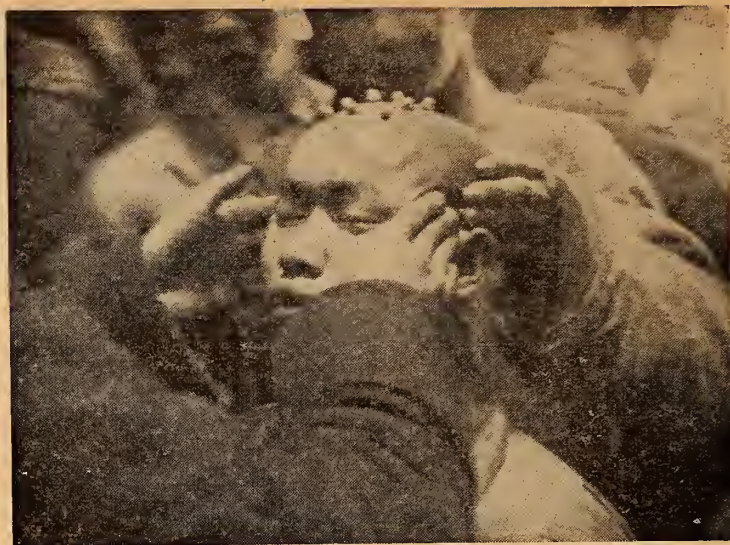
prayers of her people, and who is represented with thirty-three arms, suggesting that many ways in which she meets human needs. This concept is two thousand years old and is comparable to the Roman Catholic idea of deity of feminized in the Virgin Mary. The vertical lines of the gawdy hangings suspended from the ceiling produce the same effect as the lines of a Gothic cathedral—a directing of thoughts upward in aspiration and worship.

The air was heavy with incense when at last the neophytes were led into the room rather unceremoniously, and then knelt hurriedly on the cushions laid out for them, as if anxious to see the end of the ordeal. With folded hands and eyes closed as in prayer, their aspect was calm, almost serene. It



A contingent of tribespeople from Chinghai, a wild, mountainous country to the west, passing through Chengtu on pilgrimage to Mt. Omei where they plan to climb on hands and feet to the Buddhist temple at the top of the mountain. This group which includes many old men and old women, is not of pure Chinese blood. The picture was taken on the steps of the University hospital at West China Union University, where our missionaries to China are studying language.

MISSIONS SECTION



One of a group of youthful Chinese being initiated into the Buddhist priesthood by having older priests place small cones of incense on their closely-shaven heads and then lighting the incense. Sister Bean, in reporting an eye-witness account of this ritual, writes, "The cones glowed red for several minutes, then slowly crumbled to ashes, leaving nine scars which would mark them for life as Buddhist priests."

seemed a fine example of Buddhist negativism, but was more probably the result of opium which they had been given to dull the pain. Older priests placed small cones of incense on their closely-shaven heads and lighted them. The cones glowed red for several minutes, then slowly crumbled to ashes, leaving nine scars which would mark them for life as Buddhist priests. When the burning was completed, a banner was placed in their hands, and they were taken into the courtyard and given oranges to cool them. The burning ceremony is said to typify the burning away of pride and fleshly lusts, and is entered upon voluntarily. Any outcry would disqualify them from their religious order. As we observed the youthful acolyte on the nearest cushion wiping his eyes, we longed for the day when we could break through the barriers of language to win men from the bonds of a religion so plausible in some of its appeals, yet such a travesty on the truth of God as revealed to us in Christ.

Our guide escorted us next to the temple library, the repository of various treasures which give insight into Buddhism. Here was the image of the Laughing Buddha which depicts the fundamental happiness underlying life. Strangely enough, the crux of Buddhism is the principle that "he that loseth his life shall find it," but whereas for Christians this principle means the freeing and enrichment of personality, for the Buddhist it means that all personality must be destroyed; the ideal, to arrive at utter detachment from the world, or nothingness. The Chinese variety, unlike that of India, is not dominantly negative, but optimistic, and contains confidence in the basic rightness of life.

Here, too, we saw paintings by monastery artists, portraying scenes from the life of their prophet, one of them a picture embroidered of human hair. Huge chests contained the Buddhist scriptures in Sanskrit, brought from India. The Lotus Scripture which a monk had written with blood taken drop by drop from his ear was fascinating to some, as was also an alabaster Buddha which featured "the

jewel of the lotus" representing the pearl of perfect nothingness which the human finds when he emerges from the mud of the world. Contribution of ancestral tablets by wealthy lay patrons is not approved Buddhist practice, for veneration of ancestors is not a part of this religion but shows the influence of Confucian thought on Buddhism. A frog cleverly carved from the roots of a tree stands, we were told, for the stark reality of nature, just as bamboo representations stand for grace and beauty.

We who are bound for Hochwan were interested in seeing a beautiful carving by Wu Tao Tse, a famous artist who fell into the bad graces of the governor of Szechwan. Under threat of death he was commanded to paint in one night three hundred miles of scenery along the Chialing River, in honor of the emperor's coming the following day. The ingenious artist foiled the local war lord's malicious plan by accomplishing the tremendous feat. By dipping his hair into paint and swinging it against the wall on the bank of the river, he painted a magnificent mural which saved his life and won the warm commendation of the emperor.

The sight of so much misery and ignorance, the realization that Buddhism is yet a religion of tremendous dimensions, a force to be reckoned with—these took away any gaiety we had set out with that bright morning. But we appreciated the opportunity of visiting Wen Shu Yuan on its great day, for it gave us a new insight into needs we came to China to satisfy. We are more than ever eager to make known the One who is not willing that any should perish, but that all should come to repentance.

Chengtu, West China.

Hospital Planning Committee Holds Meeting

The Hospital Planning Committee, which has been given the responsibility to plan and develop another hospital and school of nursing for the church, met in a full meeting at Goshen on February 18, 1948. The main purpose of the meeting was to review in detail the developments which have taken place in the program of building a hospital at Elkhart, Indiana. As earlier reported, the Planning Committee proposed the building of a new hospital, at Elkhart, of sufficient size to serve as the clinical base for a collegiate school of nursing. According to a schedule worked out by the committee, efforts were being made to begin construction on this project early in 1948.

Since these plans were worked out, several new factors brought to the attention of the committee have made it inadvisable to proceed with construction this spring as earlier anticipated. The main factor has been an increased concern by local leaders in Elkhart County to plan in the county a unified program of medical service which would best serve the needs and which would also be worked out to take advantage of federal aid which may become available for hospital building under the Hospital Construction Act. Through the efforts of a county-wide study group, a hospital survey is now being

conducted to serve as a basis of further planning. This survey should reveal the need of expanded hospital and medical facilities for this area in light of present trends in medical service.

After considering the purpose of this local survey, the Hospital Planning Committee agreed that no further steps should be taken on the Elkhart Mennonite Hospital project until it is clear how this program will fit in with the over-all developments in Elkhart County. In light of this, construction plans are being held up and the Mennonite project will be studied further as information is made available through the hospital survey.

The Hospital Planning Committee emphasized again during its recent meeting the desire of keeping clear the objectives in this program, stressing that the main purpose of expanding our hospital program is to increase the nursing school facilities of the church. For this reason it is important that a program be worked out that will be adequate to meet the needs of clinical training for the planned school of nursing. According to present schedules, the hospital survey now in progress should be completed early this spring. When the results of this survey are available to the committee, further action will be taken on our own program.

H. Ernest Bennett, Secretary,
Hospital Planning Committee

Pehuajo, F.C.O., Argentina

Various Activities in Pehuajo

During the evangelistic meetings in December we pasted many posters on the walls of the city and made a house-to-house campaign, giving out invitations along with Gospel tracts. We were pleased that all who participated in this effort showed a fine spirit of evangelism and co-operation. Quite a few expressed their desire to become believers; however, only a few are interested sufficiently to take the weekly studies in preparation for baptism. For some it costs too much to give up some of their pet habits and sins.

Our special service on Christmas morning was well attended; perhaps it was because small bags of sweets were distributed after the services. On New Year's Eve we had a watch-night service, which was also fairly well attended.

Between Christmas and New Year the women of our church made a special effort to raise funds for our future Old People's Home. Articles of clothing, fancywork, jams, cakes, and sandwiches were donated, the sale of which amounted to 250 pesos. We praise the Lord for the willingness to serve on the part of the women and for the spirit of helpfulness of all those who helped to make this new project for our group a financial success.

The young people also caught the spirit of helpful service. They were in need of funds to help some of the worthy members of their group to attend the young people's retreat in Trenque Lauquen. Last Saturday they invited the church people to come here for lunch at eight o'clock in the evening. A num-

ber of the sisters of the church had made sandwiches, and some pastry, doughnuts, and small cakes as donations. With this we served thirty quarts of milk which had been boiled and cooled. The proceeds are to be for the young people's retreat fund. After the lunch, the young people gave a short cultural program, after which a freewill offering was lifted. They were quite pleased because in this way they can help a few young ladies who have never gone to a young people's retreat. All this was done in the open air in the yard located between the church and the mission home. This week some of our young people are getting ready to go to Trenque Lauquen for five days. The Retreat program begins there on Saturday evening, Feb. 7, with Bible studies, topics on young people's problems and activities, and talks on the guidance of youth.

Recently we had a farewell service for one of our young sisters who for a number of years has given a good testimony as she worked in the largest department store in Pehuajo. She is diligent, faithful, and pleasant, and will be greatly missed by our young people. The attendance of a fine group at her farewell shows that she was appreciated by her friends. There were farewell speeches by representatives of the church, the Sunday school, the young people's group, and the women's meeting. A gift of appreciation was given to her and her future husband, who is also from this city. The wedding took place in the province of Cordoba, since most of her closest relatives live there. We are glad that another happy Christian home has been formed, although she will be missed in the Pehuajo congregation.

New Locations for National Workers

We had the privilege of entertaining in our home Bro. and Sister Suarez, who were on their way to Tres Lomas to take charge of the work. Sister Nirma stayed four years in our home; now she is the wife of an unordained pastor and a worker in the mission.

Over this last week end Bro. and Sister Perugorria visited us. He preached for us on Sunday night. They have left the work in Tres Lomas to live in Ameghino, where he will also take charge of the work in Villegas and Piedritas. These young workers need your prayers since this work is all rather difficult. About a month ago Bro. Weber and I visited the work in Villegas and Piedritas, at which time we baptized a number of converts and held communion service.

Carlos Casares

If we could have had a glimpse into the Byler home during these last few weeks we could have seen Sister Byler very busy not only attending to her two children but also the two Miller boys, whose father was sick in the British Hospital. Sister Miller, with the baby, was also at Bylers for several days; but she returned to Buenos Aires to join her husband when he left the hospital. It was very kind of Sister Byler to take care of these children. May the Lord bless her for this service of love for Him.

Tomorrow as Bro. Weber goes to Buenos Aires to help the Miller family embark on their way to the homeland, he expects to take these two nice Miller lads with him from

Carlos Casares to Buenos Aires. They will be happy to see their father who has been absent for several weeks. The Millers are planning to sail on the S.S. "Argentina" on Friday, Feb. 6. It is the same boat on which the Koppenhaver family arrived yesterday. We are glad for a new couple to increase our depleted forces. Pray that more workers may be forthcoming for the work in Argentina.

Edna B. Weber,
Rivarola 280, Pehuajo, F.C.O.
Argentina.

Chaco, Argentina

Dear Herald Readers: Since my arrival in the Argentine, I spent three months in the Buenos Aires province. It is now almost ten days since I arrived in the Chaco to work among the Indians. Even though the hottest part of the year has already passed I find it quite warm, with the thermometer registering at 103° F. in the shade while I am writing these lines. I also bear the marks and feel the discomforts of the tiny black insects called the polverines, as well as a few other kinds of insects that have been very active since I came to this part of the Argentine.

Nevertheless, in spite of these few discomforts, there are ever so many more things for which to praise the Lord. I am very happy to be here. This indeed is a field of opportunity to help a very needy people. Aside from being needy, they are a responsive people. We are glad to be able to help them spiritually, and there is always much to be done to help them in their physical ills and diseases. There are many sick ones among them, especially among the children. Many of their diseases are caused by malnutrition, undernourishment, exposure, and lack of cleanliness. Tuberculosis and eye diseases are very prevalent.

On one of the first days after my arrival I was given the responsibility of carrying out a doctor's order to treat a young mother, suffering with tuberculosis, with a series of intravenous calcium injections. She is also getting a series of vitamin C injections. She had just recently returned from the hospital in Saenz Pena where her case had been diagnosed and treatment begun. On account of her extreme unhappiness in the hospital she was permitted to return home upon the promise that she would remain isolated and that her injections would be continued. It is a very new experience for any of these Indians to be taken to a hospital. They resent it very much. In a case between life and death they will submit with some reluctance. However, through a quite recent experience—when a woman in a very bad condition was taken in her unconscious state and later returned in good health—the barrier of superstition associated with going to a hospital for treatment has been somewhat broken.

Among our other Indian groups at League 17 and at League 15 there are even more opportunities to work among the women and children than here at Nam Cum. So much could be done through simple teaching while curing their ills. But in order to do this efficiently it is necessary to learn their language, so as to be able to converse with

them directly without having to have an interpreter. There is only occasionally one among the women who understands and speaks Spanish fluently. In fact, I know of only one, outside of several young girls who were taught Spanish in the mission school. It is my aim to learn the language and have this woman as my teacher. The language is not a written one, so it will be a difficult task to undertake to learn it. I solicit your prayers in this undertaking.

As time goes on I hope to be able to spend a whole day or more with each group at League 15 and League 17 so that I can spend enough time with the women and children to make it worth while. It would be ideal, if not almost necessary, to have another nurse as a helper in this work. Maybe the Lord will speak to some nurse as she reads these lines. The path is not rosy, but it is satisfying, when all is consecrated to Him.

It does one's soul good to see these people really enjoy themselves. Last week we had a little outdoor social time around a campfire after our regular Bible study. In all there were about sixty men, women, young people, and children. "Mate cocido" and "galleta" were served. The former is an herb tea, to which sugar and milk was added, and "galleta" is dry bread. With this simple lunch they had a real feast and were happy and satisfied. Their expressions told us they enjoyed it. The remainder of the time was spent in singing hymns and choruses and telling Bible stories. For them it was hard to break up the circle to go home and retire. Even a threatening rain did not disturb those who had a distance of a mile or more to go on foot with their family of small children.

To see faces brightened with a Christian hope is an encouragement to the missionary and makes him feel that his efforts are worth while.

We must not neglect to go forward on our knees as we strive to win these people and help them in the Christian way.

Una Cressman.

Bragado, F.C.O., Argentina

Spiritual Retreat

This finds the missionaries of the Province of Buenos Aires, some of the national pastors and workers, and some seventy young people in our campgrounds near Trenque Lauquen. The purpose of the meeting is a young people's spiritual retreat held from Feb. 7-12 with the following program.

Saturday was the day of arrival of the majority of attendants. In the evening there was a get-together fellowship and acquaintance meeting. Our recently ordained pastor, Rogelio Perugorria, gave a talk on "The Purpose of a Young People's Retreat."

On Sunday the Sunday-school lesson was reviewed by Bro. Ernesto Suarez, a recent graduate from our Bible Institute, now in charge of the Tres Lomas congregation. After the lesson, there was a missionary sermon by T. K. Hershey on "Thrust in the Sickle, for the Harvest is Ripe." In the afternoon our guest speaker, Jose Miguez, from

Buenos Aires, gave us a talk on "Youth for Christ." He also preached an evangelistic sermon in the evening in the church in town. He has given us some fine talks on topics for young people.

Each day from Monday to Thursday the following program was rendered:

- 7:30 Group devotionals
- 8:45 "Studies in Philippians," by L. S. Weber
- 10:00 "Outstanding Bible Characters," by Nelson Litwiller (for ages 15 to 17)
- 10:00 "Youth for the Church," by Jose Miguez (for ages 18 and over)
- 5:00 Talks on Ideals for Young People:
 - Monday, "In the Selection of Friends," by Pedro Lanik
 - Tuesday, "Courtship," by Jose Miguez
 - Wednesday, "Forming a Library," by B. Frank Byler
 - Thursday, "In the Choosing of a Profession or a Trade," by Jose Miguez

Each evening there was a campfire around which they sat and listened attentively to heart-to-heart talks by Jose Miguez, our guest speaker.

Meals were served cafeteria style, and were prepared by sisters of the church. The young people took turns washing and wiping dishes. A nominal charge was made for the meals, resulting in the kitchen paying for itself. Each person was charged ten pesos inscription, which created a fund to pay the carfares. The railway gave a return ticket for one and a quarter fares. The receipts of the inscriptions did not cover the railway fares. The young people on the grounds, with the aid of the national pastors and missionaries, made up the difference by voluntary offerings. This is the first year that the mission did not have to pay out money for the young people's retreat.

It was decided by the young people that from now on all expenses for their meeting should be met by them. They also decided that next year the inscription should be fifteen pesos instead of ten, and that if that does not reach, a voluntary offering should be lifted to defray the balance. A fine Christian spirit reigned, and life decisions are being made. Friday morning, folks will be leaving for their homes and the 1948 retreat will become history.

Cordoba and the Chaco

My wife and I returned on the fourth of the month from a nineteen-day visit among the churches in the Cordoba district where Bro. and Sister Rutt and Bro. and Sister Cavadore are laboring, and in the Chaco where the Shanks and the Tucks are working.

We found the congregations alive; but the devil is awake and alert, doing his best to undo what our brethren with the help of the Lord are doing. In Cosquin, seven were baptized and we had a nice communion service together. At La Falda, three were baptized and there we also celebrated the Lord's Supper.

The Hallmans took us with them in their car as far as Cordoba, from which place we went on to the Chaco by train. This was our second visit to the Chaco, and we could see that a number of converts have been secured among the Toba Indians. It was our privi-

lege to preach to a nice group of these isolated, neglected people in Nam Cum where the missionaries live and also in their outstations, League 17 and League 15. Two men were baptized: Domingo Aguello, the mission farmer; and Pio, an Indian. The latter, for years, was a witch doctor, but now seems to be a real born-again child of God. He and Domingo need your prayers. Domingo's wife would have been baptized but was sick in the hospital in Roque Saenz Pena. Pio's wife has been a member for some time.

Leaving for Home

The latter part of March, if the Lord so wills, we expect to leave by plane for Puerto Rico, where we shall stay for six months or more. The Board has asked us to do this en route home. We are to help in the work there and live in Bro. Paul Lauver's home while they are on a short furlough to the United States. We shall be glad to see our son, Lester, whom we have not seen for ten years or more, and to meet his wife and three children whom we have not been privileged to see yet; so this will be a treat, to meet them all.

After leaving the campgrounds here, we want to get ready for our sale, turn over to others the books and documents that have been in our charge for years, and make a visit to the Mennonite churches in our district.

Pray that we may be spared to carry out the above plans and be able to arrive in the U.S.A. sometime in October or November of this year.

Yours in His glad service,
T. K. Hershey,
Bragado, F.C.O., Argentina

Bragado, F.C.O., Argentina

Dear Readers: One year has passed since our return to the field. It has been a very busy one, with problems and difficulties. We have many reasons to thank our heavenly Father for His goodness to us as well as His constant help and strength.

We are glad for the safe arrival of the Koppenhavers, and for the privilege of having them live just one block from us. Our desire is to be as helpful as possible, and, with the Lord's help, an inspiration to them, especially in their first year of difficult adjustments and language study. Pray for them and for us. Their freight has not come through customs yet; we hope that they do not have to pay excessive rates.

The Lord willing, on March 19, we begin our evangelistic meetings here in Bragado. This will coincide with the Easter season and close on Easter Sunday evening. Beginning March 8, we are having prayer groups meet in different sections of the city in private homes especially on behalf of these meetings. We are planning to celebrate the communion service on Good Friday morning. We ask that you join very definitely in prayer with us in behalf of these meetings.

Bro. and Sister Hershey have turned over the responsibilities of the orphanage to Sister Pineyro and us until the Siebers come to take charge. The Hersheys are in the midst of preparations prior to their leaving Argentina some time during the month of April. They are planning to have an auction sale of their furniture and belongings on March 20.

Up to the present our women's meeting in the church here in Bragado has always been under the direction of the missionary's wife in charge. Today we organized and three sisters of the congregation have been appointed as president, secretary, and treasurer, respectively. This may seem insignificant, but in reality is very important, for it is another step forward in turning over responsibility altogether to our Argentine sisters in the field where women can work much more effectively than men.

The provincial public schools open up for the year the middle of March. Secondary schools open a bit later. Our own Bible school opens March 16.

Items for special prayer:

- (1). For the Koppenhaver family—for special grace during the first year of many new adjustments and language study.
- (2). For the special evangelistic meetings to be held in Bragado and several other towns in the district.
- (3). For Bro. and Sister Hershey in their strenuous days of preparing to go home and saying farewell.
- (4). For Sister Cressman as she begins her second term of service, especially as she works among the Toba Indians in the Argentine Chaco.
- (5). For the six Bible school students who will be studying during the year and preparing themselves to become workers.

Ada Litwiller.

Altoona, Pennsylvania

(Mennonite Gospel Mission)

The following made it possible to distribute a number of Christmas baskets. The Allensville and Belleville congregations furnished provisions, including dressed fowl. The young married folks' Sunday-school class, taught by C. A. Graybill, of Martinsburg, Pa., furnished two bushels of choice apples. Lost Creek and Delaware Junior Sewing Circle furnished toys for the cradle roll department. The Allensville Junior Sewing Circle furnished a gift to all the kindergarten classes in our three schools. A number of sewing circles furnished a towel for each

SURPLUS COPIES OF "THE WAY"

Because THE WAY is printed in exceptionally large quantities of over 140,000 and sufficient extra copies need to be printed for last minute orders, it logically develops that on occasions there are several thousand surplus copies.

We feel that these copies of THE WAY should be put into circulation rather than destroyed or used for wrapping paper. Groups who can use these may have them at ten cents per hundred, which covers our postage and handling. Although you may specify months desired, we cannot guarantee selections. Be sure to give a second choice. Dates have purposely been printed in an inconspicuous place so that back copies can be handed out.

—MISSIONS SECTION—

family. Cash contributions were as follows: Marion S.S., \$5.00; Ada B. Miller, \$10.00; Mabel Shertzer, \$2.00; J. L. Musser, \$15.00; E. E. Siegriest, \$2.00; J. K. Mellinger, \$5.00; Norman C. Yoder, \$10.00; Barbara Miller, \$10.00; Meadow Mountain S.S., \$15.00; Mattawana S.S., \$25.00; Weaver S.S., \$25.00; Weaver Sewing Circle, \$10.00.

The Mill Run and the Altoona Sunday schools gave a Christmas program.

Our revival services began at Mill Run Sunday, Dec. 28, in charge of Bro. Harvey E. Shank, Chambersburg, Pa. Bro. Charles Lefever, of Mountville, assisted in having children's meetings. The services were well attended, with good interest. A number of Sunday-school pupils made an open confession. We crave an interest in your prayers for them, for a number have unchristian parents.

On Sunday, Jan. 18, in the morning services, Bro. Ira D. Landis, of Lititz, filled the pulpit here; in the afternoon he preached at Mill Run; and in the evening at Altoona again. Bro. Lewis Peachey, of the Locust Grove-congregation in Mifflin County, filled the pulpit Sunday, Feb. 1. Bro. Elrose Hartzler preached for us at Altoona and Mill Run. He was accompanied by Bertha Kauffman, Matilda Kauffman, Ruth Byler, and Chester Kanagy.

Many thanks for your support. We beg a continued interest and your prayers.

Joseph M. Nissley.

Cleveland, Ohio

(The Mennonite Witness to Israel)

Dear Fellow Workers: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isa. 30:21). Surely the Lord has directed the paths and means of this witness to the Children of Jacob. We praise the Lord for His leading and for the faithfulness with which you of the "prayer watch" have stood by your posts. The interest you have shown in your correspondence and the marvelous way in which God has brought things to pass clearly demonstrate both the value of prayer and the burden He has laid on your hearts to bring Good News to Zion. It is glorious to be in the center of His will!

During the past month it was our privilege to be asked by the assistant rabbi of the Euclid and Eighty-Second Street Temple to present our beliefs and practices to a group of about fifty Jews. He asked us to present the idea of the Trinity in such a manner that the folks could grasp it! They asked a number of questions concerning our way of life and were especially impressed with our non-resistant attitude. To give an idea of how powerfully the whole story of salvation, as we believe it, affects the hearers, following is what happened.

It was the original plan of the rabbi to compare Christianity to Judaism in a series of studies. This one meeting is all that was held on this subject, despite the fact that a number asked for more information and especially Bible study! Pray for these seeking souls. One lady has promised to get several of her friends together to continue the study privately; a young man has been asking some

very sincere questions concerning this way; several others show real interest. Pray, brethren, pray for these who are grasping at what they hope to be a helping hand! He, their own Redeemer can deliver!

Just recently a mistake by a lawyer in a court trial involved us in a very strange proceeding. A man who lives near us had been very cold to us and when he recently came into difficulty, for some reason which only God knows, the prosecution gave our address instead of his as the scene of the misdeed. As a result we were able not only to befriend him but to appear in his behalf and afterwards to help him see the way of life. Such strange and unaccountable happenings have constantly come our way—not our hands, O Lord, but Thine!

The "Star of Peace" is being printed at the rate of 4,000 copies a month; and as the Lord supplies the funds it shall be continued. More of you are constantly writing in for copies of the monthly prayer letter, and more are welcomed. We need your prayers; the seeking souls of Israel and the world need your prayers. We praise God especially for His rich mercies in sending a little helper, named Carol Frances, to our home this last week. May the Lord use her wholly for His own self!

Yours for the peace of Israel,
Dale, Mildred, David, Stephen, and
Carol Nofziger.

La Junta, Colorado

(Mennonite Hospital and Sanitarium)

During the month of January we had an all-time record of seventy-eight deliveries in our obstetrical department. Instead of eighteen mothers, which is our capacity, we had from twenty to twenty-four mothers. This meant that in spite of our new addition to the hospital we had to again push extra beds into one or two bed wards.

In line with the expansion of our physical plant here at our institution we have also added additional personnel for several newly created positions. Mrs. Mina Esch is our general housekeeper. She has a staff of eight to ten girls who assist in keeping our various departments as clean and shining as is possible under the circumstances. Mrs. Esch is making a real contribution to our work here, not only to the hospital but to the community as well.

For the past year our monthly turnover of patients has been around 300. That means that 300 admittance records and the same number of discharge records must go through the files. This clerical work connected with our hospital records has become a real problem. Since we have never had a record librarian, these duties have been divided among nurses, doctors, and office personnel. Since each of these persons already had full-time jobs, naturally the matter of record-keeping was often the "last straw" for a busy head nurse or doctor. Therefore, we were all very happy to welcome Miss Nora Stalter, who recently came to take over the duties of medical librarian. The medical staff will now have the privilege of sitting

(Continued on page 309)

Relief Notes

Refugee Group Arrives in Buenos Aires

The "General Stuart Heintzelman," with its load of 860 Russian Mennonite refugees, arrived in Buenos Aires, Argentina, March 13, according to schedule, and with no special difficulties except a few cases of minor illness.

Of the group of 860 immigrants, a small number—left on March 15 by railroad for Paraguay, while the remainder left for the same destination by river boat. Several individuals are delayed at Buenos Aires for a few days on account of mild contagious illness, but will follow the immigrant group to Paraguay soon. The distance from Buenos Aires to the Mennonite colonies in Paraguay is about one thousand miles, and requires approximately a week of travel. We are thankful that it has been possible to arrange for transportation facilities to take these people to their new homeland in the Paraguayan Chaco.

Relief Shipments

The following M.C.C. food and clothing gifts left port from Feb. 15 to March 15, 1948:

To FRANCE: 30 tons mixed food and $\frac{3}{4}$ ton clothing, bedding, and shoes; to PARAGUAY: 12 tons clothing, bedding, and shoes; to PUERTO RICO: 2 tons mixed food; to POLAND: 10 tons mixed food and $\frac{1}{2}$ ton shoes; to HUNGARY: 30 tons mixed food; to ITALY: 31 tons mixed food; to Holland: $3\frac{1}{2}$ tons mixed foods, and 4 tons clothing, shoes, and soap; to MENNONITE CHILD FEEDING, BRITISH ZONE GERMANY: 165 tons flour, 30 tons Ralston Cereal, 30 tons ground wheat, 30 tons meat, 10 tons lard, 117 tons mixed foods and 33 tons clothing, bedding, shoes, and soap; to MENNONITE CHILD FEEDING, FRENCH ZONE, GERMANY: 35 tons flour; to CHRISTENPFLICHT, AMERICAN ZONE, GERMANY: $17\frac{1}{2}$ tons clothing, bedding, shoes, mending kits, and shoe repairs.

Relief Worker Returns and Departures

Willard Schrag and Dennis Lehman returned from Paraguay on March 11. Gerhard and Tina Warkentin returned from Paraguay on March 14. Amos Yoder and Alvin Gaede, M.D., and Lena Gaede returned from Paraguay on March 15. Emma Loewen returned from Germany on March 14.

In order to plan for the continuing relief work in the Far Eastern area, J. N. Byler, director of the M.C.C. Relief Section, has gone on a three-month commissioner trip to visit the M.C.C. units now in operation in India, China, the Philippines, and Java. He will also investigate the possibility of opening a relief unit in Japan. On the return trip he will also visit the work in progress in Ethiopia and in Europe.

New Consideration Given Military Training

The question of military training legislation is again being considered seriously in Congress. The Senate Armed Services Committee was to have begun hearings on March 18, to hear presented the arguments for and against military training. Opposing this legislation are many church groups, as well as a number of labor groups, farm organizations,

Today in Missions

J. D. GRABER

Doing much with little. This has always been characteristic of the Christian enterprise. But the little represents only material resources. The point is that the success of a mission does not depend nearly so much on materials, buildings, and equipment as it does on the resources of the Spirit of God. This may never be an excuse for slothful giving when the Lord has blessed us with an abundance of things. The Holy Spirit can use consecrated wealth mightily, but for someone to say, "Material things are not important, therefore I'll not give much," would be like William Carey's critics saying, "If the Lord wants to convert the heathen He can do it without you."

As examples of what CAN be done with depleted physical resources, I quote two instances:

"In the city of Davao on the southern coast of Mindanao is a mission hospital. The front part, which faces the street, was not badly damaged; but part of the roof, the rear walls, and the ceiling were ruined either by bombing or looting. The walls had been mended with odd pieces of board and old packing cases with various trade names still on them. This made for a free circulation of air. Curtains were being used to separate "private" rooms. Nurses and doctors were carrying on with the same fortitude and spirit in this sixty-bed hospital that one found so frequently in the Philippines."

Changsha, China: "The classroom building of the Hunan Bible Institute, a fine large building in its prime, is pretty well wrecked today. One rear corner was torn off by a bomb and is still unrepaired. Windows are largely gone and have been filled up with bricks, making the interior dark. Corridors have been blocked off in similar fashion. The better end is being used by the C.I.M. Hudson Taylor Hospital with about twenty beds. The other end is being used to house a few remainders of nearly 100,000 refugees which were handled there. The top floor is used as a dining room for 600 orphans that are being housed in other buildings. Here is unreconstructed war damage still doing valiant duty as a center of Christian influence."

educational groups and others.

As in similar instances in the past, the Peace Section is planning to give testimony on March 31 before this committee, expressing our deep concern and convictions.

The consideration being given to this question at the present time by the Senate Armed Services Committee does not determine whether military training becomes a law, but is only for the purpose of writing and recommending a bill upon which the entire Senate, and later the House of Representatives, can vote.

Released March 19, 1948

Via M.C.C. Headquarters, Akron, Pa.

MISSIONS SECTION

CHURCH CORRESPONDENCE

KALONA, IOWA

(Lower Deer Creek Church)

Our congregation has been definitely blessed in the past weeks by messages brought to us by visiting ministers. Bro. Merle Eshleman, on furlough from Africa, spoke to us on Feb. 15, and Bro. Noah Landis, from Minnesota, brought the morning message on Feb. 22. An interesting and challenging message on mission work in South America was brought to us on Feb. 24 by Amos Swartzendruber. Other visiting ministers included Bro. William Brennehan, of Chicago, on Feb. 29, and Bro. Ezra Stauffer, from Didsbury, Alta., on March 14.

Bro. and Sister Orie Gingerich of Iowa City, were with us during our evening services on Feb. 22 and gave interesting accounts of their duties as relief workers in Puerto Rico several years ago.

On March 12 the nurses' quartet from La Junta gave us a message in song.

Reorganization of our youth project for this coming summer resulted in the election of the following: Chairman, Harold Ray Bender; Secy-treas., Dean Swartzendruber. May God definitely bless this work.

Sister Elaine Yoder, who was teaching in the rural sections of the Ozark mountains, has returned to her home.

Kathleen Yoder.

YODER, KANSAS

Dear Herald Readers: Our Sunday school was reorganized in December, when the following were elected: Supt., Allen King; Asst., Ed Roth; Pri. Supt., Edward Yutzy; Asst., Erma Miller Diener; Secy-treas., John Yoder; Chors., Herman Diener, T. C. Yoder.

On Jan. 18 Bro. Raymond Byler, from Pigeon, Mich., preached a very good sermon for us. Bro. Noah D. Miller, from Harrisburg, Oreg., brought the messages in the morning and evening, Feb. 15.

Bro. John Duerksen has been coming once a week, when the weather permits, to teach a class in rudiments of music. A number have been attending.

Although we have had much snow and cold which have hindered field and garden work, we believe that the Lord knows best and that it is still true that He crowns the year with His goodness and that His "paths drop fatness" (Ps. 65:11).

Elizabeth D. Yoder.

PHOENIX, ARIZONA

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Ps. 125:1).

We had refreshing messages during a ten-day series of revival meetings beginning Feb. 8, conducted by M. D. Stutzman, Kingman, Alta. Bro. C. Z. Martin, from Pennsylvania, also gave us several inspiring messages at this time. Other ordained men present included Sherman Maust, from California, and Fred Gingerich from Oregon.

We have had quite a cool spring, with sev-

eral nice rains. It rained one Sunday, and we found out how inadequate our tent really is. It was quite distracting, trying to teach with pupils complaining every few minutes, "Teacher, it's raining on me!" We were almost rained out by closing time. We praise God, however, that we do have a tent at least, and that only once has it rained on Sunday since we are using it. Our attendance in the tent today was fifty-one, including teachers. The total Sunday-school attendance was 122.

Bro. Joe H. Yoder, our pastor, has asked to be released of his charge on account of his health. Tentative plans have been made to hold ordination services in the near future. Remember this work as you bring your petitions before the throne.

Yours for the cause of Christ,
March 14, 1948 Lydia M. Beiler.

SHERIDAN, OREGON

Dear Herald Readers: Greetings in Jesus' name. In counting the blessings that God has bestowed, we surely can say we have been bountifully blessed. Bro. Andrew Jantzi, of Michigan, spent two and one-half weeks with us in evangelistic meetings, Dec. 26 to Jan. 11. The effects of the revival were felt by all who attended. A number of reconsecrations were made, and twenty-two persons made their stand for the first time. The majority of these were children; we welcome these little souls as Jesus did when He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

We are well started on another year's work. Our work at Sheridan is continuing with its several outside channels started last year. Sunday school and preaching services are being held each Sunday at Balston, a small town about four miles from Sheridan. This work was opened after a two-week session of summer Bible school held last July. The attendance is small; the interest shown is not too encouraging, but the need in that community is great, and there are those who are very much burdened for souls there. Prayers are ascending to the throne of God that the barrier may be broken so that interest will grow and souls be won for God.

Two Sundays each month a minister from here brings the message to a group in a community Sunday school at Bridgeport, Oreg. God only knows the worth of the work that is being done, and the avenues which may open to us in the future if we continue in these two outfields.

Blaine, Oreg., has a small, well-established membership, but as yet they are affiliated with our church. Twice a month a minister from here assists their minister, Bro. Jacob Kauffman, in the services there.

Our church has consented to send a group of young people and a minister to Molalla, Oreg., one Sunday each month, to conduct young people's meeting and bring the evening message.

A message in song is presented twice a month, in the afternoon, at one of the hospitals and the old people's home in McMinnville, Oreg. This service is greatly appreciated, which makes the effort put forth seem very worth while. The old people's home is operated by Bro. and Sister Albert Nisley, of our congregation.

Service is one of the avenues for building and strengthening the Christian life. We know it is the very essence of Christian living. The least we can do is to offer ourselves, our abilities, and our time for the Master's use. God forbid that we should even desire self-praise and glory for what we accomplish. We go forth to exalt and proclaim His name, that others may learn to know our Jesus too.

March 18, 1948. Mrs. Walter Wideman.

FAITH IN TWO KINDS

The language of the Bible is (and we should be devoutly thankful) the language of the common man, and not merely that of the technical expert. We may not always therefore find words that just suit the lexicographer, but they are such as make sense to those who are seeking to be good and to do good. Thus with the idea of faith: it is not difficult to see that there are two distinct degrees or forms of it. Take the case of the father of the afflicted boy: he cried, "Lord, I believe; help thou mine unbelief." This man believed in the sense of being convinced, but he wanted to believe in the sense of making Christ his dependence.

Dr. Kuyper, in *The Work of the Holy Spirit*, gives this fitting illustration: A merchant ship was ready to sail, but still wanted a captain. Two men made application to the ship owner, both presenting credentials and recommendations from reliable persons, and the ship owner was convinced that both were competent for the task. But upon inquiry it was found that one of these men was docile and adjustable, willing to take orders from the ship owner as to how and where and when to run the ship. The other was a full-orbed mariner and refused to be captain on any compromise terms. If he were captain, he must be the unquestioned master. The ship owner was vain, liked to give orders, and so he chose the former of the two. The other man took charge of a competitor's ship. The flexible captain's ship floundered during its first voyage, while the other ship continued in profitable commerce. And the idea of faith as mere persuasion and faith as a working principle is set before us in symbol. It is in the former sense that "devils also believe and tremble," and in the latter sense that the condition, "Believe on the Lord Jesus Christ, and thou shalt be saved" is fulfilled.

What is your faith? Is it simply persuasion or is it a working principle? Does it stop with just "believing" or does it lead you on to where you obtain assurance?—Is it the kind of faith that is without works and therefore static and dead, or is it the faith that works and thereby proves its genuineness? Is it the faith that accepts what the Scriptures say as truth and lets it go at that? Or is it the kind that commits your all to the Person in whom the Scriptures teach you to believe?—J. B. Chapman, in "Herald of Holiness."

FIELD NOTES (Continued)

The Clifford A. Snyder Memorial Fund has passed the nine-hundred-dollar mark. Churches, literaries, and young people's societies have been contributing, as well as individuals. Donations to this fund may be mailed to E. E. Miller, Goshen, Ind., or to C. F. Derstine, Kitchener, Ont.

The Lititz-Hess Young People's Bible Meeting will be held Sunday evening, April 4, at the Hess Mennonite Church, with Claude Meyers, Souderton, Pa., speaking on "New England—A Needy Mission Field."

Bro. Noah Hershey, Parkesburg, Pa., will be the guest speaker at the Chestnut Hill Young People's Meeting, Lancaster, Pa., on April 4.

Bro. Sanford G. Shetler, Hollsopple, Pa., spoke at the Line Lexington, Pa., Church, March 20, 21.

Bro. Harold Groh, of Rockway Mennonite School, assisted at the Niagara District Sunday School Meeting at Vineland, March 27, 28.

The Nightingale Chorus, from Kitchener, Ont., under the direction of Bro. Harold Schiedel, gave an Easter program on Good Friday evening at the Selkirk Town Hall at Rainham, Ont.

Bro. and Sister Simeon Hurst, missionaries on furlough from Africa, assisted in Easter services at the Waterloo and Geiger churches in Ontario. They are also scheduled to assist in the quarterly mission meeting to be held at the Hagey Church, Preston, Ont., on April 11.

Bro. A. J. Metzler conducted revival meetings at the Detroit Mission during Passion Week.

Musical programs in keeping with the Easter season were presented at the Ybor City and Ida Street missions in Tampa, Fla., by the chorus from the Bayshore congregation, Sarasota, on Sunday, March 14.

Pre-Easter services were held at the Bayshore Church, Sarasota, Fla., with A. J. Shultz, Kitchener, Ont., as speaker.

The Curriculum Committee of the Commission for Christian Education and Young People's Work was scheduled to meet in Chicago on Monday and Tuesday, March 29, 30.

Bro. C. F. Yake presented the new summer Bible school materials at the Freeport, Ill., Church on Sunday afternoon, March 28. He also spoke to the Freeport congregation in their regular morning and evening sessions that day.

Bro. Mahlon Eshleman was recently ordained to the ministry at Williamson, Pa. He requests the prayers of the brotherhood in this new responsibility.

Sister Edna Swartzentruber, wife of Amos Swartzentruber, on furlough from South America, will be the guest speaker at the state meeting of the Illinois Mennonite Sewing Circle to be held May 1 at the Roanoke Church, near Eureka.

Communion services were held at the Deep Run Church, in the eastern section of the Franconia Conference, on March 21. Dates for similar services in this area, of which Bro.

Joseph L. Gross is bishop, are as follows: Blooming Glen, April 18; Trevoise Heights April 25; Doylestown, May 2; Perkasio, May 9.

Ordination services for a pastor at Trevoise Heights, Pa., will be held at that place at 2:00 p.m. Sunday, April 4.

Seven souls will be received into church fellowship by water baptism at Doylestown, Pa., on April 11, the Lord willing.

Classes at Goshen College were dismissed on Monday afternoon, March 22, for observance of a day of prayer. In keeping with the theme, "What Can Prayer Mean as I Face the World?" Bro. J. D. Graber gave a stirring address as the opening of the afternoon program, and Bro. John C. Wenger spoke in an evening service. Other features were speeches by students, sectional discussion groups, and a time set aside specifically for individual prayer and meditation.

The brethren Millard Lind, Scottdale, Pa.; and J. Kore Zook, St. John, Mich., served the Pigeon, Mich., congregation during Passion Week, conducting Bible classes in the mornings and services each evening.

A mixed chorus of twenty-four voices from Eastern Mennonite College, under the direction of Bro. J. Mark Stauffer, made a twelve-day tour, March 18-29, giving programs at the following places: Grantham, Springs, Johnstown, and Masontown, in Pennsylvania; North Lima, Hudson, Archbold, Sterling, Wadsworth, Orrville, Canton, and Louisville, in Ohio; Pigeon, and Midland, Michigan; and Pinto, Maryland.

Youth Gospel Evangelism will be held at the Laurel Street Church, Lancaster, Pa., on April 3, with Bro. and Sister Paul Erb speaking on subjects concerning marriage.

MIXED PRICE TAGS

According to the Evangelical Messenger, the Archbishop of Canterbury says that "the world has mixed its values." He gave an imaginative illustration—a hardware store entered by a joker at night who mixed up the price tags: "When we enter in the morning, we find lawn mowers are two for five cents, nails, \$25.00 each, and a gallon of paint a penny." All the values are wrong. This is what has happened to our civilization, and we shall not come to order and peace until our price tags tally with God's. It recalls Leslie Weatherhead's injunction in one of his books: "Take stock, not to see what you have in stock, but to see whether you have the price tags on correctly."

God's Word is the only correct and safe touchstone and standard of values. Always the books of this life—ledgers, bank books, credit books, the social register, the books on "How to Be Beautiful," and "How to Be Popular"—are earth-centered. But God's Book is heaven-centered. Its perspective is eternity.—The Free Methodist.

Have you heard people say that life isn't worth living?

It's because they know nothing of loving and giving.

—Roy M. Stauffer.

MISSIONS (Continued)

there was a crowd of about 350. One soul accepted Christ as a result of previous prayers of the congregation."

Hochwan, West China

The brethren Lawrence Burkholder and Don McCammon, with representatives of the Methodist Church, visited Hochwan, Feb. 16-18.

The Chinese Christians in the city, as well as the two German missionary sisters, repeated their assurance of a warm welcome. They are eager to have our missionaries come into the city at the earliest possible moment.

We propose to purchase from the Methodists the primary school plot in the midst of the city. The buildings are in a state of disrepair and will need, for the most part, to be rebuilt. This location will be very suitable for a missionary residence. We feel this is a suitable location since it is very near the business district and yet only a block from the city wall. We feel it would be unwise to repeat the earlier China mission policy of locating outside the city in an exclusive Western residence separated from the Chinese.

Bro. Burkholder writes: "We feel that the primary concern of the mission should be evangelism. Whatever medical or educational work is done should be avowedly in support of the evangelistic and for the upbuilding of the church."

"You can be assured that the morale and feeling of unanimity among the workers could not be higher. All feel led here by God and are thoroughly consecrated to the task ahead. Their only concern is that of the political situation."

"China seems to be troubled more each week. The currency devaluated more than one hundred per cent over the New Year season. Present rate is about 330,000 to one U.S. dollar. The feeling of pessimism is growing, particularly in Shanghai where the political barometer seems most sensitive."

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., March 25, 1948

PRAYER ANSWERED QUICKLY

Two girls were praying together one night, and at the close one jumped up, but the other one remained quietly by the bed.

"What were you waiting for, sister?"

"I was listening for God to answer," said her sister. "Don't you remember Miss Raynor said we mustn't hurry over our praying? She said that was like a boy that knocked at her door and then ran away before she could open it. So I always wait to see if God wants to say anything to me."

"Did He say anything to you tonight, sister?" asked the other, looking startled.

"You know," was the answer in a low tone, "we said, 'God bless all our friends,' and right away I thought of Sadie Burwell, because we had a fuss today, and while I waited God said, 'Tell her you are sorry.'"

Try listening to see what God will say to you. It will be worth while.

Take time to wait on God, His voice is worth waiting on.—Selected.

MISSIONS (Continued)

down and dictating their histories, physical examinations, and progress notes, instead of sitting for hours during the last night of the month to get their finished charts in on the monthly census. There is still the problem of space for a records' room. Perhaps in time this will be taken care of, too.

March 2, 1948, should stand as a red-letter day in the history of the hospital. It was on that day that ten new Simmons beds arrived to replace the last of the old white beds with flat springs. We believe we can now be forever free from the too-frequent task of moving patients from a flat bed to a Fowler bed that had just been vacated. Our heartfelt thanks go out to the person who invented the bed with the head and foot cranks. The newest invention is the self-adjusting bed where the patient need only pull a lever and he can adjust his own bed. In our next new addition we shall hope for such beds.

We count it a real privilege to minister to patients in our hospital. We are glad that from comments and thank-you notes written us by those who have spent some time with us we know that not only have they received physical care but that they have been helped spiritually too. Not long ago an elderly man acknowledged the fact that never in his life had he read the Bible until one morning the nurse laid it on his bedside table after she had read to him, and from curiosity he began to read. From that time until he was discharged from the hospital he spent several hours each day reading God's Word. We pray that the seed sown will reap life everlasting.

The Nursing Staff.

Toronto, Ontario

(Mennonite Gospel Mission)

Dear Readers: Greetings in the name of Him who has redeemed us and commissioned us to preach the Gospel to every creature. It is our responsibility, yours and mine, to bring the Gospel to others and win them for Christ. This is what we are endeavoring to do here in Toronto by His grace and help.

In our daily visitation work we enter homes where people are very ignorant of the Word and the way of salvation. We also enter homes where for years people have been instructed in the Word and have been prayed for, but are still neglecting the salvation of their souls. Occasionally we find those who are greatly confused and deceived by false religions. Others we meet are building on their good works for salvation. As we work among these various soul needs, we often find the power of Satan so real that were it not for the power of God's Spirit within us we would quail in the very presence of these people. We realize that only His power is sufficient to enable us to give an effective witness.

We find the Sunday school a great field for the spread of the Gospel. Close to one hundred attend and many of them are children from homes where the parents are not Christian. Occasionally we hear about little children taking the simple truths home to their parents. May it be true that in this

way "a little child shall lead them," the parents, to Jesus Christ. An effort is being made to build up the teen-age classes which have dwindled to so few; there has been a fair response among the girls. Every Friday afternoon a Bible hour is conducted for primary and junior children. The enrollment in this class is twenty-five. The highest attendance has been eleven. As we work among the children we are reminded of a quotation by Farrar, "If we work upon marble, it will perish; if we work upon stone, it will crumble to dust; but if we take a child and train it well, we rear a monument which time can never efface." As we instruct these children we trust that they will be spiritual monuments witnessing to the love and grace of God.

The interest at the Sunday evening services has been good, although a number have been unable to be out for some time on account of illness. These are still confined to their homes but are on the way to recovery. On Sunday, Dec. 7, we were privileged to have with us Bro. and Sister Elvin Snyder from South America. We greatly enjoyed their fellowship and messages on South America. On Jan. 11 Bro. Lewis Fretz preached for us and conducted a baptismal service, at which time one young man was received into the fellowship of the church. We trust that this life will grow in grace and in the knowledge of Christ and that as he and his companion go forth into the world they may be a blessing to many. We are glad for another Christian home in our city.

On Feb. 15, in the absence of our pastor, Bro. McDowell, we were favored with a message by Bro. Lorne Burkholder, from Markham, on the subject, "Fruit-Bearing."

We are grateful to God for the speedy recovery of Sister Mary Baer and that she is back with us again in the work. Sister Baer came to us in September, but because of illness had to leave again in October.

As we witness for Him here in Toronto, will you pray for us and thus have a part in plucking souls as brands from the burning? We are laborers together with God.

Yours for the unsaved in Toronto,
Viola S. Good.

Toledo, Ohio

(West Bancroft Mennonite Mission)

Greetings of love. "The Lord hath done great things for us; whereof we are glad."

In January we reorganized our church and Sunday school. The following were chosen to serve for 1948: Pastor, Henry Wyse; Supt., Harvey Schmucker; Asst., Frank Pomerang; Teachers, Mr. and Mrs. Freeman Aschliman, Mr. and Mrs. Erie Sanders, Mr. and Mrs. Olen Britsch, Earl Rychener, and Elaine Schmucker. S. Paul Miller was chosen as superintendent of our summer Bible school. During 1947 we had an average attendance of eighty-one. Our Bible school attendance was better than that of 1946.

Late in the fall Bro. Walter Stuckey conducted a series of evangelistic meetings. Five souls were received into the church during 1947; and we now have a class under instruction.

Our sisters organized a sewing circle and had their first meeting on Thursday, March 11.

Remember us in your prayers, that the church may grow and that a real testimony for Christ may be given to the world.

The Workers.

New Holland, Pennsylvania

(Welsh Mountain Samaritan Home)

Dear Herald Readers: Greetings of love. "Oh how great is thy goodness, which thou hast laid up for them that fear thee" (Ps. 31:19). How we do rejoice in the fact that this condition has been felt very keenly during the Christmas season, and we trust it will continue throughout the coming year. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil 4:4).

We received, for use in the Home, five crates of oranges, one crate of grapefruit, one and one half bushels of apples, celery, nuts, cookies, candy, some canned and dried fruit, and also calendars. We, with the guests, enjoyed all these gifts. With kindness of heart we want to thank all who have had a share in making all these gifts possible. We are sure there are quite a number of blessed people in Lancaster County, because the Lord says it is more blessed to give than to receive.

We also received a number of contributions toward our building and repair work. Bro. Clayton Martin, treasurer, let us read the letters that came with these contributions. Our hearts were filled with joy when we read these letters from individuals, Sunday-school classes, Bible study groups, and others. We are glad to see the interest shown among the young people; we trust this interest in the Lord's work will continue.

We might say that the amount needed for building and repair work is approximately \$3,000. So far we have received one sixth of this amount. We trust there will be a number of Sunday-school superintendents and ministers who will look over their past records to see when their congregations have last given for the Lord's work at the Welsh Mountain Samaritan Home.

During the month of December, four of our guests passed on to their eternal reward. May the Lord grant grace to those who are mourning the loss of these loved ones.

The work to make more rooms has been started; the contractor is not sure when it will be finished. If you are planning to go to a church home, inquire now. We feel we should take care of members first; our present waiting list does not include any of our own members. We are glad to report that at present no one is seriously ill; also, we have plenty of help. We also do appreciate the response of our ministering brethren as they come from far and near to bring the Gospel message every two weeks on Sunday afternoons. May the Lord bless them in their labors of love for His cause. Again we thank you all and invite you to come and visit with us. Pray that the Lord will give us grace and strength to continue.

In His glad service,
John S. Bechtold, Supt.

Steelton, Pennsylvania

(Steelton Mennonite Gospel Mission)

Dear Interested Friends: With joy we greet you all in our Intercessor's name, happy to share with you for your prayer help a few of the heart burdens of the King's business here.

A workshop, equipped with power tools and supervised by two of the brethren, is the scene of much activity each Wednesday evening. Boys over thirteen years of age are welcome, and any number from two to fifteen are present. After working on their projects, a time is spent in reading the Word, praying, and giving a short message. What an opening is here for the Spirit of God to work with His Word, and through the testimony of believers. Will you remember to pray for these boys, many of whom do not even come to Sunday school?

A corresponding work has been begun among the older girls' classes. A room complete with kitchen facilities has been prepared for their Tuesday evening get-together, and here again the open door before us presents a tremendous challenge. Dealing with souls is the Spirit's own work, and the workers here do desire to be controlled and motivated by Him in their every contact.

Last month an aged Jew living on the same street as the mission, passed away. He suffered intensely for many years, but was persuaded that Jesus Christ was truly the long-promised Messiah. To attend a Jewish funeral and feel the chill absence of Him who has taken away the sting of death and the grave, and to have God presented only as One who upholds justice and not as the dispenser of all real comfort, is surely to comprehend a trifle better the blindness that is happened to Israel, and to feel in one's heart a renewed rush of the constraining love of Christ for these dear, dear people.

One of our sisters, who came to the freedom of the Gospel from the bonds of Catholicism several years ago, has been in very poor health for some time and was recently hospitalized several weeks. But the glorious testimony coming from her life and lips leaves no time for us to wonder the "why" of these experiences in the life of a believer; surely One so jealous of His honor and His name as our God knows to whom He can entrust the ministry of suffering, and knows which seething crucible will yield forth the image of His own face after the fiery heat is reduced. Pray for this sister. Unable to read each day more than a verse or two of the Word for which she hungers, she is being taught many things in secret by the Holy Spirit, unaided by human instrumentality.

Our Sunday evening Children's Hour is a high spot in each week's activities. Trooping in from street and alley, from playground and skating rink, come the children; sometimes only a few, sometimes quite a few. Flannel-board pictures or illustrated stories catch their eyes, and Gospel choruses fill their ears, with many stories and truths from the Word of Life sinking into the little hearts. Of such are the Kingdom of heaven, truly; and from the child we often learn more than we expect to teach him. Pray for this Children's Hour as often as the Spirit reminds you of it; and

as the clock nears seven on Sunday evening, ask a special blessing on the little ones gathering in, and on the one who teaches them.

Your sister in Christ,
A Steelton worker,
Mrs. D. Wilbur Erb.

Curtis, Michigan

(Wildwood Congregation)

Dear Christian Friends: "Great is the Lord and greatly to be praised." Since our last writing we have had varied experiences. The Lord has overruled in them all. We were again at the M.M.B.S. for six weeks. Those attending from this place were: Mr. and Mrs. Lloyd Steiner, Patricia Dwyer, Anita Dwyer, Lois Troyer, Edna Miller.

Our Sunday school was reorganized the first of the year with the following results: Supt., Lloyd Steiner; Chor., Lois Troyer; Secy.-treas., Bernice Dwyer. Our Sunday-school attendance has been fair this winter. We are looking for an increased attendance during the summer months. We are making plans for our summer Bible school work. We are expecting to enter several new fields this summer. Pray that the Lord may open the doors for us and lead definitely in every way. Several young people are coming to help us out in this work. May the Lord bless all of those young people that are willing to give themselves to the Lord in this way. May He also bless those in our congregations here who are willing to sacrifice and give themselves to this work.

Several from our group have been ill for some time. We miss them in our church services. Bro. Harold Gage is again in the hospital, this time at Ann Arbor, Mich. Sister Mollie Watson and Sister Bernice Dwyer have also been ill most of the winter. Will you lift these up to the throne of grace, that the Lord may be glorified through the healing of the body?

We are rejoicing in the wondrous working of the Holy Spirit. There are those who are counting the cost. Pray for one family, that they may accept the Lord; remember especially the husband. Our desire is that the testimony of every Christian here might be such that others may see Christ, "the Lamb of God, which taketh away the sin of the world." The testimony of one who is now attending services and is not yet a Christian, to a friend who, in rather a laughing way, was asking why she started to go to church was, "Because of the change brought about, and the way some of those people live." To the church such testimonies are a humiliating challenge.

Bro. Frank Sturpe was in the Upper Peninsula over the week end of March 7. His messages were enjoyed by all. We are looking forward to having a group from E.M.C. with us over the week end of March 28 giving programs in four churches here. May the Lord bless all the activities of the church at this place to His honor and glory. Thank you all for your liberal support of the work with your prayers, your visits, means, and so on. May the Lord richly bless and reward you.

In His service,
Bro. and Sister Clarence Troyer.

PRAYER POSTURE (Continued)

the people answered, Amen, Amen . . . and worshipped the Lord with their faces to the ground" (Neh. 8:6).

In time of great crisis, burdens, and sorrow people have felt themselves so very unworthy and helpless, and their need of God so great, that they were constrained to come before God in the most humble way.

Fifth, fasting in sackcloth and ashes. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

Sackcloth was a very coarse garment worn during times of mourning, humiliation, and in confession of sins. Ashes on the body were a sign of great sorrow also.

R. A. Torrey has this to say about fasting: "It does not mean we must fast every time we pray, but there are times of emergency, special crisis in work, when men will withdraw themselves from gratifying natural appetites, that they may give themselves wholly to prayer. There is power in that kind of earnestness and determination to obtain in prayer the things which we sorely feel our need that leads us to put away even things which in themselves are right and necessary, that we may set our faces to find God and obtain blessings from God."

Sixth, praying covered and uncovered. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (I Cor. 11:4, 5).

Although Christ gave us no special posture to use when we pray, yet He has commanded obedience in the things He has commanded if we would get an answer to our prayers. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

Choose the posture best suited to help you concentrate and be more reverent. From the book on "Prayer" by Hallesby I quote: "Conversation between persons does not have certain prescribed rules and regulations, but occurs freely and spontaneously as the occasion may require. That is what makes conversation personal, gives it life and freshness; so also with prayer. It should be free, spontaneous, vital fellowship between the created person and the personal Creator. As a vital means of communication between the soul and God, prayer can assume very different forms, from quiet contemplation of God, in which eye meets eye in restful meditation, to deep sighs or sudden exclamations of wonder, joy, and gratitude, or it may be an outcry from a violently agitated soul engaged in a bitter struggle."

Dalton, Ohio.

The law of faith is revealed in a trinity of A's: Ask . . . Accept . . . Act.

BIRTHS

Augsburger.—To Fred and Carolyn (King) Augsburger, Sheldon, Wis., a daughter, Ruth Ann, March 11.

Beachy.—To Calvin and Aurelia (Kipfer) Beachy, Marilla, N.Y., a son, Thomas A., March 9.

Gerber.—To Dean and Grace (Weaver) Gerber, Millersburg, Ohio, a daughter, Carol Kay, and a son, Darryl Ray, March 11.

Gingerich.—To Truman W. and Velma (Eash) Gingerich, Parnell, Iowa, a son, Jerry Lee, Feb. 28.

Hartman.—To Lester W. and Arlene (Pletcher) Hartman, Goshen, Ind., a son, Roger Duane, March 10.

Hartzler.—To C. Clayton and Mamie (Kauffman) Hartzler, Belleville, Pa., a daughter, Mary Katbryn, Feb. 21.

Headings.—To Howard J. and Miriam (Hostetler) Headings, Urbana, Ohio, a daughter, Marilyn Sue, March 18.

Hershberger.—To Alvin M. and Mary Jane (Byler) Hershberger, Kalona, Iowa, a daughter, Joanna Jerrene, March 12.

Horst.—To Clarence and Ida (Eshleman) Horst, Mountain Home, Ark., a son, Roy Eldon, Jan. 21.

Hostetler.—To David and Nora (Baker) Hostetler, Harrisburg, Oreg., a daughter, Ellen Mardell, Feb. 29.

Juhnke.—To John E. and Ethel (Sebrag) Juhnke, Moundridge, Kans., a daughter, Dianne Sue, Feb. 16.

Kennell.—To Clareuce and Eileen (Martin) Kennell, Roanoke, Ill., a son, Gary Dean, and a daughter, Mary Jean, March 2.

Kreider.—To Lloyd and Anna (Hostetler) Kreider, Lancaster, Pa., a son, James LaMar, March 10.

Lehman.—To T. Weagley and Ethel (Sho-walter) Lehman, Hagerstown, Md., a son, Galen Richard, Feb. 27.

Martin.—To Andrew H. and Virginia (Stoner) Martin, Pequea, Pa., a son, Andrew Gary, March 8.

Miller.—To Earl and Katharine (Lebman) Miller, Hagerstown, Md., a son, Lester Eugene, Jan. 26.

Nofziger.—To Alfred E. and Marjorie (Gerig) Nofziger, Lebanon, Oreg., a daughter, Nadine Marie, March 5.

Nofziger.—To Dale F. and Mildred (Mehl) Nofziger, Cleveland, Ohio, a daughter, Carol Frances, March 3.

Smoker.—To Leon and Esther (Engle) Smoker, Cochranville, Pa., a daughter, Linda Kay, Jan. 26.

Stauffer.—To Henry H. and Florence (Miller) Stauffer, Bainbridge, Pa., a daughter, Joy Kathleen, March 2.

Stauffer.—To Wayne and Anna (Hess) Stauffer, Mount Joy, Pa., a daughter, Linda, March 6.

Stichter.—To Fred and Bertha (Yoder) Stichter, Wakarusa, Ind., a son, Dennis Wayne, March 10.

Troyer.—To Joel A. and Mary Ellen (Haarer) Troyer, Amboy, Ind., a daughter, Anna Lois, March 5.

Wyse.—To Laurence and Mary (Detweiler) Wyse, Midland, Mich., a daughter, Louise Genetta, Jan. 23.

Youndt.—To Clair R. and Veronica (Gehman) Youndt, Reinholds, Pa., a son, Ernest Lamar, Feb. 13.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bush—Kurtz.—Joseph Bush and Linda Kurtz, both of the Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church, March 13, 1948.

Detter—Swartz.—Alfred S. Detter, Blooming Glen, Pa., and Edith V. Swartz, Spring City, Pa., at the home of the officiating minister, Elmer G. Kolb, Pottstown, Pa., March 13, 1948.

Friesen—Wenger.—Paul A. Friesen, East Peoria, Ill., and Wilma Wenger, South English, Iowa, congregation, by P. A. Friesen at the South English Church, Nov. 29, 1947.

Kennel—Hershberger.—Paul Kennel and Wilma Hershberger, both of the Albany, Oreg., congregation, by George M. Kauffman at the Albany Church, Feb. 22, 1948.

Redcay—Stoltzfus.—Henry A. Redcay, Good congregation, Elizabethtown, Pa., and Kathryn E. Stoltzfus, Millwood congregation, Gap, Pa., by John A. Kennel, Feb. 7, 1948.

Sayer—Maskell.—Richard Sayer and Lillian Maskell, both of Didsbury, Alta., by Linford D. Hackman at the West Zion Church, Carstairs, Alta., March 14, 1948.

Shantz—Rogers.—Royden Shantz and Cicely Rogers, both of Didsbury, Alta., by Linford D. Hackman at the West Zion Church, Carstairs, Alta., March 12, 1948.

Shoup—Weaver.—Arthur R. Shoup, Orrville, Ohio, and Miriam M. Weaver, Lancaster, Pa., by Pablo Bringas at the Philippine Relief Unit Headquarters, Bangued, Abra, Philippine Islands, Dec. 27, 1947.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Horst.—Frances, daughter of Chambers and Annie (Reiff) Sweigart, was born in Lancaster Co., Pa., Nov. 3, 1868; passed away at the home of her son-in-law and daughter (Mr. and Mrs. Lehman Lefever), Penryn, Pa., after a short illness, Dec. 12, 1947; aged 79 y. 1 m. 9 d. She was the widow of Reuben W. Horst, who passed away in June, 1941. Surviving are 13 children (Elam S., Bareville, Pa.; Reuben S., Ephrata, Pa.; Amos, Akron, Pa.; Eli, Tampa, Fla.; Titus, Ephrata, Pa.; Frances—Mrs. Lehman Lefever, Penryn, Pa.; Phares, of California; Noah, Neffsville, Pa.; Anna—Mrs. George Wolf, Akron, Pa.; Walter, Leola, Pa.; Katie—Mrs. John Shenk, Mannheim, Pa.; Ada—Mrs. Landis Weaver, Akron, Pa.; Lloyd, Dayton, Va.), 43 grandchildren, 14 great-grandchildren, 2 sisters (Anna—Mrs. John Rutt, Ephrata, Pa.; Mrs. Lydia Kilhefner, New Holland, Pa.), and 2 brothers (Jacob, Newton, Kans.; and Eli, Ephrata, Pa.). She was a kind and loving mother, always deeply interested in the welfare of her children and the church. Funeral services were held Dec. 16 at the home of Titus Horst, Ephrata, Pa.; and at the Ephrata Mennonite Church, in charge of Mablon Witmer and Mablon Zimmerman. Texts: II Cor. 4:17, 18; 5:1-10; Rev. 21:4. Burial was made in the Weaverland Cemetery.

King.—Elmer M., son of John C. and Annie (Yoder) King, was born in Vernon Co., Mo., Dec. 28, 1872; passed away at his home, near Garden City, Mo., Nov. 5, 1947; aged 74 y. 10 m. 7 d. At the age of three he moved with his parents to Cass County. On Feb. 28, 1899, he was united in marriage to Sarah Elizabeth

Blank, who died April 15, 1940. One daughter (Nona), one son (Vernon), and an infant son also preceded him in death. Surviving are one son and 6 daughters (Oliver Herman, Elsie, Nellie, Erma—Mrs. Albert Schrock, and Alice—Mrs. Ralph Stutzman, all of Garden City, Mo.; Fern—Mrs. Archie L. King, and Orpha—Mrs. Glen King, West Liberty, Ohio), 14 grandchildren, one brother (Chancey H., West Liberty, Ohio), one sister (Mrs. B. F. Hartzler, Portland, Oreg.), and a number of other relatives and friends. In his youth he united with the Sycamore Grove Mennonite Church, of which he was a member until death. Funeral services were held at that church on Nov. 7, in charge of the local ministers. Text: Ps. 90:12. Burial was made in the Clearfork Cemetery.

Pitsnogle.—Sarah Elizabeth, daughter of Lancelot and Mary (Miller) Shank, was born in the Clearspring, Md., district, Jan. 21, 1867; died at the Mennonite Old People's Home near Maugansville, Md., after a few days' illness, Oct. 12, 1947; aged 80 y. 8 m. 21 d. She was the widow of Edward Pitsnogle, and was a member of the Miller Mennonite Church, Leitersburg, Md. Surviving are one daughter (Mrs. John B. Keener), one son (Henry), 12 grandchildren, and 6 great-grandchildren. Funeral services were held Oct. 15 at the Coffman Funeral Home and at the Long Meadow Church of the Brethren. Burial was made in the Paradise Mennonite Cemetery.

Reiff.—Israel L., son of the late Israel and Elizabeth (Leshner) Reiff, was born March 28, 1872; passed away at the home of his son-in-law, near Hagerstown, Md., after a four-month illness, Feb. 11, 1948; aged 75 y. 10 m. 14 d. On Nov. 6, 1894, he was united in marriage to Susanna Esbleman, who survives. Also surviving are one daughter (Katie—Mrs. Martin Shewalter), 4 grandchildren, and 4 great-grandchildren. One brother (Benjamin) followed him in death on March 2. As a young man he united with the Miller Mennonite congregation, Leitersburg, Md., where he remained a member until death. Funeral services were conducted Feb. 14, at the home of Daniel Strite and at the Paradise Church by Amos Martin. Text: Ps. 132:14. Interment was made in the cemetery near by.

Schweitzer.—Anna, daughter of George and Frona (Neuschwanger) Schweitzer, was born in Osborne Co., Kans., Nov. 7, 1884; died at the Bethel Deaconess Hospital, Newton, Kans., Jan. 8, 1948; aged 63 y. 2 m. 1 d. Death resulted from bronchial pneumonia following an operation. Early in life she accepted Christ as her Saviour and was baptized and received into the Mennonite Church. She gave the best of her years in service at the La Junta Sanitarium and at the Kausas City Children's Home. The last seventeen years she spent in her own home at Hesston, Kans. Her parents, one brother (Henry, Ashland, Oreg.), and one sister (Frona—Mrs. Francis Galoggly, Glendale, Ariz.) preceded her in death. Surviving are 4 sisters (Lena—Mrs. John Oertel, Kansas City, Mo.; Mary—Mrs. Noah Ebersole, Birch Tree, Mo.; Lovina—Mrs. George Eaton, Osborne, Kans.; and Katie—Mrs. Arthur Diener, Canton, Kans.), 3 brothers (George, Ottawa, Kans.; John, Osborne, Kans.; and Charles, Protection, Kans.), and 24 nieces and nephews. Funeral services were held at the Hesston College Chapel, Jan. 11, with Jess Kauffman and Fred S. Brenneman officiating. Burial was made in the Spring Valley Mennonite Cemetery, near Canton, Kans., with Charles Diener in charge.

Steider.—Katherine E., daughter of Joseph and Emile Schertz, was born at Eureka, Ill., May 20, 1879; passed away at the home of her son (Ivan), Jan. 24, 1948; aged 68 y. 8 m. 4 d. Her health had been failing for about six months; the last two months she was confined to her bed. On Dec. 8, 1898, she was united in marriage to David Steider, Roanoke, Ill., who preceded her in death. One son (Omer J.), one infant daughter, and one brother also predeceased her. Surviving are 2 sons (Emory C., Roanoke, Ill.; and Ivan D., Metamora, Ill.), one daughter (Mrs. Wilfred Springer, Washington, Ill.), 10 grandchildren, and one sister (Mrs. Laura Wagner, Eureka, Ill.). In her youth she accepted Christ as her personal Saviour and united with the Metamora Mennonite Church, where she remained a member until death. After the death of her husband she spent her time in periodic visits with her children. Cheerful and optimistic, she imparted joy and encouragement to those about her. Funeral services were in charge of H. R. Schertz, assisted by Ben Esch.

Weber.—Anna May, daughter of Michael and Mary (Hege) Martin, was born near Clear Springs, Md., Nov. 30, 1872; died at the home of her son (Ira), Hagerstown, Md., Feb. 4, 1948, after being seriously ill for only five days; aged 75 y. 2 m. 4 d. Death resulted from complications after a lingering illness; much of her life she did not enjoy good health because of injuries received in a fall at the age of twenty-nine. In her youth she united with the Reiff Mennonite Church, Hagerstown, of which she remained a member until death. On Jan. 7, 1896, she was united in marriage to Benjamin B. Weber, who preceded her in death on Oct. 22, 1904. One grandson and one great-grandson also predeceased her. Surviving are 3 sons (Ira S., Hagerstown, Md.; Edgar M., Smithsburg, Md.; Harry E., Hagerstown, Md.), 10 grandchildren, 2 great-grandchildren, one sister (Mrs. Martha Brunk, Denbigh, Va.), one brother (John C., Woodstock, Ill.), and many nieces and nephews. Funeral services were conducted Feb. 6 at the home by Daniel Strite, and at the Reiff church by Moses K. Horst and John D. Risser. Interment was made in the adjoining cemetery.

ITEMS and COMMENTS

Officials in Vienna report that murders have increased eight times and robberies twelve times since before the war. Every other baby is killed before birth; one of every four criminals apprehended is a youngster; one of every two has a venereal disease; and one of every six girls between the ages of thirteen and eighteen has a venereal disease. What awful effects war leaves in its train!

* * *

One of the great dailies made a study of the ten best-sellers in Japan. The Bible ranks ninth, which is quite a remarkable record for this land.

* * *

"We are seriously troubled as to where we can get New Testaments and Bibles that are so urgently needed for the Christian and confirmation classes," writes Bishop Alitzenheim, Bishop of the Evangelical Church of Thuringia. "Our German young people are growing up without Bibles now far and wide. I know of communities where there are no Bibles, songbooks, or even writing paper, so that Bible references and songs can only be learned during instruction by repeating them in unison."

* * *

Winter is the time for Bible institutes and retreats in Korea, so that they were anxiously waiting the arrival of 20,000 New Testaments that had been shipped by the American Bible Society. Chaplain William Scott of the Canadian Mission in Seoul wrote the Society, "The books will fill a deep need and will help the new Christians or younger members of families already Christian to secure a copy of the Scriptures for themselves."

* * *

A Georgia judge sentenced four young men recently to attend Sunday school and church every Sunday during a two-year probationary period. This sentence has been protested against by Dr. Louie D. Newton, president of the Southern Baptist Convention. Dr. Newton's point of view is that the state should never undertake to force men to go to church. "There must be no coercion in re-

Aids for Summer Bible Schools

ENROLLMENT RECORD CARD: The use of this dual purpose card is strongly urged. Serves both as an original enrollment card and then as a permanent record of the pupil. 3 x 5 in. Hundred, 75¢

CARD FILE TRAYS: For filing the Enrollment Record Cards. 3 x 5 x 11 in. With lid. No. 35, \$1.60. Alphabetical indexes for use with Card File Tray; 3 x 5 in. Each, 40¢

TEACHER'S CLASS RECORD SHEET: To be clipped or pasted inside the cover of the teacher's book. Size 7¾ x 10¼ in., with provision for all necessary class records. Dozen, 20¢

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ligion, either from civil or ecclesiastical authorities, if we are to preserve inviolate the cherished principle of religious liberty and its inevitable corollary, separation of church and state," said Dr. Newton. We find ourselves in general agreement with this point of view. The intention of the court in submitting these young men to the influence of church and Sunday school was good, but when either parents or lawmakers relate church attendance to punishment, they run the risk of creating contempt for religion rather than a desire for God.

* * *

The Executive Committee of the Virginia Council of Churches has called for a repeal of state and city laws forbidding the holding of unsegregated religious meetings in public buildings. The committee urged also that racial segregation in public carriers and in public waiting rooms be abolished and that qualified Negro physicians and their patients be admitted to hospitals throughout the state. The resolution closed with the following words: "As Christians we recognize our failure to inculcate into our corporate life, as

citizens and churchmen, the full implications of our Christian faith regarding brotherhood. We sincerely ask God's forgiveness for this failure and pledge ourselves to work always toward the fulfillment of these principles. Specifically we urge now the abolition of segregation in meetings where both races meet together for worship or conference."

Harvestime Will Come

And he sold them into the hands of their enemies (Judges 2:14.) A millionaire, turned bootlegger, was serving a long prison term when a friend of his visited him one day. The millionaire was sitting cross-legged, with an enormous needle and a ball of twine, sewing burlap bags. "Hello," said the friend. "Sewing, eh?" "No," said the prisoner, with a grim smile. "Reaping."—"Sunday."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, APRIL 6, 1948 ————— NUMBER 14

Jesus My Companion

BY RAYMOND BYLER

"THE ANGEL"

"And Jacob went out from Beersheba, and went toward Haran." He was alone. He was now homeless. This was a new experience. As he lay down that first night I can well suppose he was fearful about it all. He missed the manly dominance of his twin brother, and the keen foresight of his mother. Mamma's boy was on his own.

That night he had a wonderful revelation of the God of his fathers. The Lord had stood at the end of a long ladder reaching to heaven, and had spoken to him, and had promised to be with him. He promised to keep him everywhere he went until at last his people should possess Canaan and bless the world with the Saviour. What precious words these were to the pilgrim: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Early the next morning Jacob got busy. He would respond to such an one. He set up a stone and poured oil upon it. He worshiped and made promises. "If God will be with me, and will keep me in this way that I go," began Jacob's prayer. Thus began a new era in history, the era of Jacob. God was going with Jacob to accomplish His purposes of redemption.

Jacob reached his destination. He was blessed exceedingly in every way. He had a family. He had possessions. He had servants. Now God told him to return to the land of his fathers, with the promise, "I will be with thee." And God did go with Jacob and he came home in peace.

In his old age Jacob again packed up for a journey. This time he was going down into Egypt at the call of Pharaoh. He was using Pharaoh's wagons. Again he was fearful about the venture, as he had been years before when he left home. And again God spoke to him in the night. God said, "Fear not to go down into Egypt . . . I will go down with thee into Egypt; and I will also surely bring thee up again."

Even though Jacob's days were "few and evil," he had the abiding assurance that God was with him. As he was blessing the two sons of Joseph he commend-

ed them into the care of the ONE who had defended him in the evil days. "The Angel which redeemed me from all evil, bless the lads," he prayed. Who was this Angel? The companion of Jacob was none other than the Son of God. It was Christ who was as an elder brother to Jacob as he traveled. As he blessed the sons of Joseph he, by faith, asked Christ the Redeemer to bless his posterity.

"EMMANUEL . . . GOD WITH US"

This One who was "the Angel of the Lord" in the Old Testament came into this world, in due time, as a little child. The years of His ministry were a blessing to men. His name, Emmanuel, suggested His companionship with the sons of men. Truly He was "God with us." His presence was always helpful and healing. Wherever He went He left a train of healed bodies and spirits. Even death was powerless in His presence. Yet no one had caught His spirit. Mankind was in the bondage of sin. In order to gain entrance into the human heart He needed to destroy the power of the devil who held it fast. This was accomplished in His death in which He tasted death for every man. It was in His death that He removed the barrier to intimate fellowship with men.

Christ joyously anticipated the cross. It would make possible a new order of human beings—a group of people who would be His very own. He would purchase them. They would all be brethren. He would be a brother to them all. Yes, He would stick closer than a brother; He would be their very life. Listen as He comforts His disciples before His death: "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

This joy of having Jesus at home in the human heart is a reciprocal friendship. As we by faith respond to His great love for us, we find He has come to live in our heart. This precious truth was given to the disciples just before His betrayal and arrest. He said, "I will not let you be without a friend: I am coming to you. A little time longer, and the world will see me no more; but you will see me; and you will be living because I am living. At that time it will be clear to you that I am in my Father, and you

are in me, and I in you. He who has my laws and keeps them, he it is who has love for me: and he who has love for me will be loved by my Father, and I will have love for him and will let myself be seen clearly by him" (John 14:18-21, Basic English).

Blind Bartimaeus

(Mark 10:46-52, Revised Standard Version)

BY EDNA BEILER

"And they came to Jericho; and as he was leaving Jericho with his disciples and a great multitude, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside."

I know how you felt, Bartimaeus, I too have been the same—

Knowing the rambler's fragrance but never its leaping flame;

Hearing the boom-boom-booming, the surge and ebb of the sea

With no slightest guess of its greatness, its restless immensity.

"And when he heard that it was Jesus of Nazareth, he began to cry out and say, 'Jesus, Son of David, have mercy on me!' And many rebuked him, telling him to be silent; but he cried out all the more, 'Son of David, have mercy on me!' And Jesus stopped and said, 'Call him.' And they called the blind man, saying to him, 'Take heart; rise, he is calling you.'"

I know how you felt, Bartimaeus, how the parched hopes you counted dead Sprang into life at Christ's message. I too know the searing dread

That, like evil winds from the desert, sought, with its scorching breath, To wither hope's new-opened blossoms—the struggle between fear and faith.

"And throwing off his mantle he sprang up and came to Jesus. And Jesus said to him, 'What do you want me to do for you?' And the blind man said to him, 'Master, let me receive my sight.' And Jesus said to him, 'Go your way; your faith has made you well.' And immediately he received his sight and followed him on the way."

I know how you felt, Bartimaeus, when the first thin line of light

Pierced through your shriveled eyelids; as the fortress walls of night

Fell suddenly, leaving you stranded, alone in a world of space

Until your bewildered vision found its final home in Christ's face.

Phoenix, Ariz.

"THE LORD WORKING WITH THEM"

"It is true that the church is in the world as a stranger and pilgrim. She has little in common with this present world. Yet she is not alone. In her fellowship is ONE who is present even when only two or three are gathered together in His name. Wherever the church travels with the message of peace, she has always with her a Companion and Friend. He sends her out with, 'Lo, I am with you alway.' One Gospel writer gives a grand summary of this blessed truth: 'And they went forth, and preached every where, THE LORD working with them, and confirming the word with signs following.'"

The companionship of Jesus is a personal relationship. This is one of the first truths that Saul of Tarsus faced on the Damascus Road. When he persecuted a disciple, he persecuted Jesus. When he cast a disciple into prison, Jesus went into the prison too. When he bound a believer with ropes, Jesus was within those bonds. This revelation of Jesus marked the turning point in his life. Saul the persecutor of Jesus became Paul the Apostle of Jesus Christ. Paul's great passion was to "win Christ," to "know him," and to share in His suffering and resurrection power.

"CHRIST LIVETH IN ME"

Paul's life was a life of triumph. He never met defeat. He and Jesus made those missionary journeys together. Paul's own testimony was, "Christ liveth in me," and "I can do all things through Christ which strengtheneth me." Although Jesus is the constant companion of His witnesses, He is especially near in times of stress. We have a record of at least four occasions when the Lord impressed His nearness upon Paul. The first was at the beginning of his labors at Corinth. Here, Paul heard his COMPANION'S VOICE at night. "Be not afraid, but speak, and hold not thy peace: for I am with thee." Later Paul lay in a lonely castle in Jerusalem as a prisoner. He had given his testimony to the Jews. His own nation rated him, "Jewish enemy number one." More than forty of his own countrymen vowed that they would kill him before breakfast. That night, inside the castle room, Paul had a blessed time with his COMPANION. This time the Lord became visible right by his side. As Jesus stood by His servant He said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

The Lord again became visible by Paul's side while sailing toward Rome. For fourteen days their sailboat had been driven by a terrible gale. The sun was hidden by the thick clouds. The two

hundred and seventy-six passengers were tensely waiting for the end. But the Lord was on that ship, with His own servant. Paul had work to do at Rome. He couldn't be drowned. He would see Caesar. Moreover, the Lord assured Paul that not one of the passengers would perish in the water.

The last record of Paul and HIS COMPANION standing together is found in his farewell letter to Timothy. Paul is on trial for his life before the cruel Nero. He is alone before the Roman Supreme Court. His body is old and very weak. None of his friends stand by him as he makes his defense before the Emperor. Yet this friendless, battle-scarred veteran of the cross is not alone. Paul felt a PERSON near. Down to us comes his testimony, "The Lord stood with me, and strengthened me."

"CHRIST IN YOU"

Such companionship is ours here and now. The call of the Gospel is a call "unto the fellowship of his Son Jesus Christ." Companionship with Jesus is eternal life. Eternal life is companionship with Jesus. This great mystery was hid from mankind since the tragedy in Eden. "Christ in you, the hope of glory" is the best of good news for us Gentiles.

The condition for this great companionship is a faith which is expressed in love and obedience. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). The evidence of His nearness is His Spirit in our hearts. I John 3:24; 4:13.

Even the barrier of fear is absent as my Lord and I walk together in love. He leads the way and I follow. His hand is ever around me as I live by faith day by day. He is my unseen companion. He will be the companion of my child as he also believes. He will be the companion of future generations "even unto the end of the world."

Companionship with the Lord brings with it a blessed release from worldliness. Our loving Friend takes care of our present and future needs, and we can be content. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The wife of a wealthy and powerful man need not have "financial worries." Her "yes" at the marriage altar and her daily devotion to that promise brings release from "making a living." If her husband truly loves her, he will provide for her every need to

the limit of his ability. He is her "provider." She is his "companion." Just so, as we say "yes" to the call of fellowship with Jesus, we find we are united with a companion who will see us through.

Companionship with Jesus does not mean a life of ease. It means rather, sharing in His work. It gives purpose to life. We do everything "in the name of the Lord Jesus." His purpose is our purpose. Two women work in the same farmhouse. They do the same work. One is working for \$20.00 a week. She is the hired girl. She has a large savings account in her own name. The other has assumed the farmer's name. She is his wife. She works hard. All her earnings are in her husband's name. The farm is theirs in joint deed. Because her husband is faithful she can safely lead a life free from laying up treasure for herself. The writer to the Hebrews admonishes us that, since Jesus will never leave us nor forsake us, we should therefore live "all for Him."

"ABIDE WITH ME"

We are yoked to Him. We belong to Him. It is hard for younger people to appreciate this precious relationship fully. The years up until about forty are filled with the development of all kinds of relationships. We have our parents, our friends, our wives, our children, our homes, and our farms. We are strong and active. But in a very short time we begin to say good-by. Our dearest friends leave us. Our children leave home. Our bodies develop weaknesses. It is then that our abiding companion becomes exceedingly precious. If I call for a hymn at the Huron County Infirmary, I can expect the dear old Christian lady in the wheel chair to request number ninety-one. What a refrain: "He promised never to leave me, never to leave me alone!"

When that active literary genius, Harriet Beecher Stowe, was seventy-three, she wrote, "This winter I study nothing but Christ's life; it keeps my mind steady and helps me to bear the languor and pain of which I have more than usual this winter . . . I thank God there is one thing running through all my thoughts from the time I was thirteen years old and that is the intense, unwavering sense of Christ's educating, guiding presence and care. It is all that remains now." Is it any wonder that the most popular hymn in Christendom is "Abide with Me"?

The closing words of God's revelation to man say in a dozen words what I have tried to say in two thousand: "The grace of our Lord Jesus Christ be with you all. Amen." Pigeon, Mich.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Does Bennet Still Live?

The story, "Light from Heaven," running currently in *Youth's Christian Companion* and to be available this summer in book form, is having a wide reading throughout our constituency. Its readers understand that it is a true life story, only the names of the characters being changed to prevent identification. It is obvious that it would be neither kind nor wise for the author, in this case, to reveal whose life story she is writing. And yet Sister Kauffman gets many letters of inquiry as to who Joseph and Bennet are.

A few persons have protested that this story cannot be true, for no one could be as mean and hypocritical as Mr. Armstrong is. Their argument is answered by the fact that many others have written to Sister Kauffman, assuring her that they know Bennet, for he lives in their neighborhood. It is disconcerting and humiliating, to say the least, to discover that there are among us many Bennets, gripping, tyrannical, selfish husbands and fathers who make the lives of wife and children a fearful misery. One girl writes that her father beats his children cruelly and has called them and their mother every conceivable evil name, and yet insists that his sins are all under the blood!

The real Bennet, we should all know, has been dead for some years. But evidently (we say it to our shame) his kind still lives. There are actually devoted, patient wives who must endure the agony that Mrs. Armstrong knew. There are sons and daughters who must grow up without knowing the kindness of father-love. There are homes that are continually under the cloud of scolding, angry, fault-finding, and unreasonable discipline. We would like to think they are few, but certainly there are more than there should be.

There should be no need for the apostolic command, "Husbands, love your wives, and be not bitter against them" (Col. 3:19). Why should a husband do anything else but love the wife who has surrendered to him her hand and her heart, who has tenderly cared for him, who has become the mother of his children? But Paul knew well the depravity of the human heart, and at the Spirit's

direction gave the command that every husband needs. There should be no call for the command, "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). Why should a father be anything but tender and understanding with those whom he has begotten, who are so largely dependent upon him for sustenance and training, whose character is so much dependent upon his example, whose success in life so largely hinges upon the opportunity which he gives them? But the Lord knew that the devil would mold some Bennets, and He gave this command to rebuke and counsel them.

May God use Sister Kauffman's narrative to comfort the sad heart of many an Annie, to encourage many a crushed Joseph, and to awaken and reform many a sinning Bennet. May Bennetism be not once more named among us.

Worshiping in Silence

*"But the Lord is in his holy temple:
let all the earth keep silence before him"*
(Hab. 2:20).

Away from the senseless noise and disconcerting confusion of idol worship the prophet Habakkuk calls us to the wordless silence of the true worship of God. There are times when words get in the way of the deepest thought and feeling. There is a form of worship in which the majesty and greatness and goodness of God breaks upon us as we put our hands upon our mouths and listen to the still small voice. There is something to be said for the Quaker meeting, for the calm meditation in which there is no sound. Every Christian needs moments and hours and days away from the crowds, away from busy commotion, away from the sound of his own commitments, where he can commune with his own heart and be still, where he can command to silence all that is earthly, that the thoughts which are from Beyond may possess him fully.

Then speak God's praise, my tongue, in season, for so He has commanded. Preach and teach as opportunity affords, for so God has ordained that the Gospel shall be spread. But hold your peace

betimes, that the Eternal Silence may flow in, bringing healing and wisdom.

Come to me often, my friends, that in communion with one another we may sharpen our understanding and deepen our sympathies. Let us worship together, mingling our voices in song, exhorting one another to faithfulness, and lifting one another on the wings of prayer. But please give me also the times of silence, that human voice may not interrupt the quiet of God. Fall back a while, that only my Lord may be heard in the great open spaces of the soul.

Things of the Mind

It has often been the fashion in religious circles to deprecate the intellectual. Religion of the heart has been called a good thing, as contrasted with that evil thing, religion of the head. Education has been ridiculed as "headucation." A sermon was supposed to be less spiritual because it was thoughtful and thought-provoking. It was practically assumed that a brilliant mind was a serious obstacle to faith. One would have thought from our talk that Jesus commanded us to love the Lord with all the heart, but not with all the mind. One might have concluded that a man without a head could be a better Christian than a man with one.

Happily we are recovering our balance on this point. A speaker in one of our recent church meetings said that the Mennonite Church has come to have a greater respect for "things of the mind." It is a good thing that we have. There is not much hope for any group that makes ignorance a virtue, and knowledge in itself a sin. God made the head as well as the heart, and it is essential that we make the most possible of all God's good gifts. There must be a place in the economy of God's church for things of the mind.

We must recognize the danger of exalting the merely intellectual over the spiritual. We must be mindful that the Greeks by wisdom knew not God, that the natural man, however brilliant, receiveth not the things of the Spirit. We must remember that the wisdom of this world is the enemy of the cross of Christ; that a reliance upon one's own intellectual resources may be an effective block to the supernatural work of grace in the heart; that it is possible to hold the truth in such a cold abstractness as has no power to reach the lost. Education and knowl-

edge can become an end in themselves and thus become utterly impotent as an evangelizing force in the church. If we had to choose between having schools and having missions, we should of course have missions.

But we are not faced with such a choice. We must have both. We do not give to God either our heads or our hearts. We give Him both. We do not love God with our hearts only. We seek Him and recognize Him with our heads too. And so we have room in the present-day program of the church for things of the mind. We need missionaries and ministers and other church workers who have the finest intellectual equipment that birth and training can give them. We need the occasional brilliant minds that appear among us, and need not shunt them off to some other denomination or to some other cause that appreciates them more. We need some scholars and many teachers. We need schools, colleges, and seminaries. We need books and periodicals—our growing Mennonite literature. We need a Research Foundation and many a careful study that will discover facts. We need a growing supply of things of the mind, dedicated to and truly serving the cause of Christ and the church. May God give our church a growing appreciation for things intellectual, and teach us how to hold the mind and the heart in a scriptural balance.

On Appreciating Our Ministers

BY EDNA MAST

It was just a dream. The minister was seated at his table, weeping. With head bowed, he was the picture of utter dejection. There were others in the room. Something had happened, and he felt it showed lack of faith on his part. He was not to blame—he was apologizing when there was no need for an apology. No one expected any! Then he went on to say how he and his wife had tried to be "father and mother" to their "children in the Lord" for many years. He felt they had failed sometimes, but how hard they had tried! All wept with him. He paused! Everything was still except for an occasional sob. Then one quickly slipped to his side, and with hand placed lightly on his shoulder, tearfully said, "You have been a father to me all these years—you still are." That was enough!

* * *

She awoke with a start. Was it a dream? She thought of the life of the minister of the Gospel as she had observed it. How unselfishly he gives himself to the work of the Lord! How much he is away from home, his home life disrupted, some

errands pleasant, others not so pleasant! He returns late at night, weary of body and burdened at heart, to sleep—but sleep leaves him. He is not his own—he is the servant of all. Do we appreciate what he is doing for the church? Of course we do! But do we tell him so?

* * *

Then she remembered! Months had passed since she heard that compliment about that same minister. She had not told him, had not thought much about it. For Mr. Thomas had said, in his characteristic drawl, "Dja' know, I'd jest about as soon listen to that thar preacher that talked about th' eagle, as t' any of the others we been a'hearin'." (The minister had used as his text Deut. 32:11.) Will it do any good to tell "that thar preacher" that this man likes to listen to his sermons? Of course it will—he will be more eager than ever to get the message across to Mr. Thomas, a seeker after the truth.

Let's not criticize—let's show to our ministers by word and action that we appreciate their labors of love!

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

Cochranville, Pa.

Thanks, Mr. Style

BY HAROLD ESHLEMAN

(The Preacher and Mr. Style Talk Things Over)

P. It affords me great pleasure to speak with you, for a better understanding of each other's viewpoint can certainly do no harm. In the first place, I should like to thank you for a recent change in style, lengthening women's skirts. In the past, there has been very little we preachers could thank you for. May I also congratulate you on your ability to captivate the hearts of women of the world so completely that they never refuse to comply with each change in style you propose. Perhaps you hardly expected that Christian women would conform to your patterns, but I am sorry to have to confess that they too (unknowingly) became your disciples. For once you have helped us to do the thing we were unable to do. Most preachers knew short skirts were immodest, some strongly condemned, some timidly objected, and others were afraid to open their mouths for fear they would lose prestige or even lose members. It's a bit humiliating to us to have to admit that you could do so easily what we were unable to do. Tell us, Mr. Style, the secret of your success.

Mr. S. Well, Mr. Preacher, I know we seldom agree. This is easy for me to understand, for you believe in a statement I once read in the New Testament admonishing women to adorn themselves in modest apparel. I have little regard

for this principle and therefore do not design styles according to any such ideal. We style makers are guided by other principles less idealistic. We work in collaboration with the profiteer. This makes it necessary to change styles frequently; thus sales are increased, automatically increasing profits in the clothing industry. We must also be guided by the desires of both men and women. These desires are quite uniform the world over. Men are attracted by the physical beauty of women, particularly those features that are distinctively feminine. Styles therefore must enhance and add appeal to those particular features. This will explain to you such styles as extremely short skirts, low necklines, form-fitting garments, and stockingless legs. Women, as you know, have an inherent love for beauty and desire to be attractive to men; this desire leads them to many extremes they would otherwise reject.

P. You are certainly stating facts, Mr. Style. I see you have a very comprehensive understanding of human nature. I am still puzzled to know why you have departed so radically from your former policies in the lengthening of women's skirts. Have women asked for this change? Or have men been urging such a move?

Mr. S. No, Mr. Preacher, neither wanted it; as a matter of fact, some have opposed it, particularly men. One man, a preacher at that, even said the new style was immodest. I find it a bit difficult to please everybody, but pleased or not pleased, they obey.

P. You still haven't told me how you so successfully dictate the styles of clothing worn by women in so many countries.

Mr. S. Well, you see we solicit the help of the movie actresses. These women are loved, honored, and imitated wherever pictures are shown. Advertising agencies also aid us, and so by working together we succeed so well that women must conform themselves. And now, Mr. Preacher, I'd like to remind you that many of your Christian women are co-operating with us very nicely. I remember the time when they paid no attention to our styles. They had a style of their own; it was more modest, I'll admit.

P. Mr. Style, may I give you one parting message? I trust our visit has been profitable. I trust you will not think me uncharitable; I am asking no favors of you. We have been enemies and we shall always remain so. You are without doubt "Public Enemy No. 1." You are the greatest robber that has ever dared to attack respectable people. There was a time when you courted the harlot: now you seem determined to make all women harlots. I remember well when you did to women what Delilah did to Samson. You knew that woman's long hair was her glory and while she slept with her head in your lap you cut it off. It's slowly growing again; today it's shoulder length. When are you going to let it grow long

again? When will you give back to woman the respect men once had for her? Today, instead of being respected, men treat her as a plaything; then, tired of playing, pitch her aside and look for a new toy. You robbed her of her modesty; today she brazenly exposes her body on the beaches, at the swimming pools, and anywhere she has the least excuse for doing so, to the gaze of men, immodest and immoral as herself. No longer can she blush; she has no sense of shame. If you had any good intentions in lengthening women's skirts, how do you explain the seminude bathing suit styles? You seem to have absolutely no regard for God's laws. I'm about ready to conclude that you are either the devil himself or his right-hand man.

You may think I sound like a fighter, and indeed I feel like one tonight. The words of that great apostle Paul ring in my ears: "Fight the good fight of faith." If you think I'm alone in this fight against you and your attempts to destroy the true beauty of womanhood, you're fooled. In the first place, I'm calling upon every God-fearing woman to be on the lookout for you. She's going to search her wardrobes for evidence of your cunning. By God's help she must give to the world in every generation a proper standard of modesty. In addition, I'm calling upon every preacher to hold the banner high and, wielding the sword of the Spirit, shout, "On to victory." You and your harlots, men and women, enemies of the living God, repent and turn from your wickedness or else with all the unrighteous you too will be "turned into hell."

Harrisonburg, Va.

Conflicts in the Church

BY DEWEY YODER

"And there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24).

The disciples had been quarreling. Theirs was the special privilege of sharing the Master's brief earthly ministry, and here at the Last Supper, seated in informal and intimate fellowship with the Son of God, "there was . . . a strife among them." Of course, they didn't fight in His presence, but they had been quarreling and He knew it. Their strife was pointless. There was no such position in the kingdom as that to which they individually aspired. Our first reaction is to criticize them. But wait; those same disciples were at that time potentially, and afterwards actually became, the greatest of all humankind in bringing blessing to the world.

The Mennonite Church has been and still is in its ministry of the Gospel a vehicle to convey all people to Jesus Christ. Yet the Mennonite Church has been and still is beset by many conflicts within its doors. Occasionally members drop out of the church because of seem-

'Twas for Me

BY RUTH SLEEPER

*'Twas long ago on Calvary's brow
The Lord was crucified;
I was not there, but I believe
It was for me He died.*

*They nailed Him to a cruel tree
And there He suffered long;
Because of His unfathomed love
My heart is full of song.*

*They laid Him in a hollow tomb,
But He arose one day;
Oh, praise His name, He set me free
And washed my sins away!*

Elkhart, Ind.

ing suffocation in the ever-present divergence of opinion. Others are in a state of near suffocation which renders them impotent in the program of the church.

There is the conflict of DRESS. Some believe uniform regulation clothing is a must, that it is a way of blessing, and that many pitfalls of the world are thereby avoided. Others call manner of dress a nonessential, and can often point the finger at inconsistencies in the lives of those who dress "plain." Sometimes there are church fights and splits, but usually the two extremes, along with the many variations in practice, worship side by side and make the best of it.

There is the conflict of MONEY. Those who are wealthy defend their right to accumulate wealth and to maintain luxurious homes and automobiles. Those who consider themselves poor are inclined to the opposite viewpoint, and to feel that the church is materialistic and somewhat corrupt because of its wealth.

There is the conflict of GIVING. The increased activity of the church in missions, relief, and institutions seems to demand taxation and solicitation to obtain necessary funds. On the other hand is the contention that extraction of funds by whatever means is opposed in Scripture by the simple advice that every man ought to give "according as he purposeth in his heart."

There is the conflict of the MINISTRY. The church does not always obtain its ministers from among the congregation, but may call a minister from some other place. The change in practice is hailed by many as much-needed progress, and by others as an inroad of modernism. There is conflict in the area of ministerial support, with cases presented in favor of uniform regular allowances for all Mennonite ministers, to free them from secular toil so that they may give more time to pastoral work. Opposed is the conservative viewpoint that a minister should support himself and accept from his constituency only such support

as may be given without any definite plan.

There is the conflict of applied NON-RESISTANCE. During the war with its conscription, many Mennonite men accepted Civilian Public Service in lieu of the military, and many others served in the armed forces. The clash of viewpoints was quite marked during the war, but since then has largely slipped back to its prewar dormant state. If our nation adopts universal military training, this conflict will quickly again be felt.

There are differences on other issues, but these mentioned will suffice to illustrate. The Mennonite Church is a church of conflicts. We choose to belong to such a church; in fact, we refuse to give up our membership in it. We could join any one of a number of denominations in which none of the above conflicts would be noticeable. There are churches whose conservative practices are plainly in evidence every day in the week, and others whose worldliness knows no bounds.

The church, like the home, is a place of sweet fellowship, not because all its members think and act exactly alike, but rather because each can express himself within bounds and the differences that will surely arise become resolved through love and consideration into lanes of constructive service toward a common goal. The Mennonite way requires that each member of the church be convinced in his own mind regarding his relationship to Christ and the church, which throws the church open by its own invitation to differences of opinion.

We as individual members need to remind ourselves often that we entered the door of Christ through the ministration of the church, notwithstanding the church was at the time beset with conflicts as numerous and grievous as those of the present time. At first we were thrilled with our new relationship with Christ through the church, but the enemy of our souls was diligent, and before long we began to look sharply at this instrument which had ushered us in to Him. We may, like Peter, have taken our eyes off Christ to look at the elements which were conveying us to Him.

Let us BEWARE that our criticism of the Mennonite Church will never close or even obscure the way to Christ for a single soul who as yet has not come to Him, and who may never come to Him unless he can come by the very same way that we came.

The church is God's way. Give the church your love, your prayers, your support, and YOURSELF.

Akron, Pa.

"To spoil, to butcher, and to commit every kind of violence, they call by the lying name of government, and when they have spread a general desolation they call it peace."—Tacitus: Life of Agricola.

Spiritual Weasels

BY ORRIE D. YODER

A house lady went one morning to feed the growing chicks which she had locked into the coop the evening before. To her surprise, her chicks were huddled together, seemingly undisturbed and unharmed, but their forms were cold and lifeless. Her beautiful chicks were there as expected, their bodies unmangled, but cold in death.

Upon further investigation, it was learned that during the night a weasel entered the coop, claiming only a portion of the lifeblood of each chick. Just how suddenly these chicks had died she did not know, but death was the inevitable result because the life stream had been tapped.

The story is doubtless a true parable of the spiritual history of many an individual, or group of individuals comprising a congregation who once were growing and flourishing because of the Christ life within. Many a church building stands today like that group of chicks, seemingly unharmed and unmangled, but life is gone, and what remains is only a carcass. Likewise today, many a family name or strain testifies to a once strong and vigorous Christian or religious home life, but that family and its descendants are now lost to Christ and His church.

Today we speak of enemies, who from within, or from without, harm our Christian life and testimony, but which was the *weasel*? It did not destroy the outward form of the chicks, yet it seemingly worked from without as it took out the vital inward life. Thus the "inward" or "outward" enemy question perhaps figures little, for anyone or anything is an enemy to our Christian life, and to the life of the church, if it destroys the Christ life within.

What is the nature of these spiritual "weasels" that Satan is today using to sap out the precious Christ life of our churches and congregations, and of our homes and individual lives? Thousands of closed or empty church buildings, or empty lots where once the church building stood, mark the sacred center of the past, where the Christ life within brought saints together in joyful praise and sinners to the Lord in glad salvation. But, some "weasel" got into the "coop" and now only the empty form or fossil remains.

How utterly incomparable is the harm done to the flock of chicks with the thousands of immortal souls for whom Christ died, but who are now without His life because the church is closed or dead! Who is to blame, the "weasel," the flock, or the shepherds of the flock?

Was it the "weasel" of politics, of pride, or of worldliness, such as our Lord had to rebuke in His disciples, that has tapped the life out of a lot of these once spiritual habitations of the Holy Spirit? (Cp. Luke 22:23-26.) Was it the social weasel that once tapped that mighty man

Samson? Or, was it the weasel of formalism, of fanaticism, or of compromise and indifference?

Alas, it is too late to consider and prescribe the remedy, for to thousands, the irrevocable deed and the incomparable harm is done. But, how about ourselves today? What about the present signs of the fast decaying spiritual life within our homes and churches? What about the evidence of spiritual *weasels* sapping out the Christ life today?

When we see so-called humble or "plain" people that can no longer, either in home or church, bow in time of prayer, or when we see professed church people more interested in the sensational features of religion than in the prayer and worship meetings, we can be pretty sure that some "weasel" is working on the flock.

When we go into the homes of professed Christians who have inherited the principles of the simple New Testament faith and see that family worship is crowded out, or that our sisters no longer wear the Scripture veiling in time of worship or service, our religion is slowly dying, is it not?

Turning once more to our object lesson, let us remember that God has made us more than helpless chicks that had to succumb to the bloodthirsty weasel. God has given to us both wills to choose and minds to apprehend the warnings against grieving away the Holy Spirit of life from our homes, our churches, and our individual lives. Surely, we dare not willfully or carelessly let modern satanic *weasels* sap out our indispensable Christ life, lest only a carcass or only a fossil remain to testify what we once were or once had done.

Dillonvale, Ohio.

Prayer in Public

BY MRS. LAWRENCE H. GREASER

Have you ever been called on to lead in prayer in public worship? What happened? Did your tongue cleave to the roof of your mouth? Did you think in bewilderment, "What shall I say?" or "Of all the people that are here today, why did he have to call on me?" or "I'll have to make this good because Bro. So-and-so is here today"? These are just a few of the thoughts that might flash through your mind in the seconds before your audible prayer is heard. And if such a maze of thoughts has occurred, is it any wonder you felt a sense of defeat when the prayer was spoken? You weren't praying to God; you were praying to glorify self, or as a matter of form. Your prayer reached no farther than the ceiling, and sometimes not that far.

Remember, when we pray in public we pray to glorify God and to lead those who are fellowshiping with us to the throne of God. If we mumble our prayers, it would have been better to kneel for a season of silent prayer; and

if we pray to glorify self, how much more is our condemnation!

A more perfect way to respond to the request that we lead in prayer, is to breathe a silent prayer to God that this prayer may glorify His name and that it may bring the group into closer fellowship one with another and with God. The peace, security, joy, and praise that fill our hearts when we think of God, overflow in our prayer—the praise and petitions tumble out in words and sentences which are prompted by our inner being, which is governed and guided by the Holy Spirit. Having uttered that prayer we are seated again with a feeling of having reached God and knowing that His blessing rests on the entire congregation because of the prayer that we prayed.

North Newton, Kans.

On Nonresistance

BY STANLEY SHENK

There is much concern about our breakdown on nonresistance during the past war. There *should* be. With over 50 per cent of our young men accepting military service, our denominational outlook for the continuance of this doctrine is bleak indeed. Many analyses are being offered as to the why of this spiritual debacle. It has been attributed to a lack of Bible-based, Spirit-filled, heart-warming preaching, to a lack of pastoral shepherding, to a lack of consecration, to the secular spirit of the age. There is much truth in all of these. Another factor, however, is also involved. It is this: Many or most of us are habitually super-resistant on lots of matters apart from war itself. We can lose our tempers in a traffic jam. We can demand our rights in a department store. We can be angry, and use our anger as a lever to get what we want. Yet in spite of these things, we can smugly call ourselves nonresistant simply by deciding that if another war should come, we would not fight in it. In other words, we have an all-too-human tendency to compartmentalize nonresistance, to limit it to one phase of life, to seal it off from the rest of life. To state it in another way, we tend to become so engrossed in one application of the doctrine, namely, to war, that we neglect the basis of the entire doctrine, namely, love. Thus, nonresistance tends to become for us an externalism that is not filled with an inner essence, a form that does not have a spiritual base. The condition of the heart does not correspond with the outward profession. Then when war itself finally comes with all its pageants and passions, the heart condition is not strong enough to maintain even this one application of nonresistance that theoretically has been clung to so devotedly. The glamor and fervor of war catches the unwary one away, and there is another congregational statistic to be dolefully recorded.

"Create in me a clean heart, O God; and renew a right spirit within me."

Harrisonburg, Va.

The Lost Books of the Bible

By FORD BERG

New books with screaming titles such as *Lost Books of the Bible* and *The Discovery of the Unknown Books of the Bible* periodically make appearances in bookstores and are advertised widely through cheap, pulp magazines. Atheists, agnostics, and sincere doubters pounce upon these works for proof of their claims, while a few Christians read the books and begin questioning their faith, asking themselves whether the sixty-six books now comprising our Bible are actually the only books of the Bible.

Apocrypha and Pseudepigrapha

Two categories of these so-called lost books of the Bible are in canonical studies known as the Apocrypha and the Pseudepigrapha. The Apocrypha, a well-known term to our parents and grandparents, includes the books formerly printed regularly between the Old Testament and the New Testament. German language Bibles in hundreds of Mennonite and nearly all Amish homes still carry these three divisions: (1) The Old Testament; (2) The Apocrypha; and (3) The New Testament.

The word "Pseudepigrapha" is the term used to define still other writings which claim to be produced by Biblical writers or in Biblical times, but which have never been accepted as canonical, as meeting the qualifications of a measuring rod, a fixed rule. The Apocryphal books also could not meet the canonical qualifications, but despite this, they were printed, unfortunately, in our Bibles until about fifty years ago.

Since it is not uncommon for many Mennonites to have in their possession and use Bibles fifty to one hundred years old, the question is raised why there is now disregard for the Apocrypha. We have had drilled into us that the same Bible has always existed and there are to be no tamperings, and that aside from the final revelation, there will be no additions. How, then, dare we discard Judith, the Maccabees, Tobit, The Wisdom of Solomon, Baruch, and other books of the Apocrypha?

It is well to know that the word "Bible" simply means "little book," being the diminutive *biblion* of the Greek word, "book." All "books" and "little books" are simply books. The word "bible," therefore, means little except as it attempts to define a certain book. This it does. The compilation of the sixty-six books of our Bible needed a guiding principle, a rule, a canon, a testing measurement in order to meet the qualifications for the inspired Word of God. The books of the Apocrypha failed so miserably in meeting these qualifications that they have been rightly called "hidden, concealed" and "spurious, forged, of unknown or fraudulent authorship or content, heretical."

Canonical Rules

There are four separate tests to determine whether a book may be acknowledged as canonical, as worthy of a place in our sacred book, the Bible.

1. *Divine Authorship*. Has it been inspired by God through the Spirit through man, or did it come from man alone?

2. *Human Authorship*. Was it written, edited, or endorsed by a prophet, or spokesman for God?

3. *Genuineness*. Can it be shown to contain the same matter in every essential point as it contained when written?

4. *Authenticity*. Is it true? Is it a record of actual facts?

In modern times it is possible to add another test: *The Testimony of the Church and Church Councils*.

There was need for the Canon of Scripture. It was created in order that people may have a complete revelation from God, that the manuscripts of these inspired writings might be preserved from corruption and destruction, and that the people might know the limits of the inspired writings.

Apocrypha Uninspired

H. S. Miller, in his monumental book, *Biblical Introduction*, enumerates specific reasons why the Apocryphal books have not been accepted and *should not* be accepted.

1. It is prevailingly acknowledged that they have never had a place in the Hebrew Canon (The Jewish bible).

2. "They are never quoted in the New Testament, either by Christ or by His apostles or by any writer."

3. "They are not found in any catalog of canonical books made during the first four centuries A.D., or nearly so."

4. "Divine inspiration and authority is claimed by none of the writers, and is definitely disclaimed by some."

5. "The books contain many historical, geographical, and chronological errors, and distortions of Old Testament narratives, contradicting themselves, the Bible, and secular history."

6. "They teach doctrines and uphold practices which are directly contrary to the canonical Scriptures." Lying is approved, suicide and murder are justified, and salvation by works and by almsgiving is endorsed. Prayers of the dead for the dead and magical incantations are accredited.

7. The books are weak in style, stiff, lack originality, and have an artificiality of expression.

8. "Much of the literature is legendary, and the stories contain many absurdities."

9. "The so-called miracles . . . contain much that is fabulous, grotesque, and silly."

10. When comparing the Old Testament with the Apocrypha in reading, one feels that he is in almost another world. "The spiritual, and even the moral level, as a whole, is far below that of the Old Testament."

11. "The books were written much later than those of the Old Testament, long after its canon was closed There is strong presumption, from expressions of Christ and His apostles, their use of the word 'Scripture,' etc., that in their day the Old Testament Canon had long been fixed."

With the overwhelming evidence in favor of the rejection of the Apocryphal books from our Bible, it seems perplexing that they were ever considered as fit for confirming those things which are of faith. Why, then, do we find them in our grandparents' Bibles?

A little delving into church history will adequately answer this distracting question. Luther had thoroughly shaken Europe by the great Reformation. He had translated the Scriptures into the German language, had insisted that the Old Testament and the New Testament only should be acknowledged as authoritative and placed the Apocrypha merely in an intermediate position between the Testaments. Since the Roman Catholic Church had been vacillating and undeterminant in their canonical lines, it became necessary for them that something definite and drastic be done, not only to withstand the Lutherans, but also to settle, ecclesiastically and dogmatically, the problem of the Canon.

Council of Trent

Accordingly, the Council of Trent (1546) was called to determine how many and which books should be included in the Bible. The calling of councils in which prelates, clergymen of superior rank and authority, gathered to determine matters of Biblicism was not a peculiar innovation. It was the established method of settling theological and ecclesiastical problems of the day.

Why Apocrypha in Bible?

In this specific Council of Trent only fifty-three prelates gathered, not one of whom was a German nor a scholar distinguished for historical learning. Further, none had made any special study of the subject from the standpoint of antiquity. This unqualified group, after a stormy and prolonged session, decreed once and for all (to them), that the entire Old Testament, including the Apocryphal books, as well as unwritten tradition, is to be received and considered as the Word of God. And if anyone should not believe thus, let him be *cursed*, they voted.

This action of the Council of Trent explains the peculiarity of the Catholic Bible and helps us to understand the finality of the utterances of the Pope and his cardinals, archbishops, and bishops. Any statement which comes from the Vatican has the rubber-stamp approval of God, they claim.

Protestants have never held to this above condemnatory language and feel

FOR OUR SHUT-INS

"I Will Hold Thy Hand"

By EUNICE SHELLENBERGER

"I will hold thy hand." It is God's word.
We need not fear our faltering steps to take.
It is our heavenly Father helping us.
We must be strong, for His dear sake.
We need no chart; He guides our way.
Our course is His to plan, His to command.
And so my daily walk is calm, serene.
I am content; He holds my hand.

"I will hold thy hand," a promise true;
I claim that promise now, so freely given,
And as I worship on the mountaintop,
My God and I are close to heaven.
Though I descend into the vale,
Although I find my feet in sinking sand,
I still can feel His hand clasp close on mine,
And I am strong. He holds my hand.

"I will hold thy hand." Oh, wondrous thought!
Although the task be hard, and swift the pain,
It is enough to feel Him always near.
My hand's in His. It shall remain
Till I no longer linger here,
Until at last I reach that heavenly strand.
Till then, dear Lord, I humbly ask of Thee,
Leave me not alone. Lord, hold my hand.

La Junta, Colo.

Shut-in Letter

By VIOLA WENGER

Dear Shut-ins,

The wintry days are passing and spring is approaching! This is the message the meadow lark has been heralding again and again these bright days. The red-winged blackbird, too, has been echoing the strain. Spring is coming! Spring is coming! The maple trees also have joined the heralding chorus as their brown buds burst forth into small velvety bloom. The honeybee which the warm sun has coaxed from its long winter's sleep has found its place in the ranks of messengers. It busily buzzes and hums among the maple blossoms, gathering the first nectar of the season. The fields here and there are showing forth bits of velvety green and the farmer with his teams can be seen from early morning until late in the evening preparing the soil for the planting of his spring crops.

Spring is coming! The cry echoes and re-echoes everywhere about the farm. How glad every one is to see and feel the effects of warmer days! How glad we are to see new life burst forth from field and tree! How the little child enjoys the privilege of playing outside in comfort!

Just as nature responds and rejoices in the warmth of the sun as he sheds his golden rays upon the earth, so may all who feel the warmth of the Son of righteousness respond in joyful praise and

new life. No creature is so richly blessed or bountifully endowed with good things as the child of the heavenly King. Truly our hearts may be filled to overflowing with praises and adoration to the ruler of our lives that the wintry days of sin and gloom are passed and the days of new life spring forth into beautiful bloom which shall bear abundant fruitage for His glory.

"Thick green leaves from the soft brown earth,
Happy springtime hath called them forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

"Though unseen by our vision dim,
Bud and blossom are known to Him;
Wait we content for His heavenly ray—
Wait till our Master Himself one day
Lifteth the leaves."

Akron, Pa.

The Sin of Murmuring

Complaining opens the door to many evils. It crowds out "faith, hope, love, these three," and lets in doubt, discouragement, and bitterness. It may come under such disguises as clear thinking and unusual insight, but when it is seen in the light of Scripture it is revealed as a sin. Writing to the Corinthians, Paul, in one place, warns them against four things: "Neither be ye idolaters . . . neither let us commit fornication . . . neither let us tempt Christ . . . neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (I Cor. 10:7-10). This is not a pleasant association for a spirit of complaint, yet many of us who recoil in horror from the first two or three sins are nevertheless guilty of the fourth. When speaking of the second coming of the Lord, Jude refers to the judgment that He will bring upon the ungodly—he uses the noun "ungodly" once and the adjective three times in the same verse and then adds, "these are murmurers, complainers, walking after their own lusts . . ." (v. 16). Undoubtedly there is a difference in temperaments, for some have a happy disposition, while others tend to look on the dark side of things. But God's grace is as sufficient to meet the temptation to complain as it is to cope with lusts and idolatry. Paul warns the Philippians also against murmuring, but he surrounds his warning with encouraging reminders of God's power. He writes: "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and

disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:13-15). We cannot shine brightly for Him if we have a spirit of complaining. But if we are tempted in that direction, let us confess it, committing it to Him as we would any other sin, and trust His sufficient grace to enable us to overcome it. Moreover, a spirit of praise and thanksgiving will do much to conquer murmuring, for our blessings in Christ infinitely outnumber our trials on this earth. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Ps. 50:23). —"The Sunday School Times."

A PRECIOUS PRIVILEGE

How wonderful, how precious, how important is the soul of a child. We salute the teachers in the Sabbath schools, and especially those teachers and leaders who patiently and faithfully work with and for the little ones. Time may never reveal the result of their work; but eternity will. Daniel Webster once wrote:

If we work upon marble, it will perish.
If we work upon brass, time will efface it.
If we rear temples, they will crumble into dust.

If we work upon immortal souls, if we imbue them with immortal principles; with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.—Selected.

EXPRESSIONS OF APPRECIATION

We wish to express appreciation for the gifts, cards, letters, and visits of friends and for the prayers for recovery offered. May God bless each one of you.—Mr. and Mrs. John D. Horst, R. 2, Chambersburg, Pa.

We wish to thank all neighbors and friends for the kindness and sympathy expressed by cards, prayers, letters, and gifts during the sickness and death of our beloved wife and mother. God bless each one.—Joseph M. Sensenig and daughters, Churchtown, Pa.

We wish to express our deep appreciation and thanks to the many neighboring congregations, Lancaster Mennonite School, friends and neighbors who showed their love to us by their prayers, cards, letters, visits, gifts, and sympathy during sickness and bereavement. May God richly bless each one of you who is our prayer.—The John H. Gochnauer family, East Petersburg, Pa.

We wish to thank all our friends for the expressions of sympathy in letters, cards, and prayers offered in our behalf in the loss of our infant son, Dannie Lee. May God abundantly bless you all.—Payson and Hazel (Kauffman) Hostetler, Middlebury, Ind.

I wish to express my heartfelt thanks and appreciation to relatives, neighbors, and friends for their help and for the sympathy letters and cards received during the illness and death of my loved companion. May the Lord bless one and all.—Sarah Good, Lebanon, Oreg.

I wish to thank all my relatives, friends, and neighbors who so kindly remembered me with prayers, cards, letters, and gifts during the time of my illness and convalescence. May God's richest blessing rest on each and every one.—Mrs. Margaret Sheller, Chambersburg, Pa.

April 6, 1948

TO BE NEAR TO GOD

Sunday, April 11

Read Today: John 1:35-42.

Remember Today: Our district conference mission stations. Is this work worth while? This little extension Sunday school, that tiny mission center among a so-called "worthless" class of people? If not, then neither are foreign missions worth our support. It is a mockery to admit, by our lack of action, that bringing Christ to India—Africa—South America—is somehow more blessed and important than bringing Christ to our native shacktown—just a few blocks or miles away.

Pray Today: For these "forgotten" fields—which also are white, ready to harvest.

Monday, April 12

Read Today: Matthew 19:16-22.

Remember Today: Jewish work in the United States.

A Prayer: "He came unto his own"—but as a people, His own refused Him. And yet, our Father, we praise Thee that out of that nation which at one time was used mightily of Thee, there are those who, for the first time, are seeing Thy Son as their Messiah. Prepare the hearts of many more, that they may believe "unto righteousness." Embolden their hearts that they may openly "confess with their mouths" that Jesus is Lord.

Tuesday, April 13

Read Today: Matthew 11:28-30.

Remember Today: Jews in Europe . . . homeless . . . restive . . . unfulfilled. Let us pray that they might first of all find that Home which is the truest of homes—faith in Christ as their spiritual Saviour. He who makes Christ his home—whether he be Jew or Gentile—he can never be really desolate. Then let us pray that displaced Jews who have suffered the indignities of being a hated race on a war-mad continent, might find temporal homes, also, to which they may gather in peace and safety.

Wednesday, April 14

Read Today: John 4.

Remember Today: Our work among the Negroes. Chicago, Philadelphia, Harrisonburg, Lancaster, Reading—Mennonites in these places have pioneered in a work as noble and as necessary as any mission service on any continent. Why are there not more cities added to this shockingly brief list? Why not your community—and mine—wherever Negroes live without God? This is our chance to prove all we preach about brotherhood of races. This is our opportunity to test whether or not we really believe that "there is no difference." This is our moment. Will we accept it?

Thursday, April 15

Read Today: Psalm 19.

Remember Today: Our young people's activities in the summer camps. Among the "rocks and rills," the "woods and templed hills" of our own land, a new work has begun in the last few years. A work? Yes, a work.

For as a result of "coming apart awhile"—even for so brief a time as several days—coming apart for spiritual inspiration, mental stimulation, physical recreation, hundreds of our young people have made new commitments, have developed a deeper love for the church, a livelier interest in her program. Pray today for all camp leaders and all young people who will attend the various activities this year.

Friday, April 16

Read Today: Ephesians 6:10-18.

Remember Today: Our doctors-and-nurses-in-training . . . that they may not be without a spiritual witness; that they may be strong in Him and close to Him as they work and learn in non-Christian institutions.

Reread: "Evangelism Today Through Medicine," by H. C. Amstutz, in the Feb. 3, 1948, issue of the GOSPEL HERALD.

Saturday, April 17

Read Today: Ephesians 6:5-8.

Remember Today: Our working young people. In hospitals, in schoolrooms, in factories, in offices, in private homes, on farms . . . they are subjected to tensions and pressures which our grandparents would scarcely recognize. And yet, they are in places of increased usefulness—of multiplied witnessing power. Lord, may they know this—and live accordingly! —Miriam Sieber Lind.

Wanting the Forbidden Things

I once heard of a spoiled child who was in a dreadful fit of temper because his nurse would not let him have a valuable vase from the top of a cabinet or cupboard. Hearing him crying loudly, his mother went into the room and asked, "What do you want, darling?" Said the naughty little boy, "I want that!" pointing to the vase. "Yes, darling, you shall have it," said the mother, unwisely, but wishing to make him happy. But when she put it before him, the child simply lifted up his voice and yelled afresh. "Why, what do you want?" asked the mother again. "I want—I want," said the boy between his sobs, then the words came out with a rush, "I want to have something that I musn't!" So forbidden things do have fatal attraction.—Christian Herald.

Lord, I find the genealogy of my Saviour strangely checkered with four, remarkable changes in four immediate generations:

1. Roboam begat Abia; that is, a bad father begat a bad son.
2. Abia begat Asa; that is, a bad father a good son.
3. Asa begat Josaphat; that is, a good father a good son.
4. Josaphat begat Joram; that is, a good father a bad son. I see, Lord, from hence that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.—Thomas Fuller.

GOING HOME

Sunday School Lesson for April 18

(Ezra 1—6; Haggai)

"Turn again our captivity, O Lord." This must have been a prayer frequently uttered by many exiles in Babylon. We must also believe that many of them, however, had prospered in this new land and were attached to their homes. It was now fifty years since some of these peoples had been displaced. A new ruler, Cyrus, had come to the throne. Babylon had fallen with the death of Belshazzar and Persia ruled over these exiles.

Now Jehovah was about to do His previously announced will: "Jerusalem, thou shalt be built." He stirred Cyrus to send some believers in Jehovah back to Jerusalem to rebuild the Temple. This royal permission was from a mild ruler who sought to please the deities of all his many subjects. But God also stirred up the chief of the fathers to go up to build, and many others to willingly strengthen the hands of the believers.

The large caravan of nearly 50,000 souls, led by the prince Zerubbabel, and the high priest Jeshua, included among the other tribes priests, Levites, and singers. They had one dominant purpose—to restore the worship of Jehovah. Cyrus even sent along the captured vessels of the house of the Lord. Every one went back to his own city. An altar was set up and offerings made unto Jehovah. The foundations of this Temple were laid in great joy and mourning.

Even the heathen neighbors of the exiles said the Lord had done great things for them and Israel acknowledged He had. Read Psalm 126 here.

In this story there are "many adversaries." Through deception they were successful in stopping the building at the command of Artaxerxes, the new king of Persia. Perhaps the people were too easily scared. Anyhow for about sixteen years the Temple work was stopped. The Jews took to building homes for themselves.

At this time God sent Haggai, a prophet, to speak out boldly and rebuke the neglect of God's house while they looked out for self, to encourage them to build a beautiful Temple, and to exhort them to be cleansed from sin.

With new zeal they went to work and in spite of more adversary trouble the house was completed and dedicated with all in order. The feast of the Passover was celebrated with joy from the Lord. They that sowed in tears reaped in joy.

(Time line dates;

Fall of Babylon and death of Belshazzar. Cyrus rules, 538 B.C.; arrival of Jews in Jerusalem under edict of Cyrus, 536; Darius becomes Persian king, 521; ministry of Haggai, 520; completion of Temple, 516; Xerxes (Ahasuerus) becomes king, 486; accession of Artaxerxes I, 465.)—A. M. E.

Yesterday is past,
I see tomorrow coming round the bend,
I stand with thankful heart now to receive
Whate'er of joy or sorrow He may send.
—Ruby Berkey.

OUR SCHOOLS

Public Worship

By NORMAN DERSTINE

Chapter V

EVALUATING AND IMPROVING OUR WORSHIP SERVICES

Does environment have any influence on the worship experience of the individual? Is there such a thing as "aids" to worship?

Worship is a heart experience and response. But to say that environment has no bearing on the possibility of a worship experience, is to be sadly mistaken. At all times we are consciously or unconsciously utilizing aids in our worship experiences. Jesus went to the garden to pray. This was a definite aid in His worship. In the garden it was quiet—no noise to distract Him from His devotion to the Father. Kneeling and closing our eyes in prayer are helpful in keeping our spirit closer to God. We must face the problem of environment in our worship services. It is either contributing toward or distracting from our fellowship and communion with God.

The church building should be located in a quiet spot, if possible. City congregations face this problem realistically. Certainly those who live in noisy, transportation-centered districts should not be neglected. Neither should we neglect to keep the noise from penetrating the walls and entering the minds of the worshipers. I know of a country church situated rather close to a railroad. It is a definite hindrance to the worship service. If the services cannot be held at a time when trains do not pass through, a new location should be sought.

In regard to church buildings the following quotation is very timely for us:

Certainly churches ought not to be built to ornament the town, but neither should that which is called the house of God, be a disfigurement amid the abodes of man. Of course churches ought not to be built for the pride and glory of man, but neither should they be so poor and bare and unsightly in comparison with our own homes as to be an insult to the King of kings . . . People who live in palaces and try to put the Lord of Hosts in a barn are not acting right in the sight of God or man.¹

We fail the most frequently in the neglect of proper church buildings and equipment. We need to avoid, however, the other extreme. It is astounding how much unnecessary discomfort is allowed to discourage the worship in some of our churches. Bad light, improper heating arrangements, and lack of proper ventilation may be a definite hindrance to real worship. Torturing the body is not conducive to spiritual worship. It was the mistake of asceticism to think that a hair shirt, that kneeling on pebbles, that lacer-

ations of the back might help a man to draw closer to God.²

If the same principles would be followed in furnishing our churches as are used in furnishing the average Mennonite home, many of our church buildings would be more commodious and more appropriate for worship.

Formal or Informal—Which?

The Quaker dictum, "Pure worship under the Gospel stands neither in forms nor in formal disuse of forms,"³ is very pertinent for us. We claim that ritual has passed away in the institution of the New Testament church, and rightly so. We disapprove of those whose worship is so formal and ritualistic that everything keeps pace with the clock. We are ready to acknowledge that pure worship under the Gospel does not stand in forms, but have failed to see, in many instances, that in our effort to steer clear of formalism, we have made our service very, very formal. A worship service conducted in the same way, week after week, becomes formal, whether the procedure is written in a book or not.

We must admit that it is not a question of form or no form, of order or no order; it is a question of form unconsciously worked out or of form consciously planned. We should have a planned service. But to follow the exact, precise plan that may have been used for generations is to neglect a principle that brings freshness, spontaneity, and renewed interest to the service. Let variety serve as a factor for more purposeful worship. A slight change in the worship procedure may give added worship responses which otherwise might be lost. For instance, some localities have maintained the custom of having testimonies after the sermon. If the minister, under the guidance of the Holy Spirit, leads the congregation up to the place where prayer or an invitation would be desirable—custom marches out ahead of the direct leading of the Holy Spirit. This is contrary to scriptural teaching. "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17).

How Can We Maintain a Spirit of Reverence?

Reverence or lack of reverence can be compared to a thermometer. A thermometer does not rise or fall by itself. Heat or lack of heat is entirely responsible. So it is with reverence. It is based or is dependent on something else. Reverence is not basic—in the sense of something consciously worked out and on which we base our worship service. Rather, it is the fruitage of a genuine worship experience.

A number of things cause irreverence. These must be corrected before reverence

will pervade the worship service. Possibly the primary cause for irreverence is our ineffective teaching program on worship. Many do not know what a worship service is all about and so they conduct themselves accordingly. Within the circle of the home, the child should get his first instruction in worship. Family worship is an ideal place for worship to be taught and caught. But the church also has a responsibility. This will be discussed in a later division of this chapter.

Another factor contributing to this is spiritual indifference or lack of spiritual depth. If there is no vital, dynamic contact with God in private worship, it will not be much different in public worship. But even though there is a lack of spirituality, people can be taught to respect the house of God and those who are endeavoring to worship. However, this is a second-rate measure for attaining the goal.

The long-standing custom of men and women sitting separately may hinder acceptable worship. Children have not been kept under the careful eye of the parents. Lack of proper teaching and neglect of parental care during the service are the fertile seedbeds of irreverence. This lack and neglect are in evidence in many places. The time is ripe to try something else. We may encounter some difficulty in making the change, but for the sake of the oncoming generation, we dare not sit idly by. I believe that family worship in the church will aid in establishing family worship in the home.

Sunday schools have been a source of enrichment to our church life. But with the benefits received, we unconsciously assimilated some harmful effects. Profitable discussion between teacher and pupils is the goal toward which every teacher strives. But this desirable informality has cost the church heavily in stimulating irreverence in our worship service. The development of the Sunday school was one of the chief causes for this breakdown. It came in the back door of the church—unwanted by many. The promoters of this new movement had to go slowly. Classrooms attached to the main building or separate buildings for Sunday schools were unthinkable. Because we did not have these, and in many places they are still lacking, the informality of the class discussions broke down the conscience of the worshiper and he felt more free to talk during the worship service.

Now, seeing our mistakes, it is time to mend our ways. In the name of Christian judgment and common sense we must study, rethink, and revise our methods.

When Shall Announcements Be Made?

Announcements seem to be a necessary hindrance to the total worship experience. There are some important announcements that demand immediate attention. If they are made at the opening of the service, they may insist on some further recognition during the serv-

(Continued on page 333)

CHURCH MUSIC

The Good Old Hymns

*There's lots of music in 'em—the hymns of long ago;
An' when some gray-haired brother sings the ones I used to know
I sorter want to take, a hand—think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye."*

*There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing, where memory dreaming stands,
"From Greenland's icy mountains, from India's coral strands."*

*We hardly needed singin' books in those old days; we knew
The words, the tunes, of every one the dear old hymnbook through!
We had no blaring trumpets then, no organs built for show;
We only sang to praise the Lord "From whom all blessings flow."*

*An' so I love the dear old hymns, and when my time shall come—
Before the light has left me and singing lips are dumb—
If I can only hear 'em, then I'll pass without a sigh,
"To Canaan's fair and happy land, where my possessions lie!"*

—Anonymous, in "Evangelical Visitor."

Songs in the Cabin

The captain and his swearing mate had but one solitary passenger. How to pass the evening pleasantly was the question.

The passenger "did not smoke"; so the captain's choice cigar was of no avail. And he "never played cards"; so the greasy pack was thrust aside, reluctantly by Joe, who depended upon these for amusement when off duty. There was a prospect of a dull evening.

"I heard you humming a song on deck," Joe said. "We haven't heard a song for months. Give us a stave or two, stranger."

The captain said it would be "good to hear music again."

"You wouldn't like what I sing, friends," said the stranger doubtfully. "I do not know any gay songs to make you laugh."

As they still urged him, the stranger, in a rich tenor, began to sing. His "songs" were new and full of meaning to Joe: "My Days Are Swiftly Gliding By"; and "Joy to the World, the Lord Is Come." Joe called that "a rouser, if 'twas pious."

Then—

"Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bid'st the mighty ocean deep
Its own appointed limits, keep:
Oh, hear us when we cry to Thee
For those in peril on the sea!"

"I've known what that was," said Joe. The way was opened then for "Jesus, Lover of My Soul."

There was a wonderful distinctness and pathos in the stranger's voice, and the two men sat spellbound. No such sentiments had ever been heard there. At its close there was a meaning silence.

"I like to sing that on the water," said their guest; "for many a sailor has gone down with those words on his lips; pale lips can speak brave words if Jesus has forgiven one's sins. When we meet death, friends, we need something besides earthly comfort."

The mate drew his sleeve across his eyes, as he muttered, "You're right, stranger. I've knowed one or two myself. I was glad they had something to ease 'em. I don't mind hearing another of your songs."

So "Rock of Ages" filled the cabin next. The mate dropped his head. The captain abruptly left.

"I knowed he couldn't stand them verses long," said the mate, drawing close to the stranger. "His woman used to sing them songs, and go to meetin'. He couldn't stop her nohow. They say she had tough times with him. But he can't fret her any more: cap'n's wife's dead—gone to heaven, if there is one. He's never happy since; and no wonder."

"We must not judge others," said the stranger. "Whenever you take God's name in vain, you grieve your dearest Friend—"

"He's no Friend o' mine," interrupted Joe, "or He wouldn't let me have such hard rubs. Been knocked about the world and here I am, with no home, and nothing ahead for old age. Can't say I've much reason to think Him my Friend."

"Not so fast," said the stranger earnestly. "Have you been in no perils by land or sea?"

"Ay!" cried Joe. "I've seen fearful storms: been shipwrecked several times; there were only two of us left when the *White Gull* went down. Once we were took with the plague in the Indian Ocean; all but me died. It's a wonder I'm alive."

"Then thank Him who saved you. He had His reasons. God protected you that you might glorify Him."

"Do you really think so?" asked the mate, awe-struck. "Do you believe He takes notice of me?"

"And I've done that all my life," said the sailor brokenly. "But it's too late

now. You've opened an old wound, sir. This isn't the first time I've wished I was at peace with God. I can't be easy in calm or storm. Often when I am telling some jolly yarns and am swearing, something comes over me; I'll turn cold and shuddering as if I must hide from something."

"The 'old wound' you speak of is conscience; the unseen Presence that appalls you when you are lightly using His name is God Himself. Be at peace with Him at once, through the Saviour. Do not delay longer! This is a turning point in your history. He sent me here to help you. Let us pray."

Prayer, pleading and importunate, mingled with the groans of the repentant man, and He, for whom the waves made a pathway of old, entered the ship, bringing peace.

The good work went on in Joe. He became captain of a coaster, and would gladly tell again of the "songs in the cabin."—Gospel Herald (Cleveland).

THREE HEAVENLY DEGREES

What are the marks of a tested and useful servant of God? One might find a good many answers to that question, for God uses many different kinds of workmen and has His witnesses in all walks of life. But there is one brief summary of qualifications, hidden away in records of the past, that will fit anyone who is really doing business for God. Alexander Smellie records it in one of his biographical sketches in his inspiring book, "Men of the Covenant." "There was a friend of John Bunyan's—John Burton by name—who, in the early days of the tinker's conversion, when he went through the villages of Bedfordshire preaching the Gospel, and when his call to the ministry was disputed by some of the wise and prudent, came chivalrously to his succour and defence. 'This man,' he said, 'hath been chosen not out of an earthly but out of an heavenly university, where he hath by grace taken these three degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan.' We are more or less familiar with the need for the first two, but we sometimes overlook the importance of the third. It is this last which is most gruelling to flesh and spirit, and it surprises, baffles, and sometimes brings a sense of shame. But it is the final test, for out of the fire come the purest silver and gold, and those who go farthest with God suffer the fiercest attacks of Satan. As we are in the school that leads to these degrees, we need to remember Peter's word: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).—Editorial in the Sunday School Times.

FIELD NOTES

Sister Mary Emma Showalter, Broadway, Va., in October asked through our columns for favorite recipes of Mennonite families. There was a splendid response from most Mennonite communities throughout the United States and Canada. Sister Showalter wishes to take this opportunity to thank all those who co-operated. She has received more than four thousand recipes and is now busy testing and selecting. Those who sent old, family, handwritten cookbooks will receive these books back at the earliest opportunity. Because of the large number, it has been impossible to thank each one. No more recipes are desired for the present, and those who are anxious for the cookbook will please be patient, for "good things come to those who wait."

The Clifford A. Snyder Memorial Fund has now reached almost fifteen hundred dollars. Bro. C. F. Derstine and Bro. E. E. Miller wish to thank those who so liberally have responded to the request for this fund. Probably the fund may soon be considered completed.

Bro. C. F. Derstine has been engaged for evangelistic meetings at the Pleasant Hill Church, Sterling, Ohio, April 9-16. He may be addressed in care of the pastor, William G. Detweiler, Orrville, Ohio. Bro. Derstine is speaking on April 6, 7, at a Spiritual Awakening Congress held at the Moody Memorial Church in Chicago.

The messages of Bro. Paul Erb were very much appreciated by the ministerial body of

the Alberta-Saskatchewan Conference and the Salem congregation at Tofield, Alta., during the week of March 21-26.—C.J.R.

Bro. Mark Ross, Hesston, Kans., has been spending a few weeks in the interests of Hesston College in the Northwest. He attended and participated in the ministers' conference at Tofield, Alta. On Easter Sunday he preached at Guernsey, Sask.

Bro. Glen Whitaker, formerly of Los Angeles, but recently inactive because of ill health, was installed as pastor of the church at Wichita, Kans., on March 25.

Bro. John Hochstetler, Creston, Mont., preached at Carstairs, Alta., both morning and evening on March 21.

Bro. C. J. Ramer, Duchess, Alta., spoke for four evenings recently at the Glade Church, Accident, Md. He also spoke at the Maple Grove and Conestoga churches, near Atglen and Morgantown, and at the Lauver Church near Richfield, Pa. On March 14 Bro. Ramer preached at the Pike Church, Elida, Ohio.

Bro. Ezra Stauffer, Tofield, Alta., closed a series of meetings at Alpha, Minn., on March 21.

The First Mennonite Church, Kitchener, Ont., is making plans for another addition to

the present building. The Sunday school has completely outgrown its quarters. The Ontario Mennonite Bible School is also cramped for quarters, and there is need for a large auditorium in the city and community.

Young people from Carstairs, Alta., gave programs Easter week end at Culp, in the northern Alberta field.

Bro. W. R. Yoder, Smith, Alta., and Bro. Linford Hackman, Carstairs, Alta., planned to leave on April 6 for Alaska, traveling by car via the Alaskan Highway. They are prospecting for possible mission or settlement openings.

Deacon Andrew G. Landis, of the South Christian Street Mission, Lancaster, Pa., was killed recently in a stone quarry accident. The funeral was conducted on March 28.

The Mission Board of the Pacific Coast Conference district has officially accepted the hospital which is being given to them by the city of Lebanon, Oreg. A hospital board of five members has been elected as follows: Dan Nofziger, S. E. Eicher, Amos Roth, Milton Martin, and Floyd Whitaker.

Bro. Paul Wittig, Imlay City, Mich., was a guest speaker on Easter Day at St. Johns, Mich. On April 14 he is scheduled to speak at the Pleasant View Church, near Goshen, Ind.

Bro. P. A. Friesen, Greensburg, Kans., spoke on mission work in India at Sheldon, Wis., on March 22.

Youth Gospel Evangelism will hold its meeting at the North End Church, Lancaster, Pa., on April 10. Bro. Harvey Shank, Chambersburg, Pa., is the visiting speaker.

Bishop D. D. Miller, Berlin, Ohio, announces the following communion dates: Martins Creek, April 18; Berlin, April 25, morning; Wooster, April 25, evening; Crabapple, May 14; Sunnyside, May 23, morning; Meadville, May 23, afternoon; Britton Run, May 23, evening.

An all-day meeting was planned for the North End congregation, Lancaster, Pa., on April 4, with Bro. Paul Erb, and Bro. John W. Hess as instructors.

Bro. M. D. Stutzman, Kingman, Alta., began a series of meetings at Wood River, Nebr., on March 21.

Bro. Stanley Shantz, Guernsey, Sask., preached at Tofield, Alta., on March 21, prior to the ministers' meeting held there.

A record snowfall in the area of High River, Alta., prevented holding services at the Mountain View Church for five successive weeks.

The Lord's goodness was seen in that no one was injured when Bro. Linford Hackman's plane, which he uses for mission work, overturned in a snow landing at Carstairs, Alta., on March 19. The plane is being repaired.

A Prophetic Conference was scheduled for Morton, Ill., Saturday evening and Sunday, April 3, 4. Speakers included Orie A. Miller, J. A. Heiser, and Henry J. King.

Bro. Harold Bauman, Orrville, Ohio, preached at Leetonia, Ohio, on March 21. Bro. and Sister Bauman also helped in the Youngstown mission for colored folks on that day.

(Continued on page 332)

Calendar

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.

State Meeting, Illinois Sewing Circle, Roanoke Church, Eureka, Ill., May 1.

Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.

Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.

Annual Meeting, Ontario Conference, Vineland Church, June 1-3.

Annual Meeting, Pacific Coast Conference, June 3-8.

North Central Conference, Detroit Lakes, Minn., June 7-11.

Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.

Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.

Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.

Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.

Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.

Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.

Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.

Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.

Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.

Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.

Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.

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Acknowledgements:

Page 326, Photo by Harry D. Weirich.
Page 329, Photo submitted by Alvin I. Mast.

Give, Pray

MISSIONS

Go, Preach

Mission News

Chengtu, West China

March 10, Christine Weaver: "The weather has been wonderful this week. We have discarded our coats and have taken our heavy comforters off our bed. They really told the truth when they said it is winter one day and spring the next.

"They do not have enough electrical power for the whole city so it is divided into thirds and every third night we do not have any electricity. One week we did not have lights for five nights. But such is China and there is nothing to be done about it.

"This week they asked me whether I would teach some of the medical students Diet Therapy. It will be just one hour a week and they all speak English very well. So I promised, as I have refused to do so many things and this is something I will enjoy.

"Language study goes on as usual. It is a slow process and a bit discouraging at times but we do have much to be thankful for. There are so few sounds in the Chinese language and only a difference in tone or an extra puff of wind changes the meaning of the word.

"The exchange is still going up and up. It has recently gone from 80,000 to one until it is now 280,000 to one U.S. dollar. We do not suffer, because we have American money—but the poor Chinese. One of the Methodist pastors had saved money to educate his children but now it is worthless.

"The needs here are great and are on every side of us. Pray that our lives may be a testimony to those around us and that our ability to hear and speak may increase daily."

Nazareth, Ethiopia

Paul Conrad, M.D., Medical Director of the Hospital: "Here in Nazareth we must report that the work is going smoothly. The local government has been very friendly. His Majesty's visit here seemed to increase our prestige a great deal.

"Olana, the boy who was our hospital receptionist, came down with a severe case of tuberculosis about two months ago. We have talked with him on different occasions in the past. He always seemed to believe but never would accept. Finally when he saw that he had only a few weeks of life left he asked Bro. Sensenig yesterday that we (the foreigners) pray for him and he too was going to pray to Christ for the forgiveness of sins. This was an answer to weeks of prayer and personal work. Today we took him to the train to go to his father's house to die.

"Fikere has expressed interest in Christ but is also a devout Copt, which is holding him. He is now receptionist since Olana became ill. We here pray often for him and his wife. He has at times shown signs of conviction.

"We have just had another of our group picnics at the Awash River. We had not had one for three months but since Janice Sensenig starts school on Monday at Addis Ababa, we used her going as an excuse."

Mission Briefs

The Mennonite Relief Committee, the committee responsible for relief activities of the Mennonite Board of Missions and Charities, has called a meeting at Goshen, Ind., April 16, at 4:30 p.m. Questions relative to Mennonite Summer Service Units, and the relief

Graber; Business Manager of Goshen College, served as special speakers for the meetings.

Youngstown, Ohio: Years ago there was a Mennonite mission in this city. Again work by the Mennonite Church has been opened there in the form of a Sunday school on Sunday afternoons among the colored people of a neglected area. This work has been sponsored and carried on by the Leetonia Mennonite Sunday School with Sister (Mrs.) Norman Bauman serving as superintendent. The need and opportunity in this field are great.

Denver, Colo.: Communion services were held at the mission church on Good Friday morning.

Versailles, Mo.: Bro. Fred Swartzendruber, Hopedale, Ill., who has spent the past year in relief work in Poland and Germany, spoke at the Providence and Rockdale Churches of the Lake of the Ozark region, and at the Mt. Zion Church, northeast of Versailles, Mo., on March 21.

Bro. Jess Kauffman was scheduled to speak at the Providence Church, Versailles, Mo., on March 22, stopping off on his way home from a series of meetings at Culp, Ark., March 9-21.—J. R. Shank.

Harper, Kans.: The mission activity of the South Central Conference district looks more encouraging to us than it has for some time. Several of our needy places are being supplied with workers and there are prospects of expanding other fields. On Thursday, March 25, a meeting will be held at Wichita at which time working arrangements will be made for Bro. and Sister Glen Whitaker to take over the responsibility of the work there. Bro. Whitaker's health has been making steady improvement and it is hoped that by this fall he will be strong enough to carry on a full program.

We are glad for the missionary interest in the program of some of our smaller congregations. I am sure that the best way to build up a congregation is by adding converts instead of moving other Mennonite folks in. One such congregation in our district is the one at Birch Tree, Mo. They have built up an attendance of over twice the number of their membership. On Sunday mornings a brother takes his pickup and drives over the country gathering children and adults. He has a full load when he arrives at the church house. It is quite obvious that this pickup is not a very satisfactory car to haul folks when it is cold or raining. The mission board of the South Central Conference is establishing a fund to purchase a better means of transportation. Anyone interested in helping in this work may send your contribution to our mission board secretary, Bro. Roy S. Troyer, Hesston, Kans.

The new Providence church house of the Wilson Bend congregation about twenty miles south of Versailles, Mo., was dedicated

MISSIONARY TRAINING CONFERENCE

June 8 to 12, 1948

The Mennonite Board of Missions and Charities is again planning to sponsor a Missionary Training Conference, this year at Eureka, Illinois, from Tuesday evening to Saturday noon just preceding the annual meeting of the Board at the same place. The first church-wide Mennonite Youth Fellowship conference will be held Friday evening, June 11, and all day Saturday, June 12. The Board sessions begin with a full day of inspirational meetings on Sunday, June 13, and will continue until the night session of June 15.

The Training Conference seeks to bring together for fellowship, instruction, and personal interview young people of the church who have a genuine mission interest and who have some sense of call, although the latter may not yet be clearly or fully mature. In selecting names for the conference, preference will be given to those young people who should normally be ready for missionary appointment within a year, or not more than several years. It is hoped that some who attend will through the blessings of the conference be brought to a clearer sense of call and will become willing to accept that call unreservedly.

If interested, or if you know of someone who could attend with profit, please communicate with the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

projects in Belgium, Poland, and Ethiopia will be considered.

Detroit, Mich.: Bro. Frank Raber writes, "We enjoyed a very blessed Passion Week fellowship at the Mission Church. Bro. A. J. Metzler was with us from Sunday morning, March 21, until Sunday, March 28. Communion and baptismal services were held over the week end of Easter."

North Lima, Ohio: Much-appreciated weekend services were held with the North Lima, Midway, and Leetonia churches from Good Friday morning until Easter Sunday evening. Bro. J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, and C. L.



A "new" house located one mile from the La Plata Mennonite Church. This child, although it appears to be heavy, is malnourished because of improper food. It is in homes such as these that our missionaries work.

"Men Ought Always to Pray"

How God's heart must be grieved when He sees us waver and faint when we concentrate on our problems, rather than praying and looking steadfastly to God!

BY MARIE A. YODER

RECENTLY A minister made this remark: "You may think that you have problems in your church work here, but our problems at _____ are of greater importance than yours ever can be." A few days ago a letter came to me from a young girl who had visited a struggling mission and she said, "I came home from _____ really appreciating our church. Our problems seem almost like nothing. At least, people do come to church here! We do reach more than three children in our neighborhood and our congregation is NOT composed mostly of the workers in our mission!"

In the same mail I received another letter from a friend of mine who asked, "Are the needs in Puerto Rico nearly as great as those in Chicago?" This man was serious! The needs in the Chicago colored mission weigh like a mountain upon his heart. (Possibly that is where God is calling him!) But I, too, took his challenge seriously! "Are the needs here, abroad, greater than needs in mission areas at home?"

In my mind I reviewed fields with which I was acquainted: Arkansas—God, teach us how to present Christ to the young people in such a way that their faith will capture them for life! But then, I remembered that East Goshen; Kansas City; Detroit; Pinckney, Mich.; Chicago; and, yes, we in Puerto Rico are battling with that same problem.

Well, let's try another problem. What about those problems which have become a part of the culture of the mission area—like the one which mission workers in Chicago face: how can one teach children to love their enemies when a part of their home training is to teach children to hate and to "fight back"? But then I remember that Arkansas faces some of these cultural problems, too. How can one, in Arkansas, teach young girls to wait on the Lord to lead them to a life companion when tradition there says that all marriageable girls are married at eighteen or nineteen? And how teach this

when there are no Christian young men in the church?

Or what would you do with these problems of the Puerto Rican church? How ever would you make mothers see the need of putting panties on their little girls, or the need of putting clothing on their little boys? For centuries little girls have worn only dresses until they are four years of age, and little boys have gone unclothed until they are five years of age, except for a little shirt sometimes (possibly to keep the spirits of T.B. away from them!) How can one ever convince mothers that the fault of the low moral standard in Puerto Rico is the result of their low standards—the result of their failure to teach and practice modesty in their own homes? And more than this, how can one convince them that the moral standard IS low?

And how can one teach young people that it is sin for a girl to go off and live with a man without being married? How can one teach that when their own fathers have several wives on the list and each wife never knows when another "wife" will be added to the list? How can one teach them the necessity of being married, when all around them boys and girls are running off for a night or more, and by that act are telling the world that for today, at least, they belong to each other? Not so long ago one of our young couples, who were both earnest converts and whom we were hoping would be married in our church, suddenly, and very unexpectedly to us, ran off to live together. Later they were married, and when the girl was asked if she wasn't ready to make her confession and tell the church that she was sorry she had sinned, she replied, "But I'm not sorry!"

How can one teach these passionate Spanish people that familiarity which is offensively intimate is sin? Girls invite such fondling and boys welcome the opportunity to give it! And how can one help people to find deliverance from the curse of liquor, tobacco, and sins against their own bodies, habits which were formed and encouraged in childhood? And who has the answer for those persons who feel that it is perfectly right for a man to kill another man if, for example, that man steals his wife! How can one "root out" this custom from the hearts of people who have known nothing different?

Are these problems harder than those which many mission stations face, problems of disinterest and a lack of concern for spiritual things, utter passivity about a personal need for Christ, or problems regarding the silencing of gossiping tongues? Would you like to exchange problems with some other mission—problems just as difficult and just as challenging?

And, yes, who hasn't faced the problem of insufficient funds to carry on the work of the mission? We, too, face this problem here

We need a hospital here at Pulguillas, and right now we are facing misunderstandings regarding the necessity of a hospital here. We have had our hands tied in such a way that it almost seems as though that door is definitely closed. But should we refuse to exercise faith simply because the avenue toward which we had turned for help has not seen fit to grant us the aid we need? Oh, no! For what is \$20,000 to a God who created the entire universe? We hear HIM speak to us: "Is anything too hard for me?"

You, too, who need funds to build your church, your school, your young people's center—to you God says, "Is anything too hard for me?" As long as we can see from where our funds may come, we are not exercising faith! Oh, let us ask, boldly and largely, for those needs which God Himself has made us keenly aware of!

No, never would I say that our problems are greater than yours! For we are all working to spread the same glorious gospel, and it is the same devil who is hindering the work! He cannot bring the same barriers, for the fields are different; but his aim in every field is just as sure! He is trying to destroy and bring to nought the work of the Cross! He is trying to make people think that he was not defeated, utterly defeated at Calvary! So, in various fields, he uses various tools to do his work.

Perhaps the one tool which he is able to use in every mission is the one called "discouragement." With this tool he prys our eyes from our Conqueror, the Lord Jesus, and focuses them upon our problems! Oh, let us root out of our lives, let us die to all that is not of faith! All things are ours in Christ Jesus! There is no limit—if we are in Christ! Every mission field ought to step out upon God's promises with the unshakeable assurance that GOD has spoken, and HE cannot lie!

How God's heart must be grieved when He sees us waver and faint when we concentrate on our problems, rather than praying and looking steadfastly to God! We worry when we fail to reckon on God! How do you read the verse, "Have faith in God"? Do you say, "Have FAITH in God"? Or do you persistently "have faith in GOD"? Reckoning on HIM, taking the dear Father and the GOD of the universe into account, changes the entire picture at once!

Let us not concentrate on any problem! Let us believe that God leads the man and the problem together—He knows through whom He can solve each specific problem! Let us all steadfastly look to God! Without Him, we will all fail! Let us reckon on the presence and power of the indwelling Christ! Without HIM there will be no victory! And let us ASK. Let us PRAY, not FAINT! Without a definite claiming of His promises, a definite asking for needs to which He has opened our eyes, there will be no receiving, no solution to our problems!

Aibonito, Puerto Rico.

Whether it be giving, praying, or lending our loyal moral support, we should feel within our hearts "this is my commission."

What Next?

A native Mennonite pastor of India discusses the need for dependence upon God.*

BY DANIEL A. SONWANI

WALK WORTHY of the vocation wherewith ye are called" (Eph. 4:1).

This is a kind of question which perplexes and bewilders many young men and women. In journeying life's vast field and crossing the highways and the byways of life one has to answer this question many a time. The perplexity and the bewilderment comes due to uncertainty of aim, in perseverance, in work, and in definite consecration of one's life in the hands of God. When God leads us, the clouds of difficulties, sorrows, and hardest problems of life are solved. He knows the best ways for us. "He remembereth that we are only dust." Our infirmities and shortcomings are all open before Him. Where could we run and hide ourselves?

Jesus was a hundred per cent human being. He passed through all ordeals of life. He was tempted, yet without sin, and therefore we come with confidence to Him for all help. He will empower us to overcome all temptations and be saved from sin. We lift up our eyes to Him and our shelter comes from above.

Undoubtedly one has to face this question when one completes a course of life and is ready to start a new one. Crossing one milestone of life opens the way to go forward to cross another milestone. There is compassion, education, opening of secrets of life, and leadership of Jesus Christ in evangelizing the world in all these steps of mile crossing. Ere we come out successful in life, God wants us to understand and accept these steps. God wants us to seek His guidance. God has also many a time revealed His ways to His faithful followers. He still reveals us His plans for our life if we just wait and seek His guidance. He will not let us go astray. The vast treasure of the Holy Word of God is full of examples for problems of this nature. It also bears testimony of God's providence for His loving people.

The problem of choosing a vocation in India is one of the hardest propositions which a young boy and girl faces after completing either high school work or even his college course. After graduation and convocation services these young men and women go out with their diplomas and degrees seeking work and knocking at one door after another for employment. The tendency to a greater extent is to secure a teaching job or to enter into some government office as a clerk or to recruit themselves as a government departmental officer. This problem is still pressing and difficult before Christian boys and girls. We Christians in India are counted as a minority and discrimination is shown in many aspects of social and political spheres in this vast country of India.

Beloved India is mostly an agricultural country, about seventy-five per cent of her inhabitants earning their living through agriculture. The scope of choosing a vocation is very limited. In the Western countries, such as your own country, which is mostly an industrial country, the choice and scope of choosing a vocation is vast.

As for Christian young people the guidance of choosing a vocation should come from home and church. The church should take the initiative in co-operation with Christian homes to lead young boys and girls in making their choice of vocation. I am of the opinion that this also is one of the obligations of the church for their young people. The church should be one of the agencies of doing the work of searchlight or rather of headlight to show the path to its young people in the dark places of their life's journey.

The guidance for choosing vocation may come through one of the following channels: God's Word speaking quietly but definitely to each individual heart, counsels of parents and relatives, advice of friends, and last, but not the least, weighing one's own capacity and ability in line with one's own church doctrine and personal conviction.

With these pressing views in my own mind I am glad that I have decided to serve my church, community, and also my mother country. I have a definite and clear conviction that the Lord Jesus Christ saved me from sin. He is the Saviour of sinners. I must preach the Gospel and bring sinners to His feet. "Woe unto me if I do not preach the Gospel" were the marvellous words of Paul. I fully share this sentiment of the great apostle. The responsibilities and opportunities of preaching His Word are many in this vast country of India. The fields are ready to harvest but the laborers are few.

I am an ordained minister of the India Mennonite Conference and at present I am in charge of one of the churches under it at Drug, C.P. I enjoy glorious opportunities to serve in the mission and church with missionaries on the field. Before entering into the ministry I had served in the mission for thirteen years teaching in one of our schools for girls and for one year as an evangelist and helping pastor. I am still willing to learn many things.

Drug, C.P., India.

* Bro. Daniel A. Sonwani was ordained to the ministry in the India Mennonite Church about three years ago and is at present the pastor in charge of the church at Drug. He has good ability as a speaker and has a fine spirit. He has an A.B. degree, having studied privately and then appeared and passed in the Government A.B. examination. His desire now is to study more theology. He is married and has several children.—J. D. Graber.

To be sure of progress, all Christians, the home church and appointed workers, must advance on their knees.—D. Wyse Graber.

Youth and the Christian Purpose

BY JOHN HOWARD YODER

IT TAKES no student of philosophy to know that right reasoning depends upon right premises. Anyone who has ever disagreed with his neighbor has found sooner or later that no discussion can be fruitful which begins without agreement as to definitions. For man's mind is shallow, and his eyes see only the surface; and unless a serious searching effort is made to start with the truth, he will continue to mistake crocodiles for logs, and argue as uselessly as did the legendary simpletons who stood facing each other at a crossroads and debated for three days about which road went to the left.

So it is with describing Christianity. No itemization of what Christians do, how they dress, and when they meet, such as history has preserved in the writings of observers of early Christians, will afford any explanation of what makes a Christian, any more than describing uniforms and marching will tell us what an army is about, or land and sea and trees and animals exhaust the meaning of the world.

The ultimate starting point is in the field of thinking known as "axiology"—the study of goals. What makes a man, or an army, or even the world, worth noticing is its purpose; and what makes a Christian is the fact that his purpose is God's purpose.

Simple though it is to state, this fact is so deep in Christianity that it usually lies unnoticed in our superficial thinking. Because a man is opposed to God's purposes until that man is remade by God's gracious work of regeneration, which requires faith, we think that faith defines the Christian; or because God's purpose necessarily includes the acceptance of His will by sinners, which requires preaching, we think that preaching is a definition of Christianity; or because God's purpose necessarily includes love for men, which requires that we feed the hungry, we think that feeding is the central thing. That all of these are necessary is undeniable; something is wrong with religion which does not appear on the surface in all these ways; but they are nonetheless secondary. There is no true way to define Christianity without starting with God, whereas all these descriptions begin with man and his deeds.

If this analysis is correct, it is not quite to the point to call Christian youth to work that is challenging or inspiring or part of our Mennonite heritage; it is not even exactly fitting to speak of a need and an open door; for these too are secondary matters. Show us first that God's will, which must be ours, applies; then the need will show us where to work, the heritage and the opportunity will show us how, and the challenge will maintain our devotion; but in themselves they are as inadequate as the appeals to human sympathy which are sometimes made to encourage relief giving, or the attempts to justify nonresistance on the basis of the economic damages of war.

That mission activity is directly a part of

the will of God is hardly open to doubt; yet youth is a time for questioning. There will be no greater opportunity in the rest of life than that that is now ours to find our own footing and understand our own faith. To extend the process of re-examination even to the basic goals of mission activity is our only assurance that we shall not be guiding the rest of our lives by a faulty compass.

Christian evangelism as practiced includes medical activity, and rightly so. In leper colonies, hospitals, and clinics there have been built countless spiritual monuments to the love of God among men. Christian evangelism includes education; and at every level from reducing a language to writing to establishing a system of secondary schools, missionaries have been recognized as pioneers; it includes feeding the hungry, and from the Indian famine which occasioned our first foreign mission, to the hunger of today's world, we as a church have striven against starvation; it includes emancipation from the bonds of superstition and degradation, and the establishment of healthy social life; yet none of these functions is a valid motive for missions. They are but means. If every human being on earth were healthy, well-fed, comfortable, cultured, and decent, these would be useless means and irrelevant motives, but God's will

concerning evangelism would be just what it is now.

His deeper purpose is naturally related to the deeper need of man. As that need consists in man's separation from God, God's purpose, therefore, is reconciliation and redemption and re-creation of man in His image. Yet He has ordained that man shall be free, and He has willed that the conditions of life shall be reasonable and uniform, thus precluding the possibility of His effecting this reconciliation by arbitrary fiat. There is left only one method, and that is to present to man His call to salvation, through humanly comprehensible channels. This is the significance of the fact that God Himself became man, and likewise of the resulting imperative that man must become like God. In the person and work of Jesus, as in our experience now, there can be no distinction made between ethics and evangelism. They are indivisible members of the unity of the incarnation, God's way of working in the world to fulfill His purpose.

It must follow that if our aim in evangelism (And what act of the Christian can be apart from evangelism?) is the same as God's in willing the incarnation, we must desire to do more in the lives of men than to change their formal religious allegiance. Our entire aim, as God's must be lives so permeated with the totality of His will that "death is swallowed up in victory"; "that the world through Him might be saved."

Wooster, Ohio.

Mennonite Youth for Christ in 1948

BY LAURENCE HORST

YOUTH FOR CHRIST" has been a phrase that has become common throughout America and surely we are happy for the emphasis that has come for youth to be won for Christ. An enterprising mind might ask, "Youth for Christ" and then what? After the youth has been won for Christ then it seems that the watchword should be, "Youth for the SERVICE of Christ."

Great need for workers has come to the church today. The church today ought to bow together before God and pray for the discovery of hundreds of workers to be sent out into the field to help in the soul-winning work of the church. The scriptural way to get workers into the field is to pray that they be sent. It is not enough to have a committee to appoint workers and send them out. Teachers, pastors, nurses, doctors, home and foreign missionaries are needed. We must pray with a united front that these be commissioned by the Spirit of God to be sent into the place that God has willed for them.

Surely God is laying His hand upon the youth of the church today and His spirit is calling Christian young men and women into the field of soul-winning. These youth have a wonderful spirit of sacrifice and service. They are willing to be used anywhere, to do

anything for the Master whom they love. They paint churches, scrub floors, build and repair churches and residences for pastors, teach Bible school, conduct youth recreation and community surveys, pray with colored children and visit in their homes. They are willing to go anywhere, do anything, if only the name of Christ may be glorified.

Letters from coast to coast are pouring in from youth whose lives are dedicated to Christ and who have Christian service interests, asking for a place in the 1948 Mennonite Service Unit program.

The basic requirements for participation in the Mennonite Service Unit program are:

- (1) A new-birth experience and a clear testimony for Christ in the home community.
- (2) A burden for souls; a desire to see the Kingdom of God advance.
- (3) Eighteen years of age or over.
- (4) Emotionally stable.
- (5) A love for, and an ability to work closely with, people.
- (6) A willingness to serve unselfishly.
- (7) A willingness to work hard at an assigned task, whether it be manual labor or other types of service.

Feel free to write for information even though you cannot serve this summer. There are yet openings for both men and women this summer.

Hesston, Kans.

The Overflow of a Superabounding Devotion

By LOUIDA BAUMAN

SOMEONE has spoken of true service as "the overflow of a superabounding devotion." It is not self-willed determination but a natural way of expressing our love. In Christ's service there is a oneness of the believer with Christ, and we serve out of devotion to Him.

Such a service of love does not seem to speak of sacrifice, but that is at the heart of it. Why do we love Jesus? It is because He first loved us. How did He show His love? It was by the way of the cross. Jesus delighted in doing the Father's will even if it involved the cross. The need of sacrifice is the law of the kingdom for Himself as well as His disciples. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Christ's motive for service was love. He was willing to leave the glory He had with the Father, and humbling Himself, He "became obedient unto death, even the death of the cross." He came not to be ministered unto, but to minister and to give His life a ransom for many. It mattered not whether He was praised or blamed; He went on with the great task of revealing God. If our motive for service is love for Christ, no ingratitude can hinder us from serving our fellow men. Dr. Goforth of China is a good illustration of serving men for Christ's sake, even in the face of opposition. When God, by His Spirit has shed abroad His love in our hearts, we begin to associate ourselves with Christ's interest in, and concern for souls. The love of Christ constrains His servants to love the unlovely and to do the ugly tasks in deplorable situations.

God's place of service for us may involve sacrifice. We are not our own. Jesus did not choose His surroundings but was loyal to God in any surroundings. We may find it necessary to give up legitimate rights to follow God's path of service for us.

There is a possibility of making sacrifices which are not for Christ's sake. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not . . . [love], it profiteth me nothing." If Jesus is not the lodestar there is no benefit in sacrifice. We may want to plan our own work, trying our own ideas and methods rather than depending on God to guide us. Committing our powers to Him He will give them back to us to use in His own way.

In our Christian life we may have to suffer abasement. Jesus Christ was shamefully treated, but He reviled not again. "The servant is not greater than his lord." Paul, who counted all things but loss for Christ, knew how to be abased. Paul, the once self-righteous and self-sufficient Pharisee was willing to become a door mat without resenting it, because the mainspring of his life was devotion to Jesus. Do we glory in humiliating experiences if they are instrumental in advancing God's kingdom?



An unused chapel near Oxford, Pa., is again used for the Lord's work.

Media Chapel Is Reopened

By ALVIN I. MAST

IT HAD BEEN closed on Sundays for approximately twenty years. But on the last Sunday of April, 1947, something happened to a little white chapel along the old country road several miles south of Oxford, Pa., for on that day men and women, at Media Chapel, and the sounds of young and old at worship went out over the countryside.

We are located just a few miles from the Maryland border. Many of the people who come to our Sunday school were formerly from the South, and we feel sometimes we are among "Southerners." Take for instance the Thomas family, a young father and mother with five little children who attend our Sunday school very regularly. At first just two of the children came to Sunday school, and Mr. Thomas said one evening in prayer meeting, "I want to thank 'you all' for takin' my 'kids' to Sunday school, and I ask 'you all' to pray for me." No baker need stop at their home; their bread is either corn bread or biscuits.

Summer Bible school was held for two weeks last August, with an enrollment of eighty-four. This school proved a blessing to all, and on the closing evening many of the parents of the Oxford vicinity enjoyed the program with us.

In Sunday school, our lowest attendance was fifty-one; our highest eighty-eight, with

an average of sixty-eight. Of this number, approximately one third are from the community. Good interest is manifested, and these rural folk seem very happy to have this place of worship reopened.

This rural mission Sunday school is sponsored by the Maple Grove congregation, Atglen, Pa., with the following organization: Leon Kauffman, Supt.; Aquilla Stoltzfus, Asst. Supt.; and Alvin I. Mast, Secy. Sunday school is held every Sunday morning at 9:45, followed by a preaching service.

Other workers include the families of the following: Wilbur Smoker, Raymond Smoker, Elam Glick, Elam Stoltzfus, Elmer Lapp, Amos K. Mast, Mr. and Mrs. Levi Mast and Althea Smoker. This past fall, Wilbur Smoker purchased a farm in this community and moved with his family to this new location. Thanks to Wilbur, our little chapel is comfortably warm in the cold winter days, with an oil-burning stove on one side, an old-time coal stove on the other side, and a little coal-oil heater to warm the cold corners.

We solicit your prayers for our evangelistic meetings to be held April 4-11, with Bro. William Jennings, of Knoxville, Tenn., as evangelist. Your visit, too, at any of our services will be greatly appreciated.

Cochranville, Pa.

Sometimes we look for encouraging results for service, but God can teach us by keeping away results until we learn to trust without them. Let us look only to Him today to do all things as He shall choose and in the way He shall choose.

There is a sense in which the sufferings of Jesus can become ours. A. B. Simpson says, "His resurrection life and power are given to us to fit us for 'the fellowship of his sufferings, being made conformable unto his death.'" It is intended to enable us to toil and suffer

with rejoicing and victory. Let us not mistake the sufferings. They do not mean our sufferings but His. They are not our struggles after holiness, our sicknesses and pains, but those higher sufferings which, with Him, we bear for others, and for a suffering church and a dying world. Jesus wept over Jerusalem, longing that those who rejected Him might come to Him. Does the meaning of an eternity without God grip us in a sense of pain and sorrow for those who are rejecting Christ? The more real Christ is to us, the more, we will be concerned about the lost.

Does this emphasis on suffering and sacrifice give the impression that service for Christ's sake does not hold any joy for us? What was the outcome of Jesus' sacrifice of Himself in life and in death? The grave could not hold Him, and He arose triumphant. Through the sacrifice of His pure, holy life, He could receive it again in resurrection power and make His disciples partakers of it. "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." There is death to sin and self, and life in Him. The sacrifice of all that we have and are is not considered sacrifice, because offered for Christ's sake. Therefore we receive manifold blessings. John Calvin said, "I gave up all for Christ and what have I found? I found everything in Christ." —From the Ontario Mennonite "Church and Mission News."

Correspondence

LA PLATA, PUERTO RICO

Dear Herald Friends. To those of you who are experiencing the cold, snowy weather in the States, or sliding over ice-covered roads, it may sound ironical to suggest that it is gardening weather here in Puerto Rico. Since November, we have had good rains so that the vegetation here on most of the island is luxuriant, more so than it is during the drier months from April to November. Again within the last few weeks, the sugar centrals as well as the pineapple canneries have begun to operate. These furnish labor for many who are without work for a number of months during the year.

Harvesttime reminds us again of the words of our Lord Jesus when He said, "The harvest truly is plenteous, but the labourers are few." There are many natives who have heard the Word and believed; these need instruction and guidance. There are many who have not yet heard; these need to hear.

On Sunday, Feb. 8, we rejoiced when eight more souls sealed their baptismal vows before God and a number of witnesses. One of these is the son of a man who was baptized with the first class; another is the sister of one of the first class; while yet another is a cousin to one baptized with the first class. We are glad when a member of a family testifies to the saving power of His Lord, especially within his own family circle. Another bedfast, older man will be baptized in his home in the near future. He is partially paralyzed, but he has found the Lord Jesus to be a comforting Companion during his days of suffering.

The homes called upon by the Sunday afternoon visiting teams continue to be inviting, interesting, and challenging to various degrees. Puerto Rican church members and interested unit members are divided into couples and sent out to two or three homes for Bible reading, explanation, and prayer. The group meet in the chapel to receive their assignments and to give a report of the homes

visited the previous Sunday and the attitudes of those visited. Then after a season of prayer, they are ready for their visitation. Our team's reception at the first home where we called last Sunday was a cold one—they were busy, they had callers, they couldn't be bothered and yet they lingered long enough to hear the Word and a prayer. May God add His blessing! At the second home, the eighty-year-old man sat up in his hammock and waved while we were yet outside. He had suffered a stroke and cannot get around alone. He was happy to hear the reading and explanation of the Scripture as it was given. In the third home, we met three women with their children. One was the wife of the owner of the home, but the other two women with their children were just living there because they have no real home. Again, they listened to the Scriptures. Won't you pray definitely for these Sunday afternoon visits, that the Spirit may have His way in the hearts of those who hear Sunday after Sunday? Pray too for the young Christians who are witnessing for their Lord in this way. We believe that this experience is strengthening to their own Christian lives as well as helpful to another who may be hungering for the Truth.

Today the building committee went to look at a new little church building that has not yet been dedicated. They were pleased with its simplicity, and it may be a pattern for the new church that is to be constructed at Pulguillas.

We are glad for those who can visit us down here. This winter two of my sisters were here, and on Friday there will be thirteen guests from near Elverson, Pa., coming for a week. May these visits be an encouragement to us as well as a blessing to those who come.

We appreciate your prayer interest in the lost on this island. May you continue to remember the workers and their work, that each one may receive wisdom and guidance for his daily needs. Alta Good Hershey.

Relief Notes

Mennonite World Conference

Mennonites throughout the world are to be represented in a conference at Goshen, Ind., on Aug. 4, 5, and at Newton, Kans., on Aug. 7-10. About fifty Mennonite delegates from Europe and South America are to attend. The over-all planning for this conference is being co-ordinated through the Mennonite Central Committee, with various committees assisting in working out the details of the conference. Prior to the actual conference, the delegates from Europe and South America will meet at Akron, Pa., for initial orientation on Mennonites of America, their activities, the functions of the M.C.C., etc.

A number of subjects have been outlined for discussion during the conference such as: Relief, Nonresistance, Institutions and Mennonite Life, Young People, Christian Education, Resettlement, World-wide Missions, and Nonconformity. Conference sessions will be open for attendance by local people, but primary concern will need to be given to the accommodation of guests from foreign coun-

Today in Missions

J. D. GRABER

Can the Church influence the nation? Christ's answer is the well-known statement, "Ye are the salt of the earth." Children of the kingdom are called leaven, light, seed, and by various other means, all indicating that a positive influence is to be exerted on the world in the midst of which we live. So there can be no question about the fact. But there is a real question about the method.

Kagawa of Japan said in the prewar years that the numerical strength of the Christian Church in Japan is too weak to exert a positive influence on the nation, and therefore the immediate and significant task of the Church is to launch out on a vigorous program of evangelism to win enough people to the Church to make her influence felt. This is a thoroughly evangelical approach. It is the program the Mennonite Church believes in. We have no confidence in programs that seek to introduce Christian principles into non-Christian organizations. Some large mission and church organizations sent their representatives to the earlier meetings of the United Nations Assemblies. Here was a golden opportunity, they said, for introducing Christian principles into international relations. Their logic was correct. Unless we get international relations on a better basis our civilization is doomed. But—

Men are too selfish. They will not order their own lives nor the affairs of the nations they represent according to unselfish and Christian principles. They cannot. Nothing less than the regenerating power of the Holy Spirit can make a man live above his lower desires. I do not oppose men who try to introduce Christian influence on this level; I pity them because their task is so futile and hopeless.

Dr. Laubach and his prayer companions at the Paris Peace Conference were on more evangelical grounds. Prayer is a mighty weapon of influence and it is more truly Christian to "pray for kings and those in authority" than to try directly to get them to adopt Christian patterns of conduct. Unless they are Christians they cannot act like Christians for long. We can pray that the Spirit may overrule so that even the wrath of man may be made to praise God. More fruitfully we can

Pray that men may be converted. Sometimes we feel frustrated in the face of grandiose programs to "Christianize the social order." We are merely trying to live simple, God-fearing lives, and our only program is to evangelize so that individual persons may believe and be saved, and may be formed into churches. This is not a spectacular program, but it is completely sound. It is the way of influencing a nation—the way that has the sanction of church history and, most important, the sanction of the Word of God.

tries and from various other parts of the United States and Canada.

This will be the Fourth Mennonite World Conference. The occasion for the first conference was the four-hundredth anniversary of the Mennonite Church; this conference was held at Basel in 1925. The second was a "relief conference" related to the relief ministry for Russian Mennonites, and was held in Danzig in 1930. The occasion for the third was the four-hundredth anniversary of the conversion of Menno Simons; this conference was held at Amsterdam in 1936.

Immigrants Becoming Established in Paraguay

On his return from work in the Paraguayan Chaco, Edwin R. Schmidt visited the Volendam colony, and reports his observations as follows: "During my three-day visit there I made it a point to see all twelve of the dorfs (villages), and I got a glimpse of what hard pioneering is like here in Paraguay. They had progressed to the point where in some of the dorfs most of the families were living in their own houses, although many of the houses had only the framework with a roof over it. With the coming of the winter it will be necessary that they also close up more of the walls. In some of the dorfs very few were as yet living in their own houses. However, in these dorfs more work had as a general rule been done clearing land and getting a garden planted."

Volunteers Help at Material Aid Center

Young people from various Mennonite groups have recently been participating in "youth day" work at the Newton, Kans., material aid warehouse. Local leaders from the several Mennonite groups assumed responsibility in enlisting volunteers for work on each Thursday from Feb. 26 to March 25. A typical "youth day" included packing and processing work at the center, and also a devotional period and talks on relief and service themes. This type of activity is recommended not only to young people living near other relief centers, but also to any local young people's groups which may desire to engage in some relief or service activity. One example of such a local relief project is the Shoes for Relief drive held at Scottdale, Pa., on Jan. 10, 1948, by a Mennonite young people's group.

Relief and Service Personnel

David and Barbara Schwartzentruber, of Tavistock, Ont.; Joseph and Salome Roth, of Corfu, N. Y.; and John Overholt, of Uniontown, Ohio, leave on March 27 for Poland. John and Anna Yoder, of Elverson, Pa., and Howard Rush, of Perkasio, Pa., leave on March 27 for Belgium. Isaac Baer, of Steelton, Pa., leaves on March 27 for Hungary; John Gingerich, of Hartville, Ohio, leaves on March 27 for the French Builders' Unit. Orie O. Miller leaves on March 27 for a two-week mission in Europe to help make plans for the continuing work there. Cornelius and Anna Peters, of Yarrow, British Columbia, left on March 25 for Paraguay. Alice Snyder and Elizabeth Wiebe, who have been in Europe for a short time, have received military permits for entrance into the French Zone of Germany. Elfrieda Dyck, who accompanied the group of refugees recently arriving in South America aboard the "General Stuart

CHURCH CORRESPONDENCE

LOS ANGELES, CALIFORNIA

Greeting to the Herald family. During the past several months we have had a number of visitors, among them a number of ministers: J. C. Driver, N. A. Lind, F. J. Gingerich, M. E. Brennemann, Milo Stutzman, C. Z. Martin, Mark Ross, Milo Kauffman, John Leatherman, Sherman Maust, and George Smoker. Each of these ministers brought one or more messages, which were much appreciated. We were also privileged to have Bro. Jesse Short, from Ohio, for revival meetings. One boy confessed Christ; an outside man expressed his desire for help in overcoming sin and becoming a Christian. The entire membership was faithfully taught God's Word.

The congregations in California and Arizona are considering organizing a conference for this part of the Lord's vineyard. One of the main reasons is the fact that the congregations here are one thousand miles removed from the community where conference is usually held.

The Los Angeles congregation will be anxiously looking for a pastor to feed them, since the writer with his family will be leaving the city and locating in the Sheridan, Oreg., community about April first, the Lord willing. There is a desire among a number of the congregation here to get a young minister to work among the young people; maybe somewhere in the brotherhood there is a young minister who has a call from the Lord to fill such a need. Anyone knowing of such a brother would do well to correspond with Bro. Harry Erisman, deacon of this congregation. Our prayer is that the Lord may definitely lead in filling this need.

March 18, 1948.

H. A. Wolfer.

ALBANY, OREGON

Dear Herald Readers: Greetings. We have many reasons to thank our Lord for the blessings He gives to us.

Bro. George Miller, Wellman, Iowa, held evangelistic meetings, Jan. 4-11. We appreciated his messages. One soul confessed Christ.

Bro. John Leatherman, Upland, Calif., visited in our community Jan. 18-25. We enjoyed the sermons he brought to us each evening.

On Feb. 8 Bro. Melvin Schrock, from the Fairview congregation, preached for us. And on Feb. 29 Bro. and Sister E. S. Garber, Nampa, Idaho, worshipped with us, Bro. Garber bringing a message from Hebrews 6.

Heintzelman," left on March 17 for Europe to accompany the next group of refugees sailing for Paraguay. This second vessel is tentatively scheduled to sail about April 1.

Released March 26, 1948

Via M.C.C. Headquarters, Akron, Pa.

Bro. I. Mark Ross, Hesston, Kans., was with us on March 14, in the interest of Hesston College. He also gave a short message from John 10:10. On the evening of the same day our pastor, Bro. George Kauffman, gave us a stirring message on "A Call to Prayer."

On March 15 Bro. Nelson Kauffman, Hannibal, Mo., presented the new summer Bible school materials to us. A good representation of most of our Oregon congregations were present.

This morning Bro. Max Yoder and family were with us in the service and Bro. Yoder preached for us.

Our children and young people and their leaders are preparing an Easter program.

Pray for the work at this place, that we may be true to our calling.

March 21, 1948. Mrs. William Reeser.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Herald Readers: Our ministers' meeting, which was to be held at Casselton, N. Dak., March 9-11, was held here instead, on account of bad road conditions. Their loss was our gain. We have been blessed with these special meetings.

The guest speakers were Bro. Paul Erb and Bro. Nelson Kauffman. Local speakers included Elmer Borntrager, Leroy Schrock, Floyd Kauffman, and E. G. Hochstetler.

On Sunday, March 21, we will have baptismal services for a ten-year-old boy who has accepted Christ as his Saviour. Let us pray for him.

We have been especially blessed with good road conditions despite all the severe cold we have had this winter. This has made it possible for most of us to get to church every Sunday, and also to the midweek prayer meeting.

As we again approach an Easter season, may it remind us that our Lord is alive today to be our Counselor, Guide, and Saviour.

March 18, 1948.

Lena Erb.

BLAINE, OREGON

Dear Readers: Greetings in the name of Jesus, our risen Christ and Lord. We are still pressing on in the Lord's work and have enjoyed many blessings from Him, for which we give thanks and praise.

In July we enjoyed having Bro. Earl Botorf and his wife and sons with us for a few days. Bro. and Sister Paul Miller, from Goshen, Ind., were also with us for one evening. We thank the Lord for the fellowship we enjoy in Christ. Visitors are always welcome here.

On Sept. 22 Bro. Roy Kenagy, from Hubbard, Oreg., dug the basement for our proposed church building. On the morning on which the work was started, our group met on the site at eight o'clock and had a service of songs and prayer, asking the Lord's leading and blessing. Weather conditions have pre-

vented any further work as yet, except for the bringing in of lumber. But now that spring is here we hope the building work can soon go forward.

Bro. Andrew Jantzi, Flint, Mich., was with us Jan. 14-20 and preached the Word of God with power. We were strengthened to go on. The last evening three young people accepted Christ as their Saviour. We thank God for the power of His Word.

In February a sewing circle was organized. Meetings are held the first Wednesday of each month.

Plans are being made for a summer Bible school. Bro. J. D. Kauffman, and Sisters Celesta Byers and Lizzie Shenk are the committee.

A program to be given by the students of the Western Mennonite School is scheduled for the evening of April 6.

Pray for us, that we may know how to go forward in every phase of the work in order to bring the most glory to God and that souls might be saved.

March 26, 1948.

May Larrew.

NEW PARIS, INDIANA

(Salem Congregation)

To Herald Readers: Easter greetings in Him who is risen from the dead, the First-fruits of them that slept, who was raised for our justification, and by whose resurrection we have a living hope.

February was for us a month of visitors, it seems. On Feb. 8 Bro. and Sister S. Paul Miller, on furlough from India, were with us in the morning service; Bro. Miller brought the morning message. In the evening Dr. H. Clair Amstutz, of Goshen, spoke to us about Puerto Rico.

The week end of Feb. 19-22 we had a Bible Conference, with the brethren John H. Mosemann, John C. Wenger, and J. D. Graber as the speakers. A rich spiritual feast was spread before us, and we were much encouraged. Bro. and Sister Charles Shaum and son, Earl, and daughter, Mary Alice, former members of our congregation, but now of Hesston, Kans., worshiped with us.

On Feb. 28 Bro. Eli Hochstetler, of Mylo, N. Dak., preached for us in the morning. We enjoyed the message, which was so simply given that even the children could understand it.

Sister Lottie Ramer, cook at the Old People's Home at Rittman, Ohio, was at home the last week of February and worshiped with us in the Wednesday evening prayer service and on Sunday.

Late in the winter the brotherhood met to re-roof one side of the church; as soon as possible they plan to re-shingle the other side also.

Counsel meeting was held March 21, and on Easter, Sunday we had communion, in charge of our bishop, Bro. Ray F. Yoder, assisted by Bro. Francis Freed, minister. In the morning the girls' class had their lesson discussion at the home of Sister Grace Culp, and in the afternoon Bro. Yoder had a communion service there for her.

The Good Friday evening singing for the churches west of Goshen was held at Salem

this year. Quite a good representation was present in spite of a very rainy evening.

Bro. Serenus Bare has been appointed to superintend the Sunday school at Toto in Stark County, Ohio; and Bro. Maynard Hoover was elected to serve as Sunday-school treasurer and mission board member in his place in the home congregation.

March 29, 1948. Mrs. Elmer Hartman.

FIELD NOTES (Continued)

A summer and weekday Bible school program will be held at the Lancaster Mennonite School on May 1. Speakers from out of the district are Paul Roth, Masontown, Pa.; C. F. Yake, Scottdale, Pa.; and John E. Lapp, Hatfield, Pa.

Bro. Jesse J. Short closed evangelistic meetings at Scottdale on March 28. The interest throughout the two weeks was very good and there were a number of confessions as visible results.

Bro. J. N. Byler, general director of M.C.C. relief activities, departed recently on a three-month tour which will take him to all the major relief fields of the Mennonite Central Committee. He plans to return to this country by July 1.

Bro. George R. Brunk, Denbigh, Va., will conduct a Nonresistance Conference at the East Petersburg, Pa., Church, speaking both in the afternoon and evening, April 11. A special appeal to the youth of Lancaster Conference is made to attend this timely conference.

Ninety-five persons, many of them boys and girls, made confessions in the revival meetings recently held at the Otelia Mission, Mt. Union, Pa. Because of the large number of people attending the services, it was necessary to move the meetings into another building. The Lord certainly blessed these meetings in a wondrous way.

The present address of Bro. and Sister T. K. Hershey is Box 838, Aibonito, Puerto Rico. The Hersheys are helping in the work there for a few months while visiting their son and daughter-in-law and family, en route to the United States.

Evangelistic meetings are planned for the congregation at Ephrata, Pa., with Bro. Jacob Rittenhouse, Lansdale, Pa., as evangelist. Attendance and prayers are requested.

Bro. Elmer J. Heatwole, Waynesboro, Va., gave a much-appreciated talk for the middle district in York County, Pa., on March 28 concerning his various trips to Europe and China and his work in the exportation of livestock to war-stricken areas.

Bro. Millard C. Lind served as guest speaker at the Tri-County Sunday School Meeting held at Kidron, Ohio, April 4.

The brethren Ellrose Zook, Ralph Hernley, and A. J. Metzler were scheduled to be in Rochester, N.Y., on business for the Publishing House on Monday, April 5. The preceding day Bro. Metzler filled appointments with the Clarence Center congregation in New York both morning and evening, if plans carried.

MISSIONS (Continued)

on Sunday afternoon, Feb. 22. A crowd of about 150 people attended. Bro. Protus Brubaker began evangelistic meetings that evening.—W. R. Nafziger, Secretary of the South Central Conference Mission Board.

Bibles Distributed

The American Bible Society report for 1947 includes the following striking items

To Japan were sent 120,000 Japanese Bibles, 1,016,338 Testaments, and 303,854 Gospels. There is every evidence that this great quantity will be speedily exhausted. General MacArthur cabled, urging that shipments at this rate be maintained and if possible increased. In addition there were sent to Japan 35,000 English New Testaments, 9,700 four Gospels, 80,000 single Gospels, 20,000 Proverbs from surplus stock in the Philippines. There is large demand for these from Japanese persons learning English.

To Germany from U.S.A. production were sent 13,383 Bibles, 367,454 Testaments, and 99,000 Gospels. In addition, materials to be manufactured into Scriptures valued at \$128,107 were also sent to Germany.

To Russia to Patriarch Alexei: 10,000 Russian Bibles, 5,000 New Testaments and Psalms, 100,000 Gospels, 1,000 Ancient Greek Testaments, the latter for theological students. Some 50,000 Bibles have been printed and larger editions are in prospect.

* * *

Second-Mile Partners in World Evangelism. This organization says, "More than one half of the non-Christian areas of the world are still unoccupied. We now have only one missionary family and one lady missionary to each 150,000 persons to be reached. This number should at least be trebled, and probably more than that. There is only one hope of doing this. It is by extra-budget subscriptions, by individuals and churches."

India has been quiet since Gandhi's death. The violent organization known as the "Hindu Mahasabha," a member of which assassinated Mr. Gandhi, was brought into disrepute by this act and the government took strong measures, which had almost universal popular support, to suppress this organization. As a result quiet has prevailed in most sections of the country. Pray that peace may continue so that the Gospel will not be hindered.

A conference on missions and evangelism, sponsored by the Goshen College Biblical Seminary, will be held on the Goshen College campus, April 16, 17.

The Y.P.C.A. of Goshen College has set the goal of two thousand dollars for this year's annual Mission Drive. Contributors may direct their gifts to two mission Sunday schools conducted by the Y.P.C.A., the Dutch Mennonite Mission in Java, the Mennonite Bible School in Argentina, or to the fund for educating foreign students.

Bro. and Sister Edwin Alderfer, relief workers in the Philippine Islands, report that there is only one small Protestant church in the municipality of 1,315,000 people where they are working.

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., April 1, 1948.

PUBLIC WORSHIP (Continued)

ice. They may constantly try to invade our thoughts. If they are made after the sermon, they tend to smother the flames of truth brought in the message. This is a practical problem without a definite answer.

But the majority of the announcements could be handled differently. Lengthy annual reports and letters of acknowledgment could be printed and handed out to the members. Some congregations have church bulletins where a number of these announcements could be made. This method will accomplish the work more effectively and with less distraction. An announcement worthy of intruding into a worship service is also worthy of being printed.

Each Worshiper Has an Individual Responsibility

For the worship service to be helpful, co-operation is necessary from each worshiper. The task of the minister is great, but there is an area which he can not reach. If the minister fills his place satisfactorily, it will affect our attitude to a greater or less degree. But the worshiper assumes a large responsibility in maintaining the right attitude toward the service.

What should be the worshiper's attitude? It should be one of expectancy. If this is true of the worshiper, he will be interested in praying for the pastor. He will go to the service expecting to be led to worship God—receiving spiritual nourishment. The expectant worshiper will be found in the service before the first hymn is sung—praying and meditating. All through the service he will make a conscious effort to listen and participate in every phase of the service. Any distraction that is trying to invade his memory will be dismissed immediately. The expectant worshiper can not tolerate thoughts unrelated to the worship service. If each worshiper has a proper attitude, it will improve our worship services greatly. But he can do more than have the proper attitude. Helpful suggestions for the improvement of the service should be discussed with the pastor. Commendations are also in order.

Definite Teaching Program on Worship

Its Need. I have already intimated that there is a lack of teaching and training in worship. The little teaching being done is spasmodic and without a definite plan. Certainly it is inadequate. Much of it is giving information about worship rather than training in worship. I will not attempt to outline a plan of teaching and training in worship. But a few suggestions for carrying it out are in order.

Who Shall Carry Out This Program? The home is the place to begin. Worship in the home must be interesting and meaningful or it may cause an unfavorable reaction in the child. If the child learns to worship in the home, the task of the church is simplified.

Earlier we noted a harmful effect caused by the Sunday school. It can redeem itself by assuming the primary role in teaching and training in worship. In fact, this is the appropriate place for this important task. A few Sunday schools have taken up the task and are making a priceless contribution to the worship service.

An occasional sermon on worship will buttress the former teaching. Jesus preached a sermon on worship to the Samaritan woman. Let us follow His example by occasionally preaching sermons on worship.

How Shall It Be Carried Out? A period should be set aside in which the various age groups assemble for their worship period. The number of groups will vary in proportion to the size of the school. A worship program should be planned that will be appropriate for the group and will give everyone an opportunity to participate in the service. The instruction on how to worship, or any corrective measure that needs to be given to the pupils, should be provided almost entirely outside of the actual worship period.

The child who has the privilege every Sunday of participating in a worship service which meets his needs will have an invaluable experience that will go a long way in developing purposeful living. Worship to him will seem natural. He will have a greater respect for the regular church service, even though he may be too young to participate wholeheartedly.

Who Should Lead the Worship Period? The department superintendent should assume full responsibility for the worship period of his department. If there is only one superintendent for all the children, other qualified leaders should be chosen.

The leader should have a strong Christian character, and a religious experience which is vital and fresh. He should be acquainted with his age group—their nature, problems, and needs. He should understand worship—its elements and possibilities.

What Shall Be Included in the Worship Period? This is rather difficult to state. It will depend on the age group being considered. But singing, prayer, Scripture reading, and receiving the offering should be a part of the service. It should be a period similar to the regular worship, with adaptations for the age group. Of course it will be much shorter.

¹ Dargan, *Ecclesiology*, p. 550.

² *Ibid.*, p. 550.

³ J. Sherman Wallace, *Worship in the Church School* (Philadelphia: Judson Press, 1932), p. 105.

(To be continued)

Harrisonburg, Va.

I have always felt that wherever doctors could go to save men's bodies, I should go to save their souls.—Dwight L. Moody.

THE LOST BOOKS (Continued)

that the Apocryphal books should not be included, for the reasons before given by Miller. They feel that the Apocryphal books condemn themselves by their inconsistencies, fallacies, and fictional character.

Discontinuance of Apocrypha

Since Luther had declared that the Apocryphal books "are good and useful for reading" but are not to be held in equal esteem with the two Testaments, they continued to be printed in our Bible, but were to be considered as uninspired. In the Great Bible (1539-1540), the Geneva Bible (1560), the Bishop's Bible (1568), and the King James' Version (1611), the Apocrypha are placed as an appendix, a place of handy reference. The Geneva Bible began to omit them in 1599, and in 1629, they were first omitted from certain editions of the King James' Version (The Bible which American Protestantism uses), and in 1827 they were excluded permanently. In the English Revised Version (1885) and the American Standard Revision Version (1901), they are omitted entirely. German versions of the Bible continued to use them for a longer period of time. This explains why the Apocryphal books are found in the German Bibles but not in the English.

To use the Apocrypha as the inspired Word of God makes one a Catholic and immediately sends him on a whirlwind of praying for the dead, purgatory, magical incantations, salvation by works and almsgiving, and an unqualified approval of the acceptance of Catholic tradition and dogma.

How much richer is our Protestant interpretation of the Bible where every saint is of "a royal priesthood" (I Pet. 2:9), is personally responsible to God, establishes contact with God through Christ, and needs no system of interpretation and dogma to regulate and guide his worship.

Scottdale, Pa.

COULDN'T PACK IT UP

A young minister was leaving an English town and was bidding an old lady good-by.

"Well, sir," she said, "you'll be busy packing up your belongings, I expect?"

"Yes," he replied, "I have only a few things to get into the boxes now."

"There's one thing you won't be able to pack up, sir," said the old lady. "You'll have to leave that behind."

"I did not know—whatever is that?" questioned the minister.

"You can't pack your influence, sir," she answered quietly.

That is true whether influence is good or bad. "The seeds of good we sow both in shade and shine will grow"—it is well to remember it; and it is just as true that "the evil that men do lives after them."

What kind of influence will you leave behind when God's call comes?—Selected.

Fishing Companions

By C. WARREN LONG

"Paul the aged" is his personal description of himself in Philemon 9. This was said when he was about fifty-four years old. He presents himself as a man old before his time. His missionary activity suggests he was living a life that was comparable to our American speed. He always lived like that, never sparing himself. It was once said about him, "He put everything into everything." He carried no reservations.

Paul speaks to Timothy in his second letter about his appointment from God in these words, "by the will of God." Our twentieth century way of thinking makes these words of his appointment deeply interesting to meditate upon. He did not choose his work and position nor grasp for it, nor carry on a whispering campaign in a committee or out in a cloakroom, nor "pull strings" to get it. He received his appointment by the will of God. The Lord told Ananias in Acts 9:15, "He is a chosen vessel unto me." The matter of his life's work was left to the choice of the Lord. For him to know that he was in the place and doing the work of His appointment gave him confidence, security, rich blessings, and the deepest rest.

It is through such a rich spiritual consciousness, "by the will of God," that new mission fields were opened, churches established, and young men ordained to the high office of the ministry. It is refreshing to observe an older bishop constantly doing the work of an evangelist and opening new places of worship and then putting young men into those new pulpits who were a part of his evangelistic party. Men like John Mark, Timothy, and Titus were beloved helpers. How beautiful from the lips of experience come the words, "My own son in the faith," "My dearly beloved son," "He is profitable to me for the ministry," "As a son with the father, he hath served with me in the gospel." This beautiful, intimate spiritual companionship in missionary activity between this veteran and the younger makes for a virile, spiritual, missionary church.

This seasoned missionary bishop ordained Timothy and Titus and gave to them two of the most difficult churches to shepherd in that day. These young missionary bishops needed the encouragement of Paul the aged. Thus in the greetings of his letters to them, he desires that God would give to them "grace, mercy, and peace." In the greetings of all his other letters his wishes are, "grace and peace." To Timothy and Titus, "mercy" is added. How deeply interesting to observe these words as they stand, "grace" for every service; "mercy" for every failure; "peace" for every circumstance. These young missionary bishops in Ephesus and Crete needed them all. How we need them too as we minister in

our respective churches, conferences, and committees!

These blessings of "grace, mercy, and peace" have their origin in God the Father and Christ Jesus our Lord. Grace from such a fountain is never exhausted, but flows full and free for every need. In the heart of love is mercy in abundance for all who fail and fall, that they may rise and serve again. Peace comes from Him who passed through Gethsemane, Golgotha, and stands victorious over sin and death. His peace is given. John 14:27.

Would to God that it may be said that our older leaders in our beloved church are missionary bishops with young men in their evangelistic party, that this beautiful, intimate spiritual relationship and companionship between the elder and the younger man—this father and son fishing for souls—may be done in the depth of the meaning of the words as they stand: "grace, mercy, and peace."

There is an old picture hanging in an art gallery that speaks to each passer-by. My soul is thrilled each time I stand before this masterpiece and I dedicate myself anew. There flows a stream deep and dark. On the shore is a barefoot boy bracing himself and his hands clinging to a bending fish pole with a taut line to foaming, churning water. Over his shoulder is a veteran fatherly fisherman's hand holding his hands. Beneath the picture the artist had written, "Steady, my boy, steady." Here are fishing companions.

Brussels, Belgium.

Hypocrisy is the tribute vice pays to virtue.

Special Meetings

GEMS FROM THE LANCASTER MINISTERS' MEETING

We need always to follow exactly the pattern that the Good Shepherd gave. A minister must be able to preach a sermon to all in the congregation from six to sixty. Learn to know each of the sheep and the lambs individually. Visitation work is important; once a year is not enough to visit in each home. A short prayer in the home may be a means of drawing the members closer to God. We should not fail to visit the sick. Pastoral care requires lots of prayer; much time must be spent in the secret closet. If the ministry is salaried, we will have men in the pulpit who do not have the cause of Christ at heart. A minister should be interested in the young people and encourage missionary zeal. The working together of our young people in groups for the good of others will help to train them for responsible church work later on. Young people want to be good for something. Our young people can share in the testimony of the Menuquite Church. The ministry should know what is going on in the young people's groups. Every call of God is a sacred call. A lot of church problems would be solved more easily if we would sit down and discuss things together. The Christian religion is not only ethical but historical. The Christian minister should be an example to the flock. There are three books we should take into the house of the Lord: the Bible, the hymnbook, and the pocketbook.

Compiled by Esther M. Wentling.

BIRTHS

Esh.—To John and Dolores (Troyer) Esh, Spartansburg, Pa., a son, Stanley Joseph, March 13.

Falb.—To Milton and Esther (Beechy) Falb, Orrville, Ohio, a son, Donald Wayne, March 6.

Gingrich.—To John and Blanche (Kreider) Gingrich, Lancaster, Pa., a son, Donald Eugene, Feb. 21.

Hershberger.—To Delmar A. and Erma (Kauffman) Hershberger, Albany, Oreg., a son, Royce Allen, Jan. 6.

Kremer.—To Carrol C. and Arlene (Davis) Kremer, Olds, Iowa, a daughter, Linda Ann, Feb. 24.

Liechty.—To Wayne J. and Loveda (Lederman) Liechty, Archbold, Ohio, a daughter, Shirlyn Jean, March 12.

Miller.—To Albert and Esther (Lehman) Miller, Akron, Pa., a daughter, Jill Lehman, Feb. 24.

Selzer.—To Lester and Phebe (Hershberger) Selzer, Protection, Kans., a son, Lawrence Leroy, March 11.

Showalter.—To Howard and Irene (Geiser) Showalter, Broadway, Va., a daughter, Lois Ann, Feb. 20.

Showalter.—To Owen and Editb (Rhodes) Showalter, Broadway, Va., a son, Howard Daniel Hollis, Feb. 22.

Weaver.—To James and Vera (Troyer) Weaver, Elkhart, Ind., a son, Larry Philip, March 10.

Yoder.—To Philip and Eldora (Kauffman) Yoder, West Liberty, Ohio, a daughter, Ramona Ann, March 6.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birky — Birky.—Orval Birky and Lorna Birky, both of the Hopewell congregation, Kouts, Ind., by Chester Osborne at the home of the bride's parents, Feb. 21, 1948.

Clemmer — Alderfer.—James D. Clemmer, Souderton, Pa., congregation, and Ethel Y. Alderfer, Blooming Glen, Pa., congregation, by Jacob M. Moyer at the home of the bride, March 20, 1948.

Diener — Miller.—Willard Diener and Erma Miller, both of the Yoder, Kans., congregation, by Harry A. Diener at the Yoder Church, Feb. 27, 1948.

Freyenberger — Good.—Ed Freyenberger, Wayland, Iowa, and Irene Good, La Crosse, Ind., by Chester Osborne at the Kouts, Ind., Church, Feb. 28, 1948.

Johns — Buzzard.—David J. Johns, Louisville, Ohio, and Phyllis Maxine Buzzard, Elkhart, Ind., by O. N. Johns, father of the groom, at the home of the bride's parents, March 21, 1948.

Miller — Miller.—John Ray Miller and Darlene Miller, both of Lagrange, Ind., members of the Emma congregation, by Oscar S. Hostetler at the Emma Church, July 26, 1947.

Moyers — Brunk.—Preston Elsworth Moyers, Broadway, Va., and Mary Elizabeth Brunk, Harrisonburg, Va., by Daniel W. Lehman at the home of the bride's parents, March 23, 1948.

Rodgers — Stutzman.—Carl William Rodgers and Gladys Irene Stutzman, Wellman, Iowa, at the home of the officiating minister and grandfather of the bridegroom, W. S. Guengerich, March 12, 1948.

Schantz — Yoder.—William J. Schantz, Hydro, Okla., and Dorothy May Yoder, Harper, Kans., by Raymond Mishler at the Sheridan, Oreg., Church, March 7, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Ewart.—Anna, daughter of Wilson and Leah Paul, was born at Carmichaels, Pa., Aug. 21, 1882; passed away at her home, near Springfield, Iowa, Feb. 10, 1948; aged 65 y. 5 m. 19 d. Death resulted from a heart attack. On Aug. 27, 1913, she was married to Jacob L. Ewart at the home of her uncle, Samuel Rockwell. In 1922 they moved to a farm in Linn Co., Iowa. Surviving are her husband, one son (Paul), one grandson, and one brother (David). She was a member of the Mennonite Church, having united at the age of sixteen. Funeral services were conducted Feb. 13 at the Hunte Funeral Home by Charles Willming.

Hershberger.—John K., son of Paul and Mattie Hershberger, was born in Holmes Co., Ohio, May 27, 1867; died at the Friend, Nebr., Hospital, March 1, 1948; aged 80 y. 9 m. 3 d. About five years before his death he suffered a stroke, from which he never fully recovered. In 1876 he moved to Nebraska in a covered wagon, with his parents, who were among the first Mennonite settlers. His father was one of the first ministers in the East Fairview Church. On May 5, 1887, he was married to Elizabeth Schweitzer, who preceded him in death. One daughter, 4 grandchildren, 2 sisters (Mary and Fanny), and 2 brothers (Abner and Sam) also predeceased him. Surviving are 5 sons (Jerry, Daniel, and John, Milford, Nebr.; Elmer, Ontario, Calif.; and Earl, Lincoln, Nebr.), 4 daughters (Cora—Mrs. Noah Reber, and Lena—Mrs. Marvin Danner, Milford, Nebr.; Ida—Mrs. John Erb, Friend, Nebr.; and Amelia—Mrs. James Barnett, Pomona, Calif.), 36 grandchildren, 29 great-grandchildren, 2 sisters (Mrs. Pete Beckler, of Milford; and Mrs. Jonas Jantzi, Grand Island, Nebr.), and one brother (Joe). At an early age he accepted Christ as his Saviour and united with the Mennonite Church, of which he remained a member until death. Funeral services were in charge of J. E. Zimmerman. Burial was made in the East Fairview Cemetery.

Hess.—Milton, son of Aaron H. and Barbara (Risser) Hess, was born near Lexington, Pa., Oct. 2, 1875; died at Brunnerville, Pa., Nov. 8, 1947; aged 72 y. 1 m. 6 d. Death resulted from a heart attack. He resided in the vicinity of Lititz his entire life, and was a member of the Hess Mennonite Church. Surviving are his widow (Katie Stoner Hess), 2 daughters (Elmira—Mrs. John S. Zimmerman, Lititz, Pa.; and Erla—Mrs. Edwin K. Bare, Bird-in-Hand, Pa.), 8 grandchildren, one great-grandchild, 3 brothers (Elias, Bareville, Pa.; Aaron, New Holland, Pa.; and Wayne, Rothsville, Pa.), 2 sisters (Mrs. Samuel Lindemuth, Mt. Joy, Pa.; and Mary Douple, Lancaster, Pa.), and many other relatives and friends. Funeral services were conducted Nov. 13 at the funeral home and at the Hess Church, with John S. Hess, Raymond Bucher, and Amos Horst in charge. Burial was made in the adjoining cemetery.

Miller.—Kenneth Eugene, son of Alvin A. and Bessie (Helmuth) Miller, was born near Lagrange, Ind., Dec. 7, 1947; died Feb. 27, 1948; aged 2 m. 20 d. Surviving are his parents, 3 sisters (Martha Anna, Mary Louise, and Edna Carol), one brother (Le Roy), 4 grandparents, and other relatives. Funeral services were in charge of Lee Miller and Willard Sommers.

Musser.—A stillborn son was born to Charles H. and Lavina (Nolt) Musser on Feb. 25, 1948. Surviving are the parents, one brother (J. Robert), and 3 grandparents (Mr. and Mrs. Reuben Nolt, and Amos K. Musser). Burial was made in the Mountville, Pa., Cemetery.

Schrock.—Sandra Kaye, daughter of Leonard and Inez Schrock, was born at Pontiac, Ill., July 30, 1947; passed away at St. Joseph's Hospital, Bloomington, Ill., March 1, 1948; aged 7 m. She was in poor health most of her short life. Surviving are her parents, one brother (Douglas), one sister (Peggy Linn), 4 grandparents (Mr. and Mrs. D. O. Schrock, Garden City, Mo.; and Mr. and Mrs. N. C. Yordy, Flanagan, Ill.), and a large number of relatives.

Funeral services were held at the Waldo Church, Flanagan, in charge of J. D. Hartzler. Interment was made in the Waldo Cemetery.

Sherman.—Gene Romaine, son of Romaine and Ruth (Bleile) Sherman, Goshen, Ind., was born in Nappanee, Ind., April 9, 1934; passed away at the Goshen Hospital after an extended illness, March 1, 1948; aged 13 y. 10 m. 22 d. He had been bedfast since April, 1947. On May 8, 1947, he gave his heart to the Lord and was received into the fellowship of the Olive Mennonite Church, near Elkhart, Ind. On the last evening of his life he gave a ringing testimony to his relationship with the Lord, expressing a submission to the will of the Lord. Surviving are his parents, 2 brothers (Robert and Dana), and 2 grandparents. Funeral services were held at the Yellow Creek Church, in charge of D. A. Yoder and C. A. Shank. Burial was made in the Olive Cemetery.

Snyder.—William S. Snyder was born Oct. 14, 1887; died Feb. 19, 1948; aged 60 y. 4 m. 5 d. Death resulted from a heart attack while he was taking his daughter to school. He retired from his job on the railroad one year ago, because of poor health. In 1913 he and his wife became Christians and joined the Ft. Wayne, Ind., Mennonite Mission. Surviving are his wife (Daisy), 3 sons, (Glen, Ralph, and Wayne), 4 daughters (Mrs. Edith Robinson, Mrs. Dorothy Brede-myer, Mrs. Francine Odier, and Carol). Funeral services were held Feb. 21 at the mission, in charge of Allen B. Ebersole. Text: James 4:14.

Stutzman.—Melvin Ray, son of John J. and Mary (Slaubauch) Stutzman, was born near Kalona, Iowa, Nov. 4, 1899; died at his home, near Wellman, Iowa, March 1, 1948; aged 48 y. 3 m. 27 d. On Dec. 25, 1923, he was united in marriage to Anna Mae Litwiller, of Kalona, Iowa, who survives. Also surviving are 3 children (Eldora Elizabeth, Russel Ray, and Gladys Arlene, all at home), 5 sisters (Mrs. Abe Miller, Kalona, Iowa; Mrs. Henry Miller, Wellman, Iowa; Mrs. Sam Hochstetler, Kalona, Iowa; Mrs. Frank Eckdahl, Manitou Springs, Colo.; Mrs. Thomas Kauffman, Kalona, Iowa), 2 brothers (William and Ervin, both of Kalona), and a large number of relatives and friends. His parents and 3 sisters preceded him in death. In his youth he accepted Christ and was a member of the Wellman Mennonite Church when he passed away. Funeral services were conducted March 4 at the home by George S. Miller, at the church by W. S. Guengerich and Norman Hobbs. Text: John 16:33.

Summer.—Peter David, son of Peter and Bena (Smith) Summer, was born near Washington, Ill., June 13, 1880; passed away at his home in Mobile, Ala., Feb. 5, 1948; aged 67 y. 7 m. 22 d. In his youth he accepted Christ as his Saviour and united with the Metamora, Ill., Mennonite Church. In 1908 he graduated from Goshen College and in 1913 from the Chicago Dental College. In 1914 he was united in marriage to Lula Garber, of Goshen, Ind. They lived in Flanagan, Ill., until 1921, when they moved to Mobile, Ala., because of his failing health. Surviving are his wife, 2 daughters (Isabelle Bellottee, and Elizabeth Taylor, both of Midland, Mich.), one son (Peter David, Jr., Columbus, Ohio), 2 grandchildren, one sister (Anna Hartzler, Goshen, Ind.), and 4 brothers (John and Emanuel, Washington, Ill.; Christian, Manson, Iowa; and Ben, Modesto, Calif.). Three brothers (George, Joseph, and Jacob) preceded him in death. He was a sincere man, determined to make his life count for that which was worth while. Funeral services were held in the Calvary Mennonite Church, Washington, Ill., Feb. 12.

Transformed by Beholding.

The story is told of an artist who tried to reproduce on canvas his inward vision of Christ. But he never was satisfied with his clumsy efforts sufficiently to complete the sketch. But his own face caught the radiance, and his own life reflected the glory which his fingers never succeeded in tracing on canvas. Someone has finely expressed it in these lines:

"The canvas never knew the pictured form,
But, year by year, while still the vision shone
On his own life, the Master's image grew,
And unto men, through him, the Lord made known."—A. B. Simpson.

ITEMS and COMMENTS

Another intellectual has recanted. C. E. Joad, University of London philosopher, who once said that "when the mind becomes old and begins to decay, it becomes matted with God-webs," is reported by *Time* to have been driven by war experiences much nearer the Christian position. He says in a recently published book (*Decadence, a Philosophical Inquiry*) that the Christian belief is "less implausible than any other theory of the universe with which I am acquainted." Joad now worships regularly in an Anglican Church. "When war came," he says, "the existence of evil hit me in the face. . . . Human progress is possible, but so unlikely. . . . I see now that evil is endemic in man, and that the Christian doctrine of original sin expresses a deep and essential insight into human nature." He calls the Christian faith "a light to live by in an ever-darkening world."

* * *

A survey of eight large cities by the John Price Jones corporation of New York shows that contributions to private philanthropies dropped fifteen per cent during 1947.—*The Baptist Messenger*.

* * *

Dr. Walter M. Kollmorgen, chairman of the department of geography, University of Kansas, thanked Bro. Grant Stoltzfus in a personal letter for material which he had sent him about the settlement program in Paraguay. Says Dr. Kollmorgen: "There are all sorts of little revealing news items in these publications which are significant in teaching the geography of that area. It may interest you to know that I took this bundle of material to my Latin America class this morning and spent the whole hour reading various excerpts. Members of the class said that this material is far more interesting than the usual cut and dried textbook material, and of course with this I agree."

* * *

England's archbishop of York recently criticized the naming of homes for the aged. He advocated that small houses should be built for the aged, but that they should not be segregated into a separate class. He condemned sentimentalists who call these houses "Eventide Cottage" or "Sunset Rest." "Elderly people do not as a rule care to be reminded perpetually of their imminent demise."

* * *

Life magazine has recently pointed out that although record contributions are being given today, the average American is less generous than his father and grandfather were, because of the much greater income. It is pointed out that we spend less on our fellow man than we do on beer and liquor, on tobacco, on horse betting.

* * *

Bishop G. Ashton Oldham, of the Episcopal Diocese of Albany, N.Y., a recent visitor to Australia, said that Australian church leaders told him that there were "but six

million persons in Australia, and that the country needs and could support twenty or thirty million" (Presbyterian Life). Perhaps our resettlement agencies ought to investigate Australia.

* * *

William W. Ayer asserts there are twice as many barmaids in the United States as coeds. "A godly, moral America cannot be maintained if the young womanhood of the nation is to major in liquor and minor in education."—Selected.

* * *

When the nominating committee of the New Jersey Food Merchants Association recently approached Mr. Henry Zeeuw about becoming its president, he said, "Yes, on three conditions. There must be no Sunday activities, no liquor served at meetings, and no special speakers who use smut and insanity." Mr. Zeeuw was elected.—United Evangelical Action.

* * *

Bethel College, North Newton, Kansas, includes in its building program for 1948 a Student Industries Building, the beginning of a new library, and additional space for the music department. An architect is working on plans for a church building.

* * *

The head of the Orthodox Church of America warns that he sees many signs of decay in our churches that were evident in Russia before 1917. He lists the following signs: prosperity in financial matters, absence of conviction, easy-going religion, casual church loyalty not backed up by character and conduct.—Selected.

* * *

Dr. S. F. Pannabecker has been elected president of Mennonite Biblical Seminary in Chicago, to succeed the late Abraham Warrentin.

YOUR PUBLISHING HOUSE

During the course of the past few years we have been extremely crowded in our press-work. We therefore, feel very privileged in being able recently to install a new press which will increase our printing facilities by about twenty per cent. The purchase of this press is a part of the expansion program now under way.

Sister Alta Mae Erb is at present teaching a course in Child Psychology in the "Training-in-Service" program sponsored by the Mennonite Publishing House and accredited by the Goshen College Extension Department. Similarly accredited courses, one in Old Testament Prophets, taught by Bro. Paul Erb, and the other, Introduction to Art Structure and Appreciation, taught by Bro. Harold Brenneman, were completed this spring.

Two secretarial students from the local high school are working for the House three hours each school day afternoon, as a practical application of their training.

Bro. Paul Erb, editor of the GOSPEL HERALD, spent March 9-11 at the North Central Conference Ministers' Meeting, held at Detroit Lakes, Minn.; March 12-16 at Casselton, Wolford, and Minot, N.Dak.; March 17 at Creston, Mont.; March 18 at Stirling, Alta.; March 19 at Carstairs, Alta.; and March 20-26 at Tofield, Alta., at the Alberta-Saskatchewan Ministers' Meeting. A presentation of the new Herald Press Summer Bible School Series was made at most of these places.

The second issue of "The Christian Ministry" is now ready for mailing. The response to this new periodical has been gratifying, with about twenty per cent of the subscriptions coming from the laity and another approximate twenty per cent from other denominations.

Bro. Cleason Bender, of Vineland, Ont., is a new worker in the Production Department, operating one of the presses.

The Book Department reports that the Herald Press Summer Bible School Series is selling nicely. Bro. and Sister Paul Erb, and Bro. Nelson Kauffman, field secretary of the Commission for Christian Education and Young People's Work, have given numerous talks and displays on this new production. Other employees of the Publishing House, as well as other Commission members, have also introduced this new course at various places.

Bro. Jesse Short, Archbold, Ohio, while holding meetings at the Scottdale Mennonite Church, March 14-22, spoke on several occasions to the workers in their daily chapel services.

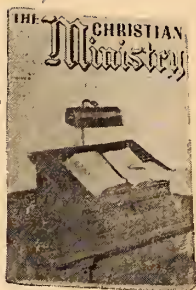
Sister Mary Wyse, Archbold, Ohio, began work in the typing office on March 29.

Bro. Henry A. Mast, formerly from Kalona, Iowa, and more recently from Colorado Springs, Colo., is a new worker in the Composing Room and is preparing himself for the setting of German type. Bro. Mast's knowledge of the German language will make him especially valuable for our printing work in the German language.

Bro. A. J. Metzler, publishing agent, spent March 24-28 at the Detroit Mennonite Mission, holding Passion Week services. Bro. Millard C. Lind, editor of the Advanced Sunday School Quarterly, spent the same week at Pigeon, Mich., conducting Bible classes in the mornings and services in the evenings.

Capable—But—
(I Kings 11:4)

A few years ago one of our state penitentiaries had two hundred and thirty-five college graduates within its walls, as prisoners. Talking with a prisoner at San Quentin a short time ago, I was told: "We have men here who are capable of any position in the world; there is no task or project they couldn't carry through to success." What is wrong with them? An unfortunate moral twist. So, our first effort . . . is to realize the worth of wisdom, as against the common idea of knowledge. King's Business.



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The Christian Ministry
is now ready for mailing

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, APRIL 13, 1948 ————— NUMBER 15

"We Are Labourers Together"

BY J. IRVIN LEHMAN

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9).

The above topic with its text and context suggests to us the theme, "There Is an Enduring Basis for Christian Unity."

In the eyes of God the true church which is the body of the Lord Jesus Christ is not limited to any organizational or denominational bounds. Every member of the human race who has been born from above and continues in possession of the Holy Spirit and in obedience to the Word of God experiences a certain unity with all those who have had like entrance into the church. Many of us can give testimonies of spiritual fellowship experienced with those who are saved but who are not members of our denominational fellowship. This is a fundamental and true spiritual unity that exists because of our relationship to Christ and will continue in eternity.

In addition to that unity the Scripture provides for an earth-time organizational unity of believers. Our text and theme have to do more especially with this phase of unity. Such organizational unity in the Corinthian church is indicated, by naming a number of individuals as leaders in the body, and by particularly pointing out certain disciplines that are necessary for the spiritual safety of the body. (See ch. 5). Most Christians have a certain sense of appreciation of their congregation, which is the local organized unit of the body of Christ. Personally, we remember the testimony given in our home congregation that helped to bring us to spiritual birth, and the spiritual nurture given to us by those who were called of God to that work. From the broader view we have been blessed by the larger organized unit which we call our conference. No doubt it is true of all of us that the conference group in which we were cradled and nurtured has contributed to our spiritual life.

Organizational and denominational unity is not an end in itself; the end is the spiritual unity of the individual and the group with Christ. It was the appreciation of this principle that caused Paul to write the church at Corinth these letters and that caused the fathers of the Mennonite Church to teach and practice discipline, excommunication, and closed

communion. They believed these necessary to maintain a scriptural unity of the believers with each other and Christ.

Not all confessed organizational unity is spiritual. Some say "Peace, peace," when there is no peace. Some say "Brother, brother," when there is no spiritual relationship. We can expect such imitations of the real as long as we are in a world of sin and hypocrisy.

The Corinthian Church was largely off base with respect to the matter of spiritual unity. One Scripture-revealed cause for this was that they were carnal and soulish. The message to them was, "And I . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." A carnal Christian is one dominated by the flesh. Because the Corinthians were carnal, when Paul would preach they would see him as a man. They stumbled at his weaknesses or they gloried in the power of his personality. They regarded him as they saw him through fleshly eyes, rather than measuring him by the standards of revealed truth. So also with Apollos. His oratory would tickle their carnal ears and they evaluated his work accordingly. Since they saw and heard differently, they judged differently and there was disunity among them. The same is a cause for much modern disunity.

They were also soulish or natural. Paul wrote to them: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." He also said of them, "Ye . . . walk as men." The natural man judges by his own mind and feelings and will but without the Word and Spirit of God. This was rationalism pure and simple. It involved their unity of doctrine in a very fundamental point, the doctrine of the bodily resurrection. Regarding this doctrine they asked more questions than their reasons and imaginations could answer. Even so Paul had to say to them, "Thou fool," and presented to them the longest and most complete presentation of the doctrine of the resurrection that we find anywhere in the Scripture.

The appeal came to them thus: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak

the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." When men speak their own natural mind they seldom say the same thing. But when they speak the Word of God they speak the Word. The Word of God is the basis of our speaking unity. Men are by nature rarely of the same mind. The only way that we can be like-minded is to have the mind of Christ. According to Philipians, chapter two, the mind of Christ was to make Himself of no reputation and to dedicate Himself to the service of God in the great work of redemption. The mind of Christ is the basis for our thinking in unity. When men judge according to their natural judgment they often disagree. "But he that is spiritual judgeth all things." The Spirit and the Word of God are the basis for a united judgment. This carnal, natural spirit among the Corinthians evidently culminated in the lordship of Diotrephes (cf. I Cor. 1:14; Rom. 16:23, and III John 9), who loved to have the pre-eminence among them. These things were not the basis for unity among them.

The salvation of the Corinthian Church with reference to their unity was the unity of their ministers. Paul could truthfully say of Apollos and himself that "he that planteth and he that watereth are one." The carnal, divided Corinthian brotherhood with different personalities in the ministry was a good potential for a split. But as far as we know, the spiritual unity of the ministry enabled them to unify the body, even performing excommunications and reclamations, while increasing their unity.

Whenever in any religious group those

Color Line

BY LEVI C. HARTZLER

*Black men, yellow men, white men eat,
Black men, yellow men, white men work,
Black men, yellow men, white men sleep,
And the red blood runs when they're cut
too deep.*

*Black men, yellow men, white men sing,
Black men, yellow men, white men weep,
Black men, yellow men, white men pray,
And there'll be no rank on the judgment
day.*

Goshen, Ind.

whom God has called to places of leadership and responsibility can say to their group, "We are one," the unity of that group is comparatively secure. We believe that a search of the records of history will show that Satan never could accomplish a serious work of dissension within the body of the church as long as the ministry maintained a true scriptural unity among themselves. It is the present disunity among religious leaders and teachers that is threatening the unity of the church, and creating the trend toward congregationalism and individualism. Such disunity cannot be ignored without serious cost to the church in the future, for, with a carnal life in the brotherhood and division in the ministry, the work of any who may be one with Christ is hindered. As ministers we should count unity such a valuable possession that we would maintain it at any legitimate cost.

The possibility for unity in the ministry and consequently in the body of the church rests on the fact that a true and only foundation is laid "which is Jesus Christ." He is the living God, the Eternal Word. He was made flesh. His work of redemption has been finished. His word of revelation has been completely given. His intercession is being perfectly done. All rests on Him in His completeness. In Jesus Christ there exists an inherent unity which includes His person, work, and Word. This unity inherent in the foundation must be preserved in the superstructure. The warning given is, "Let every man take heed how he buildeth thereupon." If the superstructure cracks it is not the result of a faulty foundation. If, when the rain descends and the floods come and the winds blow and beat upon that house, it falls, it must be that the foundation was missed and the house stood on sand. This basis of unity will be neither superseded nor destroyed.

We are reminded also that "the fire shall try every man's work of what sort it is." Fellow workmen, do we catch the vision of a building made up of part inflammable and part noninflammable materials after the ravages of the test of fire? How clearly we may see that this is not a matter of the judgments of men, especially of men who are carnal and natural! You and I are not capable nor accurate in our own judgments. We are not made judges of others with reference to salvation. There is a certain judgment committed to the church, a judgment of sin in the body. To make operative the Word of God and put sin out of the body contributes to unity. The Corinthian Church was straitly commanded to do

this in this epistle. And the Word of God is the fire that shall judge all.

The church is here clearly called the building: "ye are God's building . . . which temple ye are" (I Cor. 3:9, 17). When we build into the church persons who compare to wood, hay, or stubble, that do not stand the test of fire, our work shall be burned and we shall suffer loss. The only persons that will stand the test of the coming fiery judgment are those who have a spiritual relationship with Christ and who have Him in them as the hope of glory. Shall we ask the question, Are we taking heed how we build on the foundation?

Finally, in consideration of the unity of our labors, we must face the conclusion of this chapter. We must not glory in men. Not in their wisdom, for He taketh the wise in their own craftiness. If any man among you seemeth to be wise—that is, in the wisdom of this world—let him become a fool, that he may be wise—that is, in the revealed wisdom of God. To see the utter helplessness of men demonstrated one needs only to view present human experiences realistically. The brainiest world leaders are nonplused and helpless in the face of repeated world wars, in the face of insecure industrial conditions and a discontented populace. God has taken them in their own craftiness and showed up the faultiness of their reasoned plans. I do not have the heart to say that the same may be seen in the professed Christian church. It is a dark picture, but we turn from it and read, "For all things are yours." Now we see Paul and his co-workers in a new light. They are the possession of Christ and are given by Him to the church. Our possessions go beyond mere men, the world, our life, even death, and the present and past all are ours, if we see all these bound up in Christ.

This then is the only enduring basis for Christian unity—a united ministry building on Jesus Christ, the enduring foundation, a superstructure of gold, silver, and precious stones that will stand the test of fire and see them all in Christ and Christ's, as Christ is eternally God's.—The Sword and Trumpet.

When asked if he saw anything more in a sunset than the subsiding of a red disc, the poet, William Blake, said he could only answer that he saw far more: he saw an innumerable company of the heavenly host crying, "Holy, holy, holy, Lord God Almighty!"—Archibald Rutledge.

Gifts and Bequests

BY C. L. GRABER

Lydia Weaver, of North Lima, Ohio, who passed away recently, left her estate of over \$5,200.00 to be divided equally between Goshen College and the Mennonite Board of Missions and Charities. An increasing number of brethren and sisters without direct heirs or near relatives for whom they are responsible are following her example.

During Sister Weaver's declining years E. C. Lehman was appointed to look after her financial affairs. He kept her money invested to good advantage and paid for her subsistence. She was happy and pleased with the arrangement. Then after her demise he distributed the remainder of her estate according to her will.

Not all aged people, however, are so fortunate as Sister Weaver was in finding a competent person to handle their estate during their declining years. For this reason a considerable number of older people are finding the annuity plan a very satisfactory method of handling their funds. During the past two years Goshen College has received \$50,000 in annuity gifts.

Under this plan the donor makes the gift during his lifetime. Then the College through the designated official of the Mennonite Board of Education pays to the donor a specified amount of money each year as long as he lives. The money usually is paid semiannually.

The amount paid to the donor varies according to his needs and his age. Each gift is negotiated on a personal basis and the investment is set up so as to meet the particular needs of the donor assuring him of steady income without the worry and uncertainty of investing and managing his own funds.

The advantages of such a plan are many, but two considerations are especially appealing. The person making the gift is assured of a steady source of income while he lives. In addition he enjoys the satisfaction of knowing that at his death his money will be used as he decided during his lifetime.

All of the church boards accept gifts on this plan, called the annuity plan. Increasing numbers of brethren and sisters should remember our boards and institutions in their wills. Or, they should make use of the annuity plan during their lifetime, providing for their personal needs and at the same time helping to promote the cause of Jesus Christ in the various activities of the church.

Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMANN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Hungry Sheep

"Feed my sheep" (John 21:16, 17).

"Feed the flock of God" (1 Pet. 5:2).

The pastor is a feeder. One of the most important functions of the minister is to give to his congregation the spiritual food which they need to grow into maturity and strength. He does this chiefly through his preaching and teaching, in the pulpit and in personal contacts. By and large, he succeeds in his ministry if he feeds his flock well; if the flock starves or suffers from malnutrition, it is the minister's tragic failure.

Many congregations, thank God, are well fed. Their ministers are diligent students of the Word, and they bring to their pulpits the Spirit-blessed fruits of their study. They read books and attend conferences, and their own stimulated and active minds are a stimulus in turn to the spiritual thinking of their people. They may develop some special interests and individual points of emphasis, but they will not allow their own hobbies to prevent their giving, over a period of time, a balanced diet. Those who hear them preach have their hunger satisfied, and show by their lives and by their spiritual interests that they have been adequately nurtured.

But some sheep are ill-fed and hungry. As Milton says,

"The hungry sheep look up and are not fed,

But swollen with wind and the rank mist they draw,

Rot inwardly, and foul contagion spread."

It is tragically true that sometimes our members go home from church frustrated and bitterly disappointed. They came from the dry course of their week's toil and were thirsty and eager for refreshment. They came from the barren desert of field, office, or factory and were anticipating the luscious pasturage of the sermon hour. But, alas, the minister was not awake to the opportunity. He rehashed again his favorite and over-worked themes of prophetic timetables and doubtful symbolisms and formal observances. He lashed and scolded, he harangued and argued, but he did not set forth the meal which heals the brok-

enhearted and strengthens the faint. The hungry sheep looked up in mute appeal, but received little of what their souls were longing for.

There is need for preaching on ethics and good behavior, but it dare not be every Sunday. There is need for teaching restrictions, but Christians who hear only that starve to death. There may be room for occasional personal references, but worshipers grow thin on sermons that exalt the preacher more than the Christ. The great bulk of preaching must treat of true repentance and the new birth, of the plan of salvation and God's rich provision of grace for us, of faith and its results in transformed living, of the glories of our marvelous Lord, and of the hope of eternal blessedness. If our flocks are to be well-fed, our preaching must plunge into the very heart of the Christian message. If we hang around the periphery, our sheep will perish for lack of the vital truth without which the soul cannot live.

The Church Over All

The church of Jesus Christ is a creation of God. It is superhistorical and eternal in the purpose of God. It did not grow out of any political, social, or economic situation, and so cannot be subservient to any human system. The church has existed under empire and monarchy, under democracy and tyranny, under fascism and communism, under capitalism and socialism. Some political, social, and economic climates may be more favorable to its growth than others. It may be surfeited under tolerance, and crushed under persecution. But the true church will survive every circumstance. Since it does not owe its birth to anything human, it cannot depend for its continuance upon anything human. The church cannot be completely identified with any "ism," with any ideology, with any human system. It will outlast every political kingdom, every social system, every economic order. They who are in Christ are by that fact lifted above the historic scene. They belong, not to the times, but to the eternities. They cannot be utterly crushed, for their King is sovereign over all. Above the little systems

that have their day and cease to be they tower, growing into the holy temple of the Lord which shall be the eternal habitation of God. Eph. 2:21, 22.

Alternative Service

As this is written, the revival of the draft by the United States Congress seems an imminent possibility. Less likely, but also possible, is the adoption of universal military training as a permanent peacetime policy. United States and Canada are so closely allied in international affairs that what is done in United States may also follow in Canada. And so our churches in America must perforce again consider what our young men shall do in the event of military legislation.

Our readers will not forget, we trust, recent articles by Shem Peachey and C. F. Derstine, in which they urge with a differing emphasis and yet an essential agreement that we seek to secure from our government the permission to do alternative service which will truly be significant and a contribution to the kingdom of God as well as to human welfare. A university student wrote to Bro. Derstine: "The article is very timely. I was somewhat surprised that we hadn't heard via the press something along this line sooner. From a believer's viewpoint, the article is certainly logical and merits careful reading and action by the church at large." The church as a whole, we are sure, is more determined than ever to maintain an attitude of biblical non-resistance in opposition to war. Our young men of draft age are again ready, we believe, to take any course which they must in order to maintain the way of peace in their lives. But they are also eager to see proposed by the church some program of action which will be acceptable to the government and which will make the best possible contribution to a positive testimony for the way of peace and love. The church is expecting her responsible committees to keep in close touch with the legislative situation and to secure for us the best possible program for our peace testimony. Hundreds of our young men, we believe, will be willing to go to prison if that is required. They will also be willing to work in remote forest camps if nothing more significant can be arranged. But it seems to us that our experiences and accomplishments during World War II should make it possible to secure something better than we had before—something that our

conscientious young men can throw themselves into with enthusiasm. We believe our government officials will welcome constructive proposals for alternative service. May God give our peace leaders wisdom in these crucial days.

Worship and Play—Together?

BY D. D. MILLER

In our age when money, fun, and materialism are the big goals of the majority of people, there is a tendency to try to mix things that God never intended to have mixed—things that God forbade His children to mix. A certain editorial very well described people of our present age when it said, "People do not deny God, but just leave Him out of their thinking and living. They regard religion as somewhat interesting and possibly true, but not important. They even think of God as being the noblest work of man, instead of the other way round." And with such attitudes it is an easy matter to try "to make God fit into man's program," a thing which the Law and the Gospel both teach against and which is a fundamental hindrance to our best in living for Christ.

In the Mennonite Church today there is a growing attitude that play (ordinary games) may be, or even often should be, a part of our worship to God, where the recreational (physical exercise) and the spiritual (worship to God in specific services) are blended together as one total service. Further we hear and read of "sanctified play." If that sanctification means to set apart and direct that play as a means to aid our physical to better function in its worship to God, very good. If, however, that sanctification claims the play to have been made holy, spiritual, and directly a part of our worship, it finds no support in the Scriptures.

Past experiences of other denominations have valuable testimonies by which we may well profit, if we will. Some have said: "You lose out spiritually when you try to mix play with worship." "We built halls for recreation in connection with our churches, but today we would like to turn all that space into classrooms or places for spiritual exercises—play and worship do not make a healthy mixture." "There's no use trying to mix play with worship—the more play, the less real worship."

Several years ago I was in a western state where a certain denomination was quite prominent, and a local daily paper gave considerable space to a report on the progress and activities of that denomination. The following is a part of the total report: A large church house was built (picture given), and right near the church building was a large recreational hall, said to be large enough to entertain 200 couples on the dance floor at a time. Each dance was opened by prayer. We all agree that the prayer did

not make the dance holy, and if it was a direct part of church services, the services were corrupted. Furthermore, not all games need have as corrupting an influence as does a dance, but all games played as a part of a service subtract from the spirituality of the service. The playing of some games under certain circumstances is allowable, for physical values, but not for direct spiritual values. "Blackman," "dare-base," and even ball games at times have a place for our direct physical well-being, which, may it be said, have a bearing on our bodies' being in shape for our best fellowship with God and one another, but to say the most for games, they are secular and fleshly. (Secular is one antonym to spiritual.) Some games of themselves are sinful, and are therefore wrong; they are profane. Others are secular but not profane, and have their physical values, but whether played about (which is in place) or whatever place may be given them by the players, they do not become an integral or composite part of worship to God, as set forth in the Scriptures.

True, one may honor God in play or work, but the work is still secular and should not be looked upon as a part of our worship to God. Jesus cast out of the temple the buyers, sellers, and money-changers, and destroyed their setup for that kind of thing in His house because those things had no place in the services when the people met to worship Him. The Bible speaks little of play and less yet of play in connection with worship. Under Aaron, while Moses was on the mount, the people (God's people), ate, drank, and played, and God said they had corrupted themselves and were idolaters. Ex. 32:6 and I Cor. 10:7. Church history has proved over and over that eating, drinking, and playing in connection with our worship are common bedfellows with idolatry.

Direct and specific worship, or may I rather say, scriptural worship is always praise, prayer, teaching, reading, or studying the Word; meditation, quietness before God; singing psalms and hymns and spiritual songs—making melody in your hearts to God—and such like. True worship to God is a holy sacredness prompted by the "inner man," and gives undivided attention to a loving God who is worthy of our best for Him. Such worship would be an impossibility at the same time that one is enthusiastically playing a game. Worship is further described in Eph. 5:17-21, as being filled with the Spirit; seeking the will of God; and submitting one to another in the fear of the Lord. Neither Christ nor the apostles give any room for play in our church services.

Extremes are always more harmful than they are valuable. A few examples: Prosperity may have value sometimes, but the present superficial prosperity is one of the very harmful happenings in the lives of many church folks for their spiritual good. Again, education and some educated folks in a church are a

necessity, but as the system in so many places works now, it has become a dangerous enemy to spirituality. Likewise, play is a physical necessity for those who get no bodily exercise otherwise, but play as it is organized and carried on today is an evil system discouraging the best in man, and certainly needs to be kept apart from worship—to say the least.

Play after all is an instinct which needs constantly to be held in check and in its proper place. It should never be considered a part of our worship to God. The more play in connection with our worship to God, the less spirituality, is a rule which will not change.

Berlin, Ohio.

Has Recreation a Place in Our Church Program?

BY J. ROBERT KREIDER

Most of us find that an increasing amount of emphasis is being laid upon recreation in our present-day society. Our young people particularly are finding more time for recreation, partly because more of our people are in an urban environment, and partly because modern machinery and methods of farming allow more free time. In certain seasons of the year this is especially evident. It is also true, in this mechanical age, that we need more relaxation and diversion to release tensions created by the pace of our living.

Whether or not these are valid reasons for emphasizing recreation may be open to discussion, but the fact stands that our young people feel a need for recreation just as do other young people in the world. And they are finding expression for this need, whether the church provides it or not.

The question then naturally arises, "Shall we give recreation a place in our church program?" One alternative would be the complete discouragement of any use of recreation; another, allow recreation, but leave it entirely outside the program and supervision of the church. This latter has been the policy most widely followed, if my observation is correct.

In trying to answer this question, we naturally want to know what a program of recreation will do to the program and purpose of our church. Will it contribute to the church, neither help nor hinder, or will it actually weaken and harm the total program? This answer cannot be given in any absolute way, for so much depends upon the leadership, the general spiritual temperature of the young people, and the aims of the recreational program. But some experiences I have had help give an answer to the question in my own mind. While I have at times attended social and recreational gatherings of our own young people where I felt no special bond of Christian fellowship, on a great many other occasions, I have returned feeling that the period spent with those young people

mutually deepened the bonds of Christian fellowship and refreshed the minds and hearts of those attending. Well do I remember going on outings with our young people's group! We played ball, asked God's blessing upon the picnic supper, ate together in true fellowship, and had a devotional period with Scripture, testimonies, and prayer on a hillside or at the water's edge as the sun was about to set. Such experiences are vital factors in uniting a group of Christian young people, and surely they are real aids in drawing them closer to God as well as closer to each other. Often I have returned thanking God for the privilege we have as Christians of spending a little time together in these wholesome ways in the beautiful out-of-doors He has provided.

It seems to me that we have lost much in delegating the responsibility for recreation to the school or community. Our young people will have recreation. There need be no harm in it! Why then relegate it to organizations that will not and cannot give it the emphasis it should have?

The education of our youth is a parallel case. Just as recreation in days gone by was carried on largely within the church group, so education was largely conducted by the church and church teachers. In more recent years both recreation and education have been left to outside agencies; the former to the school or community, and the latter to the state. Now there is a feeling among some of us that education should be brought back into the church. Ample evidence of this is seen in the recent increase in the number of church schools and pupil enrollment in church schools. Is there not also a great gain to be derived from giving recreation a place in the activities program of the church?

I do not know how many young people have been lost to our church because they felt a need for recreation, and had to satisfy that need outside the church and among non-Christian young people. But we do feel that state education has had an adverse effect, and surely the contacts in recreation are fully as intimate as those in education; so what reason have we to be complacent about recreation that is carried on beyond church supervision and influence?

There have been instances in some denominations where a recreational and social program was carried on in a way that hurt the main church program. This danger needs to be avoided. But there is no more reason to expect a properly conducted program to eclipse the main church program than there is to fear that the sewing circle or mission study class will throw the whole church program out of balance. Personally, I am more inclined to expect loss of interest in our church program because recreational interests are centered outside the church group than because a recreational program within the church might detract

or take energy from what we consider the main program.

It is not a case of recreation or the church's other program, but a case of including recreation as a uniting and expressional factor in the program of the church. Yes, even a part of the evangelistic program of the church! How often outside young people have been impressed with the unity, the wholesomeness, and the spirit of our group! How much greater is the chance to win them for Christ in our own group rather than in a situation where we are one in a large group of non-Christians!

I am sure in my own mind that the co-operation learned and used in properly conducted social and recreational activities will be translated into co-operation in Sunday school, Bible school, Y.P.B.M., and church work. We cannot learn to know each other and work together when our only contacts with each other are made on Sunday morning and evening. Why not capitalize on these other contacts that will be made in some group anyway—activities that allow one to pursue hobbies, give expression to talent, enjoy good music, and give social and recreational satisfaction? The more completely our church provides Christian contacts for every area of life, including sacred and so-called secular activities, the more firmly we will be established in the faith and the more real work we can do for Christ.

Perhaps this article is unnecessary, for the recently organized Mennonite Youth Fellowship and the older literary societies are trying hard to accomplish this task. But some of us are doubtful about these organizations, and wonder if they really belong in our church program. I definitely say they do! And rather than try to hinder their success, may we all pray and use our talents and energies to make these activities an acceptable and worthy part of our church program to the honor and glory of God.

Wadsworth, Ohio.

Backgrounds of Mennonite Youth Fellowship

BY PAUL M. LEDERACH

To many the term "Mennonite Youth Fellowship" is an unfamiliar one. Here and there are heard snatches of conversations concerning its coming; often articles appear in church periodicals setting forth its merits. To become more familiar with the proposed M.Y.F., it is necessary to look briefly at the past and present program of Mennonite youth activities, and thus see the purpose and need for a well-rounded program of youth work in the local congregation and church at large. With a review of this nature the place of M.Y.F. should become apparent.

The Literary Society. Probably the earliest form of youth activity was the literary society. However, the literary movement with its aim of training the

youth of the Mennonite Church for more effective Christian service by spiritual, intellectual, and social development, did not engage the energies of all Mennonite youth, for literaries were not permitted in local congregations in several eastern conference districts. Literaries were an attempt to build the individual socially and culturally, but through the lack of leadership, clear objectives, promotional agencies and materials, the movement has seemingly lost its grip on the interest and energy of a large part of our Mennonite young people.

An Early Failure. Early in the 1920's there was an attempt in the Midwest to organize the young people of the church into a church-wide fellowship. This movement grew out of the relief program following World War I. There is little information available on the movement, but it is clear that the young people were attempting to organize in the face of severe opposition from the leadership of the church. The young leaders in many instances were well advanced in educational background, but somewhat unsympathetic to their contemporary church program. And, too, in a measure they were removed from the average Mennonite youth on the farm and in the rural community. About this time there was a shake-up in the Mennonite Church, killing the movement. Out of this abortive attempt, the General Conference of the Mennonite Church established the Young People's Problems Committee.

Young People's Institutes. About twenty years ago, two leaders of the Young People's Problems Committee, Brother Noah Oyer and Brother Orie O. Miller, championed the Young People's Institute movement. Its coming was recognized by many as an activity of vital importance to young people and of major value to the church. By many looking on from the side lines it was viewed with suspicion and doubt; by others it was severely criticized and opposed. By the young people it was hailed as an opportunity to give expression to their talents and secure training and spiritual help while they at the same time enjoyed a brief vacation.¹ Through the years the Institute has proved itself, and has become an institution of the church. Institutes began with five days as the length of duration. The first one was held at Goshen in 1927, then in Scottdale in 1929, and these were followed by Institutes in Ohio, Virginia, Iowa, Kansas, Ontario, and conferences farther west. In recent years Institutes were held in the Lancaster and Franconia districts. Thus the Institute has been accepted and has spread from one end of the church to the other.

The planning and promoting of Institutes is now in the hands of local conference districts. In 1937 General Conference organized the Mennonite Commission for Christian Education and Young People's Work. The Commission was made up of the earlier General Sunday School Committee, organized in 1913,

and the Young People's Problems Committee. For a while there was a secretary of Young People's Institutes as well as a secretary of Young People's Problems in the Commission. Later the duties of the two secretaries mentioned above were combined into the secretaryship of Young People's Activities.

The Commission has carried on an active program of promotion. It has encouraged widely the Institute movement; it has made various surveys of youth activities and has attempted to gain insights into the spiritual conditions and needs of Mennonite young people.

Young People's Bible Meetings. A youth program which has existed through the last several decades under a church-wide name is the Y.P.B.M. Similar organizations in other denominations are known as Christian Endeavor, Training Union, Epworth League, etc. The Young People's Bible Meeting, although theoretically designed for youth, is not distinctly a youth meeting, for in many congregations both young and old attend and participate. In many congregations the Y.P.B.M. is the main part of the Sunday evening service. A number of years ago interest in the Young People's Bible Meeting lagged. At present the Commission for Christian Education and Young People's Work is attempting to rejuvenate and reorganize this activity, and is publishing the quarterly magazine, *Program Builder*, in the interests of Junior and Young People's Bible Meetings, featuring helps for the local organizations responsible for these meetings.

Missionary Projects. A phase of youth activity that has been widely promoted through the past twelve or thirteen years is the missionary project. The plan often followed is that in every congregation the young people organize and promote a joint project to raise funds for missions. The projects have taken many forms, from raising potatoes and popcorn to growing livestock. Today many youth organizations for the promotion of missionary projects are in existence. Large amounts of money have come from these organizations to carry on our mission program. Also the projects have provided opportunities for Christian activity and fellowship.

Other Teaching Agencies. Through the last fifty years, the Sunday school has found a permanent place as the basic teaching agency of youth in the church. Likewise the summer Bible school has found a permanent foothold and is expanding to almost every congregation. Summer Bible schools have not only trained Mennonite youth but have opened the way for service in either teaching or administrative capacities. Many young people have had the opportunity to take teacher training courses as well as mission and Bible study classes. Then, too, almost every congregation sometime during the course of a year has a week-end conference, all or part of which is devoted to youth.

The Mill Hand's Prayer

By L. J. LANTZ

*Great God of the mills, in this uproar, let
your splendor of light still be seen;
And let me think, strongly and clearly, lest I
turn into—one more machine.*

*Those days when the sailing is smoothest, teach
me still to press on and not shirk:
Whether for my own gain or my neighbor's, for
my sleep or my conscience, to work.*

*Those days when a spell of rough weather has
shifted around to my shift;*

*When the cables are cut, and my convoy is all
running amuck and adrift;*

*Threads breaking and spools running empty,
and the doffing piled up in my face:*

*Help me to go through, never under; Great
God of the silk, grant me grace!*

*If I haven't played square with my duty, in
giving the best that I could;*

*If my hands or my thoughts have been straying,
forgive, for your mercy's sake, Lord!*

*I thank you, God, when I remember that you
are my Foreman; so then*

*I'll look forward with joy to the whistle, and
toward the LAST payday. Amen.*

Gap, Pa.

Spontaneous Groups. Among our Mennonite youth there are many spontaneous groups springing up in local congregations to meet certain needs. In some areas the young people organize to carry on street meetings or visitation projects. Others organize into men's, girls', or mixed choruses. At times groups come together to plan specific meetings, such as summer evening sunset meetings, Sunday afternoon meetings, or special holiday programs like Easter sunrise services.

Mennonite Youth Fellowship. In reviewing all of these activities it becomes clear that some pattern is needed that will bring the young people of a congregation together as a unit, providing the means by which their various activities may be integrated and directed. This organization should be standardized, yet simple and applicable to every congregation. This local organization would then become the basis for a church-wide fellowship of youth under the direction of the Commission for Christian Education of General Conference.

A unit of Mennonite Youth Fellowship in a local congregation is not just another organization to run competition with the literaries, choruses, or tract bands. Instead it is an organization made up of representatives from each activity group, to plan, integrate, and develop the whole program of youth activities along with the pastor. Through the local unit's affiliation with the national M.Y.F. it will not only share with other congregations its successful plans and methods, but will also receive helps and suggestions for carrying on a well-rounded youth program. Thus a unit of M.Y.F. in the local congregation with much youth activity

will round out and enrich the whole program, while in the congregation overlooking its youth, it will encourage and illuminate the way to put every young person to work in the service of Christ.

Much of the thinking concerning a Youth Fellowship was brought to a head in the 1946 special session of General Conference at Souderton, Pennsylvania. At that Conference there was a report and recommendation of a special study committee on Mennonite Service Work. This committee was appointed by the Peace Problems Committee of General Conference. The second major contribution was an address by Bishop Nelson Kauffman, Field Secretary of the Mennonite Commission for Christian Education and Young People's Work, "Suggestions for a Church Service Program."

The special study committee set forth principles and objectives that would be applicable not only in the service program but also in the Fellowship: it should be made a servant of the church's chief work of missions, evangelism, witnessing; it should utilize as much as possible not only those who are more skilled, trained, or talented, but also those with limited experience, training, and talent; and it should help to maintain a balance of inner spiritual life and worship in the church, with service and activity, and thus round out our fundamental, Biblical understandings of the Gospel, Christian experience and duty.

The text² of Brother Kauffman's address dealt with the many types of service in which Christian youth can engage. He suggested two types: marginal-time service and full-time, short- or long-term service. The first type would include missionary projects, secretarial work for the congregation, distributing tracts, holding street meetings, religious surveys, and visiting the sick. The second type would include: service in direct evangelism, such as conducting summer Bible schools; service to benefit church workers, such as building, repairing, and helping to clean church institutions; and social service to those outside of the church, which would include working in mental hospitals, homes for aged or crippled children, and sanitation projects.

As stated earlier, the need became apparent at the 1947 General Conference for an organization to supply the needs of each individual young person and to supply the channels for stimulating young people to pursue service activities from time to time. The Mennonite Board of Missions and Charities has set up a service program under the full-time leadership of Laurence Horst to encourage full-time, long- and short-term service projects. The Mennonite Commission for Christian Education and Young People's Work has been given the task of planning, promoting, and organizing the Mennonite Youth Fellowship to unite all Mennonite youth in a well-rounded-out youth program to carry out the service motif through an emphasis on exten-

Science leads us straight to a belief in God.—Dr. Michael Pupin.

FAMILY CIRCLE

Home's Hill

BY MIRIAM SIEBER LIND

Lord, for this place,
This home upon the hill
Where we may live and love
in Menn before we go to Thee,
Younank Thee.
youth
throu give us a lifetime of work;
chur Good things to speak
lar As Thine ordained ministers;
ar As True words to write
in-As Thy consecrated interpreters;
-Righteous deeds to do
co As Thy professed imitators.
ar
t Here give us our quiverful of sons;
Let them grow strong and tender in this
place;
Strong in Thy holy fear;
Tender in the love of Thy dear Son.

Here give us our lives together—
Oh, if it be Thy will
Grant us our lives together—
Love indulged, commandments kept,
Sorrows borne—together.

And let death take us
From the peace of this place
And the loveliness of these hills
Into the hallowed presence of Thy Son.
Amen.

Scottdale, Pa.

Cultivating Courtesy

BY EDITH KAUFFMAN

A young man once found a five-dollar bill on the streets, and from that time on he never lifted his eyes when walking. In the course of years, he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition.

This poor fellow in his fifty years of looking down never did cultivate courtesy. First, he had no courtesy toward God, because he never looked up to see the glory of the sunlight, the sheen of the stars, the blue skies, the tree blossoms of the spring, or the face of the moon. He showed no appreciation whatsoever for the beautiful things God provided for him.

Second, he had no courtesy for his friends (if he had any after these fifty years), because, by looking down, he failed to see their smiles, their greetings, and their interests in life.

Third, he wasn't even courteous to himself. In looking down he missed the art of smiling (unless he smiled every time he saw a button or pin). He lost the love for others and the things of the earth. He suffered loss of pleasure, satisfaction, wealth, and happiness. All these because he failed to cultivate courtesy.

Courtesy is a form of kindness, a showing of appreciation to others, a form of politeness—to others as well as to God. How can we cultivate this virtue and why should we cultivate it?

When I hear the word "cultivate" I invariably think of a farmer cultivating his cornfield and the reason for performing this process is to loosen the soil, to keep the moisture in the soil, and to kill the weeds in the cornfield. We might give these same reasons for cultivating courtesy—we must keep the soil in our hearts loosened; we must keep the moisture in our hearts so that out of it will grow actions of courtesy; and we must kill the weeds, the sins of envy and hatred of others, in our hearts.

In the Bible we read of many characters who practiced the act of courtesy. Let us notice a few of them.

In Acts 27:3 when the Apostle Paul was on the ship for Italy, "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." There Julius gave Paul an opportunity to meet old friends. I can imagine Paul was very grateful to Julius for this act of courtesy. Most of us, I believe, enjoy meeting old acquaintances.

In Acts 28:7, when Paul was shipwrecked on an island, "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously." Again Paul was shown kindness and hospitality, this time by the native barbarians of the unknown island.

In Col. 4:6 Paul is telling the Colossians their Christian duties and among these duties is this: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." In other words, we, as Christians, must have the grace of God in our hearts so that we know how to approach and how to speak to all kinds of people, our brothers, our unsaved friends. You may say the same thing to two people and one person may think you courteous and the other will be very angry.

In I Peter 3:8, 9 Peter teaches the duty of wives and husbands, exhorting all men to unity and love: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

It has always been interesting to me to observe a man opening the car door for his lady friend or wife. In his courting days he does his utmost to be polite and courteous—that is, if he is quite fond of her. He makes it appear to her as if it were really a pleasure to serve her thus. And even after they are married, when she still has only a purse to carry, he hasn't forgotten this courteous act. But after a course of years, when she has the extra purse and twins to carry, plus two or three hanging on her skirt, he's forgotten to continue cultivating courteousness and would just as soon say, "Well, why don't you open the door yourself?" It is unusual for a husband to become that extreme, but it seems most husbands eventually neglect the little acts of kindness.

In the Bible we also read of characters who failed to cultivate courtesy. In I Samuel 25:3 we read of Nabal, who was "evil in his doings." In I Kings 12:13 Rehoboam refused the old men's counsel. "The poor useth intreaties; but the rich answereth roughly" (Prov. 18:23). In Luke 10:40 "Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone?"

In cultivating courtesy we must be careful from what source we get our material.

It seems to me there are two types of courtesy: Christian courtesy and underworld courtesy. The underworld has a vast amount of material available to lead one astray. For instance, evil men and women are stationed at train and bus terminals, watching for innocent youths who know nothing of the large cities and their dangerous dungeons. They have cultivated acts of courteousness so that the innocent will suppose them very kind and helpful persons, when actually they are only drawing them into sin.

We must beware of the false teacher who "only puts on" his act!

Christian courtesy is genuine! It is through God-given wisdom that the Christian receives his knowledge of understanding and in being courteous he is revealing to others what he actually possesses in his inner soul.

So let us remember the poor fellow who spent fifty years looking down and who never cultivated courteousness. Remember the characters in the Bible who were courteous or discourteous. Let us as individuals discern between the false and true acts of courtesy, and, last but not least, ever look to Jesus as our Guide in proper cultivation of this important virtue of courtesy.

Shipshewana, Ind.

To accomplish a great task, God puts His plan in a mother's mind, lays a baby in her arms, and waits.

Mother's love is patient, faithful, unselfish; when genuine, it never fails.

TO BE NEAR TO GOD

Sunday, April 18

Read Today: Psalm 119:97-104.

Remember Today: Our distribution of Christian literature.

A Prayer: Our Father, who has given us many ways and means by which to lead the bewildered world-orphan into Thy blessed sonship, we thank Thee for this means also. Thy blessing rest upon each page we publish and give faith . . . for without Thy sanction, its power is broken. And if those who write, and those who publish, and those who distribute are unaided by Thee, the cause is lost before it is begun. . . . May salvation be newly accepted by many as we dedicate these talents, this effort, to Thee.

Monday, April 19

Read Today: Luke 2:46-52.

Remember Today: Commission for Christian Education and Young People's Work. Another committee? Yes, another committee . . . but a committee which is producing more than sheaves of reports and statistics. Are you acquainted with the aim of this committee? Its accomplishments?

Read: An explanation of its work in the Christian Handbook and Mennonite Yearbook.

Pray: For wisdom for each of its members; for God's blessing on its efforts.

Tuesday, April 20

Read Today: Proverbs 22:6.

Remember Today: Our Christian Day Schools.

Notice Today: The encouraging list of such schools now in existence. (See your Prayer Calendar or Mennonite Yearbook; even so, the list is incomplete!)

Consider Today: The possibility of starting such a school in your community.

Pray Today: For all communities contemplating new schools; for all teachers, all pupils. Pray, too, that the spiritual and scholastic standings may be unimpeachable.

Offer Praise: That the Mennonite Church is awakening to this vital need.

Wednesday, April 21

Read Today: Matthew 22:17-21.

Remember Today: The young people of the church in India.

Pray Today: That at a time when the nation is calling for their allegiance, they may not forget to "render . . . unto God the things that are God's." That they may be so thoroughly indoctrinated that they will truly know what things belong to God.

Thursday, April 22

Read Today: Luke 9:23-26.

Remember Today: The universality of the problems of our young people everywhere. All need to "Dare to be brave, dare to be true." All need the challenge to "Stand up for Jesus." All need the moral courage to do what the rich young man could not find it in his will to do—to push aside that which

stands between them and their Master—and to follow. Pray for the young people of the church in Argentina.

Friday, April 23

Read Today: Matthew 7:24-27.

Remember Today: That if youth is to be a blessing in the church, he must be strong. That the aim of missions is not to enroll great numbers of the wish-wash, the half-committed, but to produce lasting results, stability of profession.

Pray Today: That such results may be obtained, and such stability may manifest itself, in our work with the young people of the church in Africa.

Saturday, April 24

Read Today: Ephesians 6:4; Luke 18:15-17.

Remember Today: Fathers and mothers of the church.

Rethink Today: Your relationship to your child. Does he come freely to you for advice and spiritual help?

Consider Today: What you are doing to make your home actively, thoroughly Christian.

Pray Today: That you may take the task of rearing your children as seriously as you expect missionaries to take the task of winning converts.

Offer Praise: For our Christian parents.

—Miriam Sieber Lind.

PUTTING THE LIGHT OUT

An awful destructive emotion is malice, unforgiveness, holding grudges, brooding over some injury. There is nothing that hardens the soul like malice.

Malice puts the light out of the soul. It perverts judgment and blinds the understanding. It has a ruinous effect upon the body, withers the heart, kindles a fire that burns up the best feelings.

Malice is anger cooled off and hardened. It will dry up the fountain of tears and put a hardened, callous feeling over all the faculties. It kindles the fires of hell in the heart, and causes the eyes to blaze in an unearthly light.

The Scripture says that Saul eyed David, from which we gather this thought: the raging volcano in his breast put a cutting tiger look in his eyes. When we harbor a grudge or unkind feeling against anyone it is like taking poison into our system. We have eaten just so much carrion.

Malice in the heart is like a scorpion; after stinging others to death it then turns and stings itself to death. Remember, we cannot hate or hold ill will without its having a blighting effect on our own spirit. Nothing will put the light out of the soul more quickly than carrying malice in the heart. If you find this deadly poison in your breast get rid of it before you sleep.—J. M. Hames.

"MAKE YOU CLEAN"

Sunday School Lesson for April 25

(Zech. 1:1-4; 7:8-14; 8:4-8, 13, 16, 17)

The captivity of Israel is turned. The people (many of them) are back home. Zion, their symbolic stronghold, had been destroyed with the Temple, but they are rebuilding it. Haggai, the prophet and priest, had urged them to build God's house. But before it was finished, another prophet appeared on the scene. What is the message of Zechariah?

It is as though Zechariah feared the people might not be ready to worship even when the Temple was rebuilt. The people, the worshipers, must be rebuilt even more than the place and means of worship. Jehovah was sore displeased with their fathers. They had not hearkened unto God to follow His way, but had followed evil doings. Evidently these returned captives too were refusing to hearken, pulling away their shoulders, stopping their ears that they might not hear Jehovah.

Like many today they had gone about to set up their own standards of right and wrong. They were very religious, but not spiritual according to Jehovah's standard. Zechariah preaches God's standard, the only ultimate standard for right that there is. Zechariah, with many other prophets, deploras greatly the attitude of Israel toward the will of God. How often God in love had called them to repentance, but they would not hear and God's wrath had to come on them. Now their hearts were as an adamant stone.

Zechariah pleaded for true judgment, kindness and compassion, avoidance of all injustice toward the widows, orphans, sojourners, and poor, speaking the truth with their neighbors, and loving the truth. They had given up idolatry while in captivity. That didn't tempt them any more, but God saw the great sin of unethical formalism. Even His punishment of captivity had not turned their hearts to Him.

The last part of our lesson must point to Israel's future. God's shepherd is to be rejected and Israel must suffer severe punishment, but the remnant has a glorious day coming.

This book of Zechariah is a difficult one to interpret but it does contain some very interesting verses and phrases. 8:23b; 9:9; 13:1; 13:7-9. We know righteousness shall triumph. And "at evening time it shall be light."

(Time line dates: Zechariah prophesies, 520 B.C. Last part of his prophecy was written probably later.) —A. M. E.

IT MAKES A DIFFERENCE

A rabbi said to a rich but miserly man, "Look out the window and tell me what you see."

"People," answered the rich man.

Leading him to a mirror, the rabbi said, "And now what do you see?"

"I see myself."

Then the rabbi continued, "There is glass in both the window and the mirror, but the glass of the mirror is covered with silver, and no sooner is silver added than you cease to see others and see only yourself."—S. Ansky.

OUR SCHOOLS

A Digest Report

Annual Meeting of Mennonite Board of Education

HELD AT GOSHEN COLLEGE, GOSHEN, IND.,
MONDAY AND TUESDAY, FEB. 16, 17, 1948

(NOTE: Members of the Board of Education should take notice especially of releases coming from the office of the secretary of the Board, for such articles will be an attempt to bring vital information concerning the Christian educational work for which the Board is specifically made responsible. These releases may be of sufficient interest for filing with your official minutes and other reports which you receive from the secretary's office. The talks which were given at the recent annual Board meeting will appear on this page in regular sequence in the near future. These are your official releases and should be filed by you in accordance with action taken at the Board meeting.—Secretary.)

The Mennonite Board of Education opened its annual session Monday, 1:00 P.M., February 16, 1948, to review the work coming under its jurisdiction as of the past year and to plan its work for the immediate present and the future. The Board is comprised of thirty-four members including the ex-officio members, the presidents and business managers of the schools under its jurisdiction. In addition there were present representatives of secondary schools, and members of the Educational Counseling Committee appointed by General Conference. These enjoyed the privilege of participation in discussion. Altogether the membership and representative groups represent a body of qualified persons to deliberate upon problems confronting the Board. The work of the Board continued for five sessions and closed Tuesday evening at the end of the public program.

Reports

The earlier sessions of the Board were devoted chiefly to the receipt of the reports of various kinds including those from schools and standing committees. These reports were unusually interesting because they represented the work done during the past year and gave an indication of the trend of our educational work for the immediate future. Reports were received from the following schools: Goshen College, Hesston College, Eastern Mennonite College. The report from Goshen College included also the report from Goshen College Biblical Seminary.

Attendance at our three church colleges—Goshen, Hesston, and Eastern Mennonite—is 1,317, of which at Hesston there are 64 in high school, and at Eastern Mennonite 251 in high school. This leaves a total of 1,002 students in college and seminary.

Secondary schools reported as follows: Lancaster Mennonite School, Rockway

Mennonite School, Iowa Mennonite School, Western Mennonite School, Johnstown Mennonite School. These four-year high schools are evidence of the growth of interest in the establishment of our own Mennonite high schools. An oral report was also received about the Franconia Conference secondary school work and plans.

The enrollment of the five secondary schools totals 422. There are twenty-nine teachers to instruct these young people in high-school subjects. This is an indication of the outreach of this work. Of this enrollment, Lancaster Mennonite School has by far the largest, a total of 210.

In addition there was a comprehensive report on Christian Day Schools and the progress of this movement to date, by the Christian Day School Council of the Board.

There were a total of thirty-five schools with an enrollment of 2,087. The number of teachers employed in these schools is seventy-two. Sometime later a more detailed report of the work of the Christian Day School Council will be given.

A report of the short-term winter Bible schools indicated that there were twenty-five such schools in which more than 1000 persons received regular Bible instruction during the day sessions and more than 1200 during the evening sessions. The outreach of this work is evident from these figures. At a later date a further report will be given on this work.

Finances

Detailed reports on the operation of our schools proved interesting and also revealing. From the facts at hand, and by approximation of operating costs where facts are not available, it seems evident that the Mennonite Church is investing at the present time for a year's operation of its colleges and secondary schools, including the seminary work being given, approximately \$1,000,000. This does not include expenditures for the erection of new buildings; it is an approximation of what the Mennonite Church is spending to give her young people a year's training in her church schools. And this does not include what is being spent to operate the Christian Day Schools or to conduct the short-term winter Bible schools.

Actions

Among the thirty actions taken by the Board a few are of general interest:

1. Church School Day has definitely been authorized by the Board for observation the last Sunday in August of 1948, and also of 1949. Special notice should be taken of this so that throughout our entire church this day may suitably be

observed in the interest of the Christian educational work which our denomination is doing.

2. The Board authorized further study of the possibility of having a Board of Education meeting of a church-wide nature somewhat comparable to the present type of annual Mission Board meeting. There is a feeling that in this manner the church at large would have an opportunity of becoming better informed of the work of the Board. Furthermore, it is becoming evident that more time will be needed for giving dutiful consideration to the assignments for which the Board is responsible. With the addition of public programs or the discussion of subjects of general interest to the public at a Board meeting, additional time will be needed for its work.

3. A Constitution Revision Study Committee which had served during the past year brought a report which was accepted, part of it as directives and part of it as suggestions, as a preliminary study which is to be used by a Constitution Revision Committee whose task is to bring to the next annual meeting a proposed revised Constitution for adoption. This committee was recently appointed by the Executive Committee and is comprised of the following: Nelson E. Kauffman, Chairman; Paul Erb, Carl Kreider.

Note: The Educational Counseling Committee elected by General Conference in August, 1947, has rendered valuable service to the Board Executive Committee and the Constitution Revision Study Committee in the studying and planning for meeting the needs of the church in the Board's discharge of responsibility of the larger assignment given by General Conference.

4. The elections resulted in a change of some of the Board officers. The present officials are as follows:

President, Nelson E. Kauffman
Vice-President, A. J. Metzler
Secretary, C. F. Yake
Treasurer, Jesse J. Short
Financial Agent, O. O. Miller
Sixth Member, Harry A. Diener

The retiring president, D. A. Yoder, had served in this office for a period of twenty years. His faithful services during those two decades were influential in the promotion of the educational work to its present state. The Board expressed to him a vote of appreciation for this service. His retirement from office does not affect his membership on the Board, on which he will serve as member-at-large for a four-year term, D.V.

Public Programs

The following subjects were discussed, two each evening, on Monday and Tuesday evenings, in public meetings.

1. The Educational Task Before Us, by A. J. Metzler.

2. The Responsibility of the Board in the Light of This Task, by Paul Mininger.

(Continued on page 358)

TEACHING THE WORD

The Commission an Organization of Co-operation in Church Work

BY NELSON E. KAUFFMAN

"My Father worketh hitherto, and I work." So Jesus expressed His co-operation with the Father. The Godhead can work in no other way. Paul would have the Corinthians know that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Jesus told the Jews that "one is your Master, even Christ; and all ye are brethren." Paul said, "I have planted, Apollos watered; but God gave the increase . . . Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

It is only on such a basis of co-operation and unity that God is able to accomplish His work in the world through His people. If this plan were not followed, each worker would soon become a god to himself. The Holy Spirit through the saints today accomplishes greater works than Jesus did while on earth, yet the Holy Spirit works in complete obedience to the Father and the Son. He hears in heaven and speaks on earth. The many members of the church are used by the Spirit, each for the profit of all, and when anyone's service ceases to profit all, it may be seriously questioned if it is of the Spirit.

Our church has been led by the Holy Spirit to adopt a number of teaching instruments in the past years to teach the Word of God. Brethren with necessary gifts were called to use these instruments or agencies. In course of time these brethren and others felt led to make possible a greater co-operation in the use of the various instruments by bringing together under one head all those responsible for providing teaching materials for use in our congregations.

Our General Conference, therefore, in 1937 was led to provide this organization to make possible this closer co-operation between Sunday schools, young people's Bible meetings, summer Bible schools, young people's activities, missionary education, and other agencies in the local church for the teaching of the Word of God. This organization was named the "Mennonite Commission for Christian Education and Young People's Work." This body of brethren, ten elected by General Conference, two chosen by the ten, and several others appointed by the twelve as divisional secretaries, co-oper-

ate in the various areas of Christian education and young people's work.

This group of brethren meet twice each year, as a rule, discuss each other's area of responsibility and activity, then make plans for the total work for the future. Each session is begun with devotion that is designed to bring all minds into harmony with the Spirit of God. Equally sincere and spiritual brethren often disagree, but do so in the spirit of love, and without personal enmity. The spirit of submission is evident when the group makes a decision and all are happy, not that anyone had his own way, but that the decisions are accepted in the spirit of love as the will of God. May it ever be so!

The co-operation of the Commission must be in evidence in four areas.

1. The Commission personnel must co-operate in its own work. Each divisional secretary must understand and appreciate the work of every other one. In planning any course of study or curriculum, the concern of each divisional secretary must be kept in mind. The Secretary of Missionary Education, the Secretary of Christian Workers' Training, and the Secretary of Weekday Bible Schools are all concerned with midweek study classes. Young people's Bible meetings and young people's activities are closely related and one program may affect the other. Each activity must be planned with the total program in mind. Each agency must support and enhance the work of every other agency.

2. The Commission must co-operate with the Publication Board and the Publishing House. The constitution of the Publication Board recognizes the Commission and its Curriculum Committee as responsible for planning Christian education materials. The Curriculum Committee consists of five members, two appointed by the Publication Board, and two by the Commission, in addition to the Field Secretary. This committee is primarily a planning committee, and the execution of these plans is the responsibility of the Publication Board, with the committee serving in an advisory capacity in the production of materials.

A further indication of this co-operation has been expressed in these terms, after a meeting of Commission representatives and the Publishing House Management, "That the (a) over-all planning, (b) preparation of materials, and (c) the field work is a co-operative responsibility of the House and Commission; and that details and division of responsibility will need to be decided by the officers responsible in the respective organizations in each case. Normally, that which pertains more particularly to

sales and advertising will be House responsibility, while the work usually known as promotional would belong to the Commission."

3. The Commission must work in co-operation with conference organizations and local pastors, superintendents, and congregations. It has been the need of congregations for help in their program of teaching and evangelism that has called the Publishing House and the Commission into being. For this reason unless there is co-operation in this area, we fail. Most of the brethren on the Commission have had experience as pastors and appreciate the pastor's responsibility and problems. We realize that the pastor is and must continue to be the leader of the congregation. For this reason, copies of all promotional materials are sent to pastors, while often the quantities for distribution are sent to the superintendents.

It is the deep desire of the Commission to co-operate fully with the congregations in providing materials, gathering statistics, promoting activities that are desired. To do this most effectively, most of the Commission contacts are made through the district Christian workers' organizations. This enables the district officers to keep in touch with their congregations and correlate their activities to the best advantage. The Commission seeks to improve its co-operation with conferences and congregations in this area.

4. Another important area of Commission co-operation is with the church-wide boards, viz., Board of Missions and Charities, Board of Education, and committees of General Conference. All church-wide organizations have come into being for the benefit of our congregations and to help each member of the church to fulfill his mission in the world. Many things we can do effectively only by the co-operation of the entire church.

It is the desire of the Commission to co-operate in every way possible with these church-wide organizations in order that the total work of the church may prosper and grow under the direction of the Spirit and blessing of God.

We are many members, yet one body. Each member exists for the benefit of the body. No one member will be permitted by the Lord to be the whole body. The same Spirit uses all members. May we all be submissive to the Lord of the harvest, the administrator of the work of Jesus Christ in the world, until He returns.

Hannibal, Mo.

Intense love for souls, a sense of love to Christ and a personal indebtedness to Him for salvation, and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching.—Phillips Brooks.

FIELD NOTES

Bro. Paul M. Lederach, Fort Worth, Tex., recently spent three week ends at Perryton, Tex. On Easter Sunday he participated in a Victorious Life Conference at the Crystal Springs Church, Harper, Kans.

March 28 was the forty-fourth anniversary of the ordination of George Lapp and I. W. Royer to the ministry at the Mennonite Home Mission in Chicago. Bishops J. S. Shoemaker and D. J. Johns officiated in that ordination.

Bro. Aaron Mast, Belleville, Pa., began a series of meetings at the Pleasant View Church, North Lawrence, Ohio, on March 28.

Bro. Lester Blank, Kinzers, Pa., who has given some months of service at the Hannibal Mission, has gone to his home again. He is succeeded in the work at Hannibal by Bro. Freddie Keffer, Fentress, Va.

The Lititz-Hess Young People's Bible Meeting have arranged for a song and praise service to be held Saturday evening, April 17, at the Hess Church and all day Sunday, April 18, at the Lititz Church. The brethren Ernest G. Gehman and J. Mark Stauffer, from Harrisonburg, Va., are on the program.

Bro. Noah Hershey, Parkesburg, Pa., is holding meetings at the Vine Street Mission, Lancaster, Pa., April 8-18.

Bro. Frank Garman, Columbia, Pa., is the evangelist for meetings at the Laurel Street Mission, Lancaster, Pa., to be held May 9-16.

Bro. Sanford Shetler, Hollsopple, Pa., spoke at a week end meeting at the Crown Hill Church, Marshallville, Ohio, March 26-29.

Bro. Kenneth Good, Elida, Ohio, will be the evangelist in meetings to be held at the Salford Church, Harleysville, Pa., May 27 to June 3.

Sister Gladys Winn, it is announced, will become acting registrar and assistant instructor in commercial arts at Hesston College next fall.

The Hershey Church, Kinzers, Pa., will hold an all-day Sunday School Meeting on Ascension Day, May 6. The moderator is Bro. Amos Hershey.

Bro. John W. Hess, Akron, Pa., will speak on the subject, "Faith, a Principle of Life," at the Landisville, Pa., Young People's Meeting on April 18.

The House of Friendship, Kitchener, Ont., celebrated its tenth anniversary on April 1 at the First Mennonite Church. The guest speaker for the day was Harry G. Saulnier, superintendent of the Pacific Garden Mission in Chicago. There were many other good features on the program. To date one hundred and thirty men have accepted Christ at the House of Friendship and hundreds have been greatly helped. Thousands have

been fed, clothed, and warmed in body and soul.

Recently announced additions to the faculty of Goshen College are J. Howard Kauffman, Mildred Witmer, J. Harold Smith, Robert Buschert, Atlee Beechy, and Dwight Weldy.

Bro. Clarence Yoder, Midland, Mich., preached at Eastern Mennonite College Sunday morning, April 4, and at the Chicago Avenue Mission in Harrisonburg that evening. Bro. Yoder and his family stopped at Scottsdale on their way home.

The Goshen College Men's Chorus will give a program at Elizabethtown College, Elizabethtown, Pa., on April 18 at 2:00 p.m.

The Calvary Hour announces the following revised schedule: Saturday programs—WADC (1350) Akron, Ohio, 5:00-5:30 p.m.; WHKC (610) Columbus, Ohio, 5:00-5:30 p.m.; Sunday programs—WSVA (550) Harrisonburg, Va., 7:00-7:30 a.m.; WKBN (570) Youngstown, Ohio, 7:30-8:00 a.m.; WIBG (990) Philadelphia, Pa., 7:30-8:00 a.m.; WLAN (1320) Lancaster, Pa., 8:00-8:30 a.m.; WMMJ (1020) Peoria, Ill., 8:00-8:30 a.m.; WCHA (800) Chambersburg, Pa., 9:00-9:30 a.m.; WAAF (950) Chicago, Ill., 9:00-9:30 a.m.; WWNY (790) Watertown, N.Y., 9:30-10:00 a.m.; KFAB (1110) Omaha, Nebr., 11:00-11:30 a.m.; WWST (960) Wooster, Ohio, 2:00-2:30 p.m.; WWST-FM (104.5) Wooster, Ohio, 2:00-2:30 p.m.

An inspirational song service will be held at Groffdale, Pa., April 18, at 7:30 p.m., in charge of Bro. Paul Burkholder and Bro. Lester Risser.

The following committees will hold meetings at Goshen, Ind., April 15-17: Mennonite Mutual Aid, Peace Problems Committee, Board of Education Executive Committee, and Board of Education Constitution Committee.

Bro. Irwin Schantz, rural mission worker in Minnesota, spoke on Sunday evening, March 28, at the Hartville, Ohio, Church concerning the work in Minnesota.

A young people's hymn singing and musical program will be held at the Beech Church, Louisville, Ohio, Sunday afternoon, April 25.

Bro. Guy F. Hershberger spoke on the theme of nonresistance on April 4 at the West Liberty Church, Windom, Kans., in the forenoon; at Yoder, Kans., in the afternoon; and at Harper, Kans., in the evening.

(Continued on page 356)

Calendar

Third Annual Conference on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, April 16, 17.
Annual Meeting, Illinois District Mission Board, East Bend Church, Fisher, April 23-25.
State Meeting, Illinois Sewing Circle, Roanoke Church, Eureka, Ill., May 1.
Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
Annual Meeting, Franconia Mennonite Board of Missions and Charities, Franconia Church, May 4.
Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
Annual Meeting, Pacific Coast Conference, June 1-5.
North Central Conference, Detroit Lakes, Minn., June 7-11.
Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
First Family Week, June 19-25.
Music Conference, June 26 to July 2.
First Young People's Institute, July 2-5.
Girls' Camp, July 10-16.
Boys' Camp, July 17-23.
Second Young People's Institute, July 24-30.
Second Family Week, July 31 to Aug. 6.
Third Young People's Institute, Aug. 7-13.
Missionary Bible Conference, Aug. 14-22.
Little Eden Camp, Onkama, Mich.
Boys' and Girls' Camp, June 23-30.
High School Boys' and Girls' Camp, June 30 to July 7.
Young Adults' Conference, July 10-17.
Family Week, July 17-24.
Recreation Workshop, July 24-31.
Literary Group, July 31 to Aug. 7.
Church Music Week, Aug. 7-14.
Ministers' Retreat, Aug. 14-21.
Farmers' Week, Aug. 21-28.

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Announcements

PEACE TEAMS

In view of chaotic conditions at home and abroad, the Peace Society of Goshen College will have Peace Teams available to aid the peace educational programs of the churches. These teams will be ready to visit churches after Easter vacation and until the end of the semester, and will begin again in the fall. They are willing to accept engagements in churches within a radius of 250 miles of the school and will be prepared to present programs for a week end or for a Sunday evening.

The teams will be prepared to discuss the Biblical aspect of nonresistance, historical nonresistance, universal military training, relief work and service units as positive elements of peace, and other related subjects. Ministers interested in securing the services of these teams should contact Lloyd V. Conrad, of Goshen College, who has been asked by President Ernest E. Miller to take charge of the administration of this program.

Give, Pray

MISSIONS

Go, Preach

Mission News

Home Missions

Lima, Ohio: "Our prayers were answered outstandingly when exactly 150 persons were in attendance last Sunday morning for the Easter services. Remember we are praying for 200 by Christmas. With the prayers and help of each member of our Sunday school, and the grace of His blessing we shall surely reach our goal. It pays to be specific when asking anything in His name."

Ft. Wayne, Ind., March 29: "The Lord gave us stimulating experiences and messages this past week with brethren D. A. Yoder and J. R. Mumaw as speakers. The communion service was a blessed fellowship. A young man was received by baptism Sunday evening, March 21."

Detroit, Mich.: On April 4 Sister Irene Troyer, of Middlebury, Ind., began work at the mission.

Canton, Ohio, Mission diary:

March 28, 3:00 p.m.—Special music program by the Eastern Mennonite College Chorus

April 4, Sunday morning—Communion Service

April 15—Annual Church Business Meeting

Adair, Okla.: "We praise the Lord that our Sunday-school and church attendance is exceeding the forty mark. Evening services are also well attended."

"On Feb. 22 our congregation enjoyed a timely and much-appreciated sermon delivered by Bro. James H. Lark of Chicago. Our singing was led by Bro. Lark's son, Jimmie, of Tulsa, Okla."

"Easter Sunday was the occasion for our annual Easter dinner which is given for our friends in the community and for those who regularly attend our services. This social occasion was followed by an Easter program given by the children and young people. In the evening, thirty-five of our group attended the Easter program given at the Zion Mennonite Church, near Pryor. Our young people and a quartet each rendered two numbers of music."

"We solicit the prayers of the church in behalf of the work at Adair."—Ivan and Louise Headings.

The supply of the 1947 Annual Report of the Mennonite Board of Missions and Charities has been exhausted and a large number of orders remain unfilled. Since it is not practical to print another edition, it would be appreciated, if you have another copy for which you no longer have any special use, or if your church has extra copies, if copies on hand would be sent to the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Postage will gladly be paid if requested.

You are urged to direct your Sunday-school and church offerings to the following needs:

OVERCHECKED FUNDS

India:	
Missionary	\$4,051.04
Educational	3,132.49
Widow	676.00
Medical	2,087.77
Pastor's Support	639.50
Literature	133.15
Drug Station	553.34
South America:	
Missionary	2,428.65
Evangelist	430.00
National Workers	8,070.29
Clinic and Welfare	2,592.00
Students' Training	210.00
Chaco Indians	647.07
Home Missions:	
Canton, Ohio	1,270.46
Chicago, Illinois	1,970.06
Chicago (Mexican), Illinois	529.18
Denver, Colorado	3,518.99
Detroit, Michigan	2,113.63
Fort Wayne, Indiana	1,502.90
Lima, Ohio	1,174.11
Mexican Work, Colorado	725.28
Mexican Border, Texas	156.04
Peoria, Illinois	1,951.53
La Junta Hospital—Nurse,	1,333.67
Aged and Disabled Missionary	308.00
Bethel Springs School, Culp, Ark.	5,734.90
Missionary Preparation	3,075.08
Rural Missions	119.00
Total	\$51,134.13

Argentina

Bragado: At the close of the evangelistic meetings conducted by Bro. Juan Gattinoni, March 19 to 28, Bro. Nelson Litwiller writes: "The Lord gave us many blessings during Easter week—twenty-four stood for Christ, many altogether new. There were 185 in church on Easter Sunday evening."

Trenque Lauquen: Bro. and Sister T. K. Hershey spent the week end of March 25-28 in Trenque Lauquen giving Good Friday and Easter messages to the congregation there.

Carlos Casares, Bro. B. Frank Byler: "Bro. and Sister L. S. Weber were with us on Thursday evening of March 25, at which time we held our communion and feet-washing services. There was a very fine spirit manifest among the brethren and some good testimonies were given before closing the service."

"Today is my day to go to French for the weekly service. I go each Wednesday. The crowds are not large, but a few new folk are showing interest. Monday evening in one of our cottage meetings an elderly lady expressed her desire to follow the Lord. We praise the Lord for this. She is one who has never come to our regular services. We have

these meetings in the homes in order to reach some who would be ashamed to come to the church because of what the people might say.

"Yesterday we found that one of the members offended one of our converts, who is a girl of about twelve. Her father now forbids her to come because of the offense. We therefore have joys and disappointments in the work almost every day."

Bro. S. E. Miller, who spent his last few weeks in Argentina (before coming on furlough) in the British Hospital in Buenos Aires, has enjoyed rapid recovery. He is arranging for checkup and treatment at the Vanderbilt Medical Center in New York. We request prayer that he may be fully restored to health and strength.

Bro. J. D. Graber, Secretary of the Board, visited the Argentine Consul in Chicago on April 1 for the purpose of having a new Power of Attorney legalized for our missionaries in Argentina. Inquiry was also made regarding the Floyd Siebers' visas for entry into Argentina. A cablegram in the form of a reminder was sent to the Department of Immigration in Buenos Aires but no word has yet been received.

India

Shantipur, Bro. J. N. Kaufman: "We leave for Calcutta on the sixth of April and await a cargo sailing. We do hope we will not need to wait very long. Bro. R. R. Smucker will take over about the last day of March and we are trying to complete all accounts and make all preparations to that end."

Bro. D. A. Sonwani, pastor, Drug, March 22, 1948: "My days are pretty busy for I have to see my own church as well as four outstations where we have Mennonite members. However, I try to find time for evangelistic work and this I do in a few other ways such as writing tracts and distributing them, visitations, and at the call of the people give Christian messages. Since I am at Drug I have had the opportunity of addressing mass meetings of about a couple hundred of people out at the 'chaok,' which is the heart of the city."

Latehar, Bihar: "The Beckers are busy at language study. They have no pundit, but Daniel and Manmasih, two of our workers, are teaching them. They will be leaving for Landour about the middle of April, for language school. He will be glad when they will be able to take an appointment."

London, England

Bro. John Coffman: "We acknowledge the receipt of information on the plans which the Board is putting under way for the projected study of the London area as a mission field. I have written to both Bro. J. B. Martin and Bro. Warren Long so that they can keep me informed as to their plans. I have also engaged a room for them at 68 Shepherds Hill for the time in which they are here."

Bro. J. B. Martin left New York on April 2 for London.

City and Rural Missions under District Boards

You are invited and urged to display pictures and facts about your work at the annual meeting of the Mennonite Board of Missions and Charities to be held at Eureka, Illinois, June 13-15. Please limit your display to one cardboard sheet about 2 x 3 feet. Include some pertinent facts and a few large, clear pictures rather than a greater number of small ones. Begin to prepare your material now. You can use it at other conferences and institutes throughout the summer.



Photo by Clayton Beyler

A blind man in China as he is led down a street by his son. This blind man is dependent upon other people and just so are the spiritually blind of China dependent upon Christians who see the light. Note the instrument in his left hand which makes a peculiar noise so that passersby know that a blind man is near.

The Picture in the Hochwan Area

A Mennonite missionary to China describes a historic meeting with the officials of the new area where mission work will be opened.

BY DON MCCAMMON

IT WAS ON February 14 that Olin Stockwell, Methodist district superintendent, and I set out overland in his jeep for Hochwan. The distance would be 240 miles by road if we could drive all the way, the equivalent of a half day's journey on the fine American highways, but in West China, 240 miles is a very long journey. It required more than two days by jeep and river junk to cover the distance.

We got to Suining the first day, where we picked up another Methodist missionary, Edward Knettlar, to accompany us. At another town along the way we picked up the Chinese superintendent for the district and proceeded to a river town named Lanjew, where we parked the jeep in a tearoom, inside the inn. After an early breakfast we hired a junk to carry us on to Hochwan, and set off by 8:00 a.m. Dinner was prepared on the boat, with very primitive utensils and river water; but nonetheless it was very good. I even tried pulling one of the oars, but I couldn't snap it just as the Chinese do, and I worked too hard and fast!

In early afternoon the hills of Hochwan and soon the pagoda that stands across the river from the city came into sight. As we docked at 2:30 and began climbing the many steps up to the city, you may well imagine the thrill I felt—entering for the first time into the center of the new work of our church in China! We proceeded immediately to

the church, where we were met by the Chinese pastor and some friends who were with him. We then proceeded to the home of the two German sisters, Countess Lutichau and Miss Jonker, who live in the former Methodist property. They received us very cordially and arranged for our lodging there.

Bro. Lawrence Burkholder, coming from Shanghai, met the Chinese district superintendent in Chungking and they proceeded by motor launch up the Kialing River to Hochwan. We met them at the head of the flight of stone steps, shortly after we had arrived.

Our business on Tuesday was concerned with securing property to build a home, settlement on the church property, and meeting with the small congregation to be introduced and to have our plans for the future explained to them. About two hundred feet up the street from the church the Methodists have a property which was formerly a school but is now being used as a "Christian Hotel." The property has approximately a 100-foot frontage, 150-foot depth, and a 75-foot width at the back. After viewing other properties and even overlooking the city from a vantage point, Bro. Lawrence and I concluded that this Methodist holding would certainly be most satisfactory to our purposes, and decided to recommend its purchase by our Mission Board.

Then we returned to the church, where the congregation of about forty was assem-

bled. Bro. Lawrence and I were introduced, and after brief remarks from us, Mr. Stockwell, Mr. Knettlar, and two Chinese district superintendents officially welcomed us. They then explained the situation: the inability of the Methodists to supply personnel to work the field, the need, our coming as the answer to prayer, our plans, and all phases regarding the proposed transfer.

We were very happy to have these men exhort the congregation so feelingly to support us fully, and to have them explain so clearly exactly what this transfer entails and why it is coming about. A period was provided for questions, but not one question was forthcoming. Instead, the various members, one by one, from a young doctor to a local government official, arose and welcomed us, told of the city's need, how existing conditions were so unsatisfactory, and expressed great happiness that we were coming to work with them.

There was not a single note of discord in the entire proceeding, a somewhat different picture from that of the Methodist conference in Chengtu a short time before! At that time, the Hochwan folk had raised serious opposition because they did not know us, nor did they understand why they were suddenly being "given" to a "new" church. When this Hochwan meeting closed, we had the joyous satisfaction of hearing one after another bid us to come as soon as possible. The old Chinese pastor, who had been strongest in the opposition, was this time most gracious and sincere in his welcome. So God works in the hearts of men.

After a feast at the church, the official representatives gathered to agree on policies and settlements insofar as is possible at this time. These included a proposed selling price for the school property, to be transacted by the two boards in America, and the decision to leave the church property in the hands of the Methodists until such a time as we can actually take over the work after we have settled in Hochwan. Transactions to acquire this property as our own can go forward whenever we are ready.

It is obvious to us that as more workers come to us from America we will want to open other stations in the city, as well as around it. This will entail the eventual necessity of acquiring more room for preaching halls and workers' homes. The possibilities for service in the Hochwan area seem almost unlimited, and certainly the little evangelical work now being done by the C.I.M., the Methodists, Seventh Day Adventists, and Roman Catholics is almost negligible, in proportion to the vast untouched population there.

Nor are we limited to work in this immediate area; we also will inherit other stations north of Hochwan when YOU come. There are several small centers that could be staffed

Youth and the Christian Purpose

By JOHN HOWARD YODER

II

ONCE WE have won our minds from their preoccupation with the tangible, with doctrines and practices and traditions, and defined the Christian religion simply as co-operation with the will of God, we are prepared to deal with smaller issues in a more just perspective. Not only can we thus be freed from the error—in a sense the essential error of idolatry—of confusing God with something smaller, but we can comprehend in a truer light the importance of those subordinate issues whereon the church rightly does take a stand, because we shall understand them as derived from God's revealed will, rather than as mere artifices to ensure the stability of a human institution.

So it is with the mission vision. It is a not-at-all foreign idea that to support mission activity is the proper function of a church-goer, that any member of a religious organization owes to the group a certain amount of co-operation in extending its ideas. Such an explanation is simple and reasonable, the cause is good, and the workers earnest, and so it follows that under the influence of this idea American Christians annually contribute some millions of dollars for missions. The result is good; but utterly inadequate, both in magnitude and relatedly also in motivation. For any advocacy of missions which gets no deeper than institutional responsibilities and social customs has missed the central issue, and leaves us with no more desire to help than we feel toward the Red Cross or a cancer fund. If there is a reason for Christian missions, it must be that God wills them; and that He does we are convinced.

The central source of our certainty is obviously in His explicit commission to "make disciples of all the nations, baptizing . . . , teaching . . . "; and this task defines the task just as clearly as it orders it. For a disciple is more than a convert; we are commanded to teach in addition to baptizing. A disciple is not only won to a new church or a new doctrine; he is turned in a new direction, and his change of mind must take his whole life.

Since our responsibility to others includes not only the appeal for their initial commitment of faith, but also guidance in applying the meaning of that commitment to all of life, we must feel uniquely the need for criticism of our own ways of interpreting our belief. As far as we ourselves are concerned, a few human accretions to the Gospel's content might not be too damaging (though even that is doubtful), but when we remind ourselves that the life we live is inseparable from the Gospel we preach, we should see the danger of giving others the impression that God's will is more fitted to our peculiar conditions than to theirs. Such a barrier we have no right to erect between other men and God. We as Mennonites have discovered that Christianity can be meaningfully applied in prosperous American rural communities, but we must never permit the partial success of that application to make us propagate a Gospel which includes as a requirement acting

as do prosperous American farmers with a Swiss background.

This self-criticism which is so imperative as a prerequisite to missions is one of the areas in which Christian youth should be effective. For youth is naturally a time of dissatisfaction with everything established; and that "divine discontent" is a necessary ingredient of progress. There is a natural temptation to seek for security by centering one's faith in the status quo of human institutions, instead of meeting the difficulties involved in changing our solutions as problems change while still not changing the Gospel expressed in those solutions. Only the young in mind are able thus to criticize their own practices; forgetting what is past, to press forward to the mark; to think that perhaps our church schools, or Sunday schools, or mutual aid or nonresistance or evangelism as practiced might no longer in their present form be God's answers to needs that have grown beyond them.

But this preliminary dissatisfaction cannot be our only contribution, for our certainty that God is true and that the essence of His message is always the same demands that we go far beyond censuring old expressions of it. In language and life that fit the twentieth century we must express anew the truth that fits eternity. It can be done only with new ideas, which are just as typical a characteristic of youth as is dissatisfaction. New ideas must also be criticized, even more thoroughly, from the viewpoints of revelation and of experience, but the necessity of moderation certainly in no way tempers the need for originality.

The task for youth is thus as simple as the facts—a loving God, a needy world, and our love for both which must drive us to bring them together—and as comprehensive. Its execution depends upon the willingness of Christian youth to live up to the commitment which defines a Christian, "Thy will be done." This commitment by its nature is so total that we deny it just as much by crowding it into a corner of our consciousness as we would by outright repudiation. This God of ours is a jealous God; He will never be satisfied with a tithe of a man.

Let there then be no debate about the whether of it. Christianity is evangelization. The how of it we are to answer, and the answer will not be complete in our lifetimes. It will include new channels for bringing the Gospel to men; for this we have been given imagination. It will include painfully patient service in using established channels; for this we have been given stamina. But before and beyond these it will demand the unqualified obedience of a citizen-soldier in God's total war; for this we have "the whole armor of God . . . truth, . . . breastplate of righteousness, . . . preparation of the gospel of peace; . . . shield of faith, . . . the helmet of salvation, and the sword of the Spirit, which is the word of God." "Be thou faithful unto death, and I will give thee a crown of life."

Wooster, Ohio.

immediately. Briefly, the following conditions exist in these outlying stations: Yount Men Jen has several Christian families, a three-room meeting place in good condition, but no pastor or workers, and consequently, no services. Tyan Sing Chyau has one Christian family, a good church building, a large compound with five or six buildings, but no services. Shr Er Dung Chyau has a compound, church, residences, Sunday services of preaching and Sunday school—an active Christian group which needs a minister. Lung Sz Jen has a church building and minister's residence, an active Christian group, preaching, Sunday school and prayer meeting, mostly inspired by a retired Chinese minister. Wei Dz Chi has a church building needing repairs, several Christian families, and some sort of Sunday service.

All these stations are automatically included in our field, and it is obvious that there are tremendous opportunities immediately before us in dealing with this million and more people, most of whom have never known or heard of the Saviour you and I know so well. Surely there must be preachers, evangelistic workers, doctors, nurses, teachers, and lay workers among you who will hear and answer the call of God! Here is a vast field of service ready for you if you will only come. These friends in Hochwan are so eager for our coming that they wished us to move there at once, and they expressed fear that we might never come. What a different reception from that some missionaries have had! But we are a very small group here, and can lay only the groundwork of a humble beginning until volunteers swell our force, occupy the city and outlying districts, and take this place in the name of Jesus Christ! Friends, this work needs your gifts, but depends even more on your prayers, and its growth hinges most of all on your willingness to come and give of yourselves in this work of the Kingdom.

This is the picture we found when we entered the Hochwan area, the place of our leading in West China. The next day as we left again, our hearts were filled with joy for the work that lay before us. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest," and if it is you whom He would send, heed His call.

Chengtu, Szechwan, China.

Eating Alone

*"If I have eaten my morsel alone"—
The patriarch spoke in scorn;
What would he think of the Church,
Were he shown Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone? . . .*

*Even of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living Bread";
Yet we eat our morsel alone.*

*"Freely, as ye have received, so give,"
He bade, who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?*

—Wm. Alexander, Primate of Ire.

Behold a Sower Went Forth to Sow

"Much seed falls upon infertile soil as the Lord Jesus said it would."

BY B. FRANK BYLER

ONE OF the difficult things for missionaries to determine is the crucial time when a soul is ready to be led to the Lord; or maybe this is a problem only of new missionaries. One does not want to postpone a decision if the person is ready to accept the Lord, because we have no promise of another opportunity. We, therefore, do the best we can under the circumstances and the truth of the parable of the sower becomes evident.

* * *

"When anyone heareth the word . . . and understandeth it not . . . this is he which received seed by the way side."

A lady upon whom we tried to make a call one afternoon came to our house that evening. We knew from her testimony that she had no hope in Christ; so we tried to explain clearly the way of salvation. She knew she was a sinner, and she seemingly listened with interest. Finally I asked her if she would like to abandon her life of sin and accept the Lord as her Saviour. She said she would; so my wife and I kneeled with her and with our help she offered a prayer.

"Now," I said, "if you have truly repented of your sins and mean what you say about accepting Jesus as your Saviour, I can tell you, upon the authority of God's Word, that you are saved from sin's guilt and judgment."

"Well, can you imagine that?" was her response, and we knew from the way she said it that she had not understood and had experienced nothing.

We explained more about the Lord's will for her and invited her to come to our meetings; but she has not appeared since that time and we have never been able to find her in her home.

* * *

"Into stony places . . . hath . . . not root . . . for when . . . persecution ariseth . . . by and by he is offended."

On a Sunday when Bro. Nelson Litwiller was here, a mother and her daughter responded to an invitation given. Some time later, a younger daughter also made a public confession of Christ as her Saviour. The married daughter moved away, but the mother and other daughter continued receiving instruction for baptism.

At a later date this mother and daughter stopped coming to our services. During a visit to see them, they presented a justifiable excuse for not coming for a couple of Sundays. When their absence continued, we insisted that something had happened. Then they told us what it was. Because someone had said something about them and had offended them they decided never to come back. We have continued visiting them—but thus far to no avail. There was evidently no depth of experience in their lives and although they seemingly flourished for a time, the persecution had caused them to fall.

"Among the thorns . . . the care . . . and the deceitfulness of riches, choke the word, and he becometh unfruitful."

One night after a meeting at church a young man about thirty-five years of age came to our house and asked what I had meant in the meeting when I invited anyone to raise his hand who wanted to indicate his desire to follow the Lord. I made an explanation as clearly as possible and asked him if it was his desire to forsake his sins and receive the Lord as his Saviour. Yes, he said it was his desire. We had prayer together and then talked a bit more.

"Who supports you?" he finally, out of the clear sky, ventured.

"A congregation in North America supports me here so that I can preach the Gospel," I replied.

"I wonder if there might be a group up there that would want to support me, too. I am not well, cannot work much and need an easy job," he said.

Needless to say, all my efforts to lead him to the Lord seemed to have been useless. He wanted money without work. He seldom comes around to see us except to ask for money or material help. We do not believe that it is wise to give him assistance since he is young and could do something for himself. His experience has not resulted in fruit for the Lord.

* * *

"Into the good ground is he that heareth . . . and understandeth . . . ; which also beareth fruit."

A young man claimed to be a Christian, but had not attended church for about five years. He wanted to be baptized because, he said, "I see that if anyone wants to do much in the church he must be a member." He did not want to make a public confession of Christ. He was not interested in studying lessons to prepare for baptism because he already understood it all. He wanted responsibilities and activities.

One night I preached on humility, stressing that the humble are the ones whom the Lord saves, and the necessity of humbling ourselves to receive salvation. I gave the invitation and he came forward. We had prayer together and later he gave his testimony. He said he used to think that being a Christian was to be busy passing out tracts, going to church, and taking part in church activities. Now he knows that he needs to humbly accept the Lord as his Saviour, that those things were all good but that they do not save. From that time on there has been a change in his life and we have reason to think that he has found the true way and is walking in it.

* * *

Perhaps we did not act wisely in all of these cases, but we have done the best we could, always seeking the Lord's will and

MISSIONS SECTION

His glory. Sowing the seed and leading souls to Christ, even when they will go so far as to accept Him at least verbally, is not always encouraging.

Your pastors, Sunday-school teachers, and missionaries need your prayers. Much seed falls upon infertile soil as the Lord Jesus said it would, but we are encouraged to know that there is the good soil also, and to see it bring forth fruit, some thirty, some sixty, and some one hundredfold.

Carlos Casares, F.C.O., Argentina.

The Great Commission

III

BY MILO KAUFFMAN

BOTH MATTHEW and Mark agree in the scope of the task of the Great Commission of our Lord. Matthew says, "all nations," while Mark says, "all the world" and "every creature." Here the Saviour implies that Christianity is not merely one among many religions, or that it is merely a universal religion, but rather that it is THE RELIGION. It is adapted to all nations, and to all classes. It no longer is for the Jew only. It is the religion for all the world.

How different is the Great Commission from the commission to the twelve as found in Matthew 10. Here Jesus tells the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (vv. 5, 6). Now it is to every creature.

As men have obeyed the commission and have gone to the lowest of humanity, they have found that the Gospel is adapted to all peoples, and that the good news of salvation is for all. There were people who thought that the American Indian was merely a beast and had no soul, hence he was utterly incapable of salvation. One needs only to read the story of David Brainerd to see the fallacy of such biased reasoning. Others have considered the Negro a soul-less being who should be left to his own way of living. Many are the marvels of redemption among the colored people who have been baptized into that "one body." The most savage of the cannibals have been gloriously transformed by the message of salvation brought them by the missionaries of Christ. The Hottentot, the South Sea Islander, the Eskimo, the Finlander, as well as the cultured and refined, experience the same redemption when "discipled" by those who are obedient to the Great Commission.

The commission discloses the authority of Jesus. According to Matthew, Jesus told His disciples, "All power [or authority] is given unto me." "Lo, I am with you alway." As Creator, the Son of God had right to all things to control and dispose of them; but now as Mediator He has power to redeem His people, to gather His church and to defend His chosen, making them more than conquerors. In other words, He had authority committed to Him to redeem, defend, and save the Church purchased with His blood. In essence He was saying to His disciples, "All power is mine. Go; I can defend you. I have power to redeem the world. Though

you are weak, I am strong; you will encounter trials and dangers, but I can defend you. Though you die, yet I live, and My work shall be accomplished. The apostles never could have been persuaded to undertake the task of evangelizing the world had they not been aware of the authority of Jesus and His ability to transmit that power and authority to them.

After giving the Great Commission, according to Mark, Jesus tells His disciples that certain signs shall follow them that believe in His name. They shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick and they shall recover. The disciples were conscious of the fact that to them was being given more than human strength and power. They were being commissioned by Him who has all power and who will give it to those who witness for Him.

The Gospel according to Mark makes it clear why the Great Commission is urgent and imperative—"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Here is a divine ultimatum, a great alternative. There is no middle course. Belief and baptism result in salvation; disbelief means condemnation. Men are lost or they are saved. It is not the will of God that any should perish; therefore, the sacrifice of Christ and the Great Commission to His followers. This Great Commission should make a missionary out of every believer.

How has this Great Commission been carried out? Even though the command was given to a few weak disciples, the increase in believers in the Lord was astounding. Shortly after, three thousand were added in one day; then there were daily additions to the Church. A heathen philosopher, who became a Christian, speaking of the power of the Christian faith over the minds of men said, "Who would not believe it when he sees how in so short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers have thrown up those opinions which they held but a little before, and have embraced the doctrines of the Gospel. Close the eyes for two and one-half centuries, and a Roman emperor has torn the eagle from his standard to set there the cross, and the mistress of the world is at the feet of Him she crucified. Wait, and look again; a thousand years passed—just a day with God—and the power of this Name has subdued the wildness of German forests, leaped the Channel, and raised the hewn timber of the tree of Calvary against the wild Druids' oak. And today, when all civilization is at its height and the world is quivering with fresh powers and measureless hopes, there is no other name which stands for a moment beside that of the risen Lord."

We have recorded in the Book of Acts the account of the early Church's response to the Great Commission. The Gospel was taken into Samaria, and to other parts of the world. Missionaries were sent out. According to tradition the "Eleven" went into India, into Europe, and into Africa with the Good News. But what has been done in the centuries since that time? The Great Commission is still re-

Do You Know Any Businessmen?

BY HAROLD BRENNEMAN

Do you know any businessmen? Of course you do. How do they know you? This week a salesman took my signature for an affidavit. I requested that the oath be changed to an affirmation. He wondered that any people would hold to an ideal of honesty and integrity when the majority of people tailor integrity to fit convenience. Here I had a splendid opportunity to witness to the truth of our God and our Saviour, Jesus Christ.

Business contacts which we make with the world should have a plus on our side of the transaction. We ought to be more than just another customer. Our business relations ought to pave the way for personal work. My doctor is interested in spiritual things, but is not living a Christian life. The same is true of my barber. How about yours? For some time I have been praying for the proper contact with business houses that have strategic public location and attraction. It became evident that such contacts are made through good relations with people in those houses.

The final spur to my enthusiasm came when Bro. Norman Yoder, of Belleville, Pa., told me of his enthusiastic program of putting tract holders in public places and keeping them filled. Many businessmen will not want them, but there are those who do. The project seemed presumptuous for me, not being a salesman. But the doctor was glad to give me a choice spot in his waiting room. The music and electric appliance store manager immediately began searching for the place of greatest interest in his store. The druggist acted as though we had already discussed the matter and said, "Sure, anywhere you wish."

Our meetinghouse at Scottdale did not have a well-located tract offering for the worshippers, so we have brought that up to date too. I am wondering if we might not put holders in other churches and supply their ministers with sound Gospel tracts.

A few pointers seemed to appeal to me. First, arm yourself with a handy screwdriver, a small nail, a new plastic tract holder filled with a good assortment of tracts. Then you are ready to take your man at his word and as soon as you have permission, without interfering with customers, locate and mount your holder immediately. Do not enter the store to talk with the manager and then run in and out with holder, tracts, screws, etc. Be prepared and go to work at once. I learned the doctor's office hours and tried to be the last patient in, giving me privilege of mounting the holder without onlookers and without embarrassment to the doctor. It is always

more satisfactory to work when few or no customers are around.

Keeping the holders changed and clean and filled is very important. I noticed at first that people didn't know they were seeing free tracts on the wall. So we have printed cards to mount with the holders, carrying this little jingle: "Take One, Take Two, They're Free to You." If you need these cards for holders, ask for them.

Bro. Yoder has placed holders in the hospitals, the Y.M.C.A., the county jail, and courthouse, in addition to two at the depot. Such a large undertaking needs to be backed by hours of prayer daily. Let us all join Bro. Yoder in prayer support, and let us all do whatever we can in a similar way.—From the Southwestern Pennsylvania Mennonite "Conference News."

Casilla 20, Cosquin, Argentina

To our dear Christian friends. "As thy days, so shall thy strength be" (Deut. 33:25). Our souls are revived when we look to God's eternal hills, green with abundant foliage because of the abundant summer showers. Yes, we are basking in this beautiful weather while you folks at home are endeavoring to keep warm during very severe winter weather. As one has said, the joy of living may be interrupted by occasional disappointments and reverses, but these experiences need not lead us to continually talk of our misfortunes. As the storms and the billows subside, the waters become calm again; so God's hand is here to calm our wavering souls and He will not suffer our bark to founder or sink. We still ought to sing the songs of courage and hope. With a confident trust in God's wisdom we can have renewed courage to press on despite all disappointments and reverses.

The attendance in our services is continually changing; some pass on yonder, others come and go, but comparatively few remain to stay for many years. The shortage of housing facilities, gas, water, kerosene and light make living a bit tedious at times. We need your prayers to keep fresh and our spirits strong and firm despite the physical changes that are taking place continually. (God alone knows and sees the spiritual changes taking place in the hearts of men, women, and children through the teaching and the preaching of His eternal Word.)

Pray for us that His Word may be declared without fear or favor; the believers strengthened and encouraged and the sinners warned to flee from the coming wrath before it is too late.

Jan. 27, 1948.

In His glad service,
J. L. Rutt.

corded in God's Word, but the majority of people in the world know nothing of Christ and His salvation. Are we taking seriously the command, "Go ye"?

(Conclusion)

Hesston, Kans.

MISSIONS SECTION

Fifteen billion dollars of our annual national income goes into the garbage pail in the form of liquor, narcotics, gambling, sex magazines, and other things which undermine the health and employability of our people.—Roger Babson, well-known statistician.

Musoma, T.T., East Africa

Dear Herald Readers: We of Nyabasi still live in the land of great opportunity. Below us in the valley lie many unreached villages. To our doors come people who still do not know the Saviour. The school always has a percentage of the unsaved. And every Sunday there are a considerable number of heathen in the audience. Truly the harvest is plenteous at Nyabasi. Temporarily the missionary staff at Nyabasi is small. But we are praying the Lord of the harvest to bless the seed that the Hesses sow here.

The other day I went for a short "safari" to visit a young girl named Muruho. Muruho lives in a heathen village, but her one sister is a believer. Muruho herself has shown interest in following the Lord, but being a young girl, she must obey her heathen father or brave his threats and taunts. Muruho had come to pay me a visit. I talked with her for some time, but could see that the fear of her father repeatedly came before her. Going to her village, I had the opportunity of seeing the father and the mother. They received me with the usual friendliness, for they consider it a sort of honor for a white person to come to their home. I sat down with them on one of the short African stools and there we talked together. I turned the conversation to the things of the Lord. This father and mother are not ignorant; they have heard the Gospel but have hardened their hearts. Oh, how strong the hold of the evil one is upon them. They gave verbal assent to the things I had to say, yet I knew their hearts were not with me. The encouraging words from Muruho herself, however, made me know that the visit was worth while.

Yesterday I attended the doctor on a medical visit to the chief of Nyabasi. Near his village we encountered a band of young people, young boys and girls who were going through the rites of circumcision. During this ceremonial period they roam about in bands, relieved of responsibility in their villages and admittedly living in sin together. The heathen charms that adorn their bodies are tokens of the master they serve. Some of them know that the way of sin and the devil, though it offers sensual pleasures for a season, is empty and cruel; but they do not know of the Saviour who can make all things new. Some few have learned to know Him, and we praise the Lord for them. Yet we covet more of these young men and women of the Bakurya people for the kingdom.

Jan. 20, 1948.

Edith Showalter.

Los Angeles, California

(Thirty-fifth Street Mennonite Church)

It has been some time since our last letter. First of all, we would give all glory and praise to our watchful Father for His blessings in the work for the past seven years since the work was started here. The joys and testimonies of His children in our group far outweigh what sometimes seemed to shadow the way.

Just now, we especially praise God for the young mothers in the class for instruction in Christian living. Their earnest seeking and prayer for guidance encourage one to go forward for other souls for the Master.

We also thank you readers for your gifts and prayers. By this we know of the faithful ones, who are also some of the workers.

I would like to mention briefly some of the bright spots. Our blind brother, who only a few years ago found real joy in the Lord, left a bright testimony on his way to glory.

We praise God for the faithful few whom we can always expect at services, ready to serve; for the interest manifested in the work among those who do not come regularly but show more interest in attendance. Pray for these.

There was good interest in last summer's Bible school; the highest attendance was ninety-five, all from non-Mennonite homes. They are asking, "When will we have Bible School?" A class for adults was conducted at their request, with good interest.

Our adult attendance in our Sunday services is increasing. A few of the older girls and mothers are preparing to teach in Sunday school.

A men's quartet from the Upland Church rendered a program in song on Sunday, Feb. 29. A large group from the neighborhood was present and enjoyed the service.

Here are some spots not so bright: the temporary teachers from the Bible Institute are to leave for the summer. During the summer vacation we sometimes have two or three teachers for six classes. "Why? Has someone forgotten the Saviour's command?"

There is a real need for someone to help in contacting and visiting homes, to help in Sunday school and young people's work. We are praying for a consecrated couple to obey the Lord.

Satan's program is well staffed and is drawing some of our young people away, maybe in part because of the many duties of those here, and the lack of willing workers.

We feel here would be a good place to give part-time service and share the joys of liberated souls. Will you not pray definitely about this and contact your mission board as you consecrate your life to the Lord and His service for those at our doors?

Pray for the summer program. Plans are in the making for a unit for summer Bible school for two weeks, followed by two weeks of evangelistic services and a district survey. A number of colored folks have settled in this district lately.

We feel a need of this work, as many do not attend regularly anywhere, and since we have no full-time worker much has been neglected along this line. As we go on by faith you may want to have a part in helping to share expenses. Brethren, pray for us.

H. E. Shoup.

Relief Notes

Refugees to Enter Canada

Another group of Russian Mennonites have been able to leave from China for Canada. This group, consisting of four family units, all of whom fled from Russia, includes: Maria Gooszen, Elsa Gooszen, Maria Wiebe, Edward Wiebe, Erene Wiebe, Victor Maier, Frieda Maier, Alfred Maier, Almina Maier, Nickolai Gooszen, Agatha Gooszen, John

Today in Missions

J. D. GRABER

A Moslem believes in Jesus. Yet in spite of the fact that he accepts Jesus as a prophet, accepts His virgin birth, the fact of His sinless life, and believes in His coming again, Mohammedanism is listed as one of the great non-Christian religions of the world. This is really an astonishing fact. There are many people in Protestant churches of America, some seminary professors, and perhaps a few missionaries, who believe even less about Jesus than the Moslem. Have they, therefore, a right to call themselves Christian?

"Thou art the Christ, the Son of the living God." Is not this the unique and central kernel of Christian faith? Jesus said it was the foundation of the Church. "Christ" is Greek for the Hebrew "Messiah," and in this word is wrapped up all the meaning of the Messiahship and redeeming work of the Saviour. The second part of the statement stresses the divine Sonship of Jesus. Without faith in these central facts, the foundation of the Church is removed.

Why preach to Moslems? We visited a village in India in which the malguzar, or owner, was Moslem, while all the other residents were Hindus. The Moslem owner extended to us a warm welcome. After giving us tea he called the village together and encouraged us to preach to "these poor heathen." It is true that as religions go the Moslem religion is of a much higher order than the crass idolatry of the village Hindu. Yet I fear this Moslem's behavior was by way of self-defense. By identifying himself with us he sought to insulate himself against the evangelistic approach.

The Moslem accepts Jesus, as noted above; but when you mention His divinity and Saviourhood he reacts violently. One is reminded of the Jews of Jesus' day who finally nailed Him to the cross because of His divine claims. The Moslem believes in Jesus but he is without Christ.

Elkhart, Ind.

Gooszen, Nickolai Gooszen Jr., and Martin Slager. They left China on April 1 aboard the "General Meigs" and are scheduled to arrive at San Francisco about April 19.

Some time ago it did not seem possible that these people could come to North America, so arrangements were about to be made for their emigration to Paraguay. Later, however, the Canadian Mennonite Board of Colonization, through its British Columbia Provincial Committee, was able to secure sponsors for these persons and also obtained governmental permission for their entrance into Canada. The M.C.C. workers in Shanghai also assisted in these efforts. It is expected that the Preparatory Commission of the International Refugee Organization will assist in ocean transportation costs.

More Refugees to Leave for Paraguay

The vessel which is scheduled to carry the

next group of Mennonite refugees to Paraguay is the "Prince David," a British ship with capacity of over seven hundred passengers and operated by the Preparatory Commission of the International Refugee Organization. The sailing date of this vessel is expected to be between April 5 and 7. Plans for receiving this group of refugees at Buenos Aires and transporting them inland to Paraguay are similar to the arrangements which had been made for the other refugee group coming only recently from Europe aboard the "Heintzelman."

Worker Observes Need for Shoes

Madeline Garber, working in the British Zone of Germany, reports acute needs for shoes in that area. "The shoe situation is one of pathetic reality. May I describe a few cases which I took special notice of? Little wooden-soled sandals, nothing save strips of leather on their feet. One child's were old felt pieces neatly sewed and tacked to wooden soles. Another was more fortunate in that he had leather, no doubt cut from a large old shoe, which was likewise tacked to wooden soles. Perhaps one-half of them have real soles, a very few of which are good quality."

Peace Section Notes

With clear expression of concern and conviction, Don E. Smucker spoke to the Senate Armed Services Committee on Wednesday afternoon, March 31, on behalf of the M.C.C. Peace Section and its constituency. He pointed out that Mennonites, perhaps more intimately acquainted with persecution and oppression than many other Christian groups, have not and do not now avenge their oppressors, but endeavor to forgive their enemies, go the second mile, be long-suffering, overcome evil with good, and obey God rather than men. He warned that militarism is un-Christian and that "they that take the sword shall perish with the sword." Many nations have sought to avoid this law, but have, nevertheless, been subject to God's judgment. This nation also must recognize the judgment of God. America has had a special cup of blessings because it has sought its destiny apart from brutality, conscription, dictatorship, and the suppression of liberties. While registering these convictions, Smucker also expressed our good will toward our government, and our desire to be loyal, useful citizens as we maintain our allegiance to the supreme law of Christian love.

Accompanying Bro. Smucker in this appearance were the brethren P. C. Hiebert, Amos S. Horst, Albert Gaeddert, C. N. Hostetter, Ernest W. Lehman, and Paul L. Goering. A rather large group of Mennonite people from the eastern area also had been informed of this hearing and were present in the gallery of the room. Senator Chan Gurney, chairman of the Armed Services Committee, expressed appreciation for the testimony given. A few moments earlier, in connection with the testimony of the National Service Board for Religious Objectors, Senator Gurney had given assurance that in any bill recommended by his committee, provision would be made for persons with conscientious objection to military service.

There seems to be more support in Con-

CHURCH CORRESPONDENCE

WELLMAN, IOWA

Dear Herald Readers: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Ps. 33:1).

We have enjoyed Easter day with its message of triumph. As the mighty power of God raised up our Saviour from the dead, so this same power is able to lift us from a life of sin to a new life in Christ.

We praise God for a heaven-sent revival. Bro. Kenneth Good, of Elida, Ohio, was with us March 15-25 and was used of the Lord in bringing us the Word of God "in demonstration of the Spirit and of power." We appreciate his fearlessness in preaching the messages that we needed. Quite a number rededicated their lives to God to be used in His service, as He leads; others made confession of sins and inconsistencies in their lives. We thank those elsewhere who helped in this revival through prayer. Continue to pray that the revival will go on. We pray also that God may continue to use Bro. Good in helping souls to a closer walk with Him.

On Feb. 22 Bro. William Brenneman, of Chicago, Ill., preached for us in our morning service.

On Wednesday evening, Feb. 25, Bro. Amos Swartzentruber, on furlough from Argentina, was with us and told of the work and needs there.

Bro. Elmer Swartzendruber, of Baden, Ont., preached for us on the morning of March 7, using Isa. 57:15 as his text.

On March 14 a quartet of nurses from La Junta, Colo., accompanied by Bro. Wesley Jantz, gave us a program of song and testimony.

We appreciate the services of these visitors and invite anyone passing through this community to stop and worship with us.

Our midweek Bible study and prayer service, which has been held in the homes of members during the winter months, will again be held at the church.

March 29, 1948.

Ida M. King.

TAVISTOCK, ONTARIO

(East Zorra Congregation)

Greetings in Jesus' name. On March 8 there was a farewell service at East Zorra Church for Bro. David Swartzentruber, one of our ministers, and his wife, who have left for Europe for relief work. Bro. Swartzentruber was in Poland for six months in 1947. Bro. Amos Swartzentruber, missionary on furlough from Argentina, was present and preached. He was also present at the regular prayer service on March 16 and gave a timely message which was much appreciated.

progress for a short-term limited draft than for a longer-term system of universal military training for all young men.

Released April 2, 1948

Via M.C.C. Headquarters, Akron, Pa.

On the evening of March 21 Bro. C. F. Derstine, of Kitchener, Ont., gave a chart lecture, "From Egypt to Canaan."

On March 24 a men's octet, accompanied by the brethren Otis Yoder and Allen Shirk, of E.M.C., gave a program. The theme of their messages was prayer.

Our young people's Bible meeting on March 28 was in charge of the Wellesley young people. The subject was "The Gospel of the Resurrection."

Communion was observed on March 28, bringing to our minds anew the suffering of our Saviour and His love for us.

Three families from our congregation—the Wilfred Schlegels, Floyd Ropps, and Lorne F. Benders—moved to Ailsa Craig in March, to open a new work. Ailsa Craig is on Highway No. 7 between Stratford and Sarnia. It is about twenty miles northwest of London and thirty-five miles southwest of Tavistock. An unused church (Nairn Presbyterian Church) has been purchased by the mission board of the Ontario A.M. Conference. It is in a rural district.

We will miss these families in our regular services and activities, but we wish them God's richest blessings in their new field of service. A number of families from neighboring congregations are also planning to locate there.

Remember the work in prayer, that many souls might find salvation.

March 29, 1948.

Wilfrid J. Bender.

GOSHEN, INDIANA

(Town Line and Griner Congregation)

"The Lord hath done great things for us; whereof we are glad."

Bro. William Jennings, from Knoxville, Tenn., was in our midst for two evenings, March 25, 26. The first evening he preached at the Griner church house, on the theme of consecration. The following evening his message at the Town Line Church was on "The Mysterious Christ and Do We Know Him?" The churches were filled to overflowing. A number of the Holdeman congregation worshipped with us. We invite them back and extend a hearty invitation to others who live in this region and to those passing through to worship with us.

Sister Fannie Gingerich left for Flint, Mich., some time ago to help with the mission work in the mission supported by our conference. Sister Mary Yoder will leave in the near future for Talbert, Ky., to do nursing and mission work in the mission recently established by our conference. May God bless these two sisters in their untiring efforts to help the lost and needy.

The work on the new church house is progressing nicely. The Lord willing, it will be ready to hold services in by the latter part of May. In several weeks the inside of the Griner church house will be redecorated.

On Sunday, March 7, the Sunday schools of both congregations were partly reorgan-

ized. The following were elected at Griner: Supt., Levi E. Bontrager; Asst., Henry Mast; Children's Supt., Calvin Eash; Y.P.B.M. Mod., Albert Miller. At Town Line: Supt., Simon Kneep; Asst., Harvey J. Miller; Y.P.B.M. Mod., Floyd Brennenman.

The annual conference of the Conservative Amish Mennonite Church will be held June 9-11 at the Griner church house. We extend

a hearty invitation to all who can to enjoy the fellowship of those of like precious faith.

March 30, 1948. Jonas Christner.

ELIDA, OHIO

(Pike Congregation)

Dear Herald Readers: Greetings. Bro. Paul Martin, from Duchess, Alta., while spending some time visiting in this community gave

us two helpful messages on the mornings of Jan. 4 and 11.

On the evening of Jan. 25 Bro. Willard Smith, from Goshen, Ind., gave us a talk on his work among the Mennonite refugees in South America.

On Feb. 15 Hyman Appelman delivered the morning message.

Bro. Clarence Ramer, from Duchess, Alta., brought us two inspiring messages on March 14. In the morning he spoke on "The Secret of a Victorious Life"; in the evening, "The Grace of God."

March 30, 1948.

Laurel Shenk.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear Readers: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Ps. 119:90). Truly the Lord has blessed us and proved His faithfulness unto us, in that all our needs have been supplied.

Easter Sunday found a number attending sunrise services with the Blough congregation, where Bro. Aldus Wingard brought the message. Bro. Harold Thomas, one of our former Sunday-school boys, brought the morning message for us in our regular service.

Our annual business meeting was held April 3. May God bless all who have been given responsibility, and may we remember them in our prayers.

We are anticipating the services of Bro. Jesse Short, Archbold, Ohio, in revival meetings to be held May 18-30. May we as Christians remember these meetings in prayer, especially remembering Bro. Short and those who do not know the Lord. All are invited.

Communion will be held here on May 30 and at Weaver on April 25.

A summer Bible school is being planned for June 7-18. Pray that teachers may be supplied and God's will be done.

April 5, 1948. Fannie E. Thomas.

FILER, IDAHO

Greetings to our friends throughout the church who are brought close to us through the Herald. Our new year was started with prayerful anticipation of our revival meetings to be held by Bro. John F. Garber, of Alma, Ont.

On Jan. 26, 27, we were privileged to have the ministers of the Idaho churches meet here for their annual ministers' meeting. The entire membership was invited to each session.

On Jan. 28 our revival meetings began, continuing through Feb. 8. We are deeply grateful to God for the Word brought to us through His messenger. The Book of Romans was opened to us in a new light. Eight children chose to walk with God and made it known publicly. A number of adults consecrated their lives to God.

Bro. Mark Ross was with us on Feb. 29 in the interests of Hesston College. On March 7 Bro. and Sister Gilbert Lind were with us in the interest of the Nampa Children's Home, of which Bro. Lind is superintendent. These solicitations are an opportunity for us to share willingly in the promotion of the kingdom.

On March 17 a number of us were privileged to attend a meeting at Nampa, where Bro. Nelson Kauffman presented a challenge

FIELD NOTES (Continued)

Bro. Milo Kauffman, president of Hesston College, will be one of the leaders for the European tour of Mennonite college students this summer.

Bro. J. G. Hochstetler, Creston, Mont., stopped over the Easter week end with the Stirling congregation on his return from the ministerial meeting at Tofield, Alta.

Two hymn sings, with J. W. Yoder, Huntingdon, Pa., as leader, will be held on April 18 in York County, Pa. One will be held in the afternoon at the York County Home, Stony Brook, Pa., and one in the evening at the Stony Brook Mennonite Church. Everybody is welcome at both meetings.

Bro. Fred Swartzendruber, who recently returned from relief work in Poland and Germany, spoke concerning this work at the Pleasant Hill Church, Peoria, Ill., on April 7. Baptismal services and communion will be held at this church on May 16.

The death of Sister Anna Mellinger, in whose home the cutting room of Lancaster County, Pa., sewing circles was located, has made it necessary to build a new building for this purpose. Anyone willing to help along should send contributions to Bro. Ira Buckwalter, Intercourse, Pa. Your support will be greatly appreciated.

Evangelistic meetings will be held at Worcester, Pa., April 18-25, with Bro. Elias Kulp in charge.

Bro. Richard Danner, Hanover, Pa., will hold meetings at Pottstown, Pa., April 25 to May 2.

Bro. Arthur Ruth, Chalfont, Pa., is conducting a weekly Bible class at Perkiomenville. The subject is the life of Christ according to Mark.

Dr. Walter Wilson, Kansas City, Mo., will be the commencement speaker at Hesston College on June 1.

A Bible Conference was held at Souderton, Pa., March 26-28, with the brethren Emanuel Peachey and John Risser as instructors.

Youth Gospel Evangelism will hold its session on April 17 at the Rossmere Mennonite Church, Lancaster, Pa. Speakers are Amos Weaver and Miriam Weaver.

Bro. S. C. Yoder spoke at a mission conference at the Steinbach Bible Academy in Manitoba, March 24-28. On the evening of the twenty-eighth he gave the commencement address at the academy.

The sympathies of the church go out to Bro. John F. Bressler whose wife was laid to rest on April 7.

The Missouri Doctrinal Conference held its annual session at Hannibal, Mo., April 3, 4.

Bro. John Wenger, Allemands, La., will

conduct the spring revival meetings at Hannibal, Mo., April 22 to May 2.

Bro. Levi Hartzler, Goshen, Ind., was a caller in Scottdale on April 2 in the interests of Goshen College. Bro. Leland Bachman, also of Goshen, was in Scottdale on business on April 3.

Bro. Henry Mast, formerly of Colorado Springs, Colo., after a trial period has become a permanent employee of the Publishing House. His family arrived here on April 2. We welcome them to the publication work of the church.

A joint Christian workers' meeting of the northwestern Pennsylvania churches will be held at the Sunnyside Church, near Meadville, on April 25. Bro. Newton Weber, West Liberty, Ohio, will be the visiting speaker.

Bro. P. L. Frey and a ladies' trio from Archbold, Ohio, conducted Good Friday and Easter services at Beaver Dam, Pa.

Bro. J. W. Yoder, Huntingdon, Pa., will have charge of a song service at the Strasburg, Pa., Church Sunday afternoon, April 25, at 2:30. Some forty years ago Bro. Yoder conducted singing classes at Strasburg and surrounding churches.

Dr. Merle Eshleman showed his slides of Africa to students and patrons at Johnstown Mennonite School on March 29.

Bro. Levi C. Hartzler, Goshen, Ind., preached the inquiry sermon at the Blough Church, near Jerome, Pa., on Sunday, April 4. On April 5 he was visiting at Johnstown Mennonite school.

The annual meeting of the Ohio Mennonite Mission Board will be held at Wadsworth, Ohio, April 30 to May 2. Bro. J. D. Graber will be the visiting speaker.

Bro. Glen Esh, formerly of Belleville, Pa., now working in the M.C.C. offices at Akron, Pa., was ordained to the ministry at the Monterey Church, Bird-in-Hand, Pa., the evening of April 4. He will be serving the Monterey congregation as pastor. The ordination was in charge of Bro. O. N. Johns, assisted by Bro. Elmer Stoltzfus. Bro. I. W. Royer, from whose congregation Sister Esh comes, was also present. Bro. Royer assisted Bro. Johns in conducting communion services at Monterey the morning of the same day. Bro. Stoltzfus preached at the Maple Grove Church, near Atglen, that morning.

A Summer Bible School Workers' Conference will be held at Kidron, Ohio, from Saturday afternoon to Sunday evening, April 17 and 18. Speakers include Bro. Nelson Kauffman and three authors and artists of the new series: Mary Royer, Kathryn Royer, and Norma Hostetler. The chairman is Bro. Harold Bauman.

for Bible schools and explained the new Bible school curriculum.

A men's chorus has been organized within our congregation, with Leland Shetler as director. They have been diligent in their practicing. An Easter program of song was given by the primary department and the men's chorus.

We welcome back into our community Bro. L. J. Miller, who was with us several years ago. We also welcome the Jacob Kauffman family, from Hutchinson, Kans., into our group.

We open our doors to all visitors and keenly appreciate having folks stop when they pass through.

Grace Friesen Slatter.

GULFPORT, MISSISSIPPI

(Gulfhaven Congregation)

Greetings of love. The death, suffering, and resurrection of our Lord have been vividly portrayed to us again, through special Easter services. On Saturday night, March 27, a Gospel team from the Eastern Mennonite College brought us messages in testimony, talks, and song, centered around the Easter story. On Easter morning we had our regular services at the church, followed by a basket dinner and special program by our young people.

Bro. Henry Tregle, Akers, La., preached for us on Sunday, Jan. 22. On the morning of the same day seven members were received into the church by water baptism at the camp chapel.

Our ministers, Paul Hershey and Edward Miller, attended the ministers' meeting at Versailles, Mo., Feb. 17-20.

On Sunday, Feb. 29, Bro. and Sister Milo Stutzman and son, Nathan, from Kingman, Alta., were with us. Bro. Stutzman brought us two heart-searching messages.

Bro. and Sister John Detwiler, from Culp, Ark., who recently left our community were welcome visitors the last days of February.

We appreciated the services of five young men from Lititz, Pa., who spent the week of March 14 with us. They were helping to erect the chapel in North Gulfport which will serve as a place of worship for those in that community who attend our services, as well as for the service unit personnel who have just moved to a new location and who are contributing much to the work at our new mission station. We hope to be able to complete the chapel soon.

We are also looking forward to the time when we can purchase a bus to take care of the transportation of those who have no way to attend services and also for use in our Bible school work. A fund has been started for this purpose. If anyone should like to contribute for this cause, donations would be gratefully accepted by Bro. Edward Miller, who is in charge.

We are anxiously looking forward to the completion of our church soon.

Bro. and Sister Edward Miller spent the week of March 21 at Akers, La., where Bro. Miller conducted evangelistic meetings.

We cannot mention all visitors who stopped with us through the winter months, but we appreciated every one. We welcome you back. Bring others with you.

March 30, 1948. Martha Hershey.

Our Ignorance of the Holy Spirit

Dr. Jonathan Goforth was one of God's great revivalists in China. Shortly before his death he was asked, "What is the one great need of the Church today?" He replied without hesitation, "The Church does not know the Holy Ghost."

This statement is, for the most part, painfully true. Orthodox believers of this generation have been quite thoroughly schooled in a very clear conception of salvation by faith in Jesus Christ. As to the simple truths of the Gospel their faith and testimony are crystal clear. For this clarity and conviction they are to be commended.

Concerning the Holy Spirit, however, there is an appalling ignorance. Most believers would be forced to confess with the disciples at Ephesus, "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2). Of course they have very orthodox notions as to the third Person of the Trinity, but their practical, experimental knowledge of Him is next to nothing.

Someone has pointed out that there was a time when Whitsunday, the anniversary of the coming of the Spirit, was celebrated by the Christian Church more than Christmas, i. e., the anniversary of the coming of Christ. Now Whitsunday and its meaning have been largely forgotten, while Christmas has become a kind of historical shrine where all sorts of idolatries are indulged. The result of our ignorance of the Holy Ghost is that we know Christ only "after the flesh." He was here two thousand years ago. He is an absent Lord. About Him we have very orthodox creeds. Fundamentalism bristles with her defenses of the faith. But the Holy Spirit, who has been given to make Christ real and to bring Him from history and distance to our immediate and powerful realization, is almost as unknown by the Church as by the world—and the world "seeth Him not, neither knoweth Him."

Let us change the figure. The Church is living with the disciples between Calvary and Pentecost. She is "behind closed doors for fear of the Jews." Fear hath torment. Fear has paralyzed testimony. Oh, yes, there is some testimony, but it is weak and powerless. It cannot be said of us as it was of Christ, for He spoke "as one having authority, and not as the scribes." We are scribes. We know the letter, but we are without the power. It would be well for us to remember Paul's word: "For the kingdom of God is not in word, but in power" (1 Cor. 4:20). How much we need the boldness of the Spirit!

There is a boldness born of fleshly courage and a haughty grasp of the fundamentals. We know of a certain minister (his number is legion) who feels that not one word should be levelled at fundamental men who have suffered a bit for their stand for the faith. So much, so good. God bless them. But the Pharisees were sticklers for the truth. Peter was standing up for the faith when he slashed off a man's ear. Moses, full of flesh, slew an Egyptian in his zeal for God's people. All such fleshly weapons are the resort of those who are ignorant of the Holy Ghost.

It must be noticed that with the increasing tempo of the times, fundamental men, who are not settled upon the truth of "not by might; nor by power, but by my Spirit, saith the Lord of hosts," are tremendously tempted to lean upon fleshly weapons to get the crowds and keep them coming. This dependence upon Egypt varies, of course. In one case ritual is increased. In another, religious education is improved both in quality and quantity. Ministerial qualifications are raised higher and higher. Advertising is without limit. "Hollywood" attractions must be more attractive than ever. And all this because of downright fear and ignorance—ignorance of the Holy Ghost. We are not only ignorant of Him, but we fear to have Him "take over." The cause could not be risked in His hands.

Let us face the stubborn fact that we are indefinite in our teaching of the Holy Spirit. Concerning Jesus Christ and the way of salvation we are explicitly clear. And we demand of each convert a clear-cut and definite testimony of the knowledge of Christ. Why should we be less explicit in expecting converts to know the Holy Ghost and His fullness? One cannot read the Scriptures, especially the book of Acts, without being faced with the believer's need of "receiving the Holy Ghost." Oh, yes, it is of course true that "if any man have not the Spirit of Christ, he is none of his." But it is also true that Saul of Tarsus, who was converted on the way to Damascus, was faced as a newborn disciple who needed to be "filled with the Holy Ghost." The Samaritan believers who had much joy in the Lord, as those who have been born of the Spirit, were taught by Peter and John to "receive the Holy Ghost." Paul reminded his Galatian converts, not of their salvation but rather of their experience as believers, when he said, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2).

Why have we ever allowed Pentecostalism to cheat us so completely? Have the queer "queered" Pentecostal power for us? Little wonder that so many hungry-hearted people of God have migrated to the fanatical groups when we have cheated them of "the children's bread." We have so cleverly skirted the book of Acts with our dispensational detour, that "receiving" of the Spirit in His fullness has been almost filched from us. We have, therefore, become fundamental and fearful, orthodox and dead.

Why do we not become as definitely explicit in our demands that God's people shall know by the Word and by the witness of the Spirit that they have been filled, as we are definitely explicit in demanding that they know they have been saved? Oh, they may not know the day or the hour, just as many believers do not know the day or the hour when they have been saved. But the main thing is that concerning the filling of the Spirit as well as being born again we should have a know-so, say-so testimony. And were we not so carnally contented to be ignorant of the power of the Spirit in our lives we would not allow Pentecostalism to "steal the show." Let us then see to it that as fundamentalists we are

not classed with those who are "willfully ignorant."

"How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).—The Prairie Overcomer.

A DIGEST REPORT (Continued)

3. The Emphases in Our Christian Educational Work, by George R. Brunk.

4. Our World-wide Christian Educational Vision and Testimony, by O. O. Miller.

These subjects were very ably discussed by the respective speakers, and will be reported on this page at a later date.

Significance of This Board Meeting

The 1948 annual meeting of the Mennonite Board of Education, to our mind, will go down in history as one of the most significant meetings in the interest of the educational work of the church. Not because of anything spectacular which was done will the meeting be so evaluated, but because it evidenced the trend of educational work in our church. We have every reason to feel assured that this meeting gave evidence of a conception of the larger task which lies ahead of the Board. These are some of the reasons:

1. General Conference at its meeting in August, 1947, at Wooster, Ohio, gave to the Mennonite Board of Education a statement in which it reaffirmed its recognition of the Board as its agent to promote the educational work in our denomination.

2. At the same time, upon recommendation by the Interboard Committee, General Conference gave to the Mennonite Board of Education the assignment of the Christian Day School area of educational work.

Both these items were received by the Executive Committee of the Board for the Mennonite Board of Education and given immediate attention. Reports as presented to the Board were approved.

3. General Conference elected a committee of five for two years to counsel the Executive Committee of the Board in its work of meeting this larger assignment, and in its study of possible Board reorganization. The result of this is that the patterns of organization, Board enlargement, and administration have been studied, and a Constitution Revision Committee is now assigned to revise the Constitution for possible adoption at the next Board meeting.

Note: The significance of all this lies in the fact that the Board meeting which has just become history will obviously mark a transition of extraordinary importance.

4. Previous to Board meeting practically all of the Christian Day Schools were visited under the direction of the Christian Day School Council. A summary of the work done in the area of winter Bible schools was also brought to the Board meeting. In addition all four-

year secondary schools gave a report to this annual meeting, and also all of our colleges, including the seminary work.

For the first time, therefore, in the history of our educational work as pertains to the Mennonite Board of Education there were received reports of every area of responsibility—Christian Day Schools, secondary schools, colleges, seminary, and short-term winter Bible schools. The entire scope of our Christian educational work in our denomination was reported from a church-wide basis. This is an indication of a spirit of willingness as well as a manifestation of a definite effort to co-operate with the Mennonite Board of Education in its endeavor to provide help and guidance to the total educational work of the church.

5. The Board gave every evidence of constructive thinking in its deliberation of the work, and in its expressions as indicated by its actions. There was a feeling of unity and a considerateness in the weighing of difficult problems that showed thoughtful discharge of responsibility.

At the present time, as previously announced, a Religious Welfare Survey is being made of our schools directly under the Board as well as a number of those not under the Board. This survey may be completed this year, and is an indication of a willingness on the part of all concerned to do the very best possible to strengthen our educational work in the interest of the church and her work at large.

6. It is definitely to be observed that this spirit of co-operation in our educational work under the direction of the Mennonite Board of Education is manifested because the Board has made it clear, and has shown that it is not interested in interfering with, and endeavoring to direct, local administration. It seeks to function by giving guidance, by co-ordinating, and by bringing about a strong united church-wide Christian educational program for our denomination.

All who read this are invited to lend every support to the work of the Mennonite Board of Education through prayer and through co-operation in every way necessary for the accomplishment of its work for Christ and the church.

C. F. Yake, Secretary
Mennonite Board of Education.

PREACHER'S REPENTANCE

O Lord, I have been talking to the people;

Thought's wheels have round me whirled
a fiery zone;

And the recoil of my word's airy ripple
My heart unheedful has puffed up and blown.

Therefore I cast myself before thee
prone:

Lay cool hands on my burning brain and press

From my weak heart the swelling emptiness. —George Macdonald.

BIRTHS

Gehman.—To J. Robert and Dorothy J. (Landis) Gehman, Philadelphia, Pa., a son, J. Robert, Jr., March 10.

Harnish.—To Ira T. and Mary (Becker) Harnish, New Providence, Pa., a daughter, Mary Ann, March 10.

Jantzi.—To Donald and Doris (Schaefer) Jantzi, Adams, N.Y., a son, Lowell James, March 8.

Kauffman.—To Ernest and Lois (Grieser) Kauffman, Wisner, Nehr., a son, Jay Frederick, March 16.

Kramer.—To Raymond and Doris (Miller) Kramer, Meadville, Pa., a son, Jonathan Lee, March 7.

Peachey.—To Ezra J. and Verda (Peachey) Peachey, Belleville, Pa., a son, Gerald Jay, Feb. 22.

Ranck.—To Lloyd H. and Ruth E. (Brubaker) Ranck, Paradise, Pa., a son, Clyde Chester, March 18.

Roth.—To Roy D. and Carolyn (Byler) Roth, East Peoria, Ill., a daughter, Rebecca Ellen, March 31.

Showalter.—To Elmer and Helen (Weaver) Showalter, Lebanon, Pa., a daughter, Carol Elizabeth, March 27.

Stauffer.—To Nelson R. and Edith (Leinbach) Stauffer, Goshen, Ind., a daughter, Dorothy Irene, March 24.

Ulrich.—To Elton E. and Miriam (Bachman) Ulrich, Roanoke, Ill., a daughter, Joyce Ann, March 19.

Weaver.—To Roman and Ila (Mast) Weaver, Millersburg, Ohio, a son, Earl Leon, March 14.

Wenger.—To Michael and Jennie (Wenger) Wenger, Lititz, Pa., a daughter, Martha, March 11.

Yoder.—To Albert M. and Bertha (Berkey) Yoder, Greenwood, Del., a son, Earl Vernon, March 22.

Yoder.—To Donald D. and Nettie (Stutzman) Yoder, Kalona, Iowa, twin daughters, Mary Jean and Martha Jane, March 21.

Youndt.—To Leon E. and Eva (Martin) Youndt, Lancaster, Pa., a son, Dean Linford, March 13.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burkhart—Stauffer.—Thurman K. Burkhart, Mellinger congregation, Lancaster, Pa., and Elizabeth S. Stauffer, New Holland, Pa., congregation, at the home of the officiating bishop, Mahlon Witmer, Feb. 14, 1948.

Clemmer—Detweiler.—Curtis N. Clemmer, Salford congregation, Harleysville, Pa., and Mildred T. Detweiler, Deep Run, Pa., congregation, by Abram W. Yothers at the home of the bride, Dublin, Pa., March 27, 1948.

Helmuth—Swartz.—Jerry Helmuth, Nappanee, Ind., congregation, and Mary Swartz, Locust Grove congregation, Burr Oak, Mich., at the home of the officiating minister, Orvin H. Hooley, March 6, 1948.

Hochstetler—Bontrager.—Emil Hochstetler, Shipshewana, Ind., and Fannie Bontrager, Sturgis, Mich., members of the Locust Grove congregation, Burr Oak, Mich., at the home of the officiating minister, Orvin H. Hooley, March 25, 1948.

King—Stutzman.—Howard King and Jane Stutzman, both of Sweet Home, Oreg., by N. A. Lind at the Sweet Home Church, Oct. 12, 1947.

Knechel—Landis.—Jerry A. Knechel, Townsmead congregation, Kulpville, Pa., and Esther Landis, Souderton, Pa., congregation, at the home of the officiating minister, William B. Anders, Telford, Pa., March 20, 1948.

Lantz—Hershberger.—Harold Lantz, Topeka, Ind., and Cleo Hershberger, Kokomo, Ind., by A. G. Horner at the home of the bride, Feb. 15, 1948.

Mumma—Buckwalter.—John S. Mumma, Bossler congregation, Rheems, Pa., and Ellen J. Buckwalter, Carpenter congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride, March 7, 1948.

Noll—Hershey.—Kenneth Noll, Rohrertstown, Pa., congregation, and Lois Hershey, Lititz, Pa., congregation, by Amos S. Horst at the home of the bride, March 6, 1948.

Nyce—Lewis.—Arnold M. Nyce, Plain congregation, Lansdale, Pa., and Mary Ellen Lewis, Blooming Glen, Pa., congregation, by William B. Anders at the home of the bride, March 28, 1948.

Redcay—Zoll.—Allen N. Redcay, Martindale, Pa., congregation, and Anna Mae Zoll, Groffdale congregation, Bareville, Pa., at the home of the officiating bishop, Mahlon Witmer, Feb. 28, 1948.

Reschly—Burkholder.—Marion C. Reschly, Wayland, Iowa, congregation, and Opal M. Burkholder, Wellman, Iowa, congregation, by George S. Miller at the home of the groom, Crawfordsville, Iowa, March 28, 1948.

Schultz—Emmert.—Vernon A. Schultz, formerly of Kansas, and Faye Lorene Emmert, formerly of Molalla, Oreg., by N. A. Lind at the Sweet Home, Oreg., Church, Feb. 22, 1948.

Weaver—Frey.—Alvin M. Weaver, Weaverland congregation, East Earl, Pa., and Elta Frey, Hess congregation, Lititz, Pa., by Amos S. Horst at the Hess Church, March 20, 1948.

Weaver—Gelman.—Martin Weaver, Martindale, Pa., congregation, and Ruth Gelman, Ephrata, Pa., congregation, by Amos S. Horst at the Ephrata Church, March 20, 1948.

Yoder—Hochstetler.—Clarence Yoder and Leona Hochstetler, both of Kokomo, Ind., by A. G. Horner and E. J. Hochstetler at the Howard-Miami Church, March 28, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brunk.—Peter, son of the late Mr. and Mrs. Christian Brunk, was born near Poole, Ont., May 18, 1882; passed away March 3, 1948; aged 65 y. 9 m. 15 d. On Jan. 28, 1914, he was married to Sarah Ropp. They lived on a farm near Newton, Ont., until five years ago when they moved to Waterloo. Surviving are his wife, 5 brothers (David, Wellesley, Ont.; Christian, Brunner, Ont.; John, Wellesley; Amos and Menno, Gadsville, Ont.), 3 sisters (Mrs. Rudy Jantzi, Haysville, Ont.; Mrs. Peter Bast, Topping, Ont.; and Mrs. Joseph R. Leis, Wellesley). One brother and one sister predeceased him. He was a member and regular attendant of the Erb Street Mennonite Church, Waterloo, Ont., where funeral services were held with J. B. Martin officiating.

Carper.—Sadie Jane, daughter of Benjamin and Susan Ebersole, was born in Lancaster Co., Pa., April 16, 1868; passed away at the home of her daughter (Mrs. Mike Batterman), Hastings, Nebr., March 8, 1948; aged 79 y. 10 m. 22 d. At the age of six she moved with her parents to Sterling, Ill., and five years later to Adams Co., Nebr. On Nov. 8, 1887, she was united in marriage to Benjamin F. Carper, who preceded her in death two years ago. One infant son, one daughter (Inez Batterman) and one son (George) also predeceased her. Surviving are 2 daughters (Mrs. Susie Batterman, Hastings, Nebr.; and Mrs. Myrtle Carper, San Diego, Calif.), 2 sons (La Vern, Blue Hill, Nebr.; and De Verde, Ayr, Nebr.), 14 grandchildren, 5 great-grandchildren, one brother (Simon, Roseland, Nebr.), and a large number of other relatives and friends. For many years she was a member of the Roseland Mennonite Church, where funeral services were conducted by Edward Diener. Interment was made in the nearby cemetery.

Frey.—Albert H., son of Zachariah and Mary (Haverstick) Frey, was born in Upper Leacock Twp., Lancaster Co., Pa., July 26, 1879; passed away Feb. 15, 1948; aged 68 y. 6 m. 19 d. Death resulted from a heart attack. Surviving are his

widow (Anna Rudy Frey), one sister, and 2 brothers. He was a member of the Mennonite Church. Funeral services were conducted Feb. 17 at the home by Jacob Brubaker and at the Landis Valley Church by Stoner Krady and Morris Lehman.

Hess.—Milton R. Hess was born in Lancaster Co., Pa., Aug. 17, 1881; passed away at the Dixon, Ill., Hospital after a short illness, March 7, 1948; aged 66 y. 6 m. 20 d. Death resulted from a heart ailment. In 1903 he united with the Science Ridge Mennonite Church, Sterling, Ill., where he remained a member until death. He took a deep interest in spiritual things and was much concerned for the welfare of the church. He was a student of the Word and an able Sunday-school teacher. In 1907 he was united in marriage to Katherine Nunemaker, of the Science Ridge congregation. Surviving are his wife, 12 children (Grace—Mrs. William Mundt, Esther, Orville, Mildred—Mrs. Robert Hoak, Velma—Mrs. Ralph Schafer, Raymond, Mary—Mrs. C. B. Moran, Harold, Gladys—Mrs. Rex Lindsay, Wayne, Glen, and Mervin), 13 grandchildren, and one sister (Mrs. Ed Barton, Columbia, Pa.). His parents and one sister predeceased him. Funeral services were held March 10 at the Science Ridge Church, in charge of A. C. Good, assisted by Romaine Tunney. Text: Matt. 25:21.

Martin.—Benjamin H., son of the late Christian and Kathryn (Hornig) Martin, was born July 18, 1892; died Feb. 17, 1948; aged 55 y. 6 m. 29 d. Death resulted from a cerebral hemorrhage. On June 3, 1917, he was united in marriage to Mabel M. Sensesenig, who survives. Also surviving are 8 children (Leroy A., New Holland, Pa.; Anna K.—Mrs. Roman Musser, Goodville, Pa.; Eva M.—Mrs. Leon Youndt, Lancaster, Pa.; B. Wilmer, Terre Hill, Pa.; Paul L.; East Earl, Pa.; Edna M.—Mrs. George Gehman, Mohnton, Pa.; J. Harold and Robert Glen, at home), 7 grandchildren, his mother, 3 brothers and 3 sisters (Aaron, Adamstown, Pa.; Noah, Adam, and Eva, Terre Hill, Pa.; Elizabeth, Stevens, Pa.; Susan, Mohnton, Pa.), and many other relatives and friends. He was a member of the Weaverland Mennonite Church, East Earl, Pa., for many years. Funeral services were conducted Feb. 21 at the home by Aaron Weaver and at the Weaverland Church by Paul Graybill and David Weaver. Texts: John 14:1-3; Job 17:11. Burial was made in the Weaverland Cemetery.

Reiff.—Benjamin E., son of Israel and Elizabeth (Leshner) Reiff, was born near Cearfoss, Washington Co., Md., June 18, 1868; died at the home of his daughter (Mrs. Mervin U. Bream), Gettysburg, Pa., March 2, 1948; aged 79 y. 8 m. 14 d. Death resulted from a heart attack. He was the last surviving member of a family of eleven children, his one brother (Israel) having preceded him in death two weeks previously. His wife (Maggie Kauffman Reiff) died twenty-one years ago. Surviving are 3 daughters (Elizabeth—Mrs. Mervin Bream, Mamie—Mrs. Joseph P. Martin, Maugansville, Md.; Emma—Mrs. Samuel Dentler, Chambersburg, Pa.), and one son (Kauffman Reiff, Clear Spring, Md.), 11 grandchildren, and 9 great-grandchildren. Funeral services were held at Bender's Funeral Home, Gettysburg, Pa., March 6, with John F. Grove in charge. Burial was made in the Reiff Mennonite Cemetery, near Maugansville, Md.

Schweitzer.—Anna Erb was born in Ontario, Canada, June 20, 1877; passed away at her home in Milford, Nebr., March 6, 1948; aged 70 y. 8 m. 15 d. She moved to Nebraska with her parents at the age of three. Early in youth she accepted Christ and was baptized at the East Fairview Church, later becoming a member of the West Fairview congregation, where she retained her membership until death. She was of a cheerful disposition and took a keen interest in the church and in the spiritual welfare of her family. On Oct. 22, 1891, she was married to Daniel Schweitzer, of Milford, Nebr., who survives. Also surviving are 9 children (Mrs. Lizzie Miller, Milford, Nebr.; Mrs. Lydia Stutzman, Wellman, Iowa; Elmer, Beaver Crossing, Nebr.; Mrs. Mary Beckler, Seward, Nebr.; Mrs. Martha Roth, Mt. Pleasant, Iowa; Orvil, Wood River, Nebr.; Mrs. Agnes Steckley, Beaver Crossing, Nebr.; Stella, Lincoln, Nebr.; and Dan E., Beaver Crossing), 2 sisters (Mrs. Katie Stutzman, Milford, Nebr.; and Mrs. Mary Schweitzer, Beaver Crossing, Nebr.), one brother (John, of Milford) 33 grandchildren, 25 great-grandchildren, and many other relatives and friends. One son (Raymond), one daughter (Mrs. Cora Martin), one brother (Menno, of Oregon), one sister (Mrs. Mattie Eicher), and 2 grandchildren predeceased her. In 1936 she suffered a stroke, from which she never fully recovered; in 1943 she suffered a broken hip;

ITEMS and COMMENTS

Circulation of Roman Catholic papers in the United States is now reported at 13,495,580, a 26.7 per cent increase during the past two years. This circulation represents 396 publications.—The Baptist Messenger.

Book Notes in *The Mennonite*, issue of March 2, reviews "The Church of Our Fathers," by Rolland H. Bainton. This readable history of the whole Christian church devotes a comparatively large space to Mennonites, as the author senses the importance of Mennonitism in the total picture of church history.

Herold der Wahrheit quotes from *The Lutheran* an announcement that Muhlenberg College, Allentown, Pa., has established a professorship of the Pennsylvania German language and literature courses to begin next September, with Dr. Preston A. Barba as instructor.

The American Bible Society is pushing its campaign for 500,000 new members in order that the gifts from these members may be used to meet the increasing calls for Scriptures from countries affected by the war. The Society plans to fill 7,856,000 of the requests for Scriptures that have been received from fifteen countries. The cost of these books is over two million dollars. Active membership in the Society may be secured by a gift of five dollars. Send direct to the American Bible Society, Membership Dept., 450 Park Ave., New York 22, N.Y., or through your mission board treasurer.

Reynold Weinbrenner, editor of "The Mennonite," official organ of the General Conference Mennonites, has resigned his position, effective August, 1948. The General Conference Board of Publication is entertaining nominations for his successor, from which the final election will be made.

Dr. Frank Laubach, missionary and literacy expert, estimates that in ten to fifteen years there will be 400,000,000 new literates throughout the world. This situation alone is an insistent reason for an increase in the work of publishing and distributing the Word of God and Christian literature.

Last year forty thousand students took up a nurses' training course, a new peace-time record. But according to the Women's Bureau of the Department of Labor, by 1960 there will be a need for two hundred thou-

and in July, 1947, she was afflicted with a lymphatic disease which caused her great pain and resulted in her death after she had been bedfast for three weeks. Funeral services were held March 9 at the West Fairview Church, in charge of Ezra Roth, William R. Eicher, and J. E. Zimmerman. Burial was made in the cemetery adjoining the church.

sand more nurses than are serving today. America's nursing schools, therefore, are attempting to recruit 50,000 new nurses for 1948. Nursing, besides offering to a young woman a worthy career, is in the best tradition of Christian service. Nursing education is constantly moving to higher standards. But there are many new openings for nurses in these days, and young women do well to consider this field of service.

* * *

A court in Rome has sentenced Vittorio Martocci, a member of the Italian Pentecostal Sect, to prison, for refusing to take the oath at a trial to which he was summoned as a witness. "I won't swear, but I guarantee to tell the truth," Martocci told the judge. "I belong to the Pentecostal Church and follow the maxim of the Apostle James." According to Italian law, refusal to take the oath is the same as false testimony and a witness who declines to testify may be punished by a prison term up to three months.

* * *

Bro. J. N. Byler, of the Mennonite Central Committee, has been named vice president of the Council of Relief Agencies Licensed for Operation in Germany (C.R.A.L.O.G.). Last year the Mennonite Central Committee was the largest contributor to relief of all the seventeen agencies associated in CRALOG.

* * *

The Danish Parliament has passed a bill permitting ordination of women in Denmark's State Lutheran Church, despite objections by a large group of clergy and laymen.

This imposition of the civil will upon the church is an illustration of one of the evils of the union of church and state.

* * *

The Colorado Supreme Court has ruled that it has no authority to force Seventh Day Adventists to restore three members expelled from the church. One justice declared that the problems of the church, insofar as the activities of its members was concerned, were not a concern of any judicial body, providing the laws of the community and state were observed. This decision might indicate what a higher court would be likely to say concerning the Wooster decision.

* * *

Attorney General Tom C. Clark declares that over half of all the criminals in the United States (51%) are twenty-one years of age and under. He says, "Unless the three respects—the respect of God, of home, and of law—are learned and carried out, our country as a great democracy will fail. Apparently we have lost touch with religion."—D. Carl Yoder.

* * *

An investigation based upon nonpropaganda business sources reveals that 147 of the larger companies engaged in the production of alcoholic beverages spent in advertising their product in 1946 the enormous sum of \$104,000,000. Adding to this what one thousand or more smaller companies spent would probably bring the figure up to \$125,000,000.



World War I 1914-18

World War II 1939-45

World War III ? ?

The Napoleons, the Bismarcks, the Czars—all have had their day. The Christian Church, we are sorry to say, has at times vacillated and soft-pedaled her message to suit the fancy of these men.

The Mennonite Church believes that there is one Gospel, unchangeable and permanent, and that this Gospel calls for a continued adherence to the teachings of Jesus. Wars and rumors of wars alert her, yes, but they do not change her message.

Three Valuable Tracts on War . . .

. . . That Are to the Point Right Now

When a Soldier Meets God. Brief, pointed tract on the judgment of murder; 4 pages. #870. Hundred, 40¢; Thousand \$3.60

Think Question and answer form of discussion covering noncombatant service, the Biblical teaching, and the Christian warfare; 8 pages. #871. Hundred, 80¢; Thousand \$7.20

What the Bible Teaches About War, by Edward Yoder. Includes a brief historical sketch. Composed of Scripture rather than argument; 8 pages. Hundred 80¢; Thousand \$7.20.

With every order, we will send entirely free of charge (through the courtesy of a brother), an equal number of the tract, **Why I Am a C.O.** This is an excellent arrangement of Scripture only.

Mennonite Publishing House

Scottdale, Pa.

This does not include the advertising by more than 400,000 retail dealers. Figures available on 1947 advertising expense indicate that the total for this year will be a good deal more than for 1946. Liquor advertising is objectionable, not only because of its great magnitude, but also because of its false and misleading character.

* * *

Easter was early this year, but not the earliest possible date. Easter falls on the first Sunday after the first full moon after March

21. It may come as early as March 22, or as late as April 25.

* * *

National Family Week is to be observed in United States and Canada this year May 2-9. This Week is sponsored by various organizations of Protestants, Catholics, and Jews.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, APRIL 20, 1948

NUMBER 16

"Christ in You"

BY A SISTER

I

Pharisee or Christian—Which?

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Have we ever given these words much thought and study? Have we ever examined *our* righteousness in an attempt to discover what kind of righteousness we possess? Is it Christian? Or is it perhaps nothing but a mass of tradition and ritual like that of the scribes and Pharisees?

Recently I read "The Brother," written by Dorothy Clarke Wilson. In this story, Jesus is the Brother. And the book is written from the point of view of James, the brother of Jesus. Mary and Joseph had planned that Jesus, as their oldest son, should enter a rabbinical school and prepare to be an educated Pharisee. But when Joseph died, Jesus gave up all thought of going on to school and He stayed at home with His mother, supporting the family by making smooth, easy yokes for the oxen and carefully carved cradles for babies.

In the course of time, James, His brother, was sent away to school. And one day, years later, he returns to his humble home in Galilee. May I quote a few paragraphs concerning James' first visit to his home as portrayed by Dorothy Wilson? Will you note James, the educated and devout Pharisee, and Jesus, too? Do not lose sight of Him!

"James' home-coming was gratifying and disappointing. . . . Mary and Anna had swept and polished the small house until it shone. . . . Neighbors kept coming and going for hours after his arrival. . . . some bringing friendly tokens with their greetings and congratulations but all friendly and all frankly curious. Most of them said little. They were afraid of the tall, serious stranger in his blue-fringed Pharisee's cloak, and James was glad for the wall of reserve that even their friendly curiosity was not quite able to penetrate. 'They're all so proud of you,' said Mary, her radiant face belying the note of apology in her voice. 'We'll have to share you with them first, I suppose, though we can hardly wait to have you to ourselves. Later we're going to have a little feast to celebrate your home-coming but tonight we

thought you'd rather have things just as they used to be.'

"Just as they used to be!' thought James with a sudden revulsion of feeling, the first instinctive pride and satisfaction yielding finally to deflation and disappointment. For them, perhaps. Never again for him. He sat with the other members of the family about the low table, his limbs, long accustomed to Clopas' comfortable couches, feeling cramped and awkward in the old familiar half-sitting, half-crouching position, and tried to appear as if he was enjoying himself. He dipped his bread into the common bowl inwardly wincing at the rude manners of his young brother Joseph. . . . inwardly conscious of the difference between his own quick, fluent speech and their crude, halting Galilean accent. But even more disturbing than his consciousness of these deep changes within himself was his constant fear that in this more provincial, informal Galilean way of living he might in some small obscure detail be breaking the Law. It began when the wine was poured. He glanced in quick dismay at Anna, waiting at one side with basin and towel and pitcher until the cups should be filled.

"We hold that the hands should be washed before the pouring of the wine instead of after,' he said quickly. 'I know it's a point that is hotly disputed between the two schools of thought but we believe that we have rabbinical authority for our position.'

"Jesus' hand poised lightly above the tilted jug, staying the sparkling golden flow of liquid. As suddenly the warm streams of laughter in His gray eyes became cold and crystal-clear. Did it really matter? He asked James the question with apparent carelessness.

"Of course it matters!' James warmed glibly to the familiar argument, unconscious of Mary's hurt, bewildered eyes regarding him. 'So you see,' he finished earnestly, 'I couldn't conscientiously partake of a meal where I know the ceremonial preparations to be wrong. I—I'd feel unclean.'

"Mary's thin hands fluttered anxiously. 'But we've always done it this way,' she said uncertainly. 'I don't understand. Your father was always so careful—'

"Jesus laid a steady hand on her fluttering fingers. It didn't matter, He reassured her. They would do it James' way tonight. Quietly He requested Anna to remove the wine already poured and bring some more.

"After that James was uneasy all through the meal. He worried for fear the hollow dishes in which the food had been prepared had been touched by some defilement and not properly cleansed and for fear some part of the food he was eating had not been duly tithed. He remembered that in his boyhood the laws governing such matters had seemed relatively simple, involving not a hundredth part of all the manifold details that in the last five years had been added to his necessary ceremonial ritual. He was obliged to ask his mother some pointed questions about her household methods and kitchen utensils before he felt that he could conscientiously partake of the meal. . . ."

Dorothy Clarke Wilson pictures Jesus and James taking many strolls together, but always James hates the people whom Jesus stops to help or talk to or listen to. He reminds Jesus that in Jerusalem one could walk for a long distance through the crowded marts and not once have one's thoughts diverted from the holy things. The people were such a bother!

Since First I Knew

BY MIRIAM SIEBER LIND

*Since first I knew my God
I have not found Him wanting;
No cup need I be filling—
No meat need I be hunting;
Since first I knew my God
I have not found Him wanting.*

*Since first I knew my God
His grace hath bloomed in fullness
Both in the shadow-place
And by the still stream's coolness.
Since first I knew my God
His grace hath bloomed in fullness.*

*Since first I knew my God
My soul hath found a homing;
Even my latest seeking
Brings yet His soonest coming.
Since first I knew my God
My soul hath known a homing.*

Scottdale, Pa.

Over and over he warned Jesus, with the authority of a Pharisee, to be careful to keep at least six feet from those whom He approached who needed Him, lest He would make Himself unclean!

And through the entire book, Jesus, and those whose lives He touched, echoed the refrain, "Does it really matter? Isn't love and mercy and justice more important?" Oh, how we praise God that *our* salvation is not one of works, else who of us could be saved? Our salvation is a salvation met *completely* and *only* in JESUS CHRIST!

But, Christians standing wholly and only on the foundation, Jesus Christ, will bear fruit! For faith without works is dead! How, then, can we be sure that the things we are doing are essentials, are works that will withstand that fire that will reveal their quality in the last day? Oh, let us pray that God will deliver us and save us from the sin of Phariseism!

I was first made conscious of the relationship between works and grace, several years ago, when a dear Christian lady of another denomination had passed away. After the funeral I heard a man say, "Everyone really eulogized—today." I asked in surprise, "Why, she was a faithful Christian, wasn't she?" I had known her only slightly, but I had always thought that she was a born-again Christian. This man added, "She said so." And with a hopeless shrug of his shoulders he added, "But she never wore a covering."

I was stunned! Dear God! Have I been wrong? Is it possible that Christ alone does not save us? Is there something we must do to be saved?

Few, perhaps, in any "Christian" church will actually substitute something they can do *for* Christ, and deliberately say, "I will not be saved by Christ." Many, however, do zealously strive to put something of their own *making* along with Christ. It is generally the Bible and Christ, or feelings and Christ, or the church and Christ, or the ordinances and Christ, or good works and Christ!

Does your religion have two letters in it, or does it have four? Is it D-O or D-O-N-E? Oh, list to God's voice! "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works*, lest any man should boast" (Eph. 2:8, 9). "For he hath made him to be sin for us, who knew no sin; *that we might be made the righteousness of God in him*" (II Cor. 5:21). "To him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "... Man, unto whom God imputeth righteousness *without works*" (Rom. 4:6). "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: *otherwise grace is no more grace. But if it be of works, then is it no more grace*" (Rom. 11:5, 6). "*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified*" (Gal. 2:16). "Who hath saved us, and called us with an holy calling, *not according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). "*Not by works of righteousness which we have done*, but according to his *mercy* he saved us . . ." (Tit. 3:5). Oh, the mercy of God! Who can fathom it!

Surely there is nothing we can add or do to make our salvation more sure or more complete! There is only one way to be saved. That way is by faith in Christ, Himself. No other conception of righteousness will do except God's conception of it, and that is Christ Jesus alone! There is nothing we can do to be saved! It has all been done! The Word of God "for ever . . . settled in heaven" declares emphatically to all who have "ears to hear" that "other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). *This foundation alone* bridges the chasm from God to man and from man to God—Christ only, Christ alone!

Wonder of wonders! Fact so real and truth so precious! Jesus Himself declares it: "I am the *way*, the truth, and the life: no man cometh unto the Father, *but by me!*"

A little Irish lad in a hospital was given a tract by a Christian. The boy had been brought up in the Roman Catholic Church and was counting on penances and sacraments to save his soul. But after reading the tract which clearly set forth the way to be saved, light broke in upon his hungry heart. When the Christian visitor came again, he thanked him warmly for the tract and exclaimed, "I always knew that Jesus was necessary, but I never before knew that He was *enough!*"

Have you realized that CHRIST is enough?

I dwell on this point at this length only to make us conscious again that we are saved by the grace of God, through faith, by believing on Christ as our

Saviour from sin—*apart from any works of our own!*

However, obedience and good works do find a large place in the life of every true, born-again believer! Certainly, we have been "created in Christ Jesus unto good works" (Eph. 2:10). "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). We are to be "rich in good works" (I Tim. 6:18). Paul commanded Titus to show himself "a pattern of good works" (Titus 2:7). The purpose of our Christian living is that "they may by your good works . . . glorify God" (I Pet. 2:12). James finally concludes that "Even so faith, if it hath not works, is *DEAD!*" That is a startling statement! For if we say that we are Christians, yet if we have *no works*, then we have *no faith*. And Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will of my Father* which is in heaven" (Matt. 7:21).

Truly, not by works of righteousness which we have done, but according to His mercy He saved us, but just as truly, *faith that does not work the will of God, is dead!*

Where does obedience enter in? Are we saved if we obey, and are we lost if we do not keep God's will? When we become Christians we are given a new position in Christ. We are raised together with Him into "heavenly places in Christ." As long as our hearts are turned toward God, we never lose this new position in Christ! When we unwillfully sin, our position is not lost, *but* our perfect relationship with God is broken. Upon confession of our sin, this relationship can be restored at once. Will a Christian father disinherit his son if he refuses to obey and uphold the rules of the home, or if he goes against the will of his earthly father? Certainly not, but oh, how much happier and how much more tender is the relationship between parents and children if the rules of the home are kept. God is even more merciful and long-suffering with those who disobey Him than our earthly parents, but He is also more *just!* And He has said that only those who do the *will of God* will enter into eternal life! And what is the will of God? Whatever it is, it is not something that we *must* do, but it is something that we will *want* to do because we have a new spirit, Christ in us! And that spirit will desire nothing more than to do the will of God!

You may think that the will of God, as referred to in Matt. 7:21, means the keeping of church ordinances. I believe

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GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

World War III

Within thirty years our world has seen two global wars which caused a tremendous lot of suffering and destruction but which seemed to accomplish nothing except to set the stage for another war. World War III seems to be coming on apace. Relations between United States and Russia, the two greatest world powers, can only be described as a diplomatic war in which each is jockeying for the advantageous position. Much as we hate to believe it, we must recognize that any "incident" may serve as the trigger to change diplomatic weapons to bombs and shells. A militaristic regime in Washington and a press sympathetic to that viewpoint is conditioning the public mind for another war. We are made to believe that an advancing Communism must be stopped by force of arms before it engulfs the world. The thinking of Christian people is being confused by the point of view that since Communism is anti-Christian, it is therefore Christian to oppose Communism by military pressure. The war scare is being used to put pressure upon Congress to make large military appropriations and to pass conscription and military training acts.

If and when another world war comes, it will be fought on a broad front. Modern airplanes can carry destructive bombs a long way. Atom bombs are sure to play a part. A competent scientist like Einstein is talking about a bomb the size of a man's fist that could blow the Empire State Building high into the air. Western Europe will again know the devastation of war as the countries of eastern Europe meet those of the West who are allied against the Soviet circle. China and Korea will likely be an important arena in the struggle between two worlds. Alaska, as the place where our territory touches that of Russia, will probably be an important theater. But most important, and most interesting from a religious point of view, will be the clash of power in the eastern Mediterranean area. The presence of oil in Arabia, and the desire of Russia for an outlet to southern waters is sure to center bitter conflict in this general region. The turn of events in Palestine recently

is of interest. Great Britain and the United States, long considered the friends of political Zionism, have reversed their attitude toward the partition of Palestine and the formation of a Jewish state. It is obvious that the reason for this reversal of policy is the bitter opposition of the Arabs to the partition plan. With war looming, Britain and America have felt that they simply cannot afford to lose the friendship of the Arabs, and with that the immense oil supply now under their control there. Russia, at present, is standing pat for the partition plan. What a strange situation it will be if in the Armageddon which is to develop in Palestine, Russia will be found fighting on the side of the Jews and the United States against the Jews, with the Arabs!

It was never more important for Christians to see that in modern power politics there is no righteous side. It is important that we keep a neutral state of mind, determined to stand against the sin of war and for the principles of New Testament love and righteousness. May God, through His people, maintain a testimony to the truth through the horrors of war which seem to be settling down upon us again. Another war will be utterly futile and terribly destructive. But national policies do not seem to be built on principles of righteousness and wisdom.

Wanted—A Critic

The words and acts of men and women, being imperfect as they are, need constant review, criticism, and correction. An uncriticized life is not worthy of a man. An uncriticized work is likely to develop weaknesses or errors. An honest man can do much to criticize himself. We owe it to ourselves relentlessly to pursue our weaknesses and severely to judge them.

But even the best of self-critics is sure to pass up something important. The person who writes needs to know how his "scrib" sounds to someone else. The speaker needs to know how he looks on the platform and what he sounds like. The administrator can profit by the reactions of those whom he directs. And

the employee may profit by his employer's opinion of him. The Christian ought to be helped by the observations of the non-Christian. The minister and the layman should be clearer in their concepts through a process of mutual criticism.

It is not pleasant to be criticized. We are usually much happier under commendation. But what we like must be subordinated to what we need. There is a place, of course, for honest appreciation. But there is just as great a place for honest appraisal, which may include some unfavorable items. Criticism should be given in a kindly tone and with a desire to help. A critic may be a man's best friend. Husbands and wives make excellent critics of each other. Close collaborators in any work should sit down once in a while to pick out each other's flaws. The literary societies had the right idea when they appointed someone as official critic, whose duty it was to make improvement possible through frank and efficient criticism.

No church leader should place himself upon a pedestal of dignified superiority and assume that anyone who criticizes him is out of place. The greatest leaders are very humble men, who welcome the reactions of those whom they serve and who seek to profit by the viewpoints of others. One must always remember that his critics may be wrong. One's policies dare not tack and veer constantly in the chance winds of opinion. But then again one's critics may be right and the wise man is willing to learn even from those who take a most bitter stand against him. Please then, my friend, be my critic. Help me to see myself as others see me. Help me to ban from my life and work anything which militates against the most effective service which I should render for my Master. I need you more than I need the fawning flatterer.

GIVE GOD A CHANCE

A busy preacher was telling a Quaker what he had to do—how many sermons he had to preach, how many addresses he had to make, how many visits he had to pay. It seems that the Quaker was not edified by the preacher's display of activity. Dryly he remarked, "If thou doest so much talking, when hath the Lord a chance to talk to thee?"

In the most active life there must be time for the hush of prayer, for the quiet hour, or one is not active in the Master's business.

"CHRIST IN YOU" (Continued)

that it may mean something far greater than that. The Word of God, again, is the only place where we can find His will for mankind. Paul says: "This is the will of God, even *your sanctification*." "*Be ye holy; for I am holy*." "*Go ye into all the world, and preach the gospel to every creature*." "Whosoever will come after me, let him *deny himself*, and take up his cross, and follow me." "If any man come to me, and *hate not . . . his own life . . . he cannot be my disciple*." "*Let this mind be in you, which was also in Christ Jesus*."

It is a question with some people if the keeping of the ordinances is part of God's will, as mentioned in Matt. 7:21. The keeping of the ordinances may be just a part of our "reasonable service." We ought to cheerfully keep them, for it is only one way in which we can show our heavenly Father that we *do* love Him! But I am sure that these latter things *are* the will of God. And I would fear, greatly fear, the wrath of God if I failed to open my heart to the will of God on these points. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will of my Father* which is in heaven." Certainly the heart of the Christian worker or minister should thrill more when he sees, in members of the church, the real spirit of the missionary, a genuine holiness of life, a daily, positive denial of self, and Christ formed in the heart, than when he sees members who are perfectly keeping all the ordinances of the church! For any person, saved or unsaved, can keep the ordinances of any church if he wants to. But *no one* can imitate a willingness to "go," a holiness of life that condemns those who are unholy, a dying to the natural and utterly human desires of man, and the fragrance of a life who lives CHRIST!

We dare not fail to read Matt. 7:22, also: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works?" Woe to those people who have banked on the wrong kind of works! And God be merciful to those who do not rightfully discern the true will of God! Oh, how pitifully heart-breaking it is to learn that many religious people imagine that their own painful efforts, galling sacrifice, and religious observance *is* the will of God, or is necessary for salvation!

We are saved by grace alone! The keeping of the ordinances is simply our reasonable service. To refuse to *obey* the will of God, after we have been born again, will finally quench the flame of eternal life which God has planted in our hearts. And proof of a living faith will be a never-ending stream of "good works."

But what, then, are works? How can we be sure that we are not following in

the footsteps of James, the Pharisee?

Since we are saved, resting securely upon the foundation, Jesus Christ, let us begin to *build upon this foundation*! I Corinthians 3:12 speaks of building upon this foundation, "gold, silver, precious stones, wood, hay, stubble."

What is building "gold"? Not everything that glitters is gold. Gold is solid! Gold is considered nonperishable. Gold is costly. During Bible times gold was the highest standard of values. Building gold! What is the greatest, most priceless thing we can do for God today?

Is it preaching the Gospel to others? Nay, for a person may preach to others and yet be a sounding brass or a tinkling cymbal in God's sight. Is it the keeping of the ordinances or church rules? In I Cor. 3:12, 13 we learn that those who build "gold" will be rewarded for such building. God's Word does not promise us any future rewards for the keeping of the ordinances or for obeying the rules of the church. And really, why should we be rewarded for that? Parents do not reward their children because they obey the rules of the home. Nor are children rewarded for obeying the scriptural standard of modesty and decency that is upheld in the home. Children obey such standards because they are *children*, because the honor of their father and mother is at stake, and because they love their parents. Parents do not reward their children every time a child obeys them. No, indeed! The keeping of the commandments of the home and the obedience of home rules is only the reasonable service of the child. Possibly, then, the keeping of the ordinances is not building "gold."

It is a snare of Satan to make Christians believe that by observing the ordinances and by keeping the rules of the church, they are thereby fulfilling His command to do good works. But by His own example, Jesus taught us over and over that good works are deeds of love, mercy, and justice! And good works, as we shall see later, are a part of the structure which we build upon the foundation, Jesus Christ.

What, then, is building "gold"? I like to think with Dr. N. A. Woychuk that building gold is conscious communion with God! Precious? Nonperishable? Of highest value? Oh, yes! Yes! A child of God in vital, direct, and personal fellowship with the heavenly Father! The greatest thing you can do for God today is to commune intimately with Him!

When did you last have real fellowship with God? Please understand the question. When were you definitely occupied with God and enjoying His presence? In prayer we are occupied with our needs. In thanksgiving we are occupied with our blessings. But in communion with God we are occupied with HIMSELF! A wise leader in the devotional life has said that if we have but three minutes in prayer, two should be spent realizing and *enjoying God's presence*! Have you really delighted

yourself in the Lord, today?

A small boy went into his father's study where the father was busy in meditation and Bible study. Upon entering, the boy sat down where he could look into the face of his daddy. But he didn't say a word. From time to time the father looked at the boy and smiled, and he also said nothing. Finally, when the boy arose to leave the room, the father asked, "Did you want something?" The little lad replied, "No, Daddy, I only wanted to be near you." And with a look of contentment and satisfaction he left the room and was soon heard at his play again. Is this not what God wants us to do, and is it not, also, what we should desire? It is a sad fact that especially ministers and Christian workers become so busy with the work of the church that their times of intimate, conscious communion with God become farther and farther apart.

It is during these times of intimate communion with God that He can show us wherein we lack. Do you have enough confidence in God to ask Him to show you your faults, and to reveal to you the reason for past failure? Are you courageous enough to do that? *You*, a Christian worker? Or perhaps, a Sunday-school teacher? Or a minister? Oh, how proud we are—we shrink from the thought of perhaps having to make a confession to another brother or sister. And almost unconsciously we decide that as long as we are not really aware that we have erred in our dealings with them God will overlook those errors! It is so humiliating to have to admit that we were *not* what we professed to be! And yet, undoubtedly, that is what will happen if we lay down our *wills* and say, "Lord, show me myself! Perfect that which concerneth me!" This is truly a part of conscious communion with God. God will not continually whisper His love to us if there is unholiness in our lives! Will you resolve, today, to never allow a day to pass in which you do not first *meet* God?

Recently a dear friend of mine suddenly became very ill, and it was necessary to call her minister husband from his work three hundred miles away to her bedside. After he arrived, he said to me, "Oh, I imagined the worst. I almost had R— dead and in her grave already." He paused and then added, "But you know, as I drove along at seventy miles an hour, I talked to the Lord. I told Him, first of all, how much I loved Him! Then I told Him how much I praise Him for past blessings. Then I told Him all about R—'s illness. Oh, I had such precious fellowship with my Lord as I came here."

I wish you could have heard the sincere ring in his voice as he said, "I told Him, first of all, how much I *loved* Him!" He held on very tenderly to the word "loved" as he spoke it! He *loved* Christ, even at a time when he did not know if his wife was dead or alive!

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The Mennonite Conception of the Church and Its Implications for a Youth Program

By JOHN ANDREW HOSTETLER

A great deal of interest and concern has been expressed for the need of a youth program in the Mennonite Church. This concern has been expressed in periodicals, it has been discussed by the young people in many churches, and it has been studied by individuals and by committees. People who are responsible for directing the young people's program of the congregation as well as church leaders see the need for a new phase of activity throughout the brotherhood. The organization responsible for directing the activity of young people in our church has already taken action. It is altogether possible that in the near future we shall have a church-wide youth organization. But before we enter into such a program it is good that we reflect upon the unique function of the Mennonite Church in the past and how the activities of youth are related to church building. Will it be just another denominational youth rally? There is no question but that we are under the influence of our total environment and that these influences sometimes lead us to a dead end as well as to new insights. Does it make any difference if we depend on great institutional machines, the administrators and clergy, for our welfare and survival, or whether we look to the membership for a share in the activity, life, and service of the church? Does it matter if we go to church on Sunday and encourage our souls with the Word of God while during the week we permit our souls to be cultivated by the state and the surrounding culture? Does it make any difference if we become absorbed in a popular Protestant movement drawing a sharp line of distinction between sacred and secular, having an inner experience but an emotional flight from reality? It is well for us to consider (1) the essence or genius of the Mennonite Church, and (2) how a youth program can best serve the church in the light of its genius.

The Doctrine of Separation

The starting point of the Mennonite Church was to maintain, against a powerful opposing paganism on the one hand and a legalistic Christian professing hierarchy on the other, a brotherhood which practiced New Testament principles. Throughout the centuries this has been one of the main tenets of the church. The high standard of life which the brethren set for themselves cost them a fearful price in blood, but they paid it gladly. They insisted that Christians will act like Christians, and that character as well as heart transformation must take place. These implications reached far into their life. Every deed and every thought had to be brought under the control of and for

the benefit of Christ. In short, this New Testament principle meant a complete and final break with the world. Not only was it necessary for the individual to make a clean break, separate himself from the unfruitful works of darkness, but the church as a body had to break with the world and operate as a distinct social group dedicated to God only. To be a member of the brotherhood meant forsaking darkness and entering into light, and stepping from one realm into another. For the brethren this principle of separation meant not merely an external device to shelter weak Christians from temptation, neither was it intended to relieve the tension between the church and the world, but it was an expression of deep fundamental reality in their lives. The Christian makes a sharp distinction between good and evil practices.

What does the doctrine of separation have to do with a youth program? Mennonite youth by virtue of their heritage have choices to make with tremendous implications. Youth must choose! Our youth of today will either challenge the world with the principles of the New Testament, or they will be swallowed up by a powerless and popular religion. If there is no difference between Mennonites and the rest of the world, then one writer is most certainly correct when he says, "Our peculiar traditions are a terrible hindrance if they are not a distinctive message. If we tell the world nothing it hasn't heard before, by all means let us join some other church with more life and less historical baggage." Conditions have changed since the inception of the church and they will continue to change, but the inevitable conflict between a holy life and the surrounding world will not cease where Christians are the salt of the earth. Christian young people must take an objective and a critical attitude toward the dominant spirit and thought which prevails, regardless of the nation, society, or culture in which they live. It is this fundamental concept of separation, of nonconformity and nonresistance with all of its implications, which has been a unique redemptive feature in the history of our brotherhood. How can this concept be realized and actively promoted in our day?

A youth program must not only understand the implications of the principles which gave birth to the Mennonite Church, it must not only reckon with the law of separation, but it must actually succeed in capturing the young people of the church to think creatively and constructively on distinct social and group practices. There is the sweeping social pressure which forces everyone to conform to the mass level, the drift toward centralization, and the moral and spiritual indifference of our society—all must be challenged and overcome with Christian ideals and practices. A youth program must not only be sensitive to right and wrong practices, but if it is to survive it must find a way of overcoming

victoriously the shallow and superficial "worldly" way of life.

How can this be accomplished? Individual commitment to Christ is the source of Christian living. The only thing strong enough to overcome all the difficulties and evils of present-day living is the faith given by God Himself. The greatest service that youth, whether organized or otherwise, can render to our generation is to demonstrate that faith in Christ overcomes the world. Many young people know this in theory. But the knowledge of the principle alone will not provide sufficient motivation to live by the ideal. It is in the area of decisions, habits, skills, and attitudes where the principle of separation must be intelligently understood before the application can be made. The teaching emphasis on separation as an absolute necessity must be subsidized by an aggressive program of applied nonconformity. This will require pioneering of a new sort. The problem of applying nonconformity is not only the problem of our time, but it is the problem of every generation. As a brotherhood we have made a specific application in the area of nonresistance. Must we not also overcome evil with good in the area of business, social relationships, family life, education, or whatever situation we find ourselves? If the Christian cannot make his business Christian, then he has no "business" being in business. Christian practices always lead us into direct conflict with the evil world. In the past we have been more eager to oppose evil than to actually displace it with good.

A group of young people with common ideals of separation can result only after there is first the individual commitment and conviction. A new conscience and conviction can be revived by challenging present evil practices, by prayer, by concern, by taking one's personal responsibility seriously, and by intelligent group action. Most great religious movements started in the heart of one individual.

The Great Commission

It is unnecessary to reiterate here the original concept of the Great Commission as understood by the Anabaptists. The painstaking research of scholars like Robert Friedmann, Franklin Littell, and others proves without a doubt the real character of the early genius of Mennonitism. The Anabaptist interpretation of the Great Commission was not only unique among other churches throughout the centuries, but it was filled with a vision of apostolic church-building, namely, to testify, proclaim, and capture the whole world through a program of transformation. To study the nature of this missionary movement is a real inspiration. But much more than an examination of the records is necessary to rekindle the flame of missionary enthusiasm for our day. Three things are essential for every Christian in our day who will take the Great Commission.

seriously: (1) a correct view of his relationship to God, others, and things; (2) personal responsibility for building Christ's kingdom; (3) group responsibility and teamwork in witnessing.

Relationships: The individual in the church must have a proper relationship to God, to man, and to material things. Men are apt to look on the progress of their own works, their schools, their organizations and boards. They are inclined to take the way of pride—to boast of the amount they have given to missions, relief, and institutions. They want the world about them to know what a fine program they have achieved for their congregation and the young people. They give credit to schools and organizations for the talented young people, the splendid church programs, and the excellent music. "Useful as our wealth and education and excellent volume of work may be in the service of God, it becomes but wretchedness and misery and poverty and blindness and nakedness to us unless we are in possession of the 'gold tried in the fire,' and the 'white raiment' of heavenly righteousness, and have our eyes anointed with the 'eyesalve' of spiritual vision."¹

One of the steps necessary in bringing back the missionary consciousness among our people is to have one's attitude toward material things turned about. That may mean changing one's viewpoint and entire motive in living. J. Winfield Fretz, in his recent booklet, *Christian Mutual Aid*, suggests that church members will reduce their materialistic practices when once they catch the spirit of Christian concern. He says further, "One of the serious defects of modern Christianity is its adoption of a philosophy of materialistic individualism. Mennonites by and large are as guilty of this as most other Christian groups. The only difference is that they adopted it more recently. This means in a more simple language, that individual Christians have accepted the worldly view that it is every man's right to accumulate as much wealth as he can and spend it in any way he pleases without regard to what others may think, do, or need. . . . The tragedy of the situation today is that we find many Christians who roundly condemn materialism and, at the same time, embrace it. . . . This is especially significant for Mennonites in the light of our profession that true Christianity is characterized by its simplicity, its nonconformity, and its renunciation of pride in favor of humility and holy obedience. Many of our practices when examined in the light of these professions are likely to leave us somewhat embarrassed. This materialistic philosophy has developed slowly and subtly. It has been adopted along with many other secular and worldly practices on the basis of a little here and a little there until the whole of life has been beclouded with it. Mate-

rialistic practices have become so habitual that many brethren vigorously defend them as though they were an inherent part of the Christian philosophy." A correct view of the relation of a Christian to things is particularly needed in our day. A proper Christian view of things can come through a restudy of the principles in Scripture. The ministerial leadership in our day must give direction to man's relationship to things. The teachers in our schools of learning must point out the weak spots and the erroneous practices in our communities. The whole educational emphasis of the church and the school must provide positive ways for young people to practice the Christian way. Besides a proper view of things, every Christian must have a correct understanding of God, and he needs a balanced view of himself in relation to others. It is the job of every minister of the Gospel, every Sunday-school teacher, every parent, and every church worker to actively and personally direct every human being into Christian relationships.

Personal Responsibility: The uniqueness of the Great Commission as understood by the Anabaptists was that it personally involved every follower of Jesus, from the smallest to the greatest, in a personal effort to extend the kingdom of God on earth. The impact of the Gospel on the cities of Asia was made not only by the apostolic leaders, but by the corporate living witness of all Christians. Church members who take Christ seriously are not excused from participation in the Great Commission by giving money to support missionary work. The idea of personal irresponsibility stands in direct opposition to the personal call

of Christ Himself, "Follow me, and I will make you fishers of men."

The kind of Christian that outlives any other person in the world is the one who has the witness of Christ in himself, and he who lives that witness day by day. That life is one that manifests the fruit of the Spirit, "love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control." These fruits are not just moral qualities of good citizenship; they are something higher and more noble than the fulfillment of moral codes. They are attitudes, habits, and actions, which the Spirit of God uses to bless the lives of others; they speak of a relationship with Christ that is genuine to the soul. The influence of such a life is often more effective and more powerful than that of any group activity. The personal life of that person can penetrate the lives of others when nothing else will.

George Fox, the great Quaker leader, said, "One man, raised by God's power to stand and live in the same spirit the prophets and apostles were in, can shake the country ten miles around." The greatest potential in our churches today is the unused Christian personalities within the church. Men, women, and young people are all about us with undeveloped, misused, or sleeping talents. The Christian church could be multiplied many times if these talents were uncovered, discovered, trained, challenged, and harnessed in the cause of evangelism. A youth fellowship in our day must face the realization of the eternal significance of the task to which they are called. Such a fellowship must teach and train young people to accept personal responsibility in witnessing for Christ. For young people to be engaged in a program of personal and group witnessing means that lives will be transformed, people will have new visions, homes will be made happy, the community will be built up. The spirit of the group must be Christian, enthusiastic, happy, but not trivial and superficial. The very atmosphere of a Christian young people's fellowship must be filled with adventure and untiring courage.

Teamwork: Many churches of today are organized into various phases of activity and departments to the extent that they have become religious machines which require a great amount of time and attention. The actual business of winning souls to Christ, which is essentially the purpose of the church, has been overshadowed by indifference. The proper emphasis on evangelism is somehow not at the center of the activities of the local congregation. It is true that one can sense the evangelistic flame in our larger church gatherings, in committee reports, and in promotional literature, but the flame must also burn in the local congregation. There is within our own denomination considerable machinery for the promotion of mission work. Some may be rusty because of dis-

Faces

BY L. J. LANTZ

*To every man is given a face hid from the sun,
Wet with the tears of heaven, that the Father
looks upon;*

*Each has, in his heart, a second—to himself
alone 'tis seen—*

*And each (from the outside reckoned) a face
that is seen of men.*

*The tears of heaven, derided, from the unseen
face depart;*

*The blood of Christ, rejected, writes doom on
the wayward heart:*

*The love of God, uncherished, gives way to
blot and stain*

*(Long ere the soul has perished) in the face
that is seen of men.*

*The tears of God's Son, heeded, illumine the
hidden face;*

*The Light of heaven, reflected, fills the heart
with truth and grace;*

*The Spirit, sent from heaven, writes with His
mystic pen*

*The mark of those who love Him on the face
that is seen of men.*

Gap, Pa.

¹ "The Way of Lowliness," by J. R. Shank; GOSPEL HERALD, 4-6-46.

use. Some of the efforts of these organizations may have been diverted to other causes. There must be a rededication of the entire church membership to a vigorous organic missionary program. A great many members are not informed of the mission efforts now in progress. The machinery must be put into operation in every local congregation. There must be a common place of meeting, of both young and old, where missionary strategy is discussed. There should be monthly meetings if not weekly. There must be a place and time to pray, to share views and concerns, to talk over opportunities, and to evaluate methods in the local mission project. There must be a time for inspirational messages. A survey committee might find out how many residents in the community are not Christian or church members. Another group might be appointed to look after the welfare of visitors in the community. There must be teamwork in visitation. Let young people go out two by two. Then there must be a time for progress reports, talking over problems, discussing new opportunities, and making recommendations. Those who are won to Christ must be taken into the fellowship of the group. Converts must be brought to church services, to prayer meetings, and to the missionary gatherings. The pastor must know of those who are won to Christ, and he will want to assist the convert in any way possible. There must be opportunity for public confession and testimony. Confession of faith and repentance will be followed by baptism and fellowship with the entire church membership. Above all, there must be fellowship in missionary witnessing, for that keeps faith alive and is a test of discipleship.

The Community

The third aspect unique in the Mennonite concept of the church is the brotherhood concept. The genius of the Mennonite community in the past is that it was practiced by men and women who claimed to be regenerated and redeemed, and who have undertaken to follow the teachings of Christ in all things. For the early Anabaptists this did not mean secular activity or something entirely apart from Christian living. They believed and taught that every activity of life must be integrated with the Christian experience. Members of the church were designated as "Brother" and "Sister"; they were knit together in mutual ties and ordered their conduct as becoming of a great family of God. In addition to being the most zealous in missionary zeal among the Reformers of the sixteenth century, the Anabaptists were probably the most community-minded of all the Reformation groups.

To maintain a Christian community in a changing society and in an evil world is one of the most complex questions facing the youth of today. The problem of present-day community building can be analyzed and can be

dealt with in a scientific and sociological manner, but that will not put life into the community. The searchlight of history and tradition can be focused on the problems of maintaining a Christian community, but again, that of itself cannot furnish the needed motivation to do the job. We need, perhaps more than anything else, a fresh contact with God as it applies to the situation in our modern American communities.

Mennonite youth of today must first of all appreciate the community concept and particularly the potentialities of the community. There is a general tendency to consider the rural community as inferior and lacking in worth and interest. Because of the lack of vision, young men and women have been influenced to escape from the rural community and flee to the cities to make their fortune. Many Mennonite rural communities are not what they might be because there is no spirit of hope. Adventure in the direction of new and better Christian communities is lacking. Some of our Mennonite communities are dying. Some are dead. The spirit of localism and prejudice sometimes prevails. Some are suffering from deficient leadership, others are unable to create wholesome social relationships, and in some the religious foundations are quaking. A great asset in any community is a sense of responsibility and a sense of vision in maintaining the welfare of the community for the future.

An excellent illustration of community action in the direction of both evangelism and Christian brotherhood is that described in *The Mennonite Community* (May, 1947) under the title, "A Neighborhood Finds New Life." Here is a small community which grew out of the acute housing situation during wartime. There was no church and no spiritual influence in the community to meet the conditions needed in the area. Since the establishment of the church at Locust Grove in 1943, there has been a profound Christian testimony in the community. Another example of Christian community building is what has been happening in recent years at Culp, Arkansas. This isolated community in the Ozarks had no center of religious influence. The school system was decidedly weak and practically nothing existed in the way of leadership in community welfare. Today the witness of the church has become dominant and central in the life of the community through education, medical service, preaching, and other ways. A third example of a unique Mennonite brotherhood is the Holdeman settlement in the Peace River District in Alberta which began in 1930. Because of the work of one man, there is today in that vast country a distinct Christian community of approximately thirty families. Several co-operative enterprises are successfully carried on by the Holdeman Mennonites.

These examples of community build-

ing are not the result of pure sociological consequences. They are the result of vision on the part of a few people. Vision plus work has produced fruit. Whether it is pioneering in an unchurched community or maintaining a sense of worth and dignity in the well-established communities, the need today is for vision and leadership. It is in this area that a youth program can make a great contribution to community building. Strong Christian brotherhoods in the rural areas can be realized in the future only as young people of today see visions and learn the methods of good community leadership. Leadership does not require that a person have a dignified position or an impressive personality. To be a leader, one does not have to become a specialist in conducting meetings and leading discussions. Men and women who have a deep concern and who can get things done in good will are the desirable leaders. The thinking of the community must be focused on the problems at hand, and this can be done if a few people take the trouble to understand the problem and assume the responsibility of getting the job done. Community action must always be carried out in a Christian manner. There must be no competition for recognition, no prejudice, and no selfish struggle for dominance.

An initial step in the direction of Christian community building is the organization of a study committee consisting of interested young people as well as a few older persons. This study group would then acquaint themselves with the needs and interests of the citizens of the community. Specialists who have made a particular study of a specific problem should be invited to the meeting of the study committee. Areas for possible study are: education, community economics, health practices, music, recreation, problems of delinquency, relationships to other communities, family affairs, and cultural interests.

If the study group proves a success and if sufficient interest is manifest on the part of the citizens of the community, a permanent organization may be desirable. A community "Council" may be set up. This council would consist of representatives from various groups of people including farmers, businessmen, teachers, church workers, day laborers, and others as may be representative of the community. The actual work of the council might be divided into several aspects: (1) a study of the background, history, and problems of the community; (2) an appraisal of the needs and possibilities of the community; (3) co-ordination of the various agencies in the community. The council should perform such work as it may be instructed to do and as is agreed upon by mutual consent of the members of the community. It should perform such work as is not being done by other organizations. The council must keep the community informed

of the community affairs; it must never resort to force in applying its decisions but always work in the spirit of good will.

It must not be supposed that these suggestions are easy to be carried out. Work of this sort requires a great amount of patience, concern, common sense, and good judgment, for it is pioneering in the area of human relationships right in the rural community. On the other hand, the plans outlined are not altogether dreams. They have been tried and will work if properly administered. Each community has its own peculiar problems, and a plan must be pursued which will meet the needs. It is no longer possible for any member of the community to live isolated. Every farmer is a dependent soul. He can not even market his crops and produce without the help of other members of the community. The time has come when rural people must think in terms of co-operation. The average man in the rural community of America can no longer live unto himself even though he should try hard to do so.

The idea of mutual aid is one aspect of brotherhood which has long been established in Mennonite communities. Even though this type of aid is often limited only to the economic phases of things, it has indeed strengthened the testimony of the church in the past. It has provided an alternative to the current trend toward dependence upon the government. The whole purpose of the Christian community is that Christ's kingdom may prosper and His cause be strengthened. Unless the community serves this purpose it cannot be called Christian. The Christian community is the way in which the love of Christ manifests itself in His followers. It is not an artificial organization to remedy all the ills of the day, but it is an outpouring of the deep desire of the Christian to share and to serve. Whenever enough people allow this love of Christ to become a part of their everyday living, the surrounding community will gradually feel the effects. The effectiveness of the Christian community, its quality and its service to humanity, depends to a large extent on the thinking of young people. Only as they are interested in and see the vision of Christ's program for the local community, will there be morally stable and spiritually strong communities.

Conclusion

One of the tasks of a youth program is to acquaint the youth of today with an understanding and appreciation of the Anabaptist missionary movement. The methods which we employ in our present missionary program must be an outgrowth of our theology. Furthermore, a missionary program for our day must begin where we are—with conditions as they exist now. Those who insist that a youth program must receive its vitality from evangelism are quite right. But if

it takes evangelism to keep alive the young people of the church, who will do the evangelizing? The idea must be completely turned about—the flame of evangelism must flow out of the young people themselves. A successful youth fellowship must be built not only by good organization and by those who can think clearly in the executive department of the church, but a Christian youth program will require sympathetic, interested, and Christ-centered leadership in every local congregation. Once the flame is revived, God will also reveal the methods whereby His work can be accomplished.

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 Goshen, Ind.

FAMILY CIRCLE

To Carol

BY FRANCES BIRKY

*She rests her head upon the lap of God,
 Far away from earthly cares and sin,
 A child so sweet and few in years,
 Who knows what might have been?*

*Her beautiful body resting lies.
 Her baby talk and laughter, too, is still.
 Our Saviour holds our darling in His arms;
 It was our Master's will.*

*We will not weep and mourn for her,
 Although our hearts are sad;
 Her sunny smile and gentle ways
 Now make the angels glad.*

Kouts, Ind.

HOW TO MAKE FRIENDS

To Mrs. Brown's disappointment, her fourteen-year-old daughter, Sue, was not popular. She could make friends but could not hold them. One day she was telling her how slovenly Mary Jones was. When the mother remonstrated, Sue said, "Mother, you said so yourself." Upon reflection, Mrs. Brown did recall speaking of the girl's untidiness. Then it suddenly dawned upon her that she was responsible for her daughter's inability to keep friends. She had been

using them as examples of "what she did not want Sue to be."

It took time and patience to undo Mrs. Brown's wrong. She explained carefully that everybody is different and that no one is perfect; she discussed with her daughter their own lovable and unlovable traits; but that they loved one another in the home in spite of them. Together they practiced hunting for the attractions in those about them. Sue knows how to be friendly now.—D. Carl Yoder.

MOTHER LIVED LIKE SHE PRAYED

A little four-year-old daughter, suffering from a severe scolding from her mother, was heard to sob pitifully to herself, "I wish Mother loved me as much as she does God. She talks so kind to Him."

And immediately one's thoughts flash back to a great man who said, "I owe a great debt to the life of my mother in my early childhood days. She always lived like she prayed."

Can we hope to instill the love of God into the lives of our little ones if we do not practice patience, self-control, and poise? In order to live like we pray, we must cultivate that habit of praying as we live.—The Lighted Pathway.

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—W. D. Howells.

Simply having children doesn't make mothers.—John A. Shedd.

TO BE NEAR TO GOD

Sunday, April 25

Read Today: Your own selections from John 14.

Remember Today: That you may enjoy the presence of Christ in a sense as real as if He were in the flesh beside you; that you may experience Christ, when He was raised from the dead—all because of the Holy Spirit, who in our dispensation, is God-with-man.

Pray Today:

"Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us, fully to know
All that in Jesus God would bestow."

Monday, April 26

Read Today: Luke 18:28-30.

Remember Today: Home missionaries and their children.

Reflect Today: Whether you have been guilty of neglect in prayer and support of our home missionaries. Whether you somehow have associated added consecration with those who serve in foreign countries, as if the mere going across the water could give a greater degree of sanctification—while your home missionaries have been forgotten or ignored.

Pray Today: For "those in foreign fields"—yes! But also, for our courageous and plodding workers in our home missions, who often suffer deprivations just as great; of whom just as much consecration is required; and to whom so little thanks and attention are given.

Tuesday, April 27

Read Today: Psalm 124.

Remember Today: The new settlers in Paraguay.

A Prayer: Our merciful Father, who hast moved in mysterious ways to accomplish the deliverance of this remnant from the hands of a godless people into a land of peace; who hast given them asylum . . . after persecution; home . . . after wanderings, grant them there perseverance to withstand the rigors of pioneer life; courage to build up a strong community where Thy name is the binding influence; and above all, a renewal of faith, a restoration of the joy of Thy salvation.

"Though He giveth or He taketh,
God His children ne'er forsaketh,
His the loving purpose solely
To preserve them pure and holy."

Wednesday, April 28

Read Today: Psalm 121.

Remember Today: The aged and shut-ins. Remember them—not merely with a casual phrase inserted in a round-the-world prayer . . . remember them with a greeting, a letter, a picture, a call, a favorite dish or flower, a poem—some visible proof of your sincere concern. Then the casual mention of them in your prayer has meaning; then the Lord, who upholds the arms of the aged and stands by

the beds of His suffering ones, doubly answers that prayer.

Thursday, April 29

Read Today: Psalm 24.

Remember Today: The United Nations, and international affairs.

Pray Today:

"Let there be light, Lord God of hosts;
Let there be wisdom on the earth!
Let broad humanity have birth;
Let there be deeds instead of boasts."

Friday, April 30

Read Today: Romans 13:1-8.

Remember Today: Your government.

Reflect Today: Is it my habit to criticize the governing powers, rather than to pray for them? Am I rendering "unto Caesar the things which are Caesar's"? Do I pay that respect to civil authorities which God demands that I pay them?

Pray Today: For your government officials—who have need of all the wisdom and courage available to man.

Saturday, May 1

Read Today: Psalm 145.

Remember Today: How God is opening the world to those who are mission-conscious; how our young people, in increasing numbers, are offering themselves to the kingdom in definite service; how the various activities of our church are enriching our lives and the lives of those outside our number; how God has blessed you, personally. Remember these things, and praise Him!

—Miriam Sieber Lind.

ONLY ONE THING NEEDED

A little Negro boy was brought up before the judge. "He steals, Mistah Judge, and he runs away," his tall mother declared, "and me and his pa, sah, wants him put where he can't do none of them things."

The judge fixed his gaze on the offending twelve-year-old. Black as coal, no higher than the court table, the large tears chasing down his face, he was the picture of dejected childhood.

"Well, Sam," said the judge kindly, "you've heard what your parents have to say for you; what have you to say for yourself?"

Sam clutched the table and struggled to control his tears.

"Mistah Judge, Mistah Judge," he stammered, "I've only got dis here to say: I'd be all right if I'd just had another set of parents."

—Source Not Known.

Until a man has love, it is well he should have fear. So long as there are wild beasts about, it is better to be afraid than secure.—George Macdonald.

A MAN OF VISION

Sunday School Lesson for May 2

(Nehemiah 1—7)

Nehemiah makes me think of some of our brethren in Civilian Public Service during the late war. Exiles from home, away from their centers of worship, and while faithfully performing some public service for the nation they got visions, visions from God of heaven whom they worshiped.

Some decades (probably seventy some years) have passed since the Temple has been rebuilt. For some reason the walls of Jerusalem were not built. Even the worship of the returned captives seems to have been neglected and corrupted. The people intermarried with the heathen.

Who cares? Who knows how the heart of God is yearning for His people and for Zion? Who knows the promises of God that were already written down even for these captives? Among the exiles there was one who was greatly concerned. While Nehemiah had probably never seen Jerusalem, he preferred the holy city above his chief joy. This faithful and trusted cupbearer to the king was also a faithful and to-be-trusted servant of the God of heaven. Nehemiah knew the history of Israel, his people. He belonged to them. The law of God to Moses was his delight.

When Nehemiah learned of the conditions in Zion, he too sat down by the waters of captivity and wept. To the God he loved and whose commandments he was happy to obey, he opened his heart. God could and did give such a man a vision. From far away he saw the need because he knew and delighted in the will of God for Israel. There are always so many open doors for work in the kingdom, but few men get visions. It must be that these few are so close to God that their eyes can see; certainly it is not that they are born leaders. Faith is born of God.

Nehemiah's deep concern, his faith in God, his daily walk in the will of God are all shown in his administration of the leaving of Shushan, the expedition to Jerusalem, and the rebuilding of the walls. He was cautious and prudent in every move. This carefulness and wisdom he received from God by beseeching Him. (God gives liberally to all who ask.) Although a very able administrator, he gave "the good hand of my God upon me" the credit for his ability and success. His religion was a living power in his life. Nehemiah sincerely used "we" instead of "I" (1:7; 2:17; 4:1, 4, 6, 21). No personal ambition, no manner of bossiness, no greed, no injustice, no laziness—these explain why Nehemiah could so easily inspire others to work. The fact that Nehemiah knew he was in God's will gave him courage to meet the cynicism, slandering, ridicule, wrath, conspiracy, and hindering plots of the enemy.

God would give visions to build spiritual Zion. I wonder why more of the men in C.P.S. didn't get visions.

(Time line: Temple restored, 516 B.C.; Nehemiah visits Jerusalem, 445 B.C., and rebuilds walls. In meantime Ezra and company have returned in 458 B.C.)

—A. M. E.

OUR SCHOOLS

School News

ROCKWAY MENNONITE SCHOOL

Rockway Mennonite School is drawing near the close of its third year of activity. During its brief existence it has grown faster than we have been able to increase the physical accommodations. The present enrollment of seventy-six is divided between grades nine, ten, eleven, and twelve as follows, thirty, twenty, seventeen, and nine, respectively. That means there will be nine in our first graduating class in May.

Our present school building as well as the dormitory has been crowded to capacity in many respects. The largest classroom has to serve as auditorium, which is filled to overflowing by our student body.

During the second week in March we were richly blessed with a series of meetings conducted by Bro. Wayne Wenger from Michigan, who was attending the Ontario Mennonite Bible School during the winter months. Our regular devotional period was given up and the other periods were shortened slightly to give us the last hour of the afternoon for the services. The meetings were much appreciated and there were a number of reconsecrations. Because our accommodations do not make possible the holding of public meetings on the grounds, we took advantage of the midterm conference at the Ontario Mennonite Bible School and dismissed classes two afternoons so that our students could attend the inspirational program which was provided there.

On March 24 we were favored with a visit and a brief program by the male octet from the Eastern Mennonite College. We appreciate these contacts with the other church schools and are looking forward to the day when we will be able to provide a more inspirational religious program on our own campus.

The local board is studying plans for the enlargement of our school. We hope and pray that financial and building conditions will make it possible to proceed with building so that the development of the school is not stunted for lack of room.

—Harold D. Groh.

JOHNSTOWN MENNONITE SCHOOL

During the past few months we have been especially fortunate in having visiting ministers and missionaries, local and otherwise, in our school who have helped to give us a greater desire for service and better living for Him. Among those who came were: Ross Metzler, Paul Roth, Noah Good, Newton Weber, Amos Miller, Elmer Moyer, Alfred Brenner, Harry Shetler, Harry Blough, Aldus Wingard, Marvin Landis, and Claude Meyers. Two of the talks which were especially interesting to us were given by Dr. Merle Eshleman, a returned missionary doc-

tor to Africa, and J. Paul Graybill, who related experiences of his trip to Palestine.

During the short-term Bible school held at Stahl Church, we arranged our schedule in such a way that each high-school pupil was permitted to attend several lectures given in the Sunday-school normal. Some of our students who are summer Bible school teachers were certainly helped by the talks given in that field.

Bro. Lehman took a group of boys to Canada to visit Jack Miner's bird sanctuary. On the return trip the group gave a program at the Plain View Church, Hudson, Ohio, on Sunday evening, March 28.

Bro. David Swartzentruber certainly touched our hearts when he reported on his relief work in Poland during the past year. In fact, it was the means of inspiring the students to make a relief drive in our own school.

Do pray for us!

—Esther Eash.

LA JUNTA MENNONITE SCHOOL OF NURSING

Passion Week Services in Hospital Chapel

The Religious Committee of the Student Council sponsored and planned a program of special services during Passion Week, March 22-27. These meetings were held in the Hospital Chapel from 7:15 to 7:45 each evening except those evenings on which activities were scheduled at the church. Pastors from local congregations served in these services. Following is the program which was posted:

March 22, Monday—"Behold the Man"
Harold Burkholder
Special Music Workers' Quartet
Mary Sommers, Verna Geringer
Mary Landis, Arlene Steiner
March 23, Tuesday—"Father Forgive Them; for They Know Not What They Do"
Harold Burkholder
Special Music Freshman Quartet
Waneta Sommers, Ethel Lehman
Zelma Frey, Miriam Kuhns
March 24, Wednesday—Service at Church, 7:45
"Consecration"
Allen H. Erb
Special Music Freshman Trio
Clara Esch, Edith Amstutz, Geraldine Bender
March 25, Thursday—"My Lord and My God"
Clyde E. Smith
Special Music Duet
Doneta and Adelia Yoder
March 26, Friday—Program at Junior High School
Hesston College Chorus
March 27, Saturday—"Feed My Sheep"
Clyde E. Smith
Special Music Junior Quartet
Eloise Miller, Mary Lou Farmwald,
Sara Plank, Violet Troyer
March 28, Sunday—Singing on Hospital Wards,
6:00 A.M. Nurses' A Cappella Chorus
Scripture Theme: II Corinthians 5:14, 15, 20
Theme Song: "When I Survey the Wondrous Cross"
Chorister—Mary Lou Farmwald

Seven seniors returned from their affiliation on March 15. They are Carol Schertz, Winona Stutzman, Rose Kauffman, Ruth Byler, Dora Taylor, Mary Short, and Frances Lais. Pauline Hershey, R.N., who has been Pediatric Head Nurse for the past school year, resigned from her position to begin work at a small hospital in Harrisonville, Mo. Six graduates and one student had the privilege of attending the rendition of Handel's Messiah at Lindsborg, Kans., over the Easter season. They were Florence Grieser, Arlene Grieser, Elsie White, Emma Hess, Florence

Goodman, Mabel Guengerich, and Geraldine Hanson.

Nurses' Chorus Program

Easter Sunday was a red-letter day for the Nurses' Chorus. The day began at six o'clock in the morning with singing of joyous Easter songs on the Hospital Wards and at the Sanitarium. In the afternoon they sang during the services at the little mission Sunday school at Timpas, Colo. During the evening services at the La Junta Mennonite Church the following numbers were rendered:

"Christ Is Risen" A. B. Kolb
Arr. by Wilma Roeschley
"There Is a Green Hill Far Away" John H. Gower
Arr. by Wilma Roeschley
Soloist—Eloise Miller
"King of Kings" Semper
Arr. by Carl Deis
"Peace I Leave with You" J. Varley Roberts
Arr. by Max Spicker
Nurses' A Cappella Chorus
"My King upon a Cross" H. von Berge
"All in the April Evening" Robertson
Junior Quartet
"Behold Him Suffering" Edward Greig
"In Joseph's Lovely Garden" Dickenson
Soloist—Mary Lou Farmwald
"Jesus Meek and Gentle" Protheroe
Nurses' A Cappella Chorus

Other numbers on the repertoire of the chorus of 1947-48 include:

"Send Forth Thy Spirit" Schuetky
"Glory of Life" F. Melius Christensen
"Create in Me a Clean Heart" Freylinghausen
"Lift Thine Eyes" Mendelssohn's "Elijah"
"Children of the Heavenly Father" Swedish
Folk Tune arr. by W. E. Yoder
"Angels Holy, High, and Lowly" Frederick C. Maker
"Now the Day Is Over" Barnby
"Lo! How a Rose E'er Blooming" Praetorius
"Lullaby" (They Sang That Night in Bethlehem) Franz Schubert
"Precious Child So Sweetly Sleeping" Norwegian Folk Tune
arr. by Overby
"The Wondering Child" Hokanson

The chorus is directed by Edna M. Amstutz. Members of the chorus are:

First Soprano: Eloise Miller, Waneta Sommers, Helen Good, LaVerne Beyeler
First Alto: Sara Plank, Clara Esch, Edith Amstutz
Second Soprano: Geraldine Hanson, Mildred Kuhns, Ethel Lehman, Mary Lou Farmwald, Ruth Byler
Second Alto: Zelma Frey, Miriam Kuhns, Violet Troyer, Geraldine Bender

FINDING A MAN

Diogenes walked about the streets of Athens with a lighted lantern in daylight searching for a man. Christ came centuries later on a similar errand. The man was not found. But there was this difference between Christ's search and that of Diogenes: Christ took what He found and proceeded to work it over into the sort of men He was seeking. Diogenes couldn't do that, and so his mission was in vain. Today Diogenes is but a name among those who gained a little niche in history, remembered for his eccentricities more than for any great contribution to mankind. Christ continues to live and grow and to reconstruct people into the kind of human specimens they ought to be. The only way to have true men is to construct them according to God's pattern through the grace of our Lord Jesus Christ.—Selected.

He gives us the will wherewith to will, and the power to use it, and the help needed to supplement the power: . . . but we ourselves must will the truth and for that the Lord is waiting. . . . The work is His, but we must take our willing share. When the blossom breaks forth in us, the more it is ours the more it is His.—George Macdonald.

PEACE AND WAR

Should Christians Witness to the Government?

BY FORD BERG

Probably no religious body was more active and effective than were the Swiss Brethren of the sixteenth century in expressing their faith in the midst of a restraining, disciplining, and subduing European monarchy. These Christians were rugged, bold, upright, and noble. This first century of the Anabaptist movement was a drama unmatched in church history and has lessons for Mennonites today as we carry our witness to the world, to the governments, to the heathen, and to other Christians.

Anabaptism began as a movement conceived as essentially a private affair for the common folk of the land. It was not intended to influence the magistracy and any effect it had upon them was incidental. The nature of the movement, however, would not allow itself to be isolated. The Anabaptists became the sore thumbs of the land.

Conrad Grebel, Felix Manz, and George Blaurock did not fear the mayor of Zurich. They preached what they knew was from the Word of God. Any objections which the rulers of the land may have had were of little consequence and incidental to the burden of their message. The Word of God, unadulterated and powerful, was given to revitalize and redeem men! Even more important and of more significance is the testimony of the various apostles and of Jesus before the rulers of their day. They never apologized for their faith.

Jesus and His disciples never attempted to coerce political legislation, at least as we know politics today; but since the Jewish religion was wrapped up in the law of the land, we must evaluate political action in the apostolic days in a different manner than we would today. When Jesus spoke against the publicans, He spoke against the contemporary corrupt government.

There is really little point in referring to Moses, Daniel, Jeremiah, Isaiah, Amos, and other prophets when we want to determine the propriety of witnessing to our government. We acknowledge that God did work through His prophets in influencing governments. These prophets of God, however, lived in the Old Testament dispensation when the government and the people of God were one. The New Testament church is distinctly different and has no relation to the present government of any nation.

If we want to look to an Old Testament character as our example for our basis for action, we may as well look to

the Old Testament for a system of faith and then adopt that system; and/or vacillate between the Old Testament and the New Testament teachings, selecting the appropriate ones which suit our purpose.

We are under a new covenant, a new will. *"He [Christ] is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second"* (Heb. 8:6b, 7).

Do we as New Testament literalists say that today God works only indirectly, the influence of one's Christian life upon government officials being a mere subordinate role and accidental, or providential? Are there occasions when we should inform our rulers of our concerns?

I have learned, and it took me a while to learn it, that our congressmen are not generally insincere politicians who make their living by having their home constituencies feel that they represent them in order to garner their votes. The congressmen with whom I have conversed have shown me in an emphatic manner that their desire is to do what is best. They do have a sense of responsibility.

We, with our Christian philosophy, cannot expect too much of a man who does not know the teachings of Jesus on war, wealth, and social relations. Congressmen are, by and large, fine chaps—within their limits.

To show the limitations of a congressman, let us say that Senator Jones knows eight of the ten major teachings of Jesus. Since he is sincere, and adheres to his conscience, he follows those eight teachings. The ninth and tenth, which may be the admonitions to love instead of hate, and give instead of take, have not been familiar to him. Jones, then, with all sincerity, acts according to how much he knows. He is but a nominal Christian, if one at all. He does what he feels is correct and, if stable, will not easily be impassioned to whimsical viewpoints. If he is temperamental and hasty, then even the eight teachings which he knows may suffer.

What are we to do about the hapless congressman fluttering in his inadequate ethical and philosophical, and even theological, sense? Our instantaneous reply is that we are not politicians. But, countering this, we should reply that we are theologians. We feel that we can interpret God's will for man. Since man's life is intertwined and interwrapped with moral and amoral inseparable issues, is it necessary that theologians come to the rescue? If going to war, or restricting one's conscience, does not affect one's

interpretation of God, then our Gospel of truth is nonexistent.

Even though most government officials are inept to make decisions according to true Christian standards, their action does not suggest that Mennonites should begin flocking to Washington, informing the rulers of our land to vote this way or that way. It does suggest, however, that we have brethren available for this significant task of acquainting our government with our position. These individuals should be well versed in our history, well acquainted with our polity, and above all, well experienced in our theology and interpretation of the relation of the Christian to the state. Only people understanding our position and having an experiential rapport should represent us. While these representatives may find opportunities of presenting a testimony of our faith, they should not consider it their business to influence legislation for the purpose of propagating our peace principles.

The Christian's testimony before government officials should be that of stating simply the Christian position, without any slightest suggestion of threats of reprisals at voting time, or any other time. The presentation should be of an informational character, with due prethought, meditation, and prayer.

One of the approximate three hundred Mennonites who responded to the invitation in the GOSPEL HERALD of March 30, 1948, to go to Washington as nonparticipating witnesses in the Mennonite Central Committee's testimony before the Senate Armed Services Committee on March 31, in reporting the event of the meeting in a personal letter which was not intended for publication, said:

It was interesting to see so many of our people gathering around the door of the Caucus room [of the Senate] as the opening time drew near. When the doors opened at about 2:15 we were ushered in by men in uniform. The large room, of which only half was given to the audience, was soon filled, with some left standing....

A woman testified for the Women's International League (W.I.L.). She made only about two statements before the Committee had her puzzled. She told the Senate Armed Services Committee that it would cost too much to have U.M.T., and some other things along the same line. You can just imagine some of the "come-back" she got.

A representative of the Disciples of Christ pointed out to the Committee some of the inferiorities of the Army, and some of the happenings in the Army camps, only to be... [challenged that these were] false statements.

Oh, the difference between that type of testimony and the ones given by the Brethren and the Mennonites, which were much alike.

It was plainly seen that to offer the government some form of plan as an alternative to U.M.T. is completely out of the question. It was proved to me that the church cannot fight against U.M.T., or any other materialistic government issue. As true Christians, we must stand our ground, which is the solid rock, Christ

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FIELD NOTES

Bro. Nelson Kauffman, president of the Mennonite Board of Education, conducted chapel services at Hesston College on April 8. He was in Hesston to attend a meeting of the executive committee of the South Central Conference.

Bro. George J. Lapp, Goshen, Ind., and Bro. O. N. Johns, Louisville, Ohio, conducted a Bible Conference and evangelistic meetings at Walnut Creek, Ohio, April 11-18.

Bro. B. Charles Hostetter, Harrisonburg, Va., is the evangelist in a series of meetings at Masontown, Pa., April 16-25. Bro. Richard Martin is serving as song leader and student groups from Eastern Mennonite College are assisting over the two week ends.

The Indiana-Michigan District Sewing Circles will hold their annual meeting on May 15 at Goshen College.

The annual Sunday School Meeting will be held Sunday evening, May 30, and all day May 31 at Marion, Pa., with Nelson Kauffman and Merle Eshleman as the out-of-the-district speakers.

Evangelistic meetings will be held at Marion, Pa., April 21 to May 1, with Bro. Harold Lahman, Harrisonburg, Va., as evangelist.

The Pleasant View congregation, Goshen, Ind., Lester L. Mann, pastor, observed the twelfth anniversary of the organization of the congregation and the dedication of their remodeled church in special services March 26 to April 4. On Friday evening a song service appropriate to Good Friday was held. Saturday evening and Sunday evening Bro. Wilbur Yoder, Middlebury, Ind., brought in-

spirational-messages. Bro. Elvin Snyder held evangelistic meetings March 31 to April 4. Sunday afternoon, April 4, the dedication services were held, with former workers speaking and Bro. D. A. Yoder leading in the dedication. The church was filled to capacity in the services of this day.

Bro. A. H. Leaman, of Chicago, preached at Lauver's Church, Richfield, Pa., Friday evening, April 9, and at Goods, Elizabethtown, Pa., Sunday morning, April 11.

Bro. Hiram Weaver announces a change of address from Harman, W. Va., to Harrisonburg, Va., Route 4, Box 25.

Bro. J. D. Graber delivered the morning message for the Lima, Ohio, Mission congregation on Sunday, April 11.

Guest speakers at the all-day meeting of the Illinois Sewing Circles to be held at the Roanoke Church, near Eureka, Saturday,

Calendar

Annual Meeting, Illinois District Mission Board, East Bend Church, Fisher, April 23-25.
State Meeting, Illinois Sewing Circle, Roanoke Church, Eureka, Ill., May 1.
Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
Annual Meeting, Franconia Mennonite Board of Missions and Charities, Franconia Church, May 4.
Annual Meeting, Gulf Coast Regional Conference, Premont, Tex., May 21-23.
Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
Annual Meeting, Ohio and Eastern A.M. Conference, Conneaut Lake, Pa., May 25-27.
Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, Yellow Creek Church, Goshen, Ind., June 1-3.
Annual Meeting, Pacific Coast Conference, June 1-5.
North Central Conference, Detroit Lakes, Minn., June 7-11.
Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
Laurelville Mennonite Camp, Mt. Pleasant, Pa. First Family Week, June 19-25.
Music Conference, June 26 to July 2.
First Young People's Institute, July 2-5.
Girls' Camp, July 10-16.
Boys' Camp, July 17-23.
Second Young People's Institute, July 24-30.
Second Family Week, July 31 to Aug. 6.
Third Young People's Institute, Aug. 7-13.
Missionary Bible Conference, Aug. 14-22.
Little Eden Camp, Onkama, Mich.
Boys' and Girls' Camp, June 23-30.
High School Boys' and Girls' Camp, June 30 to July 7.
Young Adults' Conference, July 10-17.
Family Week, July 17-24.
Recreation Workshop, July 24-31.
Literary Group, July 31 to Aug. 7.
Church Music Week, Aug. 7-14.
Ministers' Retreat, Aug. 14-21.
Farmers' Week, Aug. 21-28.

May 1, will be Mrs. E. E. Miller and Mrs. Amos Swartzentruber.

Bro. John E. Lapp, Hatfield, Pa., preached the communion sermon at the North Goshen, Ind., Church on Sunday, March 28. The evening service marked the closing session of a Bible Conference, conducted by Bro. Lapp and Bro. Merle Shantz, Kitchener, Ont.

Ambassadors for Christ, youth of the Salem congregation, Elida, Ohio, are planning to make a trip to Chicago on Saturday, May 22, to visit the Pacific Garden Mission and the Bethel Mennonite Church.

A group of young people from the Salem congregation plan to conduct a program at the Anderson Church, Ft. Wayne, Ind., on Sunday evening, May 2.

The A Cappella Chorus from Goshen, directed by Bro. Walter E. Yoder, gave a program to a large audience at the Science Ridge Church, Sterling, Ill., on the evening of March 26.

Bro. and Sister Milton Vogt and family spent the week end of March 28 in Arkansas, where they assisted in services at the mission stations in the Culp area.

A male quartet composed of Dale Jantzi, LeRoy Kennel, James Snyder, and Laverne Gerig, accompanied by Bro. Leroy Bechler, from Hesston, spent the Easter holidays in Mississippi working among the Negro people of that area.

Bro. John C. Wenger, Goshen, Ind., gave a much-appreciated series of Bible lectures on the Book of Romans at the Science Ridge Church, Sterling, Ill., March 30 to April 4. In addition he gave talks on "Our Mennonite Heritage" and "The Christian Home." The meetings, which were well attended, closed on Sunday with communion services in the forenoon, in which Bro. Wenger assisted.

Nine boys and girls were received by baptism and eleven others by letter into the fellowship of the Science Ridge congregation, Sterling, Ill., in an impressive Easter service.

The Power of the Holy Spirit will be the topic discussed by Bro. Maurice Lehman at the Mount Joy, Pa., Young People's Meeting on April 25.

Bro. Merle Eshleman, on furlough from Africa, filled a regular appointment at Marion, Pa., on April 4.

The executive committees of the Illinois Conference and Mission Board held a joint meeting at the Pleasant Hill Church, near Peoria, on April 6. The Christian Education Cabinet met at the same time and place, to arrange the programs for the state conference to be held with the Pleasant Hill congregation in August.

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ACKNOWLEDGEMENTS

Pages 374 and 375, Photos by Claud M. Hostetler
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Page 378, Photo by Merle W. Eshleman

Announcements

YOUNG PEOPLE'S INSTITUTES, 1948

At Laurelville Mennonite Camp

Youth-for-Christ Institute	July 2-5
July Seven-Day Institute	July 24-30
August Seven-Day Institute	August 7-13

Select your institute now, and be ready to send for reservations when the bulletins are off the press about May 10. Address all inquiries to
C. F. Yake, Secretary
Young People's Institute Committee
Scottsdale, Pa.

Give, Pray

MISSIONS

Go, Preach

Mission News

Mission Briefs

A five-day World-Wide Missionary Conference will be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., May 19-23.

Speakers scheduled are: John E. Lapp, Hatfield, Pa.; Mahlon Horst, Relief, Ky.; Linford Hackman, Carstairs, Alta.; Elam Hollinger, Brewton, Ala.; Merle Eshleman, Tanganyika, Africa; George J. Lapp, Goshen, Ind.; Orie O. Miller, Akron, Pa.; Elvin V. Snyder, Argentina, S.A.; Ivan Magal, Czechoslovakia; Martin Z. Miller, Steelton, Pa.; George R. Brunk, Denbigh, Va.; Abner Stoltzfus, Kinzers, Pa.; Margaret Kreider, Newport News, Va.; James H. Lark, Chicago, Ill.; Henry F. Garber, Mt. Joy, Pa.; J. R. Mumaw, Harrisonburg, Va.; and S. E. Miller, Argentina, S. A. Moderators are Henry F. Garber and J. Paul Graybill. David Landis, Lester Weaver, and Maurice Lehman will serve as choristers.

Hannibal, Mo.: "Over one hundred visitors attended the Doctrinal Conference held at Hannibal, April 3, 4. One soul confessed Christ in the closing service."

"Special studies are being made in preparation for the revival meetings beginning April 22. We are using 'Every Member Evangelism' by Conant as a text."

Lima, Ohio: "We are planning to conduct revival services at the Lima Mission Church, beginning Sunday evening, April 18, and continuing until April 25. Kenneth G. Good, of the Salem Church near Elida, is the evangelist."

On Sunday morning, April 11, Bro. J. D. Graber, Elkhart, Ind., preached for the mission congregation. In the afternoon and evening the congregation joined with the churches at Elida in a missions and relief program. William Kaethler and Frieda Siemens, from Paraguay; Gertrude Gassman, from France; and Willard H. Smith, from the Goshen College faculty, who served for two years as director of the M.C.C. service program in Paraguay, appeared on the program.

Ft. Wayne, Ind.: "When the opportunity presented itself to us here in Ft. Wayne to preach the Gospel to a potential audience of more than 465,000 by means of the new radio station WFTW the words of Jesus to 'preach the gospel to every creature' came to us very forcefully. After considering this invitation, a contract was signed with the station on Aug. 24. We give a half-hour program each Sunday morning."

"On the evening of April 11 the Choral Society of Goshen College, composed of fifty young people, under the direction of Carolyn Weaver, gave a much-appreciated evening's worship program in song."

Protection, Kans.: A successful mission study class on China concluded on the evening of April 8 with Kodachrome slides from

We Enter China

"We Enter China," a forty-eight-page booklet issued by the Mennonite Board of Missions and Charities, is a statement of historical development, present progress, plans, ideals, and description of our Mennonite Mission in China.

Order your copies of "We Enter China" today and begin studying about our China field. Copies are available from the Mennonite Publishing House at twenty cents each.

China and a serving of Chinese food. The final meeting was held at the home of Bro. and Sister Clayton Beyler. Bro. Beyler served in the relief program in China and India from 1944 to 1947.

A short session of the Board Executive Committee was held at Goshen, Ind., on April 9. A further session was called for April 13.

Northern Echoes, Carstairs, Alta., Canada, Linford Hackman: "While I was ill in bed I received a strong conviction that the Mennonite Church should have a witness in Alaska. After seeing so many people moving up last summer and hearing more and more about its strategic position in the world and with the Alaska Highway open now without any restrictions, should we wait for a better time than now?"

"The work has been 'going' and 'growing' in the north country. Bro. and Sister Loyal Roth, of Duchess, have been led of the Lord to Culp and Bro. and Sister Rollin Yoder are planning to go there in the near future."

"At Athabasca, Bro. Willis Yoder contacted a man in the garage who claimed to be a skeptic but noticing Bro. Yoder's earnestness he invited him to visit him sometime. This was done a number of weeks ago and resulted in gaining entrance into that community with regular Sunday services. Another time in visiting friends at a lumber camp the way was opened to have a preaching service."

Bro. and Sister Chester and Bertha Kauffman Kanagy, of the Allensville, Pa., congregation, have accepted the call to conduct the work at Mill Run, a suburb of Altoona, Pa., and assist in the work of the Mennonite Gospel Mission in Altoona. Their address is R.D. 2, Box 138, Altoona, Pa.

The work in the Culp, Ark., community is featured in a splendid ten-page article, including over thirty pictures, in the April issue of "The Mennonite Community." Sample copies may be obtained by writing to "The Mennonite Community," Scottsdale, Pa. Anyone interested in the Culp work should be certain to write for a copy.

India

Dhamtari, C.P., India, Dr. J. G. Yoder, March 26: "At the present time we have in the hospital nine patients recuperating from

major abdominal operations, in addition to eight patients who have had eye operations. Our rebuilding and enlarging program is very slow in getting under way. Our enlarged plan will make room for twenty more patients, which is very conservative in view of the actual need.

"We are glad to hear that the X ray and Diesel generator are on the way. We will find them very useful when we get them set up."

Lena Graber, who is on her way home from India, spent Easter Sunday on Penang Island. The next stop will be Singapore; then Manila. The vessel should arrive at Los Angeles about May 9.

La Plata, Puerto Rico

April 8, Bro. Lester Hershey writes: "Right now I am trying to get over a case of the flu. We are planning to go to Ponce tomorrow afternoon to record five radio programs, since my own recording outfit had to be sent back to the continent for repairs."

Bro. Paul and Sister Lois Lauver expect to leave Puerto Rico for the States by boat, on the Waterman Line, April 25, for a six-month furlough. They expect to reach Indiana by mid-May.

Bro. and Sister T. K. Hershey expect to arrive in Puerto Rico April 16. They will occupy the Lauver house during the six months of the Lauvers' absence, while they assist in the work on the island.

China

Chengtu, April 3, Don McCammon: "We have every confidence that we are being fully supported by the church at large as we enter into this important field of China. Possibly none of us realizes what problems there are to overcome that surely need the prayers of our whole church body and we are learning with them how extremely little we could do of ourselves if we were to attempt such a thing."

"I had a hurried but pleasant trip to Chengtu, March 5-7 to check on our freight. I found it stored safely in a good garage at the Methodist School and nothing was missing or pilfered and not much was wet. Considering the distance traveled and especially the China freight shipping situation I am assured that it was practically a miracle shipment."

"Our present plans are to leave on April 22 via Chungking to visit the Hochwan field in force. We shall spend a week in Hochwan and possibly the stations to the north that are included in our territory."

"Tomorrow the gates will be opened forty miles away at Kwanshwen to fill the waterways of the irrigation system of the whole Chengtu plain. Thousands attend each year and of course our Language School goes too, so we are off early to join the throng."

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., April 14, 1948



Portland Mennonite Mission Summer Bible School in 1947. The enrollment was eighty-nine and only three came from Mennonite homes. In this group are Filipino, Negro and Indian children.

Portland Mennonite Mission

By CLAUD M. HOSTETLER

FEAR THOU NOT; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

This portion of scripture has been very precious to us for the past while; and especially since we feel more and more our responsibility as superintendent and matron here at the mission. Surely we do not want to be slack concerning the things of the Lord, in those things that we do with our hands as well as the other things that are ours to do. We feel we are most unworthy servants to fill the place that we do, but in the fear of God we want to do all that we can for Him who so willingly gave Himself that we might have life eternal. And what less could we give or do than what we are now trying to do (but only by His much-supplied grace)? We feel that much more could be done for the cause of our great Redeemer than what is being done at the present time here at this place. Pray for the work of the Portland Mission that we might know just what His will might be for each of the workers here; and also that the Spirit might have His full possession of our lives. We know that we cannot shoulder this responsibility without the prayers of God's people and most of all the help of God Himself. Another promise that we claim along this line is found in Josh. 1:5, which reads, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

It is true that there are discouraging times in a Christian worker's life; but then, too, they are to be expected. Would there not be something wrong if the enemy of our souls would not try to hinder us in our services for our Lord? Again we go to God's Word, this time to II Cor. 12:9: "My grace is sufficient

for thee: for my strength is made perfect in weakness."

"Whate'er the test, forbid that I
Should ever seek an easier way,
'Tis mine to choose the path of death
To all that would my Lord betray."

If there ever has been a time that the believer's faith needs to be strengthened, it is in



Marie Nisly, left, and Anne Tolmsoff, right, both in rear, are here shown with the Girls' Club.

the present age in which we are living, when there is so much sin and wickedness upon every hand. I do not know, perhaps we see more of this sin and wickedness because of the type of work that we are engaged in, but nevertheless almost any truly born-again Christian can see and knows that men's hearts are hardened to the Gospel of Jesus Christ more now than any time since the founding of this fair nation of ours. Let us remember that Jesus asks the question, "... when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Does our faith move mountains, or do mountains move

our faith? Even though the present world conditions are so astounding, we dare not let our faith waver but must obey God's Word and continue to carry the Gospel of Light to those who need His redeeming power in their lives. We must remember that God writes with a pen that never blots, speaks with a tongue that never slips, and acts with a hand that never fails.

During the past few months the churches in Oregon have had some very good revival meetings, for which we thank and praise God. It has been our privilege to attend some of these meetings. Many times we used the mission truck in attending these different meetings, and when we used the truck in this way we always had it filled with folks from the mission who enjoyed these meetings just as well as we did.

Our girls' club and boys' shop have been well attended this winter. There has been better attendance among the girls than the boys. There are about fifty girls enrolled, with about forty-five attending regularly. There are only about fifteen boys enrolled, with an average attendance of ten. Two of these girls and one boy are Catholics; the boy has been attending Sunday school. Please help us to pray for these boys and girls that attend these two activities. For our boys' shop we purchased some power machinery lately and have enough money on hand now to purchase the rest of what we had planned. The power machinery that we will have in our boys' shop will consist of two jigsaws, one lathe, and one circle saw. This equipment will all be operated with one large motor which we have already purchased.

Remember us as workers here at the Portland Mission in your prayers, especially as we make contacts in our visitation work. Lately I have contacted a blind man who lives not far away from the mission. He lives by himself, does his own cooking, laundry, and so on. He enjoys my visits and claims that he knows the Lord and has peace in his heart; but pray with us for him, that he might give up his tobacco habit. Our ten-year-old son, Stephen, takes "Blind Bob" (for so he is called in the community) out for walks which he enjoys very much. My wife and Sister Anne, one of the girl workers here at the mission, have also made a new contact with a lady who seems to be all wrapped up with the astrology theory and thinks that we are very far behind times and that even Jesus would have been wiser and different if He would have known about the stars,



The front part of the Mennonite Mission Church building. The rear of the building houses the workers.

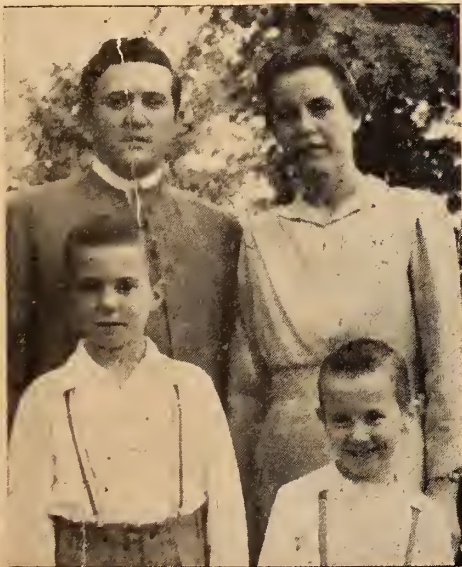
and so on. But our friend has forgotten that our Saviour had a part in creating these heavenly objects that we call stars, planets, and moon. Pray that wisdom and leading of the Spirit might be manifested as this home is visited from time to time. Last week a lady came to our door and asked us to come to their home to pray for her daughter who is afflicted with fainting spells. God answered prayer; praise His name! The family has been attending here at the mission, but not regularly. The father is addicted to the drink habit. Pray for this family, that they might all be born into the kingdom and that we might be instruments in God's hands to win them for His honor and glory. Other experiences could be given but time and space will not permit.

Summer will soon be here again, which will mean Bible school and summer camp. Please pray for these two activities of the mission. Last year our Bible school was well attended. This year we can have a better and larger Bible school by the help of our heavenly Father and by the prayers of His people. We also wish that you would remember the work of the summer camp in your prayers. Along the line of equipment for camp this year all that will be needed will be some more new waterproof tents, perhaps five or six. It also would be nice, if there would be a well on the campground so that the children would have plenty of fresh clean water and so that it would not have to be hauled in. We also hope to have the playground at our camp site leveled off sometime before camp starts; there are stump holes, etc., in it now.

We wish to thank all those who have had a part in supporting the work here in Portland, both by your prayers and by your offerings. I am sure that Christ's limitless resources will meet our endless needs. I know that the Lord will reward each one of you who have so willingly given, because I believe our treasures in heaven are laid up only as treasures on earth are laid down.

Portland, Oreg.

Claud M. and Nora Hostetler, superintendent and matron of the Portland Mennonite Mission, and their two sons, Stephen and Philip.



Supporting Our Missionaries

BY ELIAS SCHLABACH

WE ARE constantly (and rightly so) reminded of the great need of sending more workers into the needy fields of the world: into our rural fields, our cities and our foreign fields, as well as other fields that our Mennonite Church has not yet touched. And sometimes we wonder why not more of our people respond to the call, or volunteer to give their lives to labor in these needy fields. Perhaps it is because there are certain sacrifices that have to be made in order to do so.

One may have an opportunity to go on a farm and there make a living for himself and his family and perhaps lay up sufficient for a rainy day or to acquire a home. Or, one may engage in some legitimate business and thereby be able to live in comfort, and he may

Salute

By L. J. Lantz

The night lies long on the forward deck and
the Great Bear slowly turns,
Till the gray dawn flood drives him to his
lair and the lone bright Day Star burns;
The searching eye and the seeking heart of
a crew on restless seas
Exults in a sail—a signal call—a smoke plume
in the breeze.

O ye of the Ocean's trodden ways with the
starbright flag above—

Remember, they of the roving ships have
also a Shore they love;

And as your vessel hastens on, under the
noonday sky,

Whisper a prayer for the freighter's crew,
that so lightly ye passed by.

Kansas City, Mo.

even give a good portion to the Lord's work; but to give up his business and give his life to work for the Lord would be quite a sacrifice.

Even those who conduct a mission Sunday school must deprive themselves of fellowship with the brotherhood in the home church to go and labor among others, bringing them the message of the Gospel. And here I recall how at one of our conferences one of our missionaries, who had just recently returned from the foreign field, expressed, with tears in his eyes, how he enjoyed the singing at that conference.

Yes, the Lord will reward those that are willing to make these and many other sacrifices for His sake, for has He not said: "Go . . . and I will be with you always"? But has He not also intended that we who cannot go should have a part in helping to reward those who do go by helping them in the sacrifice they make and so help to bear one another's burdens?

How can we best do this or how can we be of the greatest help to them? Circumstances, of course, are not always the same and therefore the ways in which we can help support them will also differ. In thinking of our city missionaries, could we not more often visit their Sunday schools and thereby give them encouragement and fellowship, as well as a helping hand when we are called upon? Young people could volunteer to go along on Sunday afternoon to do visitation work and sing for shut-ins and others in their homes.

But just how well do we or should we support our missionaries with our finances? Sometimes we see a man with his family placed in a city to take charge of a mission station, and to work with his hands to make a living for himself and his family; and then we wonder why the work of the mission does not prosper more. Have we under such circumstances done our part to help the mission prosper? Do we expect the pastor to do the visitation work in his spare time, in the evening when we are at home enjoying the fellowship with our families? Is he not entitled to as much fellowship with his family as we are? Or, even when our missionaries are on full support, are we not inclined to think they should make sacrifices we would not be willing to make? Let us ask ourselves the question, "Are they not entitled to as good a living, or as many of the comforts of life as we are?"

During World War I, when bond drives were made, the slogan often used was: "Give till it hurts." Does it hurt if we are called upon to give to the Lord's work a tenth of our income? It also hurt when the rich young ruler was asked to sell what he had and give to the poor.

Let us do a bit of figuring; if twenty families in a congregation would give a tenth of their income to the work of the Lord (no one is limited to a tenth), and these twenty families would decide that one half of this money should be used to support one missionary family, this family so supported could live as comfortably as the average of these twenty families. The missionary family would be free to give full time in spreading the Gospel and gathering in souls for the Lord's kingdom. Would that be asking too much? I marvel when I think what could be done if our church of sixty thousand members would give a tenth of their income for the Lord's work, even if one fourth of this money were used for the personal support of missionaries. Fifteen hundred of our members could be on the mission field and could live as comfortably as the average staying at home.

For farmers and business men, who regularly have many expenditures, the giving of one tenth of the income (or increase) is based on an income figure without the living expenses taken out. This amount can be determined easily by the income tax statement.

Can it be said of us, "They have done what they could?"

Scottdale, Pa.

R. P. Horst, of Kansas City, Kans., conducting a Gospel service in the Wyandotte County Jail of Kansas City. Bullet proof glass windows separate the message bearer from the prisoners. Sound travels through a couple of small ducts about half the size of a lead pencil. Horst says the prisoners can tell if there is genuine love for them. Services have been held here since 1939.

By R. P. HORST

HEARD in the Sunday morning announcements on the last Sunday of each month: "Five o'clock this afternoon is the time for the service at the county jail. Any of the brethren who wish to accompany us may go along."

Although it does not require a half hour to drive to the jail we leave from the church at 4:30 in order to arrive in time to have every detail properly arranged so that we need not rush breathlessly into the service.

We arrive at the locked, iron-barred gate and press the button to call the operator of the passenger elevator, a jovial Negro who always seems to appreciate seeing our group come for the service. He opens the barred gate until we are all inside and then locks it.

We ascend in the elevator to the fourth floor and there we greet the jailor with a "Good evening," or a "Hello, we have come for the Gospel service."

"Just a minute and I'll see if all is ready back there."

In a minute or two the turnkey returns and says, "It's all ready now."

Our group, consisting of perhaps five, six, eight, or ten, or even more men and boys, file through the long hall leading to the cells. As we walk through the hall we observe a very clean kitchen and notice a few orderlies.

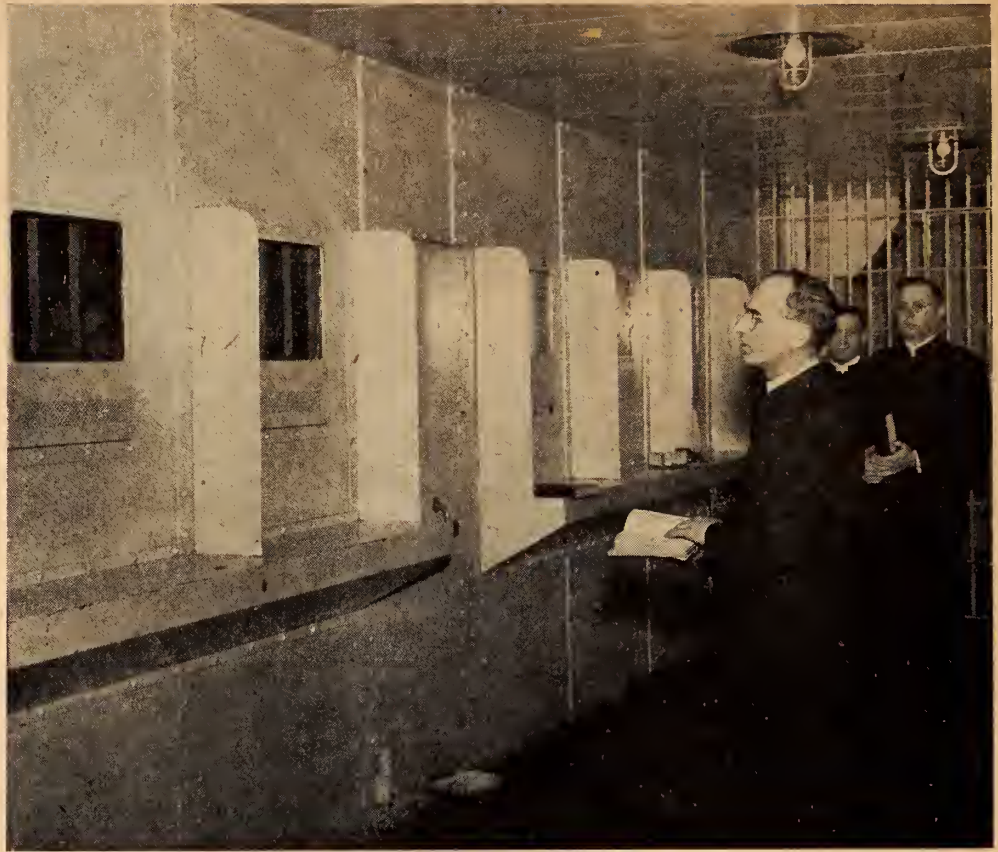
We soon arrive in the back hallway which faces two large cells in which are ten to twenty men and boys. Sometimes all of the faces are new.

Some of the prisoners are walking back and forth, others are playing cards, others are sitting and talking while still others are simply sitting; and if you would try to hold the attention of this group or try to hold a conversation through a steel partition which has bullet-proof glass windows twelve by eighteen inches, and with a couple of small holes half the size of a lead pencil to converse through, you can then realize how hard it is to have the inmates understand the service. There is need for much previous preparation and prayer. And, of course, the prisoners can feel if we love them.

If the men in the jail receive benefit from the service, it is because they are interested enough to stand near one of the windows and listen closely.

The general order of the service is to have several songs (sometimes special songs), a Scripture lesson or Bible story, prayer, and another song. The Gospel message is then presented, prayer is offered, and an invitation is given for them to accept Christ as their personal Saviour. There are usually one or two, or more, responses to the invitation.

But now, how can we help them further? It is not possible to get close enough for convenient conversation. A few of these men



A Service at the County Jail

will be there when we return the next month, but most of them will be elsewhere.

It is a joy to tell the old, old story of redemption to these men who have seldom heard it, and to let them know that not everyone has forgotten them. God loves them and is able to help them start anew. There are many sermons, of course, which would not be advisable to preach at a jail service such as this. I never preach doctrinal sermons such as "Christian Marriage," "Christian Salutation," and "The Devotional Covering." A number of my subjects and texts have been: "A Great Question and Refusal" (Mark 10:12-22); "The Remade Vessel" (Jer. 18); "Do Our Sins Always Find Us Out?" (Ps. 103:10); "The Value of a Man" (Ps. 8:4); and "Life Is Worth Living" (Jonah 4:3, 8).

Perhaps someone is asking, "What is the use if you cannot contact or follow up those

who confess Christ? Have you ever had any additions to your congregation as a result of a service?" No, we have not; but we have used another opportunity to witness for God. We have sown the seed; and we sincerely pray that the Father may bless these services to the good of some hearts and to His glory.

Kansas City, Kans.

Three Parables

Parable One

I TOOK a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so awful was the responsibility. And I talked to the child only of the Father. I painted the sternness of the Father's face, were the child to displease Him. We walked under tall trees. I said that the Father had power to send them crashing down, struck by His thunderbolt. We walked in the sunshine. I told him of the greatness of the Father who made the burning, blazing sun.

And one twilight we met the Father. The child hid behind me; he was afraid. He would not look up at the face so loving; he remembered my picture. He would not put his hand in the Father's hand. I was between the child and the Father. I wondered. I had been so conscientious, so serious.

Parable Two

I took a little child's hand in mine. I was to lead him to the Father. I felt burdened by the multitude of things I was to teach him. We did not ramble. We hastened from spot to spot. At one moment we compared the leaves on the trees; at the next we were ex-



The Wyandotte County Jail of Kansas City, Kan., is a modern structure of stone and steel.

aming the bird's nest. While the child was questioning me about it, I hurried away to chase a butterfly. Did he chance to fall asleep, I wakened him, lest he should miss something I wished him to see. We spoke of the Father often and rapidly. I poured into his ears all the stories he ought to know. But we were interrupted often by the wind blowing, of which we must speak; by the coming out of the stars, which we must needs study; by the gurgling brook, which we must trace to its source.

And then in the twilight we met the Father. The child merely glanced at Him. The Father stretched out His hand, but the child was not interested enough to take it. Feverish spots burned on the child's cheeks. He dropped exhausted to the ground and fell asleep. Again I was between the child and the Father. I wondered. I had taught him so many, many things.

Parable Three

I took a child's hand in mine to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes it was one of the Father's birds. We watched it build its nest and saw the eggs that were laid. We wondered later at the care it gave its young. Sometimes we picked the Father's flowers and stroked their soft petals and loved their bright colors. Often we told stories of the Father. I told them over and over again. Sometimes we stopped to rest, leaning against the Father's trees and letting His cool air cool our brows, and never speaking.

And then in the twilight we met the Father. The child's eyes shone. He looked up lovingly, trustingly, eagerly, into the Father's face; he put his hand into the Father's hand. I was for a moment forgotten. I was content.—Author unknown. Submitted by W. R. Nafziger, Harper, Kans.

Chaco, Argentina

Dear Herald Readers: We Chaco folks are happy about one thing. It is that the mails bring our church papers a little more promptly than formerly. During the war the mails slowed up and since the war there have been times when the issues of the GOSPEL HERALD have been three months en route. Now we think it is great to get a GOSPEL HERALD only one month old.

I suppose it is in place to suggest that the GOSPEL HERALD is especially interesting since the new year because of a few changes, such as the new departments: "Our Schools," "Church History," and the enlarged section on "Missions."

But I am to write Chaco news. The arrival of Sister Cressman at this time has called forth some changes in the clinical work. The medical supplies have been moved over to the other house to a room that is to be the clinic. All applicants for attention go there for consultation with Sister Cressman. Sister Shank continues with the present task of baby-feeding. Fortunately we have at this time a better supply of milk than usual. That is of great importance for a baby-feeding program.

Bro. and Sister Tuck have moved to Tres Isletas, where they are nearer their work at League 15. The distance from here to that outstation is thirty-three kilometers, while from Tres Isletas it is just half that far. The Tucks are now making three trips a week, while formerly we made only one.

At league 17 we have no room built for the accommodation of the missionaries while engaged in evangelistic work. Our present method is to camp out. We fasten a pole on the top of the car and on the extended end hang our mosquito net that falls over the cot located on the ground. As long as there is no rain or storm we can get along quite well in this way. We invite the people for a late afternoon meeting and then they stay for a fireside song service. Another service is called early the following morning. We rejoice in the evidence of spiritual joy among the people.

We are hoping to begin classes in the Bible school on the fifteenth of March. We expect to have four young men studying. This added work gives the missionary a very heavy program to carry but we feel that it is very much worth while.

We had a letter from Bro. Gonschor of the mission in Salto. He and his wife, who last November completed their Bible training, are now in charge of this young congregation. Our brother tells us that they are concerned about the work of home visitation and other types of work that they are doing to build up the church. We are glad for this evidence of zeal.

We have heard that Bro. and Sister Weber have been taking a much-needed vacation and that the Hersheys are getting ready for their sale, prior to their departure for furlough.

We rejoice in our great opportunities for service. Pray that we may have wisdom and strength to seize the opportunities as they come.

March 10, 1948.

Yours in His service,
J. W. Shank.

Usurper

BY GRACE D. LEHMAN

*This is the tale of an angel,
Fair Lucifer, son of the morning,
Who fell from his lofty environment
By reason of self-exaltation.*

*Like lightning, he fell down from heaven,
For God would have no other rival;
Supreme was He ever and always,
And He must retain His position.*

*But Lucifer still is contending
With those whom God made for His glory,
And ever this powerful demon
Is plotting their doom and destruction.*

*With skillful and crafty inventions
He entices man's sons and his daughters;
Both the rich and the poor are his captives,
As well as the learned and the simple.*

*There's but One who has ever been victor
O'er this author of death and of darkness,
But He, with the price of His lifeblood
Obtained for all men sure deliverance.*

*Oh, herald abroad the glad tidings;
Tell to all of earth's Satan-bound captives,
There's both life and forgiveness in Jesus,
The God-man who claimed for us victory.*

Lancaster, Pa.

MISSIONS SECTION

Bragado, F. C. O., Argentina

Yes, it is true that the "Hersheys are getting ready for their sale prior to their departure for furlough." If the Lord wills it so, our sale will be March 20. The date for our leaving Argentina is April 15.

We surely need to remember Psalm 121 and lift up our eyes to the heavens, from whence cometh our help. Packing time is not a pleasant one, especially when one has to do definite packing, "closing up shop." There are things one has cherished and kept for future use or reference, so we want to recall James 1:5, that the Lord will give wisdom for common everyday affairs, and will not upbraid. How wonderful to have such a Father who is interested in all our doings! Psalm 139.

We had been praying that we might be relieved of the duties of the orphanage by the end of the year. In this, we were not disappointed. The young widow of one of our pastors who was called to his heavenly home a little more than a year ago has consented to take charge. She (Pilar) and her husband, Ernesto Pineyro, had been in charge of the orphanage some years ago. Knowing something of what it would mean to have full responsibility, she did not want to take over while the bigger boys were here. This has also been taken care of and without friction. Three boys who had spent some time with their mothers have returned and four new ones have been admitted.

School opened again this week. Sixteen from the boys' orphanage are going to school. Among them are four six-year-olds. This is something new for six-year-olds to go to public school. They are all very enthusiastic with their tablets and pencils in their schoolbags, and the indispensable white duster and apron. These are washed, ironed, and mended twice a week. What a work it makes on one hand; but on the other they are good to cover up faded and mended clothes. Four of the older ones go in the morning and twelve go in the afternoon. The Argentine public school has four-hour sessions.

We have had no new news from Bro. and Sister Floyd M. Sieber, but we are still praying that the Lord may open the way for their entrance into the Argentine. The orphanage needs them. May the Lord prosper them in all their undertakings.

Prayer groups have been organized in the Bragado congregation in preparation for meetings to be held Easter week. The same is being done in Trenque Lauquen. Bro. Hershey has been invited for the meetings in Trenque Lauquen. We are looking to our Father for great blessings at that time.

Farewell meetings have been held for us in a number of the congregations. Albums with the names of members and usual attendants have been received, which make a very commendable gift and remembrance. One congregation presented us with very splendid billfolds. We appreciate all these demonstrations of love and friendship, and regret that we may be going on furlough without returning. The realization of the truth of the fact has not taken hold of us yet. For myself, I do not like to feel the sadness of a "last time,"

but prefer to look on the brighter side—there may be the possibility of another meeting. If not here, may it be up yonder, where there are no last meetings.

The Bible Institute students are beginning another year's work. Pray that the Lord may call more to prepare for the evangelization of Argentina.

The Koppenhavers have begun language study, which is very interesting as well as necessary. The parents have a teacher and the children are learning Spanish by playing with other children. It is remarkable how they can have a good time playing and understand each other without knowing the same language. Bro. Koppenhavers have not yet been able to get their freight through the customs. Pray for this.

The Hallmans made a trip in their recently purchased used car to visit the church and its new pastor in Santa Rosa. Pedro Lanik is pastor there. They also called on one of the members in Pellegrini en route. Pellegrini is supplied from Tres Lomas, where one of our former orphanage girls, Nirma Vecino, is the wife of the pastor, Ernesto Suarez. Pray that the Lord's work may continue to be blessed with consecrated workers, who "press toward the mark for the prize of the high calling of God in Christ Jesus."

The Lord has been very good to us through these years of service in Argentina. We acknowledge that your intercessory prayers in our behalf have been a great factor in this. May your prayers follow us as we go to Puerto Rico where we have been asked to spend several months in the Lord's service.

March 17, 1948.

Mae H. Hershey.

Concord, Tennessee

Dear Herald Readers: Although you have not heard from us for some time, we have been busy endeavoring to win the lost to Christ in this rural area near the little village of Concord, on the Tennessee River. We have been encouraged by a number of visitors during the past months, many of whom were either going to or returning from the deep South. We are conveniently located in rolling farm country about ten miles west of Knoxville and one and one half miles north of highways 11 and 70.

Our Sunday-school attendance hit an unusual low in the snowy weather of January and February, dropping to around fourteen for about three Sundays, from an average of about thirty for the past year. However, four meetings last Saturday and Sunday drew crowds averaging well over fifty to hear a Gospel team from E.M.C. Bro. B. Charles Hostetter, student pastor, and the quartet of college students, also gave two half-hour lunch period programs of songs and Gospel messages on Tuesday morning at a large textile mill in Knoxville. They drew record crowds and hearty invitations to return. This is another open door in Tennessee.

The sudden tragic death of a twenty-one-year-old young man, who had been attending our services for about a year, shook this community recently. We had been praying that the Lord would bring his father, a drinking man, to church, and this was the way our prayers were answered. We have been pray-

ing that both father and son should be won for Christ. It is too late now for the son, but will you pray with us for the father who shows signs of softening toward the Gospel message. We expect to have a cottage meeting in their home in the near future. Two daughters in the home have changed their ways since their brother's death, one confessing to an unyielded heart, and the other accepting Christ as her Saviour after being burdened for many months.

We are all much encouraged by the prospects in the work at this place. The sustained interest among the young people and older ones too has been a constant source of rejoicing, although problems arise along with this. We praise the Lord for the very evident manifestations of the work of the Spirit in the past weeks. He has been answering our prayers and we expect that He is going to continue doing so if we continue faithful.

In His service,
Harry Hertzler.

March 18, 1948.

Musoma, T. T., East Africa

Pray without ceasing. In many homes the motto, "Prayer Changes Things," is seen on the wall. Brother and Sister, do you really believe this? Do you have the confidence in Him that if we ask anything according to His will He heareth us? Do you believe that we are asking according to His will when we pray for the salvation of lost souls? I do, because He says that He is not willing that any should perish but that all should come to repentance. May I present to you a few needs and will you please help us to persevere in prayer to the intent that God can glorify Himself.

(1) Pray for a deep heart searching and awakening among the African women. Recently one sister in the church accused an-



Nyangigi, a convert in the Mennonite medical work at Nyabasi station in Tanganyika Territory. A real trophy of grace, Nyangigi has a fine Christian testimony and an unusual attitude of helpfulness to others in need. She has come out of heathenism and has been refused permission to return home because of her acceptance of Christ. Because of this she has needed to leave her home and child.

MISSIONS SECTION

Today in Missions

J. D. GRABER

Counting our resources: this is a common practice today. It is usually wise and it has scriptural sanction. Did not Jesus warn against the foolishness of beginning a building and being unable to finish it? But here a common principle of exegesis comes into play. We too often take a statement or two from Scripture, such as the above, close our Bibles, and then begin to enlarge on what WE THINK is the meaning.

What is the context? This question must always be asked. What, obviously, is the writer of Scripture talking about and what is he seeking to impress by the passage? These are most important questions. In Luke 14:25-35 Jesus is stressing the need of leaving all in order to be His disciple. This is the cost every follower must be willing to pay. He must know the cost before he begins because discipleship costs exactly that much. If we are not willing to go through with it, we should not begin. This is a problem of personal consecration.

It may be a sin to count resources. It was so for David in the twenty-fourth chapter of II Samuel. David should have been willing to go out against the enemy at God's command, trusting God rather than superiority of men and material. But David was human as we are. He wanted to know in cold factual terms just how many men of military age he had so that he knew whether he could "call the bluff" of the Philistines or not. For this sin in lack of trust in God a terrible pestilence came upon the people and led, finally, to David's beautiful and well-known expression, "Neither will I offer burnt offerings to the Lord my God of that which doth cost me nothing."

Is the possibility of our missionary advance based on acres of land, bank accounts, and other "real" assets? No. Trust in God and consecration are much more significant factors. If our plans are based coldly on statistics and figures, we have frozen out faith and are guilty of having secularized the whole mission enterprise of the church. In addition to cold facts there must be warm faith.

other sister of stealing some food. This accusation brought friction and bitterness between them. About the same time another sister and a believer brought bitter accusations against each other until they didn't speak together; but, praise the Lord, the Spirit worked in their hearts and brought conviction. Jesus' teaching on forgiveness was taught them again, and just this past Sunday one case was brought to the church elders. I am happy to report that after a good bit of pleading a spirit of forgiveness was expressed.

(2) Pray that more of the boys and girls who confess Christ will be able to stand through severe testing times such as circumcision and other tribal customs.

(3) Pray for greater love in Christian marriages. There are a number of broken homes

CHURCH CORRESPONDENCE

LYNDHURST, VIRGINIA

(Mt. View Congregation)

Greetings to all. We have enjoyed many blessings from God, for which we give Him thanks and praise.

We were very happy to have with us on March 7 Bro. William Jennings, from Knoxville, Tenn., who preached for us the morning sermon and also had charge of the evening service. We always enjoy having him in our midst and give him a warm welcome to return.

We are glad to have Bro. Jason Weaver and wife back to worship with us. They have just returned from Florida, where they spent most of the winter.

We were very happy to have Bro. Harold Eshleman, from Harrisonburg, Va., with us on Sunday evening, March 4. He delivered a wonderful message on "Son, Be of Good Cheer." The rest of the evening was spent in spirited singing by a group from Harrisonburg, Va. We were happy to have these visitors worship with us and hope they will return soon.

Pray for the work at this place.

Viola B. Tisdale.

WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" As always, the Lord has been very good to us. Even though at times there are disappointments, we are reminded again and again that if God be for us, who can be against us?

On March 14 baptismal services were held at the River Corner Church for the Byerland and River Corner congregations. Thirteen

gram of spraying the approximate 3,350 houses in Nazareth needed to be halted with the completion of 2,777 houses because an additional supply of the five per cent DDT residual spray used could not be obtained.

A report of the work of the Nazareth hospital clinic operated by the M.R.C. states that during the period of February 9 to March 9 there were 107 infectious diseases; 40 parasitogenic diseases; 331 medical and surgical diseases; 81 venereal diseases; 4 immunizations; and 10 surgical procedures.

Belgium Builders' Unit

Bro. and Sister Reuben Horst, Ephrata, Pa., and Bro. Omar Lantz, Gap, Pa., left on April 7 for the Belgium Builders' Unit. Bro. Horst an experienced builder, is on his second period of service.

M.R.C. Committee to Meet

The Mennonite Relief Committee is to meet at Goshen, Ind., on Friday, April 16, to determine the future program of service.

Released April 13, 1948

By the Mennonite Relief Committee

precious souls were baptized. May they all be faithful workers for the Lord.

A combination Good Friday and preparatory service was held on Good Friday morning. Bishop Henry Nauman commented briefly on the preparatory lesson and Bro. John Miller, from the Rawlinsville mission station, preached on the crucifixion. Communion service was held on Easter morning.

A young people's meeting has recently been organized, with Bro. Paul Campbell as leader. The group meets every two weeks on Thursday evenings at the church. The next meeting will be held on April 8.

April 6, 1948.

Ruth Mellinger.

GOSHEN, INDIANA

(Yellow Creek Congregation)

Greetings of love. We have had the privilege of having a number of visiting ministers with us during the past three months. On Jan. 11 Bro. Amos Horst brought us a message in our morning service, and in the evening a Gospel team from Goshen College gave us a program. Bro. and Sister M. L. Troyer, of Elida, Ohio, worshiped with us on Jan. 25 and Bro. Troyer preached for us. On Feb. 8 Bro. and Sister George Lapp, of Goshen, were with us in our forenoon and evening services. Bro. Lapp preached in the morning; in the evening Sister Lapp spoke to the children and Bro. Lapp brought us another message. On Feb. 14 Bro. Merle Shantz, of Kitchener, Ont., preached for us.

We have a Bible study class each Wednesday evening. Bro. Paul Miller, of Goshen, was our speaker on the evening of Feb. 4.

The nurses' quartet, from La Junta, accompanied by Wesley Jantz, were with us on March 4 and gave a much-enjoyed program.

On the evening of March 21 an Easter program was given by our church chorus, directed by G. Merril Swartley.

We wish to thank these who have worshiped with us and invite others who come our way to stop with us also.

Mrs. Earl Stauffer.

ELORA, ONTARIO

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1). How thankful we as Christians ought to be for the house of the Lord, a place where we can worship God.

We as a group of Mennonites of this community have formed a new congregation. The building is not a new one; it was formerly known as the Bethel United Church. But it has been purchased by the Mennonites who moved into this community and a new congregation, known as the Bethel Mennonite Church, has been started.

Sunday school was organized on Dec. 14, and the first meeting held on Dec. 21. In the afternoon of the same day we had our inauguration services. Bro. Howard Bauman had charge of the devotions. The history of the

because of a lack of love for each other. At present we are much in prayer for Gideon and Trufosa, parents of a dear little girl. Trufosa left her husband and child and has asked him to accept the dowry cattle which he paid for her. He has now accepted, but only a few cattle are available. This may be the Lord's way of hindering this separation, as at one time Gideon expressed himself that he wanted only the Lord's will to be done. Trufosa herself seems to be tired of living in sin, yet neither she nor Gideon is ready to make confession and restitution and live together again in love and happiness. Unless the Lord will do a great work in their hearts, this marriage will be broken.

"God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).

Jan. 30, 1948.

Maybell Ferster.

Relief Notes

Notes on Refugee Movement

Elfrida (Mrs. Peter) Dyck, who accompanied the Mennonite refugees on the "General Stuart Heintzelman" on their way to Paraguay, returned to Europe via New Orleans and New York because the return route of the refugee ship had been changed. She plans to accompany the next group on the "Prince David," which was to have sailed early in April but has been delayed about two weeks. This vessel, as was the above ship, is being furnished by the Preparatory Commission of the International Refugee Organization.

Because of the great difficulty in chartering a vessel to move the Mennonite refugees at Danzig to Paraguay, an investigation is being made to determine the advisability of sending them in smaller groups by regular passenger service.

Children's Colony in France

Mahlon Wagler and Eldon Eash, of the French Builders' Unit, recently spent some time doing carpenter work at Nancy, the headquarters of the French Unit, preparing the children's home which is to be opened by the M.C.C. relief unit, with the plan that the French Mennonites later assume its operation.

Relief Worker Arrival

J. N. Byler arrived in Shanghai, China. April 8, after a two-week stop in Japan where he negotiated for the opening of an M.C.C. relief unit.

Released April 9, 1948

Via M.C.C. Headquarters, Akron, Pa.

Nazareth, Ethiopia

A dresser school is again being conducted in which young Ethiopian men are given instruction similar to that which is given to nurses' aides in America. Instructors are sisters Mary Byer, R.N., and Mrs. Paul Conrad, R.N.; and the brethren Dorsa Mishler and Paul Conrad, M.D.

Recently 557 school children of the Nazareth school were vaccinated for smallpox and 149 children were given tuberculin tests. Fifty-seven per cent of the latter group had positive reactions. The malarial control pro-

church was given by Robert Stickney, a member of the United Church, who was present when the building was erected and dedicated sixty-four years ago. The invitation and reception of new members was in charge of Bishop Oliver Snider, of Elmira. He used as his text John 4:31-35. Bro. Roy Koch, of St. Jacobs, Ont., then spoke on "The Christian Church as an Asset in a Rural Community."

The inauguration address was given by Bishop Reuben Dettwiler, of Floradale. In many ways an inauguration service is similar to a dedication service; but in some ways it is different. To dedicate means to set apart for sacred use, while to inaugurate means, in one sense, to make a formal beginning of a new policy or form of administration. This church is making a formal beginning, as it were, of a different form of administration and the re-establishing of the worship of God at this place.

Pray for this work and for the workers here. Most of those serving as teachers had never before taught a Sunday-school class. Our Sunday-school attendance is between seventy and eighty; the majority of these are children. It is our duty as parents and teachers to bring the children up in the fear of the Lord; they are the ones who will become the future church.

At present our church services are in charge of Bro. Reuben Dettwiler. But sometime in the near future we will need a minister and a deacon to help us carry on this great work. Pray that this may be a soul-saving church.

March 26, 1948. A sister in Christ,
Mrs. Wilfred Shoemaker.

BRESLAU, ONTARIO

(Cressman Congregation)

Greetings. We were happy to have Bro. S. J. Miller, Leo, Ind., with us for five services over Good Friday and Easter. On Easter Sunday one of our junior girls was baptized by Bishop Ben Shantz and received into our group, following which we partook of the Lord's Supper and observed the ordinance of feet-washing. The meetings were a real inspiration and comfort to us in these days of world unrest. Especially fitting and challenging were the concluding messages on Sunday evening: "Working with Jesus" and "Looking for Jesus."

Bro. Burkholder preached his thirty-fifth anniversary sermon as our pastor on Jan. 4. When Bro. Burkholder came here in 1913, there were 104 members, of whom twenty are still on the church roll. Fourteen have transferred to other congregations and seventy have passed on. The present membership is 146. On March 28 Bro. and Sister Burkholder also celebrated their thirtieth wedding anniversary. In honor of these two anniversaries a surprise service was held; and despite heavy rain, more than one hundred of our group gathered at the church. Bro. Elvin Snyder, on furlough from Argentina, served as chairman of the meeting. An impromptu program, consisting of group singing, special music, and speeches, was given. The gift of a Kelvinator was then presented to Bro. and Sister Burkholder.

We are expecting to have Bro. Cornelius Rempel, M.C.C. representative in Kitchener,

with us on Wednesday evening, and the Simeon Hursts, from Africa mission field, on May 2.

April 3, 1948.

E. Cressman.

PHOENIX, ARIZONA

(Sunny Slope Congregation)

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Sunday, April 4, 1948, was a day that will long be remembered by the Sunny Slope congregation and the brethren who were present from other parts of the church to worship and participate in the day's services. The Lord's presence and leading were very evident in every service. It was a beautiful day; 142 were present for the morning services, when two sisters were received into the fellowship of the church by baptism. This was followed by a very impressive ordination service. Bro. Melvin Ruth, formerly of Harrisonburg, Va., was called by the unanimous voice of the church and was ordained to the ministry. In the evening a communion service was held. The house was well filled, and nearly everyone took part. Bishops Fred Gingerich, Canby, Oreg.; Sherman Maust, Upland, Calif.; and D. J. Fisher, Kalona, Iowa, conducted the services.

The church here was organized in February, 1946, in the home of Bro. and Sister Harold Brooks, where Sunday-school and preaching services were held for more than a year. At that time there were ten charter members. Plans were made and a place for worship was erected here in Sunny Slope. It was thought that this building would serve the congregation for quite some time; but last year room had to be made to provide for the children that came to Sunday school. The present Sunday-school enrollment is about seventy; the church membership is now fifty-two, with others expecting to unite. During the entire winter the house has been well filled and often crowded. So one of our needs is for more room.

Brethren have come here from various parts of the church, from Oregon to Virginia, and from Alberta in the north for the benefit of the warm sunshine and dry climate which is beneficial to many. With the church now established here, no doubt more folks will come here for health benefits. This is the time of the year when folks are leaving for their homes, and the crowd is quite small.

Last summer a daily vacation Bible school was held. Through this school, contacts were made with many of the children in the community. Another Bible school is being planned and will be held as soon as the public school closes.

Bro. Albert Hershberger and Bro. John William Boyer are serving as superintendents of the Sunday school.

Remember the work here in your prayers.

April 6, 1948.

D. J. Fisher.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: Greeting in His precious name. We praise God for His many blessings. We have had the pleasure of fellowship with several visitors who stopped

with us recently. Bro. Milton Vogt and family gave an interesting program on India. Bro. John Detwiler and wife and also Bro. Glen Yoder and wife were here one evening en route to the Doctrinal Conference at Hannibal. Bro. Yoder gave us a message of encouragement. We are glad to welcome visitors at any time.

Bro. Arthur Ebersole and family, and five of our young sisters attended the meeting at Hannibal.

Although there have been some hindrances in the work, we still press on, looking to God for help. Pray for us, that the Lord's name may be praised and souls saved.

Laura Detwiler.

FIELD NOTES (Continued)

Revival meetings in charge of Bro. Earl Mosemann, Newville, Pa., will be held at Dohner's Church, Lebanon County, Pa., April 25 to May 9. There will be an all-day service on May 2.

The Kidron congregation, in Ohio, has an interesting way to keep in touch with their young people who are away at school. Once a month an essay written by one of these young people is read in the young people's meeting.

The new camp erected by the M.C.C. Service Unit at Gulfport, Miss., was dedicated Sunday evening, April 4.

Bro. Sanford Shetler, Hollsopple, Pa., was scheduled to speak on "Knowing to Make Him Known" at the second quarterly meeting of the Gospel Lighthouse group, Kinzers, Pa., on April 17.

Bro. and Sister James Lark, of Chicago, spent Easter Sunday with the Manson, Iowa, congregation. They brought inspiring messages in word and song.

Sister Viola Wenger, Akron, Pa., gave an inspiring talk concerning the relief program to the Senior Sewing Circle at Denver, Colo., on April 1.

A Mission Meeting was held at the Cedar-grove Church, Greencastle, Pa., on April 4. Speakers were George Lapp, Goshen, Ind.; Frank Raber, Detroit, Mich.; and Paul Lantz, Biglerville, Pa.

Bro. Jesse Short, Archbold, Ohio, is holding evangelistic meetings at the Bethel Church, Mummaburg, Pa., April 18-25.

Bro. Paul Lantz, accompanied by a Gospel team, spoke at Belleville, Pa., Sunday afternoon, April 11; and on the evening of the same day at the Brethren Church, in Yeager-town, Pa.

The district young people's meeting of the Elizabethtown area will be held April 25 at Elizabethtown, Pa. The theme is "Practical Christianity."

A Sunday-Night Hymn-Sing, sponsored by the Stark County, Ohio, Youth Fellowship Committee, was held at the Hartville Church on April 11.

The Lancaster Conference, in its session on March 18, favored by vote the opening and operation of a home for the mentally ill. The brethren J. Irvin Lehman and Jacob Rittenhouse were approved as evangelists from outside the conference for the coming year.

"CHRIST IN YOU" (Continued)

When, O reader, have you last told the Lord Jesus that you LOVED Him!

Oh, let us build gold! Imperishable! And impossible to build anything more if we have not first built gold—quiet, daily, intimate fellowship with Him!

Then we are commanded to build silver! What is building "silver"? Truly our hearts thrill under the spell of a glorious sunset, or a Spirit-filled message! But isn't the next best thing the sharing of our mountaintop experiences with our friends? Shall we call building "silver," first, Christian fellowship?

There is a vast amount of mere intercourse among Christians in homes, congregations, and conferences which has in it not a particle of divine fellowship. Christian fellowship is not a heartless traffic in certain favorite doctrines which we receive to hold in common. It is not morbid sympathy with those who think and see and feel with us in some favorite theory or dogma. It is something quite different from this. It is delighting in Christ, in common with all those who are walking in the light. It is attachment to Him, to His person, His name, His Word, His cause, His people.

Did you ever think of it that the ordinance of fellowship has been very much neglected today? It has become very difficult for Christian people to speak naturally and spontaneously of the things of Christ to each other. They meet to talk over the ordinary affairs of life, but of the things most real, the things of our spiritual life, they seldom say a word. Maybe this is due to the fact that their own experience is not very deep. Perhaps it is because no one ever spoke to them about spiritual things. Perhaps it is because they have nothing within that flows out—for the Christian life is as a spring of water always flowing and bubbling over!

The Christian life will remain comparatively dormant and fruitless, unless it is breathed upon by the bracing influence of human fellowship! Common possession of the light and of personal fellowship with God—this is the only cement that will perfectly knit Christians one to another. Oh, let us build "silver"! Christian fellowship is a family circle of those who are related through the blood of Jesus Christ, and whose hearts are interwoven with deep family feeling—regardless of all denominational barriers! They can unbosom to each other their joys, their sorrows, their cares, and their conflicts. They converse with one another as to the soul's health and progress. And in all their spiritual companionship, the Lord Himself is the center, drawing their hearts together, and the Lord is the circumference, binding them into a communion of saints!

It has been said that an average mind will discuss people. When you meet your best friend, do you pass the time discussing people? Or do you find your greatest joy in discussing the things of the Lord? Praise God that there are

people, who are members of that great church of Christ, Christ's bride, who are verily "inner circle" friends. But, alas! We have so little real Christian fellowship today. Can it be because "we cannot have real fellowship one with another unless we first fellowship intimately with God"? I think that must be the answer!

This point cannot be overemphasized, because God's Word tells us of only two ways by which the world will know that we are the children of God. The world knows that we are the children of God when they see that we, brethren and sisters in the Lord, are of *one spirit*, even as the Father and Jesus are *one*! "That they *all* may be *one*; as thou, Father, art in me, and I in thee, *that they also may be one in us: that the world may believe that thou hast sent me*" (John 17:21). The Father one with Jesus; Jesus one with us, and we, one with each other! Actually, this unity of the Spirit is the *only* way the world has of knowing that we are children of God, for the second proof that we find in the Bible is the result of this union with Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). Not a sentimental love, but the very love of Christ, flowing through us as a result of our union with Him!

Of course, we cannot be one with each other, nor can we *love* the brethren unless we keep our union with Christ intact by daily, intimate communion with Him. And nothing will open our hearts to love each other like true, honest fellowship "in Christ"—a fellowship that includes the confessing of our faults one to another, praying one for another, and the exploring of the riches which we have "in Christ" together!

A second way in which we build "silver" needs very little explanation. It is the doing of deeds of love, mercy, and justice in the name of Christ. The giving of the cup of *cold* water (*Cold* water requires that we do something extra!), being hospitable, doing deeds of mercy and kindness, which means much more than simply giving money in order that someone else may do the deed! We are *all* to "work"! But only the deeds done in the name of Jesus are part of the "silver" which we are building upon the foundation, Christ Jesus!

Thirdly, we are told to build upon this foundation gold, silver, and "precious stones." What is more precious than a soul? Nothing! How many precious stones, precious souls, have you laid upon your foundation? Does your structure glisten and gleam because of the intertwining of precious stones amid the gold and silver? Are you *building*?

What might be the wood, hay, and stubble about which this same passage of Scripture speaks? Can we liken "wood" to the great deal of "religious" activity which looks impressive enough outwardly, but which lacks spiritual reality and power? And could "hay" be that service

in which self plays the dominant part? Too many people today are building with hay! A young woman said, "Don't insult my talent and training by asking me to teach a class with only *two* pupils!" And let us pray for those Christian (?) workers who say, "If you don't like the way I do things, do it your way!" And they promptly absent themselves from the service! And oh, those people who are forever being "offended." God pity their miserable, touchy selves which have never been reckoned crucified with Him! Christ cannot live in a *self-saturated* body!

"Stubble," the most worthless of all, is that Christian who thinks it is expedient to compromise with the world in his walk and manner of life. When the fire shall try every man's work at the judgment, certainly the wood, hay, and stubble will not survive the test!

As you search your own heart, are you a Pharisee or a Christian? Are you trusting in CHRIST, or Christ and something else to save you? Are you enjoying the *liberty* that is in Christ? Or do you find yourself bound by fears that you are not *doing* the right thing to merit salvation?

If you have taken your stand upon the foundation, Jesus Christ, have you been building with gold, silver, and precious stones? Or has your structure been composed of wood, hay, and stubble?

Oh, let us build upon the foundation—the wholly sufficient foundation, Christ the Lord, and then, let us *build*—gold, silver, and precious stones!

This article has been prepared to present Christ as the only worthy way to be saved; to present the Christ who is ENOUGH! In succeeding chapters, the theme shall be "Christ in You!" For the sake of clarity, it ought to be said that Christ is in us in the person of the Holy Spirit. But Jesus Himself says, "... the Spirit of truth . . . shall not speak of himself . . . He shall glorify me" (Jno. 16:13, 14). And in John 15:26 Jesus says again, "He shall testify of me." It is certainly correct to say that we have the Holy Spirit within us. But the work of the Spirit in us is to magnify, and to make us aware of, Christ! Again and again we are thrilled at the "mystery [of the Gospel] among the Gentiles; which is CHRIST IN YOU!"

"I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me* . . ." The Christ who is our bridge to God, and our *only* hope of salvation, also by living union with Him, becomes our LIFE! For us to live is CHRIST! "CHRIST IN YOU, the *hope of glory*." Without Christ in me, there can be no glory for me! Is Christ living in YOU?

BIBLIOGRAPHY

Woychuk, N. A.: "Building Gold, Silver, and Precious Stones."
Wilson, Dorothy Clarke: "The Brother." (Quoted by permission of Westminster Press, Copyright owner.)
English, E. Schuyler: "Things Surely to Be Believed."

(To be continued)

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Henning.—Russell L. Alderfer and Gladys Henning, both of the Plain congregation, Lansdale, Pa., by J. C. Clemens at the home of Howard Landes, Harleysville, Pa., March 28, 1948.

Christner—Krabill.—Truman Christner and Janette Kraybill, Washington, Iowa, by Willard Leichty at the home of the bride, Jan. 1, 1948.

Eigsti—Freymberger.—Orlin Eigsti and Ina Mae Freymberger, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty at their newly furnished home, Feb. 22, 1948.

Forry—Stoner.—Harold R. Forry and Ruth L. Stoner, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride, March 18, 1948.

Gerlach—Bender.—Paul H. Gerlach, Willow Street, Pa., congregation, and Rhoda M. Bender, Mountville, Pa., congregation, by Christian K. Lehman at Mt. Joy, Pa., March 31, 1948.

Guth—Harnish.—Wayne Guth, Calvary congregation, Washington, Ill., and Marjorie Harnish, Roanoke congregation, Eureka, Ill., by John L. Harnish, uncle of the bride, at the Calvary Church, March 19, 1948.

Kurtz—Yoder.—Jonathan Kurtz, Maple Grove congregation, New Wilmington, Pa., and Katurah Yoder, Locust Grove congregation, Belleville, Pa., at the home of the officiating bishop, Emanuel B. Peachey, March 13, 1948.

Lefever—Neff.—Paul Brackbill Lefever and Ellene Kathryn Neff, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride, April 1, 1948.

Lehman—Sommer.—Ellis Lehman and Gloria Jean Sommer, both of the Kidron congregation, Dalton, Ohio, by Reuben Hofstetter, assisted by Isaac Zuercher, at the home of the bride's parents, March 21, 1948.

Martin—Dagen.—Carl D. Martin, Kinzers, Pa., congregation, and Reba Mae Dagen, Byerland congregation, Willow Street, Pa., at the home of the officiating bishop, Henry W. Nauman, Lancaster, Pa., Feb. 28, 1948.

Nafziger—Gerig.—Chris Nafziger, Lower Deer Creek congregation, Kalona, Iowa, and Mary Gerig, Iowa City, Iowa, at the home of the officiating bishop, J. Y. Swartzendruber, March 29, 1948.

Nyce—Lewis.—Arnold M. Nyce, Plain congregation, Lansdale, Pa., and Mary Ellen Lewis, Blooming Glen, Pa., congregation, by William Anders at the home of the bride, April 28, 1948.

Shearer—Eby.—Harold F. Shearer, Mt. Joy, Pa., congregation, and Ellen R. Eby, Paradise, Pa., congregation, by G. Parke Book at the home of the bride, April 3, 1948.

Shertz—Hess.—Benjamin H. Shertz, Millersville Pa., congregation, and Lois Ruth Hess, Byerland congregation, Willow Street, Pa., by Henry W. Nauman at the home of the bride's brother-in-law and sister, Lancaster, Pa., March 10, 1948.

Shank—Hess.—E. Benjamin Shank, Millersville, Pa., congregation, and E. Arlene Hess, Byerland congregation, Willow Street, Pa., at the home of the officiating bishop, Henry W. Nauman, Lancaster, Pa., April 3, 1948.

Snader—Sauder.—Aaron A. Snader, Blainsport congregation, Reynolds, Pa., and Bertha H. Sauder Lichty congregation, East Earl, Pa., by J. Paul Graybill, assisted by Wilmer Eby, at the home of the bride, March 27, 1948.

Summy—Schrock.—John Summy and Amanda Schrock, both of Staunton, Va., members of the Stuarts Draft, Va., Old Order A.M. congregation, by Simon D. Schrock, Jan. 8, 1948.

White—Horst.—Paul H. White, Indiantown congregation, Ephrata, Pa., and Helen S. Horst, Weaverland congregation, East Earl, Pa., by J. Paul Graybill, assisted by Noah Hurst, grandfather of the groom, at the home of the bride, March 13, 1948.

Yoder—Yoder.—John E. Yoder and Nancy K. Yoder, both of the Locust Grove congregation, Belleville, Pa., by Emanuel B. Peachey at the Locust Grove Church, April 3, 1948.

Yoder—Yoder.—Robert E. Yoder, Fishersville, Va., and Esther Yoder, Stuarts Drafts, Va., both of the Stuarts Draft, Va., Old Order A.M. congregation, by Simon D. Schrock, March 29, 1948.

BIRTHS

Barber.—To W. H. and Tracie (Brunk) Barber, Clinton, Iowa, a son, Timothy Franklin, March 26.

Beachey.—To William and Helen Beachey, Mt. Pleasant, Iowa, a son, Roy William, March 8.

Beck.—To Herman L. and Frieda L. (Short) Beck, Archbold, Ohio, a daughter, Carolyn Fay, Feb. 23.

Birky.—To Lee and Elva Birky, Kouts, Ind., a son, John Lee, April 3.

Boshart.—To Dillon and Mindell Boshart, Wayland, Iowa, a daughter, Doris Gean, March 30.

Graber.—To Alvin and Elizabeth Graber, Wayland, Iowa, a daughter, La Vonne Marie, Feb. 17.

Hamsher.—To John and Edith (Richards) Hamsher, Sugarcreek, Ohio, a daughter, Karen Kay, Feb. 24.

Hamsher.—To Reuben and Mabel (Miller) Hamsher, Sugarcreek, Ohio, a son, Arthur Lynn, March 24.

Harnish.—To Jacob and Elta (Metzler) Harnish, Jr., Manheim, Pa., a son, Robert Daniel, April 2.

Horning.—To G. Sylvan and Anna (Metzler) Horning, Ephrata, Pa., a son, Donald M., March 9.

Krabill.—To Vincent and Estella Krabill, Wayland, Iowa, a daughter, Rebecca Sue, Feb. 16.

Landis.—To Leroy M. and Marie (Frederick) Landis, Doylestown, Pa., a son, Vernon Lee, March 23.

Lehman.—To Ernest and Grace (Kauffman) Lehman, Chagrin Falls, Ohio, a daughter, Mary Rachel, March 27.

Lehman.—To Verne I. and Sarah Jane (Martin) Lehman, Hagerstown, Md., a daughter, Lois Margaretta, Feb. 12.

Leichty.—To Leonard and Ruth Leichty, Mt. Pleasant, Iowa, a daughter, Elaine Joy, Feb. 12.

Leichty.—To Simon and Lavina (Roth) Leichty, Wayland, Iowa, a daughter, Phyllis Ann, March 9.

Miller.—To Herbert E. and Mary (Martin) Miller, Elizabethtown, Pa., a son, John Rowan, Feb. 26.

Miller.—To Jake and Sarah (Burkhalter) Miller, Dalton, Ohio, a daughter, Rosanna Kay, March 23.

Miller.—To Lester and Mary (Keener) Miller, Oxford, Pa., a daughter, Carolyn, March 2.

Moshier.—To Norman and Irene (Gingerich) Moshier, Lowville, N.Y., a son, Frederick Dean, Feb. 24.

Myer.—To Harold L. and Esther (Lehman) Myer, Lancaster, Pa., a son, Dale Leslie, March 29.

Nafziger.—To Ira and Sara Clymer) Nafziger, Strasburg, Pa., a son, Paul Leslie, March 27.

Nebel.—To Clayton and Edith Nebel, Mt. Pleasant, Iowa, a daughter, Betty Jo, Feb. 27.

Shirk.—To Mervin and Melba (Brenneman) Shirk, Myerstown, Pa., a son, Merlin Lee, March 27.

Showalter.—To Paul and Ruth (Martin) Showalter, Hagerstown, Md., a daughter, Lucille Mae, March 14.

Spenler.—To Charles and Anna Mae Spenler, Wayland, Iowa, a son, Louis Lee, March 1.

Troyer.—To Paul L. and Arlene (Swartzendruber) Troyer, Keota, Iowa, a son, Gordon Deane, March 12.

Unternahrer.—To Noah and Barbara Unternahrer, Wayland, Iowa, a son, Ronald Jay, Jan. 28.

Weaver.—To Paul and Bernice (Ramer) Weaver, Nappanee, Ind., a daughter, Erma Elizabeth, April 2.

Wenger.—To Ira and Mildred Wenger, Mt. Pleasant, Iowa, a son, Wayne Ira, Jan. 25.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Cockley.—Anna H., daughter of the late Jacob and Catherine (Horst) Hunsecker, was born near Chambersburg, Pa., Feb. 14, 1870; died at her late home, near Chambersburg, after seven weeks' illness, March 19, 1948; aged 78 y. 1 m. 5 d. On Feb. 8, 1894, she was married to Henry C. Cockley. The same year she and her husband united with the Chambersburg Mennonite Church, where she remained a member until death. Surviving are her husband, one daughter (Catherine—Mrs. William M. Horst, Chambersburg, Pa.), 3 sons (Noah H., Wyomissing, Pa.; Jacob H., Chambersburg; and Harry H., Scotland, Pa.), 8 grandchildren, and one sister (Mrs. W. H. Eshleman, of Chambersburg). Funeral services were conducted March 23 by Harold Hunsecker, D. E. Kuhns, and C. V. Martin. Texts: Rev. 14:12; Prov. 31:10-31. Interment was made in the adjoining cemetery.

Eberly.—Mary Ann, daughter of Lloyd and Dorothy (Martin) Eberly, was born Dec. 20, 1947; passed away at the Salem (Ohio) City Hospital, March 11, 1948; aged 2 m. 21 d. Death resulted from intestinal flu and other complications. Surviving are her parents, one brother (Clifford), 2 grandparents (Mr. and Mrs. Abraham Martin, Salem, Ohio; and Mr. and Mrs. Clayton Eberly, Orrville, Ohio), 3 great-grandmothers, one great-grandfather, and many other relatives. Funeral services were held at the Pleasant View Mennonite Church, North Lawrence, Ohio, with Abraham Good in charge. Burial was made in the Pleasant View Cemetery.

Gerber.—Levi P., son of the late Peter M. and Elizabeth (Moser) Gerber, was born near Dalton, in Wayne Co., Ohio, May 23, 1863; passed away at the home of his son (Ivan), south of Dalton, March 8, 1948; aged 84 y. 9 m. 15 d. Death followed an acute heart attack. Early in life he gave his heart to the Lord and united with the Mennonite Church, of which he remained a member until death. On Jan. 17, 1889, he was united in marriage to Rosina Moser, who preceded him in death in 1907. On May 26, 1910, he was united in marriage to Mrs. Elizabeth Sommer, and in 1921 she preceded him in death. Surviving are one son (Ivan, Dalton, Ohio), 4 daughters (Bertha—Mrs. Alvin B. Sommer, Kidron, Ohio; Celesta—Mrs. Tobias Sprunger, Ft. Wayne, Ind.; Elma Gerber, and Estella—Mrs. Ivan Nussbaum, Kidron, Ohio), 14 grandchildren, 4 great-grandchildren, 5 stepchildren (Simon W. Sommer, Millersburg, Ohio; Adam Sommer, Kidron; Hiram Sommer, Mrs. Nelson Zuercher, and Mrs. Simon J. Lehman, Orrville, Ohio), 4 brothers (Daniel P. and Peter P., Dalton; Elias P., Kidron; and Noah, Pandora, Ohio). Two sons, 3 brothers, and 5 sisters predeceased him. He attended church regularly and was always ready to contribute to her work. He was deeply concerned for the welfare of his family. Funeral services were conducted at the home on March 10 by A. S. Rosenberger and at the Kidron Mennonite Church by Reuben Hofstetter and Allen Bixler. Burial was made in the church cemetery.

Gingerich.—Catherine Viola, daughter of Daniel and Alma (Handrich) Gingerich, was born at the General Hospital in Bay City, Mich., March 3, 1948; passed away eight days later, March 11, 1948. Surviving are her parents, 2 sisters (Erma and Velma), one brother (Frederick), and a large number of other relatives. Funeral services were held at the home, near Au Gres, Mich., March 13, in charge of Peter Swartz and Noah Swartzendruber. Burial was made in the Sims Township Cemetery.

Hansen.—Harriet, daughter of Isaac and Margaret Klevinger, was born near Kalona, Iowa, Aug. 11, 1863; died at the Mennonite Home for the Aged, Eureka, Ill., after a short illness, March 17, 1948; aged 84 y. 7 m. 6 d. She entered the Home for the Aged on Feb. 7, 1931. One daughter (Margaret) preceded her in death in 1926. A son (Samuel Norwood, Flushing, N.Y.) survives. In 1894 she united with the Methodist Church at Amish, Iowa; and in later years she changed her membership to the Mennonite Church, of which she was a member at the time of her death. Funeral services

were held at the funeral home in Eureka on March 19, and at the Lower Deer Creek Church, Kalona, Iowa, on March 20, in charge of J. L. Hershberger and John Y. Swartzendruber. Text: Job 14:14. Burial was made in the Lower Deer Creek Cemetery.

Horst—John David, son of the late David D. and Sarah Alice (Shover) Horst, was born March 31, 1890; died at his home, near Chambersburg, Pa., after a few years of failing health, March 8, 1948; aged 57 y. 11 m. 8 d. He was a member of the Strasburg Mennonite Church, Chambersburg, Pa., where he attended regularly when health permitted. Surviving are his wife (Bessie Brechbill Horst), 4 brothers (Harvey B., George M., William M., and Charles B., all of Chambersburg, Pa.), and 3 sisters (Eileen, Mrs. Mary Lehman, and Mrs. David Lehman, all of Chambersburg). His parents and 2 sisters (Mattie and Ruth Horst Shafter) preceded him in death. Funeral services were conducted March 11 at the Chambersburg Mennonite Church by Harry H. Witmer and Harvey Shank. Text: Rev. 21:4. Burial was made in the adjoining cemetery.

Lehman—Mary Rachel, daughter of the late Harry S. and Belinda (Slagel) Thomas, was born near Boswell, Pa., March 20, 1887; passed away at her home, Thomas Mills, Pa., March 10, 1948; aged 60 y. 11 m. 25 d. Death resulted from emphysema. On Sept. 17, 1905, she was united in marriage to Hiram J. Lehman, who survives. Also surviving are 7 sons (Harry, Hysota, A., Elvin, Owen, and Earl, all of Hollsopple, Pa.; Leon, Detroit, Mich.; Richard, Boswell, Pa.; and Ernest, Chagrin Falls, Ohio), 2 brothers (Irvin, Hollsopple, Pa.; and Reuben, Johnstown, Pa.), one sister (Mrs. Jennie Lehman, Thomas Mills, Pa.), one half brother (Paul Thomas, Shanksville, Pa.), and 10 grandchildren. On Nov. 3, 1907, she was baptized and received into the Thomas Mennonite Church. She was active in sewing circle work, and imparted joy and encouragement to those about her. Funeral services were held at the Thomas Church, with Aldus Wingard and James Saylor in charge.

Martin—Elam S., son of Mrs. Menno S. and the late Menno Martin, was born in Woolwich Twp., Ont., April 18, 1896; died at his home, by his own hand, March 14, 1948; aged 51 y. 10 m. 1 d. On Feb. 20, 1924, he was united in marriage to Elmina Lichty, who survives. Also surviving are 6 children (Vernon, Vera, Lorna, Abel, Curtis, and Willis, all at home), his aged mother, 2 sisters (Mrs. Israel Bearinger, Mira, Ont.; and Mrs. Absalom Frey, Linwood, Ont.). In his youth he united with the Mennonite Church, remaining a member until death. Funeral services were conducted at the St. Jacobs Mennonite Church on March 17, with J. S. Koch in charge, assisted by Jesse B. Martin. Interment was made in the Conestoga cemetery.

Reiff—Maria E., daughter of Joseph and Catherine (Leshner) Strite, was born near Hagersburg, Md., May 31, 1860; died after a lingering illness of the heart and infirmities of age, at the home of her son (Clarence E.), Harfoss, Washington Co., Md., March 17, 1948; aged 87 y. 9 m. 17 d. Surviving besides her are one brother (Andrew C., Leitersburg, Md.), and one granddaughter. Her husband Jacob H. Reiff preceded her in death in 1928. She was a faithful member of the Reiff Mennonite Church for many years. She is very energetic in the discharging of her responsibilities in her home and community. Funeral services were held March 20 at the home and at the Reiff Church, in charge of J. D. Risser and Moses K. Horst. Texts: 1 Cor. 13:17; II Cor. 5:6-8. Burial was made in the adjoining cemetery.

Shank—Michael E., son of Michael W. and Nancy (Ramer) Shank, was born near Elkhart, Ind., Nov. 28, 1869; departed this life, March 1948; aged 78 y. 3 m. 16 d. He was never married and during his lifetime followed various occupations in the states of Missouri, Kansas, Colorado, and New Mexico. In 1923 he bought farm near Felsburg, Kans., where he lived until his death. In the spring of 1947 he was baptized and became a member of the Calvary Mennonite Church, Greensburg, Kans. Surviving are 2 nephews (J. H. Elisher, Nampa, Idaho; and Clarence Shank, Wakarusa, Ind.), 12 nieces (Mary Brenneman, La Junta, Colo.; and Mrs. Clyde Swartz, Lima, Ohio). Interment was made in the family plot in Garfield City, Kans. Funeral services were in charge of W. K. Nafziger.

Snyder—Christian, son of the late Christian and Mary Snyder, was born near Freeport, Ill., April 4, 1870; departed this life at Canby, Oreg.,

March 10, 1948; aged 77 y. 11 m. 6 d. He was the youngest and the last-surviving member of a family of ten children. Death resulted from a heart attack. In 1884 he moved with his widowed mother and family to Ayr, Nebr. On Dec. 24, 1890, at Hastings, Nebr., he was married to Jessie May Easter, who passed away Feb. 12, 1893. To this union were born 3 daughters (twins: Elsie Blanche—deceased—and Alta Blanche; and Verna Ruth). On Jan. 9, 1896, he was united in marriage to Nancy Elizabeth Shupe, Peabody, Kans., who passed away at Canby, Oreg., in 1930. To this union were born 2 daughters and 6 sons. Surviving are 4 daughters (Alta—Mrs. Walter V. Gingerich, Canby, Oreg.; Verna—Mrs. Frank M. Shank, Hubbard, Oreg.; Anna, Reedley, Calif.; Matilda—Mrs. Omar G. Miller, Canby, Oreg.; 5 sons (Menno, Hammet, Idaho; Albert, Canby, Oreg.; John, Goshen, Ind.; Paul, and Allen, Canby), 32 grandchildren, 10 great-grandchildren, and many other relatives and friends. One son (George) predeceased him in 1923. After the death of his wife he maintained his home with his daughter (Anna) and one son (Allen) for a period of thirteen years, after which he lived in the home of another daughter (Matilda) until death. He was baptized and received into the Roseland, Nebr., Mennonite Church by Albrecht Schiffler on Aug. 25, 1892; and on Sept. 25, 1902, the same bishop ordained him to the office of deacon in the Roseland congregation, where he served until October, 1913. During the following years he with his family moved a number of times to new localities, always, however, keeping in touch with the church and taking an active part in the same. After leaving Nebraska he served in the office of deacon in the congregations at Filer, Idaho; Duchess, Alta.; the Mountain View congregation, near Creston, Mont.; and finally in the Bethel congregation, near Canby, Oreg., where he had been for the past twenty-seven and one-half years. During the years of his church affiliation he was much interested in conference and mission board activities, first in the Kansas-Nebraska Conference and later in the Pacific Coast district. In the former, he was treasurer of the mission board for a number of years, and in the latter served as president of the mission board for a term of twenty-three years. He has a perfect record of attendance at the meetings of this board since the time of becoming president in 1921, the last occasion being on Saturday preceding his decease on Wednesday. During the last few days of his sickness he expressed satisfaction in having been present at this meeting of the board, which proved to be his last. He was also interested in the singing of the church, particularly in his younger years of being active in song leading and the promotion of singing classes and song programs. His life was characterized by devotion and faithfulness in whatever he considered his duty, not stopping short because of personal sacrifice. He considered the Scriptures a complete guide to the Christian life, its precepts and principles being practical and effective in any age and in any situation, and endeavored always to determine the course of his service by the same. The deep desires of his heart were to be faithful to the church of his choice and to know that his children were walking in the Truth. The Christian influence and teaching of his home are sincerely appreciated by his children. Funeral services were held March 14, in charge of F. J. Gingerich. E. S. Garber preached the sermon. Text: II Cor. 5:1. Burial was made in the Hopewell Mennonite Cemetery, Hubbard, Oreg.

Wingard—Lydia, daughter of Mr. and Mrs. John Hostetter, was born in Lagrange Co., Ind., March 6, 1867; died at her home, near Johnstown, Pa., March 15, 1948; aged 81 y. 9 d. Fifty-nine years ago she moved to Johnstown, where she was married to Levi P. Wingard, who died in 1934. To this union were born 5 children, two of whom predeceased her. She was a member of the Weaver Mennonite Church for more than fifty years. Funeral services were conducted at the home and at the Weaver Church by Sanford Shetler and Hiram Wingard. Interment was made in the adjoining cemetery.

Witmer—Mary, daughter of Henry O. and Catharine (Lehman) Rife, was born Jan. 22, 1864; died March 12, 1948, after a brief illness; aged 84 y. 1 m. 19 d. Surviving are her husband (Henry L. Witmer), and 7 stepchildren (Phoebe, at home; Aaron, Harry, John, Esther—Mrs. Clayton Lehman, all of Chambersburg, Pa.; Barton, Fayetteville, Pa.; and Clarence, Chambersburg). She was a member of the Mennonite Church. Funeral services were conducted March 15 at the Rowe Mennonite Church, Shippenburg, Pa., by Amos Martin and Harvey Shank. Interment was made in the church cemetery.

Special Meetings

MANHEIM, PENNSYLVANIA

Report of the all-day meeting held at the Hernley Church, Good Friday, March 26.

Topics and Speakers.—The Atonement, C. Z. Martin; "He Went a Little Farther," Amos H. Sauder; None of Us Liveth to Himself, Richard Danner; Tomorrow's Sheep, C. Z. Martin; What Christ Expects of His Church, Simon Bucher; The Danger of Prosperity, Richard Danner; Children's Meeting, C. Z. Martin; The Blessed Hope, Benjamin Weaver.

Organization.—Mod., Clyde Metzler; Secy., Ellis Leaman; Chors., Robert Stetter, Glenn Miller.

Thoughts Gleaned.—The blood stream of Christ was pure, making perfect atonement for all the sins of the whole world. Christ gained the victory in the garden. An influence goes out from everybody's life. Our young people should be taught the horror of many things on the radio and in the newspapers. Christ expects unity, respect and self-denial of His Church; He also expects her to keep herself unspotted from the world. Prosperity tends to encourage a life of ease and is apt to make one feel secure.

Secretary.

SOUTH BOSTON, VIRGINIA

The Ebenezer congregation was favored with a program rendered by a group of eleven students from Eastern Mennonite College on the evening of March 26. We appreciated very much the musical numbers as well as the talks.

Leader.—B. Charles Hostetter. **Chorister.**—Maynard Yoder.

Theme.—Living with Him.

Program and Speakers.—Devotion, Eugene Souder; Crucified with Christ, Evelyn King; Living in His Power, Earl Witmer; Rejoicing in His Service, Charles Hostetter.

Thoughts Gleaned.—The world needs an army of men and women who are dead to sin, self, and the world, and alive unto God. We need to connect with Christ's power line as we do the electric current. The power of God equips us to resist temptations. Saving men's souls is the most noble work one can do. The rewards of Christian work are eternal. Those who worshiped Gandhi and Mohammed now worship a dead king; we rejoice in the worship of a risen King.

Ruth Good.

ITEMS and COMMENTS

Throughout the world there are an estimated ten million leprosy victims; approximately one per cent of these are under care of any kind.

* * *

Special celebrations in Ireland have marked the centenary of the hymn, "There Is a Green Hill Far Away." This beautiful hymn by Mrs. Cecil Frances Alexander was written especially for children. She wrote other hymns also, but is chiefly famous for this lyric expression on the atonement.

* * *

The American Tract Society is having remarkable success with a new series of "tracts for those who think." Over 60,000 of the "thinkers' series" have been distributed in university circles. There are now large orders on hand which cannot be immediately filled for lack of funds.

YOUR PUBLISHING HOUSE BUILDING PROGRAM

The flow of donations and life subscriptions to help finance the new building is continuing to mount. Each month's receipts is larger than the previous month. There is good evidence that all conferences and the majority of congregations plan to reach or surpass the suggested amount of \$1.50 to \$2.00 per member. Watching the receipts and the many interesting and heartening letters come in reminds one of an earlier building program by God's people and the way it prospered, "for the people had a mind to work."

The following is the monthly report:

	Rec'd to Feb. 28	Rec'd in March	Total to date
Donation	\$3,815.05	\$5,349.91	\$ 9,164.96
G.H. Life Subscriptions	2,200.00	480.00	2,680.00
C.M. Life Subscriptions	600.00	175.00	775.00
Cash Annuities	600.00	100.00	700.00
	\$7,215.05	\$6,104.91	\$13,319.96

PEACE AND WAR (Continued)

Jesus; all other ground is sinking sand. It is not the duty of the church to tell the government not to have U.M.T., but it is the duty of the true church to tell them we cannot take part in it! Am I right?

When the chairman called for Don Smucker, there was a hushed silence in the Caucus room. You can imagine how we felt. The moment had come. The one who would represent us was ready to testify. Of course, our presence at the meeting was a testimony. I can imagine how Bro. Smucker felt when he knew that approximately three fourths of the audience stood firm for the very thing for which he was to testify.

There was a different look on the senators' faces. They seemed to take a different attitude. Why shouldn't they? They were not being faced with finances and materialism; they were being faced with the Word of God. There is power in the Word of God to sanctify us, to set us apart from the world, and those senators could not deny it. There was not one word of opposition from the Committee.

After Bro. Smucker was through, the chairman recognized the delegation and the goodly number of Mennonites in the audience and no questions were asked....

Our testimony to our government should not be our primary concern. The task of the Christian church is to evangelize the world. In this evangelization program, however, we find occasions when our stand must be clarified and made known. Whatever our living and testimony is, we do well to revert to the enthusiasm of the Anabaptists and to teach and live Christianity as they did. George Thorman, a minister of high rank in the Reformed State Church, wrote in a book published by the magistracy of the Canton Bern in Switzerland in 1693, that the membership of his church was so deeply impressed with the earnestness and piety of the Anabaptists that they too desired to be like them. Thorman wrote:

If among all Christian communions there is one which seems to be upright and give assurance of personal salvation to the soul, it is certainly that of the Anabaptists. And this is true to such an extent that their religion appears to very many

1948 Mennonite Yearbook:

The new 1948 Mennonite Yearbook is now ready for mailing. This year's issue is larger and printed on better paper. New features have been added. Statistical material has been carefully collected, revised, and compiled. We know that you will appreciate this larger and better Yearbook.

The 1948 Mennonite Yearbook will provide information, inspiration, and valuable help for the following in all types of church service:

1. Bishops, Ministers, and Deacons
2. Officers and Members of Church Organizations
3. Christian Education Workers
4. Missionaries and Relief Workers
5. Writers and Students
6. Young People of the Church
7. Every Home in the Mennonite Church

Mennonite C. P. S. Directory:

A supplement, MENNONITE C.P.S. DIRECTORY, will be issued along with the 1948 Mennonite Yearbook and will be ready for mailing about June 1 or before. This supplement will contain the name, address, dates of birth, induction, and discharge, congregation and conference, marital status, occupation at time of induction, and types of service of each C.P.S. young man in the Mennonite Church as well as a list of the young men in A.S.W. in Canada. It will contain lists also of the young men from the Conservative Amish, Old Order Amish, and Old Order (Wisler) Mennonite churches.

The C.P.S. Directory and 1948 Yearbook may be ordered together or separately. Orders for the Directory will be held until it will be ready for mailing about May 1. Following is the price for combination offer and for ordering separately:

Yearbook or Directory		Combination Offer	
Single copy	\$.25	One copy of each	\$.45
Dozen copies	2.50	Dozen copies of each	4.75
100 copies	20.00	100 copies of each	39.00

Secure your copy through your pastor, local bookstore, or order direct from

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of our country people as by far the surest way of salvation I have observed that the people of our country districts indicate a very high esteem for . . . them as saints, as the salt of the earth and the very kernel of Christendom. Their opinion concerning them is so favorable that many believe a good Christian and an Anabaptist to be one and the same thing. And thus many of our people are altogether confused in their consciences and are troubled by the question whether they should not join themselves to these people, without regard to the consequences.*

* Mennonite Quarterly Review, October, 1941, pp. 276-7.

CHRIST OR MOHAMMED?

In one of the villages of Northern India a missionary was preaching in a bazaar. As he closed, a Mohammedan gentleman came up and said: "You must admit we have one thing you do not, and it is better than any

thing you have." The missionary smiled and treated him as a gentleman, and said: "I should be pleased to hear what it is." The Mohammedan said: "You know when we go to Mecca we find at least a coffin. But when you Christians go to Jerusalem, you find nothing but an empty grave." But the missionary smiled and said: "That is just the difference. Mohammed is dead; Mohammed is in his coffin. And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here; He is risen. And all power in heaven and on earth is given unto Him. That is our hope."—Selected.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI — TUESDAY, APRIL 27, 1948 — NUMBER 17

A Definition of Faith

BY T. H. BRENNEMAN

The Christian lives in a physical world and has to be so much in contact with material things that there is grave danger of forgetting and ignoring the spiritual realities. Constant use of the senses does not dull them or wear them out, but rather sharpens them. In like manner the exercise of our spiritual perception tends to intensify its keenness. Living in communion with God and constantly maintaining a sense of His nearness make it possible for us to perceive and also make use of His unseen, yet unlimited, power.

In the eleventh chapter of Hebrews is given a list of people who were able to accomplish impossible tasks because of their ability to utilize the power of God through faith. The author starts the chapter by saying that faith is the evidence of things not seen. Does he not mean that genuine faith is that capacity to lay hold of and use the unseen and infinite power of God that pervades the universe? Jesus while on this earth in the flesh was able to use this power at will. There were also others who lived so intimately with God that they accomplished that which is considered impossible by men. Let us notice a few of them in Heb. 11.

Enoch walked with God and pleased Him, and so he was taken to the world of spirits without experiencing death. Was it not that the spiritual realities of life made up the real life of Enoch to such an extent that he was prepared to be in the actual presence of God? His experience with God on the earth was so intimate and real that it made little difference whether he was in the flesh or not. God took him because he was ready for that spiritual existence.

Noah built the ark far from a body of water because he had faith that God would accomplish that which He had promised. How real and near God must have been to him in the months and the years that he planned and built that ark! How often he must have resorted to God in prayer to get reassurance in the face of the ridicule of his friends! To him faith was the evidence of the unseen.

As Sarah waited patiently for Isaac to be born, she must have lived in the intimate presence of God. Daily she was reminded of the fact that only the invis-

ible power of God could accomplish the miracle that was taking place in her body. But God favored her and could use her to thus proclaim His power to future generations because she "judged him faithful who had promised."

Joseph died more than two hundred years before the children of Israel were delivered from Egypt; yet he made them promise to carry his bones with them when they should go. To him the promise of God was as sure as the act itself.

Although it seemed utterly foolhardy and impossible, Moses chose to identify himself with his own people rather than become a prince in Egypt, believing that God would use his power to deliver his people. He had an unusually keen perception of the spiritual power available to those who dare to step out by faith and use it. These are only a few of the examples used by the writer of Hebrews to show what faith is.

Let us now turn to the New Testament and examine an incident in the life of Jesus that helps us understand the meaning of faith. May we find in our hearts the same desire that the disciples had when they came to the Master asking for a greater measure of genuine faith. He was quick to tell them what would happen if they could only perceive by faith the power of God: "If your faith were only like a mustard-seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you" (Luke 17:6, Twentieth Century).

It happened the night after the feeding of the five thousand on the northeast corner of the Sea of Galilee. Jesus persuaded the disciples to return to the other side in a ship and He stayed to spend the night in prayer. A storm arose and the disciples could not make any headway. Jesus, in the wee hours of the morning, comes to them walking on the water. The incident teaches us that faith is a Discovery, a Daring, and a Dependence.

A Discovery

It is necessary for every person to discover who Jesus is and what the possibilities are for those who trust in Him. As Jesus approached the storm-tossed boat of the disciples, they were afraid because they thought He was a spirit.

Such a manifestation of the power of God frightened them. It was contrary to nature. An impossibility was taking place before their very eyes. Yet, because of the desperate need in which they find themselves, they are compelled to look to a miraculous power if they are to be saved from drowning. How excellently the Master prepared the circumstances to teach them a great lesson! So He allows us to come to the end of our own resources in order that we may discover Him and His power. When He said to them, "Be of good cheer; it is I; be not afraid," Peter was the one who really grasped the situation and discovered its possibilities. He said, "Lord, if it be thou, bid me come unto thee on the water." Peter saw that the human body of his Master was sustained upon the water by an invisible power and perceived that he too could be sustained by that same power. He discovered that Jesus had no monopoly upon the unseen power of God, but that it is available to all if they could only have the faith to

The Crooked Ways Shall Be Made Straight

BY MARIE A. YODER

Has your trust in the Lord brought you blindness?

*Has it led you through paths all unknown?
Has the Light you sought proved to be darkness?*

Has no harvest come forth from seed sown?

Have the ways that you meant to be straight ways

*Proved crooked and rocky and dim?
Have the clouds of your grief veiled the sunshine*

And obscured all your vision of Him?

*Oh, let not defeat break your courage,
And chafe not beneath the Lord's "Wait."
For God has said, "I will go with thee
And make all the crooked ways straight."*

*"Mighty waters shall part at my bidding.
And a path shall be made through the sea.
And with all your uncrossable mountains
I will build a glad highway for thee."*

Weary one, though you've known disappointments,

Though you're bowed 'neath grief's crushing weight;

*Oh, trust in the Lord, for He has promised
That the crooked ways shall be made straight!*

Aibonito, P.R.

grasp that great truth. It is a great moment in the life of an individual when that fact dawns upon him for the first time. Such a one throws himself upon the mercy of God, just as Peter stepped out upon the troubled waters and placed himself upon the mercy of Jesus. Yes, true faith is a great discovery, and it must be made by each individual.

A Daring

But faith is also a daring. All the disciples heard the voice of Jesus saying, "It is I; be not afraid." But only one actually realized what that implied, and acted upon the implication. The boat represents the physical, the tangible—that which we see, feel, and touch. To the disciples it was the only means of salvation—until they saw Jesus. True, even in the boat they had practically given up hope of reaching the shore. But Peter, when he discovered Jesus, stepped right out of that boat into the fluid and unstable sea. How the other disciples felt we do not know. Perhaps they told Peter what a fool he was for leaving the boat. But Peter in that great moment perceived that he lived in the presence of an infinite power which superseded any contrivance of man. How prone we are to cling to the physical, the visible, and the material, and how blind we are to the spiritual realities God has placed at our disposal! In the work of the church how much we depend upon organization, finance, and all kinds of machinery when we could rely upon the infinite power of God. Now the boat was necessary, and Jesus led Peter right back to it and they all used it to reach the shore. But He did this only after revealing its frailty compared to His power. God, give us a faith that dares to step out and rely on Thy power; sharpen our spiritual perception so that we may discover and use the unlimited resources Thou hast given us.

A Dependence

Faith is also a dependence. Peter walked on the water just as Jesus did. He demonstrated, at least for a brief moment, that his faith was genuine and that nothing is impossible to those who believe. But the physical elements which surrounded him soon claimed his attention again and he began to sink. He became afraid. He had lived so much with the sea. All his life he lived in intimate contact with nature and it was difficult to maintain the consciousness of the nearness of the invisible power. But let us not blame him too much. The other disciples did not even dare to take the step he had taken. And when Jesus said to him, "O thou of little faith, wherefore

didst thou doubt?" what must He have thought of the others who had even less faith simply because they dared not try what Peter had tried. True faith is more than a momentary ecstasy; it is more than an experience at conversion that is never repeated. What we need is a daily dependence upon Him who is able to save. Our daily cry should be like that of Peter, "Lord, save me." Lord, save me from the earthy; Lord, save me from the materialism that surrounds us; Lord, save me from doubts; Lord, keep me from placing my trust in that which can be seen and felt and touched. Give me a sharper spiritual perception.

It was Archimedes who said, "If I had a place on which to stand, and a fulcrum on which to place my lever, I could move the world." Faith is the fulcrum; it has its anchorage in Christ. May it be our prayer to discover Him, to dare to trust Him, and to depend daily on Him.

Sarasota, Fla.

"Christ in You"

BY A SISTER

II

"By Thy Words . . ."

The English language is a difficult language to master, for one word very often has dozens of synonyms. It is hard to choose our words correctly and it is difficult sometimes to decide which word expresses our thought best. But this very fact is proof that our words should not be drab and trite. Because there are so many words we ought to be able to express perfectly our thoughts and ideas.

And how well I know that this isn't easy, nor does it come to a person without effort. But to him, regardless of age, who feels a thrill of pleasure at learning new things, the mastering of a new word will give to him a great sense of satisfaction.

Saying things right is not a sign of sophistication! It may, and ought to, come very naturally to Christian people as a result of the consciousness of Christ living within them. Would Christ be slipshod and dull and "slangy" in His speech? Would He speak unkindly—He whose gracious words caused people to marvel? Would He have had two codes of ethics—one to use at home, and another one for guests? Would Christ call those who have perhaps taken advantage of others "the old so and so," "the mean old thing," "the crazy sap," "the old loon," "the old stick-in-the-mud," "the old pug face"? (These expressions are mild compared to many that are com-

monly heard today—shame on us!—even among Christian people.)

I am alarmed at the utter lack of conviction among Christian people regarding this question of speech. People—even Christian brethren and sisters—criticize each other freely and profusely. And always the "judger" is quick to add, "I'm not judging. I'm merely stating facts." Do we not believe the Bible when God says, "Judge not, that ye be not judged"? One time I heard a speaker say, "You see the faults in others because they are in your own life." I thought *that* speaker was wrong, but one day I read, "But why dost thou judge thy brother? or why dost thou set at nought thy brother" (Rom. 14:10)? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; *for thou that judgest doest the same things*" (Rom. 2:1).

It was pretty difficult for me to stand up and call God's Word untrue! So I began to examine the things I disliked in others, and lo, were I to tell you here what I dislike in others, I would be publishing, for the world to read, my own besetting sins! Even when I give what the flesh likes to call "constructive criticism," I feel condemned and ashamed that I have said *anything*, for upon close examination, I am guilty of the same thought, or even the same thing!

Alas! How blind Satan keeps us to this truth! It is true! We cannot see a fault in others unless we have first had at least a thought in that direction. Boys and girls scan a schoolroom to see if anyone is cheating during an examination, because they, just for one second, were tempted to look on someone's paper. Oh, no! That last part didn't register in their brain at all, but that is why they looked at the rest of their classmates! Women condemn other women for being gossip bearers and loose-tongued, when their friends know that they, themselves, are just that, too. That is why they are so irritated at others who have the same fault. Some men highly and loquaciously condemn certain things girls and women do, like the wearing of certain types of clothing—because the nudeness of women is *their* worst temptation! God has given to some people stronger passions than others, and *He* wants to use them to do fierce tasks for Himself! But Satan would take those very passions and would ruin mankind by their misuse! He would blind men to their own weakness and would cause them to condemn others who are sitting exactly where they themselves sit! Oh, how wise we will have become when we once learn

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GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Reconsecrations

We call the attention of our readers to an article in this issue that deals with the question of reconsecrations in evangelistic meetings. It has become a common practice for members of the church to make confession and make their wrongs right when an evangelistic service is being conducted. These decisions are usually reported as reconsecrations. It should be observed that the writer of this article expresses himself as being happy for reconsecrations at any time. We can all agree with this sentiment. When a church member realizes that he has not had a Christian experience, or when the Spirit reveals to him that through some lack of consecration or through some yielding to sin he has lost out in his experience, or when he has a conviction that he should take some forward step in his consecration, certainly such a one should follow the leading of the Spirit and make whatever confession, restitution, or consecration is needed to give him inner peace and the power that he needs for Christian living and Christian service. We trust that no one who needs to meet a certain crisis in his experience by definite commitment will be in the least discouraged from taking this step because of the suggestion that the confession of sin by Christians puts the church in a bad light. Any church with a true evangelistic spirit puts the salvation of souls and the peace of Christians above any possible reputation for one-hundred-per-cent piety or sanctity. To get and to stay right with God is the all-important matter, and this should be encouraged in every way.

But our brother does have an argument which is worthy of careful consideration. Certainly the church will be in much better condition to have a real revival if a part of the preparation for that revival has been the full facing of every spiritual problem by every member of the church. The plan which our brother proposes presupposes that the local ministry will be able, by fearless preaching and by careful personal evangelism, to bring to every individual conscience the full implications of Christian

living. Unfortunately, pastoral relations are such sometimes that only a visiting evangelist can successfully bring to church members a conviction which results in the confession and true consecration. When this is the situation, certainly we would rather see church members get right during revival meetings than to go on in sin or indifferentism.

It is probable that the term, "Reconsecration," is often misapplied. Sometimes when church members make confessions, they are really having a first conversion experience. Sometimes they are backsliders and by repentance and confession need to get back into a saving relationship with God. Sometimes, let us admit, people make a public confession just so that they will have a chance to talk with someone about a spiritual problem. Sometimes, of course, the individual does make an additional step in consecration. Perhaps some of our evangelists who have had a good deal of experience in dealing with church members in their spiritual problems should have something to say. We invite articles or correspondence on this question.

Strength from Affirmation

It is strengthening to affirm with our lips what we believe and what we mean. It is helpful for the one who believes in Christ to confess his faith with his mouth and to show by the public ordinance of baptism that he is taking Christ as his Lord and separating himself from the sins of the world. Our bishops ask applicants for baptism to affirm certain beliefs and attitudes. In a marriage ceremony the contracting parties affirm to themselves, to each other, and to witnesses their love and their loyalty. It is a good thing to testify to what the Lord has done for us, and to make certain commitments of purpose from which it is difficult for us to go back. It is weakening to always speak about how powerless you are and to shrink from that expression of will which affirmation requires. The person who fears he will fail in the Christian life is almost certain to do so. We do well to think and to speak posi-

tively of our joy and peace and love and spiritual well-being and courage and aspiration. Strength of heart comes to one who dares testify with assurance, "I sought the Lord, and he heard me, and delivered me from all my fears."

Looking Ahead

Planning is an important part of accomplishment. Wise people build the house that they will want to live in ten years from now. Factories are built large enough to take care of an expanding business. Roads are laid out for the millions of cars which will be traveling them in the years to come. Jesus commended the man who when he was building looked far enough ahead to see whether he could finish what he began. A case in point on the necessity of planning ahead is seen in the fact that the birth rate for 1947 reached an all-time high in America. Our prewar average, we are told, was 2,200,000 births. But in 1947, 3,373,000 babies were born. Educators are already calculating how they can take care of this bumper crop of babies in 1953 when they start to school and in 1961 when they go to high school.

We should be just as wise in our church planning. There is no reason to think that this increase in birth rate has not affected our Mennonite families and the people whom we will be reaching through mission efforts. Within a few years we will have more children and more young people than ever before. Our church building plans must take cognizance of the need for Sunday-school and summer Bible school classrooms. Our church organization plans must provide for putting all this young talent profitably to work. Our church school plans must be made to provide for a probable expansion in enrollment. Our community building must think in terms, not of what our communities are, but of what they may be. Our plans of evangelization must reckon on a probable increase in our membership, with still greater resources for a strong program of world evangelization. There needs to be, of course, a sufficient caution to take care of possible depressions and new wars. The new needs of a more populous world and a very puzzled and distraught world are the concern of the church. May God help us all to look far enough ahead, with clear vision and with deep passion, to do more and more for our Lord and Saviour.

Reconsecrations at Revivals

BY REUBEN BURKHOLDER

(Prompted by witnessing confessions made by members for some sin committed of which the audience had no knowledge.)

We are happy for reconsecrations at any time, but would rather witness them at regular services, for the following reasons.

If members of the body of Christ fall and commit a sin unknown to anyone other than themselves, or perchance their immediate families, we do not believe the Lord would require a public confession. However, if their conviction prompts them to do so, we approve their willingness; but may we ask, Why wait for revival occasions to make the acknowledgment and to exhibit our character?

Obviously such procedure causes wonder, amazement, and gossip among the members and throughout the vicinity. Furthermore, it weakens the confidence so many hitherto have had in "Mennonites." Thus it is a hindrance to evangelistic efforts, having a tendency to discourage rather than encourage sinners to accept Christ and join the church we hold dear.

If yours is a secret sin, why not tell it to Jesus alone in the closet of prayer? If the church and the community have knowledge of the transgression of which you are guilty, you should make a public confession at once in the presence of your home congregation at regular church services, and not wait for a series of meetings to confess your faults; for the above reasons, and for the fact procrastination is the thief of time, and is dangerous.

Emphasis: (1) Take your secret sins direct to the Lord for pardon. If we were required to make a public confession for all sins, including sins of omission, evil thought, idle words, etc., many of us would have to be reinstated every Sunday. "And if any man sin, we have an advocate with the Father" (I John 2:1). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

(2) Confess publicly if your conduct so demands, but do it at the regular preaching services, and not at revivals where our lives and past records should reflect favorably upon the unsaved on such occasions at the crucial moment when there may be souls counting the cost, and almost persuaded to accept Christ as their personal Saviour.

Special emphasis: A revival meeting is a place designed to save souls—a place where confidence in the church should prevail—a place where Christians should testify by their lives that there is reality in the religion of the Lord Jesus Christ—and is not a place to show the world how bad we are, and how many delinquent members we have in the Mennonite Church.

To the church: We humbly submit the following solution, which if exercised should prove to be almost a hundred per cent effective:

(1) Officials in charge should admonish members, insisting that they refrain from making public confessions at revivals for sins committed, and thus eliminate any possible ill effect or undue commotion in the meetings which are being held primarily for the ingathering of lost souls who have never accepted Christ.

(2) Ministers should persistently impress the danger in delay, and discourage members as well as the unsaved from waiting for a revival to make wrongs right, whether it be to profess Christ for the first time, or to be reinstated.

(3) Officials, if possible, should visit the membership more frequently in the future than in the past, and just previous to protracted meetings would be an opportune time to make additional contacts, manifesting interest in the spiritual welfare of every individual member, and especially the erring ones, discussing the idea that all subsequent reconsecrations be witnessed at regular services rather than at revivals, in order to minimize the number of unsaved souls becoming disgusted with professed Christianity.

(4) For negligent members who have failed to heed all former admonitions, and have been made to realize their spiritual needs during the meetings, it has been officially suggested that after-meetings be held, of which occasion announcement should precede the general invitation hymn, inviting all church members who have spiritual difficulties to attend, wherein publicity in many cases may be averted, and yet spiritual joy and satisfaction in the soul may be experienced.

The foregoing does not imply that we oppose series of meetings. Verily, no; we all need seasons of refreshing and cheer as we journey on the strait and narrow way that leads to our eternal home. But we fear too many reconsecrations as well as conversions are neglected until it is too late. For some, the brittle thread of life is broken, alas, too soon, all because they waited for evangelistic meetings in which to make their confession.

May we ask, Why do so many wait for special meetings? Is it because the "every-Sunday preacher" is slack in home mission activities, and in giving timely invitations, depending too much on the evangelist to do the work when he comes to the local church, which occurs perhaps once or twice a year?

While constant preliminary efforts exercised by the ministry would leave but few prospective converts for the meetings, there may be souls saved who would have been lost had they waited for special meetings.

The death angel doesn't always wait for revivals, neither should the unsaved; nor should the minister's Gospel invita-

tion be so infrequent to such as should be saved.

We once heard of a church which was not progressing as it should have been, and an old brother, in addressing the congregation, said, "Before this church will grow much, you members got to 'dissolve,' and to live up to your 'dissolution.'" This man was not well versed in the English language, and meant to say that they should resolve to make some improvements in their ways of doing things, and live up to their resolution. No doubt the old brother had the right idea.

In conclusion, we beg to ask that if there is any merit in this article, it may not be read but once and laid aside, but that officials of the church present it to the various conferences for discussion, for resolutions, and for practice.

For results in this connection, we pray for the united co-operation of all concerned in the welfare of the church and the salvation of lost souls.

Waynesboro, Va.

Our Witness to a Suffering World

BY J. N. BYLER

The term "suffering world" has contained more truth during the past decade than it has probably had before in the history of the world. A few years ago someone observed that there never had been as many hungry people in the history of the world as then. More recently it has repeatedly been said that one third of the world is ill-fed, ill-housed, and ill-clothed. In addition to this I am personally convinced that there never has been as much material destruction and devastation in the history of the world as there has been during the past few years. We are indeed living in a needy world.

The all-out effort on the part of the forces of evil in our present age requires added vigilance on the part of the Christian church to minister adequately to those in need. European people had placed their hope and confidence in human beings. These hopes have come to nought. These people need a new hope; they need to be pointed to the One who can be their leader and who will not let them down. Emotionally there are many neurotics in the world today. Most of this mental attitude is due either directly or indirectly to war. We are living in an age of calamities. The testimony and witness of Christian relief workers is an aid in stabilizing many who were Christians before the war and who because of war have lost their hope and faith in God. I do not hold the viewpoint that the war has spiritually benefited man.

The Mennonites have a tradition of helping those in need. Relief and rehabilitation service is inherent in their faith. The first large-scale foreign relief service was in 1710 when the Dutch Men-

nonites financed the migration of their Swiss brethren to America. Not only did they finance the transportation, but also entertained them in their homes and gave them food and clothing before they left on their long journey to America.

Following World War I some one hundred American Mennonite young men and women engaged in relief and reconstruction work abroad under such organizations as the American Friends Service Committee, Near East Relief, and the American Red Cross. It was not until 1920 that the American Mennonites united their foreign relief efforts under one central organization. The first relief assignment under the Mennonite Central Committee was to help our brethren in Russia. During the period immediately following 1920, the Mennonite Central Committee sent forth workers and supplies to Russia. Considerable emphasis was placed on rural rehabilitation. Fifty tractors and plows were sent from America to plow fields so that they could produce food for those who were starving. In addition to this service, considerable clothing and flour was sent from the United States and used in direct relief distribution.

The present relief program had its beginning in Poland in 1939. Since that time nearly five hundred of our people have given from one to five years of service to suffering humanity either directly or indirectly under the Mennonite Central Committee in twenty different countries. Never in the history of the Mennonite Church have so many young people had the opportunity to witness to the Christian way of life to people of so many different lands. Never have so many people in so many different lands had the privilege of learning the simple truths as taught and lived by the American Mennonites.

The witness of the relief worker is usually to an individual or to a very few at a time. This more personal type of contact has made it possible for a relief worker to give his own personal testimony in a very effective way. Relief work can usually be thought of as being either emergency or rehabilitation. In emergency relief more individuals are contacted, while in rehabilitation the contact is usually more effective, since certain lives can be influenced over a longer period of time.

Every relief worker who serves abroad has two distinct assignments. In the first place, he has a work assignment which is limited in scope and has to do with material things, such as giving out food and clothing, building houses, or driving a truck. The second assignment is to be a Christian witness. In the second assignment the field is almost unlimited and the worker can spend as much time at it as he has at his disposal. The brief statement "In the Name of Christ" that is attached to every garment handed out and every package of home-processed food has carried with it a very personal

message. Many individuals who have received help in this way have been deeply moved both by the kindness of the relief worker and by the words, "In the Name of Christ."

The effectiveness of giving out food and clothing by Christians, accompanied by Christian sympathy, together with the message "In the Name of Christ," has been very gratifying. One recipient of relief has written, "But it was not the possession of some piece of clothing alone that made the people happy, but also the few words they saw on the small yellow labels of the Mennonite Central Committee: In the Name of Christ."

Another person has written, "The tie uniting the donor and the recipient certainly is the piece of clothing, but it is not to be the piece of clothing alone; it is foremost our Lord Jesus Christ. To my mind these gifts in the name of the Lord are something like a sacrament; Christ is in the midst of them."

Still another person who received help through the Mennonite Central Committee says, "And now I ask you to convey our thanks to the kind donors in America and to see to it that they learn how very grateful their Protestant brethren and sisters in the Saarland are to them. Across lands and oceans we bid them the same greeting that has given us so much happiness, 'In the Name of Christ,' and we pray, 'God bless you.'"

One man who had lost his faith in both God and man during his war experience, says that the help of a relief worker and the spirit that prompted relief giving "has restored to me that faith in God again, and pointed me to the right way."

All of the above testimonies have come from people who have received food and clothing. In Holland where a group of young men served for two years in a builders' unit, we have received the following testimony from the pastor of the Vlissingen Mennonite Church, M. de Boer: "It has been a real privilege for us to fellowship with this group of workers. The influence of their examples, their way of life, and the Christian spirit in which they gave their service has been very important in our church and especially among our young people."

Relief work can be thought of as the forerunner of missionary effort. In administering relief, we should always think of this as a means to an end. It is necessary for us to feed the body so that the soul can be revived and directed to Him who said, "Give ye them to eat." A continuation of the witness that has been given during the past several years through relief must be carried on by the proper church boards after the relief needs have been met. Already there are a number of mission projects that are the direct result of the relief program.

To the Christian the call is to serve in the spirit of the Good Samaritan, binding up the wounds of our fellows and sharing our abundance for their rehabili-

tation. The Good Samaritan must precede the evangelist, but the evangelist is to follow if we are to meet man's every need.

To feed the hungry, to clothe the naked, and to give drink to the thirsty are outward deeds which can be performed with little thought. How deeply and permanently one will actually help these needy people by these ministries depends upon inward accompaniments. The same outward gift and service may leave the recipient in one case angry and humiliated, and in another cold and thankless, and in still another comforted and inspired—"Not what we give, but what we share—For the gift without the giver is bare; Who gives himself with his alms feeds three—Himself, his hungering neighbor, and me."

The witness of relief workers is spiritual and the results therefore cannot be measured with a material yardstick. It is not too much to expect, as a result of the Christian witness of Mennonite relief workers, weak Christians strengthened spiritually and even non-Christians influenced to accept Christ as their Saviour. This is the hope and prayer of those who have made the relief program possible.

Akron, Pa.

Young and Old United in the Advancing Program of the Church

BY JOHN R. MUMAW

The church is advancing in a program of evangelistic outreach. Mission boards of the church have outlined plans of activity that require additional recruits and substantial increase of finances far beyond any Mennonite program of the past. The plans for the foreign field call for the dedication of trained workers to go and the consecration of stewards to bring in the tithes and offerings. The outlook for advance in the home mission field includes an ambitious rural outreach and considerable expansion in our city work. The slogan, "A mission outpost for every congregation" has brought a wholesome pressure upon our local constituencies. We are becoming more and more aware of the opportunities for witnessing "in Jerusalem." This program of evangelism requires also an increase of congregational activities for the training of workers and for the nurture of converts. We must find methods of mobilizing all our resources for the great task that lies ahead.

The Need for Keeping Our Forces United

As we face the great task of evangelism, there is every reason for keeping the young and old united in this advancing program of the church. In order to build on solid foundations we must preserve for future advantage every spiritual value in our Christian heritage. This

demands a wholesome attitude toward the conservative viewpoint. At the same time progress demands an open mind toward new methods of procedure. This means that we must meet the requirements of aggression. In order to fulfill the functions of the church we must engage the strength of an unbroken fellowship. This fellowship, must reach across the lines that mark the imaginary division between young and old. We must by some means overcome that fault of thinking that youth belong to their own compartment and that the older people must sit in private chambers. No program of the church will succeed without the co-operation of all its members.

There is strength in the united attack of any group in its advance against opposition. The church has long since encountered the mighty forces of evil. Satanic powers have been thrown up against her in every effort to reach the lost. We war against these principalities of evil and are engaged in a great conflict. We cannot succeed unless we have the strength of youth on the front and the counsel of adults behind the lines of attack. This complementary effect in the uniting of forces of a great enterprise will serve a divine purpose. The youth of the church furnish the courage and energy to initiate the projects, while the experience and judgment of older people enable us to carry the projects through wisely. The mutual recognition of strength and abilities in each other is, therefore, vital to uniting the forces of the church.

The Will to Keep Our Forces United

The will in man is a great factor in determining success in human enterprises. This has special application in those areas of experience that involve social relations. In the case of activities in the church, there is need for many people to be working together. In fact, the task of the church is no one man's job in any of its functions. We must, therefore, have a set purpose to keep the forces of youth and adults united in the common task.

The will to keep our forces united means that youth will seek to understand and appreciate the traditional standards of the brotherhood. They will cultivate a wholesome attitude toward the counsels of those who are older, realizing the value of experience in determining the policies of a projected program. This same attitude obtains in their view of historic principles and evangelical faith. Knowing their value, they will assume responsibility to promote them.

Adults have an equal share of responsibility in maintaining this unity of spirit in the activities of the church. They will discipline themselves on points involved by their age. There is no value in insisting that one is young in spirit when he is getting old or that he is immune to the mold of thinking that characterizes old age. We all have to be realistic about this matter and accept each age period in

Vision

*"Mother, why don't they pave the sea?"
My little son just asked of me.*

*"The mighty ships that sail and sail, . . .
Their engines sometimes stop, or fail,
Or blow up, or there's trouble for'ard,
And ships go down with all on board.*

*I think they ought to pave the sea,
For travel then would safer be;*

*They could have tourists' camps, I guess,
Standing on posts, like Venice is."*

*And when his simple plan I waived,
Saying, "The ocean can't be paved,"*

*He answered back, "Oh, yes, it can;
Just wait a while 'til I'm a man!"*

*I said no more. That vision bright
I had no longer heart to blight;*

And, furthermore, I can't forget:

Some boy may pave the ocean yet!

—Lilith Shell, in "Christian Advocate."

life as we come to it. This requires the cultivation of an appreciation for the viewpoint of the youth living and serving in the fellowship of the church. Young people are inclined to be visionary and to adopt ambitious programs for their future. They are far more courageous to attempt the larger program of the church. When adults fear it can not be done, they must remember there are within the brotherhood young people who feel that it can be done and who believe they have the strength with which to do it.

The Relation of Unity to Progress

Progress always begins its program with the present status of affairs. The program of advance in the church must begin at the point in the present where the leaders of the past have brought us. It may be necessary to examine our situation and to correct some points of weakness. It is presumptuous, however, to think that no values have been preserved to us. Our predecessors have built a sturdy foundation and have provided a vigorous leadership. They have had vision for their generation. They preserved for us a heritage of principle and practice that was born of conviction. It is the task of the present generation to gather up all the values of the past and use them for the present advance and future progress.

Progress requires a vision of the future. This is born of human imagination under the control of the Spirit's leading. Where there is no plan the project fails. To visualize the needs of the future and to plan for the meeting of those needs suits well to the mind and heart of youth. That vision needs to be blended with the counsels of those who are older in order to stabilize church activity. The "dreams" of old men temper the "visions" of youth and tend to make them more practical.

Progress in any field demands sacrifice. All great movements in the church have been born of sacrifice. No progress of the future can be made without it. In this area we find the greatest potential contribution in youth; but sacrifice without good judgment can become a wasteful experience. For this reason and in order to accomplish the greatest good and to reach the highest goals, we unite the forces of youth and adulthood.

Conclusion

The Mennonite Youth Fellowship is an organization set up in direct relation to the church. This is a hopeful sign in the life of our Mennonite witness. The organization is designed to conserve youth for service in the church under the direct influence of adult sponsorship. It is designed to preserve happy relations between this and the other organizations of the church. It seeks to promote an understanding of the historic principles and practices. It seeks to promote wholesome relationships between the young and old in every area of church activity.

The supreme goal of the advancing program of the church is to magnify Christ through the winning of the lost. We have every reason to combine the values of experience in both young and old. The primary requisite, in blending these factors of human experience is to be found in the power and control of the Holy Spirit. Unless He is given control of mind and heart in both youth and adult, the attempts of unity will fail. The greatest unifying factor, therefore, is complete yieldedness to the Spirit of God and to His Word. In this the entire brotherhood may have a common experience of fellowship and service.

Harrisonburg, Va.

Mutual Aid in Action

BY HENRY F. GARBER

(The following article is taken from the "Pastoral Messenger" and is reprinted here by request of Mennonite Mutual Aid, Inc. This article is written for the Lancaster Conference and the facts and figures apply to the part this conference is taking in the refugee program. Brother Garber states in his concluding paragraphs that \$40,000 is the fair share of loaned funds for the Lancaster Conference. A total of \$75,000 of loaned funds is now being gathered through our Mennonite Mutual Aid, of which the Lancaster Conference share is a part. Checks for \$100 or multiples thereof are accepted and ten-year 2 per cent notes are issued therefor. Send your check to Mennonite Mutual Aid, Inc., 1413 South Eighth Street, Goshen, Indiana. —Editor.)

We think of mutual aid as lending money to Christian brethren in financial need who can give little more than their name as security for the loan. Banks and moneylending institutions would not consider such loans. But the spirit of Christian brotherhood moved men and women to advance funds to such brethren at low interest or no interest and at considerable risk of investment loss.

About seventy-five years ago a group of Mennonite brethren arrived in our communities from Russia. They desired to settle in Kansas and Nebraska. Money was advanced to them by brethren in some of our congregations. Twenty-five years later most of this was repaid. In our own Kraybill congregation, a number of brethren helped to move these families to Kansas. There did not seem to be any written contract and after the donors had forgotten about it the money was again returned.

After the first World War and the Bolshevik revolution in Russia, many of our Mennonite brethren in south Russia found life intolerable there. The life story of many of these families during their flight from Russia is almost unbelievable. It is this movement that concerns us in this article.

Our own Eastern Mennonite Board of Missions and Charities was only nine years old when this migration took place in 1923. Mennonites have suffered much through their four hundred years of history. Partly as a result of this they have genuine compassion for unfortunate people everywhere. Under the leadership of Brother John H. Mellinger, president of our eastern board, our people became interested in these unfortunate Russian Mennonites. The Mennonite Central Committee was doing famine relief work in Russia. Among these relief workers was Brother Orie O. Miller, now secretary of our board. With these connections about \$15,000 was raised in our conference by individuals to bring a group of families and single men to Lancaster and adjacent counties. There were about 138 that came in this group. On arrival these folks were received by those who provided their transportation. They found work for them and in due time these loans were all repaid. A number of these families are now respected members of our community.

But immigration regulations would not allow many to come to the United States. There were still thousands more who wanted to come to America. Canada was willing to take them if they would not become dependents. There were many Russian Mennonite families already living in Canada who had settled there in the migration of 1873. Many of these were blood relatives of those who were now being persecuted in Russia. These folks organized for the purpose of helping to bring their relatives and brethren in the faith to Canada. The Canadian Pacific Railroad was interested too. They wanted to settle these folks along the railroads in the prairie provinces where settlers were few.

The Canadian Mennonite Board of Colonization became the co-ordinator for the refugees, the Canadian Pacific Railroad, and others who wanted to help. David Toews became the leader of this colonization board in Canada. Our own board passed a resolution authorizing the raising of loan funds to help

these folks settle in Canada. About \$60,000 was raised in this way. The board issued notes to those who provided funds. No interest was over four per cent. Some wanted less and some wanted no interest. In addition, \$5,000 was donated as a reserve fund to take care of unpaid loans. As these funds came in they were sent on to the Canadian board at Rosthern, Saskatchewan. They in turn advanced the necessary funds to each immigrant family who gave a note for the amount received. These notes were sent to our board and held until they were paid off. Many small payments were made on these notes during the years. Whenever a few thousand dollars would accumulate on these payments our board would pay off a percentage on the notes held by our people. The care of these records was quite a task through the years.

The thing that we want to report here is that in 1947 the last of these Russian Loan notes was paid off. Our own notes to our people were completely paid off a few years before. This was possible some years ago because of the reserve fund. Some of this reserve was used to cancel notes of some of our Russian brethren because of death in the family or other misfortune. Also a number of our brethren donated their notes to institutions or funds in which they were interested. These things made possible the early payment of these notes. The whole transaction is now completed. It is a splendid example of mutual aid within the Christian brotherhood. These folks had lost all their earthly possessions but retained their faith in God. And God used our people to have a share in helping more than twenty thousand fellow believers to start life over again in a new land. We are glad we had this opportunity.

Today, just about twenty-five years later, after a second world war, another group of about ten thousand Russian Mennonite refugees is seeking homes in a new land. We provided more than \$57,000 to bring 2300 of them to Paraguay. Another group of 2500 will soon be moved to Paraguay. Our fair share of the cost of moving this group is \$40,000. Our method of doing this task is different this time. All these folks expect to pay back the money advanced to them. If the Lord tarries, I will not be surprised if these funds come back to us in another twenty-five years.

Who knows but that our situations may be reversed in another half century? Peter Dyck told us of the time about twenty-five years ago when he carried his cup to a soup kitchen in south Russia for his daily portion. Today he has a home in Canada. Last winter he had the opportunity to have charge of 2300 refugees from his childhood home in south Russia and guide them to their new home in Paraguay. So quickly can circumstances change. It could happen here. "As we have therefore opportunity, let us do

good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

An Appeal

This appeal is especially directed to the attention of former students of Goshen College, but it is written with a prayer that it will reach the heart of everyone who is interested in helping young congregations become established in needy communities.

For a number of years consecrated students from Goshen College under the guidance of the College Young People's Christian Association have held Sunday-school services, distributed literature, and visited in the homes of East Goshen, a very needy community lying just east of the Goshen city limits.

Their labors have borne fruit and the young church now being established there has grown under the blessing of God into a mission congregation of forty-six members with an average attendance of over one hundred in the morning church and Sunday-school services.

This young congregation, which has been meeting for worship in a small basement, is acutely in need of a church building. An acre of ground along East Lincoln Avenue has been donated to the church for a building site and actual construction is to begin, D.V., this spring.

The cost of erecting a new church building is too heavy for this young church to bear alone. God has already laid it upon the hearts of some to help, but more than one half of the amount needed is yet wanting.

If God lays it upon your heart as an individual, or if established congregations who may have a balance on hand in their treasuries feel led to share with this young church, will you send your contributions to Paul M. Miller, pastor, 1119 South Eighth Street, Goshen, Indiana.

For additional information, write either to Paul M. Miller, or to Paul Mininger, bishop in charge of the East Goshen congregation, or to Ernest E. Miller, president of Goshen College.

NOT TO BE ENJOYED

Don't irritate your pastor by telling him, "I enjoyed your sermon so much," for his sermon, at its best, is intended to make you quite uneasy and to do something about your uneasiness, says Robert E. Woods of St. Patrick's Cathedral, New York. "That is about the most discouraging thing you can say to anyone who has made an effort in the pulpit," says Father Woods. "Sermons are not intended to be enjoyed. Like the parables of Christ, they are intended to instruct, to inspire, to arouse a dormant conscience, to make you uneasy about yourself. Any sermon that doesn't do that has misfired."—The Pastor's Journal.

FAMILY CIRCLE

Sonnet

By IDA MAE LEATHERMAN

Somehow my tongue seems dumb and still to-night,
Because the thoughts that throng within my breast
Are far too sacred to be said outright.
What speechless wonder is true love confessed!
Words cannot ever serve to tell it all:
The faith, the hope, the trust, the dear delight.
It tugs at heartstrings like the far-off call
Of flying birds, or softly silent night.
Within the heart of woman, far inside,
There is a citadel kept for the one
Whose slightest touch will spring the portals wide
And make her soul arise to bid him come.
Heart's Dearest, O my Love, what can I do
To prove my citadel belongs to you?

—Warwick River Tide.

Our Departed Loved Ones

By AMMON KAUFMAN

During the first quarter of 1948 a total of 159 deaths were reported in the GOSPEL HERALD. Of these, 69 were males and 90 females. These people lived a total of 9,497 years, one month, and 3 days, or an average of 59 years, 8 months, and 23 days. Twenty-one of the deaths were caused by accidents. One woman was a widow for sixty years. Among the group were one bishop, three ministers, and one deacon.

Deaths by Months: April, 1; July, 1; August, 1; September, 1; October, 3; November, 19; December, 46; January, 59; February, 26; March, 2.

Tabulation of Ages:

Under one year	10
1-9	7
10-19	10
20-29	3
30-39	8
40-49	2
50-59	4
60-69	34
70-79	44
80-89	28
90-	8
Age not given	1

Deaths by States and Provinces: Pennsylvania, 50; Ohio, 35; Ontario, 12; Indiana, 9; Virginia and Kansas, 8 each; Illinois, 7; Iowa and Missouri, 5 each; Maryland, 4; Nebraska, 3; Oregon, Michigan, and Florida, 2 each; North Dakota, West Virginia, Colorado, Delaware, Wisconsin, Arkansas, and Alberta, one each.

Davidsville, Pa.

Report on Births

By AMMON KAUFMAN

It is now one year since birth reporting started in the GOSPEL HERALD, with only four reported in the first issue and thirty-nine the highest number reported in any one issue.

Births by Months:

(Reported during First Quarter, 1948):

	Male	Female	Total
September	1	0	1
October	3	1	4
November	12	7	19
December	24	26	50
January	48	40	88
February	39	43	82
March	9	14	23
Total	136	131	267

(Reported from April 1, 1947 to March 31, 1948):

March	46	34	80
April	44	40	84
May	50	41	91
June	48	43	91
July	56	48	104
August	39	43	82
September	42	50	92
October	48	47	95
November	43	41	84
December	32	40	72
January	48	40	88
February	39	43	82
March	9	14	23
Total	544	524	1,068

Christmas Day, 2; New Year's Day, 6; Leap Year Day, 4.

Sets of twins: during first quarter (1948), 7; during year, 13.

Names: A total of 173 family names were reported during the first quarter. Leading among these were: (Second figure is total for year.) Miller, 12, 52; Yoder, 11, 45; Martin, 7, 32; Kauffman, 3, 24; King, 3, 17; Lehman, 3, 15; Stoltzfus, 2, 15; Shank, 4, 14; Horst, 5, 14; Wenger, 4, 14; Hartzler, 3, 11; Brenne- man, 2, 10; Nussbaum, 2, 10; Landis, 1, 10; Hess, 4, 10. All others were used less than ten times during the year. Given names included 119 male and 100 female names. Leading among these were: (Second figure is total for year, as above.) (male) James, 11, 45; Eugene, 5, 34; Lee, 8, 33; John, 6, 31; David, 9, 31; Jay, 10, 27; Richard, 5, 25; Ray, 6, 24; Dale, 9, 23; Kenneth, 5, 22; Larry, 4, 18; Robert, 3, 18; Glenn, 6, 15; Edward, 3, 15; Ronald, 5, 14; Allen, 2, 13; William, 1, 13; (female) Ann, 20, 72; Elaine, 8, 41; Mary, 17, 39; Jean, 8, 39; Ruth, 7, 38; Marie, 7, 33; Mae, 8, 26; Elizabeth, 5, 20; Louise, 6, 19; Lois, 5, 18; Linda, 4, 18; Carol, 6, 15; Kay, 6, 14; Arlene, 2, 13.

All other names were used less than ten times. Kay, Lee, and Lynn were used for both male and female during the year.

Distribution by States and Provinces: Pennsylvania, 117; Ohio, 35; Indiana, 23; Iowa, 18; Virginia, 14; Illinois and Maryland, 9 each; Kansas and Oregon, 6 each; Missouri, 5; Ontario and Michigan, 4 each; New York, 3; Arkansas and North Dakota, 2 each; Louisiana, Montana, Delaware, Nebraska, Idaho, Wisconsin, Colorado, Alberta, Bermuda, and India, one each. Leading for the year are: Pennsylvania, 430; Ohio, 135; Indiana, 77; Illinois, 55; Virginia, 64; Iowa, 52; Maryland, 38; Michigan, 32; Kansas, 29; Oregon, 25.

Davidsville, Pa.

Shadows

By MIRIAM SIEBER LIND

All that she knew . . . was shadows.
Oh, not the kindly shadows cast by lamps
On polished floor and rich-piled drapery—
But the bleak shades of poverty and pain
And always . . . hunger.

Her hunger was a thing not of the flesh,
For food they gave her—food enough to live.
But there were times it seemed her heart would break

For some small thing of beauty in the stark
Interior of what they called her room;
For some small sound of music to displace
The gloom that long ago had settled there.

As for that lady just across the way—
As for that happy matron who each night
Snapped on the study light and gathered 'round
Her children for their evening festival
Of song and story and holy prayer—
How could she know that there was one who lived

In shadows? And so near? How could she know?

And as for her who lived within that gloom—
Seeing only as a shade grotesque
That wavered, looming, on her barren walls—
How could she know that there was on this earth

Enough of light and music for her, too?
How could she know there was prepared for her
A place where shadows never can intrude
And all their weird accompaniment is stilled?

She died in shadows. Who can know the rest?
And those good saints who read the spare details

In the appointed column of the Times
Struggled to recall—"Was this that one
Across the way, reported to be 'queer'?"
They wondered; then forgot; and with their own

Around them, in their cheerful world of light
They sang their songs and prayed their holy prayers.

Scottdale, Pa.

If there be one thing pure, where all beside is sullied, it is a mother's love.—
Marchioness de Spadara.

TO BE NEAR TO GOD

Sunday, May 2

Read Psalm 122.

Within the heart of every human being there lies the impulse to worship. The heathen has his idols, the Jew before his window looks toward Jerusalem and calls upon God, and the Christian in his church lifts his heart to Christ. Acceptable Christian worship is not limited to a time or place, but by the attitude of mind and heart and soul of the worshiper. Few groups there are among whose number are not found those upon whom there rests no weight of seriousness in this matter of worship. Untold and unmeasured damage is done in worship services by those whose conduct disturbs and hinders others.

Grant me, O God, sufficient grace to be tolerant and loving to those who disturb Thy worship by their visiting and gum-chewing and generally disregarding Thee and Thy presence as Thou dost stand at the door! Help me remember what Spirit I am of, and love them lovingly for Thy sake, and, perchance, thereby may I help Thee help them.

Monday, May 3

Read Ezra 7:6-10.

God has His men and women in every age, young people whose work He has planned for them, who, by His help—if they will—not only are led but lead others. Ezra's enslaved people were going back to Jerusalem. There was trouble and opposition; very real enemies were to be faced. But the hand of God was upon Ezra. Within him there was the ever-present urge to join these people going back to Jerusalem. As he wrote the words God had spoken, and recorded the events in God's dealing with them, he was filled with a consuming passion to teach his people about the great God of Israel and His promises.

There can't help coming into the hearts of His children who really study His Word a terrible longing that others may know Him and His Word, too. Help me, O God, like this Ezra, to study much and be obedient myself before I attempt to teach others. Help me prepare my own heart first.

Tuesday, May 4

Read Nehemiah 8:1-6.

An evidence showing how much of the grace of God in him lies is found in a person's ability to get along with others peaceably. Nehemiah had a group of nearly 50,000 refugees, whose respect he so commanded that, in spite of opposition and discouragement, they worked on, having faith in him and his program. Tactfully he caused each member of a man's family to share in the responsibilities. Each was made to feel that though he was but one, he was a worthwhile one. Folded close in this bond of comradeship in a common cause, they craved deeper soul fellowship. By request, Ezra read His Word a half day, and although they had to stand, they listened eagerly with bowed heads, weeping. A great need had been met. His Word rerouted their thinking.

Grant, O God, that we, Thy people today, will not, too, have to be driven from our homes and our churches before we learn to love to work together and love to worship Thee together in spirit and in truth, reverently, as one.

Wednesday, May 5

Read Nehemiah 8:7, 8.

Speaking distinctly is not necessarily a gift, but an art that may be acquired. When Jesus stood up to read in the synagogue and the eyes of all were upon Him, I am very sure He read distinctly. No one listening had difficulty understanding. Too often too much that is read fails to help the hearers because they hear not with the ear, consequently cannot understand with the heart. The reader's own estimate of the value of the matter read is reflected in the effort or indifference he manifests in its delivery. To read without expression, lifelessly, unmindful of punctuation, with words but half pronounced, indicates a definite lack of appreciation for the Word, the message, or the listener.

Whether I be a minister, deacon, Sunday-school teacher, or whoever I be, I want never to refuse to read or testify for Thee, but with the grace given me, help me, O God, to speak distinctly that Thy Word from my lips may be readily understandable. Otherwise I had better not speak.

Thursday, May 6

Read Nehemiah 9:32-38.

History repeats itself in ever-returning cycles. The people whom God chose for His own had a history of repeated revival, then sinful decline, followed by bondage. Since Christ the history of the church follows the same pattern. The revival fires that persecution kindled more than two hundred years ago brought to America godly people to whom we owe much for the liberties we today enjoy. In spite of all the evidence that God will not allow disobedience to go unpunished, we go steadily on in our sins of omission and commission.

How soon will we, too, be servants in a land Thou gavest unto our fathers, and we, too, have kings whom Thou hast set over us who will dominate us and our cattle until we be in great distress! O God, somehow awaken Thy people out of their awful indifference to the sure and certain consequences ahead! Mayest Thou not only hear our confession, but see in us genuine contrition, so that when comes Thy wrath, Thou mayest temper justice with mercy.

Friday, May 7

Read Nehemiah 10:28-32

Genuine repentance need not be proclaimed in word, but will be manifested unmistakably in conduct. These people who had made a sure covenant with God to obey His Word separated themselves from their former associates. The most important unit is the home, and husband and wife, sons and daughters, and all who were mentally capable of under-

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REBUILDING THE HEARTS

Sunday School Lesson for May 9

(Ezra 7:6-10; Neh. 8—10; 13)

Another of the captives got a vision, a different vision because there was a different work yet to be done. God sought a man to stand in the gap so that He need not destroy the worship of God in Israel. He found such a man in Ezra. Ezek. 22:30.

Ezra knew that a place of worship and the city of Zion with its wall intact would not save Israel. There was a greater enemy than Sanballat within the hearts of the people. They must have the Word of God. Those who worshiped God needed revival.

Ezra's vision was "to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." To this end he prepared his heart. The good hand of God directed the king to help Ezra in every phase of his expedition to Jerusalem. How God prospers those whom He sends! A good story! Ezra 7, 8. No doubt Ezra took with him from Babylon a scroll of the law.

The conditions of Israel at Jerusalem sent Ezra to confession and prayer. His heart was very heavy for the forsaking of God's commandment in marrying strange wives. This evil Ezra reformed. Ezra 9, 10.

About thirteen years later when Nehemiah and the people had rebuilt the walls of the city, Ezra came forth as a scribe and priest and preacher to lead Israel in a great revival. The words of God as read from the book of the law caused the people to worship with their faces to the ground. Levites helped Ezra give the sense of the law and cause the people to understand.

The first reaction of the people was repentant tears. But at the suggestion of Nehemiah and Ezra they turned to rejoicing in the strength of the Lord. How glad they must have been to have the Word amongst them again! On following days they met for more hearing of the Word and they observed the Feast of Tabernacles according to the command of God. A solemn fast was held at which time the Levites offered the wonderful prayer of Nehemiah 9. And they made "a sure covenant."

We must note in Ezra's vision from God that he was led into "the very first original and most ancient type and pattern of our best pulpit work to this day When all the other priests and Levites were moping about, not knowing what to do with themselves because they had no traditional altar at which to minister, Ezra struck out a new kind of priesthood and ministry in Israel which has outlasted all the temples and priesthoods in Israel, and which will last till the end of time" (Alexander Whyte). God can give some men visions of important work to be done and also new methods for doing that work. I wonder why more of us don't get such visions. Let's pray for visions.

(Time line: Ezra returned first time, 458 B.C.; great revival, 445. Put on reading the law, Feast of Tabernacles, and solemn fast.)

—A. M. E.

OUR SCHOOLS

Public Worship

VI

BY NORMAN DERSTINE

POWER OF TRUE, SPIRITUAL WORSHIP IN THE CHURCH*

The value or power of worship in church life is not sufficiently recognized. If it would be, no doubt greater diligence and concern would be expressed for its improvement. There are some notable elements of power in the right conduct of worship.

True, Spiritual Worship Promotes Spirituality

This is the most powerful influence of true worship. The worship we offer to God comes back forcibly to us as a promoter of our spiritual life and power. It is impossible to estimate the power of worship as a factor in developing and maintaining the true, spiritual life of the church.

Ask someone who has been deprived of church privileges for some time, and he will tell you how much more difficult it is to keep up his spiritual life. There is a lot of wisdom in the command, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

True, Spiritual Worship Strengthens and Develops the Christian Intellectually

This comes primarily from the sermon. Worship is not only emotion and feeling. It is a highly intellectual exercise and is very instructive to the average worshiper. The minister who devotes considerable time to the Lord's work should have a wealth of new knowledge that will stimulate constructive thinking in the worshiper. A sermon based on the Word of God and illuminated by worthy illustrations will kindle intellectual vigor. It will call into play the highest intellectual faculties, and at the same time lift the soul toward God.

True, Spiritual Worship is a Means of Saving Souls

It is common to think of preaching only in this connection. As valuable as that is, we should not regard it as the only means of reaching the unconverted. The prayers, Scripture reading, and the singing can all be used by the Holy Spirit to lead souls to Christ. Many times they are not offered with this end in view. How differently would the Scripture be read if the minister would think that some lost soul might be saved by it! Likewise the singing and praying might take on a different meaning if this end was in view.

True, Spiritual Worship is an Attraction to Those Who Are Without

Sensational preaching, catchy advertising, and many other devices have been used to attract and draw people into the service. But a service where there is spiritual fervor has a greater and more lasting drawing power. "Where there is true warmth of piety, a sound and sensible worship, a true spiritual life, people will go. Kindle a fire and the cold will come to it. Make it bright within doors, make the welcome sincere, and the outcasts will come to be fed and blessed."¹ This is the scriptural way of adding members to the church. The dynamic spiritual power of the early Christian church was compelling—adding daily such as were saved.

True, Spiritual Worship Is Acceptable Service to God

How many of us realize that in worship we do something which pleases God? In fact, this is the primary motive and proper characteristic of true worship. There is very little that we sinful creatures can do for God. We need to say it reverently, but in worship we do something for God that He cannot do for Himself.

What kind of experience does God have when a finite creature worships Him? Possibly an incident in His earthly ministry will give us a clue. One day Jesus was surrounded by a crowd and suddenly exclaimed, "Who touched me?" Jesus perceived that virtue had gone out from Him, when the sick woman touched the hem of His garment. She had a strengthening experience—healed of her infirmity! He had an experience as well—conscious of outflowing power! As we worship in spirit and in truth, we touch the hem of His garment. When our worship becomes an enriching experience to us, it becomes a real experience to God.

Conclusion

I have endeavored in this discussion to discover what true worship is and to seek to analyze our worship services in the light of what they should contribute to each individual member in the church. I think as we reflect on the many times we have entered God's house for worship and the experience we have had or did not have while we were there, we must conclude that far too often we have gone away from the service without having worshiped God acceptably. Too many times we have not received the spiritual healing we were looking for. Too often we have gone away without our spiritual life renewed and strengthened. Certainly it was not God's fault. He has provided the way of approach to Him. We have failed to meet

the conditions for a spiritual experience in worship.

As was pointed out, the responsibility rests in two areas for a definite spiritual experience in worship—the ones who are planning and leading the service and the ones who are participating in the service. It is quite evident that much more careful planning, teaching, and preparation need to be given to each service. We need a greater consciousness of the possibilities that can be accomplished through purposeful worship. We need to resolve to apply ourselves to the task, whether leaders or worshipers, of improving this all-important part of our church life and experience.

* I am greatly indebted to Edwin C. Dargan's book on Ecclesiology for the material in this chapter.

¹ Dargan, *op. cit.*, p. 560.

Harrisonburg, Va.

Will Our Colleges Indoctrinate?

BY GEO. R. BRUNK

If the Mennonite Church is able to control its schools and colleges so that they produce sound and loyal graduates, it will be one of the few denominations who have done so.

The process of liberalizing churches has almost without any exception been over the same pattern of liberal and modernist centers of learning. We are young in the business of education and it behooves us to do some sober and serious thinking. Others have started out before us with the same confidence in their educators, who, it was thought, would faithfully teach the doctrines of the faith. But how great has been the disappointment of many to find that the faith was rather being undermined. This discouraging picture seen in the history of the churches' effort in education warrants the greatest caution and watchfulness on the part of Mennonites in America. It must not be interpreted, either, as a lack of confidence and distrust in our educators.

The great question still is this: Will the colleges of our church give back to the church the right kind of men and women? Will they perform or defeat the purpose for which they were originally established? That is the vital question.

One of the knotty problems in education is that of stocking and staffing the faculty with teachers who themselves are equipped and qualified to do the work of indoctrination. To meet an academic standard, the teacher must matriculate in some institution which nine times out of ten has unsoundness in it, including disregard for the standard of life taught in the Scriptures and which we hold dear. Here we must ask ourselves another pertinent question: Can we expect these prospective teachers to come to our colleges free from the blighting effects of modernistic thought? Will they

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CHURCH HISTORY

The Lancaster Conference

By IRA D. LANDIS

Lancaster Conference, the largest and second oldest Mennonite conference in America, is only two hundred and thirty-seven years old. In 1711, the pioneers under Hans Herr in this Conestoga wilderness held their first general conference, in which laymen predominated, to decide who should return to Europe to report correctly this Canaan land of the setting sun. In 1742, Hans Tschantz conducted a conference on the Martin Meylin house episode. During the Revolution, about 1777, conference excommunicated Martin Boehm as a Mennonite bishop. By 1790 Christian Burkholder's council for the young was approved by conference. Martin Mellinger in his diary refers to the conference at Mellinger's during the thirties of the last century. Undoubtedly conference met during all these years at the call of the moderator.

For more than a century conference met in the spring at Rohrerstown (prior to 1895 at Brubaker, north of town) and in the fall at Mellinger's (earlier called Lampeter). Just when this started the writer knows of no records extant. These two meetinghouses have been the scenes of most of the important decisions of this conference during these decades. If conference continues to enlarge, the house will be too small, and another meeting place will be chosen. A few years since, conference voted on making it itinerary, but conference was not then in favor of this. It should be at but two places, but when circumstances require, one could be different.

On Thursday morning, March 18, 1948, most of our two hundred and forty-four ordained brethren from Lancaster, Chester, Berks, Lebanon, Dauphin, Cumberland, York, Adams, Snyder, and Juniata counties and the mission stations in Philadelphia, Ellicott City and Cottage City, Maryland, Tampa, Florida, and Brewton, Alabama, were on hand. Merle Eshleman from Tanganyika, Samuel Miller from Argentina, and visiting ministers from Washington County (Md.), Franklin County (Pa.), Franconia, and Virginia conferences were also present. There is growing interest manifest by the wives of the ordained and by the laity, filling the house.

The last six months saw the passing of Aaron L. Groff and John H. Gochbauer of our number. John H. Mellinger, Hiram Kauffman, and Simon Garber were present with us. Samuel Hess and Noah H. Mack were missing. We are all getting older, but those in the eighties and nineties, like the above brethren, are not so plentiful. James

Martin, Walter Leatherman, and Sylvan Myers were present for the first time.

The bishops had met for three days prior, for the work before them. Noah Mack was present for one session, and the moderator, W. W. Graybill, for two days. We had met on this beautiful day for a blessed fellowship.

After putting a few finishing touches to the work of the day, the bishops entered the main audience room in a body about nine o'clock. After the singing of a few hymns, C. V. Martin of Shippensburg, Pa., led the devotional period by reading I Thess. 5, with a few appropriate comments, and the invoking of God's blessing and benediction upon us.

W. W. Graybill, our moderator since 1941, brought his greetings and testimony with his burden after forty-one years of bishop experience. He spoke in part: Conferences are necessary that we may know how to carry on and enlarge the work of His church. Be at peace one with another. The world claims to have peace when they are not fighting; ours is the satisfaction always of peace with God. If we are at peace with God, we are obedient to Him and are working in harmony with His church.

The assistant moderator, Noah W. Risser, with holy earnestness then spoke: "A charge to keep I have," as long as I live here below. We have our part in maintaining that peace. We have our part in our Christian life, following the new birth. Eternal security today takes three forms: (1) "I can't sin any more," as the second work of grace group maintains; (2) God will deal with the believer's sin, but will never let him down, i.e., his position in Christ is never affected; (3) When once born into the family of God, you can never be unborn. If any two of these were true, they would be contradicted by the third—thus all are wrong. "The wages of sin is death"—as far as I am concerned, that settles it.

Henry E. Lutz, secretary of the Bishop Board, started by quoting Deut. 32:15: "But Jeshurun waxed fat, and kicked." Jeshurun is a poetic form of Israel, a type of Christendom. The prophets were persecuted and rejected for their faithfulness. History reports peoples under God's blessing growing to a peak, and without God's blessing, doing down on the other side. He that soweth discord among brethren is still an abomination before God. Prov. 6:16-19. In 1600 the Holland brethren had thirty-three articles of faith in common. Would we have that many today? When we entered the Mennonite Church by water baptism, it was definitely understood that we accepted that which the Mennonite Church held through the years. Fifty years ago

you could recognize every Protestant minister on the streets of Mt. Joy by his modesty. This is no longer true. We need to reconsider what we are charged with. If nonconformity were dropped, we could gain numbers, so say some. If that were true, history to the contrary, we are not responsible for numbers, but we are responsible for the truth.

The assistant secretary, Amos S. Horst, addressed the conference next: We are not immune to worldly trends. With war clouds again hanging low, we need to pray. The fractional Gospel has three approaches: (a) George Fox stressed the "inner light"; (b) some want a purely congregational government; and (c) some want the larger fellowship. We need the "inner light," PLUS the congregational setup, PLUS the larger fellowship. Some claim denominationalism breaks down spiritual life. I don't believe it. After almost a week of prayer at Ephrata, one of the ministers was bold enough to suggest that we now get on our knees.

Richard Danner then declared: A great field is open to us and a great charge is given us: We are to speak to God for the people and to the people for God. We need a burden for the salvation of our people. Rom. 10:1-3. Our zeal needs to be according to knowledge. Submission to the righteousness of God is vital. Candidly, the more I have studied the position of the church in the light of God's Word, the more I am convinced that where I thought there was error, the error lay with me and not with her position. The Mennonite Church was founded upon the Word of God. Uniting with the church does not produce salvation. Rom. 1:16. My burden is that "Christ be formed in you," so that we might all come into the unity of the faith.

D. Stoner Krady of the Lancaster City churches and missions spoke in his order: I recognize with shame that some of our own conference members have linked themselves with undenominationalism. We need to bear the burdens of our poor instead of handing them over to state agencies. He pleaded for a mutual aid movement, locally. Let us be honest with ourselves and our people.

The moderator then called upon Henry E. Lutz to read certain items from the minutes of the interim monthly meetings of the Bishop Board and then he presented the following as the reported work of the Bishop Board for this conference session.

D. Stoner Krady was then called upon to read our discipline, which was first assembled at Mellinger's, Oct. 7, 1881, and last revised Sept. 16, 1943, also at Mellinger's. We obtained a sense of a new appreciation of how wisely the church fathers built. After a benedictory prayer we were dismissed for the noon recess.

Years ago hogs were butchered for conference and plenty of horse feed was

(Continued on page 405)

FIELD NOTES

The Associated Sewing Circles of the Southwestern Pennsylvania Conference will meet at Scottdale on Saturday morning and afternoon, May 22.

Bro. Loren King, superintendent of the Children's Home, West Liberty, Ohio, brought the message at the Canton, Ohio, Mission, on April 18.

A community music program was scheduled for Saturday evening, April 24, and Sunday afternoon, April 25, at the Beech Church, Louisville, Ohio. Bro. Dwight Weldy, Akron, Ohio, was in charge. The program was sponsored by the Stark County Youth Fellowship Committee.

Christian Growth will be the theme under discussion at the Chestnut Hill Young People's Meeting, Columbia, Pa., on Sunday evening, May 2. Bro. Henry E. Lutz will bring the concluding message.

Bro. Lloyd Weaver and wife, Lancaster, Pa., have been appointed by the Virginia Mission Board to help in Jewish evangelism in Newport News, Va.

An ordination of a minister will be held, the Lord willing, at Mountville, Pa., on May 26 at 9:30 a.m. The minister is to serve the Masonville-Habecker-Mountville district. Pray for this work.

Communion dates for the bishop district of Bro. James Saylor and Aldus Wingard, of the Johnstown, Pa., district, are as follows: April 25, Weaver; May 9, Kaufman; May 30, Thomas.

Bro. Garret C. Benner announces a change of address from Perkasio, Route 3, to Quakertown, Pa., Route 3.

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Bro. I. W. Royer, Orrville, Ohio, worshiped on April 25, if plans carried, with the Bethel congregation, Ashley, Mich., in their communion service and young people's meeting.

The thirty-first annual meeting of the Franconia Mennonite Board of Missions and Charities will hold all-day sessions, on May 4 at the Franconia Church. Bro. Merle Eshleman, on furlough from Africa, is one of the speakers.

Samuel D. Hochstetler, Goshen, Ind., Amish bishop who in January was sentenced for alleged cruelties to his demented daughter, returned to his home from the Indiana State Farm on April 16. Bro. Hochstetler wishes to thank those who sent him encouraging letters and cards. He wishes all a special blessing and asks to be remembered in prayer. "I hope the good Lord will give me grace to

Calendar

- State Meeting, Illinois Sewing Circle, Roanoke Church, Eureka, Ill., May 1.
- Annual Meeting, Ohio Mennonite Mission Board, Bethel Church, Wadsworth, Ohio, April 30-May 2.
- Annual Meeting, Franconia Mennonite Board of Missions and Charities, Franconia Church, May 4.
- World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., May 19-23.
- Annual Meeting, Gulf Coast Regional Conference, Premont, Tex., May 21-23.
- Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
- Annual Meeting, Ohio and Eastern A.M. Conference, Conneaut Lake, Pa., May 25-27.
- Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
- Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, Yellow Creek Church, Goshen, Ind., June 1-3.
- Annual Meeting, Pacific Coast Conference, June 1-5.
- North Central Conference, Detroit Lakes, Minn., June 7-11.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, June 19-25.
- Musica Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-16.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onkama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.

hold out faithful to the end and to be a help to some in my weakness," he writes.

Special services are being held April 25 to May 2 at the Mennonite Gospel Mission, Bridgeport, Pa. Bro. Elmer G. Martin is the speaker.

A sister requests prayer for herself and another brother and sister, that they may remain faithful to God and the Mennonite faith.

A Sunday school was opened on April 18 in the Sand Town district lying east of Kalona, Iowa. It is sponsored by the East Union and Lower Deer Creek congregations.

Communion services at the Prairie Street Church, Elkhart, Ind., on April 18, with Bro. D. A. Yoder officiating, marked the sixty-seventh anniversary of the ordination of Bro. J. S. Hartzler.

Bro. and Sister William G. Detweiler and the Amstutz Sisters' Trio, Orrville, Ohio, representing the Calvary Hour, are conducting services at the following churches: April 25, Oak Grove Church, West Liberty, Ohio; April 28, Dillon Mennonite Church, Dillon, Ill.; April 29, Calvary Church, Washington, Ill.; April 30, East Union Church, Kalona, Iowa; May 1 (Iowa, place to be announced); Sunday morning, May 2, Freeport Mennonite Church, Freeport, Ill.; afternoon, Willow Springs Church, Tiskilwa, Ill.; evening, Metamora Church, Metamora, Ill.

The congregation at Belleville, Pa., who have been broadcasting every second Sunday from the Lewistown station, are now being heard every Sunday at 8:00 a.m. Bro. Aaron Mast, the regular speaker, has been unable to serve for a few weeks, due to illness. He is confined to his room for a period of much-needed rest. Prayers are ascending daily in his behalf.

Mutual helpfulness was practiced by the Scottdale congregation recently as members cleaned the house which the Grant Stoltzfus family is moving into, and helped to clear away the debris resulting from the burning of the David Brillhart barn.

The Executive Committee of the Publication Board met at Scottdale on April 19, 20. One of the main items of business concerned plans for the new annex to the Publishing House.

Bro. E. J. Berkey is suffering a long illness at his home in Oronogo, Mo. The family reports that the Lord is graciously answering prayers in his behalf.

The annual summer and weekday Bible school promotional meeting will be held at the Lancaster Mennonite School on May 1. Speakers are Ivan Leaman, Smoketown, Pa.; Paul Roth, Masontown, Pa.; C. F. Yake, Scottdale; Amos W. Weaver, Soudersburg, Pa.; and John E. Lapp, Hatfield, Pa.

Bro. Fred J. Gingerich, Canby, Oreg., conducted communion services at the Calvary Mennonite Church, Los Angeles, on April 11.

Ascension Day will be observed in an all-day meeting at the Hanover, Pa., Church, on May 6. Speakers are Charles Hostetter and Frank Garman.

The ladies' chorus of the West Liberty, Ohio, congregations is scheduled to give a program at Lima, Ohio, Sunday evening, May 9.

(Continued on page 404)

Give, Pray

MISSIONS

Go, Preach

Mission News

The Twin Cities Mennonite Missions, of Kansas City, with Bro. Edward Yoder as superintendent, received four adults (three by baptism and one by letter) into their membership on April 11. Prayers are asked for these precious souls and especially for the one, an Italian mother of three children.

Bro. Orrie D. Yoder is in urgent need of summer Bible school teachers for the Crabapple and Dillonvale, Ohio area. Two-week schools are planned for the following dates: May 31 to June 11; June 14-25; June 28 to July 9; and July 19-30; possibly also August 2-13. Those feeling called to give their service for one or more of these two-week periods should correspond with Bro. Yoder, Box 592, Dillonvale, Ohio.

Bro. and Sister S. Paul Miller, missionaries on furlough from India, are at Garden City, Mo., at present.

Chicago, Illinois, Home Mission: "We are looking forward to an increased summer Bible school attendance this year and hope to be able to use this as a means of evangelizing our community. We have our teachers arranged for and will enjoy using the new Herald Press summer Bible school series."

"Bro. J. D. Graber visited us over the week end of April 18. His timely messages were appreciated."

Loman, Minn.: "On March 24 we had a workers' conference here at Loman. An all-day program was enjoyed by the group. Plans are in the making for another busy summer of Bible school and building."

"We praise God for the growing company of workers. Bro. Beachy and family had their first Sunday school last Sunday. This community was patiently waiting for the opportunity to have these services."

Optimus, Culp, Ark., Frank Horst, April 13: "We feel there is a definite wave of conviction sweeping the whole district here."

"From April 5 to 10 we had meetings each night where we discussed Bible doctrines. They were particularly helpful to the new Christians but seemed interesting to all. After the services Friday night a nineteen-year-old young man, who had been under conviction since the revival meetings, gave his heart to the Lord."

"On Sunday morning we had baptismal services for two souls. On this same morning a fourteen-year-old boy and a mother accepted Christ. One father who had previously forbidden his children to attend services was there with his family Sunday evening."

Eureka, Ill., On April 16 a son, Sem Christian, was born to Bro. and Sister Clayton Sutter, superintendent and matron of the Home for the Aged.

Peoria, Ill., Wilfred Ulrich: A hymn-sing is being planned at our church on April 25. The Schrock octet, from Metamora, will take part in the service.

On May 2 Bro. J. C. Wenger, of Goshen, Ind., will have part in the morning and afternoon services.

Argentina

Nelson Litwiller, April 10: "The Immigration Department has just informed us that they have granted permission for the Floyd Sieber family to enter into the country. We are grateful to the Lord for this information."

We trust that the final arrangements can now be made so that the Siebers will soon be on their way to Argentina. They will be in charge of the orphanage at Bragado.

T. K. Hershey, April 11: "We will leave Argentina by plane on the fifteenth, arriving in Puerto Rico the following day."

"We have been busy with farewell meetings. The saying of 'Adios' to folks you were able to lead to Christ and to nurture in Christ for ten to thirty years is not so easy."

Chaco, J. W. Shank, April 6: "Since Bible classes began three weeks ago, I am busy in the schoolroom four mornings a week. The three boys whom I have been teaching for several years are slowly becoming more capable of understanding, though it seems very slow."

"We have been trying to emphasize the work at outstation '17.' I go out on Saturday afternoon and stay over for a Sunday morning service."

"We were made sad this evening when a baby about two and a half years old died here. The parents brought the child from an outstation. The baby had been sick for months and had been taken to a number of quack doctors but to no avail, and was already unconscious when brought to us."

India

Balodgahan, George Beare, March 23: "Ed Weaver is here holding our Easter meetings. He is also going to stay for a week or ten days and have Bible study meetings in the day while Obadiah Paul and he have night meetings. We are praying that the Holy Spirit will work very definitely in our church."

"This is Friday, the twenty-sixth, Good Friday. We had communion this morning. It was good to see so many of our folks out."

"Sister Good left for Kitaguri, South India, the last week in March."

Ghatula: "A daughter, Rachel Yvonne, was born to Weyburn and Thelma Groff on Tuesday, April 13."

Shantipur: "Early in March Dr. Kellers-

berger, the Secretary for the Mission to Lepers in America, visited the Leper Home. Some time later, Mr. and Mrs. A. Donald Miller, Secretary of Mission to Lepers in Britain, also were here.

Sankra: Bro. and Sister Arnold Dietzel and son are staying with the Troysers. Later they will leave for language study in the hills."

Mohadi: "Bro. and Sister Wilbur Hostetler are beginning their work at Mohadi. It will almost be like starting a new place as no missionary family had been located there since 1942."

A Young People's Retreat is to be held at Ghatula, May 8-16. Plans are proceeding nicely.

Puerto Rico

"During the last month, Sunday afternoon visitation groups have been organized at Pulguillas. Those who take part are very enthusiastic about the contacts made and are pleased with the response received from the homes. The last few Sundays we have also been welcomed by children and neighbors of these homes. We have seen new faces in our Sunday school—faces belonging to children and adults whom we met first on a Sunday afternoon visitation service. Pray for these groups as they go out from Sunday to Sunday."

"The attendance at our weekly Women's Meeting has been increasing, our highest being sixty-three. A few weeks ago as the women were answering roll call with Bible verses, one mother stood and very simply said: 'In this moment I wish to publicly say that I, by faith, have accepted Jesus Christ as my Saviour.' It was to reach women such as this that our Women's Meetings were started. Our hearts rejoiced to see this young mother confess Christ to the rest of our mothers and daughters—most of whom are unsaved."

"The Pulguillas Chorus gave several numbers at various times during Easter week-end services. We have worked hard with this group of young people. Puerto Ricans have little knowledge of 'part' singing, and we feel that they have developed this very well."

"Baptismal services are scheduled for April 18. It is easy for people to 'follow the crowd' even in attending faithfully every church service, every instruction service, etc. But how hard it is to get some of our dear people to see that all this will never save them! Will you pray for these converts?"

Comparative Statement of Contributions Received During March:

	Missions	Relief	C.P.S.	Total
1944	\$21,849.84	8,122.11	\$26,317.48	\$56,289.43
1945	22,646.66	7,773.73	26,376.98	56,797.37
1946	28,642.89	8,456.30	25,989.82	63,089.01
1947	26,136.32	24,286.43	717.92	51,140.67
1948	29,030.70	27,814.80		56,845.50



Fording a stream on the way to the service at Mutton Hollow.

Ten Years Witness in the Blue Ridge

"Quite often a call would come from neighboring communities to have a service for them. They came from High Top, the Resettlement, Sandy Bottom, and Bacon Hollow."

BY ESTHER ESHLEMAN

ON APRIL 13, 1947, ten years after the first Sunday school was organized in Mutton Hollow, a new stone church was dedicated to the worship of God. During that time the Lord had blessed the community; souls were saved, Christians were strengthened, and sinners were warned to flee from the wrath to come and pointed to the Saviour of all mankind.

This particular work had its beginning in the spring of 1935. When the students of E.M.C. were conducting street meetings at Elkton, a small town just west of the mountains, a young man asked the group if they could come or send someone into his home community and preach in an unused church. This call was accepted as an open door and the Y.P.C.A. sponsored the giving of messages until the close of school.

Bro. J. E. Kurtz, who at that time was carrying on the work of providing spiritual help for the young men in the convict camp, was asked to take care of the services in this place. His method of approach was such that the Lord could use him greatly in reaching the hearts of the people. Preaching services were held occasionally until the beginning of 1936, when it was decided to organize a permanent Sunday school. Those who served as teachers were Mildred Kauffman (Mrs. Hubert Pellman), Pauline Shank (Mrs. Samuel Strong), Winfield Ruth, and Samuel Strong. The attendance of thirty was good because the homes were widely scattered and there was no way to come except to walk.

When school opened in the fall, other students were asked to give their Sundays to this work as some of the former ones did not return. For nine months the following students gladly went the twenty-five miles each Lord's Day to teach the Word: Otis Yoder, Ralph Shank, Anna Lois Rohrer, Emma Shank, and the writer. Usually after the morning service we either went up to the top of the mountain for an afternoon service or visited in the homes. Mr. Crawford, a married man with a family, who was afflicted in his lower limbs, was confined to his home on the top of the mountain; but he was interested in hearing the Gospel and sent for the workers to come to his home for a service.

You can imagine our surprise to be met by a hundred people who had either come on horseback or walked. (It was possible to see but a few homes on account of the foliage of the trees and the ridges.) We enjoyed a blessed time in singing and testimony.

A man by the name of David Knight, who had come up from the east side of the mountain to attend some of these meetings, came with a plea that someone come into his community and hold preaching services. Bro. Kurtz regarded this open door as another opportunity to spread the Gospel and looked to the Lord to supply the workers. Throughout the fall and as long as the weather did not make it impossible during the winter, alternate services were held each Sunday afternoon on top of the mountain and on the east side.

In this last-named locality we found an unoccupied church building and a group of people who did not have church and Sunday-school privileges. The church served as a schoolhouse and dwelling house for the teacher. Until school closed in the spring, various homes opened their doors to have services; but in April of 1937 the first Sunday-school was held in the church.

About this time the Shenandoah National Park bought a large area along the top of the ridge for the Skyline Drive and many of these people had to leave their much-loved homes. Because of this change the services were discontinued on top of the mountain. Throughout the summer months the attendance began to wane at Beldor and to increase in Mutton Hollow, so in October, 1937, the services were closed for the winter months at Beldor. One old grandmother had accepted Christ and was received into the church. We continued our visits in the homes in the community whenever we could and were happy to learn that Sister Davis by her quiet witness in the home was instrumental in bringing her husband to Christ. They have both gone to their long home.

After the services were discontinued at Beldor, the Sunday school in Mutton Hollow was held in the morning. The interest was

better and the attendance was up as high as eighty sometimes. Eby Leaman, who later answered the call to go to Africa, and Rhoda Hess, who has answered it just recently, helped in the Sunday school since some of the other teachers were serving elsewhere. Bro. Kurtz always superintended the Sunday school and placed the teachers and asked a minister to go along to preach. It meant a drive of thirty-two miles each Sunday, fording a stream three times, and if the water was high, walking two miles. We always remembered, though, that our pupils walked that far every time they came to the services—at least some of them.

In the spring of 1938 Bro. Kurtz was ordained as a minister, so D. Ralph Hostetter and J. B. Stutzman, with their families, were appointed to take charge of the Sunday-school work. They have faithfully given of their time, means, and talent all these years. Their daughters, Barbara S. (Mrs. Durward Bowman), Katherine, and Elizabeth H., have in turn taught the primary class. Durward Bowman conducted a class for the young men and the writer was asked to teach the young women. During the summer months the attendance mounted to one hundred.

Quite often a call would come from neighboring communities to have a service for them. They came from High Top, the Resettlement, Sandy Bottom, and Bacon Hollow. As far as was possible Bro. Kurtz with the workers would conduct services at these places. The fields were white, but where were the laborers? Sometimes the message was given in a schoolhouse, in an assembly hall, or just out under an apple tree. People were eager for the Truth.

In May, 1938, Bro. Timothy Showalter, of Broadway, Va., held our first series of meetings. Thirty-two souls confessed Christ, and twenty-six were received into the fold of the church—some by letter and others by baptism. Several of those who confessed at these meetings but did not come in at this time came in later.

Although the writer, during these years, felt led to give of her time in the Lord's work through the avenue of the Sunday school, she was at the same time preparing to teach

in the schoolroom. It was made known through a call from the community that my service was to those children. The Lord opened the way in each plan that was made, and for three years I taught in the schoolroom. Doris Sell (Mrs. Stanley Shenk) succeeded for the year 1941-42.

Just before the opening of school in 1940 the superintendent of the Greene County Schools asked for two Mennonite teachers. Lucille Leasa, from Belleville, Pa., and Margaret Shenk, of Denbigh, Va., were contacted because they were interested in the work of teaching, and they accepted the positions. The next year Martha Wikerd, from Pennsylvania taught the school Margaret had taught and before her return to her home in Pennsylvania was instrumental in having a summer Bible school. She was assisted by Theda Shetter (Mrs. Clarence Heishman), Mabel Eshleman (Mrs. Mahlon Hess), and Esther Eshleman. Bro. Kurtz very ably assisted in setting up the cook tent and making plans for the school. Although this was the only session we had at that particular place, we feel that His Word will not return unto Him void.

The first Bible school in Mutton Hollow was held in 1939. Joseph Stutzman was the superintendent and the other teachers were Ruth Garber (Mrs. Amos Erb), Thelma Getz (Mrs. Clayton Showalter), and myself. The Bible school has been held each summer with an enrollment varying from ten to forty-one.

Several interested families had been coming to the services from a distance of three and four miles and always had to walk. There was a church building much nearer their home, but it was closed. Upon investigation it was offered for sale and the Mennonites bought it in 1941. For a while the Sunday school was held in the afternoon by the workers from Mutton Hollow. But it was soon evident that if the work was to be done as it should, more time would have to be spent in the homes; so Bro. Stutzman was given charge of the Sunday school at Temple Hill and Bro. Hostetter at Mutton Hollow.

All this time the folks at Beldor were asking that Sunday school be held for them, so in the fall of 1939 it was started again and Bro. Kurtz held a series of meetings. The visible results of these meetings were two

confessions. One of these persons has since that time moved to West Virginia and the other one is a faithful attendant at the services at the present time. The brethren Simon Huber, Dan Blosser, Joseph Stutzman, Jr., and Otto Good have in turn conducted Sunday school, with Floyd and Mildred (Good) Watkins helping, until more recently when Harold H. Lahman was the superintendent. When Bro. Lahman was ordained in the early part of 1947, he was given pastoral charge of that station and James McDorman, with Burrel Ketterman, were appointed superintendents. This sharing of pastoral responsibilities has given more time for individual spiritual help to the flock.

In May, 1947, Bro. William Jennings brought a series of Gospel messages for ten nights. Eight souls wanted to forsake the paths of sin and live a new life. Most of these are young people who are allowing themselves to be used in the church and in the community. At the present time Goods and Lahmans, realizing the spiritual needs of these people, are having weekly prayer meetings in the homes to provide Christian fellowship. This provides an opportunity to help meet the problems of the Christian life. All can take part in Bible study and the ministry of intercession. Last summer we had our first Bible school in that community. Bro. Lahman directed it and was assisted by four teachers. The interest was very good and the enrollment reached thirty.

When there were vacancies in the day school, consecrated teachers used these opportunities to serve Christ by a daily witness in the schoolroom. Those who have taught one or two years are the following: Lillian Brunk, Grace Metzler, Ruth Kurtz, and myself, who am teaching there at the present time. Carolyn King (Mrs. Fred Augsburg) taught at Sandy Bottom for two years. She has left a fine Christian testimony in that vicinity and today there is a thriving Sunday school.

Geographically speaking, there were a number of changes after the high water in October, 1942. Most of the road was badly washed and many of the footbridges were dislodged and washed downstream. The foundation of the Mutton Hollow Church was partly gone, but the Lord saw that we needed a place of worship. The condition of

the building, however, was such that plans were made for erecting a new one in the near future. At this time building materials were scarce, but God knew our needs, too, for a warmer place and He supplied the necessary materials. Thus in April, 1947, the native rock structure was ready for the first service. Many of the members in the Hollow gave of their time and hauled rock and stone from their own land. We also want to thank the many interested ones throughout the church who have helped to make this place of worship possible.

From 1942 to 1947 it was impossible to drive to the church with a car, so we walked the two miles to services each Lord's day just as everyone else did that came, but some had farther than that to walk. More than once we had walked ten and thirteen miles until the close of the day. The location of the new church is such that one can drive to it.

About five years ago Bro. Stutzman bought a large tract of land in this hollow and built a summer home. He has given financial help by putting chicks out on contract. Sister Stutzman has spent much time with the sick and has used her needle in making many garments. By their willing service and congenial personality born out of Christian love, they have won a place in the hearts of the people.

Bro. Kurtz has also built a small home on a wooded tract about equidistant from Temple Hill and Mutton Hollow. The summer Bible school teachers have many pleasant memories of the times they have spent there.

Sister Hostetter and others have done much in the name of Christ by sponsoring a women's sewing circle to provide Christian fellowship and help to supply the bodily needs of individuals.

This is the organization as it stands at present (1947):

Mutton Hollow: S. S. Supts., D. Ralph Hostetter and William Smith; Teachers, Mrs. Hostetter, Esther Freed, Earl Bishop. Esther Eshleman, Mildred Moyer, and Elizabeth Hostetter.

Temple Hill: S. S. Supt., J. B. Stutzman; Chor., Archie Bontrager; Teachers, Mrs. Stutzman, Ruth Kurtz, and Rosalyn Brenne-man.

Beldor: S. S. Supts., James McDorman and Burrel Ketterman; Teachers, David and Cath-alene (Good) Barnhart, and Betty Kurtz.

Sandy Bottom: S. S. Supts., Otto and James Good; Teachers, Mrs. Otto Good and Mrs. James Good.

Ninety-nine have been received into the church. Of this number some have moved out of the vicinity, some have gone home to glory, others are endeavoring to live Christian lives, and some have again drifted into the way of sin.

Hitherto hath the Lord helped us; with Him we conquer as we go forward in His name. The workers solicit your prayers, the Christians appreciate your prayerful interest, and the unsaved need your prayers. Just now there is a need for good reading material for the young folks. A teacher for the Mutton Hollow School is also needed.

What does the Lord want you to do in this part of His harvest field?

Harrisonburg, Va.



The new rock church building at Mutton Hollow dedicated in April, 1947. Many of the members gave of their time and hauled rock and stone from their own land. The location of this building is such that one can drive to it.



An Annual Conference Held at the Bragado Church

The Argentine Work as We See It

BY THE KOPPENHAVERS

YEA, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:20, 21).

Twenty-four persons made decisions for Christ during the Passion Week services held at the Bragado church. It is truly a marvelous experience to see these individuals who have never before experienced the joy of salvation respond by rising from their seats and walking to the front of the church to witness publicly to their new faith in Christ. The special meetings included eleven services, beginning on March 19 and culminating on Resurrection Sunday. The evangelist was Bro. Juan Gattioni of Buenos Aires, whose Spirit-directed messages brought the people back night after night. On several occasions it was difficult to find seating space, especially when we had 190 present. One of the encouraging factors of the twenty-four decisions is that the group represents people from fifteen to sixty years of age. Thus, adults in Argentina do respond affirmatively to the presentation of the Gospel. The invitation was given only on the last two evenings and entirely without any emphasis on emotionalism.

Bro. T. K. Hershey's sale was held on March 20. Missionaries in this field always have an auction sale when they return home on furlough. In this case the Hersheys are not planning on returning, as they reached the retirement age several years ago. They served faithfully for thirty-one years in this field, having worked with the Shanks in starting the work in 1917. Their departure will leave a gap that will be extremely difficult to fill. Most discouraging of all is that there is no one to take their place, experienced

or inexperienced. A farewell service will be held for the Hersheys on April 8 at the Bragado Church. They are flying from Buenos Aires on April 15 for Puerto Rico.

"Still waiting" is all the Koppenhavers are able to say in regards to their freight which has not been cleared through customs in Buenos Aires. For mysterious reasons it seems impossible to secure action. In the meantime, we are using mostly borrowed bedding and kitchen equipment, thanks to the kindness of the Litwillers and Sister Doris Snyder. As winter comes—and it is coming—the bedding and warmer clothing in our crates are greatly needed. The washing machine would also greatly facilitate matters. This whole experience has taught us that one can live for an extended time out of a suitcase. We do sincerely hope that we may get our things soon, and that the duty will not be \$750.00 U.S. money, as was first requested.

Much more mysterious than the delay in receiving our freight is the fact that Bro. and Sister Floyd Sieber have not been granted permission to enter this country. The immigration officials claim that they have never received a request for a visa. We are inclined to believe that the trouble lies with the Argentine Consul in Chicago. Siebers are greatly needed at the Boys' Orphanage here in Bragado. Senora Pineyro would then be free to return to Quiroga to assist in the evangelism program of that town, which work came to a standstill when she had to be placed in charge of the orphanage.

More missionaries are needed now. Yes, you have heard this before; but since you have not done anything about the situation, you will continue to hear us call for help. We see the need and have no alternative but to beseech some to obey the Holy Spirit and

come to this field. On another occasion I would like to discuss more at length the need for personnel based on the opportunities for witnessing. Just now, does it not seem reasonable that every town of 10,000 people should have an opportunity to hear the truth of the Gospel? Such a town is Alberti, just twelve miles from Bragado. (And there are many similar towns.) The glorious Gospel is not being preached there today. Why? Simply because nobody cares. Yet in many of our home congregations there is talent sitting mute. How can one possibly argue for two and three ministers in one congregation when in our area here there are numerous communities where the Gospel is not being presented at all? I cannot speak for each missionary on the field, for I have not met them all, but I do know that Bro. Litwiller is certainly doing the work of two or three men. Others are also greatly overloaded with work. Why? Because no one cares. Do you care?

One of the factors which gives the missionaries real encouragement is the assurance that many "Aarons" in the homeland are "holding up" the work before the throne of grace. Some of you have said that you appreciate specific requests. Here are several:

(1) Pray for the twenty-four converts here at Bragado. The number is so thrilling, but past experience causes one to recognize that some of these may not become mature Christians. Some may be persecuted by Catholic friends or families. Some may love the present evil world too much to make a complete dedication to Christ. Others may find it difficult to be considered part of a minority group. It is popular to say you are an R.C. We know, however, that regardless of other groups these converts can remain true through the power of the Holy Spirit.

(2) Pray for the Bible School at Bragado and specifically for the students enrolled. The Bible School represents one of our best methods of staffing some of our stations. The students need a lengthy period of training and a long try-out period. There are excellent workers on the field today who graduated from the Bible School. Some students, however, failed to grow and develop as desired and hence make no contribution to the work. The present students need our prayers that they may learn rapidly and develop those traits of Christian character which make for dynamic leadership in the Kingdom of God. Pray also that finances may be forthcoming to provide the building facilities necessary to maintain an adequate Bible training school.

(3) Pray that we may do all within human strength to learn the language rapidly, and be a real help here in this vineyard.

(4) Pray that the Lord's will may be done concerning Siebers' visa.

(5) By all means pray fervently and passionately that more of our brotherhood will come to help evangelize this area. Certainly there must be others "who will come and help us." The Holy Spirit is calling just as definitely as He called to Paul in Troas; the trouble today is with the listeners. Pray that some will care enough to arise and say, "Here am I, Lord, use me."

Bragado, F.C.O., Argentina.

For Missionaries Only

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionaries' procedure.
13. Only a foreign missionary could write an everlasting Gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown.

AS GOOD AS HIS WORD

All his life old Bill had never gone to church. No matter how much we coaxed, we could not persuade him to attend even on Christmas and Easter.

"When it freezes in June," he would say, "then I'll go to church."

One year it was unusually cold and stayed that way till late in the spring. The first part of June the mercury dipped to freezing for several nights. I thought about old Bill and what he had said. Perhaps this phenomenon would bring him to church.

It did. One Sunday old Bill made his first appearance at church.

Six men carried him in.

Adapted from "The Missionary Worker."

HELPLESS!

"I'm helpless; I wish to God I was dead." So said a prisoner to a London magistrate. The man was under the power of sin. He had proved that all his efforts at self-amendment were vain.

It is to such the Gospel comes. It provides pardon for the past and power for the future. "When we were yet without strength, in due time Christ died for the ungodly."

Bound by the cord of their sins, men cannot free themselves. Let us make it plain that Christ can deliver from the power of sin as well as from its penalty.—Scattered Seed.

A ROOSTER'S ENCOURAGEMENT

Since childhood she had been fascinated by incidents of the special way in which God used those who put their all at his disposal. It was, therefore, but natural when she accepted Christ as her Saviour, her Lord, and her Master, that she should expect Him to use her; and if possible, in some definite manner. Down in her heart she felt certain that some day she, with her young husband, would be sent to Africa, or to India, or perhaps to China to carry the message of salvation.

On the opening day of a convention she was an early arrival. She rejoiced as the first speaker began to relate thrilling experiences of fourteen years in Africa; but by the time the thirteenth missionary had spoken, the front-seat listener was sure she could never qualify for such work. Utterly discouraged, she asked a Dr. K—— if he thought God could use most anyone in Christian service.

"Use most anyone! Of course He can. He used a rooster to convince Peter," replied the minister, smilingly, as he hastened away.

The burden lifted, as she repeated, "God used a rooster—a mere rooster—to convince Peter. Surely, then, He can use even me, for am I not of more value than many roosters?" Taking her pencil, she wrote, then she re-wrote, until she had the following outline:

Encouragement

The Lord will use any Christian following the rules adhered to by the rooster.

1. The rooster rises early, and immediately begins his God-given task.
2. The rooster does not refuse to crow because he cannot sing like a canary; but he crows as if to him, at least, his was the most important work in the world.
3. He efficiently does that which is never praised. Who ever heard anyone saying, "Did you listen to that rooster crow? Hasn't he a charming voice?"
4. He awakens sleepers. Unpopular, but often necessary.
5. He is the proclaimer of good news—a new day with glorious possibilities and responsibilities has dawned!
6. He is dependable. He is persistent. He is an excellent advertiser.
7. He never complains about having to do the same common task; and he does not worry about compensation, or the recognition he should have.

That night she prayed: "O God of the long ago, and the God of to-day, I realize I am of the common variety, but gladly I put myself at Thy disposal. I cannot sing, but with Thy help, I can crow."

Thirty years have passed since that night—thirty years of serving with her minister-husband; thirty years of awakening sleepers; thirty years of proclaiming the efficacy of the blood, the faithfulness of God, and the surety of the Word.

Today, she and her husband know that God's leadings are wonderful and His ways are always best.—Sunday School Times.

MISSIONS SECTION

A MISSION IN RICHMOND?

By John Shenk

SHALL we start a mission in Richmond?" is the question that is being entertained by the Virginia Mission Board and others.

Metropolitan Richmond has a population of about 270,000, and is the largest city in the state. Its strategic location is indicated by the fact that it has six railroads, three airlines, and six national highways routed through the city. It lies almost halfway between the Mennonite churches in the eastern part and those in the valley. Members of our church are continually passing through, and several are going to school there.

With the recommendation of the Executive Committee of the Mission Board, and the encouragement of brethren Truman and George Brunk, preliminary work has already been begun. It has fallen to my lot to initiate this work. I have been familiarizing myself with the area and choosing sections where sample religious surveys can appropriately be made.

On Saturday, March 20, Clayton Detweiler, Myron Ebersole, Morris Yoder, Henry Gamber, Paul Yoder, and Ernest Godshaw came from E.M.C. to participate in survey work. We took samples from four sections and contacted more than 300 homes. The next day Lawrence Brunk, Amos Layman, Claire Mumaw, Lloyd Weaver, and I spent part of the afternoon contacting about 100 homes in two other sections. A few more days will be needed to give us the information we need.

Following these surveys, homes will be chosen which have indicated unusual receptivity or need, and repeated visits will be made. Prayer meetings will be conducted and probably series of meetings held. Thus a foothold should be gained, and direction given for further work. A permanent Gospel Center might be established.

Will you make this a matter of prayer? If you have definite convictions concerning the advisability of establishing a mission in Richmond, will you make these convictions known?—From "The Warwick River Tide," Denbigh, Va.

MUSOMA, T.T., EAST AFRICA

Having returned to Africa after furlough in the United States I now have my home at the Bumangi Mission among the Zanaki people. I did not work in this tribe during my first term of service on the field; therefore I am now beginning to study the Zanaki language.

We were privileged to have Dr. & Mrs. Eugene Nida, of the American Bible Society, and Canon Noel Coleman, of the British and Foreign Bible Society, and Mr. & Mrs. Donald Ebling visit us to aid us in the translation of the Scriptures and in the language. Should you have come to my house on March 13 from 8:30 in the morning till evening you would have found our foreign guests, a half dozen of missionaries, and a few of the Zanaki brethren gathered around the table. Each of us white folks had paper and pencil, and ears alert to phonetic sounds as our native brethren spoke Zanaki. We were making further analysis of sentence and word struc-

ture and vowels of the Zanaki language. We greatly appreciate the help given us.

We were happy to have three sisters from the relief unit in Ethiopia visit us at Bumangi for a few days. They were Ada Showalter, Mary Byer, and Geneva Alexander. We became much better acquainted with their work in Ethiopia and I am sure they know more about the mission in Musoma District since they have visited all the stations.

Each Sunday afternoon the Christian women go out into villages to give the Gospel and also their personal testimony of what Christ means to them. Thus many are reached who never come to services.

The week before I arrived at Bumangi marked the opening of our district school. Boys from each of our mission stations have come here for study in standards five and six. Most of these boys are Christians; but a few are not. One of the boys recently repented of his sins, is trusting in Christ's atoning work and is now a new creature. Vivian N. Eby.

FT. WAYNE, INDIANA

(First Mennonite Church)

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

In these days of uncertainty and tension, we are finding much comfort in the fellowship of our wonderful Christ. In our worship services and prayer meetings we have felt the irresistible drawing of the Holy Spirit, uniting our hearts in His love and impelling us to witness for our Lord Jesus.

We have been trying to contact the unchurched people of our community for Christ and the Church. On Monday evenings we gather at the home of our pastor for a short fellowship period and then go out, usually two by two, visiting people in their homes. We have had some interesting and thrilling experiences speaking to men and women about Christ. We find people who are coldly indifferent toward God, people who have been churchgoers at one time, who have become careless about spiritual things, finally losing all contact with the church, drifting along hardly aware of their need of God. We also find people who seem hungry to talk about Christ, and who appreciate our testimonies and prayers. In these homes we are treated courteously and often invited eagerly to come back.

Pray for us that we may continue to give a consistent witness to the many people here who need Christ.

There are three Bible classes being taught in this section of the city each week by our workers. One, conducted at the church, had an attendance of twenty-seven the first week. Two weeks ago the attendance was fifty, bringing the average up to thirty-nine. Another class has an attendance of between fifteen and eighteen. This one is made up mostly of Mexican and Negro children. The Mexican children do not attend Sunday school anywhere; so we feel this is a wonderful opportunity and challenge to present the Gospel to a neglected people.

We have appreciated the enlarged circle of people we have been able to reach by radio. This is still quite a new work and we would

be glad for suggestions, support and prayers of the church, that we may be able to give an effective witness. People are reached by radio who could never be touched by the Church in any other way.

On Sunday evening, March 21, a young man was baptized and received into church fellowship. We thank God for the victory in his life and pray that God may bless him and use him for His glory. On the following Thursday evening we had our communion service, with Bishop D. A. Yoder officiating.

Services were held each evening through Passion Week, conducted by the brethren D. A. Yoder and J. R. Mumaw. Our hearts were thrilled anew with the reality of the power of our victorious, risen Christ, and we eagerly accepted the challenge to a deeper consecration of our lives to Him!

April 3, 1948.

Edna M. Mertz.

LANCASTER, PENNSYLVANIA

(South Christian Street Mission)

Dear Gospel Herald Family: Greetings in our risen Lord. We are thankful for the working of the Spirit among us to the convicting and saving of souls. On April 4 thirty-one communed and observed the saints' feet-washing; also one new member was received

Little Hearts

By Ruby Berkey

*There is no laughter in their eyes;
No smile upon their lips;
These tiny tots*

*So young and yet so old.
The tragedy of life is theirs,
Nor can they catch a gleam of hope
For future days ahead.*

*No laughter, no smile, no hope
For little hearts?*

There is none.

Nor will there be unless . . .

Unless we share. Oronogo, Mo.

from another denomination. The blessing of the Lord was manifested, and we were drawn closer to one another in love.

A class of converts is in the instruction class. They are eagerly wanting to know more of God's precious Word, and wish to be taken in with us as members. Will you remember them at the throne? They are truly babes in Christ. A number cannot read, and must learn by what they are told. Many of their friends tell them the wrong things. They have a hard fight and much persecution as they try to live separated from the world.

The Lord willing, a Gospel team from E.M.C. in Virginia will render a program on the morning of April 24. Bro. George R. Brunk will be the guest speaker.

We are thankful for warm weather again. Our members are aged and it is hard for them to attend services in cold weather. The boys and girls come regularly to Sunday school. The weather conditions do not affect them. Their need is Jesus. Will you help them by praying for them? God will hear.

Our little mission was drawn to much sorrow and grief when our deacon, Bro. Andrew G. Landis, was killed in an accident where

Today in Missions

J. D. GRABER

Little is much when God is in it. It was so when the lad turned in his five loaves and two fishes. And loaves does not refer to the usual seventeen-cent loaf we know but to small cakes or biscuits such as a boy in the Orient would tie up in a rag to take along for a light lunch. The fish were likely tiny, dried specimens. But their size makes no difference; this exactly is my point—as if it were easier to believe the miracle if the loaves were large and the fish ten-pounders. The significant fact is that Jesus took the modest gift (whatever we can offer to God is at best pitifully small), and blessed it so that the multitude was fed.

Consecration multiplies the gift. Moody said, in the familiar phrase, "It still remains to be demonstrated what God can do with a life wholly consecrated to Him." When a young missionary is appointed, when a gift, be it of life or of money, is laid on the altar, a new element comes into the picture. The mysterious alchemy of God's blessing begins to enlarge and multiply the gift and unexpectedly large results follow—provided the flame of consecration is fed continually by the oil of faith.

Do Mennonites have faith? This is the disturbing question asked by an "outsider" who had observed Mennonites closely for a few years. "Do you not like to have everything planned, budgeted, and assured before you are willing to launch out? It not this reducing the program of the church to a mere secularism? Where is there room for the exercise of faith?"

These are disturbing questions and they reveal the material strength of the Mennonite Church but also lay bare her spiritual weakness. The strength of a church does not lie primarily, and perhaps not significantly, in the abundance of things—lands, houses, stocks, cash, bonds—she possesses. Such a church was Laodicea—rich in goods, in need of nothing, but miserable, poor, blind, and naked. Of what value was, and is now, the great material prosperity of the Mennonite churches in Russia? All they have left today, and certainly in the lives of many of the refugees it is a most precious heritage, is their faith in God. They have now what they gave then, but what they kept then they lost.

Speak to the people that they go forward. This meant, and means today, a going forth trusting God and not building on the basis of our material or military resources.

he worked. God's ways are higher than our ways. We will submit to His will.

Many thanks for the potatoes, other kinds of food and all donations given in the name of Christ. The Lord will bless you and reward you in due time. We crave an interest in your prayers as we labor among this race, that God will be honored and glorified, and souls saved.

April 6, 1948.

Till He come,
Esther K. Lehman.

Relief Notes

Refugee Group Awaits Sailing

The Mennonite refugees who are to be included in the group going to Paraguay aboard the "Prince David" had until recently been scattered in temporary homes and on farms in the British zone of Germany. About April 1 they were gathered to Gronau, the M. C. C. refugee camp in the British zone, to be processed for migration to Paraguay. In a few days their necessary papers were completed, baggage was packed for travel, and they were about to board a special train to go from Gronau to Bremerhaven for embarkation.

Their departure had to be delayed, however, because the ship, in coming to the harbor, burst a water jacket, and therefore had to be repaired. The sailing of the ship was thus postponed until after April 15. In the meantime, this group of 740 refugees is being housed in a school building in Gronau.

Legislation on Displaced Persons

The Senate plans to discuss within the next two weeks the Wiley Bill, which provides for the admission to the United States of 50,000 displaced persons annually. Several senators feel that the bill contains certain restrictions which should be modified. A bipartisan group concerned with this problem has also proposed amendments to increase the number admitted to 100,000 and remove some of the restrictions as to occupational, geographic, and other preferences.

Hilfswerk Director Visits Akron

On April 9 Eugene Gerstenmaier, director of Evangelisches Hilfswerk, made a short visit at the Akron M. C. C. headquarters. He expressed very deep appreciation for the relief that has been given by the Mennonites to the people of Europe. He emphasized that relief from a Christian group means more than merely food and clothing; it means a witness of faith in God and love to suffering fellow men. He further stated that an effective evangelical witness is definitely being given, for a gift "In the Name of Christ" is definitely a more powerful testimony to people who are hungry and cold than would be a sermon.

Evangelisches Hilfswerk, which was established through the efforts of Dr. Gerstenmaier, is a Protestant organization in Germany which is active in the distribution of material aid which relief agencies send to Germany. The M. C. C. assists this organization by supplying certain amounts of food and clothing. The M. C. C. also has its own direct relief distribution work in the British and French zones of Germany, and works through Christenpflicht, the German Mennonite agency in the American zone.

Apple Butter for Relief

A unique contribution to the relief program was made recently by the Mennonites in the Columbiana-Salem-Orrville area of Ohio. The J. N. Smucker Company offered to make apple butter for relief at cost if local churches would furnish the apples and pay the processing. Under this arrangement, 233,290 pounds of apples were contributed, from which 27,366 No. 10 cans or 205,245 pounds of apple butter were made at a processing cost of

CHURCH CORRESPONDENCE

PHOENIX, ARIZONA

Dear Christian Friends: The membership of the Sunnyslope Mennonite Church is now fifty-two. Easter Sunday marked the highest attendance in our history, with 161 present. A program was given by the children. Since many of the children never enter the church house, it was a pleasant occasion for both adults and children.

Our highest children's attendance was seventy. Our tent is filled to capacity and a young girls' class that was recently organized had to be moved into the church house. Another class is also badly needed, and we are trusting God to supply us with more room as the need arises.

Many of these children are from outside homes and several of our brethren and sisters deserve commendation for the way they haul

\$10,421.92, which is being paid by contributions from the churches of this area. This processed apple butter left the Ohio community on April 6 and was to have left port on April 13. Of this amount, 136,800 pounds were sent to M. C. C. relief projects in the British zone of Germany, and 68,445 pounds were sent to the M. C. C. relief projects in the French zone.

Peace Section Note

The M. C. C. Peace Section again has opportunity to express to government officials the position of Mennonites regarding military training. The House Armed Services Committee has opened hearings on this question, and the Mennonite delegation is scheduled to appear on April 17. It is planned that in this testimony there will be a restatement of our readiness to do constructive service for peace in lieu of military training and service.

Headquarters Needs Workers

Most workers who come to the Akron office of M. C. C. give one or two years of service. Therefore, replacements are needed periodically. At present there is a serious shortage in the business office. Bookkeepers and accountants are needed immediately. Secretaries, housekeeping assistants, and clerical workers are also needed. For more information, write Mennonite Central Committee, Akron, Pa.

Released April 16, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M. R. C. Supports Service Unit Program

The Service Unit program of the Mennonite Church is under the sponsorship of the Mennonite Relief Committee. A variety of projects are planned for this coming summer. Anyone interested in contributing time toward this work should write to Bro. Laurence Horst, director of the work, at Hesston College and Bible School, Hesston, Kans.

Released April 20, 1948

By the Mennonite Relief Committee

the children in Sunday after Sunday and take them home again after Sunday school.

We are expecting great things of God as summer Bible school time approaches. We appreciate your prayer support.

Serving Him on the desert,
April 10, 1948. Lydia M. Beiler.

MORTON, ILLINOIS

Dear Readers of the Gospel Herald: On Saturday evening, Jan. 24, a farewell supper and program was held for Bro. Harold Oyer and family, who moved to Lovington, Ill. Bro. Oyer is now in charge of a church at Lake City, which is near Lovington.

On Feb. 8 Charles Wesley Ewing gave an interesting talk in the interest of the Anti-Saloon League.

On March 17 Mrs. Lelia Pannabecker gave an illustrated talk to the General Mission Study Class on her former work in China.

A Prophetic Conference was held Saturday evening, April 3, and Sunday, April 4. It was very well attended, and we were inspired by the speakers, brethren Orie A. Miller, J. A. Heiser, and Henry J. King.

April 11, 1948. Florence Roth.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Herald Readers: On Sunday, Nov. 9, Bro. and Sister Clayton Beyler, of Protection, Kans., were here. Bro. Beyler preached in the morning, and in the evening he told us about the relief work in China.

Bro. Jess Kauffman, of Hesston, Kans., was here from Nov. 30 to Dec. 7 for a series of Bible lessons and evangelistic sermons.

On the evening of Dec. 18 the Conqueror's Quartet, of Hesston, was here for a program. They were accompanied by Bro. and Sister Ivan Lind.

On Sunday evening, Dec. 21, an interesting program was given by Mr. and Mrs. Maxton Strong, missionaries on furlough from India. Mr. Strong was reared in this community as a young man and then took up mission work with the India Christian Mission of New York City. They were accompanied by Grace Arnold, a Christian girl who was forced to leave her home in Ceylon because she accepted Christianity. She related to us her experiences as an India dancing girl, and told of her contact with missionaries. She gave a wonderful testimony to the saving power of God. She is returning to India with the Strong's and will help with the mission work there.

Bro. Protus Brubaker was here and conducted a series of meetings March 17-28. Eight young souls stood for Christ during these meetings.

On the evening of March 24 the A Cappella Chorus of Hesston College gave us a program.

On Sunday evening, April 11, Bro. Amos Yoder, of the Amish Church near here, told us about the work of locating the refugees

in Paraguay. Bro. Yoder gave over two years of service in Paraguay. In His name,
April 12, 1948. W. C. Schantz.

ORRVILLE, OHIO (Martins Congregation)

Dear Herald Readers: Greetings. We have again passed another Lenten season and our hearts rejoice in the promise of Christ: "Because I live, ye shall live also."

On Sunday evening, Jan. 11, the Pleasant Hill congregation, near Sterling, Ohio, presented a program in our young people's Bible meeting. The program was enjoyed by all present.

Bro. Nelson King, of Meadville, Pa., preached for us in our Y. P. B. M. on Sunday evening, Jan. 25. And on Sunday morning, Feb. 8, Bro. Eli Nissley, of Plain City, Ohio, worshiped with us, bringing us a message.

Feb. 22-29 Bro. George Lapp, Goshen, Ind.; and Bro. E. B. Frey, Archbold, Ohio, conducted a five-day Bible Conference, with afternoon and evening sessions. The meetings were well attended and fine interest was shown.

Thursday evening, March 4, marked the opening meeting of a Christian Workers' Bible Study course and chorus combined. Bro. J. J. Hostetler, of Canton, Ohio, is the instructor for our Bible study course on the subject, "Methods of Teaching." Bro. George Falb, of our own congregation, is director of the mixed chorus.

On Sunday morning, March 28, we had the unusual privilege of entertaining both the E. M. C. Chorus and the Goshen College Collegiate Chorus. The E. M. C. Chorus, under the direction of Bro. J. Mark Stauffer, presented the greater part of the program, since theirs was a regularly assigned appointment. Because of an open date at that time, the Goshen Collegiate Chorus, under the direction of Sister Mary Oyer, came to hear the E. M. C. Chorus; and they favored us with one selection of special music. We extend an invitation to both choruses to worship with us at any future date.

On Sunday morning, April 4, we observed our spring communion service. Cor.

PRESTON, ONTARIO (Hagey Congregation)

Dear Herald Readers: Greetings in Jesus' name. "The Lord hath done great things for us; whereof we are glad."

Last November Bro. John Garber, of Alma, Ont., conducted evangelistic services with us. As a visible result, three young souls accepted the Lord as their Saviour. Sometime later another soul confessed faith in Christ. On March 7 these four young people sealed their vows to the Lord in baptism. Will you pray with us that they may remain faithful to the Lord and the church?

During the month of February Bro. S. F. Coffman was with us each Monday evening to bring us messages on the prophecy of the Book of Revelation.

On March 14 Joseph Cramer, director of the House of Friendship at Kitchener, was with us to give us a picture of their work there. The visiting evangelist from there brought the morning message.

On March 21 we had our inquiry service,

at which time the voice of the congregation was also taken regarding the ordination of Bro. Howard Good as pastor of the congregation. The vote was unanimously in favor of doing so. Bro. Good has been with us on probation the past seven months.

On April 4 we had our communion service. In the evening the youth fellowship held its bimonthly meeting at Hagey's.

On April 11 our local mission meeting was held at this place. In the afternoon Bro. and Sister Amos Swartzentruber spoke on the mission work in Argentina. In the evening Bro. and Sister Simeon Hurst spoke on their work in Tanganyika Territory, Africa.
April 14, 1948. Stewart Witmer.

FIELD NOTES (Continued)

The monthly ministers' prayer meeting was held at the Stahl Church, Johnstown, Pa., on April 24.

Bro. Daniel Diller, Chambersburg, Pa., wishes to announce that the purpose of his recent trip to Texas was business and health.

A nurse is urgently needed at the Eastern Mennonite Convalescent Home, Bethlehem Pike, Route 309, Unionville, Pa. Anyone interested, please get in touch with the steward, Maurice K. Kerr, R. D., Hatfield, Pa.

Bro. George R. Brunk, Denbigh, Va., was the speaker for Youth Gospel Evangelism at the East Chestnut Street Church, Lancaster, Pa., on April 24. His subject was, "Finding My Place in God's Plan." A Gospel team from Cottage City, Md., will give the program for this group at the Vine Street Mission on May 1.

Bro. A. H. Leaman, Chicago, Ill., spoke at the East Chestnut Street Church, Lancaster, Pa., Sunday evening, April 11, to an appreciative audience.

The Goshen College Men's Chorus from April 16 to April 21 sang at the following places: Bluffton, Ohio; Scottdale, Pa.; Elizabethtown, Pa.; Biglerville, Pa.; Grantham, Pa.; Belleville, Pa.; Johnstown, Pa.; and Louisville, Ohio.

A Sunday School Meeting will be held at the Hess Mennonite Church, Lititz, Pa., Saturday evening, May 8, and all day Sunday, May 9. Speakers include Bro. and Sister Simeon Hurst, Bro. Aaron Shank, and Bro. Lewis Martin.

Spring workers' meetings have been arranged by the Christian Workers' Conference of Indiana-Michigan for the week end of April 30 to May 2. A feature of the sessions will be the presentation of the new summer Bible school materials. Bro. A. J. Metzler will present these at Pinckney Friday evening, at Bowne Saturday evening, at Pleasant View Sunday morning, and at Maple River Sunday evening. Bro. Paul Erb will present them at Archbold, Ohio, Friday evening; Clinton Brick Saturday evening, and Leo Sunday afternoon and evening.

The 1948 Mennonite Yearbook states that the General Conference Mennonite publication headquarters are the Herald Publishing Company. This company is a private concern. The publishing headquarters are Mennonite Publication Office, 722 Main St., Newton, Kansas.

An inspirational song service will be held at the Mennonite Mission, Columbia, Pa., Sunday, May 2, 2:00 p. m. D. S. T.

The annual meeting of the Associated Sewing Circles of the Southwestern Pennsylvania Conference will be held at Scottdale morning and afternoon of May 22.

NEAR TO GOD (Continued)

standing, turned to God. To keep the center of power functioning, homes were no longer to be divided by marriages with those who believed not. There was a renewed dedication of the day of worship for worship; a cessation of all business on that day, and a new determination to give above what was required for the work of the Lord.

How like these people were, are we, Thy people, today! Our homes no longer honor Thee. Our children marry the ungodly. We buy and sell on the Lord's day. We give much less to Thee than for our pleasure. But, unlike them, we repent not! For, say we, what we do is in Thy sight not sin!

Saturday, May 8

Read Nehemiah 13:10-14.

God has many children who serve faithfully, but get no credit from men for what they do. There are too many Tobiahs who have selfishly set up a place for themselves in the operation of the work of the Lord, and because of their position and power are able to hinder those whose right it is to be used in a place God has given them to fill. The Levites and the singers fled until Nehemiah cleaned up the whole mess.

Grant, O God, Thy Nehemiahs today holy boldness, too, that will not let Thy cause suffer, but will command and see it done, regardless of whom it may affect. Let Thy singers sing, Thy teachers teach, Thy ministers minister, and Thy prophets preach. Grant those who are opposed in what they do for Thee, grace not to resist, but to flee, too, and quietly serve Thee elsewhere until Thou touch the hearts of stone or take Thy sinning servants Home. —M. H. L.

OUR SCHOOLS (Continued)

return to us with deep conviction for the doctrine of the Word and the church? It may be safely doubted if one who is immature and unestablished can suffer exposure to the rank unbelief in the popular colleges and seminaries of our land without being a victim to it in some degree.

The problem then is to find and use only those who believe heartily in the things our schools were founded to teach. All who fail in this respect must be culled from the ranks of possible teachers; otherwise we will fail in our purposes. If our schools are to instill truth in the minds and hearts of our youth then we will have to see to it that they are staffed with loyal teachers who are aggressive champions of the truth as we understand it. A forced and unwilling compliance with the standards, on the part of any teacher, is not enough. —Sword and Trumpet.

"CHRIST IN YOU" (Continued)

to criticize God's creation less, and learn, at the same time, to tell our heavenly Father all about it! He wants to know, and He needs to hear it from our lips before He can do anything about it!

When God once reveals to us our own hearts, and we see that the seeds of the worst sins, all sin, are in our own heart, we will not condemn! We will have hearts filled with pity and prayer for those whom we at one time would have condemned! "For out of the abundance of the heart the mouth speaketh," and "As he thinketh in his heart, so is he."

When you berate your neighbor, or, when you speak with a grum'ling and self-pitying tone and carry about you the air of a martyr in your voice and words at home, I know that you do not have real joy and Christian peace in your heart. How sad it is that a spirit of pessimism regarding conditions within the church and in the world today has crept within Christian circles! And strangely enough, this "grumbly" attitude seems to be found most commonly among Christian workers and ministers! A man or woman is not necessarily blind to conditions within the church today simply because he or she determines to "rejoice in the Lord alway." And how disheartening it is to hear church leaders say, "Well, maybe if you would have had the trouble and problems and responsibilities *he* has had, you, too, would seldom smile!" Trouble? We've all had it! It's the thing that puts mettle into our souls! I wonder sometimes if "My grace is sufficient for thee," and "Where sin abounded, grace did much more abound" are not found in all Bibles! I'm very glad that they are in mine.

They who ought to find release through prayer and they whose very words ought to prove most perfectly that they *do* know how to cast their burdens at His feet and bear a song away, *they* forget that Christ said, "Men ought always to pray, and *not* to faint."

How careless we are about the way we say things! How careless we are about the little, everyday courtesies of life! Courtesy is really only simple kindness. "Politeness," you know, "is to do and say the kindest thing in the kindest way." Don't we need it at home? Aren't "Please," "Excuse me," "I beg your pardon," "Thank you," and "I'm sorry; I was wrong" necessary today? I'm afraid you are wrong when you think that everyone at home knows that you mean to say those things even if you don't say them. Somehow, people at home *do not* know it unless you say it!

I cannot expect to grow into a charming, gracious woman if I continue to speak unkindly and discourteously and saucily to my sister or brother or parents. And kindness and tenderness do not come to men, either, who are maybe only jokingly careless with their speech at home.

Yes, perhaps you are, quick-tempered.

Perhaps you're even ill-tempered. Maybe you're of an impulsive disposition. Or, are you one of those who is "just made that way"? Well, praise God, the great marvel of Jesus Christ's salvation is that He breaks across the boundaries set by heredity and He alters it! Thank God, our old dispositions are not merely reformed! They are "put off" and we receive a new disposition—Christ Himself! Christ *in* us! Do you see it? Christ comes and He does through us what we can never do! Interestingly enough, He does this for us only when we realize that we are helpless! Only when we learn that we cannot do it of ourselves! Or, if we do have will power enough to bring about some reforms within our own life, Christ lives through us only when we learn that our own efforts do not count at all with God! It must be Christ in us and through us! God must see the righteousness of Christ as our own, or He will not see any righteousness at all!

Our words! Are they kind and gentle and vibrant and joyful? Have we asked the Lord Jesus to look through the eyes of our heart and *see* good things, the lovely deeds of others? "Seek, and ye shall find" has such a depth of meaning and truth! We see exactly that for which we look! Have we forgotten that as Christians we ought to "know . . . no man after the flesh"? Regardless of their "humanness" we ought to discipline ourselves to think and speak of them as BRETHREN IN CHRIST. And what is discipline? It is simply *letting go* of WHAT WE WANT TO DO AND SAY, and *letting Christ speak and live through us!*

Surely it is a real job! But doesn't radiant Christian victory apply here? Isn't Christ *in* you? Do you *know* it? We can't simply check our words! That is not victory unless the very thought has gradually left us as we allow Christ to think His thoughts through us! Old things must pass away and all things must become new if for us to live *in* CHRIST!

CHURCH HISTORY (Continued)

made available. The latter was not necessary and the former method was not followed. A superabundance was not furnished, but as we surrounded the tables in the basement of the meetinghouse (and not the farm homes of some members, as earlier), we derived strength for the day's duties. The 1948 Yearbooks were distributed congregationally over the conference at noon. New fellowships were developed and old ones deepened.

In the afternoon session, after a song service, John L. Stauffer read from Acts 20 and led in prayer. Christian K. Lehman spoke from Jer. 8:11: "They have healed the hurt of the daughter of my people SLIGHTLY, saying, Peace, peace; when there is no peace." It is a picture of a patient half sick. We have been ordained to administer the cure-all, for all sin, i.e., Calvary's cure. When we

have congregations "penitent, believing, and obedient," as our discipline specifies, then they will be healthy. Do we heal completely or slightly? If but slightly, we will find as Israel did (v. 20): "The harvest is past, the summer is ended, and we are not saved." Administer the pure Gospel in the power of the Spirit, and the church will convince the world.

Mahlon Witmer chose Acts 20:28 and asked the question: Is it I that is creating dissatisfaction amongst us? We need to show an especial interest in newcomers to our community in their spiritual relation with their Lord.

J. Paul Graybill stressed the fact that youth in our midst is a potential resource to enlarge our witness. One phase of church work is evangelism.

Simon Bucher of Lebanon-Cumberland counties spoke with his usual zeal: We need to be on our guard and faithful to the church. We trust you will be much inspired to go back and be loyal to the church. Disloyalty in the membership is first caused by disloyalty in the ministry. We need a definite experience with the Lord and the spirit of self-denial. My devout father at the family altar prayed: "May God so help us to live as we will wish we had lived when we come to the end of our lives." The warning of Heb. 13:5 has also a sweet promise.

Homer Bomberger spoke of the Gospel as the only remedy for all ills. Too frequently we do not take the full dose.

John E. Kennel was happy to testify to the power of the grace of God and the wonders of the faith which we have embraced wholeheartedly. I found a church home, where I can keep the commandments of God. When we come before the Judge of all the earth, may it be with joy, and not with grief!

G. Parke Book, the new bishop of the southland, spoke in part: We are a very unusual group, not of our own calling, yet the servants of both God and our fellow men. Moses' rod (Ex. 4:17) became the rod of God (4:20), to be used in the hands of the man of God (Deut. 33:1) for the good of the people of God (Ex. 6:7, 8) and the glory of God. 16:7, 10. Yet he spoke unadvisedly with his lips. Ps. 106:33. God is more jealous for His own Word than His own name. Ps. 138:2. If Moses was thus kept out of Canaan, how much more responsible are we to interpret His Word aright!

Elmer G. Martin reaffirmed the truth of the prophet Ezekiel: If the righteous turn from his righteousness, he shall die. Professed Christendom is rapidly amalgamating with the world.

Jacob T. Harnish: I am willing to spend and be spent that young converts may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." Marvelous responsibility is resting upon parents in the home today. Truth first learned is most lasting in its impressions.

Henry Nauman, the youngest bishop,

spoke on Isa. 59:19. We need to uphold the Word, which will finally judge us.

C. V. Martin then spoke on II Sam. 23:1-5. We need to be just and impartial in all our shepherding.

John L. Stauffer spoke on the awfulness of the times in which we live.

Merle Eshleman brought unofficial greetings from Africa.

The bishops reported the semiannual councils, where they were present, and called upon the local ministry for the rest. Peace was almost unanimously expressed and communion desired. The moderator called upon the entire conference body as one man to declare their peace with God and man and a desire to fearlessly uphold the discipline—a discipline founded upon God's eternal truth.

The conference body then voted upon recommendations presented, and in each case upheld the executive body of the conference. There was some discussion on one issue, but generally we hold to the historic practice of "a closed conference." It should strengthen our position as we go forth, some for six months more.

After an introduction of the newly ordained and an announcement of the personnel of the present conference committees, we were dismissed for another recess.

The Thursday evening meeting now comes at the end of conference instead of the beginning. More than the usual number assembled in the evening. The devotional service was conducted by Wilbur Martin of the southland, who also read from Acts 20 and led in prayer. The message of the evening was brought by John S. Hess from Luke 1:1: "Those things which are most surely believed among us." The humanity and divinity of Jesus was a rallying point for the apostles, and His resurrection was their life. The early church was Spirit-founded, filled, and guided. They wholeheartedly believed in the devotional covering, nonresistance, and nonconformity as taught and exemplified by Jesus and the apostles. So does the Christian today.

Henry E. Lutz then presented to the audience (which was considerably different from the one during the day) the work of this session of conference. After the usual order of dismissal, we separated, realizing that if the Spirit so abundantly manifest this day will abide, if scriptural convictions of the day be carried out and the many decisions be completed, untold blessings as a conference shall be ours in the days ahead.

Lititz, Pa.

IMPOSSIBILITIES

'I thank thee, Lord, for forgiving me, but I prefer staying in the darkness: forgive me that too'—'No; that cannot be. The one thing that cannot be forgiven is the sin of choosing to be evil, of refusing deliverance. It is impossible to forgive that. It would be to take part in it.'—George Macdonald.

BIRTHS

Allebach.—To Kenneth and Emma (Long) Allebach, Flourtown, Pa., a daughter, Linda Kay, March 14.

Bauman.—To Clair S. and Stella (Kratz) Bauman, Quakertown, Pa., a son, Duane Marlin, April 1.

Beyler.—To Clayton and Gladys (Graber) Beyler, Protection, Kans., a daughter, Elizabeth Anne, April 13.

Detwiler.—To Oren and Wahneta (White) Detwiler, Parnell, Iowa, a daughter, Renee Lucille, April 5.

Geiser.—To Elmer and Goldie (Sommers) Geiser, Orrville, Ohio, a daughter, Twila Jean, April 2.

Hartzler.—To Elrose and Ruth (King) Hartzler, Belleville, Pa., a son, Ralph Loren, Jan. 6.

High.—To David F. and Emma (Weaver) High, East Earl, Pa., a son, David F. High, Jr., March 18.

Landis.—To Abram and Grace (Derstine) Landis, Harleysville, Pa., a daughter, Sara Jane, March 11.

Lehman.—To J. Clair and Dorothy (Eshleman) Lehman, Leaman Place, Pa., a son, James Marlin, March 3.

Mast.—To Alvin and Edna (Mast) Mast, Cochranville, Pa., a son, Dale Joseph, April 3.

Mast.—To Fred and Sara (Beachy) Mast, Ellendale, Del., a son, Stuart Ashley, March 11.

Miller.—To Wilbur J. and Opal (Kremer) Miller, Iowa City, Iowa, a daughter, Joyce Lorayne, April 6.

Petersheim.—To Elmer and Ruth (Hunsberger) Petersheim, Oley, Pa., a son, Laverne, and a daughter, Linda Lucille, March 25.

Roth.—To Mildred and the late Ernest Roth, Petersburg, Ont., a daughter, Sharon Erlene, Feb. 23.

Schmucker.—To Lorin and Ruth (Kletzey) Schmucker, Union City, Pa., a daughter, Valerie Jean, Feb. 17.

Shank.—To Lester and Araminta (Lehman) Shank, Harrisonburg, Va., a daughter, Mary Lois, April 15.

Siegrist.—To Jacob and Erma (Herr) Siegrist, Lancaster, Pa., a daughter, Miriam, March 2.

Welfey.—To William and Hester (Tennefoss) Welfey, Greenwood, Del., a son, Gary Ronald, March 13.

Yoder.—To Raymond C. and Mildred R. (Stoltzfus) Yoder, Elverson, Pa., a daughter, Martha Mae, March 25.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Diller — Ebersole.—Charles R. Diller and Sara Louise Ebersole, both of the Chambersburg, Pa., congregation, at the home of the officiating bishop, C. V. Martin, March 28, 1948.

Halteman — Moyer.—Paul N. Halteman, Franconia, Pa., congregation, and Arlene M. Moyer, Rockhill congregation, Telford, Pa., at the home of the officiating minister, Clinton Landis, April 10, 1948.

Hershberger — Wagler.—Lester Hershberger, Uniontown, Ohio, and Jean Wagler, Hartsville, Ohio, by Roman H. Miller, March 14, 1948.

Irwin — Kauffman.—Paul Irwin and Zola Kauffman, both of Cheraw, Colo., by Jess Kauffman at the home of Alvin Kauffman, March 26, 1948.

Holsopple — Meyers.—Boyd Raymond Holsopple and Marian La Verne Meyers, both of the Kauffman congregation, Holsopple, Pa., by Irvin M. Holsopple, father of the groom, at the Kaufman Church, March 27, 1948.

Litwiller — Zehr.—Silas Litwiller, Minier, Ill. and Esther M. Zehr, Morton, Ill., by Howard J. Zehr, brother of the bride, at the Morton Church Dec. 12, 1947.

Miller — Hamsher.—Robert Lee Miller, Berlin, Ohio, congregation, and Mary E. Hamsher, Walnut Creek, Ohio, congregation, at the home of the officiating bishop, Paul R. Miller, March 27, 1948.

Miller — Kaufman.—Henry Miller and Anna Mae Kaufman, Sharon congregation, Plain City, Ohio, by Abraham Kaufman at the church March 20, 1948.

Miller — Miller.—Daniel Miller and Nita Miller, both of the East Union congregation, Kalona, Iowa, by A. Lloyd Swartzendruber March 30, 1948.

Nye — Gantz.—Allen Troy Nye, Good congregation, Elizabethtown, Pa., and Mary Jean Gantz, Bossler congregation, Rheems, Pa., at the home of the officiating bishop, Noah W. Risser, Hershey, Pa., March 20, 1948.

Pletcher — Hahn.—Luke Pletcher and Ocell Hahn, both of the Olive congregation, Elkhart Ind., by D. A. Yoder at the home of the bride's parents, March 26, 1948.

Schlabach — Hostetler.—Lorenza Frederic Schlabach formerly of Greenwood, Del., and Barbara Hannah Hostetler, Kalona, Iowa, by Timothy Showalter at the Mt. Hermon Church, Berton, Va., April 3, 1948.

Schrock — Funk.—Moses Dale Schrock, Sugar Creek, Ohio, and Martha Funk, Barr Mills, Ohio, at the home of the officiating bishop Paul R. Miller, March 29, 1948.

Schrock — Mast.—Paul Schrock and Ruth Ann Mast, both of the Walnut Creek, Ohio, congregation at the home of the officiating bishop Paul R. Miller, April 14, 1948.

Yoder — Graber.—Melvin Yoder, Hartsville, Ohio, and Catherine Graber, Loogootee, Ind. by Roman H. Miller, Jan. 4, 1948.

Yoder — Troyer.—Ura J. Yoder, Sugar Creek, Ohio, and Edna J. Troyer, Millersburg, Ohio, at the home of the officiating bishop, Paul H. Miller, March 6, 1948.

Zeager — Shepler.—Paul L. Zeager, Good congregation, Elizabethtown, Pa., and Esther M. Shepler, Bachmanville, Pa., at the home of the officiating bishop, Noah W. Risser, Hershey, Pa., March 28, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz.—Daniel S., son of Samuel S. and Anna (Sommer) Amstutz, was born in Wayne Co., Ohio, Aug. 9, 1865; passed away in Massillon, Ohio, hospital, following a lingering illness, March 21, 1948; aged 82 y. 7 m. 12 d. In his youth he accepted Christ as his personal Saviour and was received into the Mennonite Church, of which he remained a member until death. In 1890 he was married to Elizabeth Bixler, who preceded him in death in 1938. In 1936 they retired from farming and settled in Orrville. After the death of his wife, he made his home with his son (Edwin) and daughter-in-law, until eight days before his death when he was taken to the hospital. For a number of years he was unable to attend church service because of ill health, but he was always grateful for visits and appreciated greatly the reading of the Scriptures and the singing of hymns. Surviving are 3 sons (Albert, Nashville, Tenn.; Noah and Edwin, Orrville, Ohio), 4 daughters (Mrs. Ella Sprunger, and Sevilla, of Orrville; Mrs. Elam Gerber, Kidron, Ohio; and Mrs. George Gerber, Dalton, Ohio), one sister (Mrs. Caroline Bixler, of Orrville), one brother (Simon, Apple Creek, Ohio), 13 grandchildren and 2 great-grandchildren. One brother predeceased him. Funeral services were held March 24 at the residence and at the Kidron Mennonite Church, of which he was a member, and were in charge of Reuben Hofstetter, assisted by Isaac Zuercher and Allen Bixler. Burial was made in the adjoining cemetery.

Clugston.—Joseph A., son of Edward and Blanche (Spangler) Clugston, was born in Chambersburg, Pa., May 12, 1913; died after

an illness of six years, March 26, 1948; aged 34 y. 10 m. 14 d. About 1942 he underwent an operation for a brain tumor. On June 24, 1933, he was united in marriage to Ruth Horst, who survives. Also surviving are 6 children (Miriam May, Joseph Paul, Joyce Geraldine, Merle Edward, Esther Ruth, and Leon Eugene), his father, 5 brothers and 4 sisters (Thomas, Waynesboro, Pa.; George, Marion, Pa.; Max, Shippensburg, Pa.; Grace—Mrs. Harry Carr, Lancaster, Pa.; Cora—Mrs. Leroy Harsbman, Waynesboro, Pa.; Julia—Mrs. Benjamin Bowman, Greencastle, Pa.; Florence—Mrs. Ira Tompson, Chambersburg, Pa.; Wayne, Lititz, Pa.; and Paul, Mercersburg, Pa.). As a young man he united with the Mennonite Church and was a member until death. Funeral services were conducted March 29 at the home by Raymond Bucher and at the Hess Church by Richard Hess, John S. Hess, and Paul Myer. Text: Job 1:21. Burial was made in the Hess Cemetery.

Greenwood.—Leah Nofziger was born at Archbold, Ohio, Jan. 12, 1884; died at her home, near Gulfport, Miss., after several months' ill health, April 10, 1948; aged 64 y. 2 m. 28 d. On April 2, 1906, she was united in marriage to Walter Greenwood, who survives. Also surviving are one adopted daughter (Lottie Mae Holliman), 5 grandchildren, one sister (Mrs. Annie Sommers, Archbold, Ohio), 3 brothers (Chris and Henry, Molalla, Oreg.; and Dan, Hunter, Ark.). She was a member of the Mennonite Church. In 1924 she moved with her family from Pryor, Okla., to Mississippi, at which time she transferred her membership to the Gulfhaven congregation, where she remained a member until death. Funeral services were conducted at the Gulfhaven Church, with E. J. Miller and Paul Hershey in charge. Burial was made in the adjoining cemetery.

Hofer.—Elizabeth, daughter of Jacob and Elizabeth Hofer, was born at Raley, Alta., Oct. 11, 1941; died at the St. Michael Hospital in Lethbridge, Alta., March 27, 1948; aged 6 y. 5 m. 16 d. Surviving are her parents, 7 brothers, and many other relatives and friends. One sister predeceased her. Funeral services were conducted by John Hofer and J. G. Hochstetler.

Landis.—Andrew Gerber, son of Samuel K. and the late Katie (Gerber) Landis, was born in Lancaster Co., Pa., April 30, 1892; passed away in Lancaster Co., Pa., March 25, 1948; aged 55 y. 10 m. 25 d. He fell into a bin of moving stone dust at the quarry where he worked, and death resulted, from suffocation. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, of which he remained a member until death. On Nov. 28, 1912 he was married to Bertha E. Myers, who passed away on Jan. 26, 1935. To this union were born 5 sons and 4 daughters. One daughter (Esther) died in infancy. On Jan. 24, 1937, he was married to Anna C. Yoder, who survives. Also surviving are his father, his 5 sons and 3 daughters (Daniel M. and Mark M., at home; Mrs. Magdalena Miller, Coatesville, Pa.; Andrew G., Florin, Pa.; Elisabeth—Mrs. Austin Witmer, Ephrata, Pa.; Stephen M., Staten Island, N. Y.; Samuel M., Millersville, Pa.; and Martha—Mrs. Clyde Garner, Gordonville, Pa.), 9 grandchildren, and one brother (Christian G., Quarryville, Pa.). For a number of years he was an interested Sunday-school teacher and worker at the Coatesville, Pa., Mission, after which he attended the Lancaster Colored Mission, where he served as Sunday-school superintendent and where he was ordained deacon on Aug. 18, 1946. He was greatly concerned for the welfare of the church, and was a kind and loving husband and father. Funeral services were held March 28 at the Lancaster Colored Mission and at the East Chestnut Street Church, Lancaster, Pa., with D. Stoner Krady and Joseph S. Lehman in charge. Interment was made in the Mennonite Cemetery at Millersville, Pa.

Martin.—Henry S., son of the late Henry S. and Mattie R. Martin, was born near Talmage, Lancaster Co., Pa., Jan. 14, 1906; died at his home, near Ephrata, Pa., Feb. 9, 1948; aged 42 y. 26 d. Death resulted from a heart attack following six months' ill health. In his youth he accepted Christ and united with the Weaverland Mennonite Church, East Earl, Pa., of which he remained a member until death. On June 18, 1932, he was married to Lizzie H. Martin, who survives. Also surviving are 2 sons (Henry Lester and James Leroy), 2 daughters (Helen Lorraine and Catherine Leona), 5 brothers and 6 sisters (Carrie, Anna—Mrs. Luke S. Weaver, Lizzie—Mrs. Daniel H. Weaver, Samuel S., Aaron S., Leah—Mrs. Reuben F. Hurst, Walter S., Lydia M., Charles W., Edith—Mrs. Harvey Gingrich, and G. Earl). Funeral services were

held at the home by Amos S. Horst and at the Weaverland Church by David N. Weaver and J. Paul Graybill. Burial was made in the adjoining cemetery.

Martin.—Mattie R. Snader was born July 2, 1880, near Terre Hill, Lancaster Co., Pa.; died in the Community Hospital, Ephrata, Pa., after five days' illness, Feb. 11, 1948; aged 67 y. 7 m. 9 d. In her youth she accepted Christ and united with the Weaverland Mennonite Church, East Earl, Pa., of which she remained a member until death. On Dec. 17, 1899, she was married to Henry S. Martin, who died almost three years ago. To this union were born 14 children. One daughter died in infancy, another at the age of twenty-four; and one son (Henry) predeceased her by two days. Surviving are 5 sons and 6 daughters (Carrie, Anna—Mrs. Luke S. Weaver, Lizzie—Mrs. Daniel H. Weaver, Samuel S., Aaron S., Leah—Mrs. Reuben F. Hurst, Walter S., Lydia M., Charles W., Edith—Mrs. Harvey Gingrich, and G. Earl), 41 grandchildren, one sister (Mrs. Leah Wanner), and one brother (Harry R.). One brother (Aaron) predeceased her seven weeks ago. Funeral services were held at her late home by Mablon Witmer and at the Weaverland Church by J. Paul Graybill and David N. Weaver. Burial was made in the adjoining cemetery.

Miller.—Daniel E., son of Daniel D. and Elizabeth (Yoder) Miller, was born in Iowa Co., Iowa, July 6, 1885; died at his home, Wellman, Iowa, March 25, 1948; aged 62 y. 8 m. 19 d. On Nov. 28, 1912, he was united in marriage to Fannie Swartzendruber, who survives. Also surviving are one daughter (Olivia Marie—Mrs. Al Yoder, Kalona, Iowa), 2 sons (D. Max and D. Junior, both of Wellman), one brother (David D., Wellman, Iowa), 2 sisters (Mary—Mrs. William Hochstetler, Kalona, Iowa; and Barbara—Mrs. Harvey Yoder, of Wellman), and many other relatives and friends. In his youth he became a member of the Mennonite Church; he was baptized into the fellowship of the West Union congregation, later transferring his membership to the Wellman congregation, where he was a member at the time of his death. He and his wife lived on a farm near his boyhood home until two years ago, when they moved to Wellman. Although his health was failing for some time, he was able to be about his work, until one evening he retired for the night, never to awake in this life. Funeral services were held at the Wellman Church, March 27, in charge of W. S. Guengerich and George S. Miller. Text: James 4:14. Burial was made in the Lower Deer Creek Cemetery.

Moyer.—Reuben C. Moyer was born near Dublin, Pa.; died at his home, March 26, 1948; aged 87 y. 11 m. 26 d. Death resulted from a heart condition, following an illness of six months. His wife, one daughter, and one grandchild preceded him in death. Surviving are 4 sons (Abram A., Philadelphia, Pa.; Reuben A., and Arthur A., both of Dublin; and Howard E., Perkaspie, Pa.), 2 daughters (Mrs. William H. Lewis, Jr., Perkaspie, Pa.; Mrs. Elmer M. Gross, Blooming Glen, Pa.), one sister (Mrs. Ella Nase, Blooming Glen, Pa.), 23 grandchildren, and 10 great-grandchildren. He was a member of the Blooming Glen Mennonite Church. Funeral services were conducted March 30, with Wilson Moyer and Wilson Overholt officiating. Burial was made in the Blooming Glen Mennonite Church Cemetery.

Plank.—Ella M., daughter of the late Abraham and Martha (Yoder) King, was born near Bellefonte, Ohio, Nov. 12, 1882; passed away March 6, 1948; aged 56 y. 3 m. 24 d. On Nov. 29, 1906, she was married to Marion L. Plank, of Bellefonte, Ohio. To this union were born 5 daughters (Dorothy C.—Mrs. Jonas H. Swartz, Phoenixville, Pa.; Delpbia M.—Mrs. Omar A. Kurtz, Oley, Pa.; Annabelle—Mrs. Aaron H. Tyson, Spring City, Pa.; L. Caroline, New Delhi, India; Cena E.—Mrs. Lloyd E. King, Oley, Pa.). One sister (Anna—Mrs. D. G. Kauffman, Minot, N. Dak.) predeceased her. Surviving are 12 grandchildren, 7 brothers, and 2 sisters (Lydia—widow of F. P. Kauffman, Garden City, Mo.; Simon and Aaron, West Liberty, Ohio; Jonah, Hubbard, Oreg.; Abraham, Harrisonburg, Va.; Irvin J., Malvern, Pa.; Rudolph, Columbus, Ohio; Maude M.—Mrs. Robert E. Myers, Geneva, Pa.; and Nelson L., Meadville, Pa.). After a few days of pain and sickness a diseased gall bladder was removed, containing two gallstones. A few hours later a stroke developed, paralyzing her right side and making speech difficult. After two days she passed away. In a card written from the hospital to a daughter she said, "Whatever God does is well done." She delighted to make or do things for her family or needy ones and read the Bible daily. Funeral services were held at

the home by John L. Glick and at the Conestoga Church by Ira Kurtz and Elmer Kolb. Burial was made in the adjoining cemetery.

Schrock.—Alexander J., son of John H. and Elizabeth (Christner) Schrock, was born near Walnut Creek, Holmes Co., Ohio, May 16, 1862; died at his home, near Shanesville, Ohio, March 18, 1948; aged 85 y. 10 m. 2 d. On March 9 he suffered a paralytic stroke, from which death resulted. On March 6, 1887, he was united in marriage to Malinda (Miller) Schrock, who survives. Two sons and 3 daughters preceded him in death. Surviving are 3 sons and 3 daughters (Alma, at home; John, Omaha, Nebr.; Emma—Mrs. Ralph Miller, Berlin, Ohio; Mabel, at home; Waldo, Canton, Ohio; and William, Dover, Ohio), 2 brothers (William J., Shanesville, Ohio; and Allen J., at home), 2 sisters (Mrs. Angeline Troyer, of Shanesville; and Amanda, Barrs Mills, Ohio), 7 grandchildren, one stepgrandchild, and one great-stepgrandchild. One brother, 2 sisters, and his parents preceded him in death. Funeral services were held at the Walnut Creek Mennonite Church, March 21, with Paul R. Miller in charge. Interment was made in the church cemetery.

Schrock.—Christian M. Schrock was born near Bittinger, Md., Aug. 25, 1863; died at his home, near Greenwood, Del., March 24, 1948; aged 84 y. 6 m. 29 d. Early in youth he gave his heart to the Lord and united with the Conservative Amish Mennonite Church, of which he remained a member till death. On Jan. 2, 1898, he was united in marriage to Sarah Orendorf, of Bittinger, Md., who preceded him in death. To this union were born 4 sons and 2 daughters. On Feb. 24, 1929, he was united in marriage to Lydia Keim, of Somerset Co., Pa., who survives. Also surviving are his 6 children (Enos, Greenwood, Del.; Ezra, Clarence Center, N. Y.; Eli, Verna Zehr, Cora Mast, and Harvey, all of Greenwood), one brother (Sam, Stuarts Draft, Va.), 31 grandchildren, and a large number of other relatives and friends. Four grandchildren predeceased him. Funeral services were conducted at the home by Alvin Mast and at the church by Eli Swartzendruber and Nevin Bender. Texts: Rev. 22:20, 21; 1 Thess. 4:16. Burial was made in the adjoining cemetery.

Smucker.—Jerome M., son of Gideon and Magdalena (Zook) Smucker, was born in Wayne Co., Ohio, Dec. 5, 1858; passed away March 20, 1948; aged 89 y. 3 m. 15 d. On March 23, 1890, he was united in marriage to Ella M. Yoder, of Bristol, Ind., who preceded him in death on March 6, 1933. Twin sons (Willis and Wallace) predeceased him in infancy. Surviving are 2 daughters (Mrs. C. V. Hostetler, Orrville, Ohio; and Mrs. H. C. Good, Lansing, Mich.), 2 sons (Willard E., and Welker J., both of Orrville, Ohio), 5 grandchildren, 5 great-grandchildren, 2 sisters (Mrs. J. S. Gerig and Mrs. A. S. Lantz, both of Smithville, Ohio), one brother (A. L. Smucker, Smithville, Ohio), and a large number of relatives and friends. Early in life he accepted Christ as his Saviour and united with the Oak Grove Mennonite Church, near Smithville, Ohio, later becoming a charter member of the Orrville Mennonite Church. He was an active Christian worker, serving the Sunday school as teacher and superintendent for many years. He was also greatly interested in the educational and missionary activities of the church, supporting the work through his prayers and liberal giving. He was a life-long resident of the Orrville community, where he attained prominence by founding the manufacturing company which bears his name. Funeral services were held at the Oak Grove Church on March 23, in charge of V. M. Gerig and I. W. Royer. Interment was made in the Crown Hill Cemetery at Orrville.

Stahl.—Ira J., son of Jacob G. and Ellen (Speicher) Stahl, was born near Davidsville, Pa., March 26, 1897; died near the place of his birth, March 20, 1948; aged 50 y. 11 m. 24 d. On Dec. 25, 1917, he was married to Nora Kaufman, who survives. Also surviving are one son (Lorraine K., at home), 2 daughters (Romaine, Cromwell, Ind.; and Grace, a student at Goshen College), one grandson, 4 sisters and 3 brothers (Carrie—Mrs. Oscar Mishler, Davidsville, Pa.; Emma—Mrs. Lloyd Croyle, Thomas Mills, Pa.; Howard, Hollsopple, Pa.; George, Medina, Ohio; Grace—Mrs. Leonard Naugle, Johnstown, Pa.; Austin, Hollsopple, Pa.; Ruth—Mrs. Webster Brant, Somerset, Pa.). His parents, one brother, and one sister preceded him in death. On Feb. 11, 1912, he became a member of the Kaufman Mennonite Church and remained a member until death. Funeral services were held March 23 at the Kaufman Church, in charge of Harry Y. Shetler and Russel Sibling. Burial was made in the Kaufman Cemetery.

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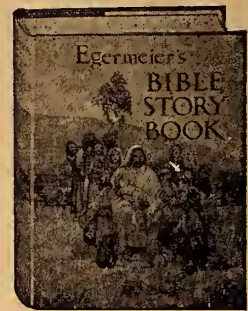
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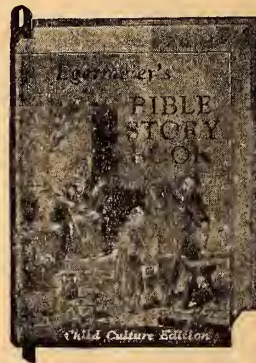
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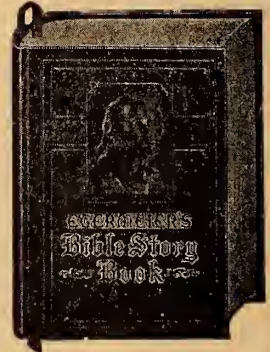
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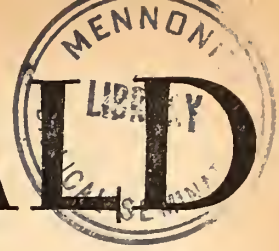
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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, MAY 4, 1948 ————— NUMBER 18

The Beauty of Being

BY HUBERT R. PELLMAN

God desires that the lives of all men be beautiful and blesses all His children with power to live beautiful lives. The psalmist expresses the latter truth in these words: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation" (Psalm 149:4). In the New Testament we read that this beauty comes from God's dwelling in us and making our spirits and personalities beautiful. God desires to make us beautiful within so that we can point men to Him. He had such a person in His prophet Ezekiel, for He says of him, "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God" (Ezek. 16:14).

In view of this, why do our lives frequently fail to have this beauty to the fullest degree? Is it possible that we have tried to beautify ourselves, not with gold and pearls, but with deeds, instead of first of all being what God wants us to be? Lacking the inner adorning, do we try to supply the lack by feverishly doing things? David Grayson (Ray Stannard Baker), in his book *Adventures in Contentment*, gives the following picture of himself when his life consisted wholly of doing things: "From the moment, as a boy of seventeen, I first began to pay my own way my days were ordered by an inscrutable power which drove me hourly to my task. I was rarely allowed to look up or down, but always forward, toward that vague Success which we Americans love to glorify. . . . For many years, and I can say it truthfully, I never rested. I neither thought nor reflected. I had no pleasure, even though I pursued it fiercely during the brief respites of vacations. Through many feverish years I did not work: I merely produced." Perhaps we have not been going at a pace such as that and consequently will not break down as did Mr. Baker. But maybe we should ask ourselves if our lives are not somewhat barren because they lack inner power to produce good fruit. If what we are doing is not satisfactory, might it be that we are merely doing, instead of first of all being what we should be? Are we working or are we merely producing, as Mr. Baker says of himself?

Mr. Baker said that he did not care to recall those days vividly. He would have been the last person to say that his life was beautiful up to the point where he broke down. He realized that it had not been attractive and fruitful because he did not take time to develop his inner life and thus was not really living.

Are we, in a lesser measure, perhaps infected by the spirit of the world that urges its victims constantly to be "on the go"? Are we living superficial lives, which, of course, are not beautiful or effective, because of our emphasis on doing without being? Do we find ourselves among the people that Stephen Leacock has in mind when he gives the following description of Americans? "Americans are queer people: they can't rest. They have more time, more leisure, shorter hours, more holidays, and more vacations than any other people in the world. But they can't rest. They rush up and down across their continent as tourists; they move about in great herds to conventions; they invade the wilderness, they flood the mountains, they keep the hotels full. But they can't rest." Have we, as these fellow Americans, forgotten that our being is more important than our doing? Perhaps we ought to remind ourselves that to God our hearts, our inner lives, must be the starting place for becoming acceptable workers for Him.

The ideal Christian, continuously motivated by the presence of Christ within, lives beautifully and effectively. For him there is no lost motion, because he is moved to action by Christ, who plans his life perfectly. Thus, in his life there is quality as well as quantity. Consequently there is never the feeling of futility that is expressed by the housewife in these lines from Grace Noll Crowell:

"And now tonight my house is clean and bright:

The window sills are scrubbed, my boards
are white,

The beds are smooth, each dish neat on
its shelf,

I'm pleased with it . . . but not pleased
with myself!

Dear God, if a tomorrow may be mine,
Help me, instead, to make my spirit
shine."

The person who has the proper emphasis on living, continuously prays the last two lines of that quotation, knowing that if his spirit shines from the glory of Christ within, his deeds will glow with Christ's glory and love.

To have radiant spirits, however, we must take time to sit at Jesus' feet as Mary did. Her beautiful life had its roots in the soil of communion with Christ. How her anointing of Christ sheds its fragrance even to this day! How beautiful it was because it came from a heart of devotion! How unlovely were her sister's actions on that occasion when she had invited Jesus to her home for a meal! What a lack of beauty there was in Martha, "distracted with much serving," because, with her mistaken evaluation of life, she was more intent on merely doing than on being what Jesus wanted her to be!

The fact that God desires us more than our works ought to enable us to live beautifully and effectively in all circumstances of life. Times of sickness will not depress us if we do not place undue emphasis on what we do, but upon our life with Christ. Old age will not be a

In Thee Alone

BY RUBY BERKEY

Lord, I bow before Thy throne
To thank Thee that in Thee alone
We can find rest.

To thank Thee that these
Fleeting things of time
Can bring no lasting
Satisfaction; no joy secure;
No peace.

For then, amid our futile
Search among them
We find our empty hearts . . .
Empty, yet so full of that
Which is not . . .
Full, wearily full, and yet,
So empty.

With the breath of Thy Spirit,
Lord, take from our hearts
The dross. With Thy Holy Word
Cleanse us, and then, Lord,
With Thy satisfying presence
Fill us.

Oronogo, Mo.

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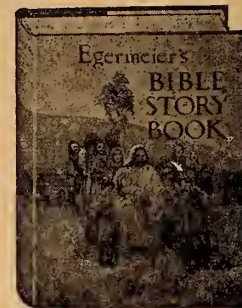
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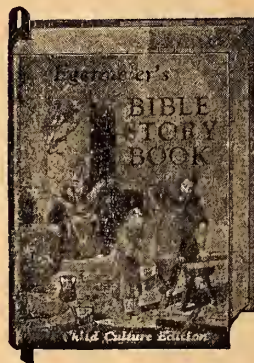
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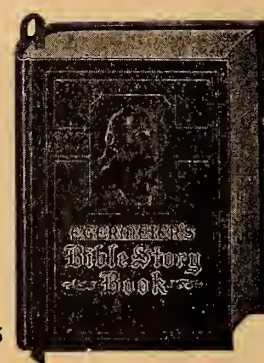
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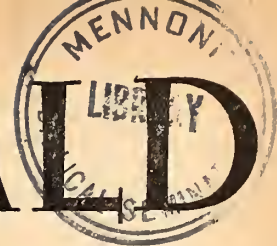
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Mr. Baker said that he did not care to recall those days vividly. He would have been the last person to say that his life was beautiful up to the point where he broke down. He realized that it had not been attractive and fruitful because he did not take time to develop his inner life and thus was not really living.

Are we, in a lesser measure, perhaps infected by the spirit of the world that urges its victims constantly to be "on the go"? Are we living superficial lives, which, of course, are not beautiful or effective, because of our emphasis on doing without being? Do we find ourselves among the people that Stephen Leacock has in mind when he gives the following description of Americans? "Americans are queer people: they can't rest. They have more time, more leisure, shorter hours, more holidays, and more vacations than any other people in the world. But they can't rest. They rush up and down across their continent as tourists; they move about in great herds to conventions; they invade the wilderness, they flood the mountains, they keep the hotels full. But they can't rest." Have we, as these fellow Americans, forgotten that our being is more important than our doing? Perhaps we ought to remind ourselves that to God our hearts, our inner lives, must be the starting place for becoming acceptable workers for Him.

The ideal Christian, continuously motivated by the presence of Christ within, lives beautifully and effectively. For him there is no lost motion, because he is moved to action by Christ, who plans his life perfectly. Thus, in his life there is quality as well as quantity. Consequently there is never the feeling of futility that is expressed by the housewife in these lines from Grace Noll Crowell:

"And now tonight my house is clean and bright:

The window sills are scrubbed, my boards are white,

The beds are smooth, each dish neat on its shelf,

I'm pleased with it . . . but not pleased with myself!

Dear God, if a tomorrow may be mine, Help me, instead, to make my spirit shine."

The person who has the proper emphasis on living, continuously prays the last two lines of that quotation, knowing that if his spirit shines from the glory of Christ within, his deeds will glow with Christ's glory and love.

To have radiant spirits, however, we must take time to sit at Jesus' feet as Mary did. Her beautiful life had its roots in the soil of communion with Christ. How her anointing of Christ sheds its fragrance even to this day! How beautiful it was because it came from a heart of devotion! How unlovely were her sister's actions on that occasion when she had invited Jesus to her home for a meal! What a lack of beauty there was in Martha, "distracted with much serving," because, with her mistaken evaluation of life, she was more intent on merely doing than on being what Jesus wanted her to be!

The fact that God desires us more than our works ought to enable us to live beautifully and effectively in all circumstances of life. Times of sickness will not depress us if we do not place undue emphasis on what we do, but upon our life with Christ. Old age will not be a

In Thee Alone

BY RUBY BERKEY

*Lord, I bow before Thy throne
To thank Thee that in Thee alone
We can find rest.*

*To thank Thee that these
Fleeting things of time
Can bring no lasting
Satisfaction; no joy secure;
No peace.*

*For then, amid our futile
Search among them
We find our empty hearts . . .
Empty, yet so full of that
Which is not . . .
Full, wearily full, and yet,
So empty.*

*With the breath of Thy Spirit,
Lord, take from our hearts
The dross. With Thy Holy Word
Cleanse us, and then, Lord,
With Thy satisfying presence
Fill us.*

Oronogo, Mo.

time of pining away because we cannot engage in our usual strenuous activities, but a time when we can live fully and richly. We shall be able to say with Browning,

*"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:*

*Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!'"*

What a blessing it is to know that we can always live beautifully, if our inner lives are radiant with the Spirit of God!

Harrisonburg, Va.

The Value of a Unified Youth Program

By ROY S. KOCH

Modern communism is showing the power of a planned, well-integrated program in achieving an objective. Country after country is falling prey to its steady advance. The Nazism of prewar Germany also had a program that unified all classes and all ages. It built up a military machine that was well-nigh impregnable. But it is bad psychology to illustrate a proposed Mennonite Youth program by such outrageous examples. That is true, but you have given us your attention at least, haven't you? Very well, activities for good can also accomplish outstanding success when they are carefully planned and executed. John Calvin, the French reformer, had a spiritual program that ignited Europe for God because it was systematic and enthusiastic.

Having now seen historical examples of the power of a unified program, let us turn to the Bible for a scriptural basis for such a program. Let me note specifically one divinely inspired text and then follow up with two additional references: "From whom the *whole body fitly joined together* and compacted by that which *every joint supplieth*, according to the *effectual working* in the measure of *every part, maketh increase* of the body unto the edifying of itself in love" (Eph. 4:16). You will notice that God has a unified program for the Christian church which works admirably. Notice also Paul's emphasis in Romans 12:4-8 where he emphasizes teamwork in the church program. I Corinthians 12:4-12 reiterates the same truth. A haphazard, slipshod program is unscriptural.

The gifts and talents of every Chris-

tian are needed for smooth functioning and for the welfare of all, both in and outside of the church. Some great military commanders achieved great successes because of their motto, "Divide and conquer." It is still true today, "United we stand, divided we fall." When we unite our forces, we have a powerful instrument to mold our people and through them make great exploits for Christ.

A unified program should unite both our activities and our people. The profit of a unified program is twofold: it aids in achieving our goals and it yields blessings all the way to the goal. May we list a few goals we hope to achieve by a unified youth program. The achieving of these goals will be extremely valuable to our entire church.

1. Every youth to have opportunities for Christian expression and service. "There is no impression without expression" is a maxim we do well to observe in our teaching program. If every Christian has some gift from Christ, and the Bible asserts that truth plainly, then he should have opportunity to exercise it for the welfare of his fellow Christians. There are no "giftless" Christians, but there are "shiftless" Christians, that is, Christians who have gifts but do not exercise them. Inasmuch as possible the Mennonite Church's program of service should give opportunity for the expression of every God-given talent. We do not advocate a wholesale dash for the pulpit—maybe it should be to the cornfield instead; in any case we want every young Christian not only to have opportunities for service but incentives for it as well.

2. Every youth to have a well-rounded life. Ephesians 4:16 speaks of church balance; there should also be individual balance. The list of activities suggested in the M.Y.F. folder prepared by Paul Erb should suit every personality. Christ had a well-rounded life. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Jesus is our example not only in Christian service but in the development of personality which this verse suggests. No Christian should be all brain nor all brawn. Every Christian needs development in the avenues of faith, fellowship, and service or activity. M.Y.F. proposes a balanced, well-rounded, well-integrated youth program so that no avenue of life and service is neglected.

3. Every youth to be a vital link in reaching the unsaved. Our greatest asset as a church is our consecrated young people. We should keep within the church every child born into a Mennonite home. To date Mennonite mortality

has been high; we have not kept all our children. We should also reach out and win many non-Mennonites in large numbers. An aggressive outreach in which all our young people have a part is the best way to hold our own. It gives purpose and meaning to life. We do not suggest that all our young people teach, preach, or do personal work, but somewhere in the extension program every one should have a part. Under this program comes also the recovering or maintaining of the weak and erring within our own ranks.

From the values to the individual we turn to the values to the group.

1. The group avoiding overlapping, duplication, and spottiness. Where there is no plan there is bound to be duplication of effort and consequent loss of effectiveness in the whole program. But where the program is well unified such overlapping should be reduced to a minimum. Equally serious in dissipating effectiveness is spottiness—too much at one place and not enough at another. Let the church program once be unified and carried out, then there should be no avenue of life neglected; "These ought ye to have done, and not to leave the other undone."

2. The group accomplishing more in testimony and service. No one Christian can give a complete duplication of the character of Christ or testify fully for Him. But let all individual Christians be in their places, and the cumulative testimony of the whole group cannot be gainsaid. To illustrate: If every Mennonite were thoroughly instructed in the doctrine of nonresistance, were completely convinced of its scripturalness, and were fully ready to stand for it in the tests of life, think of the testimony to others. If all the forces of the Mennonite Church were wholeheartedly behind a service program, no one would be more surprised at the results than we ourselves. The proposed M.Y.F. unified program should be a step in that direction.

3. The group stimulating other Christian groups. The Mennonite Church by its peace and relief testimony has already stimulated other groups. Now, let us extend our activities and service in other directions and no doubt we can stimulate other Christians to much greater devotion and service for Christ. It is not the size of a group but the intensity of its devotion that makes its influence felt far and near. Let us live and serve intensely.

While we are engaged in the pursuit of these goals, several very valuable by-products accrue to us.

(Continued on page 413)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Calling All Young People

God has always required young people in the performance of His tasks. He called a youthful Abraham to the land of promise. He called a young Moses to lead his people back to that land. He called the boy Samuel, the stripling David, and the youthful Jeremiah. John the Baptist, the twelve disciples, Saul of Tarsus, and Timothy were all in their early years when they heard the call of the Lord. God needs young men and young women.

The church is calling to her young people. We need them to work with their parents in conducting the Sunday schools, summer Bible schools, and all the other activities of the local congregation. We need them to fill positions of trust and responsibility in our church institutions. We need them to fill the ranks of the ministry. The relief front and the foreign mission field have need for the vigor and the promise of youth. Never has it been a more auspicious time to be a young man or a young woman looking forward to service in the church.

Particularly just now is the Commission for Christian Education and Young People's Work calling our young people to co-operate in the launching of an effective youth organization in the Mennonite Church. Mennonite Youth Fellowship has been duly authorized by General Conference. The Interim Committee appointed by the Commission to get this work started is arranging for a church-wide meeting of young people to be held in connection with the annual meeting of the Mission Board at Eureka, Illinois, in June. Sessions will be held from Friday evening, June 11, to Saturday evening, June 12. The sessions will be open to everyone. But young people especially are urged to attend. Come for the Youth Conference and then plan to stay for the Mission Board meeting June 13-15. Such a meeting will surely combine pleasure and profit for those who are interested in the total program of the church.

In the Youth Conference we hope to effect an organization of the young people to carry on the work of Mennonite Youth Fellowship. This will include

adopting a constitution and electing officers. Voting members of the conference will consist of one delegate from each local unit which has by that time become affiliated with the church-wide Mennonite Youth Fellowship. Any young people's organization in a local congregation, such as a Gospel band, a literary society, a youth missionary project, or any other type of organization which has become current in our churches, may apply for such membership. Send to Paul Erb, Secretary of Young People's Activities, Scottdale, Pa., for an application card. When you have received notification that your organization has been accepted, then your unit is eligible to elect a delegate to the Eureka meeting. As many others as wish to, of course, may attend the meeting, the more the better. We trust that young people's groups will attend to this matter promptly, as there is no time to be lost in properly accrediting a delegate body for the Eureka meeting.

Mennonites and Catholics

Amid Protestant-Roman Catholic tensions which seem to be increasing in our world, what shall be the attitude of the Mennonite Church? Are there any elements in Catholic faith and life which we can approve? Shall we fear the Catholics? Shall we follow their lead in any way in the thinking of our times? Is there danger of a prejudice against them that becomes hatred and even a motive for persecution?

Historically, it should be remembered that Mennonites are neither Protestants nor Catholics. We are not Catholics, for our founders in the sixteenth century, in common with other reformers, withdrew from the Roman Catholic Church and forsook its errors and sins. We are not, in the strict sense of the term, Protestants, for our fathers had nothing to do with those reforming princes who at the Diet of Spires in 1529 issued a protest concerning certain religious-political affairs in the empire. So today we keep ourselves aloof from the merely political and social issues over which Protestants and Catholics quarrel. We are modern Anabaptists, seeking to build a faith and

a life upon the plain teachings of the Word of God.

As Christians we dare not hate the Catholics. We must know them and respect them as people whom God loves. We must recognize among them certain elements that are commendable, such as a definite creedal faith in contrast to the flabby unbelief of Modernism; a healthy respect for the church and her leaders in contrast to the bickering independence of many Protestants; and a concern for the education of their children in the faith of the church in contrast to the unconcern of many Protestant parents for the spiritual well-being of their children.

We do find ourselves in utter disagreement with the Catholics on some major points of Christian doctrine: their dependence upon saving works; their satisfaction with dead ritual; their elevation of the authority of the church to an equality with that of the Word of God; their errors of purgatory and Mariolatry; and their frequent unconcern about the ethical implications of their Christian faith. Believing as we do in the separation of church and state, we are utterly at variance with the Catholics in their political emphases and practices.

There are two dangers against which we need to guard ourselves, especially at the present moment. One is the danger of hatred and prejudice. Our respect for Catholics as people will keep us from the Catholic-baiting which is so frequent among some Protestant speakers and writers. We will teach the truth and oppose the error, but we must do it all in kindness and in love. The other danger is a very real one for modern Protestantism. Catholicism is the bitter enemy of Communism. Both these ideologies will probably be willing to defend themselves by force of arms. The Catholics will raise the hue and cry of a holy war against the godless Communists. We need to guard against attitudes which will make us fall headlong into this Catholic trap. The godlessness and materialism of Communism is to be greatly deplored and guarded against. But the Protestant Christian who allows himself to become a Communist-hater will find himself arm in arm with the Catholic. Current political developments have great significance and great interest. But Mennonites cannot remind themselves too forcefully that the true church is something distinct from any social or political system. The church was found-

ed by Christ, not by any government or human ideology. It is our prime business to believe, live, and preach the Gospel of salvation through Christ. We are not anti-Catholic or anti-Jew or anti-Communist. We are pro-Christ. A whole-souled loyalty to Him and to His teachings will guard us against the unchristian enmities of our times.

"Christ in You"

BY A SISTER

III

"... And Be Ye Kind"

What does it mean to be a Christian? Do we really know? Surely we do! It means that we open our hearts to the Christ, who *comes in* and lives and works again on earth, through our bodies! Incidentally, I wonder if *everyone knows* that! Do you know it? Are you conscious of that vital power in your life? Do you feel the kind, gentle, loving life of Christ pulsing through your being? Are you kind—kinder than necessary; are you loving—loving (not simply tolerating) the unlovely; are you gentle and tender—you, yet not you, but Christ *in* you?

If we lack kindness—and let's for, just this one time admit that we do have a desperate lack in our lives—if we lack kindness, or gentleness or poise or courage or power or victory—why do we not draw from these virtues which are found in perfect fullness in Christ? Why do we lack when we have Him who is the fount of all virtue? Oh, why do we lack? There is only one reason! With all the compassion of His heart Jesus Himself says, "If any man thirst, let him *come* unto me, and *drink*" (John 7:37). We lack, because we do not *drink*! Once we came and we drank deeply for forgiveness and salvation. Oh, let us drink again, daily and constantly, for possession of the Christian virtues!

The fruit of the Spirit cannot be imitated. It must spring from His own nature—His own virtues, flowing out through our bodies as we drink! No, it is not an imitation, but it is an appropriation or participation of the very Christ Himself! If *Christ* lives in us, and He does! then "every virtue we possess is His alone."

Can any culture be true culture without kindness, or more specifically, without Christ? And is a Christian cultured at all if he is not kind? All the "airs" we may put on and all the soft tones we may "turn on" (as we turn on a radio) when guests come, or when our best friend comes, all the big words we use to try to prove to people that we are cultured—all this is but a sounding brass and tinkling cymbal if we do not have a kind, loving, and joyful heart.

Someone has said that kindness is nothing more than thoughtfulness. It is "esteeming others better than ourselves."

I have ridden with a certain lady on our city bus several times. She is a most unusual person, for I've noticed that she always smiles and says "Hello" to anyone seated near her. One day she sat near a poor beggar woman. Nearly every one else had acted disgusted when the poor lady got into the bus. But this gracious lady (I think she must be a minister's wife. Some day I'll find out!), as soon as she looked at the filthy, unattractive beggar woman, smiled and said "Hello." She reminds me of Phil. 4:5 (R.V., margin), "Let your gentleness be known unto all men."

Two girls were discussing a very well-liked classmate. The one said, "I don't think Laura is so wonderful. She only does things for people that anyone could do. Why, I could do them, too, if I thought of it."

"That's just it!" exclaimed the other girl. "We don't think of it and Laura does! It makes all the difference in the world."

What a boon it is to just such persons who *do not think*, and who cannot see kind things to do, to know that the Christ within them will look through their eyes, which were blind, and *He* will work through them! Oh, the fullness of joy and victory which we possess! Let us arise, cast off ourselves and put on Christ, and drink! Oh, let us not make excuses for ourselves any longer! The man who is "just naturally gruff" and the woman who "was born without that tender touch" simply need to be made aware that the gentle and tender Christ indwells them and He does alter dispositions! If He did not, then the fight would be hopeless for a great many people. Then you might win and I might fail! But thank God, it is nothing that I do. It is the same Christ who indwells us all, and *we ought to be all alike, kind and tender and gentle!*

A little boy was lying on a hospital cot after a serious accident. He came from a poor family where one glass of milk was shared among all the children. Very early each child learned to drink only to the place where his mother held her finger on the glass. When the nurse offered the little fellow a glass of milk, he whispered weakly, "How deep may I drink?" The nurse smiled and said, "Oh, drink all of it, Johnny! Drink all of it!"

Youth, parents, babes in Christ, and ministers, let us drink deeply! We can never drink all of it! There is an abundance for everyone! "The Spirit and the bride say, Come. And let him that hear-eth say, Come. And let him *that is athirst come*. And *whosoever will*, let him *take* the water of life *freely*" (Rev. 22:17). Come! To drink of His virtues is an act of faith! It is received in the same simple way that our salvation was received. It is not a matter of trying, but of reaching out and taking those virtues of the Christ who dwells in us, and making them our own!

How we need to pray, "Lord, simplify my faith! Give me the faith of a little child!" How easily a child *believes*! Children believe *anything*! We, with mature minds, need to guide children in the things which they need to believe without damaging their capacity to believe, and at the same time we need to recapture the spirit with which they believe!

Have you grasped the depth of meaning in "Christ in you"? It is not a Christ who walks beside you and whispers into your ear the things you ought to do. That would be Christ *helping* you. The Christian life is far more than that! It is *Christ* doing the work *through* you! Truly Christ is not on earth today, except as He can again walk and talk and love and show compassion through the bodies of men! Will you let *Him* live and walk again in your community, in your home, through your body, using it as a tool, or a channel? You become nothing when you see yourself as God sees you. You know, then, that in your flesh dwells no good thing. You understand fully that all your righteousnesses are as filthy rags in God's sight. Yet, although God does not need *you*, He does need your body! Your body is absolutely necessary if Christ is to live on earth again today. Will you give Him a chance to live *through* you? Christian victory is possible in no other way!

Will you pray daily, "All-victorious Christ! I've lacked so desperately; I've known that *my* life was not that life abundant! I've been full of hatred and criticism and jealousy and resentment. I've tried hard to be *like* Thee, and I've longed to be kind! But I did not understand that *Thou, O Christ*, art the answer to all my need! Come in and be *my* LIFE?"

"Christ in you!" Truly this is the mystery which has been hid from ages and generations, this mystery among the Gentiles, which is CHRIST IN YOU!

Amish Bishop Granted Pardon by Governor

NEW FACTS IN CASE ARE BROUGHT OUT IN CLEMENCY PETITION

Samuel D. Hochstetler, seventy-five-year-old Amish bishop, who was sentenced here last January to serve six months at the state penal farm after he had pleaded guilty to a charge of having kept his demented daughter chained to her bed, was to be released from the penal farm today.

A petition for the aged man's pardon was granted yesterday by Gov. Ralph F. Gates on the recommendation of the State Clemency Board, it was revealed this morning by Robert B. Hartzog, attorney for the petitioners.

The pardon, which permits Bishop Hochstetler to return to his farm home

seven miles east of Goshen after serving less than three months of his sentence, was recommended by the Clemency Board after reviewing the widely publicized case.

New Facts Revealed

Facts brought out in the review of the case which were not known at the time of sentencing formed the basis for the board's recommendation for clemency, Mr. Hartzog said.

Petitioners for the bishop's release were Mrs. Henry S. Miller, Mrs. Fred S. Otto, Mrs. M. E. Bontreger, Elam Hochstetler, and Mrs. Andrew E. Miller, children of the defendant.

They asked for their father's release on grounds that "only the extreme and overdrawn accusations were presented" in court at the time of sentencing and "he pleaded guilty to something we think he did not fully understand."

Their statement of the facts explained that Mr. Hochstetler never had much experience in court proceedings and "was hardly aware of his privilege" and also "his mind is not so alert any more and he is unable to handle the English language well."

The statement concludes, "We feel that he was unaware of committing an offense but was charged with and sentenced without benefit of counsel after answering a few questions and making a few statements which were interpreted by the court as a plea of guilty to a formal charge of assault and battery."

Mr. Hochstetler was sentenced on Friday, Jan. 23, last, and on the following Sunday morning he was taken to the penal farm at Putnamville to begin serving a term of six months.

Daughter Insane

The daughter, Lucy, forty-one, was pronounced insane by court-appointed physicians on Jan. 26 and three days later she was taken to the state hospital for the insane at Logansport.

Lucy has been a mental patient for nearly twenty-five years, the petition for the father's pardon pointed out. At first she only stared and was unresponsive but later became bold and boisterous, and finally became violent.

After 1930 Lucy's condition, the petition alleges, became so serious that it was never safe to leave her alone and since 1935 "the only way in which Lucy could be controlled during her violent periods was by tying her."

"At times clothesline ropes were used for her security, but by 1940 the ropes were no longer sufficient. She literally chewed them off. It was at this time that rings and chains were resorted to."

False Reports

The petition branded as "utterly false reports that she had been chained because she refused to become Amish." It also stated that "the question of placing Lucy in a state institution was considered," but the father, and the mother, whose death occurred last November,

"always reasoned . . . that as long as they were able to do so, it was their Christian duty to care for their own unfortunate daughter."

It also described as untrue "rumors that the Amish are opposed to mental hospitals." "It is true, however," the petition avers, "that the Amish believe they should assume their own responsibilities as much as possible and depend on the state as little as possible."—Goshen (Ind.) News-Democrat, April 16, '48.

Rumors

Various rumors are afloat concerning the identity of the characters in "Light from Heaven." The author of this story, Christmas Carol Kauffman, wishes it to be known that the identity of the characters has not been and will not be revealed. Any statements which our readers hear should be considered mere speculation and rumor. Even the editor himself does not know.

In fairness to some people involved, we clear one rumor. "The family of William Jennings wish to have it stated that Joseph Armstrong in 'Light from Heaven' is not their father." Beyond this no further statement will be made by author, editor, or publisher. Our readers should remember that obviously there are quite a number of Bennet Armstrongs living today, and that the important thing about the story is to benefit by the lessons which it teaches.

—Editor "The Youth's Christian Companion."

YOUTH PROGRAM (Continued)

1. Church loyalty. Young people have a tremendous capacity for loyalty, but like happiness it is a by-product. When young people are once immersed in an enthusiastic church program there will be no trouble with the church loyalty question. The "sense of belonging" is fostered by similar interests and mutual service. The leaks in our ranks can be effectively stopped by a diligent development and application of our M.Y.F.

2. Fellowship. The M.Y.F. seeks in a measure to unify the isolated groups of our young people. A M.Y.F. conference may bring together young people from all parts of the church with similar interests. Such a conference and organization will serve to inform the young people of the over-all church program. From the ranks of the spiritual laity are recruited our ministers and church workers.

If the M.Y.F. will produce an integrated program for consecrated youth to accomplish God's glory, may God's blessings rest upon it and may our people support it. Under the hand of God may it become a powerful instrument to lead souls to Christ and to build them up in Him.

St. Jacobs, Ont.

Our Witness Through Radio

By WM. G. DETWEILER

More than eleven years ago the Gospel broadcast now known as The Calvary Hour first went on the air. It has continued uninterruptedly since that time. To the best of my knowledge that was the first regular Gospel broadcast conducted by Mennonites. There was at first considerable opposition to this form of evangelism, but the Lord graciously undertook and led. The writer knows of at least twelve other Gospel broadcasts conducted by Mennonites which have been carried on in the intervening years. Most of these are still on the air.

Statistics will tell us that six per cent of America's population goes to church on Sunday morning, two per cent on Sunday evening, and that ninety per cent does not ever darken a church door. Dr. Frank Gaebelin is reported to have said that of the 49,000,000 young people in the United States, 36,000,000 have never set a foot inside a church. Multitudes who do go to church no longer hear the pure Gospel preached. These few statements demonstrate clearly that some way must be found, some means must be used to reach the masses with the Gospel, for they will not hear it in church.

Such a means has been found. The Lord has opened to the church the door of Gospel broadcasting. With Paul we can today say, "A great door and effectual is opened unto me" (I Cor. 16:9).

About three and one-half years ago Dr. Harrison B. Summers, then Manager of Public Service Division of the Blue Network, said before an audience, "Few people in this country realize the extent to which the American people depend on radio. Thirty-three million homes—90 per cent of all the homes in the United States—are equipped with radio receivers. Radio sets are owned by more than twice as many families as receive a daily newspaper; by two and one-half times as many families as have telephones. The average American spends a total of nearly four hours listening to the radio every day. That is more than six times as many hours in the course of a week as he spends reading magazines and newspapers; twenty times the number of hours he spends at motion picture theaters; more than twenty-five times as many hours as he spends attending church."

While none of us may appreciate the fact that the average American spends so much time listening to the radio, these statements do prove that radio is a powerful factor in molding thought, either for good or for bad.

"Radio is God's most effective medium of preaching and teaching His Word to the multitudes." So concluded a Gospel preacher after careful observation of facts. He found among other things—

1. "THAT radio reached remote fields

where the Word of God was not being preached."

2. "THAT bad weather, which is always a handicap to protracted meetings, only increased the radio audience."

3. "THAT sinners who refused to attend any kind of service would in the confines of their own home listen to the Gospel, fall under conviction, and accept Christ."

4. "THAT God's people who were starved for spiritual food in their modernistic controlled churches could hear fundamental preaching of the Word of God despite the efforts of their modernistic leaders to shut out the old-time Gospel."

5. "THAT young people who find themselves too busy with social activities to attend church would listen to the radio broadcast, become interested, and would dedicate their lives to the cause of Christ."

6. "THAT a consistent, consecrated Gospel broadcast had more spiritual influence, won more souls to Christ, put more young people into the ministry—than the combined effort of many other religious activities."

I am not defending every use to which the radio is put. Neither do I defend every use made of the printing press. Because the printing press is used to publish unsound doctrines and salacious literature I do not refuse to use and distribute the Bible and good literature that are printed on the printing press. Because the automobile and the airplane are used for many wrong purposes, I do not refuse to use them to promote the cause of Christ. The radio is here to stay. I believe that it behooves us to use it as a means of evangelism.

More than eleven years of broadcasting have demonstrated to us time and again the great opportunity before us in Gospel broadcasting. By it we have reached into multiplied thousands of homes into which we could not have reached otherwise. We have been able to present the Gospel in sermon and in song to uncounted multitudes. Eternity alone will reveal how many unsaved have been turned to Christ through this radio ministry, how many backsliders have been reclaimed and led back to the Father's house, how many have been brought back to evangelical faith, how many have been preserved from the leaven of modernism, and how many shut-ins have been blessed in their homes by the songs and the messages we have been enabled to give to them.

What about the cost? Yes, it is quite expensive. So also are home missions and foreign missions. So also are revival campaigns. Many of you will no doubt be interested to know that last summer the treasurer of The Calvary Hour discovered that for every dollar we spent to broadcast the Gospel we had a potential audience of more than 22,000 for thirty minutes! We do not fool ourselves into believing that nearly all of this potential

Spring's Own Magic

BY MARY ALICE HOLDEN

*May looms
On a prairie hill—
Nature's rooms
Floored with fabric
Of spring's own magic.*

*May looms
On a wooded hill
Weave sod
Where God
Embroiders flowers
At His will.*

Cimarron, Kansas

audience were in our actual audience, but had only one in a thousand listened in, it would have been "cheap" evangelism, comparing this cost with the cost of other forms of evangelism. Many of us familiar with our mission activities know that this is true.

Indeed the Lord has set before us an open door. Let us enter it. While Jesus tarries and this door remains open, let us herald out the Gospel over the air waves to every community, to every village and hamlet, and to every city.

Please do pray for every Gospel broadcast.

Orrville, Ohio.

That First Summer Bible School

BY EDNA MAST

It happened one hot summer day, so very long ago—thirteen years ago, to be exact. We were in the mission home at Coatesville, Pa., when Bro. David G. Kennel, then superintendent there, turned to me very abruptly. I could see he had something on his mind.

He began, "You know we're expecting Bro. S. G. Shetler to hold tent meetings here in August. I think we ought to get a summer Bible school started in the mornings while he is here to help get organized and to serve as principal."

"Yes?"

He went on, "I know we wouldn't have much time to get ready, and where would we get teachers, and would the children come, and what all would we need? . . . Well, could we count on you to teach?"

"But I've no experience!"

"Neither have I," he came back very quickly.

Brother Kennel was very prompt and efficient in whatever he undertook. Accordingly, as soon as he saw the way clear to go ahead, he wrote to Bro. Shetler asking whether he would undertake this in addition to holding evening meetings. The latter, equally as prompt and efficient, soon replied that he would help in this undertaking.

Those were busy days! As we look back we marvel at all "Uncle David" accomplished in the next few weeks. As a "one-man committee of arrangements" he solicited help and things happened. He made blackboards, benches, and tables, put up curtains, saw that the city was canvassed for scholars, got supplies, and so on.

When that first Monday morning came there was a houseful of children, a ready response on the part of teachers, a classroom for each class, and so started the summer Bible school at the Coatesville Mennonite Mission.

We did not realize at that time the responsibility these two brethren, Kennel and Shetler, shouldered. They were so alike in many ways, yet so different. Neither pupil nor teacher was familiar with the routine of a summer Bible school, but all fell in line under their able leadership. They seemed to anticipate every need. However, we remember seeing Bro. Kennel's Ford going down the street on many a hurried trip to the "five and ten" or the stationery store for more supplies.

God has blessed that beginning, as well as the continuation of the summer Bible school work in that city. He supplied every need, even to the finding of cook's helpers, for "Aunt Barbara's" family suddenly grew quite large as she boarded teachers those two weeks. In addition, there was an abundance of fresh fruits and vegetables and other foodstuffs, as those coming in from the country took the opportunity to help materially.

* * *

Both "Uncle Dave" and Bro. Shetler have gone to their eternal home, but the work which they so carefully began those thirteen years ago is being continued. Dare we suppose that they had any idea of how the summer Bible school movement would grow in the next ten or twenty years, or how they were being used of God in starting this work in this immediate community? May this be a tribute of respect to these brethren from whom we learned so much! This is also written in appreciation of the faithful efforts of those who are carrying on the work at the Coatesville Mission.

* * *

Perhaps we could paint a beautiful word picture of the summer Bible school and its growth. But there is another side to this—for whenever a good movement begins, our adversary is busier than ever to hinder wherever he can. And so we think of many hindrances and dangers confronting this work at the present time, such as over-organization (too much "man power" and not enough "God power"), or the other extreme of not enough organization and planning, which results in a poorly conducted school, etc. And especially are we concerned that the Bible be given its rightful place in the summer Bible school. But maybe we can write about that later.

Cochranville, Pa.

Toward an Understanding of the Jews

BY MELVIN GINGERICH

It is always difficult to understand minority groups. The Jews are a minority group; so are the Mennonites. Both have been misunderstood and unfairly persecuted. Throughout history majorities have organized themselves into "hate groups" to take their vengeance upon minority groups in their midst who dared to be different and refused to conform to the culture of the larger groups.

Not only Jews and Mennonites have suffered in this way. It may have been the Poles or the Irish or some other small group which kept some of its earlier characteristics. One historian points out that between 1820 and 1860, in the United States alone, there were thirteen organized "hate groups" circulating their propaganda against "foreigners" and others whom they did not understand and therefore hated.

In our own day we have had many of these organizations in America, of which the Ku Klux Klan is but one. Most of the present-day American "hate" organizations are anti-Jewish, and their propaganda has found its way into many Mennonite homes. Since 1933 several hundred of these organizations have been started in the United States, several on a national scale.

It is therefore essential that we be able to counteract their propaganda, for whatever intolerance is aroused against one minority group will eventually find its expression against other groups. In other words, the civil liberties of Mennonites are not safe in a country that is infested with anti-Semitism. So even from a selfish point of view we must be interested in giving the Jew a fair hearing.

A brief review of history is necessary for an understanding of the problem. In the Roman Empire, for three hundred years, Christians were persecuted along with the Jews. Then Christianity became the state religion, but not feeling altogether secure in its new position of power, it now inaugurated a period of persecution, designed especially to keep Jews from persuading Christians to change their faith. Laws were passed making it illegal for a Jew to own a Christian slave, for fear of the influence of the Jew upon him. Then a law was passed that no Jews could hold slaves. In a day when slaves were widely used in agriculture, this had the effect of practically forcing the Jews out of farming.

Still fearing the proselytizing the Jews might be able to do, laws were enacted to protect the weak Christians. There could be no Christian servant in a Jewish home, and no Jewish doctor could call on a Christian patient. They could not eat or sleep in the same house. The next step was to make it impossible for Jews to buy land or join the guilds.

This left to the Jews the hazardous and unattractive jobs in which the Christians were not interested. They became peddlers and dealers in secondhand clothes. Being forced to live alone and engage in special businesses, they naturally developed and maintained certain characteristics, and their differences were accentuated in this historic process.

The Christian church did not allow its members to charge interest on loans of money. They however, urged the Jews to loan them money and thus encouraged them to enter banking. When after the Reformation, the church gave up its testimony against interest-taking, Christians took over banking and forced the Jews into the high-risk short-loan business where they still welcomed the opportunity to borrow from the Jew.

During the days of the Crusades, it was considered a holy act to make war on the infidels of Palestine. The idea occurred to some that it would be much easier to kill infidels at home than to go to the Near East to do it. When the Black Death spread over Europe, the Jews were blamed for having poisoned the wells, and a great slaughter took place in which the Christians destroyed three hundred and fifty Jewish communities.

It is easy to understand why Jews therefore have been clannish and why they suspect that Christians have no scruples against taking advantage of them. Under such economic discrimination, they have felt justified in resorting to sharp business practices. Seeing how their brothers have been persecuted by many modern, so-called Christian nations, they have become perhaps overly suspicious and have attempted to prepare themselves for the day of trouble by placing their wealth in the form in which it can be moved easily. They know they do not have a nation to plead their cause, and that it is easy for dictators like Hitler to use them as a scapegoat for his own and his people's failures.

A few years ago *Fortune Magazine*, a non-Jewish and highly reliable publication, made a study which disproved many of the common charges brought against the Jews. Other equally trustworthy studies have authenticated its general conclusions. In the first place, the overwhelmingly greater proportion of Jews are not Communists. Less than 2.5 per cent are; 98 per cent are not.

It is not true that the Jews are disproportionately wealthy and wield great power. In America's sixty richest families, there are no Jews among the first ten and only two among the next fifteen. The Jews are prominent only in scrap metal, clothing, textiles, and the movies. The great majority of our Jews are in the poor or lower middle class.

Nor do the Jews control our press. Of some 1,700 newspaper owner-publishers 15 per cent are Jews. These control 6 per cent of the daily output of newspapers. But among them is the *New*

A Prayer for This Week

In places, Father, where the light shines so dimly that it may seem the darkness has overwhelmed it, where violence is rampant, and where life is insecure, where the faith of a fellow Christian is all but quenched, there we pray that Thou wilt show Thyself strong. For that one who is suffering persecution for righteousness' sake, who is languishing in prison, or who has for years been living in internment we pray. Come quickly to the rescue of all these who call upon Thee for help in the time of their distress. Vindicate Thy righteousness; make bare Thine almighty arm. Show Thyself strong in the behalf of all who put their trust in Thee, that the world may know that there is a God in heaven who rules in the affairs of men and who is quick to hear the sincere heart cry of all who put their trust in Him.—Samuel A. Yoder.

York Times, often conceded to be the best newspaper in the United States. When the study was made, there was not one Jewish director on any of the three great news gathering agencies, the A. P., U. P., and I. N. S. The great chains of newspapers, Hearst's, Patterson's, McCormick's, Scripps-Howard, are all non-Jewish.

Nor are the Jews our international bankers. The seven largest international banks are all Gentile. The eighth is partly Jew, Kuhn, Loeb and Co., but it does less than 3 per cent of the international banking business.

Other countries, too, have found the Jew the most convenient scapegoat upon whom the blame for difficulties can be placed and against whom popular anger can be turned. Russia in the days of the Czars very successfully used this kind of program. The false propaganda that was circulated at that time was effective among our brethren in South Russia and has been carried to America, where one still finds many traces of it.—The Mennonite.

UNOSTENTATIOUS SERVICE

When he celebrated Oberlin was traveling in Germany one winter, he was overtaken by a severe snowstorm and lay down to perish. A wagoner rescued him and carried him to the next village. Before parting Oberlin said, "Tell me your name that I may at least have you in grateful remembrance before God." The reply was, "I see that you are a minister of the Gospel. Please tell me the name of the Good Samaritan," Oberlin said, "I cannot do that, for it is not put on the record." The wagoner replied, "Then until you can tell me his name, please permit me to withhold mine."—William R. King, in *Motives for Christian Living*.

FAMILY CIRCLE

Memories of Mother

BY STELLA WENGER GOOD

(Written on Mother's Day, 1945)

*Mother dear, we are thinking of you,
Not only today, but all the year through.
You have gone from our home,
But not from our hearts;
What a rich store of treasures
Your memory imparts!*

*We think of you now, as in years gone by,
With thick glossy hair, and soft brown eye,
Ere the trials of life
Had crushed you low
And furrowed your cheeks,
Your head covered with snow.*

*A life like yours was not lived in vain,
Though fraught with much sorrow, trouble,
and pain,
As children we reverence,
Your patience and love,
Your constant devotion
To Him up above.*

*Now you've been sleeping for many a year,
The grass has grown green o'er a mound we
hold dear;
You are silently sleeping
In peaceful repose,
Safe from life's trials,
Secure from its woes.*

Dayton, Va.

A Formula for Happy Homes

BY GEORGE W. CRANE

*Consulting Psychologist,
Newspaper Columnist*

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the sixth annual continent-wide observance of National Family Week, May 2-9, in the United States and Canada. The observance is sponsored by Protestants, Catholics, and Jews.)

In the past decade, I have received over 1,000,000 letters from readers of my daily syndicated column, "THE WORRY CLINIC," and am deriving my conclusions both from this inside view of these contemporary American homes as well as from the thousands of patients whom I have counseled in the past twenty-five years.

Emotional insecurity is regarded by us psychologists and psychiatrists as the greatest single tragedy in the personality development of youngsters. Divorce, bickering between Daddy and Mother, and lack of tangible signs of affection, such as hugs and kisses when a child goes to bed or leaves for school or to attend a summer camp—these all promote insecurity.

The psychological formula below is fairly evident in its varied psychological ramifications, though some of these points might warrant many specific cases to document them more fully.

National Family Week warrants the attention of everybody, for Jesus loved children and wanted them all to have happy homes. But a truly happy home should include:

Daddy and Mother
Two or more children
A puppy or kitten
Tangible daily evidences of affection, such as hugs and kisses, plus kind words of praise, not only between the parents but also between them and the youngsters.
Family attendance at Sunday school and church.

Family recreation at least once per week.
Home ownership, where children have a yard.

—Released by International Council of Religious Education.

Family Worship

Family worship is included in the necessities of our children, and in the covenant promises of God. The penalties of its neglect and the rewards of our faithfulness to it should prompt us to its establishment in our homes.

Its absence is a curse; its presence a blessing. It is a foretaste of heaven. Like manna, it will feed our souls, quench our thirst, sweeten the cup of life, and shed a halo of glory around our firesides.

Let yours therefore be the religious home, and then, be sure that God will delight to dwell therein. Your children shall not be found "begging bread," but shall be "like olive plants" around your table—the "heritage of the Lord." Yours will be the home of love and harmony; it shall have the charter of family rights and privileges, the ward of family interests, the Palladium of family hopes and happiness.

Your household piety will be the crowning attribute of your peaceful home—the "crown of living stars" that shall adorn the night of its tribulation, and the pillar of cloud and fire in its pilgrimage to a "better country."

It shall strew the family threshold with the flowers of promise, and enshrine the memory of loved ones gone before in all the fragrance of that "blessed hope" of the union in heaven. It shall give to the infant soul its "perfect flowering," and expand in it all the fullness of a generous love and conscious blessedness, making it "lustrous in the livery of divine knowledge."

And then, in the dark hour of home separation and bereavement, when the question is put to you mourning parents, "Is it well with thee? . . . is it well with the child?" you can answer with joy, "It is well."—The Royal Path of Life.

Let Daughter Cook

BY ALMETA HILTY GOOD

Many a bride who happily knows the ropes before the first meal is attempted in her own kitchen can tell you that her interest began long ago and was encouraged by her mother.

What little girl does not love to play with leftover scraps of pie- or cooky-dough, shaping them over and over with her own little rolling pin? It may grow slightly grayish in the process, but no matter. She's learning.

There is no truer maxim than that we learn to do by doing, and many a fastidious housekeeper has wondered why her teen-age daughter refuses to be interested in cooking.

Remember when a little child of two or three was being taught "not to mess up Mamma's clean kitchen floor"? Wasn't that lesson a bit overemphasized?

When, later, the girl's natural curiosity again asserted itself (at twelve years or so), perhaps the incident went something like this:

"Mamma, may I cook dinner?"

"Yes, I guess so What do you want to cook? . . . No, better get such and such dishes . . . and remember to use this pan."

"Can I make a pie?"

"No!"

"Did you say this soup?"

"No, the other one No, no, use this spoon Now remember to stir it this way Oh, stand on both feet!"

And finally, "Oh, go and do your homework and let me do it!"

It's a problem. Cooking is a skill just like any other, and the beginner is always awkward at first at a new skill. But there's the other side, too. If Mother can consider her daughter's emotional life as much as her own, if she values the girl's enthusiasm for the art of cooking as highly as she values her reputation as a spotless housekeeper, she will try to work it out in a spirit of co-operation.

She will not withhold all advice and suggestion, but she will let the girl use some ideas of her own, and help to decide things. She will use a little reasonable forbearance with the resulting mess in the kitchen.

If the two work it out together in the spirit of adventure, they may come through the experience with a sense of growing comradeship—of being pals—and what more could be desired?

Hammett, Ida.

It is an alarming situation which confronts us. The church, the school, the state, and every citizen should be awakened to the importance of supporting, sustaining, and maintaining the family. The family unit of society is the one unit around which everything in life rests. It is highly important, therefore, that we magnify the importance of the family in all our relationships.—C. Oscar Johnson.

TO BE NEAR TO GOD

Sunday, May 9

Read Psalm 119:9-16.

God is not the author of the confusion in the world today. Men put their seal of approval where angels fear to tread. Spiritual wickedness from places high to low has become so common and is so generally accepted that the young people who are not possessed with the background of a working knowledge of His Word find themselves in doubt as to who is right and what is really sin.

Whether in the first or the twentieth century, B.C. or A.D., the test remains the same, "What saith the Lord?" and personally, "What wilt thou have me to do?" In spite of the great wave of godlessness there are today young people living in seeming obscurity, who, having respect unto Thy ways, are hiding Thy Word in their heart and keeping themselves pure. There are even yet thousands of Esthers and Daniels the world over, among whom seeking to do Thy will purposefully motivates and controls their manner of life. Keep them, O God, through Thy Word. Assure them they live not in vain nor alone nor unknown.

Monday, May 10

Read Malachi 1:1-5.

Having been in bondage and slavery for seventy years, the Jews who returned to Jerusalem were living in confusion and sin. To so many sin was no longer sinful. To speak to people eager to hear is a pleasure indeed. They are most eager to hear whose desire is to learn that they may obey. To be under obligation to deliver a message to a disinterested audience is a most difficult undertaking. Malachi had pent up within him a message from God that he feared few would accept. It lay heavily upon him like a great burden. Although he fully sensed God's displeasure, he reminds them not of His wrath, but of His love.

Grant Thy servants today the wisdom to lead men back to Thee on the same premise Malachi used, "I have loved you, saith the Lord."

Tuesday, May 11

Read Malachi 1:6-9.

It is not unusual to hear people justify some conduct that bordered on failure by saying, "I did the best I could." Sometimes this is true, but more often in the final analysis, it is a lie.

In thinking back at the end of day, I could have gotten up earlier to study the Word; I could have spent more time in prayer; I could have spoken to some others about the Lord Jesus; I could have written some letter to encourage someone; I could have been more careful to be kind, and patient, and forgetful of self; I could have been a bit more careful to avoid waste of God-given time and material, more exact or more thorough in carrying out the tasks, simple or great, in everyday living.

O God, I never seem to do my best! How

unprofitable I am indeed to Thee! Be graciously merciful and long-suffering unto me, although I fail so greatly so often. Thou knowest the longing of my heart!

Wednesday, May 12

Read Malachi 2:1-9.

The idea conveyed by the word "Priest" (or Cohen in Hebrew) was of one, who, standing between man and God, brought them together. Today we who believe in Him are a holy and royal priesthood. How different would this world be, if through the years His people had fulfilled their high calling of presenting Christ to men and bringing men to Christ! Instead, our blessings we have heaped up for ourselves. They witness against us. They condemn us, for we have lived selfishly. Not only have our lips not spread knowledge, but neither have we been messengers of peace. We have too much neglected Thy so important bidding, "Go ye." We have sinned and caused others to stumble and allowed millions to die unsaved. O Lord, help me to lay it to heart!

Thursday, May 13

Read Malachi 2:10-17.

Satan starts one off gradually and easily by making him deceitful in things little and unimportant. Once he has one started, these sins increase easily in number and size. Judas, in his traitorous career, progressed normally toward the climax and end, deceiving and being deceived. Paul drank bitterly from a cup filled by those who, too, preached Christ, but not sincerely. Among individuals and groups there is unfathomable heartache because of subtle seeds of treachery sown by those supposedly friendly. The innocent suffer with the guilty, and usually the innocent suffer more than the guilty. People may deceive each other, but there is no deceiving God. Grant, O God, that Thy people today be not guilty of wearying Thee by treachery and hypocrisy.

Friday, May 14

Read Malachi 3:1-6.

We are inclined to condemn the generation living when Christ came because so few expected Him, and few accepted Him when He did come. In this day in which we live, with Bibles for so many, so many able to read, men today, too, declaring the promise of His coming again, seemingly comparatively few really are expecting His soon appearing. By manner or life we plainly portray our degree of appropriation of His finished work, our devotion to Him in the present, and the reality of our expectation of His sure and certain return. Let nothing, Lord, separate me from Thee nor let my love for Thy appearing disappear. Even as I look forward with the greatest pleasure to the visit of my family, friend, or father whom for a long time I have not seen, so may my happy anticipation of Thy appearing merit in Thy sight the crown of righteousness Thou hast promised.

(Continued on page 419)

A CALL TO TRUE WORSHIP

Sunday School Lesson for May 16

(Malachi)

"Thou shalt have no other gods before me" was God's first commandment to Israel. But think how often they disobeyed and worshiped hideous idols. After the captivity Israel seems to have been cured of idolatry. They longed to sing the Lord's song in Zion in the house of the Lord. The Lord turned their captivity and granted their desire.

God, however, is a Spirit and they that worship Him must worship Him in spirit and in truth. Religion is not a matter of mere outward observances. Israel had suffered from the formalism of idolatry. The Temple with all its observances could not make them holy and pleasing to God. Their profession of religion in offerings, great words, tithes, and weeping over the altar was a mockery to God. God was getting no honor, no fear.

When Malachi, the fearless reformer, contemporary no doubt with Nehemiah and Ezra, came on the scene, conditions were very bad. The religious leaders, even the priests, were despising the name of God. They were offering polluted bread, the blind and lame and diseased. This whole matter of the table of the Lord was a weariness to them. We do not wonder they sniffed at it. These lax leaders had caused many to stumble.

One strong evidence of the emptiness of their profession was the sin of divorce that had become so common. They had given up their old Jewish wives for young heathen wives, ignoring the command of God.

Also they seemed to be in the midst of a serious economic depression.

The forms of religion, even "mine ordinances," are always fraught with danger. They are so easily substituted for real worship. Like Israel we are blind to the fact that we may have lost the heart and have the form only. "Wherein? Wherein?" we ask. Israel justified themselves. They said they couldn't see why God wouldn't regard their offerings and became wearied with their words. Return? Wherein? Robbed you? Wherein? They had no feeling of guilt at all. A loud profession always makes us very self-complacent.

Malachi had no hesitation or embarrassment in rebuking the evils of this Jewish colony. The burden of the word of the Lord made him fearless and unsparing in his condemnation. Truly God hates a sham of religion. We can worship Him only in spirit and in truth. This message is a timely warning for all professing Christians.

Malachi also presents the love of God which is ever extended to those who will return to Him. "I have loved you." "Bring ye all the tithes . . . and prove me." "All nations shall call you blessed."

A darkness of 400 years now settles down on Israel, but the faithful were heartened by the assurance that "the Sun of righteousness [shall] arise with healing in his wings."

(Time line: Nehemiah returned to Persia, 445; Nehemiah returned to Jerusalem, 433; and cleansed Temple (Neh. 13); another lesson (13) on the 430 years till Christ comes.)

—Alta Mae Erb.

OUR SCHOOLS

Religious Standards for Christian Day Schools

By J. PAUL GRAYBILL

(Message delivered at the Christian Day School Conference, Eastern Mennonite College, November 28, 1947, and prepared for publication by request.)

With the opening of Christian day schools in the Mennonite Church there will come a large influence upon the church. It is extremely important that the foundation for the Christian day school movement be firmly laid and every consideration possible be given for the safety of this growing institution. The Christian day school, especially in the larger communities, will have a large influence upon the church of tomorrow.

The Teacher

First of all we will consider the importance of the teacher. Naturally we expect that he needs to be an active Christian. He needs to be academically trained. But he needs to be also Bible trained. Too often it is the case that emphasis is laid on the academic side of training and there is not sufficient broad Bible training to prepare and equip the teacher for this important work. Too often we take for granted that the teacher is Bible trained when he is not sufficiently trained. He needs to be church trained also. The teacher needs to be oriented to the church viewpoints, to church programs, to church practices, to church history, to church regulations, and to convictions and plans of the conference in which he or she teaches. Too often it is taken for granted that when a teacher shows a spirit of loyalty and willingness to co-operate, no further investigation is made. But let me point out that with the coming of the Christian day school, a larger percentage of influence will come to bear upon the child through the Christian day school than heretofore. The church school teacher will have the child for 180 days in each year, a number of hours each day, and is expected to represent both Bible and church viewpoints. What will the teacher do during those hours and days spent with our church children? Is the teacher fully in accord with the church standards or will he or she make apologetic or even critical remarks concerning the church? Will the teacher who is brought into any given area teach in harmony with and nothing contrary to the church standards and practices advocated in that area? Too often it is the case that teachers, especially young teachers, do not understand the church viewpoints and are critical of the church. How damaging this attitude will be in giving such influence to the young and tender minds

day after day in the classroom! It is very important for directors and welfare committees to look well into this matter before any teacher is used in their school.

The teacher needs to be exemplary in personal life and attitudes. The teacher needs to be exemplary in the mode of dress, especially as it is related to the practices of the neighborhood. Again, age and maturity of thought and experience are also important. For, we say again, these teachers become the exponents of the church and it is important that we have the proper exponents in the classroom.

The Curriculum

Naturally we say the curriculum must be Bible-centered. The Bible must be our norm of truth when any question arises concerning the truth even in secular subjects. All recreation must have a Bible-centered objective and not be only a means of entertaining our youth. There must be a legitimate reason for every form of recreation planned for or carried on. This is also true of the school publication, which applies especially to our Christian high schools. It is a very natural thing in dealing with young children of high-school age to plan a school publication full of jokes and tricks, and even slurs on fellow pupils or faculty members. Here self-denial needs to be taught. The publication should not represent the carnal inclination of the student body, even though that is what some students would wish, but it must be the exponent of those things which the school stands for.

Let us notice some basic principles of the curriculum. We are all agreed that the Bible itself ought to be taught in the school. But that is not sufficient. How much farther shall we go in using the Bible as a textbook? At once, I hear a chorus of voices saying that the Bible is not a textbook on any subject except religion. But in order to see from another viewpoint, let me mention a few considerations. Do we believe that the Bible is inspired in its pedagogical aspects? Is the pedagogy of the Bible sound according to the best methods available? In the modern educational world we go far afield searching here and there for things that we believe constitute the truth on any given subject. The Mennonite Church has followed more or less the findings of worldly men on various subjects, such as civics, history, geography, problems of democracy, and sociology. And in the establishment of our own schools, elementary and secondary, we have in a general way taken over all the subjects that the public school has. Naturally we answer, We need to do that in order to obtain credit and equip our

students for life in the world today. But in order to see this whole question from another viewpoint, let me raise a number of questions. If a student would be thoroughly schooled in the law given in the Pentateuch, would he not have a better ideal as pertaining to law than a corresponding study of civics? If a student would be thoroughly schooled in all the geography that is mentioned in the Bible, would he not have a wonderful grasp of God's plan of human geography? He would know considerable of the rising and vanishing empires of the past, as related to the one little but important nation, the Jewish nation. He would then have studied geography from the viewpoint of God's thought on earth's history and man's activities. He would then see the geography of the nation as related to their responsibility to God. Similarly, history. If a student would be thoroughly schooled in all the history given in the Bible, both Old and New Testament, he would have a much more thorough knowledge of the history that is there than the average student today. This history would be God-centered. Nations come and go before God and are shown their responsibility. I believe there is much history in the Bible, especially Old Testament, that is not generally known, which if taught from a class and teacher angle and a textbook angle, would be fruitful of real Bible-centered education. And then when we think of the teachings related to human life as pertaining to problems of democracy, as taught in high school, and sociology, as taught in college, we would find many of these principles given in the Bible, especially in the Pentateuch and also in the Book of Proverbs. The Book of Proverbs has not been explored, generally, for its wealth of material as to social relationships in various areas of life.

You say the above would be indeed a very narrow education. I certainly grant that we would need to study not only the Bible as a textbook on these various subjects, but would need to relate them to contemporary and present-day life in the world. But I do want to point out that the Bible is not only a book of religion, but it is inspired, I believe, in all other aspects of which it deals, and if the Bible would be studied even as a textbook, we would have a nucleus of truth from God Himself through inspired writers. Many of these truths, men of the world and in educational circles, and philosophers in their day had sought for through weary hours and years of searching. And then we come back to the Book our mothers read and find there the truth.

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

(Continued on page 429)

What days of the week are best for you to attend a workshop, seminar, or class?

What time of day is best for you to attend a workshop, seminar, or class?

Is your congregation studying a particular topic or issue that you could share with other congregational leaders in Ohio?

If you are interested in receiving more information about Conference-Based Theological Education, please write your name and address.

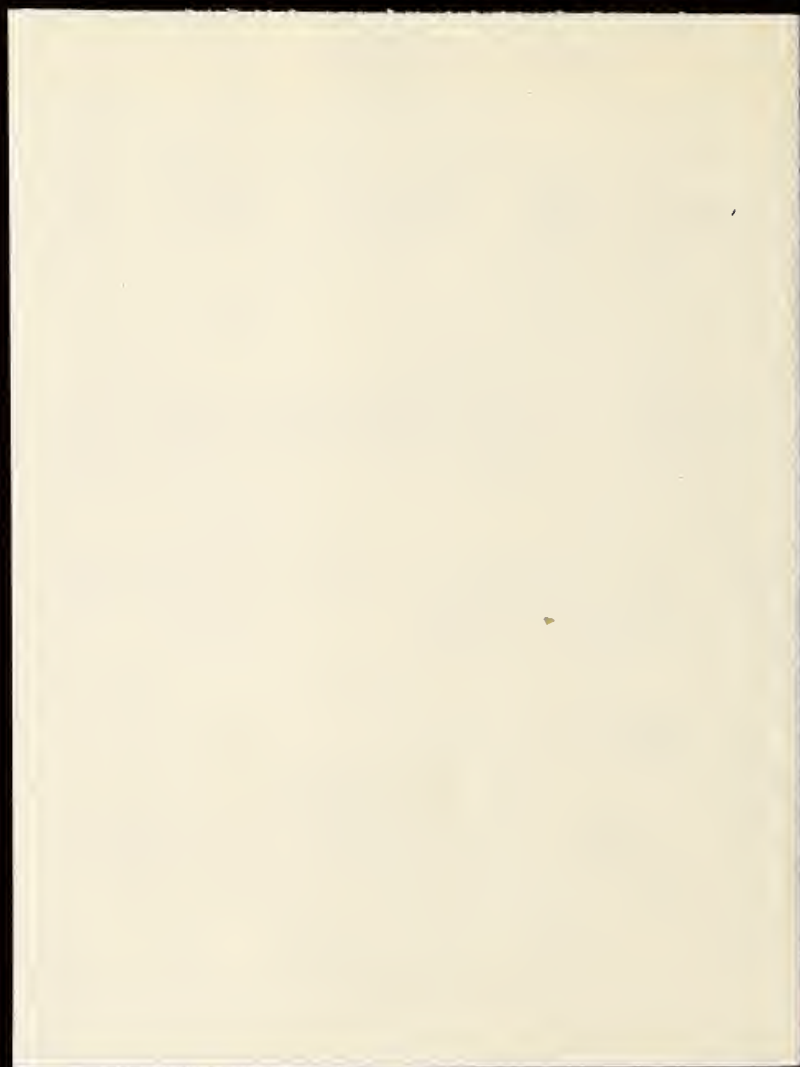
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E-mail _____

Congregation _____

Thanks!!!



CHURCH MUSIC

Mennonite Youth Fellowship Influencing and Strengthening Our Congregational Singing

By ROY ROTH

Since on many sides the merit of choral congregational singing is being questioned, and since in numerous ways our pure style and simple type of worship music is being adversely influenced, we hail with an appreciative welcome a denominational youth organization, one of the emphases and benefits of which shall be the development and strengthening of our unaccompanied church singing. The consecrated efforts of the members of the music committee or department in each local congregational youth organization, as these members are encouraged, guided, and inspired by the work and planning of a similar department in the church-wide organization, may be expected to usher in a great advance in this phase of the program of our church.

While musical efforts should be concentrated in the youth of our church, the results are best when the training need not begin there. Preparation for the most effective work in youth groups is made by earlier childhood educational experience in music study and appreciation. Therefore, to augment their resources and abilities in this field, Mennonite Youth Fellowship groups could profitably undertake to work with the music leaders and pastors of their respective congregations in organizing and directing children's choruses. A practical minimum division of ages for this work might be utilized: a beginners chorus for those in the lower grades, and a junior chorus for those in the upper grades. It cannot be overemphasized that the place to begin is with the very young. Children are more readily influenced to appreciate and to sing from the rich heritage of hymnody, than are those adults who have long since contented themselves with second fare. The processes of education and appreciation, when begun early enough, will bring forth their first fruits in the youth chorus. The final harvest can be expected in the adult chorus.

Whatever singing ability is developed through the efforts of the local music committee should not be considered entirely as an end in itself, but should also serve the missionary, evangelistic, and extension functions of the Mennonite Youth Fellowship group. In most communities singing groups will find available opportunities to sing in old people's homes, in jail and hospital services, and in shut-in services.

Particularly conspicuous today is the need for assistance in the singing of many of our mission Sunday schools and congregations. In these mission points considerable difficulty is often experienced in developing good, strong four-part singing. This situation must be realistically recognized, and sympathetically coped with. The musical instrument would be an easy answer, if it were an answer. But the instrument, while manufacturing the tones for a four-part harmony, does absolutely nothing to develop four-part singing. Quite the contrary, it stifles and prohibits any incentive for anyone ever to learn to sing in parts. The real answer to the question, the real solution to this problem in our missions, is more difficult. It entails the aggressive, yet patient procedure of teaching individuals to sing in parts, using a key singer or leader in each part. Hence, the minimum required agency for accomplishing the task is a good mixed quartet. Gather the prospective part singers around their respective part leader. Here the local Mennonite Youth Fellowship, through its music committee, can be helpful indeed. We do not hesitate to insist on qualified Sunday-school teachers in these same missions. If need be, we even borrow teaching personnel from neighboring congregations. Why could not Mennonite Youth Fellowship groups prepare to make available to struggling missions consecrated and trained singers where needed and requested?

A young people's organization which stresses the appreciation of, and which promotes the development of the ability to sing good substantial hymns and choral numbers, will use various means to these ends: singing schools, hymn study and appreciation services, hymn sings, and chorister training meetings. The old-time singing school dare not be considered "old-fashioned," else we will lose the opportunity to teach that which has been, and is, basic to the maintenance and prosperity of our congregational singing, namely, sight reading by tonal syllables.

In congregational singing the circumstances of the case necessitate that there be association among those participating. Granted that participation in the things of God and of Christ is primary, and that our praise is "unto the Lord," the element of association is nevertheless present. In a Mennonite Youth Fellowship group there will be "fellowship" in singing. Our young people are going to enjoy singing together, just as they are going to enjoy many other spiritual exercises together. One cannot conclude that because Christian people enjoy to sing together, the end and goal of their

singing is this enjoyment. Congregational singing assumes such an enjoyable association, which association does not preclude the spiritual incentive or goal in singing. In fact, joy in singing together indicates that the correct goal is very much in view. The Lord unites the hearts of His own in joyful praise and perfects in harmony the voices of those who delight to sing of His mighty works. The Christian rejoices to join his cheerful song, not only with other Christians, but also

*With angels round the throne;
Ten thousand thousand are their
tongues,*

But all their joys are one.

*"Worthy the Lamb that died," they cry,
"To be exalted thus!"
"Worthy the Lamb!" our hearts reply,
"For He was slain for us."*

*Jesus is worthy to receive
Honor and pow'r divine;
And blessings more than we can give,
Be, Lord, forever Thine.*

*The whole creation join in one,
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb.*

—Isaac Watts.

Peoria, Ill.

THE SILENCES BELOW

Even the damned must at times become aware of what they are, and then surely a terrible though momentary hush must fall upon the forsaken regions.—George Macdonald.

NEAR TO GOD (Continued)

Saturday, May 15

Read Malachi 3:7-12.

Give me a tenth, saith the Lord, and I will pour out such a blessing, there will not be room enough to receive it! I will open the windows of heaven! No greater One can make such an offer, nor can there be a greater challenge than "Prove me"! Try me, see, find out for yourself! There are multiplied testimonies verifying His faithfulness, in blessings natural and spiritual, and joy unspeakable attending the cheerful giver. Many there are who pride themselves on their liberality, who would, if they were as accurate and careful with the Lord's account as they are with their own and other men's accounts, discover that they are giving but sparingly of the things that are really His. Of every dollar He should have ten cents; of every five hundred bushels He should have fifty, with a freewill offering besides. Whoever will resist Satan long enough to prove the Lord for three months will never go back to the hit-and-miss method of giving.

Those who have accepted Thy Word, believing that Thou dost mean just what Thou dost say, and who have been careful to obey, to them Thou hast indeed opened the windows of heaven!

—M. H. L.

FIELD NOTES

A group of ten foreign students at Goshen College, en route to a conference of such students attending Mennonite colleges, at Hillsboro, Kans., gave a program at Hannibal, Mo., on April 21. They were accompanied by L. C. Hartzler and Richard Showalter.

The Mennonite Youth Fellowship of northern Indiana held a meeting at Goshen on April 29. The speaker was Dr. Franklin Littell, religious counselor for the University of Michigan, whose address was entitled, "The Mennonite Way of Life in the Present Crisis."

Bro. E. E. Miller, on a recent visit to Wheaton, Ill., spoke in the chapel services of Wheaton Academy.

Bro. David Landis will bring the concluding message in a Mother's Day program of the East Petersburg, Pa., Young People's Meeting, Sunday evening, May 9.

An all-day missionary conference, the eleventh annual conference under the auspices of the Casselman Valley District Mission Board, will be held on Ascension Day, May 6, at the Oak Grove Church, near Grantsville, Md. Visitors are welcome.

Bro. Samuel Strong, of the Ybor City, Fla., Spanish Mission, spoke at the Bayshore Mennonite Church in Sarasota on April 25 concerning missions in Africa.

A Christian Life Conference will be held at the Finland Church, Pennsburg, Pa., Saturday evening and all day Sunday, May 8, 9. Speakers are Bro. H. Raymond Charles, Lancaster, Pa., and Bro. and Sister Clayton L. Keener, Refton, Pa.

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Christian fellowship in singing was enjoyed by all who attended the song service under the direction of Bro. J. W. Yoder at Strasburg, Pa., on April 25. But special pleasure came to those who had attended his singing classes some forty years ago, of whom there were quite a number among the audience of nearly one thousand. An offering was lifted in behalf of the American Bible Society.

Chesley Lake Camp, Allenford, Ont., announces the following as having religious oversight of the camp during the periods indicated: A. L. Fretz, June 28-July 4; J. B. Martin, July 5-11; S. F. Coffman, July 12-18; Arnold Gingrich, July 19-25; Howard Stevanus, July 26-29; E. E. Miller, July 30-Aug. 2; Moses Bowman, Aug. 2-8; Moses Roth, Aug. 7-9; Oscar Burkholder, Aug. 9-15; Merle Shantz, Aug. 16-22; Elvin Snyder, Aug. 23-30; Simeon Hurst, Aug. 23-29; Amos Swartzentruber, Aug. 31-Sept. 4; Paul Erb, Sept. 4-6. Special features announced are the Dedication Service Week End, July 17, 18,

Calendar

- World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., May 19-23.
- Annual Meeting, Gulf Coast Regional Conference, Premont, Tex., May 21-23.
- Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
- Annual Meeting, Ohio and Eastern A.M. Conference, Conneaut Lake, Pa., May 25-27.
- Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
- Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, Yellow Creek Church, Goshen, Ind., June 1-3.
- Annual Meeting, Pacific Coast Conference, June 1-5.
- North Central Conference, Detroit Lakes, Minn., June 7-11.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, June 19-25.
- Music Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-16.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onkama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.

with S. F. Coffman, C. F. Derstine, and A. J. Schultz as speakers; Civic Holiday Week End, July 31-Aug. 2, with E. E. Miller as speaker; and Special Young People's Conference, Labor Day Week End, Sept. 4-6, with Paul Erb and Roy S. Koch as speakers. Reservations may be secured from M. R. Good, 126 Chestnut St., Kitchener, Ont., up to June 26. After that, write to Chesley Lake Camp Association, Ltd., Allenford, Ont.

Bro. Paul M. Lederach will serve as evangelist in his home congregation at the Mennonite Gospel Mission, Norristown, Pa., May 9-16.

The Daily Prayer Calendar for home and foreign work of the Mennonite Church is now off the press. Get your copies by sending direct to Mrs. John L. Horst, Homestead Ave., Scottdale, Pa. The price is ten cents.

Bro. Paul Mininger, Goshen, Ind., preached the communion sermon at Scottdale on April 25. He attended a week end conference of the Religious Education Association in Pittsburgh.

The annual meeting of the Mennonite Board of Missions and Charities will be held at Mackinaw Dells on June 13-15. Mackinaw Dells is located two miles west of Congerville, Ill., on U.S. Route 150, midway between Bloomington and Peoria. The Missionary Training Conference and Missionary Retreat will be held at the Metamora Mennonite Church on State Route 116, seventeen miles northeast of Peoria, Ill. The dates for these meetings are June 8-12, inclusive.

Bro. Kenneth G. Good, Elida, Ohio, will hold a series of revival meetings at the Shantz Church, Baden, Ont., May 10-17.

Bro. George J. Lapp, Goshen, Ind., is scheduled to preach a communion sermon at South English, Iowa, and an ordination sermon at Wellman, Iowa, on May 9. He will be the guest speaker on May 14 at the alumni meeting of the Juniata, Nebr., High School, where he graduated fifty years ago. He will visit congregations in Nebraska, including Grace Bible Institute, May 11-16.

Bro. D. J. Lapp, Freeport, Ill., who has been ill with a heart ailment, is slowly improving.

Dedication services for the new Steinman Amish Mennonite Church west of Baden, Ont., will be held on May 16, with Bro. Amos Swartzentruber, missionary on furlough from South America, as a guest speaker. The church is situated sixteen miles east of Stratford, and twelve miles west of Kitchener on Highway 7 and 8.

Bro. Linford Hackman, Carstairs, Alta., is expected to spend some days early in May in Waterloo County and in northern Ontario en route to the mission conference at Lancaster, Pa.

(Continued on page 428)

Announcements

CHURCH MUSIC CAMP

Sing, worship, and rest at Laurelville, Pa., June 27 to July 2. Real help for our song leaders in discussions and clinics. All lovers of music are cordially welcome. A balanced program providing instruction, inspiration, and rest. Send for reservations to Mennonite Campground Association, Scottdale, Pa.

Richard Martin, Director.

Give, Pray

MISSIONS

Go, Preach

Mission News

Iowa City Mission, Iowa: Two sisters and two brethren or two young couples are wanted for service unit work this summer. Contact either Bro. Laurence Horst, Hesston, Kans., or Bro. Norman Hobbs, 803 Roosevelt St., Iowa City, Ia.

Linford D. Hackman, Carstairs, Alberta: Bro. Willis Yoder delivered a message to a mostly native audience in Santa Claus Lodge, Gulkana, Alaska, in a regular Thursday evening service of the Central Alaska Mission on April 15.

Brethren Yoder and Hackman held two services in the home of an eighty-one-year-old frontiersman with his Eskimo wife and children on the shore of Kluane Lake in Yukon Territory, Canada, April 11 and 20. Bro. Hackman gave a Sunday evening message in the chapel at Glen Allen, Alaska, on April 18.

Mennonite Mission Church, Hannibal Mo.: Bro. John E. Wenger, Allemands, La., will close a series of meetings here on May 2. Prayer meetings are held each evening before the service.

Communion services are planned for May 2. The counsel of the congregation is being taken by visiting in the homes and seeing each member personally.

Summer Bible school will be conducted May 24 to June 4. Several teachers are coming from a distance to help in the school: Esther Carpenter, Centerville, Mich.; Esther Leichty, Graybill, Ind.; and Delilah Detwiler, Wellman, Iowa—Nelson E. Kauffman.

The Illinois District Mission Board held its annual meeting at Fisher, Ill., April 23-25. The various mission points and congregations reported substantial progress. Plans were adopted for the expansion of the work during the coming year.

The local committee from the Eureka and Roanoke congregations in Illinois, handling the arrangements for the annual meeting of the Mennonite Board of Missions and Charities, held a meeting with Bro. J. D. Graber, secretary of the Board, on the forenoon of April 26. It is planned to hold the annual Board meeting in a large tabernacle alongside the Mackinaw River, seven miles south of Eureka. The committee has been able to rent the tabernacle and campground for the meeting. Further announcements of this meeting will be made in these columns.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting on April 20.

Canton, Ohio: The reports in the annual business meeting indicated progress in the church with many members working and serving.

London, England

J. B. Martin, chairman of the Committee on Investigation for Opening Mission Work in London, April 18, 1948: "Warren Long and I have been very busy this past week. John Coffman had a well-planned schedule for contacts which took us into various sections of London, such as suburbs, old districts, slums, newly built up communities, the heart of London, etc. We talked with many people, such as leaders in mission organizations, large and small; pastors of denominations; deaconesses; Salvation Army leaders; and men interested in religious literature. . . .

"When a person thinks of the millions in London and the spiritual frustration of the clergy and Christians with all the sin and wickedness, it makes a person grasp mentally for words to express it; and the words are not to be found except as Isaiah says, 'The wicked are like the troubled sea, when it cannot rest'. . . .

"I trust you are remembering our mission and charge in prayer, for we definitely feel the need of wisdom and Holy Spirit guidance."

Bro. Martin's schedule will also take him to Holland, Germany, Switzerland, and Belgium. He plans to return home early in May.

Lima, Ohio

Glenn B. Martin, April 23, 1948: We are in the midst of our revival meetings with Bro. Kenneth Good as evangelist. Praise God for His twentieth-century miracles!

"We report that twenty-four persons expressed reconsecration on the first night of the meetings. On Monday there were at least four more. Tuesday night the only visible response was several requests for prayer. On Wednesday night the Holy Spirit worked a miracle for us—four confessions and one reconsecration were made. One is a mother of a young lad who accepted Christ last summer; another one is a young father whose wife also was taken in last summer. Last

night a few children expressed a desire to come to Jesus. The house was full, with an estimated attendance of 165, and mostly all city folk.

"You can imagine our joy yesterday afternoon as we led a mother to Christ in her home. We have been laying the groundwork for over a year but it seemed that she was not quite ready before. . . .

"Pray with us that the revival fires will continue to be fanned. Our meetings are being extended until Wednesday, April 28. . . .

"Bro. S. E. Allgyer will give counsel and communion on May 2. We look forward to his coming as we expect to receive many members."

Argentina

Cosquin, Cordoba: Bro. Feliciano Gorjon held meetings at the church in Cosquin during Easter week. These meetings were well attended.

Buenos Aires: On April 13 the Interdenominational Pastors Association of Buenos Aires had a farewell meeting for T. K. Hersheys in appreciation of the work that they and J. W. Shanks opened in Argentina thirty-one years ago and also in appreciation of their co-operation with the Protestant work in Argentina. Many pastors of various denominations were present.

On April 14 a number of the Mennonite missionaries had a farewell meeting for the Hersheys in the Y.M.C.A. Hotel in Buenos Aires. Nelson Litwillers, William Hallmans, Frank Bylers, along with L. S. Weber and Martin Duerksen and family were present. The next day the same group was at the airport to see them off for Puerto Rico.

Carlos Casares: Bro. Feliciano Gorjon brought the evening message here on April 18.

The elderly lady who recently accepted Christ in a cottage prayer meeting came to our church for the first time last Sunday. This was her first visit inside a Protestant Church. She liked it very much and says she is very happy to have found the "Evangelicos," as we are called. This lady was brought by another one who although secretly a believer, yet has not made a public confession because of a vow that she has made in the Catholic Church. We are praying for her to understand more fully the TRUE WAY. She brought another lady also with her last Monday and we praise the Lord that this one also accepted the Lord as her Saviour.

Bihar, India

S. J. Hostetler, April 14: We have just returned from our tour in Chandwa. . . . On April 4 we took in ten Christians at Hisri and nine at Chandwa. . . . We have a family of Oraons who want to be baptized so they are to begin taking instruction.

(Continued on page 428)

MISSIONARIES ON FURLOUGH

India

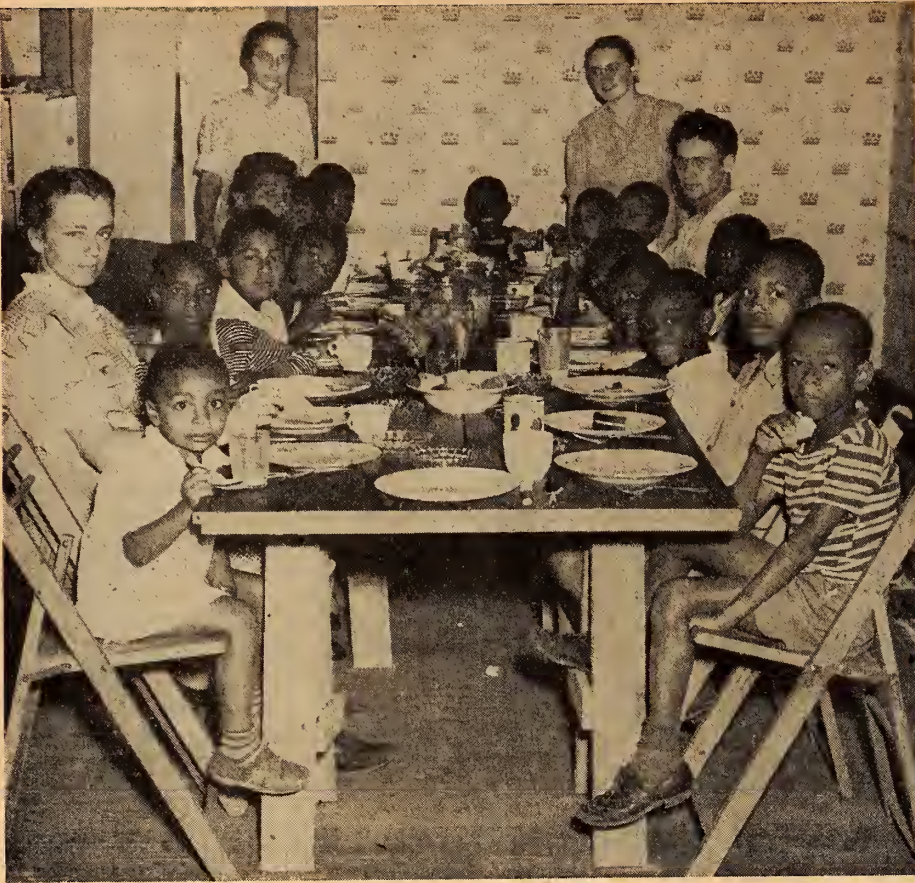
A. C. and Eva Brunk, 1124 South Eighth Street, Goshen, Indiana
M. C. and Esther Vogt, Hesston, Kans.
S. Paul and Vesta Miller, c-o J. A. Miller, Garden City, Missouri
Lena Graber (after May 15), 1619 South Eighth Street, Goshen, Indiana
G. J. and Fannie Lapp (on retirement), 1803 South Main Street, Goshen, Indiana

Argentina

Amos and Edna Swartzentruber, 1323 South Eighth Street, Goshen, Indiana
D. P. and Lillie Lantz, 1907 South Union Avenue, Chicago 16, Illinois
E. V. and Mary Snyder, 466 Hamilton Street, Preston, Ontario
S. E. and Ella May Miller, Route 1, Middletown, Pennsylvania
Floyd and Alyce Sieber (under appointment), c-o John Kauffman, R.R., Parkesburg, Pennsylvania

Puerto Rico

Paul and Lois Lauver (after May 1), 1711 Prairie Street, Elkhart, Indiana. (Until May 1, Box 1018, Albonito, Puerto Rico)
Plan well in advance with these missionaries for your mission meetings.



Martha Kanagy, Goldie Hummel, Tillie Yoder and Robert Stoltzfus, left to right, are here shown at a meal with sixteen of the seventy persons who made the trip from Chicago to Camp Ebenezer last summer.

Camp Ebenezer

The Missionary Challenge at Camp Ebenezer

CAMP Ebenezer has a history. Here it is. About three or four years ago while I was teaching in a Colored Sunday school, the conviction for a summer camp for Negro young people was born. But there seemed to be no opening at that time for this particular type of activity. Our prayer group of four continued meeting once a week to pray for a camp for Negro boys and girls where they could meet in a favorable environment for a period of concentrated instruction and Bible study.

Our conviction for a summer camp was intensified by our experiences with the Negro boys and girls of Chicago through summer Bible school work. Under crowded city conditions, sin and vice run wild, children are neglected and left to themselves. These we must save. They will either be the nucleus of the church of tomorrow or agents in the kingdom of Satan. Among the 350,000 Negroes of Chicago, we could have fifty mission stations and each station would still have a constituency of 7,000 persons with whom to work. To be haunted by a consciousness of a tremendous need and a hunger for the Word of God as well as an eagerness to follow genuine Christian living was to determine to act in behalf of these boys and girls.

An empty house on my father's farm near Millersburg, Ohio, a Service Unit of consecrated workers, and dozens of happy eager children made Camp Ebenezer a reality. The

fact of its operation stands as a testimony to a faithful God.

This Summer's Experience

In the initial plans for the camp, we prepared to take care of ten or fifteen youngsters. These would be transported from Chicago to the camp in Ohio. However, when the first group arrived, we already numbered twenty-two. While this group was on their way back to Chicago, Bro. James H. Lark, pastor of the Bethel Mennonite Church in Chicago, called by long distance and asked if we could not possibly take care of twenty-five in the next group. We hesitated. Our equipment was limited. We had table space for only twenty and our cots numbered only twenty. Utensils and other facilities were inadequate to accommodate such a large group. After prayerful consideration, we returned a wire agreeing to give the best accommodations possible with the facilities which we had available. By the kind, enthusiastic assistance of the local churches, beds, bedding, utensils, and table space were provided for twenty-five. But when everyone had arrived, instead of twenty-five there were forty-one! Until the large sixteen-by-sixteen foot tent (which later accommodated the boys) arrived, it was necessary for some to sleep on the floor. Had the staff known that this number would come, we would have said we could not possibly take care of that many. But God knew and He planned. Every staff member felt this was a real lesson in faith.

The laundry service which the local churches performed throughout the entire

MISSIONS SECTION

An unused house and a large tent on the farm of Bro. and Sister Jacob Yoder of near Millersburg, Ohio, provided the setting last summer for a Service Unit to serve the colored children of the Bethel Mennonite Church and surrounding area of Chicago, Ill. Here at Camp Ebenezer sixty-six children and four adults enjoyed the Christian hospitality of the Walnut Creek, Berlin, Martins Creek and Farmers-town congregations.

Members of the Mennonite Relief Committee's Service Unit which conducted this project were: Sisters Tillie Yoder, Millersburg, Ohio; Martha Kanagy, Manitou Springs, Colo.; Goldie Hummel, Greenwood, Dela.; and Bro. Robert Stoltzfus, Hesston, Kans.

Sister Tillie Yoder, daughter of Bro. and Sister Jacob Yoder, who served as matron of the Unit and otherwise encouraged the project, tells in the accompanying articles about the work and the continuing program.—Missions Editor

camp season, the gifts of food, clothing, and money which they gave contributed in no small measure to the successful operation of the camp. Many little children who came with almost no clothing went home with a supply of good clothing.

The Sunday-school picnics, the fireside chat when six accepted Christ, the workers' meeting in the haymow, the prayer service under the star-lit evening sky, the afternoons in the creek, and the outings on the hillside are experiences that have left memory treasures.

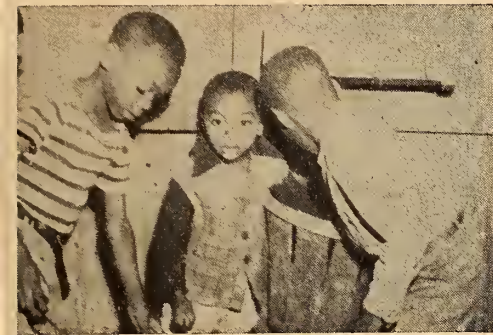
Objective

Our primary interest in camp work is not in furthering race relations—it dare not be. We are eager that the boys and girls learn to know Jesus Christ. But the impact of our message upon the lives of these children will be determined largely by the effectiveness of that message in our own lives. Our Christian experience will be evaluated by the words we speak as much as by the way we live. The words we speak indicate the character of our relationship to Jesus Christ. To permit certain descriptive adjectives or abbreviations of the word Negro to pass our lips is to contradict, in the mind of the Negro, our professed experience with Jesus Christ.

Our primary interest is that every child shall know by experience the saving power of Jesus Christ, but we believe also that a Christian will be eager to observe principles of Christian courtesy in order to maintain a clear testimony. The camp staff is interested in promoting a high standard of Christian life and conduct and a healthy relationship among all who attend camp.

Work and Play at Camp Ebenezer

BEGINNING with the very first day the entire summer at camp was packed full of activity, fun, and adventure. At times it seemed the very breezes in the treetops echoed



to the joy that rang in the hearts of both staff and children.

A properly planned program called for a schedule of supervised work and play. Each was made to feel that he shared in the responsibilities of camp life as well as the pleasurable activities. A work period followed each meal. To see that each child participated regularly in the variety of little tasks that were necessary, a work plan was made out and followed. At the end of each meal, announcements were made as to who was responsible for washing and drying dishes, feeding the puppies, emptying the garbage, sweeping the floor, carrying water, and setting the table for the following meal. Then, also, Amos, the missionary pig, needed to be fed. Amos was bought in the spring with money from the missionary quarter fund. In the fall he was sold for \$66.00 and the money was given to the missionary fund.

A garden also provided an outlet for excess energy. Every child who was old enough to pull weeds, handle a hoe, or operate a small hand plow shared in cultivating the plants and in keeping the garden clean. Later in the season when the vegetables were large enough to use, the youngsters helped pick green beans and prepare them for canning. Sixty-eight quarts were canned. More than sixty quarts of blackberries were also picked on the surrounding hillsides. Some were sold and the rest were placed in frozen storage for use this summer.

Most of the boys and girls participated eagerly in each new activity. Milking was a new experience for most of the children, yet several boys became quite efficient at this task before leaving camp. The boys were always highly pleased when an occasion called for the use of the tractor. Mowing the lawn and cleaning the henhouse became fun if the tractor was used in the process.

Each child was made responsible for making his own bed. If he forgot, he was kindly reminded after breakfast.

The haymow offered a place for play on rainy days. It was quite an absorbing game to climb the ladder and then slide down a rope to the floor. The large, empty floor space also gave plenty of room for jumping rope. It was quite important in the lives of the boys and girls that the play supervisor laid aside a bit of her dignity and wholeheartedly participated in their play activities. Frequently she

became almost as efficient as the children themselves, whether it was sliding down the rope, jumping in the hay, swinging, or skipping rope. However, to become as efficient in "double dutch" (a favorite rope jump) required a great deal of skill that was acquired only through persistent practice.

On one occasion while the children were playing in the barn a heavy storm arose. For hours the water fell in torrents. Little tributaries came racing from the hills and meadows and joined the small stream that flowed through the grove between the house and barn. The small run of three or four inches deep was now a rushing torrent of several feet deep, and consequently the improvised bridge was carried downstream. After the storm subsided, the children were rescued from the barn and carried across the stream by the boys on the staff. Later a much more substantial and attractive bridge was built.

The stream also created a great deal of interest in that it was alive with crabs, minnows, frogs, and tadpoles. Young biologists spent a considerable amount of time collecting specimens for careful examination, for fun, or just to tease the girls. One day several boys caught a snake two or three feet long. Immediately it was carried to the house to give the ladies on the staff a chance at inspection. When both the ladies and the smaller girls refused to respond with the tra-



ditional scream, the snake soon lost its value and disappeared.

The small stream in the grove was not large enough to accommodate bathing and swimming. However, a fresh water creek a short distance from the grove was an ideal place for this activity. A plunge into the water on a hot July day was refreshing recreation.

Dinner was usually served at noon and lunch in the evening. One evening a week a wiener roast was enjoyed around the fireplace in the grove. Sometimes the tractor and wagon took the entire group to the hillside for a picnic. A boy scout camp several miles away was visited in this way one evening. The Sunday-school picnics were always a source of real pleasure for the boys and girls. These were held on the church grounds after dismissal of the church services. Each family brought their own lunch and enough to share some of it with the children.

On several occasions all the children were invited to the homes of different families in the community after the Sunday-school picnic. This afforded a splendid opportunity for the children in the Sunday school and

the camp children to become better acquainted with each other. It is quite possible that a missionary interest may have been born in the hearts of many little children through a sense of sharing in a service opportunity; and the little kindnesses that were shown will not be forgotten.

During the afternoon recreation period the children often went on hikes through the woods. The bee tree and the various springs on the farm were visited on these field trips. They were also taught to listen for bird calls and to look for different kinds of leaves and trees. Here the children were made conscious of the miracles of God's handiwork. They were taught to thank Him for the glories of nature—fresh air, sunshine, unique rock formations, the sunset, and clean fresh water springing out of the earth.

Other recreational activities which the children enjoyed were baseball and horseshoe. The smaller children enjoyed playing with the puppies, the wheelbarrow, and a small cart.

To make all these activities possible required a great deal of work on the part of the staff; but every task became a pleasure when it was accepted as an opportunity to render service. Through work and play, every effort was made to foster a spirit of good will and to teach the children to practice the "golden rule" and fair play. To see genuine progress in the lives of many boys and girls was a sufficient reward for the service rendered.

Lift Up Your Voice and Sing

DOES your Christian experience mean anything to you? Could you die without a knowledge of Christ? Could you live your Christian life without knowing about the provisions God has made for your freedom from sin? Does it mean anything to you that you have access to the Word of God? Suppose you were the one to meet death without Christ. Would that change your outlook in life?

The whole purpose of Camp Ebenezer centers in the redemptive program of Jesus Christ. Every activity was directed toward and made contributory to this one aim—"that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

Each weekday morning the bell rang at ten o'clock to call the children to Bible school. Little people came scurrying from every di-



rection—from the fields, the barn, the playground, or the hillsides to gather in the dining room for Bible school. The children usually participated wholeheartedly in the devo-

tional exercises. They enjoyed singing familiar children's songs and giving favorite Bible verses. Occasionally, during sunshiny weather, the children met outdoors in the shade of the great trees in the grove for Bible school. After the devotional period, the group divided into two or three classes. If the weather was nice, classes were often held outdoors either around the picnic table or in the shade of a big tree, or perhaps on the porch.

Much of the teaching was done in a very informal way. Children were encouraged to ask questions freely and teachers tried to answer in a conversational manner. It was not unusual to see the teacher sitting on the ground in the shade, with his pupils squatted about him in a semi-circle. The staggering questions of their pupils often drove the instructors to a deeper search of the Word to find an answer. The smaller children enjoyed acting the part of various characters in their Bible story for the day.

The bedtime story hour was always eagerly anticipated by the boys and girls. Clad in their night clothes, happy youngsters tripped upstairs and perched on their beds until a supervisor had told either a Bible story or some story based on a Bible principle. If a mixed group was in attendance, the boys went to the tent. Often the Bible story was followed by little personal chats with different youngsters. Sometimes it was the solution of a problem that had arisen during the day, sometimes the supervisor had the thrill of leading one of these little ones to Christ in the quietness of the night, or perhaps a little fellow who had been very serious during the story hour needed to tell someone of his desire to be a preacher when he grew up.

The first few nights after the opening of camp it was quite difficult to get excited little minds and bodies to relax. So much needed to be told even after lights were turned out. One evening it was discovered that music set active minds at rest, closed sleepy eyes, and relaxed tired muscles. A supervisor would sing softly such songs as "Saviour, Breathe an Evening Blessing," "Saviour Hear Us," and other lullaby hymns as she walked from room to room. A hush followed as children listened and soon everyone was fast asleep. This was a most delightful and satisfying solution to what appeared at first to be a disturbing problem.

At breakfast time each child stood behind his chair at the table for the devotional period. Sometimes the children gathered in the dining room before breakfast was ready to be served just to have more time to sing. It

was not unusual to hear them sing for fifteen or twenty minutes before breakfast was served, often under the direction of one of the older children. An effort was made to select portions of Scripture which would have a real meaning to the children. The parables and miracles of Jesus were often used as a means of helping little children to translate Bible truth into practical Christian living. The children often contributed to the devotional period by quoting favorite Bible verses and occasionally a youngster was asked to lead in prayer if he gave evidence of being willing to do so.

When the older group arrived, campfire chats took the place of the children's story hour. If weather was unfavorable, they were held inside, either around the fireplace or in the tent. The greatest thrill which the staff experienced during the whole camp season was the evening five girls and one mother accepted Christ at the close of a fireside talk. That same evening two or three boys also accepted Christ in the tent at the close of a similar talk. It was challenging to the supervisors to see the response these youngsters

Some Statistics of the Camp Ebenezer Program

Conversions	24
Reconsecrations	7
Individual Meals	3,366
Cost Per Person Per Meal	\$.20
Colored Persons at Camp:	
Adults	4
Children	66
White Persons at Camp:	
Adults	3
Children	22
Staff:	
Full Time	4
Assistants	5

made to a statement of the Gospel message of salvation. In the days that followed, many lives gave evidence of a genuine experience with Jesus Christ. Songs of peace and joy echoed through the house as children passed in and out. In several instances girls returned the next day to ask where to find the Scripture verses that had been used to help them to a saving experience. They were endeavoring to lead other girls to Christ. Their sanctuary was their upstairs bedroom. Children found Christ in a shady lane, in the meadow on the top of a huge rock, in the kitchen, in the dining room, and behind a wheat shock.

To minister to the spiritual needs of the boys and girls was a constant drain on the spiritual reserves of the staff. A staff devotional hour was held at least twice a week to stimulate spiritual growth and to unify our purpose in carrying out individual responsibilities. Each member on the staff also maintained a private devotional life. The demands of camp life were such that personal communion with Christ Himself was indispensable. Human wisdom repeatedly gave way to the wisdom promised by God. Physical and spiritual resources needed to be drawn constantly from a reservoir superior to oneself.

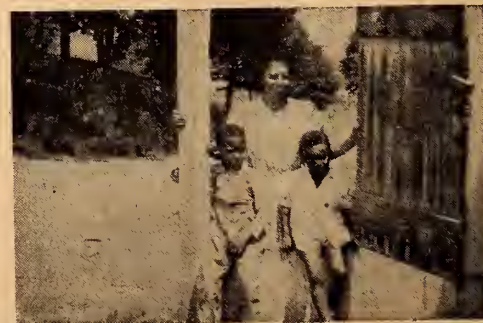
Not everything in camp life was always ideal. There were times when discipline was necessary. Work had to be taken care of even if it meant working late into the night. Sometimes physical exhaustion made it almost impossible to function to the best of one's ability. But in spite of hard work, discouraging moments, and tired minds and bodies, not a single one on the staff would exchange places with a king. In fact, we were in business with the King of kings. We were blinded to any personal inconveniences by an increased devotion to Christ through these opportunities of service. We were in the grip of a relentless Christ. Will you join His crusade and you, too, will lift up your voice and sing.

Camp Ebenezer Improvement Program

IF CAMP Ebenezer is to continue to serve needy children from our cities, it is important that a number of improvements are made in order to avoid interference from the state or from health authorities. There are additional improvements that could and should be made for a well-operated and efficient program.

Last year the entire water supply for cooking, washing, bathing, drinking, and cleaning came from a spring a short distance from the camp. All water was hauled in milk cans on a wheelbarrow, which, of course, made the distance seem considerably further than merely walking the same distance. Consequently, a good well is of primary importance to the well-being of everyone in camp.

A good and abundant water supply would mean an increase in the quantity of water used. An increased amount of water used would almost require an improvement in the system of sewage disposal. Last year a small tile leading from a large hole in the ground filled with rocks was the only means for carrying away waste water from the outdoor washroom and the porch where raw vegetables were washed. The tile was only a few inches underground and was conducted into an open field a few rods away. This, to be sure, was not an ideal way of disposing of waste water, but due to an increase in the original number of children anticipated, an emergency measure had to be introduced. This seemed to be the only solution under the situation. Had our physician, who is also county health commissioner, been unsympathetic with the cause which we were serving, he would have had adequate reason to request the closing of the camp. To take care of this





Sixteen boys and a dog and two puppies on a farm in Ohio is better than sixteen boys on the streets of Chicago.

need, a septic tank will be installed at the time the basement is dug under the house which the camp occupied last summer.

The basement will provide separate bathroom and shower facilities for both boys and girls. It will also provide laundry space. Last summer the laundry service was performed by women in the four local sewing circles. On Monday, Wednesday, and Friday the laundry was taken to a designated place where several sisters gathered to do the washing, ironing, and mending and, in several instances, even made new garments to replace badly worn pieces of clothing. It was intensely gratifying to see the kindness that often was expressed in the fresh, starched, neatly folded, and ironed clothing that was returned to the camp on Tuesday, Thursday, and Saturday. It was usually brought back to the camp by the ones who had been responsible for washing it that particular time. This served to acquaint interested mothers in the community with camp life and also gave children in the community, who came with their mothers, an opportunity to become acquainted with Negro children, as they jumped rope, swung, and played together, often for the first time.

This summer there is to be a laundry supervisor on the staff and local mothers and daughters will come right to the camp to assist in the laundry work.

The basement should also provide space for a small laboratory or classroom. This space would be designed especially to create and stimulate interest in nature study. Here bugs, butterflies, insects, and leaves would be mounted and framed. Nature study scrapbooks would be made, birds and bird cards studied and charted. A star chart might awaken an interest in astronomy, and various small water creatures could be collected and

placed in aquariums provided for that purpose. At the close of his camp experience, each child should have some small object which he could take along to his home from this little basement room.

An isolation room is important from the standpoint of maintaining good health in the group and to reduce the possibility of spreading any children's diseases which are contagious. Even though every child was asked either to have a physical examination before coming to camp or after arrival, the possibilities for a child becoming ill while at camp were not completely eliminated. An isolation room would facilitate efficient care of those who become ill while at camp. Since our camp physician recommended it, such a room is also important from the standpoint of the county board of health.

Throughout the past camp season, all devotional services were held either around the dining-room tables or around the fireside. The Bible school was held in the dining rooms also. In order to encourage reverence and to stimulate participation in a worship service, a chapel would fill an essential place in the devotional life of both staff members and the children who attend. This structure need not be elaborate but it should be in keeping with the spiritual life and atmosphere of the camp and conducive to worship. The sewing circles are interested in providing the chapel furnishings.

The sewing circles have also been busy in supplying other camp needs for this summer's camp season. One circle has purchased thirty army blankets. Others are making sheets, pillowcases, bath towels, hand towels, tea towels and supplying kitchen utensils. Pillows have also been made by the local circles.

MISSIONS SECTION

The house which the camp uses had not been in use for eighteen years previous to last summer. Many of the window frames are in very bad condition and need to be replaced. The pantry needs a new floor; otherwise, rats and mice have free access to the cupboards and tables in the pantry. Ideally, all floors should be covered; but essentially, only the pantry floor must be re-covered.

If the camp continues to operate, better stoves will eventually replace the two small kerosene stoves.

Last summer the camp playground equipment was very limited. Healthy, vigorous bodies need to be kept intensely busy if the discipline problem is to be simplified. A purchase of adequate play facilities would be a very worth-while investment in promoting good behavior and wholesome recreation.

Little children deserve the best in opportunities, training, and equipment, for with them we build the church of tomorrow.

Camp Ebenezer and the Future

PLANS for this year will include a mothers' week and a youth camp. During mothers' week, classes in Bible, sewing, and home management are scheduled. The home management class will introduce such subjects as child care, canning, cooking, home decorating, menu planning, and gardening. Youth camp will be especially for young people from thirteen to sixteen years old. Classes in Bible, handicrafts, and nature study will be available for this group with perhaps additional lecture periods and chorus practice. There will also be a preschool-age camp period and one for boys from seven to twelve years and one for girls of the same age level.

What shall be our plans for the future of this work? Would a children's home eventually be possible? What about a parochial school? Dare we think of a steady stream of boys and girls flowing through such a series of Christian institutions and finally setting up strong Christian homes of their own? Is this too visionary? too impossible? It is my conviction that the greatest thing we could possibly visualize for the future of this work is a mere glimpse of what God will actually do for this people if we place ourselves and our resources at His disposal. A missionary work can only be successful when it is supported and encouraged by believers who have an abiding conviction of the need of their fellow men and a God-given sense of responsibility toward that need.

Foremost and always, Camp Ebenezer needs your prayer support. God does reward gen-



uine faith in His name and He does glorify Himself through those who dedicate themselves to a ministry of intercession.

Futhermore, Camp Ebenezer needs you. God is willing to raise up a multitude of other Ebenezers to His glory. It is a dangerous thing to pray for a missionary cause if God cannot speak to one's own heart concerning His will in carrying on His work. Apart from human instruments, a pile of money and everlasting prayers are a sad contradiction on our efforts. God's claim on our person can never be satisfied by merely giving of our material substance. A personal obligation cannot be paid off by installments. He asks an initial dedication of ourselves.

"Dear Lord, I do not ask
That Thou should'st give me some high work
of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine:
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I may ever stand,
Among the wise, the worthy or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate."

—Author Unknown.

To this I would add:

It matters not what color, race, or clan;
I would hold the hands of a thousand children;
I would look into the eyes of a multitude of the
tiny host
And guide their feet into the way of the Kingdom.

Will you join hands with me?

TORONTO, ONTARIO (Mennonite Gospel Mission)

Dear Interested Ones: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

To you who have never been to the Toronto Mission we extend an invitation to drop in now and spend a few days with us, while we introduce you to phases of this field.

First, enjoy some of the blessings which have been ours in the past. On Feb. 27, an O.M.B.S. Gospel team, from Kitchener, presented us with inspirational messages. On March 14 Bro. Wayne Wenger, of Imlay City, Mich., brought us a simple yet powerful sermon on Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There was evidence of the Holy Spirit working in our midst that night.

Good Friday morning saw the majority of the mission folks wending their way to the country church in Markham to a missionary conference. To some of the teen-agers from the city it was a new and thrilling experience to attend a conference.

On March 28, Easter Sunday, Bro. John F. Garber and family were here. We greatly enjoyed the rich fellowship with them. Bro. Garber's text was taken from Rom. 6:5. He gave a much-needed and soul-stirring message. May we, too, experience the power made possible for us through our risen Lord.

Quite a number of our young people were also privileged to hear the E.M.C. Gospel team at the Wideman Church during Passion Week.

We are happy to have Bro. Andrew Art with us as a part-time worker. His service here is much appreciated.

Now enter a few of the many homes that we contact. In the first, we find a confused mother who denies the existence of eternity and appears rather indifferent. After a second call she listens with interest and desires the worker to return. In another home lies a bed-ridden patient who has been encouraged to walk closer to her Lord through the comfort of Scripture reading and prayer. Another contact reaches two young women who sit unresponsive while the Gospel is again made plain to them. However, we have the confidence that His Word will not return unto Him void and that the Lord will bless these efforts.

Now listen to the doorbell ringing on Thursday evening as the teen-agers come

Who Cries?

BY TILLIE YODER

O Lord,
Today the world cries.
It cries in pain;
Its unhealed wounds are bleeding.
It cries in misery;
Its broken, tortured body crumbles in the dust.
It cries in despair;
Its soul is sick of sin and dying.
O Lord,
The world is crying!
O Lord,
Little children cry.
They cry for bread
While men grasp for land and wealth in greed.
They hunt for homes today
Among the ashes and ruins of the wise.
They reach for love
And love has fled for shelter in a bomb to die.
O Lord,
Hear the children cry?

O Weary World,
A Man is crying.
Not for Himself as man.
He cries from wood in dripping blood.
He cries for human sin.
His voice echoes through the corridor of time.
Men stop their ears and run!
Will all the world choose to die?
O Weary World,
Hear Him cry?

O Lord,
Today I cry
For selfishness and sin.
My heart is sick of these lesser gods.
It cries in penitence.
My empty, broken cup I bring to Thee
My life I cry to give
To little children and to suffering men who die.
O Lord,
Hear my cry.

Millersburg, Ohio

tripping in to their class. Hear their merry chatter for an hour as they pick up colors and brushes to paint mottos. Watch the expression on their faces change as they listen in silent attentiveness to the story of Queen Esther. Only one of the six girls present that night knew that it was a Bible story. "Why it sounds like a story on the radio. Is it really in the Bible?" was a comment overheard.

They need to know the Word. To us

Today in Missions

J. D. GRABER

"We have gone for money; why not for God?" Thus said Paul Fleming, director of New Tribes Mission, as he landed by airplane in the jungle airport of Robore in South America, not fifty miles from where savage Indians are known to come. "I was surprised," he writes, "to see one of LeTourneau's giant earth movers."

Men have gone to more places and to more outlandish spots on the earth for business than missionaries have gone for Christ and His Gospel. They sweat and toil at the oil derricks and refineries in Burma and Java. They endure isolation in the Himalayan hinterland managing tea gardens. They risk life and health in extremely high altitudes in the tin and silver mines of the Andes. There were many Standard Oil men in the Japanese concentration camps and prisons. Missionaries say the tobacco companies have gone, literally, all over China with the gospel of nicotine. This is an epic story of adventure and initiative.

Why not businessmen missionaries? In Argentina and other Latin American countries many businessmen have gone with definite missionary objectives. They do their business well. They are primarily Christian businessmen. In addition, however, they are witnesses and evangelists. Thus their testimony is all the more effective. As opportunity opens and as the Spirit leads, they are continually graduating from business to the "King's business" and are being supported in full-time service by their companions in this venture of faith.

Let us send many missionaries. "But if we can see the door is wide enough to include even the Christian layman, the force of potential soul-winners in foreign lands can be multiplied many, many times over. Some have felt that they should make money because we may not have much longer to make it. The next few years may be the best we have ever had to make money, but let us not forget that the next few years may be the best and the last years we will have to serve Jesus Christ," writes Paul Fleming further.

Colonization is a challenge. I have met young people expecting to form a group and go to Alaska. Here is opportunity unlimited. Why not go for business to Latin America? to the Orient? The business will have Christian significance if it is done because of the call of Christ and with an avowed missionary objective.

comes the challenge, "Son of man, I have made thee a watchman." We must warn them that the day is at hand. For this task we covet your prayers: for boldness when we feel timid, for new courage when we are weary, for faithfulness when discouraged. "Pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

In His service,
Mary A. Baer.

Relief Notes

Mennonite Aid Notes

Jacob Braun, a representative of Menno Colony in Paraguay, will leave on April 24 after a stay of several months in the United States and Canada. He came to North America to arrange for the purchase of certain equipment needed by Menno Colony, and also to arrange credits for the purchase of additional land in Paraguay. He has been able to make the necessary transactions, and is now returning to Asuncion, the capital city and chief river port of Paraguay, where he will need to clear other details of these arrangements.

Two Mennonite refugee mothers are en route to the United States where they will join their sons. Katherina Mierau left from Paraguay on April 22 and should arrive on April 24 in the United States, where she will meet her son, David Mierau, of Reedley, Calif. She was one of the colonists in Paraguay prior to the coming of the recent refugee groups. Susanna Braun left on April 19 from Germany, to come to the United States where her son, Frank Brown, of Ephrata, Pa., has lived since he came from Russia just after World War I as one of a group of sixty Mennonite refugees.

Progress in Heilbronn Project

The building which is to be used as a Mennonite church as well as a community center at Heilbronn, in the American zone of Germany, is nearing completion. The material for this prefabricated structure was imported from Sweden, and local Mennonites have been co-operating in the work by providing an architect, carpenters, and other skilled workers.

The use of such a building will mean a great deal to these people, since the city of Heilbronn was very severely damaged during the war, and materials for building are extremely difficult to secure. This building will provide a house of worship and also a center where various kinds of relief and rehabilitation work can be carried on, including a sewing room, shoe repair shop, reading room, youth activities program, etc.

Relief Shipments

The following relief shipments left port from March 15 to April 15, 1948; TO M.C.C. PROJECTS, FRENCH ZONE OF GERMANY: 31 tons miscellaneous foods, 13¾ tons bedding, clothing, shoes, and soap. TO M.C.C. PROJECTS, BRITISH ZONE OF GERMANY: 73 tons flour, 95 tons miscellaneous foods. TO CHRISTENPFLICHT, AMERICAN ZONE OF GERMANY: 34½ tons miscellaneous foods. TO ETHIOPIA: one case medical supplies. TO JAVA: 9½ tons beef.

Peace Section Notes

A delegation representing Mennonite Central Committee constituent groups again gave testimony in Washington on the issue of military training legislation. In this hearing before the House Armed Services Committee, on April 17, Albert M. Gaeddert served as spokesman, with Amos S. Horst, C. N. Hostetter, Jr., and Ernest W. Lehman accompanying him. Our position as nonresistant Chris-

CHURCH CORRESPONDENCE

LANCASTER, PENNSYLVANIA

(Laurel Street Congregation)

Dear Gospel Herald Readers: "The Lord hath done great things for us; whereof we are glad." The work at this place is continuing with good interest. Before we located here the work was almost at a dead line. It will take some time to revive it again. We feel that teaching by precept and example will be more effective than any other way.

Bro. and Sister Paul Erb were present at one of our Saturday night meetings recently. The church was filled. They gave us some impressive thoughts on marriage.

We have just closed our sewing school for this season. The average attendance was thirty.

The Lord willing, we expect to have a series of meetings at this place May 9-16, with Bro. Frank Garman as evangelist. We solicit your prayers in this work. May the Spirit work among us and the unsaved.

We expect to have summer Bible school July 19-30.

Visitors are always welcome. Remember us at the throne of grace.

David B. Groff.

EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings to all Herald Readers. A number from our congregation worshiped with Bro. Ulrich's congregation in Peoria at an Easter sunrise service. Several numbers in song were given by the Pleasant Hill chorus, under the direction of Bro. Roth, our pastor. It was a very interesting service. After light refreshments were served, everyone returned home for their own services.

In the morning service the children gave a program and Bro. Roth preached on the subject, "Hell Vanquished; Heaven Won." In the afternoon the Easter chorus program was presented.

Bro. Paul Friesen has begun a mission study course every Wednesday evening, followed by our weekly prayer meeting.

On Sunday, May 30, the Pleasant Hill Church has charge of services at the Peoria County Jail.

The dedication of infants will be held on June 6 in the morning service.

The class of converts now under instruction are to be baptized on Sunday, May 16, in the morning. In the evening our spring

tians was again emphasized, with reference also to the fact that in the past Mennonites have borne great persecution at the hands of nations which pursued the way of militarism and conscription. A similar testimony had been given on March 31 before the Senate Armed Services Committee.

Released April 23, 1948

Via M.C.C. Headquarters, Akron, Pa.

communion services will be held. Bro. Ezra Yordy is expected to officiate in both services.

A short time ago a man and his wife were received into the fellowship of our congregation. We love to see folks come out for Christ and serve Him.

Summer Bible school is to be held June 7-18. We hope many children will attend. Our Sunday school has grown in numbers, but we long for those who still do not attend elsewhere.

Evangelistic tent meetings are to be held on the Pleasant Hill schoolgrounds, June 16-25, with C. F. Derstine as evangelist. The Illinois Mennonite Conference is to be held at the same place in August.

Pray for the work here. Also pray for Sister Frank Smucker, who has been ill for some time. If it be the Lord's will may He raise her up to health and strength again. Also remember a lady of the community who is beginning to see her responsibility regarding her family, and who desires to be baptized. Pray that she may go all the way and find the peace she is longing for; and pray that her husband might be made to see his need.

Amelia Conrad.

NAPPANEE, INDIANA

(North Main Street Congregation)

"The Lord hath done great things for us; whereof we are glad."

On Sunday evening, March 21, the Goshen College A Cappella Chorus was present and gave us a very enjoyable program of music.

Easter Sunday evening the program was given by the young people's chorus and the children of the Sunday school.

Baptismal services were held Sunday, April 4, when ten persons were baptized. Bishop Ray Yoder officiated. The Allen Ebersole family from the Fort Wayne Mission gave us a program consisting of music, flannelgraph, and an account of their experiences in their work for Christ.

On Tuesday evening, April 6, the church membership met to discuss several special business problems of the church and to elect a new trustee to fill the vacancy created by the resignation of Bro. Ralph Stahly, who has been ordained to serve the Locust Grove Mission Church. Bro. Lester Miller was elected.

Lee Ander.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Greetings to Gospel Herald Readers. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

On the afternoon of Feb. 8 Bro. George Hostetler, accompanied by an octet, held services at the Princess Anne jail. After Bro. Hostetler's message a number of souls confessed their need of Christ. Our sympathy goes out to these young souls, some of whom may never have had a chance to learn of Christ before. On March 14 a group of young folks accompanied Bro. Amos King, our min-

ister, to the same jail. One man who had been there during a previous service was still there. In the meantime he had asked the keeper when the minister was coming again. So we know there are those who are still hungering for the Word and seeking the right way. It is our duty as servants of God to witness to such as these.

Our prayer meeting period on Wednesday evening, March 17, was spent in praying for missionaries. The following Sunday was Spring Missionary Day. In our regular morning worship we were favored with two missionary songs by the chorus.

On Easter Day the chorus gave us an Easter message in song in our young people's meeting.

The evening of April 8 we were privileged to have with us brethren Emory Glick, Oyster Point, Va., and Orrie Yoder, Dillonvale, Ohio.

A number of our young folks visited Eastern Mennonite College over the week end of April 11.

Communion services were held at this place on April 18.

We ask an interest in prayer for the work here. And we invite you to come and worship with us.

Mrs. Clyde Eby.

HUBBARD, OREGON

(Hopewell Congregation)

Dear Herald Readers and Prayer Helpers for Souls: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8). We certainly have many reasons to thank our dear heavenly Father for all He has done.

It has been quite a long time since you have heard from this place, but we trust it has not been long since you held us up to the throne of grace.

Bro. Andrew Jantzi, Flint, Mich., was with us on Sunday evening, Dec. 7. And then again he was with us three nights before Christmas and on Christmas morning. He gave us some heart-stirring messages, for which we were glad.

Monday evening, Dec. 8, our Sunday-school reorganization was held, resulting as follows: Supt., Ralph Shank; Asst., Ralph Shetler; Secy., Priscilla Schlabbach; Asst., Mary Bond; Treas., Allan Schlabbach; Chor., Beulah Shank; Asst., Naomi Bond; Libr., Margaret Shetler; Program Director, LeRoy Hooley; Colportage and Tract, Elmer Glick. Our business meeting was held Dec. 15.

On Jan. 11 we had an ordination for minister, by lot. Of the two brethren, Le Roy Hooley was chosen. Pray for Bro. and Sister Hooley in their new responsibility, that God might give them grace to be faithful to Him.

On Jan. 12 and 15 meetings concerning the acquisition of the Lebanon Hospital by the Pacific Coast Conference were held at this place. About thirty-five brethren attended.

Two of our ministers had the privilege of attending ministers' week, which was held at Western Mennonite School, Feb. 2-6. The sisters' fellowship meeting was held Feb. 12.

The funeral of Bro. Chris Snyder, president of the Pacific Coast Mission Board for over twenty-five years, was held at this place March 14. He was the father of Bro. John Snyder, of Goshen, Ind.

We had our counsel meeting on Sunday

morning, April 11, and communion on the evening of the same day. Many were not permitted to be with us on account of sickness—flu, measles, and so on. There has been much sickness among us this winter, but we thank the Lord that thus far He has spared every one who was ill.

Our prayer meeting is held each Thursday evening, in the homes.

Anyone coming to Oregon is invited to come and worship with us here at Hubbard. Pray for us.

April 22, 1948.

Cor.

FIELD NOTES (Continued)

The Hesston College A Cappella Chorus gave a program at the Yoder, Kans., Church on April 25.

The Poole A. M. Church, Poole, Ont., has been enlarged and a basement added. The building was dedicated on April 25.

The Golden Rule Gospel Messengers, sponsored by the Mennonite Mission Board of Ontario, are giving a weekly radio broadcast at 8:00 p.m. each Tuesday from Kitchener. This broadcast is in addition to that sponsored by the conference committee each Sunday evening.

A Young People's Peace Institute will be held at Fetter's Grove, west of Goshen, Ind., on May 29.

An inspirational song service will be held at the Slate Hill Church, near Shiremans-town, Pa., on May 9 at 7:00 p.m., D.S.T. Bro. Leslie K. Hoover, Soudersburg, Pa., will be in charge.

The new mission at Allentown, Pa., will be dedicated on May 9. A weekly study class will begin on May 11, using as a text J. D. Mininger's "Exalting Christ in the City."

The annual song service will be held at the Franconia, Pa., Church, May 9, at 2:00 p.m., D.S.T. Bro. Benjamin Weaver, East Earl, Pa., will be the guest speaker. All welcome.

The Parkesburg, Pa., Mennonite Church will be dedicated, D.V., on May 9. An all-day program has been arranged.

Bro. Merle Eshleman is the speaker for the young people's meeting at the Hammercreek Church, Lititz, Pa., May 9, at 7:15 p.m.

Bro. Paul W. Histan, son of the late bishop A. O. Histan, was ordained to the ministry for the Trevoise Heights, Pa., Church on April 4. Bro. Paul Mininger, Goshen, Ind., preached the sermon, and Bro. J. L. Gross, assisted by Bro. Stanley Beidler, had charge of the ordination. The charge to the congregation was given by Bro. Arthur Ruth. May the Lord sustain our brother in his duties.

Bro. Richard Kling will conduct an inspirational song service at Gehman's Church, Reinholds, Pa., on May 9 at 7:30 p.m., D.S.T. There will be short talks and reading of poems between the songs. All are welcome.

Bro. Frank Garman will be in charge of evangelistic meetings at the Laurel Street Church, Lancaster, Pa., May 9-16. Remember this work in your prayers.

Bro. Aaron Shank, Meckville, Pa., will hold evangelistic meetings at the Rossmere Mission, Lancaster, Pa., May 9-16. Your prayers are requested.

Baptismal and communion services were scheduled for Belleville, Pa., on May 2. Bro. Irvin Stonerook, Martinsburg, Pa., planned to assist in these services because of the illness of Bro. Aaron Mast.

Bro. L. A. Miller, Arthur, Ill., is slowly gaining health at his home after spending some time in the hospital.

Bro. George R. Brunk, Denbigh, Va., spoke on "How To Choose a Christian Vocation" at the Lititz-Hess Young People's Bible Meeting May 2 at the Hess Church.

Bro. Isaac Zuercher, Orrville, Ohio, delivered the morning message at the Pleasant View Church, North Lawrence, Ohio, April 18. Bro. I. J. Buchwalter, pastor of this congregation, solicits prayers for his wife, who has been ill for a number of months.

An all-day meeting, originally planned for Rohrerstown, Pa., on Ascension Day, May 6, will be held at Millersville because of alterations being made at the Rohrerstown Church. Speakers are the brethren Amos Weaver and Noah Risser.

An all-day Gospel meeting will be held on Ascension Day, May 6, at the Conestoga Church, Morgantown, Pa. Services are on Daylight Saving Time. Speakers are Mahlon Zimmerman, Lloyd Eby, Calvin Kennel, David High, Isaac Mast, and Howard Good.

Bro. and Sister Simeon Hurst, on furlough from Africa, will speak at the Fairview Street Church, Reading, Pa., Wednesday evening, May 12.

The tenth anniversary program of the Otelia Sunday School, Mount Union, Pa., was scheduled for May 2. Bro. Elmer E. Yoder, Elida, Ohio, was the out-of-state speaker.

Communion services will be held at the Kaufman Church, Davidsville, Pa., on June 6 instead of on May 9 as reported last week.

MISSIONS (Continued)

Puerto Rico

T. K. Hershey, April 21, 1948: "We arrived safely in Puerto Rico. We left Buenos Aires at 9:30 on the morning of April 15 on the "Clipper," a Pan American Airways plane, arriving at San Juan the next day, Friday, at 6:15 p.m. We were detained four hours when something went wrong with the plane at Rio de Janeiro and we were transferred to another plane. Our son, Lester, and family were at the airport to meet us. We had not seen him for almost eleven years; and his wife and three children we had never seen.

"Our first Sunday was spent in Pulguillas where I preached in the morning and conducted baptismal services in the afternoon. It was a happy moment for us to baptize nine precious souls, most of whom were young people.

"Last night we conducted communion services at Pulguillas. Forty-two communed—fourteen Americans and twenty-eight Puerto Ricans."

Paul Lauver: "We plan to leave Puerto Rico by ship on Thursday, April 22, and expect to be in Texas for ten days."

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., April 28, 1948.

OUR SCHOOLS (Continued)

Can the Mennonite Church take a more Bible-centered viewpoint in education or will she be led only by the findings of modern-day education plus the addition of a little Bible knowledge?

School Discipline

This discipline must be kind but firm. Teachers and parents must co-operate. The modern-day method of self-expression needs to be carefully studied and oriented to the principles of the Bible, namely, self-denial, obedience, and non-resistance. In the Mennonite Church today there is certainly a growing sentiment to get away from what is called law and that which leads to a more democratic method. But just as the law served as a schoolmaster to bring us to Christ in preparing humanity for the freedom of the Gospel, so law and restraint need to be exercised in teaching children and young people who are immature because of age and inexperience. This environmental control will establish standards of life and conduct for the immature child and will awaken conscience as to right and wrong. Standards of conduct applied by the teacher will help to awaken the child's conscience and help him to apply his conduct to his everyday situations of life. I would suggest a thorough consideration of this above point. In the study of pedagogical principles of the Old Testament, as well as the New, we should seek to find there the basic principles which again, I believe, God has inspired in the sacred book. Let us not depend upon the findings of modern education too much, but let us seek for our educational theories and practices in the Book God has given for our guidance.

Social Standards

Children need to be taught in regard to life. They need to be taught in regard to the lives of others. They need to be taught the principles of love in kind speech and proper relationships to fellow students. Another important basic principle in our Christian day school teaching should be the teaching of ideals of service rather than of aspirations. Teaching of heroism as given in our public school system needs to have a different slant in our Christian day school system. The doctrine of non-resistance needs to be taught as a life right on the school ground, not only as a doctrine. The quick confession of wrong in the school is a basic consideration for proper church life later. The social standards in the world and especially in the public school need to be supplanted by higher standards of social life through a Christian emphasis on the school ground. A low social life in many of our Mennonite communities needs to be supplanted by higher standards of social conduct and the Christian day school should be a help in this direction.

Church Standards

Is the teacher informed, concerned,

and in accord with the local conference regulation in order to make her contribution in the conference in which she teaches? Does the teacher fully understand the implication and the practice of the ordinances? Does she, as related to the doctrine of nonconformity, dress in such a way that she will be an asset to the pupils and thus to the church? Does he or she fully stand in accord with the principles of nonresistance? Since these Christian day schools will be very important in the building up of the church in the years ahead, it is very important that a large number of men teachers be in our schools in order to teach various viewpoints of a doctrinal nature that would not be too suitable for sister teachers to teach. On these above points it is essential that examination and orientation by board members and welfare committees be taken care of before teachers begin to teach. Christian day school institutes should also have as a part of their goal, to orient teachers to Bible and church doctrines.

Devotional Standards

Teachers need to be trained how to conduct and promote devotional services. While the teachers' work is expressly educational, yet it is essential that there be a spiritual and emotional appeal, especially in their devotional services. Spiritual standards need to be held up in front of the pupils by the teacher, especially by the teacher's attitude. Another basic consideration in the opening of our schools is that a large emphasis be laid on the missionary outlook. This is necessary both because of the training that our people need in missionary emphasis and also to keep our church from becoming formal and self-centered by having its own schools. We need to guard this in the years ahead. Putting strong emphasis on missionary work will be something of value in that direction.

East Earl, Pa.

Special Meetings

CHRISTIANA, PENNSYLVANIA

Report of the second annual Bible Instruction Meeting held at the Andrew's Bridge Mennonite Church, Good Friday, March 26.

Organization.—Mod., Martin R. Hershey; Chors., Amos Hershey, Wilbur Engle.

Topics and Speakers.—Christ in Gethsemane, E. G. Martin; Our Crucified Lord, David N. Weaver; My Relation to the Cross, Jacob Rittenhouse; Luke 9:23, David Weaver; Present-Day Trends in the Church and Our Attitude Toward Them, Jacob Rittenhouse; Occupy Till I Come, David L. Landis; Children's Meeting, David Thomas; II Tim. 4:6-8, John A. Kennel.

Thoughts Gleaned.—Although He was the Son of God, Christ needed God's help. The soldiers who came to find Jesus may have expected to find Him hiding, but instead He stepped forward and asked, Whom seek ye? What we do now determines our lot later. Pilate saw on the face of Christ no hatred nor guilt. If we wish to be raised with Christ, we must first die to the flesh. The devil is doing his best to make inroads into the Church. To bring souls to Christ is our highest goal. We must occupy till He comes by spreading the Gospel.

We need the guidance of the Holy Spirit; and God is glad to give us such if we ask Him.
John R. Hess.

HANNIBAL, MISSOURI

Report of the Missouri Doctrinal Conference, held at the Mennonite Mission Church, April 3, 4.

Organization.—Mod., Oney Hathaway; Asst. Mod., Clyde Stutzman; Secys., Margaret Bissey, Anna Margaret Kreider; Chor., Emery Yoder, Uriah Johnston.

Topics and Speakers.—How to Realize the Blessings of Christian Fellowship, Leroy Gingerich; Magnifying the Lord Jesus Christ, J. P. Brubaker; Increasing in the Knowledge of God, David Hathaway; A Vital Peace Testimony Today, W. R. Hersberger; Scriptural Attitudes in Our Giving, Ed Yoder; Worth of Our Vocation, Herman Smucker; Not as Other Gentiles Walk, Daniel Kauffman; In Love as Dear Children, Glen Yoder; As Children of Light, Harry Nice; Walk Circumspectly, J. M. Yoder; The Power that Works in Us Mightily, J. Y. Swartzendruber; The Beauty of Inward Adornment, Mrs. Ed Yoder.

Thoughts Gleaned.—To get the most out of a meeting we need to be spiritually fit. Our duty is to make Christ known to man. Our knowledge of God is increased through our prayer life. In order to put on the whole armor of God we must take off our old things. Too many people watch the lives of others instead of watching their own lives. As Christians we should reflect Christ's light. We become powerless when we get out of touch with God.

BIRTHS

Breneman.—To Albert T. and Mary Jane (Hess) Breneman, Manheim, Pa., a daughter, Marcia Lee, March 16.

Brubaker.—To John G. and Florence (Charles) Brubaker, Lancaster, Pa., a daughter, Esther C., April 13.

Culp.—To Richard and Mary Helen (Powell) Culp, Salem, Oreg., a son, Paul Norman, Feb. 19.

Detwiler.—To Maurice H. and Victoria (Lowe) Detwiler, Columbiana, Ohio, a daughter, Diana Jean, Feb. 26.

Ebersole.—To Paul and Luella (Risser) Ebersole, Lebanon, Pa., a son, James Mark, April 5.

Good.—To James David and Miriam Elizabeth (Hertzler) Good, Harrisonburg, Va., a son, Ray Eugene, April 3.

Groff.—To Weyburn and Thelma (Miller) Groff, Ghatula via Dhamtari, C. P., India, a daughter, Rachel Yvonne, April 13.

Harshbarger.—To Mark and Florence (Miller) Harshbarger, Dagmar, Mont., a daughter, Edith, April 1.

Horst.—To Amos E. and Mary E. (Martin) Horst, Mason and Dixon, Pa., a son, Ira Walter, Feb. 28.

King.—To Glenford Dale and Ruth Elaine (Liechty) King, Archbold, Ohio, a son, Darrel Du Wayne, April 10.

Lefever.—To Jacob F. and Barbara (Eshleman) Lefever, Willow Street, Pa., a daughter, Barbara Jane, April 8.

Lehman.—To Richard N. and M. Ruth (Lehman) Lehman, Lancaster, Pa., a daughter, Rachel Marie, April 23.

Martin.—To G. Earl and Arlene (Good) Martin, East Earl, Pa., a son, Larry Lee, April 1.

Martin.—To Omar R. and Anna Mae (Kuhns) Martin, Chambersburg, Pa., a son, Lyle Kenneth, April 16.

Miller.—To Clayton and Mabel (Weaver) Miller, Millersburg, Ohio, a son, Ellis La Von, April 13.

Miller.—To Earl N. and Bonnie (Wine) Miller, Lebanon, Pa., a son, Kenneth Earl, March 19.

Myers.—To Dorwin C. and Pauline (Troyer) Myers, Shipshewana, Ind., a son, Carl Dennis, April 20.

Peachey.—To Chester J. and Helen A. (Burkhart) Peachey, Barreville, Pa., a son, Dale Lamar, March 5.

Short.—To Harold J. and Katherine (Stamm) Short, a son, Delvin Jay, Jan. 26.

Shrock.—To H. Clay and Arlene (Hersberger) Shrock, Sugar creek, Ohio, a daughter, Phyllis Elaine, March 23.

Smucker.—To Mark and Kathryn (Hertzler) Smucker, Elverson, Pa., a daughter, Mary Ann, April 11.

Springer.—To Homer and Ada (Stalter) Springer, Gridley, Ill., a daughter, Joyce Sue, April 19.

Springer.—To Paul and Leota (Birkey) Springer, Tremont, Ill., a daughter, Rita Sue, April 22.

Sutter.—To Clayton and Elsie (Eash) Sutter, Eureka, Ill., a son, Sem Christian, April 16.

Walter.—To Charles and Martha (Ebersole) Walter, Lebanon, Pa., a daughter, Anita Rebecca, Jan. 8.

Zook.—To Oscar and Goldie (Miller) Zook, Hydro, Okla., a daughter, Donna Faye, April 1.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager—Gascho.—Willard Bontrager and Millie Gascho, both of the Fairview, Mich., congregation, by Harvey Handrich, April 17, 1948.

Christner—Swartzendruber.—George Christner and Nettie Swartzendruber by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, March 28, 1948.

Hershberger—Brenneman.—James Hershberger and Ruth Brenneman by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Jan. 28, 1948.

Hoover—Martin.—Ernest Hoover and Lizzie Martin, both of the Yellow Creek congregation, Goshen, Ind., by William Ramer at the Yellow Creek Church, Jan. 25, 1948.

Martin—Kulp.—Monroe Martin, Jr., and Emma Kulp, both of the Yellow Creek congregation, Goshen, Ind., by William Ramer at the home of the bride, March 14, 1948.

Metzler—Mellinger.—Roy D. Metzler and Kathryn Mellinger, both of the New Providence, Pa., congregation, at the home of the officiating bishop, Jacob T. Harnish, April 10, 1948.

Miller—Beachy.—Eli C. Miller and Fannie Jane Beachy by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Dec. 25, 1947.

Miller—Yoder.—Chester A. Miller and Sarah Yoder by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Feb. 29, 1948.

Peifer—Farrel.—Enos Peifer, Oak Shade congregation, Quarryville, Pa., and Arlene Farrel, Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the bride, March 27, 1948.

Ressler—Good.—Allen B. Ressler and Pauline Good, both of the Lower Mennonite congregation, Wadsworth, Ohio, by Abram B. Good, father of the bride, at the home of the bride, March 28, 1948.

Schrock—Miller.—Truman Schrock and Nettie Miller by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Feb. 15, 1948.

Vallarta—Pfifle.—Roy R. Vallarta and Lois Pfifle by Howard J. Zehr at the Freeport, Ill., Church, April 16, 1948.

Widmer—Leichty.—Daniel D. Widmer, Sugar Creek congregation, Wayland, Iowa, and Edna Leichty, Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Church, April 6, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beck.—Lucinda Jo, stillborn daughter of Howard and Anna Ruth (Weaver) Beck, was born at the Bethel Deaconess Hospital, Newton, Kans., April 9, 1948. Surviving are her parents, one brother (Duane), 3 grandparents (Mr. and Mrs. Tbad S. Beck, Newton, Kans.; and R. M. Weaver, Harper, Kans.) and many other relatives. Brief services were conducted by Jess Kauffman at the graveside in the Pennsylvania

Church Cemetery near Hesston, Kans., where burial was made on April 10.

Gingerich.—Savilla, daughter of John A. and Delilah (Kauffman) Miller, was born at Hubbard, Oreg., July, 1882; died at her home, Kalona, Iowa, April 6, 1948; aged 65 y. 8 m. 23 d. In 1899 she was baptized and became a member of the Amish Mennonite Church, in which faith she continued until her death. On Dec. 7, 1905, she was married to Joseph G. Gingerich at Kalona, Iowa. Two daughters (Barbara Ellen and an infant) preceded her in death. Surviving are her husband, 2 sons (George E., Woodward, Okla.; and Willis W., Kalona, Iowa), 2 daughters (Cora Delilah, Kalona, Iowa; and Velma Fern—Mrs. Harvey Miller, Tuscola, Ill.), 6 grandchildren, 5 brothers and 3 sisters (Jacob J., and Mattie—Mrs. Jacob J. Yoder, Kalona, Iowa; Dan J. S., Anna—Mrs. Ben Dettweiler, and Chris, Wellman, Iowa; Soll J., Iowa City, Iowa; Rebecca—Mrs. John J. S. Yoder, Shishewana, Ind.; and Fred, St. Louis, Mo.). For a number of years she had not been in the best of health, and several years ago suffered a number of light strokes. Other complications developed and two weeks before her death she suffered another stroke. About twenty-four hours before her death she expressed her desire to be anointed; but before this wish was granted her condition made it inadvisable. A service of prayer, which she seemed to understand and appreciate in part, was held. Funeral services, held April 8 at the home and at the Fairview Church, were conducted by E. G. Swartzendruber and A. S. Miller. Texts: Rev. 22:1-7; Ps. 90; 116:15.

Graber.—Mary, daughter of Joseph and Catharine (Egli) Graber, was born near Four Corners, Jefferson Co., Iowa, Sept. 24, 1859; passed away March 26, 1948; aged 88 y. 6 m. 2 d. She was the second in a family of eleven children. Surviving are 3 sisters (Emma Graber and Mrs. Leah Roth, Trenton, Iowa; and Mrs. Lena Rupp, Canby, Oreg.), a large number of nephews and nieces, and other relatives and friends. At the age of seventeen she accepted Christ as her Saviour and united with the Amish Mennonite Church, remaining a member of the Sugar Creek congregation until death. She was quite industrious, always wanting to do her part. A week before her death she fell and fractured her hip, and a few days later suffered a stroke, from which she never recovered. She lived near Trenton, Iowa, with two of her sisters. Funeral services, held at the Green Mound Church on Easter Sunday, were conducted by Willard Leichty and Simon Gingerich. Interment was made in the Green Mound Cemetery.

Hershey.—Robert Dale, son of Frank L. and Kathryn (Kreider) Hershey, was born Jan. 22, 1948; passed away at his home, East Lampeter Twp., Lancaster Co., Pa., after a four-day illness, March 30, 1948; aged 2 m. 8 d. Death resulted from bronchial pneumonia. Surviving are his parents, 3 brothers and one sister (Wilbur K., Glenn B., Jeanette Kay, and Marvin F., all at home). Funeral services were held April 2 at the home by Harry Lefever and at the Mellinger Mennonite Church, Lancaster, Pa., by David Landis. Text: Matt. 5:8. Burial was made in the cemetery adjoining the church.

Hess.—Samuel Hess was born Feb. 23, 1854; passed away at the Lancaster, Pa., General Hospital, April 4, 1948; aged 94 y. 1 m. 12 d. On Nov. 15, 1877, he was married to Anna Metzler. On Sept. 19, 1879, he was ordained minister for the Slate Hill congregation. Surviving are one son (Abram, Camp Hill, Pa.), 5 grandchildren, and 10 great-grandchildren. His wife, one daughter (Mrs. John Seitz), and one son (Isaac) preceded him in death. He was a guest at the Lancaster Mennonite Home from 1944 until the time of his death. Simon Bucher and local ministers conducted funeral services on April 7 at the Musselman Funeral Home and at the Slate Hill Church. His body was laid to rest in the adjoining cemetery.

Histand.—Nora, daughter of the late Samuel and Emma Huddle, was born near Pipersville, Pa., May 2, 1903; died of a heart attack, March 6, 1948; aged 44 y. 10 m. 4 d. On March 26, 1926, she was married to Daniel L. Histand. To them were born 11 children (Edna, John, Lena, Mary, Herbert, Mabel, Nancy, Walter, Norman, Robert, and June), all of whom survive. Two brothers and 5 sisters also survive. Funeral services were conducted March 10 by Silas Graybill at the Doylestown, Pa., Mennonite Church.

Horst.—Sarah Ann, daughter of the late Mr. and Mrs. Conrad Gremm, was born in Waterloo Twp., Ont., Oct. 30, 1872; passed away at St.

Mary's Hospital, Kitchener, Ont., March 28, 1948; aged 75 y. 4 m. 28 d. On Nov. 23, 1898, she was united in marriage to Enoch G. Horst, who survives. Also surviving are 2 sons (Stanley, Fort Erie, Ont.; and Lorne, Kitchener, Ont.), 4 daughters (Mrs. Allen Schiedel, Kussuth, Ont.; Mrs. Ivan Shantz, Preston, Ont.; Mrs. Lloyd Shantz, Hespeler, Ont.; Mrs. John Stuebing, Kitchener, Ont.), 2 brothers (William, Warton, Ont.; and Herman, Kitchener, Ont.), 5 sisters (Mrs. Cleason Musselman, Mrs. Catherine Kinzie, both of Kitchener; Mrs. Albert Jones, Hespeler, Ont.; Mrs. Amelia Ludolph, Kitchener; and Mrs. George Ehrhardt, Hespeler), 23 grandchildren, and one great-grandchild. She was a resident of Preston, Ont., for many years, and was a member of the Hagey Mennonite Church. She was a lover of home, deeply interested in her children. Funeral services were held in charge of C. F. Derstine at the First Mennonite Church, Kitchener, where burial was also made. Text: Ps. 8:4.

Hostetler.—Malinda, daughter of the late Charles and Martha Blosser, was born in Ohio July 1, 1879; passed away at the home of her daughter (Mrs. Golden Grasse), Canton, Ohio, March 31, 1948, after an extended illness of several years; aged 68 y. 8 m. 30 d. In her youth she became affiliated with the Walnut Creek Mennonite Church, of which she remained a member until death. On Jan. 4, 1903, she was married to Oliver Hostetler, who preceded her in death thirty years ago. One son and 3 daughters also predeceased her. Surviving are one son (Ferman, Sugarcreek, Ohio), 2 daughters (Mrs. Ray Shrock, Berea, Ohio; Mrs. Golden Grasse, Canton, Ohio), one stepdaughter (Mrs. Orus W. Miller, Sugarcreek, Ohio), 8 grandchildren, one great-grandchild, 8 step-grandchildren, 4 great-step-grandchildren, 2 brothers (Fred, Doylestown, Ohio; and Joe, Sugarcreek, Ohio), and a large number of other relatives and friends. Funeral services were held April 2 at the Walnut Creek Church, with Paul R. Miller in charge. Burial was made in the church cemetery.

Kauffman.—Reuben K., son of the late Reuben G. and Ellen (Kraybill) Kauffman, was born Sept. 24, 1903; passed away at his home, near East Petersburg, Pa., March 28, 1948, after a serious illness of seven weeks; aged 44 y. 6 m. 4 d. He was a member of the Brickerville Emmanuel Lutheran Church. On Nov. 18, 1922, he was united in marriage to Elsie Rettew. Surviving are his wife, 5 children (Gladys, Reuben Jr., Gerald, Robert, and Yvonne, all at home), one brother (Elmer N., East Petersburg, Pa.), and one sister (Mrs. D. Ralph Hostetter, Harrisonburg, Va.). One sister (Mrs. Elam W. Stauffer, Tanganyika Territory, Africa) preceded him in death. Funeral services were held March 31 in charge of Henry Reed. Text: John 13:7. Interment was made in the cemetery adjoining the church.

Kuebler.—Ernest Paul, son of the late David and Wilhelmina (Sturm) Kuebler, was born in Wurtemberg, Germany, March 4, 1890; passed away April 13, 1948; aged 58 y. 1 m. 9 d. Death resulted from a cerebral hemorrhage. In 1904 he came to America, and until 1920 worked in Peoria, Ill. On Feb. 16, 1926, he was united in marriage to Matilda Bachman, of Roanoke, Ill., who survives. Also surviving are 3 sons (Melvin, Earl, and Louis, all at home), 3 brothers and 3 sisters (Carl, Eureka, Ill.; Amelia Truncz, Peoria Heights, Ill.; Louisa Hoffman, Peoria, Ill.; Wilhelm, Gottloeb, and Caroline, in Germany). One brother and one sister predeceased him. In 1925 he united with the Roanoke Mennonite Church, where he remained a member until death. Funeral services were held April 16 at the Roanoke Church, in charge of Ezra B. Yordy, assisted by John L. Harnish. Burial was made in the church cemetery.

Kurtz.—Mary Ann, daughter of Abraham and Mattie Kurtz, was born in Logan Co., Ohio, in 1866; died April 8, 1948; aged 81 y. 9 m. 27 d. She spent her entire life in the vicinity of New Wilmington, Lawrence Co., Pa. In her youth she accepted Christ as her personal Saviour and became a member of the Maple Grove Mennonite Church. She was always ready to help in the work of the church. Surviving are one sister (Mrs. M. S. Hartzler, Volant, Pa.), and 2 brothers (John Z., New Wilmington, Pa.; and Jonathan H., Volant, Pa.). Funeral services were conducted April 10 at the home by Roy D. Kauffman and at the church by Enoch Zook and Emanuel Peachey. Text: Ps. 17:15. Burial was made in the Amish Cemetery.

Mast.—Lizzie Troyer was born May 4, 1883; passed away April 2, 1948; aged 64 y. 10 m. 29 d. She was an invalid for about nineteen months. On Dec. 13, 1903, she was united in

marriage to Venus Mast, who survives. To this union were born 2 daughters (Marie, who died in early childhood; and Lola—Mrs. Lee Troyer, Wamut Creek, Ohio). Surviving besides her husband and daughter are 3 grandchildren, 3 sisters (Mrs. Jonathan Troyer, Verna, and Mary), and a large number of other relatives and friends. In her youth she became a member of the Walnut Creek Mennonite Church, of which she remained a member until death. She enjoyed living; she radiated a spirit of happiness; and was unusually concerned for the welfare of her family. Funeral services were held at the Walnut Creek Church, April 5, in charge of Paul R. Miller. Interment was made in the church cemetery.

Nafziger.—Ruth Erb, daughter of Enos and Elizabeth (Erb) Nafziger, was born near Milverton, Ont., Oct. 26, 1931; died at the Kitchener-Waterloo Hospital in Ontario, April 5, 1948; aged 16 y. 5 m. 9 d. Death followed a brief illness of measles and pneumonia. As a child she accepted Christ and united with the Erb Street Mennonite Church, Waterloo, at the age of twelve. She had a radiant faith and unique qualities of Christian character for a person of her age. One sister (Marian) predeceased her at Singapore, en route to India in July, 1946. Her mother also predeceased her, in September, 1947. Surviving are her father and one brother (Harry, Freeport, Ont.). Funeral services were conducted by Merle Shantz at the Erb Street Church. Interment was made in the Waterloo Church Cemetery.

Nissley.—Clayton R., son of David S. and Mary (Risser) Nissley, was born in Rapho Twp., Lancaster Co., Pa., March 10, 1887; passed away March 1, 1948; aged 60 y. 11 m. 21 d. He was a member of the Erisman Mennonite Church until death. On March 15, 1910, he was united in marriage to Katie H. Rudy, who survives. Also surviving are 8 children (Emma—Mrs. Earl Landis, Manheim, Pa.; Florence—Mrs. Samuel Oberholtzer, Elizabethtown, Pa.; Grace and Anna, at home; Helen—Mrs. Weaver Reitz, and Rhoda—Mrs. Daniel Hostetter, both of Millersville, Pa.; Clayton Jr. and Wilmer, at home) and 8 grandchildren. Funeral services were conducted March 4 at the home by Martin Metzler and at the Erisman Church by John Eby and Homer Bomberger. Text: 1 Sam. 20:3. Interment was made in the adjoining cemetery.

Nussbomer.—Hans, son of David and Emma (Schmitt) Nussbomer, was born in Basle, Switzerland, June 22, 1905; passed away at the Detwiler Memorial Hospital, Wauseon, Ohio, March 5, 1948; aged 42 y. 8 m. 13 d. In 1929 he immigrated to the United States, locating with relatives at Nashville and later at Clarksville, Tenn., where on June 26, 1940, he was united in marriage to Clara Magdalena Bowers. This union was blessed with one son (Robert Franklin). Four years ago they moved to the home of his father-in-law (Frank Bowers) near West Unity, Ohio. As a child his parents dedicated him to the Lord, and at the age of sixteen he was instructed from the Word of God, and on his confession of faith was baptized and received into the Schanzli Mennonite Church in Basle, to which faith he held until death. Two years ago his health began to fail, and three weeks before his death his illness became more serious. He was taken to the hospital for treatment and finally underwent an operation, all to no avail, for God saw best to take him home. He was patient in his illness and resigned to the Lord's will. He was a kind and loving husband and father and had many friends. Besides his wife and son there survive his parents, 7 brothers, 4 sisters, and a large number of other relatives, all of whom reside in his native country. One brother predeceased him. Funeral services were conducted March 7 at the home by Walter Stuckey and at the Lockport Mennonite Church, Stryker, Ohio, by Simon Stuckey and W. L. Linebrink. Text: John 14:1-6. Burial was made in the Lockport Cemetery. Hartzler and John L. Mast. Interment was made in the Allensville Mennonite Cemetery.

Oswald.—Christian S., son of Christian and Mary (Springer) Oswald, was born near Hope-dale, Ill., April 14, 1883; passed away at his home in Bruning, Nebr., after a lingering illness of about six months, March 28, 1948; aged 64 y. 11 m. 14 d. Two days before his death he suffered a stroke, from which he never recovered. At the age of twelve he moved with his parents to Beemer, Nebr. Early in life he accepted Christ as his Saviour and united with the Mennonite Church, remaining a member until death. On Sept. 7, 1902, he was united in marriage to Elizabeth Birky, of Wisner, Nebr., who survives. Also surviving are 4 sons (Alvin, Paul, and

Emanuel, Shickley, Nebr.; and Leland, Bruning, Nebr.), 5 daughters (Dorothy—Mrs. Lloyd Schweitzer, Carleton, Nebr.; Mary—Mrs. Emory Kauffman, Perryton, Tex.; Sadie, Kansas City, Kans.; Kathryn and Rhoda, at home), 20 grandchildren, and a large number of other relatives and friends. His parents and 3 brothers preceded him in death. He was a devoted husband and loving father, with a deep concern for the spiritual welfare of his family and the church. Funeral services were held at the Salem Church, near Shickley, Nebr., March 29, in charge of Ammon Miller and Sam Oswald. Text: 1 Tim. 15:20. Burial was made in the Salem Cemetery.

Rohrer.—Alvin N., son of the late John S. and Lizzie (Nissley) Rohrer, was born Oct. 22, 1901; passed away at the St. Joseph's Hospital, Lancaster, Pa., March 29, 1948; aged 46 y. 5 m. 7 d. He lived at the Oreville Mennonite Home, near Lancaster. His health was good except for an affliction in his legs which sometimes caused him to fall very suddenly. On Easter Sunday he fell and fractured his skull, which caused his death. He was a member of the Hernley and Gantz congregation. Surviving are one brother (J. Norman) and 3 sisters (Edna—Mrs. Henry S. Miller, Mary—Mrs. Willis Peiter, Manheim, Pa.; and Ruth—Mrs. Emory Herr, Ronks, Pa.). Funeral services were conducted April 1 at the Oreville Home by Landis Brubaker and at the Erisman Church by Abram Risser and Homer Bomberger. Burial was made in the Erisman Cemetery.

Thomas.—Nelson, son of Peter K. and Nancy (Alwine) Thomas, was born in Kent Co., Mich., Aug. 29, 1877; died at his home, in Clarksville, Mich., March 28, 1948; aged 70 y. 6 m. 29 d. Death resulted from a heart ailment from which he had suffered for a number of years. On April 9, 1898, he was married to Elizabeth Yoder, who preceded him in death on Feb. 6, 1936. To this union were born 4 children. On Oct. 24, 1938, he was married to Mary Miller, who survives. Also surviving are one son (Edwin, Sarasota, Fla.), 3 daughters (Mrs. Augusta Shepard, Fenwick, Mich.; Mrs. Olive Moore and Mrs. Alta Kauffman, both of Grand Rapids, Mich.), 11 grandchildren, 3 great-grandchildren, one half sister (Mrs. Susan Forby, Freeport, Mich.), and a large number of other relatives and friends. A number of years ago he united with the Bowne Mennonite Church, Elmdale, Mich., remaining a member until death. Funeral services were conducted March 31 at the home by Ira S. Johns and at the church by T. E. Schrock and D. A. Yoder. Burial was made in the adjoining cemetery.

Weaver.—Maria, daughter of John R. and Anna Hess, was born at Weidmanville, Pa., June 11, 1871; passed away after nine days in the Bethel Hospital, Newton, Kans., March 30, 1948; aged 76 y. 9 m. 19 d. On Dec. 21, 1893, she was married to Moses M. Weaver at Lancaster, Pa. They established their home near Newton, Kans., later moving near Hesston. On Aug. 2, 1928, her husband passed away, after which she continued to live on the home farm with her son (Albert) and family. Soon after marriage she was converted and became a member of the Pennsylvania Mennonite Church, near Zimmerdale, Kans., a few years after its organization. She was one of nine children, of whom all the others predeceased her except one sister (Mrs. Anna Wolf, Akron, Pa.). Also surviving are 5 sons (John H., Newton, Kans.; Harry L., Moundridge, Kans.; Albert, and Earl, Hesston, Kans.; and Edwin L., Dondi, C.P., India), one daughter (Lottie E., Newton, Kans.), 15 grandchildren, and 7 great-grandchildren. One daughter (Anna Grace) and one great-grandchild preceded her in death. Her life was marked by a quiet, conscientious devotion to God and to her family. She served in the Sunday school, sewing circle, and other activities. Funeral services were conducted April 2 at the home by O. O. Hershberger and at the Pennsylvania Church by Earl Buckwalter.

Zook.—Malinda S., daughter of the late Yost and Barbara (King) Hartzler, was born near Allensville, Pa., July 30, 1859; passed away at her home, in Allensville, April 20, 1948; aged 88 y. 8 m. 20 d. Death was caused by a heart ailment. Her husband (Levi J. Zook) preceded her in death in 1919. Surviving are one son (Uriel S., Allensville, Pa.), one brother (Jacob, Belleville, Pa.), 9 grandchildren, 14 great-grandchildren, and many other relatives and friends. At about sixteen years of age she accepted Christ as her Saviour and became a member of the Allensville Mennonite Church, of which she remained a member until death. Funeral services were held at the Allensville Church, April 22, in charge of Eli Zook, assisted by J. Elrose

ITEMS and COMMENTS

Many and varied have been the repercussions of the eight-to-one decision of the United States Supreme Court on March 8, which held that the use of public schools for the purposes of released-time religious training programs is unconstitutional. There is general agreement that the whole program of released-time religious education has been dealt a staggering blow. Some school systems, including the one at Champaign, Ill., have already discontinued their religious education programs. Others of a similar type are awaiting clarification of the decision, or perhaps the litigation which will force discontinuance. For the greater part, school authorities maintain that the decision does not affect religious instruction on the released-time basis which is given off school property. Most of such programs are continuing. The Chicago system, for instance, is going on as before. But the attorney of the St. Louis Board of Education has ruled that the whole released-time principle has been affected, and the St. Louis system, involving 22,000 pupils, seems doomed. It seems certain that the fear of the dissenting justice that a great deal of litigation will result from this decision is to be realized. Probably another Supreme Court decision will be required to thoroughly clear up the misunderstandings.

Some denominations and religious leaders, with a special concern for separation of church and state, feel that the court decision was a good thing, as it will help to keep distinct the functions of the public schools and the churches. Senator Robert A. Taft, for instance, has told Congress that this Supreme Court decision "makes it almost impossible for any state to give aid to any [parochial] school except possibly for bus transportation." Seventh-Day Adventists, certain Baptist groups, and others have expressed great satisfaction with the decision. In so far as the principle of separation of church and state was jeopardized by the released-time program, we would express our agreement with this satisfaction. But we would also register our concern over what seems to be the clear indication that all Christian interest is being rapidly banished from the American public schools. Justice Jackson reminded the Supreme Court that its decision might be construed to ban every reference to the Holy Scriptures as the Word of God. It might prevent the repeating of the Lord's Prayer or any other prayer. It might forbid the appearance of ministers or the use of religious music and art. One organization has already been formed to protest teachings in the public schools that are against religion. One committee says, "This decision of the Supreme Court against religious instruction may well become the sounding board for protest against atheistic instruction."

Our own people who are engaged in any program of released-time instruction should work closely with their school authorities on procedures. Probably every use of schoolroom

facilities should soon be discontinued. But where the school authorities are willing to continue co-operation in arranging for classes to be held off school property, there is no reason why we should not continue our work. But it does make clear that released-time religious education is at best a stopgap procedure. Our whole public school system is of necessity nonreligious, which tends to make them antireligious. This recent development is a challenge to the further development of Christian day schools, where children may be taught in a Christian environment and from a Christian viewpoint.

* * *

On April 12 a church was lowered into the Grand Canyon by means of a helicopter which carried the structure section by section from the canyon's rim to the bottom of the rugged cliff. The church is a quonset hut donated by a Phoenix steel construction firm for the use of the Supai Indian village, and its 250 residents. Providing these Indians with a place of worship was the idea of Bishop Arthur B. Kinsolving of the Episcopal Missionary District of Arizona. The Supai Indians, according to legend, were driven to the sheltered walls of Cataract Canyon, situated at the lower end of the Grand Canyon, in a desperate retreat from the Apaches.

* * *

Religious teaching in the public schools of Ontario was approved by the Ontario Educational Association. The educators asked the provincial government to provide short religious instruction courses for teachers in training and for ministers who take classes in schools. Teachers from rural areas with the four years' experience in the school course, showed that it had increased attendance at Sunday schools. The law permits any School Board to declare itself out of the plan, but authorities state that only about fifty out of 7000 have done so.

* * *

Discovery in Palestine of the earliest known manuscript of the entire Biblical book of Isaiah from the Old Testament has been announced by Professor Millar Burrows, director of the American School of Oriental Research at Jerusalem. The newly discovered manuscript dates from the first century B.C. Other complete texts of Isaiah are known to exist only as recently as the ninth century A.D. This manuscript, together with other ancient scrolls, has been preserved for many centuries in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Authorities of the monastery submitted them to the American School of Oriental Research for study and identification.

* * *

A recent release of the Travelers' Insurance Company reveals that traffic accidents took the lives of 32,500 Americans in 1947. About one and one-third millions were injured by automobiles last year. The number of pedestrians killed in 1947, 10,940, is the highest on record. Other high lights in the report state that two out of every three auto accidents in 1947 involved mistakes by drivers. Exceeding the speed limit headed the list of accident causes. Four thousand children un-

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—Specimen of Type—

2I am the LORD thy God, ^owhich have brought thee out of the land of E^ggypt, out of the ^house of

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der fifteen years of age were killed by automobiles. More than eighty per cent of 1947 crashes occurred in clear weather. One third of the traffic deaths occurred on the open highway. Forty per cent of the traffic deaths occurred on week ends. "All agreed," says the report, "that the fifth of the fundamental commandments 'Thou shalt not kill,' applies to death on the highways. The fifth commandment means that nothing on earth can be so important that a man's life should be risked for it, unless in the very risking of life the man becomes better equipped for

eternity." It may seem pretty strong to call an accidental killing murder, but certainly the person is as dead as if someone had intended to kill him.

* * *

One seventh of Finland's population are displaced persons. Every sixteenth woman is a war widow; every twelfth man a war invalid; and every tenth child a war orphan, according to Religious News Service.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, MAY 11, 1948

NUMBER 19

Understanding the Times

BY VANCE HAVNER

William Jennings Bryan began his famous "Cross of Gold" speech of 1898 with this exordium: "I should be presumptuous, indeed, to present myself against the distinguished gentlemen to whom you have listened, if this were a mere measuring of abilities; but this is not a contest between persons. The humblest citizen in the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error."

It may seem presumptuous for a plain preacher to add his word to the Babel of voices discussing the dilemma through which the present age is passing. But here is a realm where experts and diplomats and intellectuals as such count for nothing. Here is a secret which God has kept from the wise and prudent and has revealed unto babes. The humblest Christian, Spirit-taught in the Word of God, can speak on the real issues of the day with an authority utterly foreign and unknown to the wise of this world.

Almost all who can write or speak, and many more who cannot, have taken to analyzing the age and diagnosing the dilemma. But after hearing the address or reading the book, one has a sort of helpless feeling that he really knows no more than before. A recent autobiography by one of the brilliant minds of our day, one that moved among the great men and chief events of our generation, is intensely interesting; but one lays it down when finished no closer than before to a solution of the mighty issues involved.

Education and superior intellect alone cannot solve the riddle of these days. This does not mean that ignorance is an asset either, for some who do understand the meaning of the times carry as many degrees after their names as have been invented. General knowledge bears out and illustrates the true interpretation of events, but no school can of itself supply the answer to the modern enigma. A university president may be as utterly ignorant in this matter as a Hottentot. It is not learned by listening to news commentators and reading magazines. These only make confusion more confounded. This explains why some learned men who can tell us perfectly marvelous things along other lines come perilously near making themselves nincom-

poops when they venture into this field. If one knows the Word of God and the Spirit, he can turn higher learning to good account; if not, he will merely use bigger words than the average man to tell what he does not know.

The key to this present hour is found in the Bible. This does not mean that it supplies credentials for date-setters and glorified guessers who get out of the Scriptures what God never put therein. These only obfuscate the issue and drive sober minds away from the truth.

The issue is Christ or Antichrist, and on that theme the Bible is the absolute authority. "He that is not with me is against me," said Jesus, and with that He divided the human race into the two great movements which have surged through the centuries since and now are heading into the showdown between God who became Man and the man who will claim to be God. On one hand we have Christ and the Christian church, and I am not thinking of all the organizations and buildings and programs or even all the people who bear that name. Christ declared that there would even be preachers whom He would deny on the Last Day. I mean simply those in all churches who know Christ by heart-faith, who share His life in a heavenly fellowship here on earth. They are not disciples of a Galilean teacher; they are redeemed sinners who have been washed in the blood of the Saviour and born again by the Spirit of God and whose citizenship is in heaven. They are not earthly citizens trying to get to heaven but heavenly citizens sojourning on earth. That excludes thousands who claim to be Christians and leaves tons of ecclesiastical paraphernalia out in the cold.

This Christian brotherhood has many human failings, for, be it remembered, it has not yet attained unto perfection nor has it arrived in heaven. But there is a mighty stirring going on today which betokens a crisis soon to come. There is a sound of a going in the mulberry trees. The Spirit is working toward a climax. The present-day movement in the church has been called many things. "Fundamentalism" is no longer a proper designation, for that word has been bandied about until it can mean anything from a

brand of Mormons in Utah to snake-handlers in the southern mountains or Jehovah's Witnesses everywhere. It is dangerous to try to organize it, for we Americans have killed too many stirrings of God in the past by putting them into the hands of vice-presidents, later to bury them in committee meetings.

God is calling out His remnant today in all the churches, drawing to Himself those who fear Him and speak His name. Many of them are in the great church bodies; many others have come out. But whether they meet in stately church or plain tabernacle, they are one in Christ; they stand upon the blood and the Book, and most of them are unashamed to be like their New Testament forebears in looking for Christ to come again. With all respect to denominationalism, the issue has passed beyond that today. It is too late in the day for many of the religious enthusiasms and sectarian projects which still engross too many churches. The heart of the matter is not merely fundamentalism or the millennium or revival. Nor is the issue the atom bomb, tempted as most preachers are to saw on that new string. Catholicism and Communism, whichever you think is the more serious peril, are momentous concerns, but parts of a whole. The issue is Christ and Antichrist. All these other matters are involved, but the stage is being set for the final showdown between these two, the True and the False Saviour.

The way things look now, it would appear that everything will be a push-

Judgment

BY ROBERT J. BAKER

*If God should come this very night
With thunder's peal and starry light,
To judge the world in all its sin,
Would you be glad, or faint within?*

*If your next breath would be the last
Before you heard the trumpet blast,
Would you jump up with eager start,
Or stumble back with sinking heart?*

*Few things are sure, but this we know
That God will judge this earth below:
And as we live, that's how we meet
The Great Judge at the Judgment Seat.*

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over for the Antichrist. A lot of churchmen who have misread their chart and misunderstood their instructions are worried no little over the failure of the Gospel to convert the world, now with more heathen in it than ever. They should have got it straight at the outset that our Saviour never set out to do that in the beginning. He Himself said, "When the Son of man cometh, shall he find faith on the earth?" Christians who understand the times are not out to take this world away from the devil and run it. They are pilgrims, in the world but not of it, and they are here to witness like the remnant of Noah's day before the deluge, to work and to win all they can to become brothers in Christ instead of comrades of Antichrist.

It is not easy to be that sort of Christian these days. It sounds absolutely queer to talk like that and makes you an oddity, maybe in your own family or among your neighbors. Some may shake their heads and entertain private doubts about the state of your mentality. This generation that "knows not" and will not know until sudden destruction overtakes them all may look up from reading *Forever Amber* or stop singing "Open the Door, Richard" long enough to class you with the lunatic fringe or, at best, with those back numbers who got left behind in the parade of progress. Of course, just now we are not hearing so much about the trail from protoplasm to perfection, what with Dachau and Maidanek and Berlin and Hiroshima in mind. But just the same, old-fashioned Christians are increasingly a theater to this world, and even some churchmen, all hot and bothered over ecumenicity and neo-orthodoxy and interracialism and the like, will indulgently smile at such saints as mere leftovers with a theology as outdated as the contentions of the Guelphs and Ghibellines.

But Christ has His own today and there are more than seven thousand who have not bowed to Baal. Over against them, all around them, the present world setup, the order of this pagan age, is being readied for Antichrist, the Master Mimic who, like Jannes and Jambres imitating Moses, will match the work of God so as to deceive if it were possible the very elect. Get out of your head forever that picture of the devil with hoofs and horns and pitchfork. And dismiss any notion that the archdeceiver of the end time will smell of brimstone. Nobody like that could ever head up a church; and a church there will be, the devil's church as well as the devil's state.

Of course, Satan has been about his business ever since he fell from heaven.

He offered this world system to Christ in that great clash that followed our Saviour's baptism. Since the Garden of Eden it has been Christ and Antichrist, no matter what else one may call it. But the past hundred years or so have seen the settings for the last act of the drama put together in a hurry. History has stepped on the gas in the last century. Observe the diabolical workings. Higher criticism came along to destroy the faith of many in the Bible as the Word of God. Evolution made us to be ever on our way up and sin to be only the mistakes we make getting there. Of course, nothing helps the man of sin more than to minimize the sin of man. God was humanized and man deified. Democracy gloried in man's ability to govern himself, but notice that man keeps making unto himself dictators because he cannot manage himself and will wind up under the archdictator of them all.

Philosophy, art, literature—all show up worse every day this lawlessness which Scripture says will head up in the Antichrist in person. The breakdown of our homes, the orgies of drinking and divorce, the all-time records in juvenile delinquency and crime, the suicides, the crowded insane asylums, the unnumbered rotten magazines, movies from the gutter, music apes would be ashamed of, the crowded arenas and amphitheaters of a nation of lovers of pleasures rather than God—what is it all but that anomia, that lawlessness which Paul declared would grow worse until the man who claims to be God shows up?

What are we hearing more about today than the world state and the world church? Diplomats and columnists and church bishops roll it under their tongues and it is forever on somebody's lips. A well-known writer gives an essay entitled "Towards the Great One." General MacArthur borrows a Bible word and predicts Armageddon if we do not work out something. Well, the anarchy in the world and the apostasy in the church head toward a world state-world church and over that, the Antichrist. And beyond that, for his power will be short, lies Armageddon.

A former ambassador and our president have pointed to the Middle East as a focal point. While some preachers laugh at the idea that the Plain of Esdraelon, which has already soaked up more human blood than any other battlefield, may literally witness the final clash, secular writers who claim to know far less about the Bible dare at least to suggest it. Rome, Russia, and Palestine claim world attention, and how strange it is that we should be so slow of heart

to believe all that the prophets have spoken long ago about all three!

All the while, there is more and more religion. Witness the conclaves of Catholic, Protestant, and Jew, denying the Gospel of No Other Name. The church of Antichrist will be very rich and powerful and fashionable. It will be the ecclesia of all the broad-minded liberals. Never mind just now the details of how it will amalgamate and what it will look like. It will borrow many of the techniques of the church of Christ, but it will be a church without Christ, with a false Christ, the last of the long line of false Christs our Saviour predicted, the summing up of them all.

So it goes on before our eyes: anarchy in the world, apostasy in the church, and, alas, apathy among even the true Christians. And all pave the way for the final chapter. The corruption of the carcass is almost complete, and then the vultures! There remains but the removal of the Restrainer and the taking out of the salt. Then the Great Adversary appears. But not for long, for, if the Great Adversary is mighty, there is One mightier still, the Great Avenger. Antichrist, Armageddon, the appearing, and Christ shall consume the Antichrist with the spirit of His mouth and destroy him with the brightness of His coming.

If Antichrist is the Great Adversary, Christ is the Great Avenger to whom the widowed church as in our Saviour's parable pleads, "Avenge me of mine adversary."

*"Careless seems the Great Avenger;
History's pages but record
One death-grapple in the darkness
Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadows
Keeping watch above His own."*

But He will not stand forever behind the shadows. He shall appear!

The children of Issachar had understanding of the times to know what Israel ought to do. What ought we to do today? "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." While the Avenger tarries and the Adversary makes ready, let us pray and not faint. Our sin is not anarchy or apostasy but apathy. We are tempted to let down our guard, to relax in our watching, to neglect our praying, to become broad-minded, to

(Continued on page 436)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

"Not as the World Giveth"

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

History is full of disappointments. Movements of uplift and reform develop and give great promise. Then before some turn of events they crumble, and those who were rejoicing in their success are chagrined and crushed by their failure. Some great good man appears upon the horizon of history and seems to be exercising a tremendous influence in the right direction. But this man dies, or perhaps even is sidetracked by the forces of evil, and there is no one able or willing to carry on the good movement which he represented. Institutions rise and under the blessing of God are prosperous and make a tremendous contribution to the cause of Christ. But error or corruption creeps in and the institutions begun so propitiously may even become the enemies of the cause which brought them to birth.

Every person of years has known something of these disappointments. Some people never recover from the disillusionment and despair which results. Their faith and their confidence was in something that men were doing, and when men failed they had nothing upon which to stand.

We rejoice in every achievement of man, but we do not fix our faith upon that achievement, for men do fail. They have always failed, and they will continue to fail. These disappointments and disillusionments which come are not the result of God's failure. God is supreme and eternal. His purposes never change. His strength never disintegrates. Those who wait upon the Lord mount up with wings as eagles; they run and are not weary; they walk and are not faint.

Something of this is implied in the words of Jesus when He tells us that He gives peace not as the world gives; for the world gives peace by removing the outward hindrances to peace. It strives to make conditions favorable to the good and happy life. Christ does not work in this way. His method is not that of fal-

libe men. He gives a peace on the inside—a peace of heart which the world did not give, and therefore the world cannot take away. Those who have the peace which Christ has given will not suffer dismay when outward catastrophe strikes. Their peace is integrated with the being and the power and purpose of God. It is not a synthesis of this man's ability and that man's vision, of this social vision or that economic dream. It does not depend upon political systems; it is not created by a peace conference, and it is not taken away by war. It rests upon the character and integrity of the eternal God. To know the peace of God in one's heart is to be proof against the disappointments which history brings.

Church Music Week

Upon the song leaders in the Mennonite Church rests a great deal of the responsibility for the character and the quality of the singing. A song leader of ability who works at his task with real application and consecration over a period of time is certain to see the fruit of his works in a song service which is stronger both musically and spiritually. Too often in the past we have done nothing as a church to help our song leaders to gain proficiency of the task. But now two of our Mennonite camps, the one for the third year and the other for the second year, are conducting special conferences devoted to the work of the song leader. The first of these will be held at Laurelville, Pa., June 26 to July 2; the second will be held at the Little Eden Camp in Michigan, August 7 to 14. Either of these camps is easily accessible to the majority of the song leaders in the Mennonite Church. We would urge not only our officially appointed choristers but all who are interested in our church music to attend one of these conferences. Select the one which is most convenient to you either in date or in location, and plan to enjoy a highly beneficial vacation. It is certain that everyone who attends will carry home something which will make for improvement in the music service of the local church. Watch for more detailed announcements in this and later issues of the GOSPEL HERALD.

The Contentious Woman

"It is better to dwell in a corner of the house top, than with a brawling woman in a wide house" (Prov. 21:9).

"It is better to dwell in the wilderness, than with a contentious and an angry woman" (Prov. 21:19).

"It is better to dwell in the corner of the house top, than with a brawling woman . . . in a wide house" (Prov. 25:24).

"A continual dropping in a very rainy day and a contentious woman are alike" (Prov. 27:15).

A sister writes—a sister, mind you—that there is one more thing to say on the Bennett Armstrong question, and that is, as she says, that there are "Ben-netts in petticoats."

We would like to think that it cannot be true. Those gentle and lovely creatures whom we have known as our mothers, our sisters, our wives, our daughters, and our friends—can it be that some among them are mouthy, selfish, angry, grasping viragoes? The Word has said, "Whoso findeth a wife findeth a good thing." And many of us have learned by experience the blessed truth of that sentence. Must we believe that there are those who discover all too late that the woman whom they have chosen to grace their home is not a true woman, gracious and kindly, with feminine dignity, but an unpleasant and harsh shrew, a termagant, a vixen, a scold whose angry bursts of selfish clamoring make the days long and life interminable? The many words which our language has given us to describe such women must be a testimony to the fact that there is an idea for the words to represent. The writer of the Proverbs certainly seemed to know that there were women who drove men out of the house with their bickerings and their quarreling. We have heard, here and there, that there are such women even in our own times. And now comes the testimony of one of our sisters that there are women whose words are sharp and cruel.

We still don't want to believe it. Angry contention drives all the beauty from a woman's face. It puts a strident harshness into her voice which we don't like to associate with the gentle sex. As one of Shakespeare's characters says, "Her voice was ever low and sweet, an excellent thing in woman." Shrewish contentiousness pushes a woman out of that place of fitting subjection for which God has designed her, and makes her

attempt the ill-fitting role of a tyrannical man. It makes her attempt to rule her husband and her children by a tempestuous driving compulsion instead of through the cunning sweetness of her loving ways. Can it be that there are such uncouth creatures as angry, stormy women?

It is bad enough to have to believe that there are Bennett Armstrongs among our men, but could our women so debase themselves? God forbid.

THE TIMES (Continued)

"let well enough alone," to become pleasantly tolerant.

The Antichrist has no greater ally than apathy. Drunkards staggering down the street help him none. Even the devil is ashamed of them. The greatest allies of Satan are indifferent church members who see no cause for alarm. The greatest cause for alarm is the absence of alarm. Apathy is a thousand times worse than antipathy. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

*"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."*

Let us pray and not faint!

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Why Christians Should Not Wear Jewelry

Among the vexing questions that face the Mennonite Church today is the increasing evidence of personal adornment according to the world's standards and practices. It seems that as spirituality among professing Christians deteriorates, outward expressions of worldly desires increase. Of course this is to be expected, for when the fellowship and activities of the Christian faith no longer satisfy, the flesh has the opportunity and the strength to insist on its demands. While there are many ways in which the flesh struggles for mastery, and all of them lead to the same inevitable catastrophe, perhaps among the most subtle, and most vain, is the desire to deck the body with jewelry and costly array. For it must be borne in mind that fashionable dress and jewelry go hand in hand. They belong together and are appropriate to each other. Equally definitely it must also be remembered that jewelry is inappropriate and out of place where the dress is in harmony with scriptural standards.

In this brief article we do not wish to treat the subject historically. However, there is real value in such treatment. The origin of the wearing of jewelry, and

the practices of the human race in the intervening years, are in no sense flattering to those who attempt to justify this worldly and heathen practice. In a few recent numbers of the GOSPEL HERALD this subject, historically, was well presented. We recommend the teaching to all our readers. At least one sister was profitably affected, for she sold her wedding ring and gave the proceeds to relief. While this may not be the best solution to the question, at least it is much better than disobedience to the Scriptures, the position of the church, and the principles of stewardship and Christian living. We wish, then, to confine ourselves to a few important scriptures that point out our obligations in this matter.

Old Testament and New Testament Practices

It must be recognized at the outset that in Old Testament times godly people adorned themselves in fine clothing and costly jewels. The children of Israel wore the "borrowed" ornaments while in the wilderness; nevertheless, in a time of spiritual crisis, they were commanded to take them off. "For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb" (Ex. 33:5, 6).

Isaiah declares (Isa. 3:16-26) in most scathing terms, mentioning in detail both jewels and dress, that the Lord would take them all away because the daughters of Zion were "haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." This, with the description in verses 18-23, makes one wonder whether it isn't an appropriate description for 1947 with its high heels, swinging skirts, and sidewalk clackety-clack.

But Isaiah is not alone among the prophets in using pride and fashion as an example and evidence of spiritual death. Jeremiah in chapter 2:32 asks, "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number," and in chapter 4:30, "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life."

Ezekiel also adds his testimony to Israel's faithlessness by describing the beauty and the riches and the adornment that the Lord had lavishly bestowed upon her in tabernacle symbolism, but declares, "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed

by" (Ezek. 16:15). Hosea strikes the same note when he declares in chapter 2:13, "And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord."

We must conclude from these scriptures, and many more in similar vein, that while the Lord permitted His people in the Old Testament dispensation to wear jewelry, in no case did it bring them closer to Him, but rather became the expression of their apostasy. Instead of serving the purpose of symbolizing the rich generosity of God, and the beauty of His holiness, because of their pride and lust, jewelry of all descriptions became the subject of God's scathing denunciations. The justification for the present-day wearing of jewelry, such as wedding rings, engagement rings, bracelets, necklaces, signet rings, etc., which many professing Christians offer in their defense, saying that godly people in the Old Testament wore such things, falls very flat indeed when the whole story is taken into consideration. It is becoming increasingly evident that when spirituality is at a low ebb worldliness becomes more pronounced. And as worldliness gathers to itself the riches of this world, jewelry makes its appearance in proportion to such riches. In the observance of such a show of riches the poor attempt to follow, even if they cannot do more than purchase dime-store tinware. The purpose is the same and the witness as well.

Some would have us believe that the reference of our Lord to the ring that was put on the prodigal son is evidence that it is a sign of reconciliation; the circle of love which was broken is now complete, and the unbroken ring is the symbol. Remembering that Jesus was not yet crucified, that He was speaking to Jews who were living in the Old Testament dispensation, and who were governed in both thought and action by Old Testament teaching adulterated by tradition, it is certainly misinterpreting and misapplying this reference to Old Testament custom to say that it gives sanction to New Testament Christians to wear rings and other jewelry. Especially is this true when one reads what the New Testament writers had to say, they who listened to the words of Christ, observed His life, and accepted Him as the revealer of truth to them. We need to remind ourselves that, concerning this problem, as well as many others that pertain to the expression of the Christian life, Jesus Christ is the final word. And who is better qualified to proclaim and interpret the final word of our Master than the men who received it firsthand? It is all the more understandable, when this fact is faithfully accepted, why all the authors of the New Testament taught a complete break with the law, the flesh, the world, and a complete sur-

render to the program of Jesus Christ. It is in this light that the believer appreciates the all-exclusiveness of sinful practices, and the all-inclusiveness of spiritual practices, in his fellowship and service. It is folly to advocate that we need, in the New Testament dispensation, material and luxurious symbols to make more sacred our spiritual relationships. It is difficult to comprehend the spiritual conceptions of those who place such great sentimental and religious store upon the wearing of heathen and worldly symbols. In the Old Testament, God permitted the wearing of jewelry, but the inevitable result was apostasy. In the New Testament, God has forbidden such practice. Can we expect anything else than the same results which were evident before the time of Christ, if we indulge in the same practices with the same evident purposes of pride and lust?

The New Testament Position

Perhaps the most outstanding pronouncement on the jewelry problem is found in I Peter 3:1-6. Here is declared, as we have noted in the Old Testament, that this sin is predominantly one committed by women. And still more significant is this warning because it is issued to married women. The basis of the commandment is the subjection of the wife to her own husband in chaste conversation, or pure behavior. Such chaste behavior is to be practiced in both a negative and a positive manner. The negative manner is to be a refusal, in a threefold way, namely, no braiding of the hair, nor wearing of gold, nor putting on of apparel for the purpose of personal adornment; and the positive manner is the cultivation and practice of the inner heart-character in meekness and quietness, "which is in the sight of God of great price."

Our first consideration here, of course, is the purpose of adornment. Why should the woman adorn her body in any way at all? The reason given by the apostle is not only something better than just pleasing her husband, but is certainly in harmony with the whole plan of redemption, and the part that the Christian should take in such a plan, namely, the winning of a soul to Christ. When Christian women declare that they must continue to wear jewelry, especially the engagement and wedding rings, such women ought to be reminded that the Scriptures declare that they ought not to wear them so that they can win their husbands, not lose, or displease them; and, better still, please God. It is not too much to say here that the wearing of jewelry, or fussing the hair, or dressing accordingly, is not only forbidden to Christian women, but it is not the way to win the worldly husband to Christ. And if it is not the way to win the worldly husband to Christ, how can it be the right way to get him in the first place? It is evident, then, that wearing jewelry, as well as employing other methods of

personal adornment, is a fleshly bait, for a fleshly purpose, and can lead to nothing but a fleshly union.

Our second consideration is that the wearing of gold for adornment is forbidden; that is, God commands the believer not to wear it. It thus becomes an act of disobedience to God's command to practice such an idolatrous custom. This places the question fairly before the Christian, and compels him to make his choice. As in all other questions involved in Christian expression, he must choose as to whether he will obey God, or do as others do. Many are the excuses given by those who would justify such worldliness, but when they are all summed up they can be expressed in one word—opinion. His choice, then, is between God's command and man's opinion. This choice is made difficult in the eyes of some because it is the multitude that either wears, or desires to wear, jewelry, while only a few are willing to take God at His word. For opinion seems to be so overwhelming when it is exemplified and supported by such large numbers. And this is especially true when those large numbers are members and leaders in the churches. The Christian, however, who has decided to be obedient to what his Lord orders, by the grace of God pays no attention to numbers, for his heart's desire is to live in such a manner that his way of life is pleasing to Him who has done so very much for him.

A third consideration, and one that seems to have attained considerable importance in the minds of many, especially where the wedding ring is involved, is that the ring is essential for the identification of the married woman. That this contention is merely the justification of a custom, and has no foundation either in the Scriptures or in the law of the land, is very evident. We have already observed that it is condemned by the Scriptures, and it is further condemned on the basis of Christian stewardship. If it were designed to serve the purpose for which men and women so insistently contend, then most certainly there would be sufficient factual evidence to sustain the contention. But with adultery on the rapid increase it can easily be seen that the wedding ring does neither preserve the purity of marriage, nor does it offer protection from the adulterous practices of this generation. Besides, in the eyes of the law, and here is where protection is claimed for the ring, it is the legal performance of the wedding ceremony, and the legal certificate of marriage, that constitute the total legal evidence of marriage. The ring is given no consideration at all. Herein, then, is considerable food for thought, for those who insist on thinking that the ring is necessary for identification. It is forbidden by the Scriptures and has no recognition in the laws of the land. It must be concluded, then, that it is only a custom, and one that is at once fleshly,

nonlegal, historically idolatrous, and unscriptural.

There is yet another phase of this question that requires attention, and that is the growing practice by men of wearing rings. Why should any man desire to wear one? Why should a minister of the Gospel, who speaks in public, gesturing with his hands, and who is called to be an example to others, so adorn his hands? There certainly is nothing in the Bible to warrant such a practice, and there certainly is no law that our government has enacted that requires it of him. But there is a law, a relationship, required of the Christian man in relation to the Christian woman, that if disobeyed, will lead to dire consequences. According to the New Testament Scriptures the Christian man is the head of the Christian woman. I Cor. 11:3. In such a position he is made responsible for the leadership and the protection of the Christian woman. She has a God-ordained right to look to the Christian man for all that is involved in this provision. But what can be expected of the woman, when the man not only purchases and gives the woman, first an engagement ring, then a wedding ring, and in such presentation she sees a huge ring on his finger, but that she will wear her gifts in submission to her head? Here it must be plainly stated that while woman is the greater offender in wearing jewelry, she generally does so because the man would have it so. Finally, the responsibility, where Christians are involved, rests upon the Christian man. He is obliged by God to be both the example and the teacher in all matters pertaining to Christian living. When Christian men awaken to a real sense of their responsibility, Christian women will rejoice and submissively follow.

In conclusion may we humbly remind ourselves that the outward appearance of the Christian is a very great factor in the presentation of the Gospel. A scripturally consistent outward appearance before the public has much to do with the acceptance of the message of salvation. Many who need the Gospel are poor. When they see professing Christians dressed in "costly array" and adorned with jewelry that is costly, and costly in appearance, and modern arrangements of the hair that hide the Christian veiling, they say, as I have often heard them say, "The church is too fine a place for the likes of me." On the other hand, when the rich, who are able to buy all this costly display, see Christians, who profess to have surrendered all to Christ, trail after them, who do it for fleshly display, they must regard the inconsistency so great as to preclude any acceptance of our witness for Christ. May the Christian man and the Christian woman learn to be content with God's restrictions and provisions for Christian living and Christian witnessing.—The Sword and Trumpet.

The Minister Working with His Young People

By B. CHARLES HOSTETTER

The eternal destiny of most people is decided in their youth. The influence of environment is never more telling than in the days of plastic youth. It is then that lives are molded and shaped into the personality that identifies them in manhood. They tell us that after one is thirty years old he is 99% automatic, living by the habits formed before then. This being true, the minister has no greater challenge than to guide the environment and activity of his young people. His rewards are many. He has the opportunity of helping to lay the foundations for Christian character; he may play a large part in arranging activities which bring young people together in a way in which friendships and courtships arise which may develop into marriage and provide the future homes of his congregation. He likely also helps to keep some young people from staining their lives and others from hell itself by helping them across the dangerous and pitfall-laden years of the teens.

Young people are naturally full of plans, ideas, and desires. While one is young his life has abundance of energy and zeal. This will find expression in outward activity in one form or another. If this is not true, it reveals an abnormal physical or mental condition. But God has so ordained that with the active characteristics of these years they also are very impressionable years. Lives at this stage are pliable and generally they are willing to receive guidance and to be challenged by the things that make Christian character.

The world and the devil have long ago caught the vision of the potentiality of youth. They are also aware that young people need and will find activity. As never before, the forces of evil have provided activities which have harmful effects and lead youth on into more sinful practices. Leadership in the program of evil is abounding, while little or no spiritual leadership is provided by the forces of righteousness. Fellow ministers, we need to realize the truth of Jesus' statement, "For the children of this world are in their generation wiser than the children of light."

As a ministry we need to remember that the young people have tremendous opposition when they try to do right. In their nature the tug is to do evil; the world has mixed truth with error and lavishly displayed itself before them; the devil is constantly blinding them and withholding the whole truth so that they are confused. We need to awake to the challenge of providing mature spiritual counsel and guidance to help counteract the influence which the world is constantly exerting. The task is rightfully ours; we have been called out and or-

dained to be the overseers and shepherds of the flock.

Now more than ever before we are challenged to work with our young people. Maybe we have failed in the past in doing this because we have not yet learned how to work with them. I do not feel that young people are naturally rebellious and self-willed, but I have a firm conviction that they respond to sympathetic and understanding co-operation and guidance. Our working with them dare never be done with elements of mistrust in them but with confidence; for trust begets trust. Neither dare we assume the office of dictators, but with the attitude of working together, sharing of ideas and full appreciation of each other's position. Too often I feel we have taken the attitude that we will co-operate only if you let us control it all, with little sense of sharing in the program.

We both need each other and neither can afford to ignore the other. The destiny of the church and nation depends upon our ability as church leaders to help save today's youth for tomorrow's church. If youth are left to plan and engage in their activities alone they will be deceitfully led astray by the enemy. They need our counsel that comes from experience and an intimate relationship with God. They need our spiritual nurture and ability to show them the craftiness of the Evil One. We need them for their energy in today's tasks, and their visions for tomorrow's church. "And your young men shall see visions, and your old men shall dream dreams." We need them for the forces of righteousness and to make up a church for tomorrow.

As never before, the church needs all the personnel she can muster. The task of the church is so mammoth and the laborers so few that we need the help of every one, from the youngest to the oldest. No one has the ultimate truth or method; so we need to share and work together. There is work that youth can do best and work that older folks can do best, and so we need a working together for the church of Christ and the glory of God.

When God called us as ministers to preach the Gospel, He also called us to be leaders in righteousness in the church, community, and nation. We are to have the vision and launch the program of righteousness. Too often we have been followers and have not led out in new and constructive programs. Much more will be accomplished if we lead than if we must be dragged along. Ministers, let us be leaders in working with our young people. It is our move; they are seeking our help and guidance in the planning of their activities for the kingdom of God. Let us launch out into the deep and let down our nets for a draught.

Harrisonburg, Va.

Sanctified afflictions are spiritual promotions.—Matthew Henry.

How Young a Person Can Become Broad-minded

By ALMETA GOOD

Many a young person is cocky, argumentative, and censorious of others because he thinks it expresses initiative and self-confidence. This is a mistaken idea. Such an attitude only indicates immaturity and lack of poise.

Great minds are tolerant, well-balanced, considerate of the feelings, opinions, and prejudices of others, even their inferiors. Usually the most egotistical people are the ones who have the least actual knowledge. They are not broad-minded enough to be receptive.

Prejudices in the mind of such a person succeed in cluttering up clear thinking by involving emotion before there is a chance for calm consideration of any problem from all angles, and every question, like every jewel, has several facets.

An emotionally mature person does not need to deny all the things he has been taught to accept as eternal truths, or things we must accept by faith, to be broad-minded.

The meaning of broad-mindedness is tolerance, a consideration of others that leads us to withhold judgment until all the facts are presented, and to remain kind even in judgment, if indeed it becomes necessary to judge, or to decide the issue.

Tolerance, then, is an attitude of mind. It is not necessarily limited to middle-aged or older people. For at any time of life we can decide:

- (1) To show no irritation at others' prejudices and opinions, however mistaken they may be.
- (2) To let the opinion be expressed, and to listen respectfully.
- (3) To give calm consideration to the statements. As one does this, the other person's inclination to listen is increased.
- (4) If we have superior knowledge on the matter, or even just a contrary opinion, and it seems necessary or wise to give it, to do it reasonably, admitting that we may be mistaken, but it appears thus to us.
- (5) Never to condemn others, or ridicule them. If it is necessary to express an opinion that touches the rights or reputation of others, to do it fairly-mindedly, open to further knowledge. Seldom do any of us know the facts and all of them, in what concerns another.
- (6) Not to criticize. What good does it ever do?

The tolerant, broad-minded person has learned an attitude that saves many quarrels, misunderstandings, and even heartbreaks.

I have seen such an attitude manifested in teen-age girls and boys, and they are the ones who acquire a large circle of friends.

Hammett, Idaho.

The Third Person at Our Church Conference

By S. H. BRUNK

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28).

Here we see this third person being mentioned first, as being of first importance. In reviewing Acts 15, to which we look as God's pattern for church conference work, we notice the problem to have been the disagreement in the church on a point of doctrine. Efforts were made to settle this problem at Antioch, after which chosen men were sent to Jerusalem, where the same disagreement was found. This THIRD PERSON may easily have solved this problem at Antioch with sufficient representation.

Let us place great emphasis on verse six. "The apostles and elders came together for to CONSIDER of this matter"; not to give their opinions or decisions. If our conference today is assembling our leadership to exchange opinions on Christian duty and church house-keeping, without looking to the SPIRIT for a unified decision, the time might more wisely be spent in prayer and searching of God's Word.

A year ago I tried to point out the growing tendency for our conferences to shift responsibility to committees and boards, the work of the conference largely being to ratify the decisions of the boards and committees. Now I feel burdened to raise the question if we have perhaps not been underemphasizing the importance of the Spirit in forming unified conference decisions in the past. Even in our regular worship we have the promise that "where two or three are gathered together in my name, there am I [not over them] in the midst of them." How much more should this be true of our conference assemblies! All members should have open minds and hearts so that the Spirit can speak either to or through them in the godly solution of the problems.

*"Convince a man against his will,
He's of the same opinion still."*

Just so it must be our will to be convinced of the truth, whether we are church leaders or followers.

Truly reason and intellect have their place in heartily endorsing what seems good to the Holy Ghost; but it seems that to the extent the Spirit is lacking, reason is ready to take its place. To the degree that we can say, "The Spirit . . . beareth witness with our spirit," thus far can we say, "It seemed good to the Holy Ghost, and to us." But to the degree that we quench the Spirit, in great work or small, we can expect self to be ready to fill the place. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). May the repealing of conference actions

be an indication of a lack of God's Spirit in their formation? Will it seem good to the Holy Ghost and sanctified leaders today to lay on our drifting membership only a few necessary things?

Thus in having a Jerusalem conference today it is clear that we need the assembly of Spirit-filled, open-minded brethren to consider our problems; forming decrees not to be kept, but to keep. Should it appear that His Spirit does not speak the same to all, may the time not be partly spent in silent prayer, urging every member to look away from self, to the glory of God and the good of His cause? Beloved, our burden is that the last church body to be dead without the Spirit should be the church conference.

Denbigh, Va.

Was Your Summer Bible School Like This?

By EDNA MAST

A friend of mine has taught in many Bible schools. Each year she is called to more schools, and cannot answer each call because of conflicting dates and other duties. However, last summer most of her time from June 1 to September 1 was spent in this work.

One day she said to me, "I've been asked to help teach summer Bible school at ——— (a city several hundred miles away). I think I'll be able to go."

I thought to myself, "I believe she'll enjoy that—meeting new workers, new students, observing different methods, and so on."

So of course the first chance I had after she returned I questioned her about her experiences. Imagine my surprise when I heard her sigh and say, "I was certainly glad when that was over. I believe I was never more tired in my life than when I came home from there."

"What?" (This was getting interesting.) "And all you had to do was teach Bible school for two weeks? And you had often taught that grade! What was wrong?"

"Oh, everything! In the first place, it seemed everybody was so busy, such a rush! They hardly had time to plan for Bible school, and so when the time came they weren't ready for it either."

"And they didn't have a teachers' meeting either. I missed that so; we at least would have had a little idea of what was expected of us."

"And it seemed the superintendent didn't have his work planned ahead, and sometimes we started on time and sometimes we didn't."

"And half of the time we didn't have the supplies we needed."

"And then sometimes we crowded shopping and sight-seeing into the afternoons instead of studying."

"And [another sigh] the worst of it

A Prayer for This Week

O Lord, I am assured that neither life nor death, neither angels nor principalities nor powers, neither things present nor things to come, neither height nor depth nor any other creature shall separate us from Thy love which is in Christ Jesus.

Yet, I know not myself; all my trust is in Thee. Though I have drunk a little of the cup of Thy suffering, yet I have not tasted it to the bottom. For when dungeon and bonds are suffered, when death by water, fire, and sword is threatened, then will the gold be separated from the wood, the silver from the straw, the pearls from stubble. Then do not forsake me, gracious Lord; for I know that trees of deepest root may be torn up from the earth by the violence of the storm, and the lofty, firm mountains are rent asunder by the force of the earthquake.

I pray not for my flesh; I well know that it is subject to suffering and death. For this alone I pray, forsake me not in the time of trial but make a way of escape in my hour of temptation; deliver me of all my need, for I put my trust in Thee.—Menno Simons.

was that I couldn't get my rest at night, or prepare my lessons the way I like to."

"Why?"

"Well, I shared a room with some more teachers, and how they did like to play tricks on each other! It was hardly safe to get into bed without investigating, or you would be lying on pins, or find salt or pepper on your pillow, or something like that. And when we at last got settled (which was hardly ever before midnight, and oftener two o'clock), someone would surely have to keep us awake with some funny story. They certainly weren't concerned about their next day's teaching."

BUT—she added, "I did appreciate my children; they were so hungry for the Word of God. Sometimes at home when you start telling a Bible story, someone will say, 'Aw! I heard that before,' or 'I know that story,' but the stories were new to these little ones, and how eagerly they listened!"

* * *

That gave me much to think about. Where are we headed in summer Bible school work? Are we getting careless? Do we have unconcerned and inconsistent teachers? Is the school described above an exception? Are we too busy to give this work our best efforts? Let each summer Bible school worker search his or her heart, and put this important work first during the summer of 1948, all for more and better schools.

Cochranville, Pa.

FOR OUR SHUT-INS

Hold Me by Thy Hand

BY STELLA WENGER GOOD

The night grows dark; I fear each step.

*Oh, hold me by Thy hand,
And, Father, lead me gently on
Into a brighter land!*

*Oh, may some radiant beam of light
Shine through the encircling gloom
And safely guide my faltering steps
To God and heaven and home.*

*Beneath Thy everlasting arms
I am forever blest;
And through each changing future scene,
Here let me ever rest.*

*Rest, till the darkening veil of night
Be lifted evermore,
Till I shall see Thee face to face
On heaven's golden shore.*

Dayton, Va.

Singing for Our Old Folks

BY I. J. BUCHWALTER

A male quartet from Martins Church, near Orrville, Ohio, composed of Milton Falb, Marvin Hostetler, Orin Gerber, and Elmer Forbes, conducted a fine Gospel meeting of song and prayer for the sick and old folks at the Harry Buchwalter home, near Dalton, Ohio, on Sunday afternoon, Feb. 8.

They sang the Gospel to the oldest person in the home, Bro. George Forbes, who celebrated his ninety-eighth birthday on Jan. 24. May God's richest blessing rest upon these brethren.

If you have been blessed with a voice to sing and a prayerful heart, don't neglect our old people.

Dalton, Ohio.

"Fret Not Thyself"

BY MRS. IVAN WEAVER

In such a time as this, we need to heed the admonitions given in the thirty-seventh Psalm. The circumstances outlined in this Psalm tell us that there were evildoers moving about. Workers of iniquity were climbing into supreme places of power. Sinful men and women were stalking through the land in the pride of life and in the comfort of great prosperity. Good men were becoming heated and fretful. The words, "Fret not thyself," occur three times in the opening verses of this Psalm.

"Fret not!" This is a divine commandment, the same as "Thou shalt not steal."

To fret is to be in the state of vexation. The Psalmist tells us not only not to fret because of evildoers, but to fret not in anything. One definition of fretting is "made rough on the surface; rubbed or worn away." We all know that a fault-finding person not only wears himself out, but is very wearing to others. Fretting is injurious to one's self. A doctor will tell you that a fit of anger is more injurious to the system than a fever, and that a fretful disposition is not conducive to a healthy body.

Yes, we have plenty of work to do at home, in the church, in school, and good hard work is not dangerous. Why fret when our work does not become accomplished as fast as we think it should? Why fret when things do not turn out our way? Fretfulness doesn't make matters better.

"Fret not thyself." Do not become unnecessarily heated! Keep cool! We become heated. It is no help to a train for the axles to get hot; their heat is only a hindrance. When the axles become heated it is because of unnecessary friction; dry surfaces are grinding together, which ought to be kept in smooth co-operation by a delicate cushion of oil. In fretfulness a little grit gets into the bearings—some slight disappointment,

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation for the prayers offered in my behalf, and also for the cards, flowers, gifts, and visits received during my stay in the hospital and since I am at home. May God bless each one of you.—Mrs. Elam K. Burkholder, New Holland, Pa.

We wish to thank all kind friends who remembered us in the past months of convalescence with cards, flowers, prayers, and other things. Many God richly bless you in this life, and in the world to come.—The William Shetler family, Atglen, Pa.

I take this opportunity to express my appreciation and many thanks for all the nice cards and letters and beautiful flowers I received while at the hospital; also for the fruit basket and the two beautiful scrapbooks which I received since at home. May the Lord bless all of you for your kindness.—John S. Kreider, R. 7, Lancaster, Pa.

I wish to express my heartfelt thanks and appreciation to relatives, neighbors, and friends who so kindly remembered me with prayers, cards, letters, and gifts during my illness. May the Lord richly bless you all.—Mrs. Irvin M. Holsopple, R. 2, Holsopple, Pa.

I wish to thank those who kindly cared for me during my illness at home and in the hospital. I also wish to thank the East Chestnut Street group, the Mellinger Junior Sewing Circle, and all others who remembered me with gifts, cards, flowers, and their prayers. May God bless you all.—Mrs. Emma Lineweaver, R. 5, Lancaster, Pa.

I wish to thank all my relatives, friends, and neighbors who remembered me with prayers, flowers, cards, and letters during my recent stay in the hospital. May the Lord bless each one.—Mrs. Sanford H. Landis, R. 1, Willow Street, Pa.

some discourtesy, some ingratitude, and the smooth working of our life is stopped. We need to let the anointing oil of the grace of God keep us cool.

If we are to "fret not," then what are we to do? We must trust. We need to have a simple, childlike trust in our heavenly Father who knows all about us and cares for us. We need to commit our way unto Him. Why are some Christians so fearful and so anxious? Have they not left their way with the Lord? Perhaps they took it to Him but brought it away with them again. Let us trust Him in spite of all difficulties, through all the delays, even when we cannot understand.

The poet, Elizabeth Cheney, has ably expressed a simple trust such as each of us should have.

Said the Robin to the Sparrow:

*"I should really like to know
Why these anxious human beings
Rush about and worry so."*

Said the Sparrow to the Robin:

*"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."*

Let us not FRET, but TRUST!
Goshen, Ind.

Something for All to Do

BY MRS. WARREN K. LANDIS

As I read the article, "Unexpected," by Lina Z. Ressler on this page in the Jan. 6 issue, I could not help thinking of an experience of my own. Nineteen years ago we laid to rest a dear little son. We could not understand why one so healthy should suddenly be taken sick and leave us in a few days' time. But we knew that "the Lord gave, and the Lord hath taken away" (Job 1:21) and we were resigned to the will of Him who never makes a mistake. As the years go by we have often seen that our little one is better off where sin cannot harm him. And our interest is in heaven with our dear one.

In 1939 when my husband and I were sick, we received such a blessing from reading the shut-in page that since then I have always liked to read it. It gives me courage and grace to bear some things from which I have never quite recovered.

How true it is, as Sister Ressler also said, that doing something for someone else often helps to heal our heartaches and deep concerns. When I feel discouraged, I go to visit one of my neighbors who has been an invalid for years. She sits in a wheel chair and must stay where others put her and wait to be put to bed; her one side is helpless. Visiting her helps me to be more thankful that although I am not well and strong, I can still use my hands and feet.

Again in the Jan. 13 issue Sister Ressler has given us something to meditate

(Continued on page 443)

TO BE NEAR TO GOD

Sunday, May 16

Read Luke 3:3-6, 15-17.

Genuine repentance may be identified by an indescribable heartache, remorse of conscience, regret, self-condemnation with no trace of self-justification, and an ashamedness before God. Any former estimate of worthiness is replaced by one of utter worthlessness, and this increasing in proportion to the awareness of the greatness in His sight of the sin committed. For soul peace there must follow a confession to God, and sometimes necessarily to man, too: "I have sinned," followed by a holy determination never again to be guilty of the same offense forgiven and blood-covered.

Let not having been baptized and having become a church member give me a false assurance of salvation. Thou dost know whether I have truly repented and am now obedient to all Thy known will. If I have met Thy conditions, then let not Satan rob me of Thy perfect peace by subtly causing me to doubt Thy Word which is forever settled in heaven.

Monday, May 17

Read I Kings 7:48-51.

My Offering

I bring no golden spoons nor cedar things,
Nor cloth I've woven fine,
But of the gifts of life from Thee
For my brief stay
I give Thee back but Thine.
Keep them for me—eternally!

When from the mine or forest deep I bring
The blocks at Thy command,
May each fit well the niche Thou hast
At Thy right hand.
Blood-bought memorial,
The wall shall stand—unendingly!

—M. H. L.

Tuesday, May 18

Read I Kings 8:27-30.

Remembering Solomon's great prayer at the dedication of the temple, the descendants of Jacob still stand before the window facing Jerusalem to pray. In agony of heart from all over the earth, among the nations whither God has driven them, they cry to the God of Jacob for deliverance.

O God, how great is our sin for not having gone to them and not having held up before those windows the person and finished work of Thy holy Son Jesus their Messiah, the Lamb of God that taketh away the sin of the world! They go on in darkness not knowing Thee, and we know Thee and go on not obeying Thee.

Lead me to some Jew today,
Teach me, Lord, just what to say.
Jewish friends are lost in sin
And cannot find their way.
Few there are who care for them,
And few there are who pray.

Wednesday, May 19

Read Ezra 8:24-30.

The journey from Babylon to Jerusalem was long, but Ezra was ashamed to ask for

armed protection from the ungodly among whom he had boasted of the protecting hand of his God upon such as trusted in Him. Committing the whole caravan into God's care, he entrusted the holy vessels and the precious gold and silver into the care of twelve holy men, priests, whom he charged with the safe delivery thereof to the house of the Lord at Jerusalem. They faithfully discharged their responsibility.

No Ezra is here today who may make us treasurers of church funds, or custodians of church fixtures, but a greater than Ezra has given to us believer priests not "things" but "souls" whom we, too, shall be burdened with and bring safely to Jerusalem to the house of our God. "Must I go and empty handed, Must I meet my Saviour so?" If I do, O God, it will indeed be through no fault of Thine.

Thursday, May 20

Read Psalm 84.

Each Sunday fewer people attend church regularly. Interest in and love for the Bible and the church is rapidly growing less and less. Children are growing up under the influence of actors and actresses where once godly Sunday-school teachers molded character for time and eternity. Few new and many closed churches mutely testify to the spiritual decline of the American nation.

Refugees in Europe, who for three years are wanderers on the face of the earth, with faces drawn and emotions too deep for tears, speak of their past blessings, their homes and churches now destroyed. Somehow, O God, use me to keep burning brightly the fire on Thy altar. When comes the time that we and our children shall be separated, and our churches destroyed, and we be the refugees, may I not have added to all the other grief the regret of having been among those indifferent to Thee and Thy Word and Thy assembly in 1948.

Friday, May 21

Read Ezekiel 37:24-28.

There can be no higher authority to whom to attribute a statement than "Thus saith the Lord." Repeatedly Ezekiel places this seal of authenticity upon what he wrote. All who prophesied at God's command have left a very sure Word. To the last detail many of these prophecies have been fulfilled already, and by the same token, those yet unfulfilled will be just as literally fulfilled. What a privilege to be living in a day when the Word spoken 2400 years ago is being fulfilled! The descendants of Jacob as one nation wend their weary way from every side where they have been driven, back to the land of Palestine which shall be theirs. Grant Thy city Jerusalem peace, and may He whose right it is to reign gloriously, reign soon—they His, and He theirs, forever!

(Continued on page 442)

GOD WITH US

Sunday School Lesson for May 23

(Ezra 3:10-13; 5:6-17; Psalm 84:1, 2; Ezek. 11:16; 37:26-28; 44:9-31; 47:1-12; Zech. 6:9-15)

Isn't it possible to be a Christian without joining a church? What if there was no church where you lived? Were not a number of the captives in Babylon true to God without a temple? Were there not believers before God's children had the tabernacle in Sinai? Such questions lead us to meditate on the significance of the altar, the tabernacle, the temple, the church.

Read Ezra 3:10-13. Why were the hearts of the people so greatly stirred to rejoicing and weeping? Only the foundations of the temple were laid as yet. Read Ezra 6:16, 17, and 22. What a dedication when the temple was ready for use! Recall Solomon's great prayer and elaborate ceremonies at the dedication of the previous glorious temple. And why do we rejoice today at the dedication of a new church building? Why do we thrill at the thought of our future temple of the Lord built by the Branch, Jesus Christ?

Since we can worship God only in the spirit, it must be that altar, sanctuary, tabernacle, temple, church, house of God, and courts of Jehovah were precious meaningful in that they signified some relation of God to His people. All through the Bible these terms are given to the places where God meets man, meets them as His people, and is God to them. When Abraham built an altar unto the Lord, the Lord appeared unto him. The glory of God was manifest in the holy of holies of the tabernacle (Ex. 40:33-38) and of the temple. I Kings 8:10, 11. Also see Ex. 25:22 and 29:42, 43.

The temple was a symbol of the covenant God had made with His people. The tabernacles of God were so amiable to the psalmist because he loved to meet his God, his Lord. Psalm 100 expresses the saint's heart of praise. God, the great and holy One dwelling among us, in the midst of us, with us—this thought would take us to His courts to praise Him. The high holy standards that God demanded of the priests who served (Ezek. 44:9-31) attracted to the house of God. "Holiness becometh thine house, O Lord, for ever."

Although far from the temple, God dwelt in the hearts of Nehemiah and Ezra and other believers in captivity. Likewise today He has a little sanctuary in the heart of each one who believes in Christ. John 14:17-23. He will even dwell with a believing Jew.

But the special sanctuary in the midst of God's people is very sacred to every believer. The manifestation of His presence and blessing gives His children security and testifies before the world the love of God for His own. Particularly happy we must be when God says, "My sanctuary shall be in the midst of them for evermore." "They shall call his name Emmanuel, which being interpreted is, God with us."—Alta Mae Erb.

Christians are like tea: their real strength comes out when they get into hot water.

OUR SCHOOLS

Moral Lessons

By ELI J. BONTREGER

Recently I have been reading the lessons in my old Sanders Union Reader No. 3. I carried this book to school for some years, and I knew some of the lessons "by heart," as we used to say when we had committed "pieces" to memory. In looking through these old school readers and noting the good moral lessons which they taught, and comparing them with the lessons in the school readers of the last sixty years, we do not wonder that the later generations have not the moral stamina to withstand the many temptations to which they are subjected.

Lessons emphasizing the importance of always telling the truth, and the penalties of lying and deceiving were numerous in these old schoolbooks. Lessons that stressed carefulness and frugality counteracted the trend to carelessness and reckless spending which is now rampant. Lessons that taught the importance of avoiding strife and quarrels and the way to promote peace were stressed. Safety was stressed, as well as obedience to parents. The sins of covetousness and envy were explained and pupils were warned of the consequences of these traits of character. Industry and diligence were taught. Above all, the fear of God and obeying His commandments were most earnestly impressed upon the youthful mind.

The series of readers that followed these old schoolbooks lacked these moral lessons. Fables and dog and cat stories took their place. By this time the later generations, that failed to learn from their schoolbooks the importance of living clean, truthful, and industrious lives, are showing the results of the lack of moral teaching in school. C. W. Post, of breakfast food fame, in advertising his wares, made use of the slogan, "There's a reason." Likewise is there also a reason for the loose lives and lack of consistent living among some of the present youthful generation.

However, under these regrettable circumstances there are many of our young people that are living virtuous, honest, and useful lives, and upon such devoted young Christians rests our hope of the continuance of the Christian church during the years of trial and possible persecution that are just ahead of us. We thank the Lord for the remnant that continue to let their light shine. May God bless them.

We have here merely stated some conditions of the times, and a possible cause of these conditions, without suggesting an antidote. We understand that strenuous efforts are made at this time by a

certain subversive element to introduce into the American schools books that not only do not teach about God, but that are atheistic in their make-up and are intended to undermine faith in our Supreme Being. It would seem that the only antidote is parochial schools, where the Word of God and morality can be taught to the rising generation.

Shipshewana, Ind.

Why Did Not the Greek Find God?

Paul had his conflict with Judaizing teachers from Jerusalem. But he also came to grips with the philosophy of the Greeks. He summarized the Greek error in what seemed to be a commendatory statement: "The Greeks seek after wisdom." But when he applied the matter to his principal thesis, he said, "The world by wisdom knew not God." The Greeks thought about God, but their thinking served at best to but bring them near it—it could never bring about the beatific vision or accomplish the saving contact.

One has said, "There is nothing new in theology." And in analysis we can say that there are no new errors. The errors that spring up in our own day, under new names, perhaps, are but shoots from some old stock that flourished in the aberrations of men in the ancient past. There is no clearer instance of this truth than in the present-day emergence of science and education as substitutes for, and even enemies of, religion. It is something of a proverb that scholarly people take a patronizing attitude toward revealed religion. But what of it? The Greeks of Paul's day did the same, and where are the net results of the thinking of those Greeks now? I do not speak of their religion. I speak of their own boasts. Their house of knowledge is in ruins. Their conclusions are abandoned by those who followed their lead. The fault of their system was that it did not lead its disciples to God. It left them suspended with no *summum bonum* or highest good whatever. And men are so made that they cannot long endure the uncertain. Men who do not find lose heart by and by and quit seeking. And since the only ultimate is God, only those who find Him can sustain themselves in everlasting hope.

The schools are the daughters of the church and education should, by rights, be the handmaiden of religion. Colleges and universities should be centers of revival and springboards of missionary endeavor. That they are not so in many outstanding instances is but a negative symptom of their present decay and im-

minent dissolution. But we must save our own souls. We must not be content to think about God and the universe He has made; we must come to know Him by faith and love. We must not stop with observing the concepts of the mind; we must press on to possess the realities of the heart regenerated and sanctified by the revelation of God within us.—The late General Superintendent Chapman, in "Herald of Holiness."

KEPT FROM STUMBLING

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

Take the word "keep" and hold it close to your heart, today and tomorrow. It is one of the great and magnificent messages of the Gospel, "He is able to keep you from falling." Put into the word "you" all the weakness, all the unworthiness, all the sinfulness which belongs to man in the fall; yet, He is able to keep you. He does not underrate the disadvantage of its being you, when He bids His messengers say, "He is able to keep you from falling." It would be impossible, utterly impossible, only it is undertaken by the infinite love. Look out and up, then. Look up "from the depth," the vast depth of your weakness, perhaps of your mysteriously inherited weakness. Look out of your failure under some temptation, inward or outward, inherited so to speak from yourself, from your own unfaithfulness in the past. Look up out of your ruined purposes—unto Himself. He is able to untie the knot, and drew out straight the line of will and obedience to Himself. Being what He is, Keeper of Israel, God of the promise, Lord of the sacrifice, Prince of life, present Saviour, indwelling Power, He is able to keep you that your feet shall not totter. They shall stand "in a large room;" they shall hold on straight, until at last they enter, step by step—it is one step at a time even then—"through the gates into the city."

"He shall never give thy feet to tottering."
—H. C. G. Moule.

NEAR TO GOD (Continued)

Saturday, May 22

Read Ezekiel 37:24-28.

Ever since God placed man on His earth, for a few whose hearts were fixed on Him, He has pushed aside the veil of mind and time and space. He has permitted them to peep into the future, where and when His already completed plans will not be only an anticipation, but an actual realization.

Nearly 600 years after Ezekiel, John was shown the river which Ezekiel waded. How long until I, too, shall see this river? Grant me, O God, that as I wait I may not merely have my feet wet in the river of the Water of Life here, nor yet wade in Thy Word to my knees, but go Thou before and lead me that I may go deeper and deeper with Thee. Alone would I not go, but may I be used of Thee to instill courage in others, that they, too, may go unafraid farther with Thee into depths unfathomable.
—M. H. L.

TEACHING THE WORD

For Our Young People in Vacation Periods of 1948

By NELSON E. KAUFFMAN, *Field Secretary
Commission for Christian Education
and Young People's Work*

The world today is endeavoring by every conceivable means to lure the youth of our land into its vices for its own financial aggrandizement. No expense is spared to advertise movies, dancing, immoral resorts, debasing amusements, liquor, and tobacco. It is not enough for the church and her ministers to lament the situation, deplore the conditions, and rebuke the sin. We must also obey the scriptural injunction to overcome evil with good.

A man in our town told one of our workers that there is no decent place here for a man to take his wife or girl friend if he wishes to go out for an evening. There is no place of recreation but dance halls, movies, and taverns, and such amusement places where liquor is sold. This is the kind of environment many people of today have around them.

Our young people have a privilege unknown to those in our churches of only a few years ago. The following list of activities for young people this summer indicates that we believe in overcoming the evils of world amusement by the good of church-sponsored and directed programs for spiritual fellowship and physical relaxation.

This list is taken from page 14 of the 1948 Commission Handbook which is now being distributed. We urge young people to secure a copy of this publication, or put this list in a convenient place. The summer vacation should be planned around the church program. Our relation to Christ and His church must continue for us to be the center of all our social as well as spiritual life. It is our prayer that thousands of young people will be led into deeper Christian experience through these activities and programs.

Midwestern Mennonite Youth Crusade for Christ, Hesston College, Hesston, Kans., May 29.*

Young People's Institute, North Central Conference, Detroit Lakes, Minn., June 8.
Mennonite Youth Fellowship, Church-wide Mass Meeting, Eureka, Ill., June 12.
Pacific Coast Young People's Summer Camp, Bar View, Oreg., June 21-27.

Church Music Week, Mennonite Camp-ground, Laurelville, Pa., June 26 to July 2.
High School Boys and Girls, Little Eden Camp, Onkama, Mich., June 30 to July 7.
Youth for Christ Y.P.I., Laurelville, July 2-5.

Young Adults, Little Eden, July 10-17.
Young People's Institute, Harrisonburg, Va., July 21-25.

First Seven-day Y.P.I., Laurelville, July 24-30.

Young People's Institute, Mansfield, Ohio, July 27 to Aug. 1.

Literary Group, Little Eden, July 31 to Aug. 7.

Young People's Institute, Lancaster County, Lancaster, Pa., Aug. 5-7.*

Young People's Retreat, Illinois, Aug. 6-8.

Second Seven-day Y.P.I., Laurelville, Aug. 7-13.

Young People's Institute, Kalona, Iowa, Aug. 11-15.

Choristers' Week, Little Eden, Aug. 14-21.

Young People's Conference, Kitchener, Ont., Aug. 24-29.

Young People's Institute, Beulah, Colo., Aug. 23-29.*

Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

Young People's Conference, Chesley Lake, Allenford, Ont., Sept. 4-6.

Midwestern Mennonite Youth Crusade for Christ, Hesston College, Hesston, Kans., Sept. 18.*

Mennonite Youth Rally, Hesston College, Hesston, Kans., Nov. 24-28.*

* Approximate.

Children's Church

By JEANNE ROTH

What are the children in your congregation doing during the preaching service? I have seen children drawing pictures, whispering and giggling, chewing gum, looking at snapshots, and engaging in other activities which are not a planned part—or any part—of our worship service.

"Oh," we say, "they are young. As they grow older they will realize the sacredness of God's house. We bring them to church each Sunday and set an example for them to follow." This is good, yes, but any child between the ages of three and twelve years should know even now the experience of true worship, especially if he has given his heart to Jesus Christ and been born again.

Within the past few years many churches have adopted the plan of a children's church. The services are planned for the children, with a special sermon which they can understand. They are also given the opportunity to take part in prayer.

What does your child receive from the adult service? Can he understand the sermon which has been prepared for adult minds? Can he tell you later what the minister spoke about?

The children's church is not just another period of Sunday school, but it is a service of preaching, worship, and prayer. Sunday-school songs are not sung, but hymnals are to be used. The children should be in the church auditorium up to the time of the song which precedes the sermon for the adults.

As they enter the room in which they are to worship, they are to do so reverently and take their places quietly. There should be ushers chosen from the boys. These boys learn the duties of ushers by practice. They also take the collection and lead in the offertory prayer.

One of the ministers, if possible, should deliver the sermon, bringing the message to the children in the terms which they can understand. This should not be a Sunday-school lesson, but definite preaching to children.

Let us pray that the children in our church may learn to experience in church worship the true meaning of meeting God in His house. May they experience the promise given by our Lord in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them."

Lebanon, Oreg.

OUR SHUT-INS (Continued)

on in her article, "The Common Folks." Thank you, "Aunt Lina"; it has helped me a lot. We often wish we could do more for the church; the need for workers is so great. But we are limited in what we can do. Yet we can always pray for those who do the work we are not able to do. And we can pray for the sick. So let us pray and do the little things we can do, with all our hearts.

We are so thankful for answered prayer. We praise the Lord that our deacon brother who underwent a serious operation is now back in his place in the church. Many prayers were offered for him. We are also praying for the newly ordained bishop at Souderton, that the Lord will give him strength and power in the great work he is given to do, and that He will continue to bless him and his family.

"There's work for the aged and work for the young;

There's work for us all and excuses for none;

There's work for the feeble and work for the strong;

There's something for all to do."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

"So do I gather hope and strength anew, for I know Thy patient love perceives not what I did, but what I strove to do; and though the full ripe ears be sadly few, Thou wilt accept my sheaves."

Telford, Pa.

PERFECTED PRAYER

And there is a communion with God that asks for nothing, yet asks for everything . . . He who seeks the Father more than anything He can give, is likely to have what he asks, for he is not likely to ask amiss.—George Macdonald.

FIELD NOTES

Bro. Andrew Jantzi, Flint, Mich., closed a series of meetings at the Clinton Frame Church, Goshen, Ind., on April 25. There were a number of confessions.

The remodeled church building at Perryton, Tex., was dedicated on April 25. Bro. Allen Erb preached the dedicatory sermon. Bro. Richard Showalter, after two years in school at Goshen College Biblical Seminary, will soon return to Perryton to resume his pastoral work there.

The Christian Home was the subject of the Ascension Day services at the Forks Church, Middlebury, Ind.

Bro. C. Nevin Miller, Elizabethtown, Pa., preached for the Scottdale congregation on Sunday morning, May 2.

The Christian Workers' Conference sessions held at Leo, Ind., on May 2 marked the first use of new furniture in the lately remodeled church building there. The congregation at Leo will hold its first summer Bible school this summer. The church building serves as the schoolroom for two grades of the Leo public school, while damage on the school building suffered from the recent tornado is repaired.

The Lititz-Hess Young People's Bible Meeting will be held at the Lititz, Pa., Church on Sunday evening, May 16. Bro. Merle Eshleman will speak as a doctor and Sister Anna Mae Charles as a nurse on the subject, "Serving with Christ."

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Instructors at the annual Bible meeting to be held at the Hereford Church, Bally, Pa., May 15, 16, will be John C. Wenger and Andrew Jantzi. A welcome is extended to all.

Sister Alta Erb will conduct a workshop for summer Bible school teachers on June 4, 5, at the Oley Valley Church, Oley, Pa., located between Reading and Boyertown on Route 73. Sister Erb will also present the new summer Bible school materials at that time. All who are interested are invited to attend.

The Fairview Mennonite Mission is in need of better benches. If any church is planning to purchase new benches and has old ones in good condition, please contact Bro. Luke L. Horst, 1609 Fairview St., Reading, Pa.

Mimeographed copies of addresses given at the annual Christian Day School Meeting held at the Mountville Mennonite Church may be secured by contacting Bro. Daniel M. Glick, Smoketown, Pa., secretary of the Locust Grove Mennonite School. There is no

Calendar

- World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., May 19-23.
- Annual Meeting, Gulf Coast Regional Conference, Premont, Tex., May 21-23.
- Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
- Annual Meeting, Ohio and Eastern A.M. Conference, Conneaut Lake, Pa., May 25-27.
- Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
- Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, Yellow Creek Church, Goshen, Ind., June 1-3.
- Annual Meeting, Pacific Coast Conference, June 1-5.
- North Central Conference, Detroit Lakes, Minn., June 7-11.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. First Family Week, June 19-25.
- Music Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-16.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onkama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.

charge, but contributions to help defray the expense involved will be gratefully received.

April 11 was a day of rejoicing for the Tampa, Fla., Mission. when eleven persons were added to the church by baptism and confession. Communion was observed on April 18, with thirty-one partaking. Bishop Parke Book was present for both services.

The Conservative A. M. Conference will hold its thirty-eighth annual meeting at the Town Line and Griner congregation, near Middlebury, Ind., June 8-11. The Ministers' Meeting and the Sisters' Meeting will be held June 8; Church Conference, June 9, 10; Mission Board meeting, June 10 (p.m.); Sunday School Conference, June 11.

Bro. John K. Charles, for many years a minister in the Lancaster Conference, passed away on April 28, and was buried Sunday, May 2, at his home church, Habeckers, near Lancaster. May God comfort and sustain all who are bereaved.

The Thomas congregation, Hollsopple, Pa., has scheduled a series of revival meetings to be held May 18-30, the Lord willing, with Bro. Jesse J. Short in charge. Communion services will be held on May 30. The Kaufman congregation, in the same district, will hold communion services on June 6, rather than May 9, as earlier announced in these columns.

Bro. C. F. Derstine is conducting a series of meetings at Crystal Springs, Kans., May 7-14. En route to Kansas he spoke at Wellman, Iowa.

"Modern Heresies" will be the theme for discussion at the Landisville, Pa., Young People's Meeting on Sunday evening, May 16, with Bro. C. Z. Martin in charge.

(Continued on page 452)

Announcements

TO PRESIDENTS OF YOUNG PEOPLE'S ORGANIZATIONS AND THEIR PASTORS

On June 12 there will be formed a church-wide young people's organization, to be known as Mennonite Youth Fellowship. The meeting will be held near Eureka, Ill., in connection with the annual meeting of the Mennonite Board of Missions and Charities. There will be four sessions, from Friday evening to Saturday evening. Sessions are open to everyone, and we are hoping for a large attendance of young people from all parts of the church. The program will provide information and inspiration. It is especially important to have a delegate body that is sufficiently representative. Each local young people's organization that has affiliated with Mennonite Youth Fellowship is entitled and expected to send a delegate. There is still time to get your organization affiliated. Send immediately to Paul Erb, Scottdale, Pa., for an application card. If the time is too short to arrange affiliation, the president of every local young people's group, or someone whom he appoints, is invited to act as delegate. But write us the name of the delegate, and what organization he represents. Pastors, please see that your young people are represented in this new work. Bring a carload to the meeting.

Paul Erb, Secretary of Young People's Activities Mennonite Commission for Christian Education and Young People's Work

OHIO AND EASTERN A.M. CONFERENCE

Those coming by train or bus can call Lester Culp, 35702, Meadville, Pa. Bus service from Pittsburgh to Meadville and from Youngstown, Ohio, to Conneaut Lake. Railroad service from Youngstown, Ohio, to Meadville and east. (Erie Railroad).

Those coming by auto will come to Conneaut Lake on U.S. Route 322 or 6 and watch for conference signs.

Trains and busses will be met at Meadville and Conneaut Lake.

O. N. Johns, Secretary.

Give, Pray

MISSIONS

Go, Preach

Mission News

India

Bro. J. N. Kaufman, Calcutta, India, April 24: "We are still in Calcutta but will soon be on our way to the United States. On May 7, via the Atlantic, the "Steel King" is scheduled to sail, taking about a month for the trip, calling only at Colombo and Port Said and landing at Savannah on or about June 7."

China

Bro. J. Lawrence Burkholder, Shanghai, April 26: "The Communist forces are at the present time advancing towards Sian and have cut off the road leading from Sian to Paochi. The China Inland Mission reports that all their missionaries in Sian have been evacuated either to Shanghai or to points west of Shensi Province. . . .

"Conditions in China are quite unpredictable and cannot be predicted by military calculus since there are so many political and economic factors entering in. However, we will merely wait and watch and pray that we may know what is the wise thing to do when the time comes."

Arkansas

Bro. W. J. Dye, of Goshen, Ind., visited Culp, Ark., May 1 and 2 to counsel with Bro. and Sister John Detwiler relative to the construction of a combination dwelling house and clinic building this coming summer.

The new church building at Mountain View (formerly Lone Pine Schoolhouse) near Buffalo, Arkansas, is under construction. If funds will be adequate it is hoped to dedicate the building the latter part of May.

Argentina

Bro. S. E. Miller, missionary on furlough from Argentina, has entered the Presbyterian Hospital in New York City for an operation on his lung. The doctors give hope that this operation should lead to a full recovery of health and strength. Bro. Miller has requested prayers that the Lord's will may be done in his life and that God's healing grace may be upon him.

The Floyd Sieber family has a tentative sailing date on June 4 from New York to Buenos Aires. We trust that the visas will be officially authorized by that date so that this passage will be possible.

Mission Briefs

Lima, Ohio: "We thank God for His mighty working among us during our recent revival. Two adults accepted Christ, and over thirty-five reconsecrated their lives. . . .

"On Sunday evening, May 9, we will have a special musical program given by the Ladies' Chorus of the West Liberty Mennonite churches. . . .

"A group of approximately twenty-five young folks of this church and the Salem

A Reminder

City missions and institutions under district mission boards please note that you are invited to prepare a display of facts and pictures regarding your work for the annual meeting of the Board, June 13-15 at Mackinaw Dells, near Eureka, Ill. Please limit your material to one cardboard sheet, two feet by three feet. Remember that a few large, clear pictures are better than a larger number of small ones. Please bring or send in your poster by Saturday, June 12, care of Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill.

Mennonite Church is planning a trip to Chicago, May 22-24. Visits are planned for the Pacific Garden Mission, Mennonite Colored Mission, and Home Mission."

The new Providence Church building in the Ozark region south of Versailles, Mo., was not damaged by a tornado that swept through that part of the state over the week end of May 1. Trees were uprooted and much property damage was caused near by. We thank the Lord for this deliverance.

Bro. and Sister James H. Lark, of the Bethel Mission for colored people in Chicago, gave much-appreciated messages at the Ohio and Eastern A.M. annual Mission Board and Women's Sewing Circle meetings over the week end of May 1.

Mission study classes on China were begun recently at the West Liberty Church, near Windom, Kans., and at the Midway Church, near North Lima, Ohio.

Overchecked Funds
For the Month of March

India:	
Missionary	1,485.83
Educational	3,509.49
Widow	744.00
Medical	2,540.50
Pastor's Support	703.00
Literature	166.15
Drug Station Building	491.34
South America:	
Missionary	1,689.46
Evangelism	470.00
Bible Institute	373.98
National Workers	8,849.72
Clinic and Welfare	2,817.00
Students' Training	220.00
Chaco Indians	779.07
Home Missions:	
Canton, Ohio	1,670.46
Chicago, Illinois	2,204.79
Chicago (Mexican), Illinois	525.68
Denver, Colorado	3,683.99
Detroit, Michigan	2,322.08
Fort Wayne, Indiana	1,657.12
Kansas City, Missouri	118.85
Lima, Ohio	1,474.11
Mexican Work, Colorado	810.28
Mexican Work, Texas	124.71
Peoria, Illinois	1,997.37
La Junta Hospital—Nurse	1,084.67
Aged and Disabled Missionary	368.00
Bethel Springs School, Arkansas	6,316.71
Missionary Preparation	3,220.01
Puerto Rico	638.03
Rural Missions	144.00
Total	\$53,250.40

Bro. Paul Friesen is leading a mission study class on India in the Pleasant Hill Church at East Peoria, Ill.

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, are spending some time with Bro. Lauver's parents, the William G. Lauvers, who are doing mission work among the Mexicans at Mathis, Tex.

The Ohio Mennonite Mission Board met in annual session April 30 to May 2 with the Bethel congregation, near Wadsworth, Ohio. Inspiration and missionary conviction reached a high pitch in the meetings. Plans for the expansion of the work were made; and in the final meeting about ten consecrations to full-time service were made publicly.

Bro. G. J. Lapp spoke at the Fort Wayne Mission on May 2.

Bro. and Sister Elvin Snyder, missionaries on furlough from South America, are expected to be at the Elizabethtown, Pa., Mennonite Church, the Lord willing, on May 16, to speak at the quarterly missionary day program in the morning and also to have charge of the evening service, beginning at 7:00 p.m.

Bro. Paul Roth, Masontown, Pa., is engaged in revival and evangelistic efforts at Knoxville, Tenn., May 5-13. Prayer is requested for a definite outpouring of the Holy Spirit.

A conjoint meeting of the Executive and Missions committees is called for May 7 and 8 at Elkhart, Ind. At this meeting interviews will be held with prospective missionaries and plans and policies will be reviewed in preparation for the annual Board meeting in June.

On May 12 Bro. J. D. Graber, secretary of the Board, expects to leave for a short visit to Puerto Rico. The visit will afford opportunity for counseling and planning regarding the expanding program on the island.

Pictures from the various city missions have been coming in to the Board headquarters at Elkhart, Ind., and an interesting and useful set of pictures and slides is being assembled. These will be used for the mission display at the annual Board meeting at Mackinaw Dells, near Eureka, Ill., June 13-15. Bro. Allen B. Ebersole will then use this material on his proposed itinerary in the West this summer in the interest of city missions.

We appreciate the large number of Youth Missionary Project reports that have been coming in. This report must now be compiled. If any project that was held last year has not yet been reported, please report it at once. Above all, plan for a missionary project this year.

News items for this page are invited from all mission stations in all conference districts. Please make the items brief, stressing dates, places, names and facts. They should not be in the form of an essay or correspondence.

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., May 5, 1948.



The House of Friendship staff of Kitchener is here shown serving a part of the group of thirty-nine transients and needy folk which was given a turkey dinner on last Christmas day. J. Cramer, an ex-rabbi, able to speak in eight languages, directs the House of Friendship program. Photo courtesy of Kitchener Record.

The House of Friendship

By C. F. DERSTINE

Any activity worth reporting is worthy of our earnest consideration. Here is a program that other Mennonite communities could start.

KITCHENER, Ontario, is the city which has been given wide publicity because of the "Trail of the Conestoga," the book which describes the long trek of the Mennonites from the Conestoga Valley to the North. Here the Mennonites settled among the wild Iroquois Indians. Among them they spread their spirit of "good will toward men." They won the Indians' confidence, lost no lives, and influenced their redskin neighbors toward the better things of life. Today there are some five thousand descendants of these Mennonites living in the Kitchener area and the spirit of good will still prevails in their lives. It may seem a far cry from those noble pioneer settlers to the Mennonite residents of today, but a little more than a hundred years has not made a great change. They still have hearts that respond to human need.

Early Beginnings

Ten years ago, to be precise, a number of folks in this area were interested in the evangelization of the Jew. They gave of their time and their means. They labored. Some good resulted, but rent, food, clothes and other items made a deep dent into their pocketbooks. A "Lover of Israel" lady who lived in the city of Toronto advised an ex-rabbi to go to the "Industrial City," where there was a mission which needed his service. He came. His name was Joseph Cramer and he came from the city of New York. He, too, labored; the going was hard, but they persevered. They

kept on praying, kept on preaching and plugged away.

Better Days

About this time a minister of the same city became disturbed. He said to himself, "Here are a few women, several men, and one Jew struggling, while the average church bypasses the foreigner." Sometime later he spoke something like this to some Christian ministers: "What will we tell the Lord at the judgment seat of Christ if we by-pass these foreigners, fail to assist these workers, and let this lone Christian Jew nearly starve as he bears witness to the Messiah, the world's Saviour?" These brethren responded like this: "You and another pastor live in that city. Why don't you, with the assistance of the president of the Ontario Mennonite Mission Board, see what can be done?"

The Advisory Board

Out of this decision sprang the present advisory board of some thirty Christian ministers and lay brethren which has assumed the responsibility of support and direction. About three quarters of these men are members of the Mennonite and Amish Mennonite churches. This board has patiently stayed by the task, and is deeply interested in the work. Through their instrumentality many hundreds of others have become interested in the work. They meet on the first Saturday of

each month. Today, the influence of the work is increasing. They have the growing confidence of the city and community at large. This has brought into the coffers of the mission many thousands of dollars.

The Work

The House of Friendship is, indeed, true to its name. All people are befriended. First, the people are listened to as they tell the story of their plight. This mission is interested in the "rehabilitation of the whole life."

Second, there is the chapel. Services are held here prior to every meal and the listeners are pointed to God. They are told the story of redeeming love, as it is seen in the person of Christ, and realized in His atoning death. The Word of God, which is "spirit" and "life" is preached.

Third, literature is provided in the reading room. Transients pass this place daily. They need more than a meal for the body. They have intellectual needs. In this room you will find Bibles printed in about a dozen languages, hundreds of tracts, and interesting reading material of both a secular and spiritual nature.

Fourth, in the rear of the mission hall is the dining room. This is not a soup kitchen, with a little bit of hot water, scant gruel, and a few tidbits of meat. This is a dining room that smacks of home and tasty meals served with the warmth of love. This makes the meal digestible, and, all the more, palatable.

Men begin to think of better days. Some think of their mothers, of their childhood days. All this makes it easier for prodigals to return to the "Father's house."

Fifth, the workers visit the homes of the city: mostly the homes of foreigners, often those of the neglected, and repeatedly the Jewish homes. In this program they follow the counsel of the Nazarene. "First to the Jew" were the orders He gave: that is, to the "lost sheep of the house of Israel." Already a number of Jews have been won. A total of 130 Jews, foreigners and others have made the good confession. Many have said, "Oh, what a change."

Sixth, the workers go into the hospitals of the city. In these plates of pain, misery, sorrow and care, comfort is ministered, the Word of Life is distributed, and the kind word is spoken.

Seventh, the workers, and others who come in to help part time, wend their way from house to house, and in rapid fashion eight hundred copies of "The Way" find their way into the homes of hundreds. "My Word shall not return unto me void." This promise still stands.

The Tenth Anniversary

One of the red-letter days was April 1, 1948, when the tenth anniversary of the House of Friendship was celebrated. What a day! What still thrills the workers and the board is that one thousand folks deemed it worth while to come in the afternoon and evening on that Thursday to the auditorium of the First Mennonite Church in Kitchener.

The guest speaker was the dynamic superintendent of the Pacific Garden Mission of Chicago. He delivered two effective messages: "The Secret of Soul-Winning in Rescue Missions," and "Thrilling Accounts of the Trophies of Grace." Hundreds left the meetings ashamed of their neglect, inspired to become "fishers of men." About twenty-five young ladies sang to the edification of the crowd. Gifts of appreciation were given the working staff. The audience gave an offering of two hundred dollars for the work of both missions.

What Lies Ahead?

The future of the House of Friendship belongs to God. He alone sees down the road to the other end. But it is written: "Occupy till I come." This coming may be close at hand. "The field is white unto harvest." The laborers are still few. Right now we need an additional full-time worker. May this appeal locate this servant of Christ. Some think we are on the eve of the greatest era of soul-winning in the history of the Christian Church; but they also think it will be one of the shortest of eras, and that it might be the last era. It could be. What if it is?

Kitchener, Ont.

The Continuing Work of the House of Friendship

BY THE WORKERS

THE last words of Jesus before He went up to heaven were: "Behold, I send the promise of my Father upon you: . . . and ye shall be witnesses unto me both in Jerusalem,

and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The aim of the House of Friendship to all nations is to help those in physical and spiritual need in our twin cities, Waterloo and Kitchener, and district. Many contacts are also made by letter and literature to distant points. Some contributions are sent to Europe. We try to reach those who have no church home. The director is able to contact the various nationality groups because he is able to speak eight different languages. Bible and Gospel portions are given out in these languages upon request. Thousands of tracts are distributed each year.

Tell Him So

*If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.*

*If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you;
Seek him out and tell him so.*

*If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so.*

*Oh, my sisters, oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so.*

—The Missionary Lutheran.

Public services are held in the chapel three times a week. The main work of the House of Friendship is in the personal interviews which the workers have with interested souls. In addition to the interviews held in the mission, visitation in the hospitals and homes is a regular feature of the work. Over two thousand such visitations are made in a year. Meals are also given, and in a year over four thousand meals are served to transients and others.

A few recent contacts may help you understand the special share of home mission work of the House of Friendship.

1. A bandit who robbed an Ontario bank received one free meal when he registered here. Later we saw in the Toronto "Globe and Mail" that this same man was caught in Windsor. He had been given a tract and the Word was preached to him during that Monday meal. This was probably the only contact he had with spiritual things.

2. A Hebrew Christian who accepted Christ through the mission efforts attends regularly, and although persecuted at home, remains faithful.

3. Miss M., a patient from Toronto, was frequently visited in a hospital by Ilda Bauman and Director J. Cramer. She asked, "Why do you bother with me? I am a stranger to you and a Jewess." The reply was: "We visit you because we love you and want

you to know that we are praying for you." (Many have been reached through careful hospital visitation.)

4. A Polish man was recently converted. He has a fine Christian testimony.

We earnestly request prayer for this home mission work.

Ilda Bauman, Missionary.

Ruby Detwiler, Social Worker.

J. Cramer, Director.

The House of Friendship Report for February

BY THE WORKERS

FOR the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

Paul was a wise master builder. Some sought to escape suffering and persecution for the cause of Christ, teaching certain works of the flesh, thinking thereby to give man something in which to glory; but Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Jesus made certain rich and precious promises to those who are counted worthy to suffer persecution for righteousness' sake. Paul had a blessed way of taking advantage of every experience which came to him. May God give us all more of this wisdom.

"Down at the cross where my Saviour died,
Down where for cleansing from sin I cried,
There to my heart was the blood applied:
Glory to His name."

Praise God:

1. For two souls that acknowledged Christ this month.
2. For the recovery of a minister who is at present visiting in the city.
3. For the foreign language Bibles requested this month.
4. For the recovery of a local minister's health.
5. For a woman who ate her meals in the mission and has now received employment.
6. For a Christian mother who recovered from an operation.

Pray:

1. For a Jewish man who met with an accident and is in Hamilton General Hospital.
2. For a Ukrainian who is looking for employment.
3. For a Finnish young man from Sudbury who was saved in a Sunday morning service.
4. For the new converts, that they may continue to grow in grace.
5. For a young farmer of Saskatchewan who called in the mission after serving seven months in jail.

Report for February

House visits	90
Hospital visits	16
Meals given	501
"The Way" distributed	800
Professed conversions	2

Yours for the lost,

Ilda Bauman,

J. Cramer, Missionary Director.

MISSIONS SECTION

The Calls of God

BY ELMER G. KOLB

THE CALLS of God are sacred. The Lord wants to make known His will for us if we will but listen. He is patient with our infirmities. But He can only lead if we will follow. A yielded and sincere will provides the entrance to further light. "If any man will obey his will, he shall know. . ."

Jonah provides us with an illustration of a gain that became a loss as related to the calls of God. The word of the Lord came to Jonah to go to Nineveh, that great city, and cry against it. He did not doubt that it was the call of God. We need to be sure of that. God has provided a number of factors whereby we may know His will. His Spirit will not contradict His Word. He also will reveal to others of His friends the same will. One is reminded of a striking incident. The call came to Saul on the Damascus road and few would say that their call was more certain or outstanding, yet God also informed Ananias of the same call and Paul did not enter into his work as a Church-appointed man until one day the "Holy Ghost said" became the directive for the Church's preparation "to send them away."

But to Jonah the answering of this call would cross his desires. To leave home and country is not always the most desirable thing to anticipate. To go to a people with a message which is not what they want but what they need is not pleasing to our nature. To see others following the ordinary pursuits of life that bring a large remuneration and enable them to enjoy comforts of home and family in a quiet atmosphere, away from the tenseness and distress that characterize the lives of those deep in sin, surely the flesh recoils; but can gain be loss? Yes; follow Jonah. It is not long until God sends a great wind into the sea. "Whither shall I flee from thy presence?" now becomes the actual experience of his own soul. God's winds will eventually find us. Like Jonah, instead of enjoying His protective presence, we will be pricked with His detective presence. No matter how lonely the place, how ungrateful the hearers, or how irritating to our physical senses the surroundings may be, the fellowship of His presence and the whispers of His will, satisfy. The winds of adversity and frustration may also encompass us until we are ready to say "not my will, but Thine be done." "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Many years ago in the home of a minister some dust was noticed in the front room. Since the wife was a careful housekeeper and otherwise kept her home and family clean and neat, the visitor wondered why this bit of dust. The wife of the pastor gave this answer. Different people have to give up ambitions in order to consecrate their lives to God and His work. When she was first married, she felt an immaculate house was more important than anything else in the world. But one night she came home after watching a lady of her church die. The lady had called for her early in the morning, but following her general practice she finished her house-

work and then went to the lady's bedside. The lady had already become unconscious and died without knowing of the pastor's wife's coming. That night the pastor's wife did not sleep. God talked to her and showed her she had placed her work first. She prayed, she cried, and repented that night. Before morning a peace came into her heart. She promised God she would never allow her house to stand between His work and her. After that night her house became second and third and fourth place when it came to decide between her work and the Lord's work.

The question David asked the congregation of Israel in I Chron. 29:5, "Who then is willing to consecrate his service this day unto the Lord?" needs constant emphasis. Many folks would like to "pay off" the Lord with their money, etc.; but the Lord does not want primarily that. The cattle on a thousand hills are His, the silver and the gold. He wants US. As we yield our wills and lives to Him and seek to be in the center of His will for us, then we find real gain. We may not be called upon to change our address; or we may be called to the other side of the world. Since He is Lord of harvest, we need to leave that in His sovereign will for us. May we more sincerely pray the Lord of the harvest to send forth more laborers into His harvest. Let us be "ready to go, ready to stay, ready our place to fill" and seek that gain which knows no loss.

Pottstown, Pa.

A Report of a Week's Trip Into Alaska

BY LINFORD D. HACKMAN

WILLIS Yoder and I left Smith, Alberta, on Wednesday, April 8, for Alaska, stopping at John Harders and Loyal Roths for a prayer meeting. The next day we arrived at Fort Nelson, British Columbia. As we continued our journey, the highway became more difficult because of sharp curves and steep grades. The road, however, was in very good condition and was covered with a few inches of packed snow.

Sunday morning, April 11, we attended services in Whitehorse, Yukon Territory. In the afternoon we had a service on Kluane Lake in the home of an eighty-one-year-old sourdough and his Eskimo wife. In the evening while in the roadhouse (in Alaska hotels are called roadhouses; drinks are not always sold) at Burwash Landing we met a missionary of the Russian Gospel Association who was on his way to Kenai, Alaska.

Wednesday, April 14, we attended a Pentecostal service in Fairbanks and met one of their missionaries from Fort Yukon.

The next day while on the way to Anchorage, we had part in a service in Santa Claus Lodge, conducted by missionary Vincent Joy, founder of the Central Alaska Mission and a former singer in Percy Crawford's male quartet.

Friday night, April 16, Willis and I slept on the platform behind the pulpit in the basement chapel of the Salvation Army in Anchorage. We had a sleeping audience of eighteen scattered on the floor and on improvised beds of chairs and cots.

Sunday, April 18, we visited the missionary at Copper Center in the forenoon, attended the Sunday-school service at Glen Allen in the afternoon, participated in a birthday dinner in a lodge at Gakara in the evening, and then attended the regular service at Glen Allen, with missionary Joy in charge.

On our return trip we again had a service in the home of the sourdough and his Eskimo wife, arriving at Dawson Creek, B.C., the southern end of the highway, on Wednesday evening, April 21. From there on much of the road was considered impassable and the going was tough. We had to be pulled by six different teams and tractors, crossing the Peace River on the ice during the night of April 22. We returned to Smith, Alberta, on the evening of April 23.

My conviction, after spending only a week (but what a week!) there, is that our church should begin work there at once, even though prices are terrible: \$3.00 for a single cot; \$1.50 for a meal; butter, \$1.10 a pound; eggs, \$1.15 a dozen; bananas, \$.45 a pound; milk, \$.45 a quart; land near Fairbanks cleared and broken, \$50.00 an acre, and in the Matannaka Valley, \$100.00 per acre.

My convictions are that we should have a witness in Alaska, first, for the other missionaries' sake; for instance, during our short journey we met:

A Latter Day Saint that is getting ready to receive some of these people as homesteaders.

A Russian Gospel Association missionary who speaks, reads, and writes the Russian language.

A few of the Alaska Evangelization Society workers. (We met these two last organizations outside of Alaska.)

An Assembly of God pastor in Fairbanks.

A Pentecostal missionary among the Indians of Fort Yukon.

A Central Alaska Mission worker among the natives at Copper Center, and their leader of the Mission at Glen Allen.

A Salvation Amy major in Anchorage.

A pastor of the Church of the Open Door in Anchorage.

We had very interesting discussions with some of these people and I am sure that these discussions have been helpful, not only for them, but for us as well. Although there are many different groups represented there, I feel that we can be used of God to give "light," so that the honest seekers may be able to see which "lamps" are "lit."

Second, we should have a witness in Alaska to prove or show that we are not afraid. Why fear because ammunition is being hauled by the ton, and the runway at an airfield near Fairbanks is about three miles long, and guns are poking their noses at the imaginary enemy sulking about in the silence of the North and jet planes are "playing" in space, and much is heard about the coming war?

Third, we should have a witness in Alaska for those who desire to accept the Gospel, a

we, by the grace of God, are able to preach it by word and life.

Fourth, we should have a witness in Alaska for the natives that are not reached nor properly cared for.

Fifth, we should have a witness in Alaska for the good of our own church. This could be enlarged upon, I am sure; for instance, M.Y.F. A good way to start, I think, would be for two couples, or their equivalent, to go with a car, a house trailer, and a small airplane. I am sure the Lord will show the way and the place to begin work.

Alaska is more popular than spiritual, more complicated than stable, more needy of truth than of defense. It is a needy field.

Alaska should be occupied now; Siberia as soon as possible.

Carstairs, Alta., Canada.

HUTCHINSON, KANSAS

(Mennonite Mission Congregation)

Dear Herald Readers: Greetings in the name of Him who loved us and gave Himself for us.

We were glad to have Sister Mary Miller, from Hesston, Kans., with us on Sunday evening, Jan. 25. She gave us a very interesting talk about her work in France, where she was engaged in relief work for two years. Bro. John Fretz gave a talk about his work there too. He also gave a talk one evening at a schoolhouse in the Amish community.

On March 14 our bishop, Bro. Joe Hartzler, from Windom, Kans., was with us, at which time three young boys and a mother were received into the church by water baptism. We praise the Lord for these souls. We had our counsel meeting the same day.

On Good Friday evening we had our communion service. Bro. Hartzler brought us a very good message, reminding us how much our Saviour suffered for us, because of His love for us. Our minister, Sanford King, preached the Easter sermon on Easter morning.

The chorus from the Yoder congregation favored us with a musical program which was enjoyed by all, on Sunday evening, April 4. The same evening Mr. Zimmerman, from the Northern Bible Society, talked to us about the work of the Society and the many requests for more Bibles.

Bro. Milton Vogt, wife, and family worshiped with us on Sunday, April 11. Bro. Vogt brought us the message in the morning. In the afternoon they helped in doing visitation work in the homes of aged and shut-in people. In the evening they gave us a very interesting program on the work in India. We enjoyed their presence very much.

A group of members from the West Liberty Church helped to do visitation work on the afternoon of April 18. A group from the Yoder congregation also helped in this work several times. Groups from both congregations plan to help one Sunday afternoon each month. The people who are visited enjoy being called on.

We were sorry to have Bro. Jacob Kauffman, wife, and children and Sister Kauffman's father, Bro. Levi J. Miller, move from our community. They are now living at Filer, Idaho.

The Workers.

WAUSEON, OHIO

(Toledo Hebrew Christian Fellowship)

Dear Friends: Greetings in Jesus' worthy name. As no doubt most of you know, we have been engaged in Jewish mission work in the city of Toledo for about a year now.

Until last Friday we were living near Middlebury, Ind. We are now located near Archbold, Ohio, in a large Mennonite community. Toledo is just about an hour's drive from here; so being much closer to our work we hope to get more accomplished.

We want to say a hearty thank you to those who have been praying that the Lord would find us a home; we believe the Lord has answered your prayers. We live about two miles north of Pettisville, on alternate Route 20, in a large farmhouse. We do not farm the land.

The children go to school at Pettisville. About half the pupils there are Mennonites, so we think they will soon feel right at home.

So far our work has been mostly getting acquainted with our field. However, we have given out about one hundred and fifty New Testaments, also have sent about one thousand form letters into Jewish homes.

We have no Sunday school or preaching services started. However, we have had several committee meetings and prayer meetings, which were held in the home of Charles Wagoner in the city of Toledo.

We are sending out one hundred letters like this one, to our friends scattered throughout the church. We also expect to send out a form letter once a month giving information about the Lord's work in Toledo. So if any of you are interested in receiving this letter, you can write and let us know, and we shall be happy to put you on the mailing list.

Paul said, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12).

We would be happy to have you put us on your prayer list. May the Lord richly bless each one of you.

Very sincerely yours,

March 15, 1948. Frank A. Sturpe.

DILLONVALE, OHIO

(Crabapple and Dillonvale Missions)

Dear Readers: Greetings in our Savior's name. Just a few lines from these needy fields to let you know that we are still continuing our testimony here and are still counting on your prayerful help and support.

The Lord has blessed us with good health the past winter and with good attendance at our Sunday services.

On March 18 Bro. Harry Y. Shetler, of Davidsville, Pa., labored with us in meetings at the Crabapple Mission, near Bannock, and continued with us over the Easter season. We had good attendance and our brother brought good sermons to interested listeners.

Meetings are now planned for Dillonvale about the middle of July. Time is also fast bringing us to our summer Bible school season. We are counting on your prayers that God may bless all these plans.

Last year with the help of a number of

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consecrated workers eight summer Bible schools were held in southeastern Ohio. The field is large and there are many more opportunities. We should have workers and prayerful interest sufficient to hold a number of new schools in addition to the number held last year. Are you willing to "pray" and "go" and "give" as the Lord might call you, to help make these Bible schools possible?

The people living in these mining towns are mostly of European descent. They have been born and reared with many cold religious forms and rather low moral standards accompanying their religion. Thus the field is perhaps harder to work than many other fields. We need the co-operative support of all our church constituency and all Christian workers, so that we might be "workers together with God" to break the power of sin in the lives of these people.

Will you prayerfully remember us in the work here and the problems we are called to face?

Yours for our Lord,

The Workers.

April 17, 1948. (Per Orrie D. Yoder.)

IOWA CITY, IOWA

(Iowa City Mennonite Mission)

To the Gospel Herald family: Greeting. Blessed be the God and Father of our Lord Jesus Christ, who through Christ has blessed us with every spirit in the heavenly realm. Through Him in love He chose us before the creation of the world to be consecrated and above reproach in His sight.

You must not offend God's Holy Spirit, with which you have been marked for the day of redemption. You must give up all bitterness, rage, anger, and loud, abusive talk, and all spite. You must be kind to one another; you must be tenderhearted, and forgive one another just as God through Christ has forgiven you. Follow God's example, like His dear children, and lead loving lives, just as Christ loved you and gave Himself for you, as a fragrant offering and sacrifice to God.

The Lord's work and people in and around Iowa City, Iowa, just a small part of His vineyard under His guidance and blessing, have much for which to praise and adore Him. He has watched, directed, and supplied in all our needs and labors.

We have advanced in the warfare, tried to take on new territory and responsibility. Sunday-school work opened in the S.U.I. Hospital, where, heretofore, we had been limited. This has given opportunity to witness for Him in a new field. One problem about this work is that nearly all of the personnel of the group visited is different each Sunday; this means that the advice of being always ready to give an answer for the hope that is in you and of being living epistles, known and read of all men, is very necessary.

Jail service has been reopened. None had been held since the last war. During the war quite often there would not be any in jail, but now we find quite a number each time.

We have taken on as much as possible the work of ministering to the three hundred so-called Protestant people of all creeds at the Oakdale Sanitarium for Tuberculosis, who are, for the most part, neglected. We give

Our World

BY THE MISSIONS EDITOR

ON TAKING A VACATION

In these days of vacations the kind of vacation to take is a recurring problem. Many of us do not know the meaning of a vacation. We think of it as a period of a couple weeks when one travels two to six hundred miles, rents an expensive cottage with its accoutrements of snoozy rockers, sizzling hamburgers, fish that bite instead of nibble, no cows to milk, and a place where women do all the work. We think that it is for rich people only and since our neighbors are the ones who have the money, we postpone our vacation each year.

We do not read of the leisurely vacations of the Apostle Paul. His relaxation consisted of writing epistles and perhaps attending conferences at Jerusalem, or elsewhere. In between times he repaired tents. Then, too, we do not read of his bank account, and though he was undoubtedly taxed he could not possibly complain about the enormity of his income tax.

But Paul did have ways to improve himself mentally and spiritually. He knew what it meant to enjoy the fellowship of his brethren. This was of greater importance to him than was a long ride, two weeks of doing nothing, and then a wild scramble to get home to fix the roof or put up fence.

Mennonites are a rural people. They have their cows, pigs, and chickens to attend to. Some of the large families cannot afford expensive hotel bills and rocking restaurant prices. The six to twelve mouths of the family can be taken care of better at home.

The annual meeting of the Mennonite Board of Missions and Charities will be held this year at Mackinaw Dells for three days, June 13-15. Mackinaw Dells is located two miles west of Congerville, Ill., on U. S. Route 150, midway between Bloomington and Peoria. Three days of inspirational, challenging messages may do more for you than two weeks of lawn-chairing elsewhere. There you will meet old friends and make new ones. There you will meet the missionary-minded folk of the church. Missionaries on furlough and those newly appointed will be there and you will want to become acquainted with them. Perhaps your son or daughter may develop a missionary vision at this meeting. Perhaps you may dedicate your life anew, consecrate your all to the work of the Lord.

Your neighbors will do your chores for three days. Your hotel bill will be small, if any; your food bill will be very low, and you will have enjoyed a three-day fellowship that will prove a treasured memory the rest of your life.

The date: June 13-15, Sunday through Tuesday. The place: Mackinaw Dells, two miles west of Congerville, Ill.

services for them. For example, a woman, a patient living as a common-law wife of a man, in repenting and confessing, asked if she could be legally and scripturally married to her common-law husband. The man was willing; and after a meeting with them and the presenting of their need of accepting Jesus as Saviour and an investigation of their earlier lives, a marriage ceremony in the Lord was performed. They had lived in this relationship for over twenty years. We also had the privilege of leading one man into a Christian experience; another who was baptized in infancy is seeking baptism. Many and varied are the needs here.

The community located near the Pentownship schoolhouse presented an opportunity for a Bible class each week and now presents an opportunity for a summer Bible school. We hope a Sunday school will follow. This is a very interesting group—very poor and needy, yet presenting a great opportunity to witness for our Lord.

Our weekday Bible classes in Iowa City have an average attendance of sixteen in the first, fifteen in the second, and twenty-five in the third. The teachers are Bernice Hobbs, Mary Hostetler, and Florence Yeackley. These classes are being held in homes in and near different school communities in Iowa City. The local Sunday school in Iowa City has a fine attendance. There is among the members good interest and a willingness to help in the work of witnessing.

We here, as workers together with God, wish to express our sincere appreciation and thanks to Him and His dear children for the splendid response in prayer, financial aid, and otherwise, making us laborers together in His cause at Iowa City.

Sunday, April 17, marked the date of the reopening of the Methodist Sandtown Churchhouse as a Mennonite rural mission point. This work was launched with the groups appointed from the East Union and Lower Deer Creek churches. There were five adults and eight children in attendance from the immediate community—a very encouraging experience. Your prayers are very much desired in behalf of His leadership as the brethren go on in this work.

April 22, 1948.

The Workers.
(By Norman Hobbs.)

PORTLAND, OREGON

(Mennonite Jewish Mission Home)

To the Gospel Herald Readers and especially to those who are praying for Israel. Greetings in the name of Him who "loved us, and washed us from our sins in His own blood" (Rev. 1: 5).

Passover begins this evening and lasts for eight days; no leavened bread is to be eaten for nine days, ending May 1.

In Ezek. 22: 17-22; the Lord says He will gather Israel as iron, tin, brass and melt them there (Palestine) and even blow upon them the fury of His wrath. And we feel this is that time, surely this is the time of blood and tears for them.

We expect that May 15 will stand out as a

MISSIONS SECTION

Today in Missions

J. D. GRABER

Africa is undergoing rapid economic expansion. In Tanganyika, for example, the British Government is instituting a peanut-growing project of vast proportions. Within five years they expect to have three and a third million acres under peanut cultivation. The yield of peanut oil, very nutritious and possessing many industrial and dietary uses, is expected to be 800,000 tons per year. Weather and soil conditions in Tanganyika are found to be ideal for peanut cultivation.

Model villages are to be constructed. Houses are to be neat and attractive, set in straight lines, with good lighting and sanitary provisions. Streets will be wide and clean. There will be playgrounds and a recreation center. All this sounds ideal until one notices that there is so far no provision for the moral and religious aspects of life. This is a fatal omission.

Tribal life will be broken up. Although the tribal system of life has many evils, it does serve, with its many taboos and ironclad customs, to regulate, in a fashion, the life of the villager. Uprooting these people from the old and restraining patterns and transplanting them into "model villages" may actually create social and spiritual degradation and the model villages are in grave danger of becoming moral cesspools. The government has seen this problem.

Missions have been asked to help. Meetings of mission directors and of missionaries in Tanganyika are being called for a consideration of this problem and opportunity. If the church is given facility to introduce and foster a vital Christian life among the people in these model villages, there is some hope. If the impelling power of the Holy Spirit can take the place of the earlier tribal controls, the individual, and his society, will be redeemed. If not, then good housing, good food, recreation and sanitation may in the end become a curse.

day of world history, the day when Britain releases her hold on Palestine.

We have visited several rabbis in the past few weeks, besides many other visits. There is dread and fear in Israel's camp. They know not the peace that Jesus gives in John 14:27.

We are very grateful that the Y.P.B.M. topics come on May 9 for just "such a time as this."

We plead with you, pray not only for Israel but especially for the Jewish mission workers as they point them to Him who alone can give peace. Surely the coming of the Lord draweth nigh.

Can we depend on you, each congregation, to make this a special time of prayer?

"They shall prosper that love thee" (Ps. 122:6).

Portland Jewish Mission Workers.

April 23, 1948.

(Per James Bucher.)

them two afternoons a week and a Sunday evening service every third Sunday of the month. We are called to do many spiritual

Relief Notes

Reedley Center Closes for Summer

After consultation with the church representatives of the area, it has been decided to close the relief center at Reedley, Calif., for the summer, reopening next fall. This does not indicate that there is no longer a need abroad. It is, rather, an attempt to keep operational costs at a minimum. The need for food and clothing will without doubt continue to be great during next fall and winter. We therefore encourage this area to plan to have clothing and food ready for the opening in the fall, so that it may be processed and shipped quickly at that time. We urge anyone who has clothing to give this spring to send it to the center by May 15 to permit packing before the closing date.

Young People Collect Shoes

The Young People's Fellowship of the Zion Mennonite Church, Souderton, Pa., sponsored a Shoes-for-Relief drive in the Souderton-Telford area on April 10, collecting 4535 pairs of shoes, including 341 new pairs. Those in good condition were packed and sent to the relief center, while several hundred pairs were held for repair. Local shoe repair shops co-operated by contributing shoes and also by repairing worn shoes with materials at cost and labor at half price. Contributions of cash were also encouraged for the purchase of additional shoes. Expenses of the project, including repairs, packing, and shipping to the M.C.C. center at Ephrata, Pa., were paid by the young people's group.

Plans for M.C.C. Work in Holland

Continuation of the M.C.C. Unit in Holland was approved in the April 24 M.C.C. Executive Committee meeting in view of the request of the Dutch Mennonites that a channel be maintained through which Dutch and American Mennonites can keep in contact. The work is to consist of: the Heere-wegan Children's Home with facilities for thirty children and with three American workers on the staff; an office at Koningslaan 58, Amsterdam; active encouragement and support of the Dutch Mennonite peace movement through M.C.C. Peace Section channels; and other incidental services and contacts that may be possible.

Relief Workers Returned

Charles Cocanower and Elsie Bechtel returned from France on April 27. Richard Blackburn returned from Italy on April 24, and Lucille Bohrer and Maria Kroeker from the same country on April 27. Lucinda Martin arrived from Germany on April 24.

Mennonite Aid Note

The Preparatory Commission of the International Refugee Organization will meet in Geneva, Switzerland, in the early part of May. It is expected that by that time the organization will be fully constituted, thus terminating the preparatory stage. The emphasis of the I.R.O. during this year is the migration and resettlement of displaced persons. The M.C.C. hopes to continue working within the scope of this organization, since its shipping facilities and resources have

CHURCH CORRESPONDENCE

CRESTON, MONTANA

Dear Herald Readers: Greetings in Jesus' name. Feb. 16-27 we had our winter Bible school. The attendance was very good and we gained many spiritual truths. The school was in charge of Bro. Paul Voegtlin, from Tofield, Alta. While in our presence he brought several helpful messages.

Bro. Nelson Kauffman, Hannibal, Mo., explained to us the new summer Bible school material on the evening of March 13. On March 14 he brought us a very timely message.

On March 17 Bro. Paul Erb, Scottdale, Pa., gave a talk on the Publishing House. He explained to us how the "Gospel Herald" is produced. By his talk we all learned to appreciate this paper more, as we didn't realize the work that it takes to produce it.

This past winter the brethren enlarged our basement. This was a much-needed improvement. Some of our Sunday-school classes meet there now.

We open our doors to all visitors and appreciate having folks stop when they are passing through.

April 19, 1948. Bertha Brenneman.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear Herald Readers: We enjoyed a program given by the Goshen College A Cappella Chorus on the evening of April 2.

During the past several months we have had a number of visitors, among them several ministers, each of whom brought messages to us. On March 14 Bro. Levi J. Miller, Hutchinson, Kans., formerly a minister of this church, preached for us. Bro. J. C. Driver, former bishop here, now from La Junta, Colo., was with us on Feb. 29 and also on April 18 he was here for communion services. Bro. Glenn Martin and family visited with us in January. Also during January Bro. Jesse D. Hartzler, of Wellman, Iowa, was with us for two weeks and conducted a singing class. A program was rendered at the close of the school.

S. Paul Miller and family, missionaries on furlough from India, are here for a visit; this is Paul's home congregation. They had charge of the young people's meeting on the evening of April 11.

On April 4 our bishop, W. R. Hershberger, and several others from our congregation were in Hannibal for a meeting.

Bible school will be held the latter part of May. Sister Alta Erb was here today to introduce the new literature.

Several families moved to our community this spring and are new members of our

made possible the moving of a considerable number of our people.

Released April 30, 1948, via Mennonite Central Committee, Akron, Pa.

church. We are glad for their presence and help.

April 22, 1948. Mrs. N. E. Yoder.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Herald Readers: Greetings to all. Bro. Martin Eshleman, of Harrisonburg, Va., addressed the Sunday school on Jan. 11.

Bro. and Sister Paul Erb gave an interesting presentation of the Herald Press summer Bible school series on Tuesday evening, Feb. 10.

We were glad to have a number of visitors with us on Sunday morning, Feb. 15. Bro. William Martin, of Menges Mills, Pa., brought the message from Mark 16:15.

Bro. Henry Weaver, of Harrisonburg, Va., gave a talk on "End Time Evangelism" after Sunday school on March 7. On the same day one soul was received into church fellowship by letter.

Bro. J. R. Driver delivered the Good Friday message.

Peace was unanimously expressed at the counsel meeting on April 4.

Bro. Earl Grove, of Harrisonburg, gave some practical points on the Sunday-school lesson in his address on April 18.

Our communion service has been announced for May 2.

At the present time the congregation is having an opportunity to improve congregational singing under the leadership of Bro. Galen Heatwole. Bro. Ira Showalter is also teaching the rudiments of music to the children and others who wish to join in with them.

April 26, 1948. Laura E. Kulp.

DETROIT LAKES, MINNESOTA

Greetings in the Master's name. Nature in its beauty tells us that spring is here again. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On Sunday, March 14, Bro. Joe Gingerich and his wife and mother-in-law and Walter and Stella Erb were at Menahga, where Bro. Gingerich delivered the morning and afternoon messages. The folks at Menahga are eager for the Word and put forth great effort to get to their place of worship.

On Good Friday a group from our neighboring mission stations came in and worshiped with us. Bro. Llewellyn Groff brought the morning message, giving us much food for thought.

On March 21 our bishop, Elmer Hershberger, was at White Earth and delivered a message in the evening.

On Easter Sunday our deacon, Bennie Grieser, and wife and daughter were at Menahga, where Bro. Grieser delivered the Easter message.

Bro. and Sister P. R. Grieser, from Beemer, Nebr., were with us in our morning and evening worship on April 11.

Communion services were held on April 18, when we again renewed the vow we made with God.

Bro. Joe Gingerich and wife, and mother-in-law left for Ohio on April 17, where they planned to attend the wedding of Sister Gingerich's brother.

Bro. Elmer Hershberger, our bishop, is busily engaged serving communion to the churches of which he has charge.

In the absence of our ministers Bro. Bennie Grieser delivered the morning message in our service yesterday.

Our children are anxiously looking forward to summer Bible school since Bro. Kauffman displayed the new material. This display has created new interest among both pupils and teachers. May God bless the great effort which was necessary to make available these helps.

The remodeling of our church building is well under way.

In contrast to the fairs and carnivals which the world offers to satisfy fleshly lusts and to draw men and women away from God, the church has her conferences which are of far greater value and which draw us closer to God and build us up in the most holy faith. All are welcome to attend our conference, which will be held at the Lake Region Church the forepart of June.

April 26, 1948.

Lena Erb.

FIELD NOTES (Continued)

Bro. Simeon W. Hurst, on furlough from Africa, will serve as instructor at the fortieth quarterly Bible Conference to be held at the Marietta, Pa., Mennonite Church, all day Sunday, May 16. Sister Hurst will speak to the young people in the evening. The services will be held on Daylight Saving Time. All are welcome.

Bro. C. Nevin Miller, Elizabethtown, Pa., is conducting revival meetings at the Garber Church, Menges Mills, Pa., May 9-16.

The wife of Bro. J. S. Hartzler, minister at the Prairie Street Church, Elkhart, Ind., has been very ill.

Bro. and Sister I. W. Royer, Orrville, Ohio, worshiped with the Bethel congregation, near Ashley, Mich., on Sunday, April 25, in their communion service.

Bro. John L. Horst, Scottsdale, Pa., preached at the Altoona, Pa., Mission in the morning, and at Mill Run in the afternoon, Sunday, May 2.

Bro. Kenneth G. Good and the Ambassador Quartet, Elida, Ohio, rendered a program for the Anderson congregation, Fort Wayne, Ind., on Sunday evening, May 2.

A song service will be held at the Spring Mount Mission, Spring Mount, Pa., on Saturday evening, May 22, at 7:30.

The Sunnyside Mission, Lancaster, Pa., will hold its annual Bible Meeting, D.V., on Sunday, May 30, with sessions in the morning, afternoon, and evening. Bro. Christian Charles will serve as moderator.

"Light from Heaven" is now on the press. The date of publication will be announced soon.

Life at the Meridian

By C. WARREN LONG

"The destruction that wasteth at noon-day" (Ps. 91:6).

The morning sun stands high overhead, showing his most brilliant light and radiating his greatest heat for the day. He has reached his zenith or is about to do so. He is flooding the landscape with his dazzling light at the meridian. A few hours later he shows the long shadows of the evening.

It is quite common for us to think of infancy and youth as the sunrise and the morning light, middle life as midday, and old age as sunset. It is in middle life that the children play about the hearth, debts are being liquidated, titles to homes are realized, earning power is at its height. It is the time when the individual stands at his brilliant hour, for life is in full bloom. It is life at the meridian. This is a marvelous period of life, when capacities are being exercised at their fullest. It is at this time when we can say, "Oh, the wild joy of living!"

However, this does not give to us the complete picture of life at the meridian, for the text suggests another side—"The destruction that wasteth at noonday." In my experience as a pastor, I am persuaded that of all the dangers that stalk into our lives, those of our middle life are the most subtle and deadly. The temptations and dangers of childhood and youth are dramatic and commonly recognized, while those of middle life are most subtle and hidden in the multiplicity of interests and demands. Youth is led more easily to see his sensuality, selfishness, and emotional scramble. It is much more difficult to awaken middle life to the hazards of self-esteem that follow in the lanes of success, and the self-righteousness that stalks along the sacred paths that lead to God, and the smugness that walks in the ways of social conformity, and the self-complacency that runs in the high roads of child training, and the greed that rolls along in the market streets of earning power, and the jealousy that gallops on the pavements of personal prestige.

Probably most of the scribes and Pharisees were not young men who were just beginning to find themselves in the varied interests in life, nor were they the old men who were losing their interests in the pursuits in life; but they were men whose lives were at the meridian. It was a recognition of those subtle, deadly dangers that stalk middle life that caused our Lord to pronounce His woes on the scribes and Pharisees, as well as to ask them relative to their socially approved sins, "How can ye escape the damnation of hell?"

Life at the meridian is a scene on the stage of life that calls for the best. We become so engrossed in making a living and completely absorbed in making a name and "getting rich quick" that spirituality and all its values are lost sight

of and secondary values become primary. This is the time when we are greatly tempted to relax family worship or regularity of church attendance because of pressing commercial interests. This is the golden time to teach and train the children and not hope that they will learn for themselves. This is the crucial time to bring your children to Christ and the church, and not when you are touched by grandchildren. This is the zenith hour to love your children, and work and play with them, instead of attempting to compensate for your lost opportunities by giving unduly to grandchildren. This is the critical time, for subtle temptations come and break the vows of devotion and spirituality that were so firmly made by the newlyweds. This is the busy time, and temptations become like giants, demanding that we let our finest ideals in life fade slowly into an eclipse. The voice of God is silenced and conscience stifled with "the cares of this world, and the deceitfulness of riches." Slowly, but surely, the tares grow, dulling and deadening our spirituality until we are more interested in our relationship with man than with God. Our account books become of greater value to us than God's Book. It is "the destruction that wasteth at noonday."

In looking at some of the subtle temptations and hazards of middle life, we ask, "Where is the shield, the fortress, that keeps us from falling?" God holds up the standard, the hope, in Psalm 91. "He that dwelleth [settles down, makes his home] in the secret place of the most High shall abide [lodge, enjoy all the comforts and conveniences according to his riches in glory through Christ Jesus] under the shadow of the Almighty [the providence of God]." Only he who makes his home with God and lodges in the shadow of the Almighty can rightfully say of the Lord, "He is my refuge [high place] and my fortress [strong place]: my God; in him will I trust." Thus God is our shield and fortress, our refuge in middle life. "The destruction that wasteth at noonday." When we make our home with God and lodge in His shadow, He keeps us from falling when a thousand fall at our side and ten thousand at our right hand. Thus Martin Luther could say, "A mighty fortress is our God, a bulwark never failing; our helper He, amid the flood of mortal ills prevailing."

Since God is our refuge and our place of lodging, He has put His angels in charge of us to assist in times of temptation. Thus we stand unhurt on the stage of life known as "Life at the Meridian."

Bullange, Belgium.

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchases blessings, giving praise doth keep quiet possession of them.—Thomas Fuller in the Christian Life.

THE BOOK SHELF

Peloubet's Select Notes on the International Bible Lessons for Christian Teaching, 1948, Wilbur M. Smith, D. D.; Wilde; 1947; 387 pp.; \$2.50.

Wilbur M. Smith, D.D., is at the present time a Bible teacher at Moody Bible Institute, a minister of quite a number of years' experience in leading a congregation, and an author of a number of books, the best probably being "Therefore Stand." Since 1935 he has been the author of "Peloubet's Select Notes on the International Bible Lessons for Christian Teaching," uniform series, published by W. A. Wilde Company, Boston, Massachusetts. These Sunday-school lesson commentaries were founded by Francis N. Peloubet, D.D., and are based on the International Sunday School Lessons and Home Daily Bible Readings, as copyrighted by the International Council of Religious Education. The 1948 edition, of which this paper is a review, is the seventy-fourth annual volume.

One of the good things about this book is the author's emphasis upon good works. "Though good works are seldom mentioned today in any of our pulpits, it is a subject referred to thirty-two times in the New Testament, eighteen times by the Apostle Paul himself. Why we ignore a subject mentioned thirty-two times in the New Testament, I do not know. . . . The greatest passage about the Bible in the Bible (II Tim. 3:16, 17) Paul climaxes with a reference to good works. . . . How often we take up weapons for defending the inspiration of the Scriptures, but how seldom we talk about good works, which is in the same sentence" (pages 246, 247)! The author also recognizes the fact of the present kingdom of God, contrary to a great many dispensationalists. "I wish people who spend months, and sometimes years in discussing the comparatively insignificant things of Scripture . . . would get face-to-face with such a tremendous subject as this—the kingdom of God. . . . I am not here speaking of prophetic matters . . . for this does not enter into this subject today. . . . The kingdom of God is the rule of God" (page 88). The author also realizes the truth that the value of predictive prophecy is chiefly to produce a holy life in the present. ". . . Predictive prophecy in the Scriptures is always made to relate to a holy life" (page 331). The author includes an excellent quotation from B. B. Warfield on the relationship of the law and the Gospel (page 37).

In general, the book is of exceptionally high quality. The author quotes from the best literature, except where he quotes from some of his own school to uphold the Scofield dispensational viewpoint. Certain of these deviations seem to the reviewer a return to the "beggarly elements" mentioned by Paul (pages 159, 160, etc.). The interpretation of the kingdom parables (pages 348 ff.) makes of the kingdom not an overcoming kingdom, but a kingdom overcome. One of the greatest dangers of Scofield dispensationalism,

however, is the "postponement theory," a theory which in its practical working out approaches modernism. The author comes perilously close to this in a quotation from G. Campbell Morgan. "The blessing of God for the people has not been seen in Israel's history or in the history of the Christian church. We have never reached it. I think it will come when the King comes, and in His own kingdom He sets up the blessings of love which He described in the Sermon on the Mount." A second grave danger of dispensationalism is what it does to the cross. Instead of one plan of salvation with the cross as central, it sets up various "dispensations," each with a different plan of salvation. The reviewer is not criticizing the premillennialist view of the return of our Lord. Most Dispensationalists are also premillennialists. Not all premillennialists, however, accept Dispensationalism.

Smith's viewpoint on war seems to square up pretty well with the traditional fundamentalist. He uses war illustrations on pages 57, 87, and 362. He also encourages voting (page 1).

I would recommend the book as a useful one, provided that the student can use it with discernment. It introduces one to some of the best literature on the Bible.—Millard Lind.

Ann Judson, Heroine of Burma, Basil Miller; Zondervan Publishing House; 1947; 131 pp.; \$1.50.

"From a pleasant New England town to the steaming jungles of Burma was a strange course . . . strange but glorious," understood only by those whose passion for souls drives them to the uttermost part of the earth in response to the Spirit's call.

Basil Miller, able and well-known biographer of religious characters, quotes from Ann's own journal and draws from other source material in his attempt to portray Ann as she really was—a frivolous, lighthearted, fun-loving girl in the early teens, wanting to be good but breaking all resolutions to be so, longing to have peace of soul but being held captive by Satan, striving to master self but facing continual defeat; a happy, victorious, saved girl at the age of sixteen, strong enough now to master self by God's help and to live a life so devoted to God that her father was influenced to become a Christian also; a consecrated missionary wife, willing to go to the ends of the earth for God and to give her life if necessary in bringing the heathen to Christ.

Ann Judson knew when she left America for India with her husband in 1812 that she was going from a life of freedom, ease, and plenty to one of hardship, want, persecution, and perhaps violent death. Here were friends, parents, family, and home all pulling at her heartstrings and begging her to stay; over there were hostile people, unbearable heat, disease, fever, filth, and dangers of all kinds. But over there were the lost, and Ann had to go.

Ann and her husband, Adoniram Judson, along with another young couple, were the first foreign missionaries to leave America. No reception was planned for them on the other side of the world. No nation-wide mis-

sion board backed them from this country. They had to ask their church to send them, and reluctantly it did so. But friends called them foolish and tried to persuade them to give up the venture. So, as they left the homeland for the foreign field, humanly speaking there was little backing behind them and little welcome ahead. But God went with them, and God saw them through.

Long months of indecision and many miles of wandering awaited them after their arrival in India before they finally found a place in Burma to begin mission work. Here, under a government that was hostile to Christianity and that might punish Christians with death at any time, Ann labored with her husband to bring the lost to Christ. Here she bore insult after insult for Christ's sake, here she endured mental anguish during Adoniram's long and torturous imprisonment, here she exerted untold resourcefulness and diplomacy with officials in order to gain legal favor toward Christianity, here she lost her health by exerting herself beyond her strength, and here she finally laid down her life, a fever victim, among the people she came to save. She lived to see very few of them saved, but she had opened Burma to the Gospel.

Except for an objectionable doctrinal feature found in this book (page 28, where the mode of baptism is understood differently from our Mennonite view), the reading of it should inspire the busiest of us to do more for God, the frailest to be strong for Him, the most worldly to let God have our lives, and the most consecrated to go deeper with Him.—Ida Boyer Bontrager.

My Testimony, Mary Warburton Booth; Pickering & Inglis, Ltd.; 1947; 159 pp.; \$6.00.

The conversational manner of writing and the inclusion of eighteen full-page colored pictures do not alone make this a charming book. Above all is the rare spiritual atmosphere that prevails from cover to cover. The presence and power of the Lord as manifested in the life and labors of the author are revealed. The book is in part autobiographical but incorporates incidents and experiences from the lives of converts won to Christ partially through her efforts. The author says the writing is for His glory, and she does not even mention the names of her parents.

She relates the story of her own conversion, of her labors with girls and women in London, and of her unexpected call to a missionary career in India. The thoughtful reader can here easily comprehend the secret of successful missionary endeavor. She constantly brings forward the large place in her work of the Bible, the Holy Spirit, faith, and prayer. Souls in heathen India accepted Christ because of the author's skillful methods in soul winning.—Edwin L. Weaver.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" "Only a day at a time," was his answer. This taught the patient a valuable lesson. It was the same lesson God had recorded for His people for all ages. If we are faithful a day at a time, the long years will take care of themselves.—Andrew Murray.

BIRTHS

Barge.—To Melvin and Ada Mae (Hershey) Barge, Ronks, Pa., a daughter, Norma, April 13.
Bender.—To Claude and Viola (Slaugh) Bender, Accident, Md., a daughter, Cheryl Joy, April 9.

Burkett.—To Leo M. and Dorothy (Troyer) Burkett, Kansas City, Kans., a son, David Leroy, April 2.

Burkey.—To Lloyal and Faye (Roth) Burkey, Beaver Crossing, Nebr., a daughter, Karen Ann, Feb. 15.

Byers.—To Phares and Pearl (Detwiler) Byers, Lancaster, Pa., a daughter, Shirley Marie, April 11.

Detweiler.—To Harvey and Ella Mae (Godshall) Detweiler, Collegeville, Pa., a daughter, Mary Jane, April 12.

Graber.—To Wilbert and Mildred (Klophenstein) Graber, Washington, Iowa, a son, Myron Lynn, April 24.

Groff.—To Earl L. and Irene (Leaman) Groff, Ronks, Pa., a daughter, Erla Mae, April 14.

Hauder.—To Lester and Wilma Hauder, Julesburg, Colo., a son, Larry Lee, March 13.

Hershberger.—To Ray M. and Grace (Miller) Hershberger, Grantsville, Md., a son, Winston Mark, April 20.

Horst.—To Abram S. and Lina Ruth (Horst) Horst, Maugansville, Md., a daughter, Rachel Emma, April 6.

Horst.—To Adin H. and Elizabeth (Horst) Horst, Hagerstown, Md., a son, Enos Lester, April 20.

Johnson.—To Arthur S. and Rhoda (Layman) Johnson, Lyndhurst, Va., a daughter, Ruth Elizabeth, April 3.

Kauffman.—To Raymond and Lydia (King) Kauffman, Cochranville, Pa., a son, Kevin Wayne, March 24.

Kropf.—To Harry L. and N. Priscilla (Widmer) Kropf, Albany, Oreg., a daughter, Janet Ann, April 14.

Lehman.—To Marlin D. and Catherine (Burkholder) Lehman, Chambersburg, Pa., a daughter, Nancy Elenora, March 14.

Mast.—To Lester and Bess Mast, Julesburg, Colo., a son, Rodney Ray, March 20.

Miller.—To Daniel, Jr., and Leona (Roth) Miller, Wellman, Iowa, a daughter, Rachel Ann, March 31.

Nesselrodt.—To Jackson and Roxie (Whitmer) Nesselrodt, Bergton, Va., a son, Vernon Franklin, April 12.

Nolt.—To Wilmer and Rosene (Benner) Nolt, Denver, Pa., a son, Marvin, April 22.

Roth.—To Vernon and Lois (Kauffman) Roth, Washington, Iowa, a son, Stanley Eugene, April 9.

Short.—To Henry and Berniece (Maust) Short, Archbold, Ohio, a daughter, Anna Marie, March 4.

Wert.—To Boyd M. and Martha (Groff) Wert, Groffdale, Pa., a daughter, Lois Ann, April 13.

Yoder.—To Henry and Mary (Beachy) Yoder, Grantsville, Md., a son, Joseph Arden, April 16.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Gerber—Oswald.—Earl E. Gerber, Harper, Kans., and Helen Ann Oswald, Chappell, Nebr., by E. M. Yost at the Chappell Church, March 28, 1948.

Kuhns—Yoder.—Joe Kuhns, Shickley, Nebr., and Sarah Mast Yoder, Julesburg, Colo., by John Roth at the home of E. M. Stutzman, brother of the bride, Dec. 24, 1947.

Mabe—Wyse.—William Mahe and Esther Wyse, both of the Sugar Creek congregation, Wayland, Iowa, at the home of the officiating minister, Willard Leichty, April 15, 1948.

Musser—Burkholder.—John Melvin Musser, Brethren in Christ Church, and Anna Barhie Burkholder, Strasburg congregation, Chambers-

burg, Pa., by C. V. Martin, assisted by Charles Byers, at the home of the bride, April 24, 1948.

Wenger—Driver.—Norman W. Wenger, Versailles, Mo., and Mary I. Driver, Dayton, Va., by S. H. Rhodes at the Weaver Church, Dale Enterprise, Va., April 25, 1948.

Zeager—Espenshade.—Norman Zeager, Jr., and Helene May Espenshade, Good congregation, by Noah W. Risser at the Good Church, Elizabethtown, Pa., April 25, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brandenberger.—Mardee Marie, daughter of Martin and Lorene Brandenberger, New Haven, Ind., was born at the Memorial Hospital, Wau-seon, Ohio, March 19, 1948; died April 6, 1948, at the University Hospital, Ann Arbor, Mich., where she underwent an operation; aged 17 d. Surviving are her parents, 4 grandparents (Mr. and Mrs. J. J. Brandenberger, New Haven, Ind.; and Mr. and Mrs. William L. Nofziger, Archbold, Ohio), one great-grandfather (Levi Nofziger, of Archbold), and a number of uncles and aunts, and many other relatives and friends. Funeral services were conducted by Jesse J. Short at Short's Funeral Home.

Ebersole.—Moses H., son of the late bishop John G. Ebersole, was born Jan. 6, 1876; died very suddenly at his late home in Elizabethtown, Pa., April 13, 1948; aged 72 y. 3 m. 7 d. He was a member of the Stauffer Mennonite Church, Bachmanville, Pa., for about forty years. Surviving are his wife, 5 sons (Lester, John, Manheim, Pa.; Jacob, Hershey, Pa.; Abner, and Moses, Elizabethtown, Pa.), 4 daughters (Ruth—Mrs. Howard M. Musser, Lancaster, Pa.; Edith—Mrs. Jonas B. Groff, Manheim, Pa.; Susan, and Ada, at home), and 16 grandchildren. Funeral services were held April 16 at his late home and at the Stauffer Church by Noah W. Risser, Walter Oberholtzer, and Sylvan Myers. Texts: Matt. 24:44; John 14:1-6. Burial was made in the cemetery adjoining the church.

Eshleman.—Susan E., daughter of the late Elam and Barbara (Hershey) Brackbill, was born in Lancaster Co., Pa., July 22, 1872; died at her home in Vintage, Pa., April 1, 1948, after many years of failing health; aged 75 y. 8 m. 9 d. Surviving are her husband (Daniel H. Eshleman), 4 children (Clarence, Paradise, Pa.; Christian, Lancaster, Pa.; Barbara—Mrs. Amos H. Sauder, Ephrata, Pa.; and Susanna, at home), 15 grandchildren, 20 great-grandchildren, 2 brothers (Christian and Harry), and one sister (Lena—Mrs. Isaac Buckwalter). One infant daughter preceded her in death. She was a kind and devoted wife and mother, interested in the spiritual welfare of her family. For many years she was a member of the Kinzer Mennonite Church, where she remained a member until death. Funeral services were held at her home April 4, conducted by George Graham, and at the Hershey Mennonite Church, conducted by Martin Hershey and Parke Book. Interment was made in the adjoining cemetery.

Fales.—Leonette R. Baker was born July 4, 1877; passed away Feb. 13, 1948; aged 70 y. 7 m. 9 d. Surviving are her husband (Marshall B. Fales), one daughter (Mrs. Anthony Tuturice), one granddaughter, and one great-grandson. She was converted at the Norristown Mennonite Mission and remained a member until death. Stanley Beidler was in charge of the funeral services, which were held Feb. 15 at the Eastern Mennonite Home, Souderton, Pa., where she had been living. Text: Ps. 18:16-19.

Hartzler.—Rebecca E., daughter of John C. and Anna E. (Yoder) King, was born in Marshall Co., Ind., Aug. 10, 1869; passed away at her home in Portland, Oreg., April 20, 1948; aged 78 y. 8 m. 10 d. For nearly eighteen months she had been in poor health, suffering from coronary thrombosis. Death resulted from a heart attack. At the age of two she moved with her parents to Vernon Co., Mo., and three years later to Cass Co. At the age of fourteen she accepted Christ as her Saviour and was baptized in a stream near the Sycamore Grove Church.

On Feb. 28, 1892, she was united in marriage to Benjamin F. Hartzler, who was ordained to the ministry at Sycamore Grove on May 10, 1896. In 1911 she and her husband and family moved to Pryor, Okla., where they remained until her husband's death in July, 1935. In August, 1935, she and her daughter (Erma) moved to Oregon. Besides her husband, 2 daughters and one grandson predeceased her. Surviving are one son (Irvin J., Pryor, Okla.), 4 daughters (Emma—Mrs. Chris Scheffel, Halsey, Oreg.; Ada May—Mrs. John Suter, Hesston, Kans.; Ida Fern—Mrs. Jonathan Zook, Canby, Oreg.; and Erma Rebecca, at home), 20 grandchildren, 12 great-grandchildren, one brother (Chauncey, West Liberty, Ohio), and a large number of other relatives and friends. She was a loving mother, concerned for her family's spiritual welfare, and burdened for the Mennonite Church, of which she was a member until death. Funeral services were held at her late home and at the mission church in Portland, Oreg., and also in Cass Co., Mo., at the home of her relatives and at the Sycamore Grove Church. Burial was made in the Clearfork Cemetery.

Lapp.—Irwin L., son of the late Joseph and Hannah (Landes) Lapp, was born near Chalfont, Pa., July 9, 1873; passed away at his home Souderton, Pa., after more than a year's illness, March 10, 1948; aged 74 y. 8 m. 1 d. Death was caused by cerebral hemorrhage. On Jan. 10, 1903, he was married to Margaret Delp, who survives. Also surviving are one daughter (Mary A., at home), 3 sisters (Mrs. Sarah Gross, Fountainville, Pa.; Mrs. Elizabeth Detweiler, Dublin, Pa.; and Mrs. Mary Delp, Souderton, Pa.), and one brother (Joseph L., Chalfont, Pa.). Funeral services were held March 13 at the Line Lexington Mennonite Church, of which congregation he was a member. Interment was made in the adjoining cemetery.

Roth.—Florence Elizabeth, daughter of Arthur H. G. and Jessie Florence (Shaw) Forgan, was born near Poe, Alta., Oct. 11, 1920; departed this life at the Tofield, Alta., Municipal Hospital, April 17, 1948; aged 27 y. 6 m. 6 d. Death resulted from complications following a Caesarian operation. The baby daughter (Linda Carol) predeceased her by a few hours, being stillborn. Largely through the instrumentality of the Poe Sunday School, she accepted Jesus as her Saviour and was baptized Sept. 1, 1940, remaining a member of the Mennonite Church until her passing. She was always ready to render any spiritual service for her Saviour and Lord. On July 14, 1944, she was united in marriage to George W. Roth, who survives. Also surviving are one son (Allan Herbert), her parents, one brother (Harry James, Edmonton, Alta.), and a large number of other relatives and friends. From a human viewpoint her passing seems tragic, but God knows that which man cannot understand or explain. Funeral services were conducted April 21 at the Salem Mennonite Church by M. D. Stutzman and Paul Voegtlin.

Weber.—Ada H., daughter of Joseph W. and Hettie (Horst) Martin, was born near Hagerstown, Md., March 8, 1901; died at the Washington Co. Hospital, Hagerstown, April 13, 1948; aged 47 y. 1 m. 5 d. Death followed one week after an appendectomy and gall bladder operation. In her youth she united with the Reiff Mennonite Church; at the time of her death she was a member of the Stauffer congregation, near Smithsburg, Md. On Oct. 29, 1921, she was united in marriage to Edgar M. Weber, who survives. Also surviving are 4 children (Adin, Smithsburg, Md.; Naomi—Mrs. Lewis Horst, Leitersburg, Md.; Esther and Lewis, at home), 2 grandchildren, her father, 5 sisters (Mrs. Harvey Horst, Maugansville, Md.; Mrs. Theodore Ehy, Hagerstown, Md.; Mrs. Harry Weaver, Maugansville; Martha, Hagerstown; Mrs. Charles Shank, Marion, Pa.), and 3 brothers (Eli, Cearfoss, Md.; Joseph, Jr., Mountville, Pa.; and John, Smithsburg, Md.). She was a faithful companion and mother. Funeral services were conducted April 16 at the home by Moses K. Horst and at the Reiff Church by Amos J. Martin. Text: II Tim. 4:7, 8. Interment was made in the adjoining cemetery.

Zeigler.—Saloma, daughter of Jacob and Mary Ann (Alimon) Eymann, was born in Elkhart Co., Ind., May 9, 1869; departed this life at her home, near Leetonia, Ohio, April 20, 1948; aged 78 y. 11 m. 11 d. About eighteen months before her death she took pneumonia, from which she never fully recovered. Early in youth she became a Christian. On Dec. 11, 1894, she was married to Dan Weaver, who passed away June 5, 1934. On Dec. 21, 1935, she was married to Manasses Zeigler, who sur-

vives. Also surviving are one stepson (Paul Ziegler, Sarasota, Fla.), 4 grandchildren, 3 great-grandchildren, and a number of nieces and nephews. She served cheerfully in the home, community, and church. Funeral services were held at the Midway Church, in charge of the local ministers. Burial was made in the adjoining cemetery.

Special Meetings

KANSAS CITY, KANSAS

Report of the semiannual Sunday School Conference held at the Argentine Church, April 10, 11.

Topics, Speakers, and Thoughts Gleaned.—"Learning from Christ Our Master Teacher," Protus Brubaker. He had one all-absorbing purpose of life—to do His Father's will. He met men at their own level; He asked thought-provoking questions; He met men's personal needs; He did not seek publicity. "Objectives of the Sunday School," Open Discussion. The Sunday school should supplement the work of the spiritual teaching of the home, but not take its place. "Methods of Securing and Holding Pupils," John Powell. Some ways to hold members: follow up absentees; care for the sick; send birthday letters; give practical help; make the Sunday school a home. "Personal Work in the Sunday School," Katie Saltzman. Our influence counts more than our words. We must help others to see their errors. "The Challenge of the Present Day," H. W. Reynolds. Juvenile delinquency is alarmingly on the increase. We must always be ready to give reason for the hope in us. "The Lord's Return and Its Effect on Our Christian Service," R. P. Horst. Have we done more than we must to get by? Are we accepting the challenge—till He come? "The Faithful Servant and His Reward," Protus Brubaker. Rewards are based on faithfulness. For the journey we shall receive rest; for labor in the vineyard, satisfaction; for the race, the applause of the Master; for the battle, victory. The reward consists of the commendation of the Master, the crown of life eternal, freedom from the presence of sin, the possession of all the eternal blessings of God.

These meetings were truly a time of rich spiritual uplifting. Elsie G. Martin.

ITEMS and COMMENTS

The Friends Temperance Association has been aroused by the report of a poll, the first of its kind taken in the 267-year history of the Quaker movement in America, which shows that "about 38% of Friends use beverage alcohol, the proportion being 19% among older Friends, 56% among those aged 35 to 50, and 53% among younger Friends."

The Emergency Planning Council of the Missouri Lutheran Synod announces that it is supplementing its program of physical relief for Europe with an emphasis on spiritual relief. Chief among its plans for additional spiritual aid is that of sending personnel to Stuttgart, Germany, where seminars will be held with 450 European clergymen. The Council hopes to introduce the Vacation Bible School plan into Germany and to send young men there to aid in youth work.

Religious News Service reports that apprehension continues in some branches of the government in Washington over what the ultimate effect of the Supreme Court's Campaign case decision may be. Religious activ-

ities of the chaplaincy in federal prisons, at West Point and Annapolis, and in the Army and Navy may become targets for attack. The Agricultural Department, however, declares its confidence that the Court's decision will not interfere with their distribution of federal funds to Catholic schools. It was pointed out that the School Lunch Law requires that funds be distributed to all non-profit schools, regardless of race, color, or creed. Most spokesmen in Washington agree that the Supreme Court's opinion has added more to the general confusion than it has to the answering of the many questions currently arising.

"Help Them to Feed Themselves" and "Seeds of Peace" are new slogans used by the Southern Baptist Relief Center in New Orleans in its appeal for money to buy seeds for overseas shipment. Four dollars of American money will buy enough seeds to produce five tons of various types of foods and will feed an average family for a year. Seeds recommended by the United States Department of Agriculture are being purchased by this relief group for overseas shipment.

It is estimated by the United States Department of State that despite the destructiveness of the late war, the present population of the world is 2,250,000,000 and will mount to 2,438,000,000 by 1955. Prewar population was estimated at 2,000,000,000. Europe's population has been increasing rapidly in spite of enormous losses. People are being born into this world faster than the Christian church is winning converts through the preaching of the Gospel.—Watchman Examiner.

The Berlin Religious News Service correspondent reports that Methodism is flourishing in Germany as never before, with more progress in the Russian occupation zone than in any other part of the country. A 100% increase in Sunday-school work since the war's end is one indication of this denomination's progress. Church spokesmen make no attempt to conceal their surprise that the revival movement is strongest in the Russian-occupied zone of Saxony. Large mass meetings are being held. And one church in Planitz has a Sunday school with 1300 members. It is estimated that there are 60,000 Methodist members and an equal number of sympathizers in Saxony and Thuringia. Officials report that the Russians give no official aid to church groups, but on the contrary they try to limit their activities to regular church gatherings. No special meetings are permitted without official sanction, and similar approval must be obtained for posting placards announcing such events. No youth activities are allowed except religious instruction in church buildings. However, a great deal depends on the attitude of local Russian commanders. Some are strict and others more tolerant in their interpretation of official regulation. One Methodist paper is being published in this area.

Ten new languages and dialects were added last year to the list of Bible translations,

bringing the total to 1000 languages, according to the American Bible Society. The new languages include five Indian dialects spoken in Mexico. The Gospel of Luke in the Palau dialect was printed in Toyko during the war from a manuscript of the New Testament left there by German missionaries who had translated the Testament. The entire Bible has been published in 185 languages. A complete New Testament has appeared in 241 more; and a Gospel, or other whole book or part of a book, in 664 additional languages.

The National Catholic Conference on Family Life, charging that "our very civilization seems organized against the family," declared further: "We are convinced that the real flaw in our family life lies deeper, that restoration of the American family to genuine soundness and stability can come only from a complete return to the plan of marriage laid down by the Almighty."

The Manitoba legislature has unanimously concurred with the report of a special committee set up during the last legislative session to investigate Hutterite colonies in Manitoba. The principal recommendation of the report was that restrictions should not be placed on the right of the sect to purchase more land. The report also recommended that the same standard of education be enforced relative to Hutterite children as is maintained for other children in the province. Declaring that if Hutterite children attended the same schools as other Manitoba children, the present isolation of the colonies would disappear, the report urged that every effort be made to induce Hutterite colonies to use the common school system.

A further illustration of the fact that America is becoming more and more a militarized nation is seen in the statistics which show that 41% of all men in the United States between the ages of 20 and 65 are war veterans. By the year 1952 it is estimated that veteran benefits will be available to 43% of our population. With the military caste strongly entrenched at Washington, we are coming to the condition described by Mirabeau when he said, "Not a country with an army but an army with a country."

There are at present in schools of the United States nearly 20,000 students who have come from overseas. Let us hope that they will absorb here some of the good things of American life and will be resistant to some of the evil things.

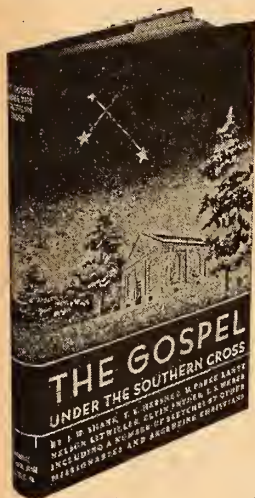
The Gospel Messenger is authority for the statement that in Trenton, New Jersey, 400 members of the Calvary Baptist Church and the Negro Shiloh Baptist Church gathered around a common communion table to celebrate the Lord's Supper. In Christ there is no race or class.

South Carolina State Superintendent of Education has announced that after July 1 of this year high-school students may not receive credit for courses in Bible. The practice of giving credit for Bible was never authorized

The Gospel Under the Southern Cross

Written by J. W. Shank, T. K. Hershey, D. Parke Lantz, Nelson Litwiller, Elvin Snyder, and L. S. Weber, including short sketches by other missionaries and Argentine workers.

This carefully written book covers the history and work of the Argentine Mennonite Mission of South America. It ought to find a ready place in our home and church libraries, serving as a source of invaluable help and inspiration, not only to home and foreign missionaries everywhere in the Church but to Christian workers who have through prayer and material support helped to forward this work of God in Argentina.



CHAPTER CONTENTS

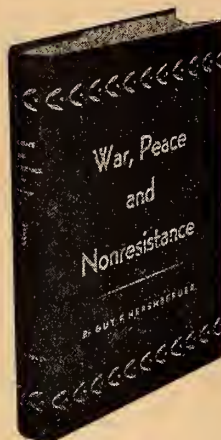
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• Keeping the Faith
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WHAT OTHERS SAY

"The book deserves widespread discussion. It is a distinct contribution to the literature dealing with the church's major ethical challenge today." —Don E. Smucker in "The Christian Century." "Hershberger has succeeded in giving an excellent presentation of the doctrine of nonresistance . . ." —Henry S. Gehman, in "Theology Today." It is a calm, sober, careful, well-documented, well-rounded, lucidly-written presentation of the case for nonresistance. —John Murray in "Westminster Theological Journal." ". . . a veritable compendium of history, exegesis, doctrine, and practical information concerning every aspect of the life of their [the Mennonites] unique religious group." —Paul Macy in "Christendom." "I am wondering if this volume will not be a sort of source-book for a good deal of writing in the years that be ahead of us." —D. P. McGrachy, Sr., in the "Union Seminary Review."

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Menonite Publishing House, Scottdale, Pa.

by law, although about fifteen state high schools had been giving credit for Bible courses.

* * *

The Troy Methodist Conference meeting recently at Sarasota Springs, New York, gave "enthusiastic accord" to the recent Supreme Court decision barring religious instruction from public schools. The group urged local churches to be on the alert to see that future programs of religious education are not involved in public school machinery in any way.

* * *

The Christian Century, which, because of a typesetter's strike, published only a mimeographed sheet for several weeks, will resume regular publication shortly. Type for the Christian Century is being set by the publishing house of the United Church of Canada in Toronto. The magazine will be printed as before in Chicago.

* * *

It is generally supposed that the Catholic Church in its friendliness toward a state church and in its militant opposition to communism is in favor of conscription and universal military training. Cardinal Spellman, who is usually supposed to speak in America for the Vatican, has come out strongly for military training. But there are voices, and powerful ones, in the Catholic Church against it. Cardinal Dougherty of Philadelphia and

Archbishop Cushing of Boston oppose conscription. The Catholic Worker, a newspaper published in New York, calls for a mighty crusade of Catholic conscientious objectors. Condemning the policy of the United States as yielding to expediency, it says, "It has become expedient that we murder. It has become expedient that we ignore the precepts of Jesus Christ laid down in the Sermon on the Mount and applicable to all men, not just to a chosen few who are to be perfect. It has become expedient that we preach the hatred of communists to the people. . . . Christianity has been reduced by the theologians to a rule of expediency. Christianity has been made to identify itself with Americanism." The magazine says further that it is opposed to universal military training "because war is contrary to the spirit of Jesus Christ, and the only important thing is that we abide in His Spirit. It is more important than being American, more important than being respectable, more important than obedience to the state. It is the only thing that matters."

* * *

Evangelical leaders from all over the nation will meet in Denver, October 13 to 15, to study the newest methods of church and Sunday-school work, according to C. V. Egermeier, Executive Secretary of the National Sunday School Association. This will be the third annual convention of the Associa-

tion. Complete information may be obtained by writing to National Sunday School Association, 52 South Dearborn, Chicago 5, Illinois.

* * *

Governor Dewey of New York has signed a bill which is designed to outlaw discrimination in New York State educational institutions on grounds of race, creed, or color. The Governor said the bill is "a further step to reduce obnoxious and undemocratic barriers based on religious belief or the accident of birth."

* * *

Dean Luther Weigle of Yale Divinity School has declared that the recent Supreme Court decision barring religious instruction from the public schools was "utterly mischievous, not because of the particular point decided, but because of the tremendous loose welter of words used in the ideas embodied in it. My greatest objection," he says, "is that in all the talking of the judges they betrayed themselves into use of terms which will be interpreted as signifying that the state is atheistic, believing in no God at all. The dissenting opinion of Justice Reed is the only sensible one."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, MAY 18, 1948 ————— NUMBER 20

The Faith That Worketh by Love

BY B. FRANK BYLER

The Gospel of grace, which by faith freely saves men from their sins, is good. When men hear this Gospel with ears that hear and with hearts that understand, it is not long till we hear good things about these same men. So it happened in Colosse. They had heard the "word of the truth of the gospel," and also "the grace of God in truth." It was not long, therefore, till Paul heard of their life of faith in the Lord and their love of the brethren.

These two graces are possessed only by those who hear and receive the Gospel, and cannot be imitated by those who have not experienced the transforming power of the Gospel. Faith is the gift of God, and love is the manifestation of that gift in the life of the believer.

But what is faith? It is not a merit whereby one gains salvation, but rather it is the means by which the free and priceless gift of God is received. It is not the life of a Christian, but the channel through which life comes to him from God. When the first connection is made by faith, one is born again and receives new life; and that same connection must be maintained if spiritual life is to be maintained. Faith is that which sees ourselves as dead in sin, without any good thing in us. It is that which causes one to throw oneself unreservedly on the grace of God to receive His salvation. Faith turns one from self to Christ and from sin to righteousness. Thus we receive the first joy of a new life and thus that life and joy is maintained. As a light bulb is dark without the wire that connects it with the power plant, and as the branch dies without the trunk which connects it with the soil, so the soul is dead that severs the connection of faith in the fountain of all life, which is the Lord Jesus Christ.

Peter saw Jesus walking on the water and asked for the privilege to do likewise, and Jesus bade him come. In full faith he left the boat and began to walk. Looking about him, however, he lost his faith and at the same moment began to sink. But the moment that faith was restored, he again walked on the surface of the water. In the same way, we leave a life of sin to step out by faith on Christ's invitation to be saved; and just as Peter sank when he lost faith, so also

our spiritual life fades when we sever our faith in Christ.

Christ is the fountain of power and life, and faith in Him means complete surrender of self to Him—no longer do we live, but Christ lives in us. Faith makes us useful in His hands, for "without faith it is impossible to please him." In the proportion that we have living faith in the Lord Jesus, life reigns in place of death, and righteousness instead of sin.

And what is that love? Neither is it a merit by which we gain salvation, but rather the manifestation of the life which Christ lives in us by faith. Christ is the life. Faith is the means by which we have life. Love is the manifestation of the life, for Christ is God and God is love. Just as there cannot be life without living, so there cannot be spiritual life without manifestation. By faith, eternal life flows from Christ to the believer; and by love, that same life flows through the believer out to his fellow men. A real Christian would "blow up" if he couldn't live the Christian life. He couldn't stand the inflow of life, which comes through his faith in Christ, without an outlet, which is by love. If he is going to stop up the outlet, he'll have to cut off the supply. The abundant life in Christ just simply can't be stored up in a poor human heart; but it can flow through it.

This love is such as is described in I Corinthians 13: a love that doesn't keep a list of the offenses that others have committed, but that is busy doing good; a love that doesn't feel bad when someone else wins the prize or gets the honor, and that doesn't boast of its own accomplishments; a love that isn't always insisting on its own rights; a love that doesn't impute bad intentions on those who do good, and doesn't rejoice when someone fails. This love does not talk about the sins of others, but prays for the sinner. It suffers injustice without telling the world or the church about the sins of the offender. It gives good interpretations to men's conduct whenever possible, and when the truth proves that one has fallen into sin, it still hopes for recovery. It is firm through all things. As this love for God and the brethren increases, the love of self decreases.

This love is not the love of the be-

liever; this is the love of Christ which is manifest in the believer because the life of Christ is flowing through him by faith. This is not a merit of the believer, not his good deed; this is Christ living in him, this is Christ's good deed, performed through a vessel that is surrendered to His will. For this love the believer does not boast or feel self-righteous, but rather praises his Saviour for His work of grace in his life. For years I thought God was pleased with my good deeds that I tried to do in my own strength; now I see that He is only pleased when I give myself to Him by faith, so that He can live His life of love through me.

Our faith in the Lord Jesus and this love to the brethren is completely independent of the circumstances around us, and is completely dependent on our personal submission to Christ. The world may laugh; fellow Christians may criticize and say unkind things; they may misinterpret our motives; the preachers may disagree, and the church may split; but an individual's faith in Christ and love to all the brethren ought to go on in spite of the storm. The world may crumble under our feet, but our faith and life in Christ is a personal matter between us and our Lord. How many people have severed their faith in Christ and lost their spiritual life because they took their eyes from the Lord and looked at the world, the other church members, or the preacher! The world, other church

Heart Prayer

BY EDNA BEILER

*God, keep me out of the lowlands;
Where petty vexations slap, like thick
underbrush, against me,
Or break, like damp spider webs,
Across my face,
Or buzz around my head like
A swarm of midges—
Minor annoyances always stinging my
soul.*

*God, keep me out of the lowlands,
Keep me up on the hilltops
Where I can see life's eternal values—
The changeless blue mountains
And the unmeasured arch of the sky.*

Phoenix, Ariz.

members, or the preacher can neither give nor take our life in Christ; for no man can pluck the believer from the hand of Christ and no circumstance can separate us from His love.

We should live our life of faith and love even more independently of surrounding circumstances than the mother bird that cares for her nest. She is devoted to her task. She sits on her nest day and night. The other birds sing, but she keeps to her task. Her enemies hunt her to destroy her, but she remains faithful. The days may be hot, rainy, cold, or disagreeable; but she remains at her post. In a word, she remains faithful to her task, doing her duty, almost completely independent of the attitudes, activities, or life of others, and independent of all circumstances about her.

Just so, the Christian should be devoted to Christ by faith and thus maintain his spiritual life, which is manifest by love to God and fellow men. The world may play and have a good time, but that in no way affects his life of faith and love. His enemies may seek to destroy him and criticize his life, but this does not change him. The spiritual life in Christ and its manifestation is a personal matter between us and our Lord and Saviour. Let no one say, "If other people were different, I would be a better Christian," or, "If there were more love in the church, if there were not so much criticism, if the church would use me more, etc., I could be more faithful." This is only an excuse that the devil suggests to carnal Christians to get them to finally deny their Lord altogether; for to fail to manifest the life results in the cessation of that life. We can blame nobody but ourselves if we do not have it, and we can praise nobody but Christ if we do have it. By His grace we have it, or by our lack of faith we lack it. May God help us to take our eyes off our fellow men and to fix them on Christ. May the life of Christ ever flow through us by faith and manifest itself in love to all the saints.

Carlos Casares, Argentina.

Mennonite Youth Fellowship and the Home Church

By JESS KAUFFMAN

"Childhood and youth are vanity." This is the conclusion to which Solomon came. But, he also goes on to say that childhood and youth are times of great opportunity, and that youth is the springtime of life when one ought to remember his Creator. Those churches that prosper the most are the ones that recognize

the possibilities of their youth. The pastor who is alert does not think of the young people of his congregation as a "problem," but as a working force that can be used in the extension of the kingdom.

The church has experienced great losses in membership from among the ranks of young people who were brought up in Christian homes and who came into the church as children. A life of ups and downs—mostly downs—characterizes the experience of many. While they are thus floundering in their Christian experience they lose faith in the church and in God. A pastor once remarked to the evangelist working in his community that if all those who were at one time Mennonites during his lifetime had remained with the church, their membership would be over four hundred. At that time it was less than one hundred. This experience could be multiplied many times. Where have we failed? And, what do we plan to do about it?

A Mennonite Youth Fellowship is not going to be the answer to all the questions we face, but there are a number of things that it can do for a congregation. We must stop this loss of valuable personnel, and if a Youth Fellowship can make a contribution to this problem, which it can, it is worth trying. If Mennonite youth find themselves in a situation where they can give expression to a separated and sanctified life, they are going to react favorably. The opposite of this condition is also true.

A fellowship of Mennonite youth will aid the adults of a given congregation in seeing the potential possibilities of their young people. The place of service for young people is often misunderstood in the over-all program of the church. This misunderstanding has resulted in a loss of valuable service from a group who were able to render efficient service to God and the church. Young people are frequently referred to as problems, and both the adult and youth groups begin to feel as if there is a distance between them. This condition is the opposite of unity, and certainly is not Biblical. It is important that the young people be understood by their adult leaders if the church is going to accomplish its mission on earth.

A Mennonite Youth Fellowship can be used to unite the working forces and vision of the young people to the adults' program of service. As stated before, many of our losses in membership have been the result of too little co-operation between young and old. There was a time when Mennonite youth were not a problem in the church for the simple

reason that they did not associate themselves with the church until they were young adults. Now our children are uniting with the church and are asking for avenues of expression of their faith in God. Youth is a time of vision and enthusiasm. Adults possess mature judgment and the ability to reason the issues of life. All of these virtues are needed in the work of the kingdom, and therefore youth and adults must unite their personalities and virtues to promote with success a program of evangelism.

An important factor in successful church administration is to get the young people to feel that they are a valuable part of the entire membership. The desire to feel significant and important is a virtue and not a vice; of course, providing that desire is under the control of the Holy Spirit. It is an inborn desire that can be used to the glory of God. Children in the home feel their best when they know they have done something of real importance. A Youth Fellowship in a congregation can aid in realizing this ideal. Happy is that pastor who enables his young people to see that they are a part of his parish, and that their contribution is essential to the growth and mission of the church.

The ministers of our churches need encouragement and assistance. Because of our practice of either a nonsupported or partially supported ministry, there are many opportunities lost for witnessing in the neighborhood. With ministers attempting to do a full-time job on marginal time many of them find it necessary to neglect many of those "little things" that can be left undone, but that would enhance the testimony of the church. There are many of these things that the young people of the congregation are well qualified for doing, and with the proper encouragement most young people would be glad to assist in areas of service where they were qualified to serve. They are not only able to assist in a spiritual ministry, but can aid their ministers in their work by helping them with secular tasks so that they have more time for prayer and study. A Mennonite Youth Fellowship could contribute a great deal in this area of our church life.

Some of our loss of membership, as well as our general condition of indifference, can be attributed to a lack of conviction. Perhaps our teaching program has been weak, or maybe it has been something else, but we all know that something has been wrong somewhere, and as a result many of our people are ill-informed. A Mennonite Youth Fellowship can do a great deal toward encouraging and making possible a Bible

(Continued on page 460)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Helping the Pioneers

When our pioneer fathers first came from Europe to America, they were helped on their way by the well-established Mennonites of Holland. When they themselves became well established in their Pennsylvania homes, again and again the older congregations helped in the starting of newer congregations to the West and to the South, and so the church spread over the country as far as it has. The process has by no means been completed. Our older communities will continue to overflow. There will always be people who are hunting cheaper homes and a chance to get themselves established, especially if they are interested in agriculture. Both for economic and evangelizing purposes we ought to continue to establish congregations in new communities.

One of these newer communities still less than twenty years old is the Indian Cove congregation in southwestern Idaho. The congregation is situated in a beautiful cove along the life-giving Snake River. During the depression years some of our courageous young folks saw the chance to get homes in this undeveloped country. They put in their own irrigation system to pump water out of the Snake River, and they are gradually turning a portion of the desert into a fertile farm section with happy homes. They are giving an effective testimony for the Lord in the community, and their congregation has been greatly blessed. But the logical next step is a church building. Read the letter of Bro. Snyder in this issue. Those of us who already have our church buildings and our well-established homes can certainly do no more brotherly act than helping these brethren and sisters and their children to the building which they so much need.

What Will Our Young Men Do?

In an editorial on alternative service in the issue of April 13, 1948, we expressed the opinion that the young men of the church who would be affected by proposed draft laws or universal military training are ready to again take the non-

resistant position and make whatever personal sacrifice is necessary in order to give a positive testimony for the way of peace and love. We expressed the belief that hundreds of these young men would be willing to go to prison if that were required; or that they would be willing to work in remote forest camps if nothing more significant could be arranged. We expressed the hope, however, that something better could be arranged between the government and the church so that we could give a testimony for peace and also perform some needed and significant work to the world.

Were we too optimistic in believing that our young men would follow our church leaders into whatever program of alternative service could be arranged? At least one of our readers, one who had experience in C.P.S., thinks that probably we were too optimistic. He remembers the spirit that ruled many of our young men, especially during those last months in C.P.S., and questions whether they would be willing to do it again. Is the memory of tedium and frustration that was so often present in the C.P.S. program so dominant in the minds of the church that we would refuse to participate in something as good or better or worse? We would like to believe that all of our young men are ready to take their stand on true Biblical nonresistance, and to accept the best possible plan that is available for giving a positive testimony of love. Our experience during the last war convinces us that there probably would be some, even many, who would lack what it takes to be truly nonresistant. We have, of course, no statistical evidence as to what is the attitude of the young men who have come to draft age since the close of the war. And they are the ones who are facing the situation.

While at this writing no draft law has yet been passed, it is still possible that any day the United States Congress will take action on a draft law. Universal military training seems to be out for the present. We are far from saying that war with Russia is inevitable. But it is clear that a military regime rules our government, and steps are being taken one after another which in previous cases led

us to war. We must be realistic and face the situation as it is.

In any situation that relates to war or the preparation for war, we have not many choices. We can go into the army if we choose, giving up the precious doctrine of nonresistance which Jesus and the apostles taught, and which our fathers held to under situations so much more difficult than those we know today. A slight modification of this solution would be to take noncombatant service. But it is pretty well recognized today that the distinction between combatant and noncombatant service is imaginary. At least, in any long-term program the man who takes noncombatant service is saying good-by to any position of nonresistance or testimony for peace. Another solution would be to refuse to cooperate with the government setup at some point and go to prison instead. This is what has come to be known as the absolutist position, and there may be something to be said for that position. A third choice is to accept whatever pattern of alternative service can be worked out with the government. If, as seems possible at the present moment, the draft law merely defers conscientious objectors, then there would rest upon the church immediately the responsibility of working out a program of activity for young men which would keep us from appearing as mere cowards and slackers, and show that we want to make a contribution to the need of the world within the limits of our conscience. Or, if something similar to the Civilian Public Service of the last war should be arranged, the task of our church would be to work out with the government types of service which have the maximum possibilities of meeting real need and giving a real Christian testimony.

On this whole matter we must think from the ground up. We must begin with the postulate that war is wrong. The Word of God forbids it. It teaches a spirit which is utterly incompatible with the war spirit. There can be no doubt that if Jesus were here today He would refuse, as He did in His own day, to participate in political and military squabbles. For the Bible-loving and the Scripture-obeying Christian, war is absolutely out.

It should be helpful to our young men at this time also to observe the absolute futility of war. Within their own memories they have seen a war waged for certain objectives, and now they have the

perspective to judge the effectiveness of that war. They have seen one or two totalitarian governments annihilated, only to make room for another greater one. They have seen how war creates more problems than it solves. They have seen how utterly wasted are the lives and the resources which went into the winning of the last war. They have seen that at least in modern war no nation wins. All who participate lose, and this will be more terribly true in the next war than it was in any preceding war.

They have seen, too, that the world needs our witness. For many the peaceful life is merely the beautiful ideal—beautiful but utterly impracticable. But they have seen how on a thousand fronts even people of the world came to respect our men who, in various service projects in this country and on the relief fronts, have testified to the power of the way of love and peace. Many have thought perhaps this way would work after all if we only had courage to try it. We need to strengthen and continue that witness.

We can see also that the world needs our service. Probably never were there so many homeless people in the world, so many hungry and needy people, so many situations which cry for loving hearts and helpful hands. What Christian conscience could tolerate plunging the world into still greater depths of deprivation and need? The world doesn't need blowing up. It needs building up.

And so we will do what we are permitted to do in any time of war. It is very difficult to know just where to draw lines and how best to make our contribution to the need of the world. The very best thing would be, of course, the utmost freedom to carry the Gospel of peace without which there can be no peace, and to carry on those deeds of compassion and service which naturally accompany the Gospel of peace. But if we cannot do just what we would like to do and serve just where we would like to serve, shall we not do the next best? The Christian does not wait until all the situations are absolutely favorable. He grabs hold where he can and helps out with the situation as it is. In any war-made society, we can expect to have to put up with some second best.

Our young men must know that in any direction they take there lies some tedium and frustration. It certainly is present in army life. It certainly is present in prison life. If it was present in our C.P.S. type of alternative service, it

may be present also in some other type of alternative service. It is something with which we may expect to meet. The main question for the Christian is not, which way lies ease and satisfaction, but which direction lies a Christian testimony and a Christian service? The arrow of Christian conscience points that direction.

This is the time to concentrate on peace teachings. We need peace conferences and institutes. We rejoice in the peace teams which are being organized to visit our churches and communities this summer. May God bless their testimony, and may hundreds of our young men and our young women be led into a glad understanding and acceptance of the way of peace which the Bible teaches and which the Mennonite Church has espoused and illustrated under varying circumstances through the centuries.

YOUTH FELLOWSHIP (Continued)

study whereby the young people can establish themselves in the doctrines of the Word. The best incentive for study is for one to be placed in an environment where the situation demands the reason for the hope that is within. As Mennonite youth become more active in evangelism and personal witnessing they will also see that they must study to show themselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." They will no longer make apologies for their beliefs, and the world will be convinced by the sincerity of their testimonies. Fortunate is that congregation that has active young people among its workers. It is a congregation that will be winning souls, and that has a bright future ahead.

A Mennonite Youth Fellowship can be used to promote a program of evangelism in a community that might otherwise be overlooked or neglected. In our communities there are opportunities for extension work, such as tract distribution, extension Sunday schools and Bible schools, various types of community service, and visitation work among the sick and shut-ins. To organize youth and enlist their services in the type of activity for which they are especially qualified, is to do both the young people and those they contact a favor. Young people that are not active in some kind of Christian service are cheating both themselves and God.

Let's thank God for our youth, and let us enlist their services in our program of evangelism. Many a church today wishes they had the loyal young people that most of our congregations have. May God help the youth of our churches to find their place of service.

Hesston, Kans.

A Need in Idaho

In a small, fertile valley along the Snake River, in southern Idaho, we of the Indian Cove congregation live, labor, and serve our God. We are about half way between the Nampa and the Filer congregations, about six miles off highway U.S. 30 and the Union Pacific Railroad, which pass through this part of the state.

We have had a number of visitors in our community and in our church services from the more eastern states, and we appreciate very much having visitors stop with us. We hope that in the coming years more folks who are traveling through will plan to do so. We welcome you even though you will find our accommodations are not what some communities can offer.

Our congregation, organized in January, 1934, with nineteen charter members, now numbers fifty-seven, of which twenty are under sixteen years of age. Our regular services consist of Sunday school and preaching service each Sunday morning, young people's Bible meeting each Sunday evening, and children's meeting and junior meeting twice a month on alternate Sunday evenings. We have problems common, no doubt, to the average Mennonite congregation, and we find that Satan is busy here as elsewhere. One of our problems at the present time is the need for a church building, and it is for this reason that this letter appears.

The schoolhouse in which we have held our services during the thirteen years since our congregation was organized is now quite inadequate for our needs. A small building on the school grounds which we were using for the beginners' and primary Sunday-school classes burned down last fall. Since then the beginners' class met for a while on our outside porch and later (during the winter months) in a small anteroom, and the primary class meets in another very small anteroom. Neither of these places is suitable for these classes.

Besides the inadequacy of the schoolhouse for our church and Sunday-school services, we would like to use it for our Christian day school, which we are hoping to be able to launch this coming fall. This is an additional reason for our need for a new church building.

Our present plans are for a building 32 ft. by 46 ft. with full basement. The estimated cost of building materials for the basement and the shell of the superstructure at current prices is \$5500. We expect to be able to put up the building, largely, at least, with donated labor and will proceed toward the completion of the entire building as far as possible with money available. Since we will need the use of the new church building by the fall of this year, it is very likely that we will need to hold services in the basement for a while until the building can be completed.

Because the opening of our school will

coincide in point of time with the building of a new church, we are making this need known to you. Whatever any of you feel led to contribute toward these needs will be greatly appreciated, and we trust that God will richly bless you for it.

Send your contributions to the undersigned,

M. S. Snyder,
Secy.-Treas. of
Indian Cove Congregation.

"Is the Young Man Absalom Safe"

By J. L. STAUFFER

This question was asked by King David about his handsome but rebellious son. Absalom was seeking to take the life of his father, desiring to become king over Israel. In spite of his rebellion against constituted authority, King David did not want him slain in his sin.

Parents! I would like to ask you the same question about your son or daughter. Is the young man, and the young woman, safe? The war clouds are rising again. There is much talk in favor of drafting young men; there are statesmen using strong pressure to pass a universal military training act for all boys who are seventeen or eighteen years of age. Is your son safely in the fold of Christ and is he established in the doctrines and teachings of our Lord and His apostles against Christians having part in the killing of their fellow men? Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36). Does your son love his enemies as Jesus taught? Does he believe that the weapons of a Christian are "not carnal" but spiritual? Does he believe that hatred of enemies is the first step in murder and that "no murderer hath eternal life abiding in him" (1 John 3:15)? Does he accept the faith of the Mennonite Church on the question of war, a doctrine which rests upon the teaching of the New Testament? I mentioned your daughter because military men today have plans for the drafting of women as well as men in the next war.

Some members of the Mennonite Church were deceived during the past war and argued that it was the Christian's duty to go and fight for his country because it was a religious war. They did not get these convictions from reading their Bibles; they came from the radio, from the teachings and writings of religious leaders who reject the teachings of our Lord and His apostles against participation in war.

It should be clear to them by this time that this last war has not settled anything. In fact, one war develops so much hatred that it produces the roots of another. The United States is now preparing for the third world war. Look at the increase of crime and divorce and the destitution, famine, and distress among

the nations of the world. It is true that Hitler has been overthrown, but a much greater tyrant and a more terrible nation has risen to power in Hitler's place.

When the armies of all nations are gathered into the land of Palestine, then the Lord will destroy them all and judge every man in the judgment day for the evil that he has done during his lifetime. (See Zech. 14:1-3; Rev. 16:13-17; 19:11-21.) One of these wars will be the last for this age and no Bible believer would want to be in it, I am sure. Jesus, when He was here, said: I judge no man, but "the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Let every father and mother so instruct their sons and daughters that they will truly desire to live according to the teachings of our Lord regardless of what it may cost them. The acceptance of military service or military training, whether combatant or noncombatant, is contrary to the teachings of our Lord for His followers. Such a denial of the Word of God will mean that those who do so can no longer be retained as members of the Mennonite Church. The Mennonite Church dare not allow her people to be deceived with membership in the church when they deny the teachings of our Lord and disobey the Word of God.

There has been a way out in past wars for Christians who desired to live according to the teachings of the Word of God in not having part in the military system that is organized for the destruction of life. Our nation has recognized the right of men to refuse military service for conscientious reasons. During the last war, provision was made for men to go to Civilian Public Service camps and there engage in work that was constructive and upbuilding to the country. We trust that in the event of another war the nation will again make provision for these Christians who cannot conscientiously participate in military service.—Pastoral Letter.

Looking on the Field Around Us

One Town Takes a Religious Census

By GRANT STOLTZFUS

On December 8, 1947, the regular meeting of the Scottdale Ministerium took action to conduct a community survey to gain an accurate knowledge of the church relations of the people of Scottdale. This was planned with the view of strengthening the program of the town's Sunday schools and churches.

A committee of the Ministerium organized and steered the survey. Maps of the town and community were studied and a total of 110 districts were marked out to be covered by 110 teams from the town's churches. Each church was given an assignment of districts and asked to furnish teams according to its size.

The Scottdale Mennonite Church and the mission outposts at North and East Scottdale co-operated in the survey by covering certain districts. The survey was welcomed especially by the mission stations which had planned for some time to take such a census of their particular sections. Accordingly the Ministerium assigned them these areas. Brethren Monroe Wyse and Frank Brilhart, superintendents of the mission Sunday schools, took the responsibility of conducting the survey in their respective areas. Members of the Scottdale church were assigned sections in the main parts of the town. Over forty workers from the three Mennonite Sunday schools helped in the work. This was the largest group furnished by any one church.

Preparation for the Census

Several meetings of Sunday-school superintendents, ministers, and workers were held before the actual taking of the census. An experienced leader in the Evangelical United Brethren Church gave the group practical suggestions on how to do the job. His pointers included:

1. Prepare yourself spiritually through prayer for wisdom, courage, and the mind of Christ. Have the purpose of the census in mind. It is to find people, and then win them to Christ. Before Andrew brought Peter to Christ he first had to find him. This census is to find the people.
2. Be courteous and friendly. Pray for guidance in meeting every situation . . . never argue.
3. Be accurate in recording the data on the cards. Call again if the people are not at home the first time.

Taking the Census

At 2:00 p.m. of February 29, Sunday, about 300 workers were on the field going from home to home to take the survey. Calls were brief and information as to names, number of children, church affiliation, church preference, Sunday-school attendance, etc., was tabulated on cards especially prepared for the census. By 4:00 most of the community had been "covered." Cards were turned in at the respective churches and the next day the Ministerium sorted and classified them. Each church was given the cards of its own members as well as the cards of those preferring that church.

Some Results of the Survey

It was estimated that the coverage of the town was about 90 per cent. Out of 2,749 cards there were only 25 showing no church preference. The number of persons refusing to give information was surprisingly few. Scottdale and Everson have a combined population of about 8,500.

Workers united in saying that the greatest benefits were not the facts gathered, valuable as these are. The contacts in the homes of people, the oppor-

tunity to show friendly interest in children, the challenge to create interest in the church—all these were the privilege of every worker. Poor homes were visited and appreciated the church's interest in them. Nonsectarian literature was left in the homes where there were children.

Putting the Census to Work

The churches of the community are using the results of the census. Much visiting has been done and some increased church and Sunday-school attendance is reported. However, as Bro. John L. Horst points out, the worth of such a survey is in its long-range value for planning a church's program. The value of the census will be as apparent in a year or five years from now as it is at present.

Such surveys make excellent beginnings for a church which wants to extend its testimony in a community. It is a good way to "look on the fields."

Scottdale, Pa.

The Testimony of Christian Attire

BY MRS. RUTH STAUFFER

It has been difficult for me to understand why some Christians would claim that distinctive attire is a hindrance to one in meeting people in everyday life, or why they say that they can make more contacts in personal work if they do not dress differently. Experiences in my own life have always proved it to be so definitely otherwise that I have often wondered whether they were actually drawing their conclusions from experience, or simply from a "turn of mind," or from a subconscious wish to be like the world.

I have found that distinctive dress, if simply and modestly made, neatly and becomingly worn, promotes contacts and fellowship with the best of people, draws to you those who need help in spiritual problems, acts as a front against being asked to do questionable things, and much more.

Although every period of life brings new and varied experiences, I shall here mention, in a brief way, a few meaningful incidents from several years at college.

I was very young and quite inexperienced when I started work in the department of Home Economics in a state college. I did not fail to wonder how many problems I would have to face in all the clothing classes that were prescribed in the special course; the college girls were required to make anything from slacks to evening dresses. What shall I do when the teacher says that our next problem will be a sport shirt? Or what shall I say when she tells us that next quarter we will all make evening dresses? Shall I speak to my teacher about these things before I register and what will she say? If I am permitted to make anything I need, will the girls slight me because I am making something different? Shall I change my course of study and take

Busy But Barren

BY GRACE DOROTHY LEHMAN

*"Well, we're keeping them off of their knees," he said,
As he gave report to the Legion Head;
"Isn't that the most effective trick
To stop the Lord's work sure and quick?"*

*The Devil just chuckled in fiendish glee,
And praised his evil spirits three,
Who were sent to stop the new effort to win
The many who groped in the darkness of sin.*

*All those Christians were busy; not one of them
shirked;
Many folks were amazed just to see how they
worked,
But to pray was the part of the work they
forgot,
Nor would they have guessed 'twas the old
Devil's plot.*

*But the Saviour watched sadly, quite pained at
His heart,
Because He had blessings He wished to impart,
But His children were lacking in power, you see,
By forgetting His words, "Ye can't do without
Me."*

Lancaster, Pa.

something else so that I will not have to face these things? Typical girls' questions!

Good as the Lord always is, He had the whole problem solved before I had begun to do anything about it. We had started in clothing construction only a few weeks, when one day the teacher, who was also the head of the department, talked to me personally and said, "I realize that your clothing needs will, in some respects, be different from those of the other girls. I simply want to tell you that I am here to work right with you. If, at any time, an assignment is made that does not correspond with your individual needs, please let me know, and together we will work out something that does." There it was—all settled. In one sweeping, assuring statement that instructor solved the problem for the rest of my college days. She not only made the statement, but she lived up to every word. It even seemed to be a delight and a challenge to her to have someone in the class who would occasionally make a garment that was different.

One day this teacher married and left college. A new teacher came into the department. "What will the new teacher's attitude be?" I wondered. The girls were then making afternoon dresses. "Make whatever dress you need," she said to me and then added, "I am going to Washington this week end. Would you like if I would shop around a little and look for some dress material for you? I think I know exactly what you would like." That was most interesting. That was co-operation-plus—that a college clothing teacher should even want to take "time out" to choose dress material for the one girl, among a hundred or

more others, who was "different." I felt as though she was taking more interest in me than in any other member of the class.

And there were so many other instances. When the girls in Foods Preparation were making up their unit groups, several of the most enthusiastic girls in the class said, "We want you to work with us." They were interesting personalities, creative about their work, eager for results, knowing how to put purpose into their efforts. I never felt "out of it" when I worked with them; they did not give me a reason.

There was the time when we chose chemistry partners. This time it was Mrs. Smith who came and said, "Will you work with me?" Again, being "different" gave no occasion for being slighted. Mrs. Smith was the most mature member of the class, an "A" student, an honest worker, a charming person. Her life had been softened by sorrow and a deep heartache. She needed someone to help her concentrate on the "hard spots." Did she think I could do that for her? Our friendship grew, it touched some "heart" areas of memory, it probed deeply into life's purposes. Since the classroom was crowded, she suggested that we sit together at the little table by the teacher's desk in front of the entire class. It didn't seem to bother her one bit that I was dressed differently.

When the home-management girls were choosing roommates, one of the girls requested, "Will you room with me? I need someone as a roommate who reads her Bible and prays every day." She had never seen me do either. How did she know?

Many other incidents could be mentioned. I never felt "out of it." The girls invited me to their rooms, to their afternoon teas, to their church programs, to their extracurricular organizations, to membership in their honorary societies; but never was I asked to go to a dance, to smoke, to attend movies, nor to play cards. I never had to say that I did not do those things. What was it that told them?

I realize very definitely that "dressing differently" is not the only factor of influence in such incidents. With it, consistently, must be found sincerity of purpose, integrity of character, purity of life, thoughtfulness, understanding, interest in others, high standards of conduct and of conversation—all the graces of Christian living. When these are present, to be dressed like a Christian will only add to the possibility of creating good friendships and influencing people.—Sword and Trumpet, Selected by S. S. Hershberger.

Pay as little attention to discouragement as possible. Plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port, is the point.—Maltbie D. Babcock.

Acres of Crosses

By C. WARREN LONG

Scattered over Europe are green turfs on plains and rolling hills. From these turfs arise acres of crosses. At the foot of each cross lies moldering the body of a darling boy who left his parents' fireside to slay a fellow boy whom he did not know nor had ever held a personal grievance against.

Across the vast spaces of Europe family life is crying over the suffering and loss of loved ones. Memoirs are in nearly every home as a grim reminder that in a distant foxhole or turf, or among the ashes of a portable incinerator, are the remains of a dear one. Constantly tears, heartaches, poverty are multiplied as new memoirs are added because of land mines, duds, and crumbling ghostlike walls.

Hunger and cold ride through the land like mighty chariots, grinding under their wheels love, hope, and peace, and leaving in their wake sullenness, cynicism, sadism, and soulless savagery.

But why do I write this? There are two reasons: First, because it troubles the "new nature" that I enjoy in Christ Jesus. This makes me rethink human values. I lost no near kin in World War I or II. The loss of life and the suffering of millions of people, were only cold thoughts to me.

During my Christian life and ministry I have spent much time in studying as well as teaching people the need of being reconciled to God, with a minimum of emphasis on being reconciled to man. In my bosom today lurks a fear that there are too many other Christians who are like me—forgetting human values in the Christian economy. While sitting today in the children's colony in Laverantiere, France, and studying many of the parentless, homeless children who are such because of the war, I tried to visualize in my mind the millions of men, women, and children in Europe who are holding out their cold bony hands, crying for bread and clothes that are saturated with Christian love and kindness. These people love the members of their families as I love my companion and our two daughters. These people want peace and hope and the necessary comforts for their loved ones.

My second reason for writing this today is to confess that I have thought too much in the terms that America is for the Americans. The "Monroe Doctrine" has influenced too much my sense of human values when it comes to our Christian responsibility to the peoples of the earth.

Hungry, cold, coerced, enslaved people, whether in their local communities or as D.P.'s, become an unruly people. As Christian Americans we can put a high price on our farms, factories, and commodities for our personal family and national pleasure and gratification and minimize the human values of the suf-

fering people who are not fortunate enough to be born in the great land of America. But this will produce more acres of crosses on the turfs of Europe. It seems to me that we as American Christians think so much of our investments, conveniences, and comforts that we have become ruthless toward life in other lands and do not give enough thought to human life and values. Thus World War III is becoming more and more a common thought among us. At least I am a different Christian minister today.

Hunger, cold, enslavement, and rebellion against God are great underlying causes for today's difficulties in Europe. We Christians can help solve these difficulties by sacrificing some of our wealth, luxuries, and some of our trained men and women to raise the standard of living. It is food and clothing given now under the direction of Christian personnel "In the Name of Christ" that will help solve the problems of today.

As the people realize the futility of the sacrifice, suffering, and loss in waging a war, they will seek for another way to solve the problems among the nations. Biblical Christianity is the answer to man's quest for peace. Today is our golden opportunity as Christians to present the Gospel of Christ as the healing balm for the ills in the nations. It is BIBLICAL CHRISTIANITY or ACRES OF CROSSES.

Bullange, Belgium.

The Summer Bible School Student—a Future Teacher

By EDNA MAST

She came to be enrolled on that first Monday morning, thirteen years ago, at the Coatesville Summer Bible School. I noted her bright eyes, her wavy hair, how neat and clean she looked, and how eager she was. She too was going to summer Bible school for the first time—this little lady of three. Let's call her Anna.

I noticed how she enjoyed her kindergarten days. She sang, she memorized verses, she repeated Bible stories, and at recess time she had just as good a time. She had many friends.

Ten years later I was checking the record books, seeing who was entitled to eighth-grade diplomas. Here was Anna's name, year after year, with perfect attendance; she was still going to Bible school. Anna is now a Christian.

She received her diploma, but still didn't quit. In 1947 she showed just as much interest in the high-school class as she had shown those many years ago in kindergarten. Then after that Bible school closed she had her first experience of teaching, in another, smaller school.

We visited that school. And here was Anna, with a group of little ones. She had the air of an experienced teacher. The children were in a circle around her, she had their attention, and you could

A Prayer for This Week

Our Father, daily we bring our debris of sin to Thee; pray, save us from it tomorrow. Help us to hate all aberrations from the Christ-life; show them to us in their true repulsiveness before we dare to fall. Teach us constantly of Thee and let us see Thy face, we pray. Little we know. We would learn more. Help us to live in the "holy present," dedicating to Thee each moment of our consciousness. Purify us. May our friends be ever in Thy hand; and to those who know little yet of Thee show Thyself, we pray. When our faith in Thy power grows dim, help us to remember the miracle by which we were allowed to see Thy face and the constant miracle of Thy abiding presence, undeserved by any man. Let us remember Thy mercy, who opens the eyes of those who have but a little truth in their hearts, who "was found of them that sought . . . [Thee] not." Lord Jesus, seek them as Thou hast sought us, and find them as Thou hast found us. Amen.

—Ruth Carper.

readily see they loved her. It was evident she was getting along fine, already successful in her work. Why shouldn't this be the case, for wasn't she once a student in that same grade, and wasn't she familiar with every phase of Bible school routine? How much easier it is for her to teach than for those who did not know of summer Bible schools in their childhood days!

Did Anna dream, years ago, that someday she would be the "teacher"? I remember seeing her, a long time ago, playing summer Bible school with a group of children; so no doubt she did. Most parents of small children observe the continuation of summer Bible school all summer. A little girl will line up her dolls, or paper dolls, and "teach" them to sing and pray and tell them Bible stories. And when they go visiting it is a familiar sight to see the children congregated on the porch steps or stairsteps, or any convenient place, having summer Bible school; and there is usually no shortage of teachers. So evidently there must be some more teachers in the making!

But might it not be a good idea for our teachers to drop a hint to their students, in any grade, that someday they may be a teacher and that now is the time to prepare for it? The harder they study now, the easier it will be for them when they're "teacher." Isn't that an incentive to greater effort on the part of the pupil? We believe that our summer Bible schools of 1948 will be the training schools for teachers in future years, if the Lord tarries.

Cochranville, Pa.

FAMILY CIRCLE

A Man Is Born

BY MIRIAM SIEBER LIND

*A man is born . . .
A child is come to you—
What matter that
The earth is split in two
With war's grim threat,
With crime and hunger, too?
What matter that
The bills now fast come due?
What matter that
The future, out of view,
Gives forth no brilliant
Bow of hope to you?

This is God's vote of confidence in you!
This is God's miracle of love for you!
This is your task—a child is come to
you!
A man is born!*

Scottdale, Pa.

"Christ in You"

BY A SISTER

IV

Praying Together

A once popular Denver evangelist said, "The home that prays together is the home that stays together." I wonder how many homes really pray *together*. For several years I have been observing the methods and the vitality of the worship periods in homes that I have visited. Oh, what a mighty tool we hold within our hand, a tool made for work, yet we play with it!

I do not blame young couples for having a cold, formal, uncommented, and impractical Bible reading and prayer with their young families when they have known nothing different in their parental homes. Family worship cannot mean time spent contacting God for the very personal and practical problems of each member of the family, when it was only a ceremony that eased the conscience in their childhood homes.

Over and over my heart has ached because opportunities that could have helped to make God a real, living, and vital being to children were passed by. I recall being in one home where a young man was facing for the first time the problem of finding God's will for his life. The father was not really anxious to see him enter one of the proposed opportunities, and maybe that accounted for a failure to pray openly for the boy. But family worship that morning was con-

ducted in the same manner as had been their custom. A portion of God's Word was read, a general comment was made while the son sat there with a burden on his heart. And then the father said, "Let's all repeat the Lord's Prayer together." I am sure this father loves his son; undoubtedly he did pray for him in secret. But oh, I wonder what might have happened if the entire family could have made that boy's problem their own that morning when he needed to know that someone was interested in him!

Why do we have family prayers? Why is it necessary at all? If it is nothing but a time of boredom to the children, why antagonize them? Why? I think I know why! But very few parents have ever seen the real daily need for God in their own lives, and in the lives of their children. They know that they need Him for salvation and for the forgiveness of sin, but the wonderful fact of His concern in the daily cares of life has never gripped their hearts.

Why can't parents, yes, particularly fathers, notice when their children are bored during the worship period? Why do they shake their heads and say, "It is a sign of the times we're living in—this unconcern for the things of God"? What would happen if fathers and mothers began to blame themselves for a failure to make family worship the best time of the day for their children? If they blamed themselves for the shallowness and lack of growth in the spiritual lives of their children? Certainly it takes thought and planning! It may break up that "precious" tradition of "doing it this way for years." It may mean trying new helps, new songs, new methods often—every two months—if that is necessary to keep the children interested! It may mean sitting back as ten-year-old Mary takes charge of the service for a week and brings her own thoughts to the family. It may mean *anything* that will mean real food for *everyone*!

We have often heard people say, "In every portion of God's Word there is food if we want it. If children do not get it, what can we do? Can we force it down their throats?" By no means can we do this. But if there is no appetite for the food within the child, that may be the parents' fault. Satan has won a great victory when parents sit placidly by and say, "What can we do? We're past fifty, and it's too late to do anything different!"

I see Christ gazing at these very parents and in His tender, gracious voice saying, "Come! It is never too late for me to work! Let ME put LIFE into your worship! For this present need of yours, I came!"

What would be an ideal family worship? Let me briefly tell you of things I have known and have found in the worship periods of some of my friends. I wonder why they could not all be combined and utilized in anyone's family worship period.

First of all, an ideal family worship will never be a rushed service. It will be a time when singing, Bible reading, practical spiritual lessons drawn from the Scriptures or from a help guide, will be *enjoyed* by every member of the family! Every morning opportunity ought to be given to each member of the family to present a prayer request. These requests may be personal and they may be general. Some families have placed a bulletin board in their homes on which they keep bulletins of the various organizations of the church, or coming programs of various churches, or any item which would merit our prayers. God can speak through children, by aid of the bulletin board, when His work needs the weight of more prayer!

A few families have tried (and with great success) to include a time of thanksgiving and a time of confession in each worship hour. Many people are not conscious of their blessings because they have no incentive to look for them. We all need practice in looking for the good things God does for us. And the things which children are often thankful for make adults more conscious of their blessings.

The confession time, which is the hardest suggestion to put into practice of these which I am giving, is, however, the most profitable for Christian growth and family unity. For it is the father and mother who must set the example in this. It is easy to work with children until they will acknowledge their faults to each other. But it is harder for parents to say to each other in the presence of their children, "Mother, I am sorry that I spoke crossly to you this morning." Or, "Daddy, I'm sorry I said you are stubborn just like your Uncle Mike. Will you forgive me?" Yes, that is hard, yet it is exactly such an example that will plant the real spirit of confession and forgiveness within the heart of a child as nothing else can. Faults should be confessed freely one to another. What an aid it would be in abating family friction if every day the slate was cleaned in the presence of one another! This is not a fantastic ideal! It has been tried and it works! Alas, I fear too many parents who read this will be too proud to condescend to such a plan!

After a habit of "thanksgiving" time and a "what-are-you-sorry-for" time has been established, children and youth and even parents will find it hard to go to sleep without first clearing their conscience. They will thrill to the feeling of "being all clean inside" as one little boy said after just such a worship period.

Parents, *have* you done all you can to

(Continued on page 477)

TO BE NEAR TO GOD

Sunday, May 23

Read Psalm 96:1-9.

What a tremendous responsibility it is to be possessed with the faculties enabling me to speak! Since nearly all are so blessed, much speaking is generally accepted as but natural, even though but little of everything said declares Thy glory and Thy wonders. By my words shall I be justified and by my words shall I be condemned. For every idle word I shall speak I shall give an account thereof in the day of judgment. Help me, indeed, to set a watch at my lips that I sin not.

Above the hum of conversation and shuffle of feet in the crowd may be heard the name of God and Jesus Christ being profaned in vain conversation. Give me the courage, O God, to boldly honor Thy name as freely as do the ungodly unashamedly dishonor Thee, no matter where that be.

Monday, May 24

Read Daniel 1:1-4.

Many are the mothers whose names are not recorded, who have made exceeding great contributions to the cause of God and His Christ through their children. In the quiet of everyday living and under the stress and strain of suffering or approaching dread calamity, they have taken their little ones aside into the presence of God and told them of Him, and His kingdom and His power and His glory. When came separation, war, or death, these children went out alone, armed with the only protection everlastingly sure—faith in God.

Grant us, O God, the mothers of today, a greater awareness of the tremendous responsibility resting upon us to implant within our boys and girls, by word and life, a living, workable faith in Thee. For our children to develop into Daniels and Esthers, they must, too, have the kind of parents Daniel had.

Tuesday, May 25

Read Daniel 1:5-7.

A man's gift maketh room for him and bringeth him before great men. These four boys who were yet children, were mentally alert, physically perfect, and each possessed with an attractive personality. They knew the answers. The king of Babylon cared nothing about their religious training, only that they had a knowledge of science and the arts so that with this foundation they could more readily grasp the language and learning of Chaldea. Through a three-year-course of study these young fellows were exposed to God-denying lectures by ungodly men, and emerged with their faith in God unshaken.

Grant, O God, Thy protection over the thinking of Thy young people who sit in classes from grade school on up under the subtle teaching of men and women who deny Thee. May they change not, and their faith in Thee fail not, for Thou, O Christ, art indeed Alpha and Omega.

Wednesday, May 26

Read Daniel 1:8-10.

This is an age characterized by a lack of determination to keep body and mind undefiled. There is little purposeful living where there is lacking the challenge of purpose in heart. Strength of character is built around a will that stands when it would be easier to sit; that moves up and out when it would be easier to just remain put or move along in step with the crowd. People wish for greater will power, would pay money could it be purchased, admire those who exercise it, but wallow around carelessly excusing themselves by attributing failure to weakness. Actually, they have been ashamed to stand alone.

I live not alone to myself, but consciously and unconsciously do I influence others. When my lines meet those of one standing hesitant and uncertain in the valley of decision, quietly use me to help him obey Thee and keep himself undefiled. Keep alive in my heart the purpose to live always as is pleasing in Thy sight.

Thursday, May 27

Read Daniel 1:11-16.

The food that the king had ordered for the young men to eat was the best the king could provide. Being a heathen king, it was, no doubt, offered to the idol of some heathen god before being served. If Daniel and his companions ate thereof thereafter they would be dishonoring the God whom they served. There was no compromising on their part. They would have none of this food, nor would they drink. Though the folks at home would never know, that made no difference. Disobedience to authority could mean cruel punishment or death. That made no difference, either. They had implicit faith in God that if they honored Him and obeyed Him first, His approval would be evidenced by their physical appearance. He honored that faith.

Grant us, Thy young people today, courage to say, "No," that we drink not wine nor beer nor any strong drink, nor that we dishonor Thee by eating where these are sold. Help us live void of offense toward Thee, and keep our conscience clear.

Friday, May 28

Read Daniel 1:17-21.

God never fails to take note of His children who try conscientiously to please Him by living their convictions consistently. There may be no startling evidence of His approval by some great and glorious manifestation, but as the dew and gentle rain from heaven fall refreshingly, giving life to widespread acres, so rests His blessing upon such an one's extended activities. He gives knowledge and skill, subtle foresight and understanding, and if in letters unlearned, grants him who knows Him well, success in whatever He has entrusted into his care.

(Continued on page 476)

"O MAN GREATLY BELOVED"

Sunday School Lesson for May 30

(Daniel 1)

We turn back the pages of history to learn from another exilic prophet, to meet a "man greatly beloved" of God. Three times Daniel was given this coveted title. What God thinks of a man is most significant and it is much worth while to become acquainted with one whom God approves so highly.

Daniel left Judea with the first captives Nebuchadnezzar took to Babylon. He had been selected as one whom they might teach the learning of the Chaldeans and who might be able to stand in the king's palace at Babylon. Probably Daniel belonged to the princes. At any rate he appeared very promising. The master of the eunuchs, Ashpenaz, had selected Daniel (and his three friends of next Sunday's lesson) because they were "skilful in all wisdom, and cunning in knowledge, and understanding science." These men were to be schooled in the Chaldean learning and tongue for three years, then to stand before the king for an examination. Their daily food was to come from the king's table. Daniel's name was changed from "God is my judge" to one that invoked Bel—Belteshazzar.

To the learning required for the king's service Daniel seemed to have had no objection. But he would not be contaminated with the paganism of his environment. He resolved to live according to the law of Jehovah, his God. Although it was in only a small detail of living, it was a strong denial of idolatrous worship in the court. He, a very wise man, was not denying God for courtly favor. The test Daniel suggested to Melzar showed prudence and courage on Daniel's part. Under the direction and blessing of God these men finished their schooling and passed their examinations with great honors. Daniel became renowned for his wisdom from God, and the people could find no fault with his administration as governor. He was a godly man.

What if Daniel had not been faithful to God? Some young men would have argued: "We can't explain this to a heathen king. He wouldn't understand. It won't hurt us to eat this meat because we don't believe in the idols. It will put the prince of eunuchs in bad. He may lose his head. [This would show they didn't believe God would honor His own.] And then it might spoil our influence for good if we separate ourselves from this court life. How would a little drink and a few dainties defile a person?" But the "man greatly beloved" took his stand for God and God used him for His honor.

(Time line: Daniel's prophecies were given in Babylon over a period of 72 years. Daniel taken into captivity, 606 B.C.; Daniel interpreted Nebuchadnezzar's dream, 603 B.C.; Daniel prophesied until 531 B.C.)

Alta Mae Erb.

On Method

'Can a conscience ever get too fastidious, Jan?'—The only way to find out is always to obey it.—George Macdonald.

OUR SCHOOLS

The Christian Educational Task Before Us

By A. J. METZLER

[This address was given in public session of the annual meeting of the Board of Education at Goshen, Indiana, in February, 1948. Board members will please preserve this as their official copy of the address.—Secretary of the Board.]

This subject, having been assigned to a Board member by the officers of the Board, to be discussed at one of the regular meetings of the Board, clearly implies that we are to consider the Christian educational task before us as a Board today.

However, if as a Board we are clearly and correctly to envision our specific task, we need to see this task in relation to the church's total New Testament work. For, after all, the church has a large and diversified, yet unified work. It is as the body with many members having varied functions. Each member works in perfect harmony with the others. We are a chorus, not individual soloists. We are a team, not single players.

The work of the church may be roughly divided into four major divisions. First, and we would all agree the most important, is her preaching ministry. That is, evangelism and missions—a responsibility in preaching the Gospel to all the world.

Secondly, her teaching ministry. "Teaching them to observe all things." This in its broadest sense includes the whole responsibility of nurturing and edifying children and believers.

The third area may be called service. We are instructed to "do good unto all men." This includes the whole area of ministering to man's physical need. That is why we have orphanages, old people's homes, hospitals, and provision for caring for the needy in our congregations, communities, and around the world.

The fourth area is more general and includes provision for our fellowship and worship.

Therefore, the Christian educational task before us in relation to the church's New Testament work might be stated in a twofold way. First, it is to carry forward the scripturally given task of teaching as a specific area of the church's work, on the one hand, while on the other hand, the task includes the most intimate co-operation with every phase of the church's responsibility.

Next, let us look at the task as it relates itself to the individual. Here we are looking at it as the responsibility of the church as a whole rather than as solely the task of the Board of Education. So for the moment we are speaking of the church's Christian educational task as it

relates itself to the individual. For, after all, we educate individuals, not the mass. In the final analysis it is really a process whereby the powers of one personality influence and guide the unfolding and development of another personality according to the provision and possibilities as God has planned. What does the individual possess? As someone has said, "The tiny infant is a bundle of possibilities," and, oh, what possibilities! The church and the home have a most sacred trust to see that the individual is given every opportunity for the development of his possibilities for the very best.

The Apostle Paul told Timothy, quoting the Weymouth version, "From infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus." Truly, our Christian educational task for the individual begins with the infant and continues through the entire life.

What do we hope to accomplish in this great task of the church in educating the individual? Certainly it is to lead the individual into the most meaningful acceptance of Jesus Christ as his personal Saviour and to an experience of regeneration. It is to continue in making the best provision for the unfolding of life to the fullest powers and possibilities according to the gift given by God and planned by Him for that individual life.

We recognize that the church faces most terrific odds. At every stage of this work we can be assured that both from within and from without there will be obstacles and hindrances that sometimes might make the way impossible. But by the grace and power of God, by the guidance of His Spirit, by the full utilizing and unifying of all our resources, the Mennonite Church can educate the individual so that each one may develop to the fullest possibilities his God-given powers so as to be a dynamic force for God in this world of sin.

We shall now review the church's provision for this great task. These provisions fall into three general classes. In the first place, we have the general provision outside of the specific educational agencies or institutions. This includes our regular preaching services, Bible conferences, summer camps, literature, and above all the Christian home.

The second provision the church has made for her Christian educational work is the Commission for Christian Education and Young People's Work. Her responsibility lies largely in aiding and promoting those teaching agencies operating in the local congregations, and in Sunday schools, summer Bible schools, young people's Bible meetings, weekday Bible schools, Christian workers' train-

ing, including missionary education and organized young people's activities, especially the newly formed Mennonite Youth Fellowship.

The third provision the church has made for carrying forth her Christian educational work is the Mennonite Board of Education. And this brings us to the heart of the subject.

Clearly, this subject may have rightly been developed along various lines. This might have included a more complete development of those phases already touched upon, or, we could correctly consider other angles of the subject. However, as a part of our introduction accompanying this assignment we were asked to "present quite clearly to the Board the larger educational task confronting the Board as a result of the General Conference assignment." So let us come specifically to the educational task before us as a Board in the light of this more direct assignment.

First, we do well to remember where we have come from educationally, while we certainly do not want the future of this work with all of its possibilities for progress and development to be obscured or possibly buried under the debris of the past. However, we surely do well to consider this question historically in order that we might profit by these past experiences.

Next, it is very important that we recognize and carefully evaluate where we are. Surely as a Board charged with an important part of the educational work of the church, we are on the threshold of an enlarged and growing sphere of opportunity and service. This enlarged sphere of opportunity is in two directions. We may speak of it as vertically and horizontally. Vertically it includes the seminary and other graduate work, collegiate, secondary, elementary, and winter Bible schools. Horizontally it includes the possibility of service to and with our sixteen conferences in the United States, Canada, and abroad. Furthermore, it may even include a service to other congregations, groups, or conferences not particularly organized to carry on this work.

We do not mean to imply that our Board has been handed a complete mandate in these two directions, but we do recognize that the doors are ajar or ever wider open in both of these directions today than any time heretofore. It is not more authority we need as a Board. It is not greater opportunities that we need. The influence our Board will wield and the dynamic spiritual leadership it will give in the area of true Christian education does not depend upon its ability to demand, as much as it depends upon its worthiness to command the confidence, counsel, and guided leadership we believe desired in these several levels of Christian education by conferences and congregations responsible.

Truly it is spiritual integrity and Christian statesmanship of the highest (Continued on page 477)

PEACE AND WAR

Women and Nonresistance

BY FORD BERG

We generally direct our peace teachings toward the brethren of the church, forgetting that the sisters, although possessing a tenderness and compassion foreign to men, also need to understand the nonresistant way of life, however kind and sweet they may be.

In the planning of any peace program, recognition should be made that women rear our children and teach them the first rudiments of proper relationship to other children. If a boy at the age of five or six will strike another boy in retaliation, we can assume that this same lad will continue his attitude at the age of twelve and of eighteen.

As well as having our mothers thoroughly grounded in the nonresistant way of life, we should place a special emphasis upon instructing our young girls. Since many ministers of the Gospel know that some young men went into the armed forces because their girl friends urged them to, or at least sanctioned their movements, we can well expect that this influence will continue. Some men will do anything to maintain the love of their girl friends.

Is it correct that the average girl seemingly does little thinking on the way of love as taught by Jesus and His apostles? She has never needed to face the conscription issue, lives as best she can, and makes no special effort to convince others that participation in warfare is un-Biblical. It is true that she does not engage in hair-pulling episodes, heated arguments, and many of the petty things which arouse men. But does she actually have a motivation which is impelled and compelled by the true grasp of the man-to-man relationship necessary for all Christians?

Sister Alda Rosenberger, of Waterloo, Ontario, shares my burden that any peace activity undertaken and any study of the subject of nonresistance should include the sisters of the church. She has written an article, "Unity in Our Peace Testimony." Her burden should be the burden of every sister in the church.

At a Christian Workers' Conference held recently at Kitchener, Ontario, Bro. Ford Berg gave a talk on "The Need of an Adequate Peace Literature." In this talk he gave a challenge to the young people present, making a special appeal to the sisters to stand for the peace testimony of the Mennonite Church. I wonder how many accepted that challenge.

Many young men, in the face of the present disturbed world situation, are thinking seriously. How about us? Who did Jesus instruct in the principles of peace? To whom did He say, "Love your enemies"; "do good to them that . . . despitefully use you, and persecute you";

if one smite you on one cheek, turn to him the other also; go the second mile; "resist not evil"? Of whom did John say, "Who-soever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him"? Or to whom did Paul say, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"? Was it to the brethren in the church only? How can the brethren give a consistent testimony if the sisters take a negative or at least an unconcerned attitude toward them? Someone has said, "Unity is the greatest testimony we can give to the unsaved." "United we stand; divided we fall."

But I hear someone say, "We are doing our part as we sew, knit, quilt, can meat, or dry beans for European relief. Or, many of our girls are serving under the M.C.C." Yes, we are doing a large part, but I believe it is not enough. We need to stand beside our brothers in the faith and give them the courage to stand firm to their convictions. They need to know that we believe they are doing the right thing. Then, too, we need to do our part in not only giving a Christian witness through our domestic art but in living lives that give the same testimony. It is not enough to sew for the needy; we must do it "In the Name of Christ." Our motto must be, "For to me to live is Christ."

The late Gypsy Smith said, "Women can go farther down the road to sin than a man, but they can also go deeper in their devotion to Christ." Girls, sisters in the Mennonite family, are we going to fail our brothers or are we going to be even more devoted to the cause of peace than they? If we stand by them it will not only strengthen their faith but also show that we as a church are united in the testimony of peace as taught by Christ, the Prince of Peace.

Scottdale, Pa.

Peace Problems Committee Planning

BY ORIE O. MILLER

One phase of the Peace Problems Committee's triple assignments from General Conference since 1925 has been the matter of indoctrination in the principles of Biblical peace and nonresistance within our group. The recent growing concern from our churches and communities for help and leadership in this has spurred the Committee to new activity and planning.

A number of writing projects are planned and under way for providing a larger body of teaching materials. Among the books in preparation or planned for completion during 1948 are: (1) *A History of World War II*, by Guy F. Hershberger; (2) *The Christian and the State*, by Melvin Gingerich; and (3) *Heroes of Nonresistance*, by Elizabeth Hershberger Bauman. A peace study series for use in the local congregation, a number of tracts, and more regular and complete informational material through our church papers are also among the things

planned. A good deal of the foregoing is being prepared with the teen-age group in mind. *Heroes of Nonresistance* is also planned for this age level.

Other contemplated avenues of helping in the local community are week-end peace institutes and services by peace teams. These teams will be composed usually of ex-C.P.S. brethren and others of that age group who are deeply concerned that the generation following in their footsteps be enlightened clearly on the principles of love and nonresistance as taught since the church's beginning. Plans are in process for one of these teams, sponsored by the Peace Problems Committee and under the leadership of Bro. John Andrew Hostetler, Goshen College, Goshen, Indiana, to serve in eight of our communities in the general area from Iowa to Pennsylvania over eight successive week ends from about July 1 of this summer.

These brethren will usually come into a designated community on Thursday or Friday in which arrangements have been made. Meetings with young people's groups, discussion sessions, a sermon by the resident pastor on some phase of Biblical nonresistance, Sunday afternoon and evening meetings for the whole congregation, subsequent planning with the church and young people's leaders in the community, will, in the main, characterize these week-end services.

In certain of our communities experimental peace institutes are being planned in co-operation with other Mennonite and Brethren in Christ groups. One such is being planned for the Northern Indiana area over the week end of May 29.

Peace Problems Committee representatives in co-operation with other groups working together through the Mennonite Central Committee Peace Section are keeping in close touch with current pending legislation which promises to affect the C.O. status. Through this same channel the Committee also supports the present witness of Bro. H. S. Bender in Europe and a peace witness interest among Mennonite groups in other lands.

Akron, Pa.

FORGIVEN

An interesting story is related of a Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink, "Forgiven—too poor to pay."

His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money.

The judge asked her, "Is this your husband's handwriting in red ink?" She replied in the affirmative. "Then," said he, "there is not a tribunal in the land that can obtain the money where he had written 'Forgiven.'"

So likewise where Jesus writes the word "forgiven" across our account in the ledger of heaven, we are released from condemnation.—Christian Digest.

FIELD NOTES

Bro. J. D. Graber will preach the conference sermon for the Indiana-Michigan Conference to be held near the Yellow Creek Church, Goshen, Indiana, June 2, 3.

Bro. John R. Mumaw will be a visiting speaker in a Christian Home Conference to be held at the Lansdale, Pa., Mission and the Plain Church from Saturday evening to Sunday evening, May 22, 23.

A minister will be ordained, the Lord willing, at Souderton, Pa., on May 30. A deacon will be chosen at the same place on June 27.

Franconia Conference in its sessions on May 6 for the first time in its history had a conference sermon, which was preached by Bro. Jacob Moyer. The conference officially encouraged mission study classes and decided to hold a weekly ministers' class.

Bro. Paul M. Miller, Goshen, Ind., will speak in a Bible Conference at Steelton, Pa., on June 6.

The congregation in East Goshen, Ind., is constructing a new church building. The building is of brick veneer.

Heroes of the Cross will be the theme for discussion at the Mount Joy, Pa., Young People's Meeting on May 23, with Bro. Clarence Lutz bringing a missionary message in conclusion.

A Peace Conference will be held on May 22, 23, at the Beech Church, Louisville, Ohio. This conference is sponsored by the Stark County churches. Special speakers will be P. L. Frey and G. F. Hershberger.

Bro. D. W. Miller, Canton, Ohio, preached for the Bethel congregation, near Wadsworth, Sunday evening, May 9.

Bro. J. J. Hostetler was the visiting speaker for a Sunday School Meeting held conjointly by the Masontown and Scottdale congregations at Scottdale on May 15, 16.

Bro. Gordon Buschert was ordained to the ministry by lot at the West Zion Church, Carstairs, Alta., on May 2. The service was in charge of C. J. Ramer, assisted by Harold Boettger, Linford Hackman, and Howard Stauffer. May the Lord bless his ministry.

The Johnstown Mennonite School gave a musical program on May 16 at 2:00 p.m. The evening of the same day Bro. Walter Otto, Springs, Pa., brought the baccalaureate mes-

sage. On May 21 at 7:30 p.m. the commencement address will be given by Bro. A. J. Metzler. The Kaufman Church is the place for all these meetings.

Bro. Harry Shreiner, Lititz, Pa., will be the visiting speaker at the quarterly Sunday School Meeting to be held at Churchtown, Pa., on May 23.

Bro. Elvin Snyder, missionary from Argentina, will be at the Slate Hill Church near Shiremanstown, Pa., May 18 at 7:30 p.m., D.S.T.

Bro. O. N. Johns was the speaker for the Stark County Mennonite Hymn-sing held at Canton, Ohio, on May 9. This hymn-sing is a monthly program.

Bro. P. L. Frey, Archbold, Ohio, held meetings at the Pleasant Grove Church near Salix, Pa., May 9-16.

The William Miller family, of the Clinton Frame congregation in Indiana, who have spent several summers doing mission work in northern Minnesota, gave a program at North Goshen Sunday evening, May 2.

"Our Boys in Civilian Public Service" is the title of a book concerning the C.P.S. men of the Washington County, Md., and Franklin Co., Pa., Conference. Copies of the book may be secured for eighty-five cents from Luke J. Shank, Route 1, Chambersburg, Pa.

Evangelistic meetings are being held at the Norris Square Mennonite Church, 2147 North Howard Street, Philadelphia, May 15-23. Bro. Leroy Stoltzfus is the evangelist. Your prayers are solicited.

(Continued on page 476)

Calendar

World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., May 19-23.
Annual Meeting, Gulf Coast Regional Conference, Premont, Tex., May 21-23.
Annual Meeting, Ontario Mennonite Mission Board and Associated Sewing Circles, Pavilion Grounds, east of Kitchener, May 22-24.
Annual Meeting, Ohio and Eastern A.M. Conference, Connecticut Lake, Pa., May 25-27.
Annual Meeting, Ontario Amish Mennonite Church Conference, Poole A.M. Church, Poole, Ont., May 26, 27.
Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, United Missionary Church Campground, Goshen, Ind., June 1-3.
Annual Meeting, Pacific Coast Conference, June 1-5.
North Central Conference, Detroit Lakes, Minn., June 7-11.
Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Young People's Institute, Mansfield, Ohio, Aug. 10-15.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa. First Family Week, June 19-25.
Music Conference, June 26 to July 2.
First Young People's Institute, July 2-5.
Girls' Camp, July 10-16.
Boys' Camp, July 17-23.
Second Young People's Institute, July 24-30.
Second Family Week, July 31 to Aug. 6.
Third Young People's Institute, Aug. 7-13.
Missionary Bible Conference, Aug. 14-22.
Little Eden Camp, Onkama, Mich.
Boys' and Girls' Camp, June 23-30.
High School Boys' and Girls' Camp, June 30 to July 7.
Young Adults' Conference, July 10-17.
Family Week, July 17-24.
Recreation Workshop, July 24-31.
Literary Group, July 31 to Aug. 7.
Church Music Week, Aug. 7-14.
Ministers' Retreat, Aug. 14-21.
Farmers' Week, Aug. 21-28.

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ACKNOWLEDGMENTS

Page 470, Photos from "Rural Evangel," Nov.-Dec., 1947.
Page 473, Photos by Don McCammon

Announcements

NOTICE

The Women's Missionary and Sewing Circle meeting will be held at the Tabernacle, 7 miles south of Eureka, Ill., Tuesday morning at nine o'clock, June 15. Please come promptly for an interesting program. The meeting of all sewing circle delegates will be Monday evening at four o'clock. The General Sewing Circle Committee will convene at two o'clock on Saturday at the Metamora Church. Mrs. E. E. Miller.

NOTICE

The thirty-seventh annual meeting of the Indiana-Michigan Mennonite Mission Board and the annual session of the Indiana-Michigan Mennonite Conference will be held June 1-3. The Yellow Creek congregation is serving as host, but sessions will be held at the United Missionary Church Camp-ground, one mile west and one and one-half miles north of the Yellow Creek Mennonite Church, or seven miles south of Elkhart on the Prairie Street road. Sessions will be held on Central Daylight Saving Time.

OHIO YOUNG PEOPLE'S INSTITUTE

The Ohio Young People's Institute will be held at Mansfield, Aug. 10-15. This will be an inspiring period of instruction and fellowship for all young people. The staff includes Wyse Graber, director; and Kenneth Good, Harold Bauman, S. Paul Miller, Mrs. S. Paul Miller, and Paul Erb. For information, write to Ross Gerber, Route 2, Wooster, Ohio.

ATTENTION: SUMMER BIBLE SCHOOL SUPERINTENDENTS AND TEACHERS

In keeping with former announcements, the new summer Bible school courses have been and will be released as follows: Grades 1 and 3 to 10 have been ready and all orders filled to date; Kindergarten 2 and Grade 2 are completed and orders filled May 15 and 17; Nursery, Kindergarten 1, and Superintendent's Manual will be ready in 1949. An exception to the above is Kindergarten 2 Teacher's Manual, which is not entirely finished; but pending its completion later in the summer an eight-page Teacher's Guide has been prepared and is being sent free to all who have ordered this manual. This, with Kindergarten 2 Workbook, will provide material for all preschool classes. The completed manuals will be sent to all who have ordered them as soon as they are finished.

Go, Preach

MISSIONS

Give, Pray

Mission News

Paul and Lois Lauver arrived in Texas from Puerto Rico last week. They expect to leave Texas on the eleventh for Sister Lauver's home in Indiana. They may be contacted by writing to Route 3, Howe, Ind.

Puerto Rico, Lester T. Hershey, May 7: "We are going to try to man two preaching points apart from the La Plata full schedule. The members are willing to help and we are using a few of them. We are trying not to spread ourselves too thin and yet want to reach the largest number of people."

China: Our five missionaries in China recently spent some time in the Hochwan field. They write enthusiastically about the warm welcome received and of the great opportunities for witness and service. They hope to be able to begin their work in Hochwan by fall and spread to the other villages of the area as they have opportunity.

Christine Weaver writes: "The two German sisters in Hochwan gave us a very warm welcome. They dress as they did when they came from Germany twenty years ago. When we go to Hochwan we will live with them until we get our own house built."

The city of Paochi has fallen to the Communists and the General Conference Mennonite missionaries, who had only recently opened a new work there, have been evacuated to Chengtu further down in Szechwan. We must hope that the Communist advance will not be southward from Paochi toward Chengtu and Hochwan. Only time will reveal the plans of the Communist forces.

S. E. Miller, Presbyterian Hospital, New York, May 3: "Last Tuesday morning I went to the operating room to have the lower lobe (lower third) of my right lung removed, which was full of uncurable abscesses. The operation was pronounced very successful and two follow-up X rays at different times show that all goes well. I am up and around with unrestricted liberty but I tire rather quickly. I expect to go home after eight days."

John A. Friesen, Drug, India, March 20: "Drug is enjoying strange quietness and peace. Strangely enough, the folks that left this part of the country are all back, with the exception of only one or two families. The tragedy is, of course, that they left in fear, sold out at only nominal prices, ate up what they had sitting round on the station platforms and refugee camps, and are now home penniless. There seems to be very good intercommunal feeling in this part of the country. . . .

"The door to witnessing for Christ is also open, I believe, in a new way. Everywhere there is among Hindu circles an interest in the person and teaching of Christ. Christ and Gandhi are of course the great parallels. It is a bit confusing at times but nevertheless

it does give a person an opportunity to speak and it is resulting in many people wanting and possessing copies of the Scripture, and though this is not enough it seems to me that this is a better weapon than the Holy Spirit has had for some time to be able to reach the heart of India."

Rittman, Ohio, Home for the Aged, Aaron Peachey, May 6: "At present there are thirty-nine inmates in the Home. Health in general is fair, considering their ages. The eldest was ninety-seven years in February; two others are past ninety-four and a number are nearing the nineties. We have quite a large waiting list."

Eureka Home for the Aged: "The flower garden which the workers have made in their spare time is the big attraction this spring, especially to those members who are able to walk around outside and those who have west rooms. We have named our flower plot

Mackinaw Dells

Will be the Mecca of
Missionary-minded folk

June 13-15

On U.S. Route 150, Midway Between
Bloomington and Peoria, Illinois

Forty-second Annual Meeting of
Mennonite Board of Missions and
Charities

'The Friendship Garden' because many friends have contributed their favorite perennials. We hope there will be others.

Bro. and Sister Henry Schantz, Hereford, Pa., are on their way to Loman, Minn., to spend the summer teaching summer Bible schools in the Loman area, where Bro. Schantz' brother Irwin is working.

Items from the Minutes of the Conjoint
Executive and Missions Committee
Meeting held in Elkhart,
May 7 and 8

1. Plan for bringing Mennonite students and church representatives from Argentina and India to America this fall was recommended to the Board. We believe that it will be helpful both to the church at home and on the mission field to have this exchange visit made.

2. The following missionary appointments were recommended to the Board:

For India:

Royal Bauer, Morton, Ill.

Evelyn Showalter, Hollsopple, Pa.

Goldie Hummel, Greenwood, Del.

Bro. Bauer is at present attending Goshen College Biblical Seminary.

Sister Showalter and Sister Hummel are both teaching in parochial schools, the former at Johnstown, Pa., and the latter at Portsmouth, Va.

For Puerto Rico:

Elda Kauffman, Chicago, Ill.

3. Confirmation of the Mennonite Central Committee appointment of Justus Holsinger as director of the La Plata Service Unit at Puerto Rico was made.

4. Paul Sieber, of Freeport, Ill., at present attending Goshen College, was appointed in charge of the West Liberty, Ohio, Children's Home, beginning June 7.

News has just been received from the Argentine Consulate in Chicago that authorization for granting a visa has been received for the Floyd Sieber family. We are thankful that the Lord has made this provision. The Siebers expect to sail on June 4 from New York on the "S.S. Brazil."

A five-day World Wide Missionary Conference will be held at the East Chestnut Street Mennonite Church, in Lancaster, Pa., May 19-23. Seventeen speakers and missionaries on furlough are scheduled for the program.

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., May 20, 1948.

LETTER

Mennonite Central Committee
Casilla De Correo No. 166
Asuncion, Paraguay
October 30, 1947

Mrs. Maude Swartzendruber, R.N., Director
La Junta Mennonite School of Nursing
La Junta, Colorado

Dear Mrs. Swartzendruber:

This will acknowledge the receipt of your letter of October 24. Thank you for that welcome letter. It was encouraging to note that you are concerned about all the nurses in different countries. It is true that we had a nurses' fund and this fund has made it possible for several girls to come to Asuncion for training. Last year three of the girls graduated and at present one of them is the head nurse in Fernheim, one in the Friesland hospital, and the other is heading a special department in the Fernheim hospital. They are doing a marvelous piece of work in both hospitals. When these girls came to Asuncion several years ago they did not know the Spanish language, but when they left they had mastered the language sufficient to receive their diplomas.

At present this fund is exhausted. At the same time I have been approached already by several girls from the refugees who arrived the beginning of this year with the question as to whether they would have an opportunity to finish their course and others whether they could take up such a course. Just a week ago a girl in Friesland approached me

(Continued on page 476)

Every Christian a Missionary

BY N. P. SPRINGER

"The program of the Church is calling for many people with many types of training and many capacities for service."

A MAN is pouring out His heart in prayer—the greatest prayer that has been recorded among all the prayer books of the world. Jesus, the praying man, prays for His disciples whom He is about to leave: that they may be kept from the power of evil; that they may be set apart for service in God's kingdom; that they may be one. Listen as He prays:

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:17-21).

We are the ones for whom He is praying—us Mennonites in 1947—as well as the Christians of all ages from the days of the twelve apostles until the day when He gathers His own unto Himself. Christ prays that we may be one in faith. We do recognize that our faith in Him is that which sets us apart as His followers. He prays that we may be kept from the power of evil, and we acknowledge that sin separates us from Him and the Father. He prays, moreover, that we may be fit for service in the kingdom, but there we begin to think of something else.

There is a three-part outline of Christian experience: believe, live, work. Accepting the first two, we pass by the last so easily. Every Christian a missionary? How ridiculous! God calls missionaries in a special way. He strikes Saul blind on the road to Damascus. With a noonday vision on a housetop He awakens Peter to the needs of the Gentiles. By one means or another He calls, to mention a few, Brainerd, Carey, Livingstone, Moffat, Taylor, Ressler, Lapp, Kaufman, Hershey, Shank, Litwiller, Eshleman, Stauffer, Mack, Byler, Groff, and McCammon to the foreign field and Kanagy, Nissley, Mininger, Shank, Lark, and Hackman to the home field.

Traditional thinking among Christians has delegated the name and the work of a missionary to a select few who are engaging in special evangelistic endeavor. It is true that the word missionary comes from a Latin word, meaning to send. So we have closed our conception of a missionary to a little category of "sent ones." Isn't there a broader definition of the term, however? Can't we say that a missionary is one who is contributing to the total missionary program, or is devoted to its cause?

Looking back into the history of the early Church we discover, "At that time there was a great persecution against the church which

was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went every where preaching the word" (Acts 8:1b, 4). Conversions resulted. Time and again throughout the history of the Church persecutions have served to turn individual Christians into witnesses for their Master, instead of smothering or wiping out Christianity. Then, as difficulties are removed, the larger group of Christians delegates missionary work to the appointed few. Although we have no proof that Christ was speaking to others than the eleven apostles when He spoke His Great Commission, neither have we proof that He was intending that the responsibility of evangelizing the entire world should rest upon their shoulders. That would have been a fearful responsibility for eleven men in the days when Jerusalem was farther in traveling time from Antioch in Syria than Elkhart is from Dhamtari today. Note that the Christians who preached as they were scattered by persecution were not apostles. There is enough emphasis on the responsibility of individual Christians for the unsaved in Christ's teachings, in the writings of the apostles, and in the example of the early Church to make the same responsibility imperative on each Christian today.

The Church is composed of the "called out" ones, the original language of the New Testament tells us. Called out—" . . . not that thou shouldst take them out of the

world, but that thou shouldst keep them from the evil. . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17:15, 18); in the world, but not of the world; salt of the earth; light of the world—all apply to individual Christians. "Saved to serve" might well be the slogan of each one of us.

Practical problems now confront us. How can each individual Christian be a missionary? Who is going to drive the tractors, care for the children, milk the cows, dry the dishes, pull the weeds in the garden, sweep the church buildings, teach the spelling lessons, pack the Sunday-school quarterlies, nurse the sick, fire the stokers, and all the many, many things which keep humanity moving along its course day by day. Right here lies the secret of our responsibility. Just who is a missionary? Is he only the person who boards an ocean liner and waves good-bye to friends on the pier, with the expectation of not seeing them again for seven or eight years? Or is he also the one who helps to maintain the program of the Church at home in the spirit of devotion and sacrifice? May it be that whether or not we are missionaries is determined by our interest and attitude toward missions, or the motive and emphasis of our daily work? Can we not find missionary opportunities at hand? Isn't a missionary one whose work is done as unto God, whatever that work may be; one whose lifework is not followed selfishly, but as a service to humanity and an honor to God?

"Go and toil in any vineyard;
Do not fear to do or dare—
If you want a field of labor,
You can find it anywhere."

—Mrs. Ellen M. H. Gates.

A strong faith in God will manifest itself in a life of work that glorifies God, as well as



Two of the Mennonite Relief Committee's Service Units of last summer. To left: Group which served, under leadership of Bro. Ralph Stahly (shown in rear), at Fernland, Maple Grove and Seney summer Bible schools in the Upper Peninsula of Michigan. Stahly was recently ordained to the Christian ministry. Below: The Service Unit which served at Naubinway, in the Upper Peninsula.



in a life of righteousness. And a church that is devoted to the cause of evangelism will utilize the service of individual members in its greater program.

In these days the Church is offering opportunities for missionary service as it has never done before. Workers are needed everywhere. While we used to speak of qualifications of a missionary, we realize today the broader meaning of Eph. 4:7: "But unto every one of us is given grace according to the measure of the gift of Christ." We used to read a bit further, and we noticed that some received the gifts of an apostle, a prophet, an evangelist, or a teacher. In the great program of the Church we need more than these. Although each one of us may not be able to preach or to teach, that still does not mean the Church does not need us to drive tractors, care for children, milk cows, dry dishes, pull weeds, sweep floors, teach spelling lessons, pack packages, nurse the sick, or fire stokers. I do not mean to drive tractors on your own three-hundred-acre farm to raise corn that brings several dollars per bushel and then throw a half bushel in the collection plate on Sunday morning, either. I mean drive a tractor for the Church, not for yourself. There are women who feel they would be ready to give their lives on the mission field if they were called, yet they will not help in the kitchens of our church institutions because they cannot earn as much there as in the homes of the idle rich in the cities near their homes. There are men who would go to the mission field, if they were called, who say they would not be willing to operate the farm connected with a charitable institution, or serve as maintenance men on a church school campus, or keep books in one of the busy offices of the church, because there is not enough money in it. Because of the selfishness of these, the workers in our church institutions are not only paid low salaries but are overworked, and many, many tasks of the Church go undone from year to year.

The program of the Church is calling for many people with many types of training and many capacities for service. The programs of the Mennonite Board of Missions and Charities, the Mennonite Publication Board, the Mennonite Board of Education, the Mennonite Central Committee, and of the local churches need workers. Have you faced the possibility of a call as an accountant, bricklayer, cook, doctor, electrician, farmer, gardener, housekeeper, illustrator, janitor, linotype operator, mechanic, nurse, office assistant, printer, reviewer of books, storekeeper, teacher, writer, or youth leader? You could exhaust the alphabet several times over without exhausting the needs of the Church. Each one of us serving in his place will help in the great program of evangelism, which is the primary function of the Church. Each one with a spirit of consecration will himself be a missionary whose work will not stop with the work at hand, but will reach out in direct testimony to the unsaved.

A membership backing the full program of the Church will be a growing, living membership. Every Christian a missionary? Why not?

Goshen, Ind.

Youth in Mission Activities

By EMERSON McDOWELL

IN DESCRIBING mission activities of any field one would give much the same picture as the Apostle Paul did in his day: "... but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." When we examine the details of the picture, we find nothing but tiny brush marks of conversation, teaching, and testimony, blended with acts of charity and rounds of duty. Behind these activities which catch the eye is the background of prayer: "Night and day praying exceedingly." Without the whole picture, mission work is incomplete and ineffective.

One of the greatest problems of every city mission station is that of holding the interest of its youth through the teen age. Unless the mission program is geared to satisfy them, there will be a continued loss of promising and active young people. It hurts to see a talented young person, whom you have taught and nurtured, gradually turn his eyes away from the church to meet the demands of an active nature! It is unnecessary to repeat that they will seek the place where they can do something, where they can express themselves. This attitude is normal, and should be recognized. Would not the Apostle Paul have included much for youth, in his using "all means to save some"?

There are a number of legitimate and profitable activities for the teen agers in a mission station. For the early teens, a junior chorus group could be organized. A good leader from among the older young people should be selected, and a convenient time for regular practice should be set. Have them understand that this is something they can do for the Lord and for the mission cause. As the songs are mastered, they can be used in Sunday school, young people's meeting, or special services in the church. This does more than meet the young person's need for expression and activity. It puts more of their social lives

under the influence of a Christian man or woman. More of their interest is centered around the church, where it should be; and this is one of the best ways of getting parents to come to the service, since parents will usually attend where their children are participating. To make such a program a success will cost some real effort by some consecrated young person, but it will help hold young people for the Lord.

For the older young people, the program can be extended somewhat. Group singing should continue to be stressed. Their work should provide songs for cottage meetings, open air services, social evenings, as well as for the regular services. They can make a real contribution to Christmas, Thanksgiving, Easter, or other special programs. They should have plenty of opportunity for testimony and Christian work.

The Mennonite Gospel Mission in Toronto has opened a branch Sunday school outside the city. Every Sunday afternoon a few of the young people are exercising themselves in teaching classes. It is gratifying to see the spiritual growth which the responsibility and the necessary Bible study produces. After the Sunday evening church service, another meeting is held at a work camp. Many of the men there are, indeed, chained by Satan in fetters of sin. Here again the young people have taken a real interest. They have shared in praying, singing, and testifying for Christ, that these men might be saved. The joy and satisfaction of serving the Lord in this way fills a place in the soul in a way that the world cannot equal. Just recently we heard a wonderful testimony of growth in grace and victory from one to whom these activities have been a great help.

It was surprising to see the enthusiasm with which the suggestion of mailing out programs for special services was received. This plan has possibilities beyond the immediate result of providing activity. It will stir up a personal interest in the success of these services that they have helped to promote. They will be keenly interested in those who respond to the invitations. I have many times seen these young people go out of their way to make strangers feel at home, and to welcome them back. When interest is aroused for individual souls it is not a long step to intercessory prayer. The work of the mission soon becomes their work. They rejoice with the pastor when successes come, and they also are burdened when needs arise.

These are only a few suggestions that help to provide for our youth under the blessing of God. The ideal results have been pictured, but we have seen them come to pass in a number of lives. Not only does such a program tend to hold and develop young people spiritually—it is producing missionaries in a very practical way. Thus the purpose of Christ for every Christian life is being fulfilled. They are becoming "fishers of men."

Toronto, Ont.

The Main Business

The mission—the main business—of every friend and follower of Christ is to give witness always so clearly and so urgently that men and women hearing that witness shall understand that there is just one way out for mankind, and that way is Christ.

This matter of witnessing for Christ and winning people to Christ, or reminding everybody that salvation is by Christ alone, is not incidental or secondary; it is a matter of vital and supreme moment for us all.

It is time for all of us who profess to be followers of Christ, in every way we can, wisely and faithfully to remind the people that they are hurrying through time and into eternity, and that there is only one adequate hope and help for mankind—just one—and that one is Christ.—Baptist and Reflector.

MISSIONS SECTION

A Mission-minded Laity

By R. P. HORST

THERE is much, very much, for which to praise God because of what has been undertaken and accomplished by the members of our congregations who have no official appointment or assignment but who have a desire to serve God in whatever way He leads and directs. There are many lay members who have the vision of the possibilities and the power of the Gospel of Christ (Rom. 1:16).

It is the vision of missions by lay members that has kept the work of missions growing and growing. The following quotation from an exchange is so true: "Vision without work is visionary; work without vision is drudgery, but together they make a missionary." That truth has been verified many times.

Nearly all, if not all, our mission workers of past years and today have answered the mission call to consecration and service before they were ordained or appointed for service. The missionaries have come from among the lay members, by volunteering or in response to personal invitation to give their service and their lives for Christ and His cause. Many of these were not ordained to the ministry until after they had volunteered, or were appointed, and in some cases until they were on their field of service.

The greater part of the financial support of missions has been taken care of by lay members. But, you say, "Oh, that is because there are more of them." Very well, for if all the giving had been done by ordained men only, what would be the situation in mission activities today? I am glad to say that the laity, at least in part, has been and is mission-minded.

In thinking of the mission activities of the young people's groups, the students and Y.P.C.A.'s of church schools, the mission study classes in congregations throughout the church—their contribution in personnel and finances—we are compelled to say that they are surely mission-minded.

The laity has thought, planned, and worked mission projects which could not have been accomplished by any other group. The quarter investment plan, a project originated and sponsored by a layman, savings boxes, youth missionary projects, God's acres, and other methods have gone forward year after year, with increasing interest and value. The sisters' and girls' sewing circles, their projects of bundles for relief and Christmas bundles, are all "in the name of Christ. By far the largest percentage of this type of activity has been accomplished by the lay members of our congregations, east, west, north, and south.

Other outlets of the mission-minded laity have been summer Bible schools and mission or outstation Sunday schools. Through these have developed a mission consciousness that has accomplished more for the Kingdom of God than can ever be put into statistics and reports of committees or secretaries. And what more shall we say of the work for the Kingdom which has been done through the

service units in the rural and city missions, church and state institutions, even though directed in part by ministers and committees? A good example of this is the work undertaken and the facilities made available—all by lay members—at the farm of Bro. Jacob Yoder, in Ohio, for the colored children of Chicago.

The prayers and results of prayer by a mission-minded laity cannot be enumerated and itemized, for only God has that record. Not many of us begin to appreciate the service rendered to the cause of Christ through missions by those who through physical disability or for other reasons are barred from active participation in the visible work of the church, but who give themselves day and night to intercessory prayer (Col. 4:12). Someone has said that "the why and how of the power of intercessory prayer may be largely enveloped in mystery, but the part of its power and result is beyond question."

But this is not the climax. We cannot put our finger on any date on the calendar and say that when we reach that specific date that we can let up, can take it easy. Neither can we say that when a certain project is finished that we are done. "We never test the resources of God until we attempt the impossible."

Why do we need a mission-minded laity? First, to keep alive a consciousness that "the gospel of Christ: . . . is the power of God unto salvation" (Rom. 1:16). "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Second, when the General Mission Board, the district boards, the mission board members, the Sunday-school superintendents, teachers, and ministers have done all that is possible in thinking, talking and praying for missions, it remains for the laity to help perform the tasks and support the work undertaken.

No one person can do the mission work of any one congregation. There must be as-

Thy Will Be Done

By GRACE DOROTHY LEHMAN

*O Lord, I pray my will may only be
To ever do Thy perfect will for me,
And may my will be so absorbed in
Thine,*

That I am no more conscious it is mine.

*And only as I thus am in Thy will,
Can I Thy perfect plan for me fulfill,
Then blessed shall this thought be, that
through me*

My God can work in perfect liberty.

Lancaster, Pa.

MISSIONS SECTION

stance by a mission-minded laity. That is why there should be young people and older people in every congregation who show by a consecrated life that there is a readiness to carry on the mission work of the church. "The mission of the Church is missions." "Don't wait until you are kindled to pray, but pray until you are kindled."

A man who was truly Christian began to pray, "Lord, save the heathen." Later he prayed, "Lord, send missionaries to teach the heathen that they might be saved." Later he prayed, "Lord, if you have no one else to send, send me." In true humility he prayed, "Lord, I am in earnest; if you can't send me, send somebody." Not having full assurance, he prayed further, "Lord, send whosoever you will, but help me to help pay the expenses." Therein he found where God could use him.

Third, we need a mission-minded laity for what it can do for the church. The starting point of missions needs to be with individuals, perhaps the ministers; and here is the place to again read the discussion, "A Mission-minded Ministry" (see p. 93 ff. of April, 1948, "The Christian Ministry"), which was so well presented at the Mission Board meeting at Atglen, Pa., last June. There is no question that the ministry is the place for missions to begin, but it does not always begin there.

It may, therefore, be the opportunity, the privilege, or the responsibility of the local or district board member or of a Sunday-school superintendent, to begin talking missions. Perhaps this can be done by starting a summer Bible school or a mission Sunday school and thus arousing the interest of other lay members of the congregation. No, do not say it cannot be done until you have tried and tried and tried. It can be done when the congregation becomes mission-minded.

There is great opportunity for a mission secretary who is really mission-minded. This person can write to different city, rural and foreign missions and church institutions and arrange for a letter to be read to the home congregation biweekly or monthly. The letters should contain items of interest, subjects for prayer, and needs which the laity can provide. Always think and plan missions. There is no end to the new openings possible.

We need the constant stability, reliability, and dependability expressed in the poem, "Constancy," by Marjorie Allen Anderson:

The world is dark, my light is needed so;
Let me be constant, everywhere I go;
There is too much of sorrow, gloom and tears,
Too little faith and hope, too many fears.

God gave me faith that I might swing on high
My lighted lamp, that others might not die—
That others might believe in Him, nor doubt
The grace of God. What if my light is out?

What if when others turn for help to me,
I am so occupied with self I fail to see
Another's need? What if my lamp is dim,
And someone, needing God, should turn from
Him?

I should not want someone to miss the way
Because my heart was faithless on that day;
So, constant, brightly let my candle glow;
The world is dark, my light is needed so!

When we learn of such need, suffering, and poverty, temporal and spiritual, in word pictures and figures through the Mission Board,

Upper left: View of the section of the dike about to be removed to allow the natural Tung River to flow into the vast network of channels used to irrigate the Chengtu Plain. The small dike in the foreground is made of long, woven bamboo baskets filled with stones. It is used to turn the water as it comes rushing into the new channel which is cleaned and prepared anew each winter.

To right: Below the opening of the water, this swaying old bridge gives passage over the old and new channels. Each cable, about six inches in diameter, is woven from strands of split bamboo, as are our ropes. People cross this bridge by swaying to and fro, clinging to one cable while standing on another.

RECENTLY we language school students took a day off from our studies to make a bus journey to Kwanhsien (pronounced gwan-shan), a small city some twenty miles north of Chengtu. There were many interesting side lights, as there always are on a bus trip in China, but the main item of interest was the opening of the dam.

This day of the opening of the floodgates is of great significance in the lives of the people of the Chengtu Plain, because it assures them of a good crop during the summer months. Kwanhsien is the head of the irrigation system which provides a water supply for about two thirds of the plain, or about 1,000 square miles. The dry creek beds which we passed as we drove toward Kwanhsien were soon to be filled, and from them will flow smaller man-made channels, until finally each farmer's beautifully built-up rows will be surrounded by as much water as he wants

the M.C.C. and other sources, we need to ask ourselves as laymen (with the Christian young man who had spent his strength and his life in rescuing lives from drowning), "Have I done my best? But, have I done my best?"

"Yes, to be mission-minded is a costly experiment," said a minister to his young people. "I want you to spend fifteen minutes every day praying for missions, but I warn you it will be a very costly experiment." "Costly?" they asked in surprise. "Yes, costly."

After Carey began praying for the conversion of the world, it cost himself, and it cost much for those who prayed for him.

The financial giving of the laity is to be commended, but have we done our best? Have we given sacrificially or out of our surplus? At an annual meeting of a Korean church the laity came, emptied their pockets and their pocketbooks, took off their shoes and coats and placed all in the offering. Others gave their watches, eighteen in all. Some gave their spectacles and hairpins. And when they had nothing more, some went to their homes and brought their best clothing and bed clothes, and then wept because they had no more to give. These were poor Korean Christians giving out of their poverty! Do we know what sacrifice is? Or will we yet need to learn from the Christians of heathen lands? (Read II Cor. 8:1-5; 9:6-8; Prov. 11:24, 25).

If and when missions become a conviction with us, and this conviction grows to the maturity of placing "first things first," only God knows what will be the far-reaching result of a mission-minded laity.

Kansas City, Kans.



Life-giving Water

BY DOROTHY S. McCAMMON

An observation . . . a burden . . . life-giving water . . . the love of God—as told by a youthful missionary to China.

them to have; then he will merely stop up the opening in his handmade dike and the water will flow on again. Little wonder it is a real holiday for the farm folk.

There were thousands there before we arrived, attending ceremonies and offering sacrifices of pigs and lambs at two temples. The first temple was built because of fear. It was erected to a child who turned into a dragon, and whose thrashings about were supposed to have been the cause of the many floods in centuries gone by. The second temple was erected in gratitude to a king who devised the present system of digging channels throughout the plain, and holding back the water by dams until it is needed.

After satisfactorily appeasing their heathen idols, the masses proceeded to the actual ceremony of the opening of the dam. Early in the day, the supports of the dam had been sawed in several places, to weaken the structure. At a given signal, a long line of coolies pulled on a huge rope, and the first support broke away, letting a trickle of water come through. A great shout rose from the crowd, some of whom "kowitzed" (bowed the head) as the water approached, and many of whom were eager to throw a stone into the stream thus assuring themselves of a successful and prosperous year.

Such outings are pleasant, of course, but always we find ourselves returning home impressed primarily with the pitiful futility of their beliefs. And again and again we come home overwhelmed with the terrible urgency and wonderful adequacy of the Gospel we have been called to proclaim—the Gospel of the saving grace of Jesus Christ!

Since this trip, I've found myself thinking happily of the not-too-distant time when we can speak more clearly to these same people about the most important thing in their lives. I think one of the stories I want to tell them will go something like this:

"Without Christ, dear friends, your lives are like those river beds were before that king devised an irrigation system. Sometimes they are dry and arid, and sometimes wild and tumultuous, but always uncontrolled, without guidance, and without purpose. There is much near at hand which your own lives could touch and help, but not without first making some major changes in them.

"The love of God is like that Tung River up beyond Kwanhsien: only waiting to be found and appropriated. It has always been there, and is meant for you, but you have not always known. It can bring life and joy and happiness to you now, much like the Tung River fills a need in your daily lives. But much more than that—much, much more—it can bring life eternal to your souls.

"Jesus Christ is our Way—our 'yen'—our dam—through which this love of God can enter our lives. He is the only way the Lord has provided for this water—this Water of Life—to enter your dry and thirsty hearts.

"And what must you do? What is your part? Only this: to open the gates as these coolies do each year. Your part is to pull on that rope from within your own hearts, and to let this life-giving water, this love of God enter through the only 'yen'—the only Way—Christ."

I think the people of West China will understand a story like that. Pray that they may.

Chengtu, Szechwan, China.

MISSIONS SECTION

ARGENTINA, SOUTH AMERICA

(Trenque Lauquen)

On March 28 we had a good meeting with the western district workers here in Trenque Lauquen. Various problems related to our work here were discussed. The new organization effected is as follows: Pres., William E. Hallman; Secy., Ernesto Suarez, pastor of Tres Lomas; Treas., Augustin Darino, pastor of America. Bro. Suarez will put out a district monthly bulletin, giving news and prayer requests. The treasurer, already in his second year in this office, holds the funds sent him by the larger congregations of the district for evangelistic campaigns so as to have it available to help the smaller places. Last year the assets totaled 551.65 pesos for the year, while the disbursements for campaigns totaled 444.60. We are glad for this co-operation within the district, and hope that in the years to come it will grow into a regional conference.

Bro. Feliciano Gorjon is the author of a new book just off the press, "The Church and the State." According to Adam Sosa, veteran Methodist book reviewer, it is well written and because of its subject will find a ready welcome in evangelical circles in Argentina. It traces the history of the relationship between the two institutions, dwells mainly on recent aspects of the subject, and has forceful teaching on applied Biblical nonresistance.

Pedro Laniks' two-year-old Reuben has been suffering with serious throat trouble for some months. An operation is finally being planned for May third. In the meantime, the oldest boy, Jorge (George), has had an attack of tonsillitis, and so he also will undergo an operation on the same date. The Laniks have been in Santa Rosa since the first of the year; he has regular weekly appointments in a suburb, Villa Santillan, cares for the work in Lonquimay, and a letter just received from him says he has been in Toay, six miles west, where he sold fifteen Gospels in one day, gave out much literature, and has the names of thirteen homes where he will be welcomed when he again has time to visit. In the meantime he will send them more literature. Jorge, who is fourteen, and in his first year of high school, is a great help to his father in the work, distributes children's magazines, and sometimes has the chance to tell Bible stories to small groups on the street. Perhaps some high school boys in the States would like to help Jorge buy books—he just hasn't been able to afford some of the expensive ones yet—or would like to write him a letter encouraging him. He is studying English in high school, too. He has had to stand the jeers of some of the students because he doesn't study Catholic doctrine. Prayer co-operation in the various needs mentioned in this paragraph will be much appreciated.

May first is the date for an Eastern District Youth Conference in Bragado. The committee of young people of the Bragado Church has organized an interesting program for the day.

April 23, 1948. William E. Hallman.

OPTIMUS, ARKANSAS

Dear Herald Readers: Greetings of love in the Master's name. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Ten precious souls realized the truth of this statement when they confessed their sins and accepted Christ as their personal Saviour during the evangelistic meetings conducted by Bro. Frank Horst at the Optimus Schoolhouse the latter part of January. The presence and power of the Holy Spirit were manifest throughout the meetings. Even though the weather was cold and the people had to walk quite a distance, the attendance and interest were good.

Seven of those who confessed Christ were boys and girls about twelve to fourteen years of age and three were mothers. It brings joy to our hearts to see the children take their stand with Christ at this early age before sin makes deep inroads into their lives. We are also happy for the homes that now have Christian mothers and we pray that they may bring up their children "in the nurture and admonition of the Lord."

Sunday school and preaching services are held every Sunday morning. Until recently evening services were conducted every other Sunday night. Upon request of the people there is now a meeting every Sunday evening. The attendance in Sunday school has almost doubled since winter. We praise the Lord for the work of the Holy Spirit in this community in stirring up within these people a hunger and thirst for righteousness and bringing conviction to their hearts.

Each night during the first week in April a very profitable Bible study class was held by Bro. Frank Horst, who has charge of the work at Optimus. Again the Holy Spirit was present with us. Since our week of Bible study a midweek meeting is held each Wednesday night. At present Bro. George Holderman is conducting a series of lessons on prophecy. These are very much appreciated.

On April 11 the first baptismal services were held here. A young man of nineteen and a young mother sealed their vows to God by water baptism. Both of them have given up their use of tobacco. Pray for them, that they may continue in the faith and grow in the grace and knowledge of the Lord and Saviour Jesus Christ.

The people of the Optimus community are a real inspiration to the workers. Time and again they have expressed their deep appreciation for the religious services that are provided for them. A number of them are studying and searching the Scriptures as never before, for which we praise the Lord. As workers we rejoice that we can be laborers together with God. We thank God for the spirit of unity which manifests itself in the work here and we pray that it may continue, in order that Christ might be magnified and souls might be born into the Kingdom.

In His service,

May 4, 1948.

Marie Kaufman.

You will be dead so long as you refuse to die.—George Macdonald.

MISSIONS SECTION

Today in Missions

J. D. GRABER

Development or Exploitation. This is the question that is raised with regard to all the plans for colonial development in many parts of Africa. The peanut project in Tanganyika, the mining expansion in Rhodesia and the Congo, the electric power developments on South Africa's wild rivers, the rubber, cotton, and other plans for a vast economic expansion will raise the physical living standard of the African, but it will also make money and provide materials needed by the mother country. Is the motive one of material gain or is it one of desiring to make more of the good things of the earth available for the African? The African doubts whether it is the latter.

"But we are slaves." This was the refrain of an Indian nationalist some years ago when I pointed out to him all the benefits of British rule in India. This is a human reaction. Our Indian friend said, "We would rather suffer hunger and be free than to be well fed and be slaves." Leaders in the African colonies, we are told, are already calling the proposed economic developments by the ugly name, "exploitation." Africa and the African are being exploited for the benefit of someone outside Africa.

This creates racial bitterness. The church is tied unmistakably, in the mind of the African, to this exploitation. This is unfortunate, for when foreign exploitation will be swept out there is danger that the church will be swept out with it. Here our Mennonite principle of complete separation of church and state has a chance of proving its soundness. The foundation of the Church is the Rock, Jesus Christ. The Church must always keep her independence clearly demarcated from the world, the state, and from any economic systems.

Race relations in America are known and discussed in the remotest African village. It is rapidly becoming true, we are told, that if a Christian does not teach and practice proper race relations the African will not long have much confidence in his Christian message.

Relief Notes

European Mennonites Assist in Relief Program

One of the interesting results of our M.C.C. work has been an increased contact with our European brethren. A number of groups have their own relief committees and there is evidence of additional interest in relief and other service projects. In some instances, material aid and cash have been contributed to the M.C.C. program.

A number of European Mennonites have been associated with M.C.C. relief units. A Dutch Mennonite young man, accepted on the regular relief worker basis, is currently serving in the Austrian relief unit. Four workers have volunteered to work on a relief basis for an indefinite period in the children's

home at Heerewegen, Holland. The French relief program currently has four Europeans working on a voluntary basis.

The assistants in the M.C.C. centers of refugee work in Germany are, for the most part, refugees themselves. In the French zone, one resident German Mennonite is giving full time to the work of the M.C.C. unit.

Although there are certain problems associated with absorbing them into our program, these people, in general, are making a real contribution. Indications are that their own experiences in working with the M.C.C. have proved meaningful and rich.

Released May 7, 1948

Via M.C.C., Akron, Pennsylvania

Material Aid in Poland

A report from J. Alton Horst, director of the Poland M.R.C. unit, covering the material aid received and dispensed during the period of February 1 to March 31, shows part of the work which is being done.

Canned Vegetables, Soups

Left New York, Jan. 30, 1948, on S.S. "Mormacifir." Shipment of mixed foods which included 9,068 lbs. of canned peas, corn, beans, and beef soup. Loss: 10 lbs., valued at 10¢ per lb. Due to pilfering.

Dried Apples, Apple Butter

Left New York Jan. 30, 1948, on S.S. "Mormacifir." Total sent: 19,737 lbs. @ 15¢, valued at \$2,960.55. Loss: 44 lbs. @ 15¢, valued at \$6.60.

Beef, Pork, Chicken

Left New York Jan. 30, 1948, on S.S. "Mormacifir." Total sent: 19,844 lbs. @ 50¢, valued at \$9,922.00. Loss: 24 lbs. @ 50¢, valued at \$12.00.

Navy Beans

Left New York Jan. 30, 1948, on S.S. "Mormacifir." Total sent: 5,200 lbs. @ 6¢, valued at \$312.00. Loss (pilfered): 26 lbs. @ 6¢, valued at \$1.56.

Flour

Left Baltimore Dec. 9, 1947, on the "Beatrice Victory." 600 bags shipped. No loss.

Left Baltimore for Gdynia Jan. 5, 1948, on the "Devil's Lake Victory." 900 bags shipped. Loss: 138 lbs. @ 4½¢, valued at \$6.21.

Powdered Milk

Left New York Dec. 31, 1947, on the S.S. "Paraguay." 133 cartons shipped: 3,990 lbs. @ 45½¢, valued at \$1,815.45. Loss: 4 cartons, 120 lbs. @ 45½¢, valued at \$54.60.

New Clothing

Left New York Jan. 13, 1948, on the "Devil's Lake Victory": 2 bales new clothing; 24 bales used clothing; 8 cases shoes. No loss on the new clothing.

Used Clothing

Left New York, Jan. 13, 1948, on the "Devil's Lake Victory." 24 bales used clothing: 2,340 lbs. @ \$1.00, valued at \$2,340. Loss: 138 lbs. @ \$1.00, valued at \$138.00.

New Shoes

Shipment No. 22 (Kitchener, Ont.) left New York February 22, 1948, on the S.S. "Mormacoak." 5 cases new shoes. No loss.

Used Shoes

Shipment No. 22 (Kitchener, Ont.) left

CHURCH CORRESPONDENCE

SOUTH BOSTON, VIRGINIA

Dear Herald Readers: Greetings in Jesus' name. "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

On March 26 we enjoyed a program given by a group from E.M.C. Bro. Charles Hostetler gave a short message.

On March 30 we were favored by two services delivered by the Waynesboro congregation. Our bishop, Bro. Driver, accompanied by Bro. Levi Yoder, and Bro. and Sister Abner Weaver, worshiped with us. Bro. Yoder gave the morning message. In the evening a group of young people came and rendered an Easter program consisting of several talks and essays and a number of special songs.

Bro. Harold Lahman, from Harrisonburg, came on April 18 to serve as evangelist in a week's revival meetings. Through these efforts we feel the church was encouraged and strengthened. As a visible result two precious souls accepted Christ as their personal Saviour and expect to be received into church fellowship in the near future.

The members here have been holding cottage meetings in non-Mennonite homes where they are requested. These services seem to be appreciated, and we feel this is one good way of contacting outside homes. We are glad there are still those who have a desire for spiritual things.

Will you pray for us and for the lost ones living in this part of the Lord's vineyard?

Clara Ross.

TOFIELD, ALBERTA

Dear Herald Readers: Greetings. Our congregation was saddened the past week by the sudden passing of one of our members, a young wife and mother, Mrs. George Roth, who left her husband and young son. We were made to realize once more that we have no continuing city here.

We enjoyed our winter Bible school once

New York Feb. 22, 1948, on the S. S. "Mormacoak." 2 cases used shoes. No loss.

Akron shipment left New York Jan. 13, 1948, on the "Devil's Lake Victory." 8 cases shoes. No loss.

Nazareth, Ethiopia

A total of 193 school kits and 439 bundles were recently distributed to the pupils in the Nazareth Government School. The Christmas bundles were adapted to the different age groups and New Testaments were placed into the kits. The district governor, present at the distribution, in addressing the children, said: "As the American children have given you these useful gifts 'In the Name of Christ,' the best way you can show your appreciation is by using these things in the right way, for they have been given to you to help you."

Released May 11, 1948

By the Mennonite Relief Committee

again. It was conducted Dec. 2-19. The evening sessions were very well attended. The regular teachers were: Linford Hackman, Ezra Stauffer, Paul Voegtlin, and Milo Stutzman.

We were privileged to have ministers' week at Tofield this year, March 22-26. The services of Bro. Paul Erb in this meeting were very much appreciated. Ministers from our conference district were well represented.

On the evening of March 30 Bro. I. Mark Ross conducted a service in the interest of Hesston College and Bible School.

Our spring is very late this year. The snow did not start to leave until the middle of April, and the roads are now almost impassable.

Verba Stauffer.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us" (Isa. 63:7a).

Our recent revival meetings were well attended, Spirit-enabled, fruitful. There were many uplifted hands requesting prayer, more than a hundred confessions, about a dozen prospective additions to our congregation. Bro. Andrew Jantzi was the evangelist.

Our summer Bible school will be held the last half of May, the Lord willing.

Visitors whose voices were heard in our services since we wrote last included Bro. Raymond Yoder, Middlebury, Ind.; Eli Hostetler, from North Dakota; Bro. Graber and wife, from Minnesota; Bro. S. Paul Miller, and Bro. Floyd Weaver.

Yours in His service,
Mrs. E. A. S.

SARASOTA, FLORIDA

(Pine Craft Congregation)

Dear Herald Readers: Greetings in Jesus' name. Springtime is here again and the tourists are returning to their northern homes. Church attendance decreases every week. Last Sunday it was 143. But there seem to be more staying for the entire year.

We were very glad to have Bro. Menno Troyer, Elida, Ohio, speak for us on Sunday evening, Feb. 25. We were again blessed with three sermons by Bro. Milo Stutzman, Tofield, Alta., on March 4, 7, 8. Bro. Truman Brunk, Denbigh, Va., visited us and broke the bread of life on March 25. We are very grateful for the efforts of all these among us.

On Good Friday afternoon preparatory services were conducted and two precious souls were received into church fellowship by water baptism. Communion services were held on Easter Sunday, with good attendance. The meeting was in charge of Bishop John Bontrager, Darin, N. Y., who has spent the winter months here in Florida.

The last meeting of the sisters' sewing circle was held on March 16, with an attendance of eighty-three. During all the meetings

of this season, 544 articles were made for general and local relief.

We ask an interest in your prayers for the work at this place. In His service,
April 27, 1948. Mary C. Barbe.

MINOT, NORTH DAKOTA

Dear Herald Readers: Greetings in Jesus' name. We here in North Dakota have once again passed safely through a long, difficult winter. Several times during the winter regular church services were not held because of impassable roads or bad weather. But lawns and fields are now growing green and trees are budding, reminding us of the fact that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In our Sunday evening services during the first quarter of this year the book of Genesis was studied. Bro. A. L. Glick was instructor and the informal discussions were enjoyed by both young and old.

Our pastor, Bro. Floyd Kauffman, and his brother, Carl, from Kalispell, Mont., attended the annual ministers' meeting for this district held at Detroit Lakes, Minn., March 9-11. They were accompanied on their return by Bro. Nelson Kauffman, who spent a day visiting in our community.

On the evening of March 16 Bro. Paul Erb was with us and spoke concerning the new summer Bible school literature which is available for use this summer. There is no doubt but that the new literature will make possible a more efficient and interesting study.

A special service was held in the church on Good Friday evening. Bro. Floyd Kauffman served as leader of the meeting, with A. L. Glick, Lawrence Unruh, and Harold Kauffman as speakers.

Sunday, May 2, is the day for counsel meeting, with communion services to follow on May 9.

May 1, 1948.

Durbin Zook.

MISSIONS (Continued)

with the same question. She is an orphan and feels that the Lord has called her to become a nurse. How can we solve this problem?

I wish to express my thanks for the fund you were able and willing to set up here for this worthy cause. It was a great help, but the fund is now exhausted. Would you permit me to approach you with a request for another nurses' fund? This money would not be used for any other purposes except for the training of Mennonite nurses. I hope that the Lord will make it possible for you to establish a fund again.

Sincerely yours,
Gerhard Warkentin.

This fund is still open although obsolete. Through Bro. E. C. Bender, treasurer of the General Board of Missions and Charities, we learn that there are also girls in the Argentine who are eager to become nurses but cannot because of lack of funds. Your contribution for either cause should be sent to Mrs. Samuel Bucher, Harman, W.Va., who will direct through the proper channels.—From The Christian Nurse.

FIELD NOTES (Continued)

Bro. Howard J. Zehr, Freeport, Ill., held meetings at the Midway Church, Columbiana, Ohio, the week of May 2-9.

A rededication service will be held at the Manchester, Pa., Mennonite Mission morning and afternoon of May 23. Those on the program are Richard Danner, John S. Hess, Frank Garman, and Aaron Shank. Turn north at the square in York, Pa.; drive seven miles, through Manchester, and take the first road to the right. Provide your own lunch.

Bro. Nevin Miller, Elizabethtown, Pa., will be the speaker on the Young People's Meeting program Sunday evening, May 30, at the Bethel Church, Mummansburg, Pa.

The Ambassadors for Christ of the Salem Church, Elida, Ohio, will visit the Pacific Garden Mission in Chicago, Saturday evening, May 22.

A practical nurse is urgently needed to help in the Old People's Home at Souderton. Anyone who can assist or who knows of one who would be willing to fill this place, please notify the steward, Bro. Jacob Landis, Souderton, Pa.

A World-wide Mission Program will be the topic of Youth Gospel Evangelism in the meeting to be held at East Chestnut Street Church, in Lancaster, on May 22. Ivan Magal and Elvin Snyder will present missionary needs of Europe and South America.

Found at the Media Chapel after the all-day meeting on April 11, a good Scofield Bible which has no name in it. Communicate with Mrs. Aquila E. Stoltzfus, Box 2, Atglen, Pa.

The Ontario Amish Mennonite Church Conference will be held at the Poole Church on May 26, 27. All welcome. Come praying.

The district Young People's Meeting of the Elizabethtown, Pa., area will be held May 23 at Goods' Church. Bro. and Sister Merle Eshleman will speak on the theme, Look on the Fields.

The West Fairview congregation, near Beaver Crossing, Nebr., is making preparations to entertain the annual Sunday School Conference of Nebraska on May 26-28.

Bro. Roy Umble, Goshen, Ind., was the speaker for the Men's Fellowship of the Prairie Street, Belmont, and Pleasant View churches held in Elkhart on April 27. Bro. Silas Hertzler conducted a round table.

The Young People's Meeting at Hesston College is spending a number of evenings studying the organization of the Mennonite Church. This congregation is proceeding with plans for the construction of a church activity center.

The Manheim Church, in Pennsylvania, announces a Sunday School and Bible Instruction Meeting for Saturday evening, June 5, and all day June 6.

The New Danville district, in Pennsylvania, is looking forward to a nonconformity meeting at the New Danville Church on May 30, with forenoon and evening programs. Speakers are John D. Risser and Lloy Kniss.

By mistake the name of Bro. Oscar Burkholder was omitted as the author of the article entitled, "Why Christians Should Not Wear Jewelry," in the issue of May 11.

Bro. Kenneth Good, Elida, Ohio, will be the evangelist at the Salford Church, Harleysville, Pa., May 27 to June 3. Pray for this meeting, that souls may be saved.

Peace Institute in Northern Indiana. The congregations of northern Indiana, in cooperation with the Peace Section of the M.C.C., are holding a peace institute at Fetter's Grove west of Goshen all day Saturday, May 29. All young men and women, ages 16 to 21, with their ministers and two or three lay leaders from each congregation are urged to attend. The purpose of the institute is to help both the young people and their leaders to give careful consideration to the Scriptural teaching on peace and nonresistance in the light of the present world situation and the threat of universal military service and the revival of Selective Service.

The First Mennonite Church, Kitchener, Ont., in conjunction with the Ontario Bible School Board, has decided to build for more adequate room and other needed facilities for both church and Bible school. It is hoped that building operations can begin in 1948.

A peace team of five young men, accompanied by Bro. Carl Kreider, gave a program at Rensselaer, Ind., on May 9. Similar programs will be given in the near future at a number of churches in several states. We commend this method of peace education.

Splendid interest marked the Home Conference held at the East Goshen Church in Indiana on May 8, 9. A consecration service for children was a part of the program.

Bro. Paul Erb spoke to the Goshen College student body in their chapel service on Monday morning, May 10, concerning Mennonite Youth Fellowship.—C. H.

The editor takes pleasure in announcing the birth of his first grandchild, Philip Erb Paul, on May 12. Ps. 128:6.

NEAR TO GOD (Continued)

On highways and byways and islands of the sea, in relief work or whatever it be, keep Thy young men close to and dependent upon Thee. The world today needs the testimony that wisdom and understanding come from Thee. Then shall Thine the glory be.

Saturday, May 29

Read Daniel 2:17-24.

We turn to God as a last resort. Everything failed; now try God. We read everything available on a given subject, at last read a verse or two in the Word, and wonder why God gives us so little light. We seek advice from all manner of persons, then pray a little about it, and do as we please anyhow, and blame God for the results. Once we really mean business with God, He will mean business with us. Daniel and his companions prayed and God answered. He always does answer those whose allegiance is undivided. His answer may be but a brief "Yes," or "No," or "Wait," or He may reveal things not to be uncovered by the natural mind.

Lord, teach me to pray. My dependence is upon Thee for my soul throughout eternity. Let me, too, trust Thee implicitly now for all things of this life here the few short days of my brief stay.

—M. H. L.

THE BOOK SHELF

Bible Survey, William Hendriksen; Baker Book House; 1947; 485 pp.; \$4.50.

Bible Survey is a conservative approach to an understanding of the Bible as a unified message from God to man. The three major sections into which the book is divided are introductory material to Bible study, pages 11-50; Bible history, pages 53-181; and survey of the books of the Bible, pages 183-456.

The scope of the book is somewhat unusual for a survey of the Bible. The author states that it is not an introduction to the Bible, yet he has given the first division to Biblical introduction problems (41 pages); and the second division for the development of a survey of Bible history (128 pages). Then he sets out to give briefly, all too briefly for the interests of a Bible student who desires to dig deeply, the introduction and content outline of each book.

The reader will find the first section to contain considerable information on background facts about the Bible and how to use and interpret the Bible. These are particularly helpful. Also he is afforded an excellent synopsis of Bible history from the beginning of mankind and the creation to Patmos with John the Revelator. The book is as indicated on the cover as part of the title "A Treasury of Bible Information." Sunday-school workers and ministers will find it a useful book, although for surveys of the books of the Bible, other books are available which may be preferred to this work.

The text utilized throughout the work is that of the American Standard Version.

The book is well supplied with helpful charts, diagrams, and chronological data charts. In this edition the author has included an index. An appendix gives a list of select chapters of the Bible with appropriate titles and an alphabetic acrostic of Bible passages and passages for special occasions. His table of contents is well organized with clear subtitles which aid in making the book a more ready reference.

The book is attractively bound in maroon cloth. The paper used has a tendency to curl and is not standard book paper. Also the print is not set up for the accommodation of ease of reading.

It is worthy of note that this second edition came from the press just three months following the first edition. The number of books actually printed in these editions is not stated. The first edition came from the press in September, 1947.

William Hendriksen is of Dutch descent. He received his Th.M. from Calvin Seminary in 1933 and has fulfilled his residence requirements of the Th.D. degree at Princeton Seminary. His ability as a scholar and author is evidence of much study. He has ready command of both Biblical languages—Hebrew and Greek. He is professor of New Testament Literature at Calvin Seminary and is used widely as a conference speaker.

More Than Conquerors, an earlier work

FAMILY CIRCLE (Continued)

train your children for the Lord? Did you ask for prayer requests, and try to discover the needs of your family each day at family prayers, or did you pray for the "church at large; the missionaries on foreign fields, the aged, the afflicted, the infirm, etc., etc."? Certainly, the church, the missionaries, and the unfortunate need our prayers, but if you didn't mention the needs of your own children and yourself, I wonder if you really meant your prayer at all! I wonder! Last Mother's Day I heard a minister say: "No one knows your faults like mother!" So I am sure that parents *do* know the weak points of their children, and perhaps children know where their parents lack, although parents may always have been very careful never to admit to the child that they are ever wrong!

Could it be possible that a failure to put God first in our homes is one reason why materialism is creeping into our churches today? One man, a Methodist and a fine Christian, told me recently, "If materialism comes into *your* church, you are lost!" Oh, no! We strongly protest such a step! We are not materialistic! But, fathers, you had better only whisper *that* to your fine herd of Guernsey cows—that is, if you rush through family worship and "cut it short" so that "the boy can get an early start in the field" or so that "everyone can get to bed early because tomorrow is market day." Perhaps you had better not say anything at all to anyone that you are not already caught in the swift tide of materialism! It doesn't matter so much really if you do go to prayer meeting every week and attend church on Sunday. (Though it is a sad fact that many young parents attend only the Sunday morning service.) Your attendance of church services isn't really the thermometer! The scribes and Pharisees did that much! How about your spiritual life at home where no one knows whether you fellowship with your family and God?

Did I say no one knows? I beg your pardon, for all the world knows if you've been leading your children into a vital relationship with the Lord God! Yes, all the world knows—by the lives your children live, by the vocations they choose, by the people they marry, and by the completeness of their surrender to, and their love for, GOD or MAMMON! Oh, that parents might be continually dis-

of Mr. Hendriksen, is a commentary on the Book of Revelation. The fourth edition of this work is in preparation.

Hendriksen's book, **Bible Survey, a Treasury of Bible Information**, can be heartily recommended to the Bible student who is in search of a sound and scholarly treatise on the books of the Bible. He will be especially pleased with the brief introduction to Bible study and the more elaborate survey of Bible history.—Ivan R. Lind.

satisfied with their children until they know that to do the will of God is their one passion!

How can a family really hope to stay together unless it prays *together*? Do not pride yourself in the fact that your family worship was always pretty much the same and your children are all in the church. Oh, what could they be today, had you had a more alive period of worship in your home! Are all of your children church workers, or are *any* of them missionaries? Are you accountable to God for what your children *are* or for what they *might have been*? What might they be had you read missionary stories to them, followed the requests in the *Daily Prayer Calendar*, and familiarized them with the various needs and workers of our mission stations at home and abroad?

Then tenderest flowers of Christian culture, tolerance, kindness, forgiveness, gentleness, and love bloom around the family altar. There is no place that children can be made more keenly aware of Christ living within them than at the family altar, founded at the foot of the steps that lead to the cross and up to God!

Christ IN you! Christ in YOU! CHRIST (Blessed be God!) in you! Do you *know* it? Do your children know that you know it? And do they know that He is in their hearts too if they are Christians?

Christ is the only answer! If Christ is *in* you, and if you are acutely and thrillingly conscious of that great fact, you will never be caught in the slough of stagnant family prayers.

OUR SCHOOLS (Continued)

order, sanctified by God and fully empowered and directed by His Spirit, that is needed in providing the study, the research, the planning, the organizing, the counseling, and the administering needed today and tomorrow. As I see it, the task of the Board today is to qualify for the marvelous opportunities open to it in both of these directions.

The following are some of the things that we need to see clearly and determine accurately: (1) Where we should go; (2) how we should go; (3) when we should go; (4) what are the merits to retain from the past; (5) what we should retain from the present; (6) what we might well discard; (7) what there is to improve; (8) how best utilize what we have while working for the more nearly ideal.

Yes, fellow Board members, the Christian educational task before us is to qualify for the marvelous opportunities and open doors which are ours today, both vertically, into several levels of Christian education, and horizontally, to all peoples in our own brotherhood and to others who may seek our assistance. May we yield ourselves completely to God for His guidance.

Scottdale, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Frey—Short.—James Frey, Wauseon, Ohio, of the Clinton congregation, and Emogene Short, Stryker, Ohio, of the Lockport congregation, by E. B. Frey, March 28, 1948.

Gingerich—Eby.—Alvin Gingerich, Zurich, Ont., congregation, and Rebecca Eby, St. Jacobs, Ont., congregation, at the home of the officiating minister, Roy S. Koch, May 6, 1948.

Grove—Brenneman.—David Grove and Esther Brenneman by Joseph R. Driver at the home of the groom near Stuarts Draft, Va., April 17, 1948.

Rexrode—Rexrode.—Lewis Rexrode and Sarah Catherine Reedy Rexrode, both of the Ridgeway Mission, Harrisonburg, Va., by Daniel W. Lehman at their home, March 28, 1948.

Suter—Landis.—Eldon LeRoy Suter, Harrisburg, Va., and Kathryn Arlene Landis, Dover, Pa., at the home of the officiating bishop, Daniel W. Lehman, May 1, 1948.

Smoker—Stoltzfus.—Norman B. Smoker and Esther B. Stoltzfus, both of the Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the home of the bride, May 1, 1948.

Stringfellow—Miller.—James F. Stringfellow, North Goshen, Ind., congregation, and Betty Jane Miller, Leo, Ind., congregation, at the home of the bride's father, the officiating minister, S. J. Miller, May 1, 1948.

BIRTHS

Beachy.—To Noah S. and Fannie (Hersberger) Beachy, Meyersdale, Pa., a daughter, Martha Louise, April 29.

Benner.—To Roy and Mary (Hershey) Benner, Gap, Pa., a son, Calvin Roy, April 17.

Brenneman.—To Simon G. and Sadie (Yoder) Brenneman, Springs, Pa., a son, John K., April 1.

Brenner.—To William Edward and Ruth Laurine (Hartzler) Brenner, Creston, Ohio, a daughter, Marla Kay, March 31.

Brubaker.—To Marlin R. and Gladys (Landis) Brubaker, Quarryville, Pa., a son, James Richard, April 18.

Cashman.—To George and Mina (Glick) Cashman, Altoona, Pa., a son, Mahlon George, April 25.

Charles.—To C. Earl and Anna Mary (Landis) Charles, Bareville, Pa., a daughter, Sarah Louise, April 27.

Fisher.—To Lloyd and Evelyn (Burck) Fisher, Albany, Oreg., a son, Darrell Jay, May 3.

Fretz.—To Dalton and Irene (Snyder) Fretz, Grimshy Beach, Ont., a son, Glenn Clifford, March 31.

Groff.—To Rohrer M. and Mary (Stauffer) Groff, Bird-in-Hand, Pa., a daughter, Mary Kathryn, April 22.

Hartzler.—To Glen I. and Alta S. (Hartzler) Hartzler, Mill Creek, Pa., a son, Millard Ray, April 21.

Hedrick.—To Ralph B. and Anna (Seitz) Hedrick, Lansdale, Pa., a daughter, Doris Ann, April 18.

Horst.—To Irvin J. and Mabel (Martin) Horst, Hagerstown, Md., a daughter, Orpah Mae, Feb. 2.

Immel.—To Harlan and Ruby (Miller) Immel, Barrs Mills, Ohio, a son, Ellis La Verne, April 22.

Kunkel.—To Martin E. and Mary E. (Groff) Kunkel, Mt. Joy, Pa., a daughter, Marian Ruth, April 7.

Landis.—To Mervin and Miriam (Ressler) Landis, Bird-in-Hand, Pa., a daughter, Jo Ann, April 21.

Lehman.—To B. Franklin and Emma (Lude-man) Lehman, Lancaster, Pa., a daughter, Ema Marlene, April 28.

Neer.—To D. Dwight and Ida (Lapp) Neer, West Liberty, Ohio, a son, Richard Earl, March 13.

Schertz.—To Roy and Martha (Springer) Schertz, Princeton, Ill., a son, John Edward, March 8.

Schlosser.—To Clayton C. and Ethel (Arnold) Schlosser, Telford, Pa., a daughter, Lois May, May 4.

Snyder.—To Cleason G. and Myrtle (Weber) Snyder, Waterloo, Ont., a daughter, Ruth Marlene, April 19.

Weaver.—To Melvin and Miriam (Lehman) Weaver, Ophir, Ky., a daughter, Carol Ann, May 6.

Yoder.—To Dewey and Alice (Kauffman) Yoder, Akron, Pa., a son, Philip Keith, April 22.

Yoder.—To Joseph A. and Alma (Glick) Yoder, Belleville, Pa., a daughter, Elsie Jeanette, April 27.

Yoder.—To Noah E. and Sarah (Yoder) Yoder, Meyersdale, Pa., a daughter, Ruth, April 30.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman.—Harriet D., daughter of the late Ira and Lois Smith, was born near Spencerville, Ind., Aug. 12, 1877; died at the Lutheran Hospital, Ft. Wayne, Ind., after an extended illness; aged 70 y. 8 m. 12 d. On July 9, 1899, she was united in marriage to George Bauman, who preceded her in death in 1930. Surviving are one daughter (Martha, at home), one son (Burlen, Leo, Ind.), 9 grandchildren, one great-grandchild, one brother (Elmer, Spencerville, Ind.), 2 uncles, and other relatives and friends. One son (Guy) and one brother predeceased her. She accepted Christ as her Saviour and was baptized on Jan. 21, 1923. For some years she was not able to attend services on account of her health and for other reasons. On March 23, 1947, the deacon and pastor called on her at the hospital and she was again received as a communicant member, remaining a member until death. The funeral was held on April 26 at the house by Ben Graber and at the Leo Mennonite Church in charge of S. J. Miller, assisted by A. C. Steiner of the Missionary Church. Burial was made in the Leo Cemetery.

Burkholder.—Mary Ann Burkholder was born in Cumberland Co., Pa., May 14, 1872; passed away at her home in Blaserville, after a short illness, Feb. 12, 1948, aged 75 y. 8 m. 28 d. In her youth she accepted Christ as her personal Saviour and was received into the Diller Mennonite Church, Newville, Pa., where she remained a member until death. Surviving are one sister (Mrs. Rebecca Weigle) a stepbrother (John F. Burkholder), and a number of nieces and nephews. Funeral services were held at the Shoop Funeral Home, Newville, Feb. 15, and burial made in the Diller Mennonite Cemetery with services in charge of Earl W. Mosemann.

Herr.—Adam N., son of the late John B. and Fannie (Neff) Herr, was born in Lancaster Co., Pa., Dec. 1, 1872; died at the home of his son, near Millersville, Pa., April 20, 1948; aged 75 y. 4 m. 19 d. As a young man he accepted Christ and was received into the Mennonite Church, of which he remained a member until death. For more than eight years he was in failing health, but attended church services regularly when health permitted. In 1893 he was married to Lizzie Kreider, who survives. In January, 1948, he and his wife moved to the

home of his son and daughter-in-law. Surviving are one son (John, Millersville, Pa.), one daughter, (Blanche—Mrs. Clarence Burkholder, Lancaster, Pa.), 5 grandchildren, and 3 great-grandchildren. Funeral services were held at the home by Jacob Hess, and at the Millersville Church by Christian K. Lehman and Landis Shertzer. Burial was made in the cemetery adjoining the church.

Horst.—Lizzie M. Strite was born July 23, 1879; died at the Washington Co. Hospital, Hagerstown, Md., Nov. 24, 1947; aged 68 y. 4 m. 1 d. She had been a patient at the hospital for sixteen days and passed away quite suddenly while in preparation for a serious operation. Surviving are one daughter (Marie Elizabeth—Mrs. Mervin B. Martin, Cearfoss, Md.), 3 granddaughters, 5 brothers, and 2 sisters. Her husband (Martin M. Horst), her parents, one brother, and one grandson preceded her in death. She was a member of the Reiff Mennonite Church for more than forty years. Funeral services were held at that church on Nov. 27 by Amos Martin and David Petre. Text: Rev. 14:13. Burial was made in the Reiff Cemetery.

Otto.—Jonas D., son of Daniel J. and Elizabeth (Beachy) Otto, was born in Somerset Co., Pa., Aug. 20, 1870; died at his home, near Kalona, Iowa, April 25, 1948; aged 77 y. 8 m. 5 d. For many years he had been afflicted with hardening of the arteries and high blood pressure, but was not confined to bed until five days before his death when complications developed. In his youth he accepted Christ as his Saviour and became a member of the Old Order Amish Mennonite Church, remaining a member until death. On Dec. 19, 1897, he was united in marriage to Lydia Brenneman, daughter of Emanuel P. and Barbara (Schrock) Brenneman. Surviving are his companion (who at the time of his death was confined to her bed in recuperation from an operation), one son (Daniel J., Nappanee, Ind.), 6 daughters (Lizzie—Mrs. Samuel G. Hochstetler, Cora—Mrs. Joe B. Miller, Alta—Mrs. Abe H. Kauffman, Amy—Mrs. Henry M. Miller, all of Kalona; Tillie and Mary, at home), 24 grandchildren, one brother (Daniel D., Springs, Pa.), one sister (Mrs. Lizzie Maust, Springs, Pa.), and many other relatives and friends. Two sons (Emanuel and Milton) predeceased him. On May 18, 1919, he was ordained to the ministry, in which capacity he labored willingly, showing a deep spiritual interest in the church and in his family. Funeral services were conducted April 27 at the home by William Yoder and Ira Nissley. Text: II Tim. 4:7, 8.

Schertz.—David Z., oldest son of David M. and Mary (Zook) Schertz, was born at Morgantown, Pa., Nov. 23, 1875; died at his home, Turlock, Calif., Feb. 22, 1948, after several months' failing health due to a heart ailment; aged 72 y. 2 m. 29 d. At the age of eleven he moved with the family to Newton, Kans., where at the age of sixteen he was baptized and became a member of the Mennonite Church. On Jan. 31, 1909, he was married to Kathryn Burkhardt. In 1926 they moved to California, and in 1931 settled at Turlock. Surviving are his widow, 4 brothers (J. P., Page City, Kans.; J. Walter, Portersville, Calif.; Jesse, Newton, Kans.; and George, Independence, Kans.), 3 sisters (Mrs. L. Ellen Mitchell, Los Angeles, Calif.; Alta Wenger, Ceres, Calif.; and Anna Umholtz, Newton, Kans.), and a number of nephews and nieces. Funeral services were held in Turlock at the funeral chapel, Feb. 25, in charge of J. P. Bontrager. Burial was made in the Turlock Cemetery. Text: II Sam. 19:34.

Stichter.—Harvey, son of Henry and Lucy (Kegg) Stichter, was born in Lagrange Co., Ind., April 2, 1901; died at his late home on April 9, 1948; aged 47 y. 7 d. Death resulted from a heart attack. On Nov. 27, 1920, he was united in marriage to Grace Culp, who survives. Also surviving are 2 daughters (Elsie—Mrs. Walter Ramer, and Gladys—Mrs. Lloyd Leinbach), one son (Robert, at home), 2 grandchildren, 3 brothers (Mahlon and Fred, both of Wakarusa, Ind.; Gordon, Morocco, Ind.), one sister, (Mrs. Samuel Blosser, Goshen, Ind.), and other relatives and friends. In his youth he united with the Mennonite Church, and for the last nineteen years of his life held his membership with the Yellow Creek congregation, near Goshen, Ind. He was a beloved husband and father and took a keen interest in the welfare of his family. Funeral services were held April 11 at the Yellow Creek Church, in charge of John H. Mosemann and R. F. Yoder.

ITEMS and COMMENTS

Three hundred college students who have volunteered for a life of missionary work will get a foretaste of their vocational choice this summer in service on various home mission fields of the Southern Baptist Convention. Students will work under regular missionaries of the Board and will participate in practically every type of service undertaken by it. Among the fields in which they will serve are rural, mountain, pioneer, and underprivileged city areas, and Mexican, Indian, Italian, French, Chinese, and Negro people. Last year 286 students were appointed on a similar assignment. The work which they did is similar to that which our own service units accomplished.

Church groups in St. Louis, Missouri, are contesting the order of the Superintendent of Instruction to discontinue the released-time religious education program of that city on the ground that it is illegal under the recent Supreme Court ruling. As a result of the activity of the church groups, the program has been continued at least to the end of the school year.

Heifers for Relief is planning to send 2000 goats to Japan between now and next September, and 1000 heifers will be sent to various parts of Europe. Appeals for goats have also been received from Korea, Malta, China, and India. \$5,000 has been contributed to purchase goats for Austria and Switzerland.

The Christian Rural Overseas program has announced plans for another Friendship Train program next fall in the wheat belt, in which three and one-half million bushels of wheat will be sought to relieve the hunger in Europe. This amount of wheat would surpass any previous effort.

Vernon L. Nickell, state superintendent of public instruction in Illinois, has drawn up a set of principles relating to the conducting of religious education in public schools. He advises all schools conducting programs in conflict with these principles to discontinue them. The principles which Nickell laid down are as follows: (1) Religious education classes may not be taught in school buildings during the time school is in session or when the building is being used for school purposes. (2) A School Board may not release pupils from school on condition they attend religious classes. (3) A School Board may not help to provide pupils for religious education classes in any manner or take an active part through its teachers or superintendents in the supervision of or provision for classes in religious instruction. (4) The teaching of factual information on the history and the tenets of religious bodies in the regular curriculum may continue. (5) School Boards probably may continue to grant the temporary use of school buildings for religious meetings and

Sunday schools if the Boards furnish no funds and are required to pay no expense in connection with the usage. In spite of Mr. Nickell's recommendation, however, the city of Chicago is continuing its released-time religious education program. Local authorities have ruled that releasing students for classes outside the schools does not violate separation of church and state.

The Church of England two years ago appointed a commission to study the attitude of the church on atomic weapons. The committee recently made public its report. The report holds that "today the possession of atomic weapons is genuinely necessary for national self-preservation. . . . The commission believes that in certain circumstances a defensive necessity might justify their use against an unscrupulous aggressor. The committee thinks it is ridiculous to expect belligerents 'to prejudice their chance of success by maintaining restraint their opponents abandoned.'"

There is not a thing in the report about Christian imperatives. It is all a matter of military expediency. A newspaper predicts that the report will be met with "a feeling of despair that the chairman and his colleagues have drunk so deep of the Church of England's well of the mastery of compromise and persuaded themselves that there is nothing inherently unchristian in the manufacture, possession, and use of atom bombs."

An Episcopal bishop in Massachusetts maintains that Americans who make self-righteous claims that a war with Russia would be a holy war too easily overlook their own violations of Christian ideals. Says the bishop, "There is so much self-righteousness in the utterances of the statesmen and publicists of both Russia and America that one would hardly suppose that in both countries the prayer is offered by millions, 'Forgive us our trespasses as we forgive those who trespass against us.' They who take up the atomic bomb will perish by the atomic bomb, and the nation boastful of its know-how for destruction is walking the way of destruction." Somewhere recently we read the statement of some religious editor under the title, STALIN, REPENT. There is no doubt that Stalin needs to repent, but so does America, and self-righteousness on our part will do little to induce repentance in Stalin.

Fighting in the vicinity of Jerusalem has prevented most of the religious festivity which is traditional among both Moslems and Jews in the Holy City in the springtime. Moslems for the first time since the Middle Ages canceled the annual pilgrimage from the Mosque of Omar to the Tomb of Moses near Jericho. Jews experienced grave difficulties in preparing for the Feast of the Passover. Religious leaders of all persuasions are trying to prevent the destruction of the holy places in Palestine which is certain if the war continues much longer.

Protesting the flood of "pay-dirt and unclean fiction that has been flooding American markets, the widely circulated religious maga-

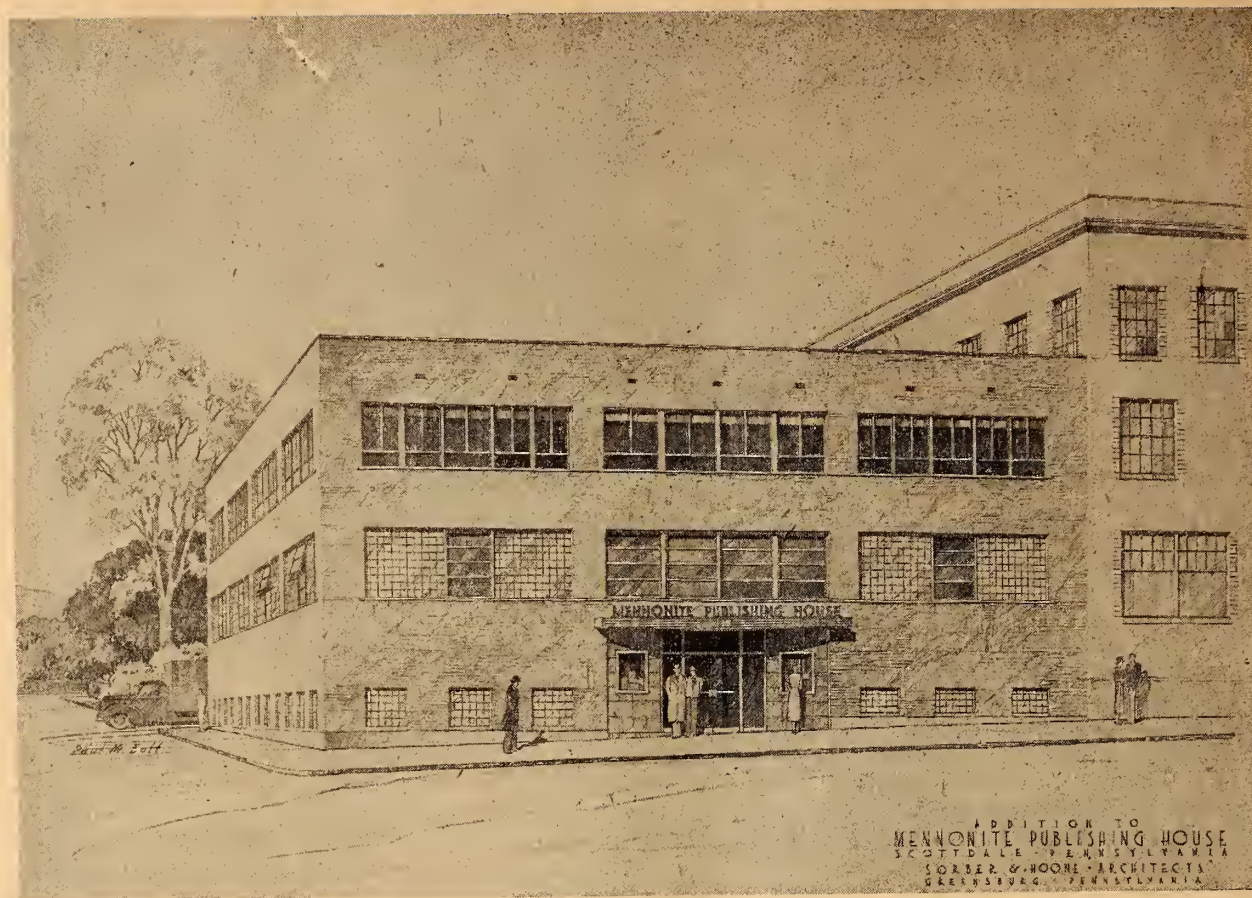
zine, *The Christian Herald*, and the John C. Winston Company have launched a new reading club to be called "The Home Reading Club." In announcing the literary critics who shall pass on all books that will be recommended, the editor of *The Christian Herald* declared, "Month after month books are sent me for review which are as obscene as the galley of a cargo ship, but seldom does the publisher's advertising intimate the character of his product. A novel insulting the simplest decencies of life carrying a reputable name enters the home and assaults the mind of youth and age without warning. We have decided to counterattack." The reviewing board as presently constituted consists of Daniel Poling, Bess Streeter Aldrich, Edwin Balmer, Foulton Ousler, and Drew Pearson. This likely constitutes one kind of protest book publishers can understand.—Evangelical Visitor.

One of the chief arguments offered for military preparedness is that preparedness prevents war. But this argument ignores what Reinhold Niebuhr has recently pointed out when he said, "It is the pathos of purely military strategy that it often hastens the catastrophe for which it is making preparation. It can scarcely be believed that statesmen and military experts will build up a strong military machine which they have no intention of ever using."

The Association of Anti-Warminded Clergymen in Germany (Bund der Kriegsgegnerischen Pfarrer in Deutschland) made up of more than 100 Evangelical, Roman Catholic and other Catholic clergymen, held its first assembly at Braunschweig in the British Occupation Zone. Recently licensed by British authorities, the organization's chief purpose is to promote conscientious objection to war. Its members have been recruited from the four occupation zones in Germany.

Soviet authorities in Berlin have issued a license for the publication of a new monthly magazine by the Evangelical Church in Germany, to be devoted to promoting religious instruction in schools. The new publication will be called *Die Christenlehre* (Christian Thinking), and the first issue is expected to appear shortly. Each issue is expected to consist of 300,000 copies, far more circulation than any other religious periodical licensed by the Western Powers in Berlin. Religious relations offices of the British, French, and American Zones are said to have been greatly surprised by the action of the Russian authorities in permitting the appearance of this magazine.

The governor of South Carolina says he is going to ask the State Board of Education to reconsider its action ruling out credit for Bible courses in South Carolina public schools. "Nothing is more important," said the governor, "than the building of Christian character in our youth. The Bible infills character and is the basis of our civilization. It is essential that our citizens of tomorrow be grounded in the ethical teachings of the Bible if our state and nation are to continue to progress."



CONSTRUCTION HAS BEGUN!

The above is the architect's sketch of our new 72' x 110' three-story building now under construction. In view of the urgent need for more room in every department, which has existed for several years, the roar of the power shovel outside our windows is a welcome sound indeed. The contract was signed Wednesday, May 5, and in less than twenty-four hours the builders' equipment was being moved in and operations started immediately. There is a possibility of the building's being completed within this calendar year.

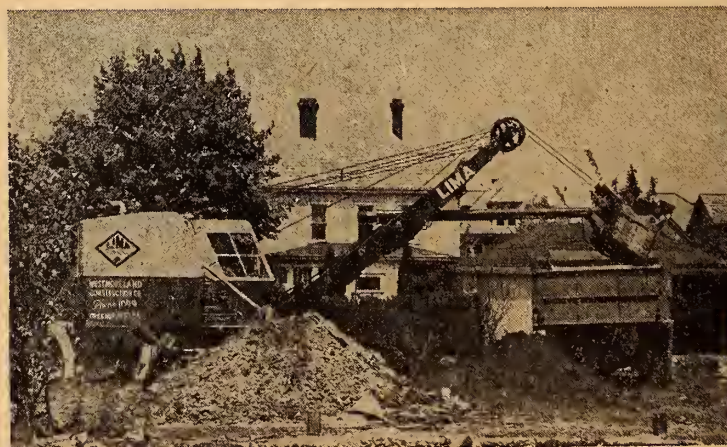
"Then said I . . . : Come, and let us build. . . . And they said, Let us rise up and build. So they strengthened their hands for this good work. . . . So built we . . . and all the wall was joined together . . . : for the people had a mind to work. . . . So we labored in the work."

At many times in the history of God's people the above in various ways and measures has been repeated. A generation ago the church co-operated in erecting a splendid building for her publishing work. May we of the present generation do as well in this important building task.

BUILDING FUNDS RECEIVED TO APRIL 30, 1948

	To March 31, 1948	During April, 1948	Total to Date
Donations	\$ 9,164.96	\$ 8,622.15	\$17,787.11
Life Subscriptions	3,455.00	1,500.00	4,955.00
Cash Annuities	700.00	1,000.00	1,700.00
	<hr/>	<hr/>	<hr/>
	\$13,319.96	\$11,122.15	\$24,442.11

The accompanying picture shows the first shovel of dirt being loaded at 1:30 p.m., May 6.



MENNONITE BIBLICAL SEMINARY
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 X

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLII TUESDAY, MAY 25, 1948 NUMBER 21

"The Salt of the Earth"

(Matthew 5:13)

BY HERMAN ROSTAN

The war, with its saddest accompanying conditions, has forced us to see the high value and irreplaceable quality of that modest element which we call salt. But the same war, and the baleful effects of which it has been the cause in every sector of life, also helps us to understand the meaning and reality of the words of Jesus Christ. Wanting to demonstrate to His disciples the demands and character of the Christian's testimony, He told them: "Ye are the salt of the earth."

All of us recognize the properties of salt: its ability to flavor foods and to keep them from spoiling. We all know that salt can lose this property and become tasteless—useless and wasted. Not everyone knows how our Lord, using such an ordinary, we might almost say commonplace or trite figure, could spotlight a fundamental truth of Christian living—a truth which imposes itself on our consciences and constrains us to seriously reflect under the eye of God.

I invite you therefore to follow me in our common, brotherly, and, I hope, blessed meditation.

I

"Ye are the salt of the earth!" We evidently need to see in these words of Jesus to His disciples a clear invitation to sincere and personal Christian witnessing.

It would be a deplorable error to limit this call, referring it only to the first disciples or even to the ministers or to the preachers of the Gospel here on earth.

In reality Jesus directs these words of His to Christians of every age and country, to Christians honest with themselves even if they aren't perfect, to those who aren't afraid to take cognizance of their mission, their duties, their function in the world.

In fact, as salt carries out its specific purpose in food, Christians in the same way have their particular function in the world: in a world broken and corrupt, in a rebellious society, disoriented, suffering, without true peace, but so very much in need of knowing the savor of the Christian witness and to receive from believers the gift of a new and fecund, healthful energy.

This is the true mission of Christians, our needed, day by day and unmistakable testimony in this hour.

Well, if we set ourselves to examining our life with the knowledge of its limitations and defects, who of us can say he is really equal to that mission? Who of us doesn't feel his own unworthiness before the call He has given us to live as true disciples of Christ and to be the salt of the earth, a moral and spiritual power at work in the world and for the salvation of the world?

Revealing as they do the contrast which exists between that which the Master says His disciples are and what they must humbly and contritely say of themselves, the words of Jesus seem to be more of a judgment or condemnation rather than an invitation.

Yet, nonetheless, the call of Christ maintains all its value. Jesus has truly said to His disciples and repeats it today to Christians: "Ye are the salt of the earth."

You are the salt, not because you can be in your natural capacity, but because He who speaks to you, the Christ, is able to make you respond to His invitation. You are the salt because in the measure in which you have understood the value of the love of God for you and have opened your heart to the Gospel, simple, new, and revolutionary as it is, your life acquires little by little the flavor and power of a Christian testimony before the world. You are the salt of the earth, that is, you can be—if you have known Jesus Christ. That is, if you have known Him not only traditionally but actually, and if from meeting the Saviour on your Damascus road has come a spiritual communion with Him. Such a communion cannot be without fruit because Jesus has said, "He that abideth in me, and I in him, the same bringeth forth much fruit."

Yes, we can and we must be the salt of the earth. This is our responsibility as Christians, but more than that, our dignity.

II

If things are this way, what must be the practical attitude we take before mankind and the grave and inflamed problems of life? Today like yesterday these problems still face us and men wait anxiously for better times, although the war is past. What must we do to flavor the society in which we live and to keep

it from spoiling? With what shall we oppose the forces of evil which have overflowed, dangerously breaking the sacred laws and fundamentals of life and leaving men as a heritage the sorrowful weight of selfishness, impurity, violence, fear, of blood too abundantly spilled?

The task seems to us to be far beyond our powers. Nevertheless it is our duty to assume it, with an act of faith in the grace and help of God.

The flavor of Christianity in the present hour, that is, its testimony, is the reality of a personal and living faith in God who has loved and who in Jesus Christ has redeemed the person who holds it. It is the flame of a hope continually fed from the Word of God. It is the heat of a true brotherly love; penetrating; complete; hostile to all hate, all cruelties, all social and racial classifications, all violence—those things which have been only too manifest in these years.

The Christian's savor lies in the example of a life renewed by the message of the Gospel and the Spirit of Jesus Christ, and documented, not merely by its inscription in the church register, but by the sincere desire for those things which are true, honorable, just, pure, and of good report, done in the name and for the love of Christ.

It is easy to object that the church has

Deliver Me

BY MIRIAM SIEBER LIND

*Deliver, oh, deliver me
From sin of mine that others see—
From obvious self-love, telling pride
With all the tongue's sharp sins beside,
And falseness that no face can hide—
Deliver, oh, deliver me!*

*Deliver, oh, deliver me
From sin my brother does not see—
The secret lust of fruit forbidden,
The thought by pride or passion ridden,
The motive low by good deed hidden—
Deliver, oh, deliver me!*

*Deliver, oh, deliver me
From sin that Thou alone dost see
With what accusing lips and eyes
My brother's sin I recognize
Nor know that sin within me lies—
Deliver, oh, deliver me!*

Scottdale, Pa.

never been at its best in its mission; that Christians, instead of introducing the good taste of the Evangel in the world, have preferred to take on the spirit of the world, contributing in that way to their own dissolution.

Certainly, in the course of its history, the Christian church has known wretchedness, scandal, unfaithfulness (infidelity), and corruption. But who would venture to deny that the depravity of the world, instead of proving the uselessness of the personal and collective Christian testimony, demonstrates rather its weakness, its deficiency, its rarity? If life here and there maintains a good flavor even yet and is as if preserved from corruption, who could deny that it is due to the presence of the salt, these Christians whom Jesus called "salt of the earth" and "light of the world"? Who would dare to say that the action of honest and faithful Christians has no effect on society?

The world of today and tomorrow demands a clear testimony from the church and Christians. We won't be able to give this testimony without being at least "the salt of the earth." Too often the world has corrupted and ruined itself for the lack of this salt which has become more rare than natural salt, and substituted by useless, or even worse, by dangerous substitutes.

Above all, Christian preaching in Italy must have, as elsewhere, this purpose: To project the Gospel into the lives of men and society.

Therefore we ask God to help us to live up to our profession of faith and possess a sense of responsibility as men, as citizens, as believers. We prepare ourselves to make the unique contribution of our faith, our activity, and our Christian vision of life in the moral and material reconstruction which faces us. In the tumult of voices raised from every part of the world, we prepare ourselves to be witnesses of Christ, that is, of the truth, and to explain our point of view, which is the point of view of all those for whom Christ is no longer a vague abstraction but the only Lord and Saviour.

Either Christians of all nations remember their tremendous responsibility for giving this testimony and prepare themselves for it in a spirit of unity and prayer; or the world will remain in moral disorder and confusion of spirit, a prey to the natural human egoism which a change of political regimes can never transform; slaves of race hatred, national exclusivism, and confessional intolerance; undermined by turbid and dangerous currents.

III

If the latter alternative were to take place to our misfortune, that would mean that the salt had become tasteless. Then, Jesus says, "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Undoubtedly the church and Christians can lose their sense of mission, wanting in virtue and power, unadapted for the task which has been entrusted to them. When the Christian allows himself to become permeated with the spirit of the world to the point of absorbing its mentality, judgments, and attitudes, he loses his savor. When the Christian life is reduced to nothing more than a question of religious form or sentiment, instead of being given substance by healthful piety and true Biblical culture, then that life is deprived of spiritual force and leaves one with a sense of emptiness and dismay. When a church to save itself and its material position in the world no longer preaches the Gospel in all its purity to its generation, when it no longer battles every kind of sin and idolatry to recall men to the sacred law of love, that church has become savorless. It is therefore useless, nearly always scorned and hated by the world.

And the world which we have sought to please, instead of being renewed by the power of the Gospel and our testimony, is the first to laugh at us. Not finding the "salt of the earth" in the life of Christians, it treats them as they should be treated and, disgusted, turns elsewhere in search of another truth and another testimony.

May the dignity of the Christian mission with which the Lord entrusts us not cause us to forget our grave and constant responsibility.

And if the power of God can really show itself in our weakness, may the Lord give us grace to be the salt of the earth for the men of our generation. May He grant us the grace to permeate our duties and our troubles, our anguish and our hopes, with the savor of a life in which Jesus Christ is present and working. Amen.

Luserna San Giovanni, Italy.

SECULAR AND SACRED

The results of splitting the world into secular and sacred sections have become disastrous. We have fenced off a nice little area of life and labeled it religion. That is not enough. We must take Christ into our factories, schools, newspaper offices, business, homes, everywhere.—Thomas N. Carruthers.

"Christ in You"

BY A SISTER

V

"Rejoice Evermore"

Did God make a mistake when He said, "Rejoice evermore"? Did He forget that sometimes we have heavy responsibilities, weighty problems, life tragedies, losses, disappointments, and discouragements that make it almost impossible to rejoice? No, dear grief-stricken one! Your loving Father did not forget! He knows and, oh, He cares!

Yes, He knows that as long as the sun shines, we never doubt His love for us. He also knows that it is trouble and grief and sorrow that stop the song that falls from our lips during times of prosperity. But He has made full provision for the fulfillment of this command to "Rejoice evermore." In the first place, He took our griefs and sorrows and cares and laid them all upon the Lord Jesus, and He bore them all at the cross in order that we might bear a song away. And secondly, He gave us a new disposition, which differs vastly from our natural disposition! This new disposition is not natural but it is divine! It is CHRIST! Christ, Himself, who comes to indwell us; it is He who gives us a song! Yea, more! It is He who sings His song through us!

"Rejoice in the Lord alway!" For He lives in us always! His joy is ours when naturally we ought to be sad!

The writer to the Hebrews speaks of offering sacrifices of praise. Yes, we can offer a sacrifice of praise when, in spite of depressing clouds, we can sing even while tears may be flowing over our hearts. Only Christ can conquer the fleshly cry to sigh, and can open lips numbed by grief and bring forth songs of rejoicing during the importunate hour.

Christ in you! Christ, the Holy One! Christ, who always cuts across the bound of the "natural reaction" in us! Oh, let us drink deeply from the fount, which is, not a cup He holds, but Christ Himself!

Oh, that there might be something that I could say about this ever-present problem of trouble that would make your troubles diminish in size and would make Christ loom large on your horizon! Is there really any good about "trouble"? Can any good come from it?

I am sure that God has a purpose in permitting clouds! In my own life I know that clouds came as an answer to my own prayer. I prayed for an understanding heart—long years ago. And since then dark clouds ever and again

(Continued on page 484)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

We are Challenged

In his recent book the English historian, Toynbee, presents the theory that civilizations are what they are largely because of challenges which confront them. The lack of challenge dooms a civilization to mediocrity. A challenge which is too great overwhelms it in destruction. Certainly the same thing can be said of a church, and we have been set to thinking about the challenges which have met us and which do now meet us as a denomination.

Historically the brotherhood which is now known as the Mennonite Church met the challenge of implementing a new concept of Christian living. They accepted the thesis that the Christian faith is to be drawn from the teachings of the Bible; likewise that daily Christian living is to be ruled by the principles and commands of the Word. To interpret this new concept of Christian living into a definite procedure was a challenge indeed. It made our fathers leave a well-established church and part company with another which was unwilling to go all the way on this new concept. Our fathers had to pioneer in the separation of church and state and in the separation of the true church from the ungodly culture which surrounded that church. They had to think through all the implications of nonresistance and nonconformity. That they met this challenge with a considerable degree of success is seen in the fact that their faith and the brotherhood which they established have survived for more than four hundred years.

But the persecution which this new concept of Christian living brought upon our fathers forced them to leave their homes. From one region to another they fled, seeking toleration and the mere physical possibility of life. The long story of Mennonite history is pretty much a record of migration and the establishment of new homes. Loyalty to their faith has required our people to subordinate national loyalties and economic well-being to that first requirement of the Mennonite community—that it be allowed freedom to live and worship as God commands. This chal-

lenge, too, has been met successfully by the group as a whole, although of course thousands of individuals have fallen aside by the way.

Another historical challenge of our church was that which required it to meet the competition of nineteenth-century evangelism. The great waves of evangelistic effort as carried on in protracted meetings and in the Sunday school were drawing thousands of Mennonite young people into other denominations. To survive as a church, and to fulfill our obligation as a church to the rest of the world, our fathers had to make some major adaptations of their church methods to the situation at hand. They did make those adaptations, and the Sunday school, the evangelistic meeting, higher education, missions, and a more elaborate church organization came into being. As a result, membership in the church began to grow rapidly.

The Mennonite Church today is faced with a number of challenges. One is to maintain New Testament standards in the modern world. That the world is changing, one need not argue; the fact is self-evident. In transportation and communication, in standards of living, and in many other ways we have seen fit to become citizens of the modern world. Many of these changes may have no spiritual significance. It may be only a matter of taste or convenience as to whether one travels in an automobile or in a train. But again, some of these changes probably do have great spiritual significance. Luxury and anything that brings a feeling of class into conflict with the spirit of brotherhood is a threat to New Testament living. One of the very great challenges which faces the Mennonite Church today is to distinguish between the significant and the insignificant in the ways of modern living and to have courage to insist on Biblical Christian standards, even when this runs square across the conventions.

Another challenge that faces the Mennonite Church today is to retain Biblical nonresistance in a war-inflamed world. In spite of all efforts to the contrary, the powers that be in the world today are influenced chiefly by military considera-

tions. The smoldering peace threatens at any time and almost anywhere to break out into conflagration. The total war of modern times makes it increasingly difficult for any people to know how to remain aloof from war, withholding their sanction even when they cannot avoid the effects being suffered. Only a few governments in the world today recognize the rights of the conscientious objector; and those few attempt to encroach upon those rights with the passing of every new law. The giving of a positive testimony requires not only that we be willing to suffer for our non-resistant faith, but that we show in some constructive way the working out of the law of love. To implement a peace program that will safeguard the nonresistant faith, meet the requirements of governments, and perform a helpful service in the world is one of the great challenges which we face in our day.

Another present-day challenge is the development of an adequate evangelistic program. We are not a large church, but we are large enough to be doing more than we are. To move our people from the relative inactivity in which we lived for decades and even centuries and to marshal all our forces of men and means for the maximum effort in Gospel evangelism is a task indeed. We can only thank God for what has been accomplished, and pray His continual stirring in our hearts to the end that we will be dissatisfied with our mission program until it represents very nearly the maximum possibility for us. There are millions of people in the world who are depending upon us alone for their opportunity to hear the Gospel. There are many unoccupied fields and open doors. Our mission boards are envisioning great things for the future. To turn that vision into reality challenges the church to her foundations.

Closely related to this, our church is challenged today to conserve and use all our potential of personnel and other resources. We have furnished by the thousands active workers in other churches and in other causes. Wasting in disuse have been untold abilities to speak and sing and teach; to draw and to sew and to build; to serve in nursing and in other humanitarian activities. Our money has been wasted by wildcat investments and in causes and institutions of the world. The church is challenged today to develop a program—congregational, district, nation-wide, world-wide

—which will use every talent and every resource which the Lord has entrusted to us. What is potential must become actual if we are to stand uncondemned before our Lord.

Certainly the Mennonite Church will not doze away in mediocrity because there is no sufficient need to challenge her. But it is within the range of possibility that we will perish in a willful disregard of these talents, or that we will be overwhelmed before challenges which we have not the vision nor the courage nor the spiritual power to meet.

"CHRIST IN YOU" (Continued)

have come my way. Slowly but surely I am learning that hearts cannot truly understand unless like Ezekiel we can say, "And I sat where they sat." First of all, perhaps God allowed this grief to come your way to prepare you to be a comforter to one who some future day will desperately need the touch of *your* comfort. Oh, how worth while pain is when we know that we have been able to help someone else who suffers! Then, secondly, it might be that God is trying to gently transfer your trust, from trust in Him because of His blessings, to faith and trust in *Himself*, regardless of blessings or clouds! And I can think of another reason why God may be allowing you to pass through this trial. Are you one of those rare individuals who has determined to be content only with God's Best? Perhaps you have asked God for His very Best and in answer to that larger prayer, you have received only crushing clouds! Wait! God has heard your prayer. The clouds are proof that He has heard, for He cannot come near except in clouds! But His Best cannot be placed in unclean, vile vessels! Before He can give that Best to you, He must cleanse *you*, His vessel which will contain at some future day His Best. He must prepare you and purify you and make you worthy of that Best!

How readily we acknowledge our unworthiness when we dare to ask for God's Best! But God does not stop there! He touches every part of our being through troubles, disappointments, and trials, and calls us to larger living! Trouble always puts mettle into our souls, you know. It brings out the thing we are really made of! Oh, let us recognize His Voice and tender nearness, and let us not cast aside the very instrument which He is using to prepare us for His Best, lest we lose also its work!

There seems to be no other way to purify gold except by fire! Were there a better, more sure way to purify our lives except by the fire of adversity, I'm sure God, of all beings, would use it!

God is not trying to teach us something through adversity. He is trying to make us *unlearn* something. He longs for us to look into His face, just as a little

child would look trustingly into the face of its father. God uses adversity and trouble like a shepherd uses his sheep dog. The dog is sent out to bring the sheep closer to the shepherd. Regardless of what the sheep think of the dog, or regardless of their fright and wild panic, the purpose of the dog has not changed. So God uses adversity, not to baffle and confuse us, but only to bring us nearer to Him.

How glad I am for the story of Job! Job never did learn that Satan and God conversed together about him one day. But *we* know it! We know that God loved, yea, that He *trusted* Job with the blackest clouds. Is it impossible to presume that *I*, likewise, have been the subject of a discussion between God and Satan? Did God say, "Send trouble, Satan! I'm trusting her with it! She will stand and will fly closer to me than ever before! She will not doubt my love for her"? Oh, the darkest, thickest clouds can never damage the character of God! His character, which is love, is invulnerable to the fiercest onslaughts of the devil! *He* is so much better than His blessings! And God did not stop short of the very best when He redeemed us. He knew *we* could never rejoice when adversity came our way. So He gave us not only the blessings of Christ in our lives, but Christ Himself to live *in us*!

I used to think that maybe *some* people have not drunk deeply of the dregs of life's cup of trouble. But more and more I am convinced that everyone has had at least a sip, and it is all alike bitter!

Always there are those who ask, "But how can I be joyful *every* day? It nearly crushes me to even think of the next year, the next years, the future!" Oh, yes, I know *that*, too. But why don't you try living just for today? That's such a simple answer, so simple that it is almost foolish! It is simple, but it is the only way out! Deliberately refuse to live tomorrow today. You can't do it anyway, you know. This lesson of living one day at a time is such a difficult one to learn! "Oh, yes," we say, "I can maybe be happy today, but how about next week, next month, or next year? I can't hold out, I know!"

Listen, troubled one, do you give up in despair because you cannot drink enough water today to last you until you are one year older, or because you cannot drink enough to last for the rest of your life? You know what you do—you drink enough, and no more, to meet your bodily need for water—today! Tomorrow you drink again! Can't you see that you can't receive grace to bear your burden for a day that has not been born? But there is grace abundant to meet your need today! Simply come to Christ and *drink today of His own joy*! And finally (not today), you will discover that His joy has somehow "made of your troubles quickly an end."

Do you really believe that the Father of the Christ *in* you loves you? Are you

sure that nothing happens, nothing can happen to you, except His watchful eye oversees it? You say you do? I'm glad, for then it is easy for you to say from your heart, "All things *are* working together for good to them that love God." "No good thing will he withhold from them that walk uprightly." "When thou passest through the waters, I will be with thee." "Surely he hath borne our griefs, and carried our sorrows . . ." that we might go burdenless!

Do you believe that nothing is too hard for *Him* to do *through* you—the calming of desperate fears, the mending of a broken heart, the satisfying of a heart aching and longing for a departed one? It's comfort you need, and a revival of a joyful heart. Do you think CHRIST, who is *all* comfort, and all joy, will have enough to fill your need? Ah, yes! yes! *He* has had enough for me, and I know He will not leave you comfortless if you drink from the supply which He offers. It is so paradoxical and yet so marvelously true that *all* Christ's joy is mine, because *He* is mine, and *all* His joy is yours, if *He* is yours!

Let not Satan subtly make you *love* your grief. Yes, that can happen. Unconsciously people have learned to love the attention and the sympathy that grief brought, and when for one moment they were joyful, they immediately brought their trouble to the fore again, and failed to let Jesus rejoice through them. It will mean that we will have to live as though we had no trouble. There is no merit, after all, in letting people know that we have not forgotten! And strangely enough, not until we are willing to forget, can Christ rejoice through us.

Do you have any idea why it is hard to forget? I wonder if it is perhaps because our griefs are nearly always so hard to understand. It seems as if these sufferings or providences absolutely dispute the rule of God, and we cannot understand them! Oh, if we could only see one tiny ray of light as to why this thing came our way! But wait, again! *Must* we understand? *Must* we really know all about it? Can't we trust God, who is LOVE, and just believe that HE knows? "God is LIGHT, and in HIM is NO darkness at all." Where we cannot see, HE does see, clearly and perfectly. Oh, let us trust Him! And let us rejoice evermore! For ours is a Christ who Himself becomes for us "the oil of joy for mourning," "beauty for ashes," and "the garment of praise for the spirit of heaviness"! Christ *in* you, and *your* JOY!

(To be continued).

What God claims, I yield;
What I yield, He accepts;
What He accepts, He fills;
What He fills, He uses;
What He uses, He blesses.

—Moody Monthly.

Mennonite Youth Fellowship and Our Advancing Mission Program

By J. D. GRABER

The most significant thing to do about a budget is to "budge-it." So the thing that needs to be done about a program of advance is to go FORWARD. This requires "men and money." The problem is, "Where can they be found?" Older people will be in a stronger position to give money, but those who actually go will be mainly young people. The program of advance in missions will be, much like the college "bread" we used to hear about, made of the "flower of youth and the dough of old age." This simply enunciates the principle that each age or talent group has its particular and unique contribution to make.

I am glad the first church-wide Mennonite Youth Fellowship meeting is to be sandwiched between the Missionary Training Conference and the Annual Mission Board Meeting. It was not accidentally so placed, for there is meant to be, by the sponsors of the Youth Fellowship movement, a very close connection between the two. The enthusiasm and consecration fostered by the Youth Fellowship must find an outlet, otherwise it remains sterile. What better or more significant outlet for youth released for service through consecration and renewed spiritual life than the mission program of the church?

I watched the fireman shovel in coal as the huge locomotive stood in the station. After a bit the boiler began to blow off steam. The fire was too hot; the pressure too great. But the engineer was not concerned, for just then he got the signal and pulled open the throttle. The fireman threw in more coal and the fire shone hot and bright in his face. The engineer opened the throttle wider. More and more power was called for. The hissing of excess steam stopped, and instead was now heard the rhythmic puff-puff of 6000 horsepower swinging a long train of steel coaches into motion.

I saw another steam engine begin to blow off excess steam. There was no work to do just then; so the engineer closed all the drafts and began to inject cold water into the boiler. Things had to be cooled down or else there might be an explosion.

These engine stories are parables. The meetings and activities of the Mennonite Youth Fellowship are the fires that raise the temperature of the love of Christ in the heart and increase the pressure of consecration. This could easily lead to a dangerous situation. There are but two solutions—either draw the fire and pour on cold water to keep things under control, or open the throttle to put the heat and pressure to work. The latter is of course the truly Christian procedure. "Would God that all the Lord's people were prophets, and that the Lord would

put his spirit upon them," Moses said when Eldad and Medad prophesied out of turn and some suggested that he should "forbid them."

No, we are happy to see the fires of love burn brightly. We are pleased to see the strength and flower of youth becoming widely available for Christ and the church. There is a big job to be done. Disciples are to be made of all people and the Gospel is to be proclaimed to all the world. This is the central task of the church. Nothing else can be quite as important.

Young people have a right to look to the church leadership for a program. They have done their immediate duty when they have placed themselves upon the altar of service. To have them go out and find their own tasks and make their own programs would lead to dupli-

Communion

By LEAH KAUFFMAN

*He took a cup and gave thanks and
Gave it to them,
And uncertain hands reached for it.
Peter's hands, horny from pulling long on oars,
And John's, gentle like a woman's,
Reached for the cup,
And the hands of those other puzzled ones
Who scarcely knew why
He said,
"This is my blood of the covenant
Poured out for many."*

*For many—not only for these
Few hands
Soon to be clenched in grief at the
Horror that must be.*

*And so down the years
Other hands have reached for the cup,
Redeemed hands—myriads of hands,
Black hands
That have trafficked in unholy incantations,
Red hands
That have lifted scalps from living heads,
And brown hands
That threw babies into the Ganges,
Yellow hands
That twitched, and groped for more *opium
dreams,
And white hands
That stole, and slew, and betrayed,
All kinds of evil hands that became
Gentle and good because they took the
Offered cup.*

*And so in that day when the
Wine is new
In the kingdom of our God,
Black hands, and white, brown hands,
Yellow hands and red—
Redeemed hands
Will take the cup from
His scarred ones
And together we shall drink the cup
Of blood-washed brotherhood.*

Lancaster, Pa.

cation of effort and to confusion. The function of the General and of the District Mission Boards is to outline the programs and co-ordinate the efforts.

Such an effort is the Five-Year Plan of Advance accepted by the Mennonite Board of Missions and Charities at its June, 1947, Annual Meeting. This plan calls for the appointment until 1951 of some sixty new life-service foreign missionaries in addition to about twenty short-termers. The Plan of Advance affects missions in India, China, Argentina, Puerto Rico, Uruguay, and perhaps in several European countries. For this advance huge budgets are needed. Here is a task worthy of the best efforts of our church.

But a mere fraction of the several thousand young people in the church can find service on a foreign mission field; not everyone is called to this service. At Antioch it was no one, apparently, except Paul and Barnabas. The rest of the people labored at home. Each in his or her place had an equally significant task, for all the tasks are significant which are accomplished in the will of God.

The Program of Advance includes expansion of the city mission program. We need to enlarge the staff and increase areas of service and witness there. New cities need to be entered. Persistent calls come from the rural areas of the South as well as from neglected areas of the North. A pioneer missionary of the North Country recently came through a severe illness. "While I was lying in bed," he writes, "the conviction gripped me that we ought to enter Alaska with a Gospel witness now."

A MISSION OUTPOST FOR EVERY CONGREGATION is a program that will demand consecrated service from hundreds, perhaps thousands, of young people. Service Units are a growing interest. The Mennonite Board of Missions and Charities is in process of appointing a full-time service secretary to organize, promote, and sponsor this enlarging program. There is significant service to be done in the home community, in near-by or distant cities, in church institutions, in mission stations, in hospitals and mental institutions, in needy rural areas. The field here is unlimited. Every young man and woman should give at least one year of service to the church. Many will be called to give a lifetime, but if everyone should give only one year, what a tremendous potential of service and witness would be released!

Young people, get the fires of your enthusiasm burning. Raise the pressure of your consecration. Come forward and claim your birthright. The future is yours. The church of tomorrow, beginning where you are today, belongs to you. The Program of Advance in world missions, at home and abroad, goes forward only as you go with it.

Elkhart, Ind.

The Corner

By C. WARREN LONG

Have you wished to know what life was like around the corner? There is a word used in the Scriptures that serves as a vehicle to take us around the corner. The word "but" moves us quickly from one scene to another. It serves as the corner word. In reading the Word of God, we seem to be following a certain direction of thought when suddenly we come to the corner word "but," and instantly we are carried around the corner into an entirely different direction of thought.

The Word of the Lord came to Jonah to witness for Him to the people of Nineveh and bid them to turn from sin and come and serve the living God. Then we appear to turn a corner. "But" Jonah rose up to flee. We see him in haste, hoping to get away from God by going into a ship which should take him out into the great expanse of the sea. Then we seem to turn a corner again. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea." Later Jonah was sent by the Lord the second time to go and preach to Nineveh, and he did as the Lord had directed, and a mighty revival swept that wicked city. When Jonah saw the repenting of the people and God's mercy toward them, then suddenly we go around the corner—"But it displeased Jonah." And we see him sitting in the shadow of a gourd plant pouting, and then we go around the corner—"But God prepared a worm" to smite the gourd.

In II Kings 5 we have a most beautiful sunny picture of the character of Naaman who suffered with leprosy. "But" in a moment that sunny sky is overcast and blackened with anger, and a stubborn resistance.

The slum in which the soul of man can grovel is portrayed in Gal. 5. Dusty, dirty, degraded, dangerous, damning activity. "But" an orchard of luscious fruit inviting our eyes to the first step around the corner. The one is a smiting, degrading life and the other a luscious, refreshing one.

Sinners are displayed in II Tim. 3 as living perilous lives. "Covetous, boastful, proud, blasphemers, . . . unholy, . . . trucebreakers, false accusers"—what a crowd! "But" notice in verse 10 the saints, "purpose, faith, longsuffering, charity, patience"—what a different scene! A marked difference in the individual and his life in the two pictures! This difference was seen between the children of Israel and the people of Egypt.

In Eph. 2:1-3 we are a miserable people, undone because of sin. We are helpless and hopeless. "But" a new world in the richness of God's love and mercy! Salvation through faith is ours. God's Son came into the world to take us around this corner. In verse 13, "But now in Christ Jesus ye who sometimes

were far off are made nigh by the blood of Christ. For he is our peace."

There is something challenging about all this. Are we going in a given direction and longing to know what is beyond the corner? This corner word "But" presents a new light to us. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).

Bullange, Belgium.

CHURCH HISTORY (Continued)

the office of deacon at Roaring Spring to take the place of John L. Zook, who was ordained deacon in 1903 and the next year moved back to Mifflin County. Jacob and Herman Snyder were the official board, who seceded with the Roaring Spring congregation in 1912 and united with the General Conference Mennonites.

In August, 1898, J. N. Durr moved into the district from Masontown, Pa., and assisted in the work of bishop until 1906 when Abram Metzler was ordained to assist in the work. In 1901, Henry B. Ramer, a son-in-law of J. N. Durr, was ordained deacon by J. N. Durr and served until 1917, when he moved to Duchess, Alberta, Canada, where he was ordained to the ministry in 1919. His influence had added much to the starting of Altoona Mission. Isaac Metzler, son of Abram Metzler and another son-in-law of J. N. Durr, was ordained deacon in January, 1913, by Abram Metzler, and to the ministry by lot on Aug. 6, 1916, by Aaron Loucks. He moved to Rockton, Pa., in 1920, where he was ordained to the office of bishop in 1924. He later moved to Accident, Md., where he now has charge of the Glade Church. Albert Kauffman (son of Deacon Andrew) was ordained deacon in August, 1917, and is still serving in this office. Clayton A. Graybill was ordained to the ministry by J. N. Durr at the Schellsburg Church on Oct. 5, 1914, and later in 1918 moved to Martinsburg. The ordination of Clayton F. Derstine to the ministry took place at Martinsburg on Nov. 22, 1914, by J. N. Durr. He engaged in the work at Altoona Mission for some time after which he located at Eureka, Ill., where he was ordained to the office of bishop on Dec. 11, 1921. After some time he moved to Kitchener, Ontario. On Oct. 26, 1924, two brethren, D. Irvin Stonerook and Abram J. Metzler, were chosen by lot and ordained to the ministry by J. N. Durr. A. J. Metzler was ordained to the office of bishop Nov. 4, 1928, by J. N. Durr and is at present located at Scottsdale, Pa., as Publishing Agent of the Mennonite Publishing House. D. I. Stonerook was also ordained to the high calling of bishop on Dec. 10, 1933, by Daniel Kauffman and is at present the active bishop on the Martinsburg personnel, laboring with the minister, Clayton A. Graybill, and deacon, Albert

Kauffman. The congregation has a membership of 76 persons. Sunday school was organized about 1893 with Fred Byers as the first superintendent. It now has an enrollment of 83, with Jesse Replogle and Irvin Honsaker as superintendents.

Martinsburg entertained Conference of the Southwestern Pennsylvania District for the first time on Sept. 20, 1878, and again in 1883, 1888, 1893, 1898, 1903, 1922, 1928, 1934, 1940, and 1947. Conference was held at Pleasant Grove in 1909 and 1915.

At the Conference at Martinsburg, 1898, the mission spirit was awakened and those in attendance agreed to pray until one of their number would be sent to the foreign field. As a result, Bro. J. A. Ressler was sent to India.

Is Fundamentalism Enough?

By GERALD C. STUDER

Recently I read an article in an evangelical Christian monthly entitled: "Fundamentalism: All Right? Modernism: All Wrong?" The author's answer to both questions was "no." To me, he missed the real issue, even though his answers were correct and his approach sincere and honest. The word "modernism" has been so freely and poorly used that it has come to refer to any professing Christian who does not believe as I do. "Fundamentalism" means premillennialism, in addition to a belief in the deity and resurrection of Christ, the authority of the Scriptures, and the need of regeneration. True, "modernism" may refer actually to a rejection of these things; and when this is true, modernism is a threat only as all error and sin is a threat.

Some truths are self-evident even without a knowledge of Scripture. The others often require nothing more than our proclamation, and our description and exposition only serve to overcloud the simplicity of the Bible. I consider the real threat to Christianity to be not "modernism" but "Fundamentalism." Both are extremes from the "golden mean"—the true and therefore complete Gospel. I say "true and therefore complete" advisedly, for the ignoring of this fact is what has led Fundamentalism astray. Admittedly, most Fundamentalists are militarists, i.e., they do not want war, but feel that Christians do righteously in taking part in it. Just "GET RIGHT WITH GOD" is their cry. And because of their zeal for a conservative theology and their passion for souls, we throw ourselves in with their efforts, never stopping to think that a doctrine which is incomplete is also false. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). If you think I misuse this verse, read the context.

Last night I attended one of the meetings of a revival campaign that is being held in a near-by city. The revivalist is a prominent Fundamentalist. His name

begins with the usual Dr., and his train consists of his wife and a musician who plays something over a dozen instruments. The musician has all these instruments on the platform, cluttered around the pulpit. As I entered the church, he was singing a solo as he accompanied himself on a drum. After the solo, he announced the number of a congregational song and started us out in singing it, whereupon he laid his book aside and took up his trumpet. Above the blare of the trumpet, I could hardly hear myself think, much less sing. You can only imagine how conducive a trumpet is to good, harmonious congregational singing. Then, while the revivalist's wife led a few songs, the musician would leap from one instrument to another, picking a few notes out on each. I saw no place or time where the spirit of reverence or of God could have crept in. But I guess this is not for me to say, since we all feel and see the Spirit in various manifestations and situations.

Following such a rage of singing and playing, the revivalist gave a lecture on what is wrong with communism, fascism, socialism, and Nazism. This was the first time I had ever heard this revivalist, either during this campaign or any other. The pastor's wife assured me afterward that this was the poorest sermon she had heard him preach since he came to their church. Now we all have our off moments when we would want no one to judge our congeniality and intelligence; so let us give these folks the benefit of every doubt. But let us also drop them as a particular people at this time and speak of the Fundamentalists as a group. I am sure that they would not object to this, since I heard them make quite a point of it themselves in private conversation. I quite realize the malice that appears almost unavoidable in name-calling. I would avoid that, but retain the essence of truth. Here is what I mean. I am not a Fundamentalist. I am, however, a fundamentalist. If I understand popular parlance, there is a difference, and this is sometimes indicated, as I have, by the capital and small letter "f." Besides being a fundamentalist, I am also an Anabaptist. I did not say Mennonite (although I am that, too) because there are other groups who hold the Anabaptist faith that are not known as Mennonites. To me, Fundamentalism is a threat to Anabaptism. If it does not oppose it, or threaten it, it is certainly inferior to it in many respects. And in none of these respects is its inferiority justified by its popular appeal—Zwingli succumbed to this temptation four hundred years ago. And it was at that point that the ways of Zwingli and Grebel, our church founder, parted.

I have tried many times to impress people with the glorious significance of their Anabaptist heritage by attempting to describe and explain it to them, using illustrations out of our history. But it seems people are not impressed with ancient history—they prefer a message

which compares and evaluates contemporary systems of thought and methods of attainment.

To me, Fundamentalism is insipid. It lacks flavor and true spirit because it is an outright compromise with the world of the Christian's intended position. Fundamentalist zeal has resulted in a fanaticism which has lost its aim. Our co-operation with and contribution to it is a step-down for us. It is a surrender of the best for that which is merely good. And good is ever the enemy of the best.

Some months ago a leading evangelical spokesman expressed the very charge which I am leveling against Evangelical Protestantism generally: "Unless Evangelical Protestantism comes down from the clouds of theological bickering and begins to cope with the world's social problems, it is on the way out." So we see that, like the priest and the Levite in the story of the Good Samaritan, in our determination to preserve doctrinal purity in a conservative theology, we have sacrificed responsibility and practicality in by-passing our suffering brothers in the ditch.

Again, a prominent Fundamentalist layman in an eastern city says: "Evangelical Christianity is failing because we are making it a matter of creed rather than a way of life. As long as we believe in the premillennial return of Christ and the separated life (no smoking, drinking, or theater attendance) we can lie, be jealous, rude, and unkind without compunction. What we need is a revival of personal holiness." What he says we need is precisely the historic message of the Anabaptists. Why should we back up only to be forced to rediscover something which we have always had? Our mission should rather be to restate for dissatisfied and truth-seeking Fundamentalists the faith of our fathers. In so doing we shall not only strengthen our own faith, but clarify and simplify it as well.

But to return for just a moment to the description of that revival service last night. We see in revivals like that one a cheapening of the Gospel. Although bazaars are popular places, it ill behoves us to imitate them as an attraction to something as deserving of dignity as the Gospel. The fife, flute, and drum might well proclaim the spirit of '76, but hardly the Spirit of God. How hard it is to submit to the failure of one's most precious convictions! Yet this, I fear, is the ultimate lot of Fundamentalism. Its death rattle is about to begin—for in losing its aim, it has redoubled its zeal. This flailing about will inevitably exhaust itself and be coerced either into cynicism or rationalization. But failure will be the end of this sweeping movement in the direction of orthodoxy which detours just short of the full Gospel message. The cynic will then say: "It just proves the ungodliness of the people of the world." The rationalist will say: "Well, I tried hard, anyway!" The first reaction indicates a smug belief that no one wants to live a sincere Christian life

A Prayer for This Week

Gracious heavenly Father, we approach Thy throne alone through the merits of Thy Son's atoning blood. We beseech Thee to deal with us not according to our merits but according to Thy great mercy and loving-kindness. In our desires and petitions, remember our humanity, if such is at all possible for our highest welfare, but if not, then grant unto us Thy grace in bearing our trials and disappointments, that Thou mightest be honored and glorified in our attitude toward them. May Thy strength be perfected in our weakness; in our yielding to Thee in those things which are not so pleasant in our earth life. When the unexpected happens or we are frustrated in our cherished plans, grant unto us patience and a faith that is firmly established upon Thy revealed Word. Guard us from the error of relying upon human reason alone. May Thy Spirit indwell us and keep us sensitive to His guiding voice to Thy great honor and for our highest welfare through Jesus Christ, our Lord. Amen.

—Ezra Stauffer.

but me, and the second is an inadvertent betrayal of the Gospel's sufficiency to save to the uttermost.

If you would see the superiority of Anabaptism, just read those last three chapters in J. C. Wenger's new edition of *Glimpses of Mennonite History and Doctrine*. Or for that matter, reread carefully and prayerfully your Confession of Faith.

No one knows better than the author the rambling incompleteness of this article. It is quite intentional, for it is not only impossible to treat a subject of this magnitude in a magazine-length article, but it is unnecessary to repeat what every good Mennonite should have learned in his instruction class and agreed to in his baptismal vows. If he finds it difficult to consider popular movements in the light of the Scriptures, he has either not made use of the materials available for such study or he has not spent sufficient time in Bible study and prayer. Every major decision is a personal one and they must be made as such. "Because the church says so" is never a satisfactory answer to any question. Neither is popularity and noise in the guise of religion a safe road to apostolic Christianity. If you have seen the gleam, follow it. If you haven't, look for it! And accept no substitutes.

Orrville, Ohio.

If labor would get busy and quietly buy up shares of corporations, they could attain their goals far quicker than by their present silly strikes.—Roger Babson.

FAMILY CIRCLE

"Ah, Tender Spirit"

BY ALMETA GOOD

*"Jesus, ten-der Shep-herd, hear me;
Bess Dy little lamb to-night"*

(Oh, little one!

*Your evening prayer,
Lisped with such effort,
Though imperfectly,
Fails not once*

To touch and melt

This so imperfect mother's heart....)

*"Frough de dark-ness be Dou near me,
Keep me safe till—till morning light!
—Amen."*

(Triumphant ending!

For a two-year-old

Feels oh! so big at finishing alone!

*Would any mother say to such a
one,*

"You do not need to feel

Accomplished yet—

You didn't say it perfectly at all"?

What mother would say that?

Even we mothers know

*The urge to pray—a precious thing
Might soon be lost that way.*

And children grow,

Vocabularies, too,

But here, full-blown, is trust!

*Ah, tender Spirit, Mother-heart of
God,*

*When Thou dost see Thy older
children pray,*

*Look, as a mother, at the urge to-
ward Thee!*

*Thou seest we lisp and mumble,
mispronounce,*

*Oh, dost Thou smile a tender smile
and say:*

"My child is learning trust in me,

Unconsciously he makes mistakes,

But children grow . . .")

Hammett, Idaho.

A baby born of a cigarette-smoking mother is sick and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of cigarette-smoking mothers die before they are two years old.—Dr. Charles Barber.

Spanking

The greatest book ever written on child training is that by Solomon found in the Bible in the Book of Proverbs. There we have a great deal of common sense which is spread forth under the inspiration of the Holy Spirit for the guidance of parents in rearing their children.

An item in the *New York Times* reports a court case where a mother brought a nine-year-old son into Juvenile Court, where he screamed, stamped on the floor, and pounded with his fists. The court psychiatrist said, "It is sheer blackmail. He screams to blackmail his mother. When he gets his own way, he stops screaming. He has been heard to tell his younger brother to scream for what he wants. Now the younger boy has become a kind of deputy screamer." The boy was perfectly normal at school and only screamed for his mother. The psychiatrist said, "This is an extreme case of individualism, and the symptoms are a pathological manifestation. These are long words for what the Bible would call an outburst of the 'old Adam.' If the child had been spanked when he was a baby and refused his own way, the child would not have grown up to blackmail his mother. If the first time the child had ever screamed, he had had a sound application of the 'board of education to the seat of knowledge' the screaming would not have been repeated. The Bible says, 'Train up a child in the way he should go: and when he is old, he will not depart from it' (Prov. 22:6).

In a large hotel on the day he read this item in the press, the editor heard a mother ask permission of a five-year-old child to leave the table in order to go and see someone across the room. She explained that she would be back in a moment. The child answered with a blattant, "No." The mother asked pleadingly two or three times more and the child said, "No, if you go I'll not eat my meal at all today." The mother sat there helpless. She had by her own indiscipline created a monster which was now ruling her.

Prayerful discipline of children in a Biblically stern fashion is one of the most important Christian doctrines. It is included in the commandment, "Honour thy father and thy mother." Any parents guilty of the failure to enforce this commandment by creating discipline in their children are guilty of definite sin against God. Christian parents should see to it that the wills of their children are brought into subjection to the parents' will on all matters where it is right to have such discipline. The wills should

be guided to self-choice of the right wherever possible, but if the child will not accept the right with his own will he should be forced to accept it prayerfully and if necessary with the utmost chastisement. "He that spareth his rod hateth his son" (Prov. 13:24). This is the definite Word of God and its application by parents is an act of believing faith.—Revelation.

The Wedding Bucket

There once lived in the state of Connecticut a somewhat curious old farmer—an eccentric, positive old fellow, whose wife, luckily for the peace of the family, was a pattern of mildness and Christian patience.

They had one daughter, a kindhearted girl, who very naturally became her father's favorite, and when the time came for her to be married, the father did all he could to provide her with an outfit suited to the occasion.

A day or two after the wedding the new son-in-law came to take the bride and her possessions to their new home. The goods were carefully stowed away in the oxcart, and all things made ready for the departure, when the old man stepped forward and said:

"Harry, you are about taking my gal away, and though you have the best right to her, yet I must own it is hard parting with her. She is a spunky piece—got a good deal of the old man about her. Now, Harry, take this water pail [producing a fine new one], and if she throws fire, you throw water." So saying he bade them good-by.

What a fine thing it would have been if some touchy couples could have had just such a bucket given them on their wedding day, with plain instructions how to use it! It would have saved many a broil, and put out many a little fire which, left alone, consumes peace, happiness, and home itself in its furious flames.

The old farmer spoke wisely, yet Solomon taught the same lesson long ago when he said:

"A soft answer turneth away wrath."
—The Evangel.

SUNDAY SCHOOL (Continued)

took their stand for God immediately when they came into the king's court. Recall how they were found ten times better in body and mind than the others. Ever since in Babylon they had been constant, regular, believing, fearless, earnest, and thankful worshippers of God. All men knew they worshiped God and worshiped Him in spirit and in truth. When clashes of commands come, such men get wisdom and courage to stand for God regardless of the consequence. No cowardice, or shame, or deceit, or compromise is found in true believers. The God of power will be with us in the fiery furnace or lion's den.—Alta Mae Erb.

TO BE NEAR TO GOD

Sunday, May 30

Read: II Timothy 2:1-4, 15, 19-26.

Remember: Recently ordained men in our church.

A Prayer:

"Lord of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford.

"Help them to preach the truth of God,
Redemption through the Saviour's blood;
Nor let the Spirit cease
On all the Church His gifts to show'r;
To them a messenger of pow'r,
To us, of life and peace.

"So may they live to Thee alone;
Then hear the welcome word—"Well done!"
And take their crown above;
Enter into their Master's joy,
And all eternity employ
In praise, and bliss, and love. Amen."

Learn: The words and music to this hymn, page 349 (Church Hymnal), if you do not already know it—and then offer it as a prayer for your minister and all ministers.

Monday, May 31

Read: Ephesians 1.

Offer Praise: That Christ has come to each of us intimately, personally with the offer of salvation and the opportunity of discipleship; that through the open Bible we can be aware, and make others aware, of the person and presence of God; that God is yet calling, and men are yet answering the invitation to serve Him on foreign soil; that He has blessed with green growth that seed which has been painstakingly sowed in the field "which is the world." And offer praise that your own list of blessings is too long to count.

Hymn for Today: Life Songs, 31.

Tuesday, June 1

Read: Galatians 2:20.

Remember: The members of our Mennonite Church.

Ask Yourself: As a professing Christian, what is my highest joy? What, to me, is to "live"? Am I caught in so treacherous a net as the love of the possession of things? Is my contentment dependent upon the gratification of my lesser loves? Is Christ the hub of my lifewheel, or only a spindly spoke?

Pray: For a quickening in your own heart; a purifying of your own motives; then you can pray intelligently for the reviving of the church at large, and for other individual members.

Hymn for Today: Church Hymnal, 464.

Wednesday, June 2

Read: Acts 17:22-31.

Remember: The stations of Ghatula and Mohadi in India; their members and mission-

aries. (For specific details, refer to Daily Prayer Calendar.)

When once I knew the Lord
What to me were the host
Of pagan deities,
Some fixed in temple shrine
Or carried in a crowd;
Some made of unbaked clay,
And some burnt hard with fire?
With all the lying tales
That fill the sacred books
They've vanished from my mind.
How many flowers I gave
At famous temple-shrines!
How often told my Cede
And washed the idol's head!
But now at last I know
Where dwells the King of Gods
And never will adore
A temple made by hands.

—From a Tenth-century Hymn.

Thursday, June 3

Read: Luke 5:12, 13, 18-25.

Remember: The ministry of our mission to the lepers at Shantipur—and pray that it may be a healing of souls as well as of bodies.
Hymn for Today: Church Hymnal, 521.

Friday, June 4

Read: Acts 1:1-8.

Remember: The Mennonite Board of Missions and Charities; specifically, the mission stations under the General Board.

Pray: For the growth in witness of the churches being established; for the growth in strength of individual converts; for the growth in grace of the workers.

Ask Yourself: Is God calling me to help in the difficult work of our city missions?

I said: "Let me walk in the fields."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

I said: "But the skies are black;

There is nothing but noise and din."

And He wept as He sent me back—

"There is more," He said; "there is sin."...

I said: "I shall miss the light,

And friends will miss me, they say."

He answered: "Choose tonight

If I am to miss you or they."...

Then into His hand went mine;

And into my heart came He;

And I walk in a light divine,

The path I had feared to see.

—George Macdonald.

Saturday, June 5

Read: Philippians 1:3-11.

Remember: Argentina, the Eastern Zone.

Pray: "(1) For the missionaries (Litwilers, Doris Snyder, Koppenhavers) and national workers. (2) That the work of the Bible Institute may have a far-reaching influence. (3) That the children in the orphan-

age and day nursery may grow up to be workers for Christ and the church."

Hymn for Today: Church Hymnal, 487.

—Miriam S. Lind.

OBEY GOD OR MAN?

Sunday School Lesson for June 6

(Daniel 3, 6)

Shall we obey God or man? When does this question arise? It is in situations in which there is a clash of commands. To obey the one means to be disloyal to the other. Is one authority higher than another? Yes. We ought to obey God rather than man when their commands are contradictory.

Two illustrations of clashes of loyalties are found in the study of Daniel and his friends.

1. There were three Hebrew men who were set over the affairs of the province, under obligation to obey the man for whom they worked. Their example concerning obedience to authority was certainly significant. The proud king commanded worship of a golden image he had set up. But the three godly men would not obey, for their God had said, "Thou shalt not bow down thyself unto them [images], nor serve them." It meant real loss to disobey the decree of this tyrannical ruler. How furious he became! How quickly he so severely punished the disobedience! But their God did honor the men with perfect self-control, unflinching courage, and strength to not conform. Knowing God, they knew He would honor obedience. Life or death God might give them, but they never wavered. Loving God, they couldn't help obeying at any cost. What a great God to come and walk beside them in their tribulation! Think of the testimony for God that they gave by their loyalty to Him.

2. There was a man in the kingdom preferred above the presidents and princes. He was the first of three presidents set over 120 princes. He had such an excellent spirit that the king thought to set him over the whole realm. Jealousy led the other princes to search for faults in this fine man, Daniel, but finding none they devised a diabolic plot against him. At their instigation the King commanded all prayers to be made to him for thirty days. Even his enemies didn't expect him to pray to a man as God. To obey this command of the king would have been ridiculous, but they hoped by this plot to get him removed from his position. True to their expectation Daniel continued praying to the God whom he was known to be serving "continually." Loyalty to God meant not only loss of position but loss of life. Again God delivered in adversity. He honors loyalty because He knows of the genuine faith that gives courage to say "No" and especially when obedience to God rather than the king means life or death.

During the next years our loyalty to God may be tested in much the same manner as these men were tested. Men and women, youth, and children—any in whom is found the excellent spirit of Christ may find they cannot obey God and certain commands men will make. Will we "dare to be a Daniel"? Let's recall how these four men

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OUR SCHOOLS

HESSTON COLLEGE

Y.P.C.A. Activities

In the Wednesday morning student devotionals, March 31, a panel discussed the subject of nonresistance. Those participating in the discussion were Frank Ventura and Evan Oswald, who spoke on the scriptural and historical background of nonresistance. A short discussion open to the entire student body followed. A series of programs pertaining to the practical application of nonresistance followed in the succeeding weeks.

April 5-9, Nonresistance Week at Hesston College, Prof. Gideon Yoder addressed the student body during the chapel hour. Culminating the week's program was a discussion on Friday morning led by the president of the Y. Questions were raised by students and partially answered during the discussion period along with the questions which were drawn from the question box.

The Y.P.C.A. has requested that the Chapel Hall be darkened every morning immediately following the chapel service and that the room be used as a prayer room throughout the day. One of the school artists printed the words "Take Time to Be Holy" and placed them above both chapel entrance doors.

A conjoint student-faculty prayer meeting is held each Saturday evening in the Chapel Hall.

Library Additions

"Illustrators of Children's Books" was recently added to the library. It is an exhaustive volume containing the history and development of children's book illustration. The Bible Term Class of 1947 donated to the library a full line of modern translations of the Bible.

The history section of the college library has just been enriched by the addition of the splendid twelve-volume set, "A History of American Life," by Schlesinger and Fox. This is, in the opinion of many, the most important full-scale American history that has been undertaken in the past twenty years.

The purchase of this set was made possible by a recent gift of cash from Dr. Paton Yoder, dean of Westmont College, Santa Barbara, Calif.

Miscellaneous Activities

Misses Mary Miller and Marian Messner showed slides of their recent travels in Europe to the faculty ladies' club in the Home Economics cottage March 8.

At the beginning of the year the personnel department administered the Iowa Silent Reading Test to the entire student body. Books of the work-study type for reading improvement were purchased. Sixty-six students are now working on this practical individual method of improving reading skill.

March 9 the Art class visited the regional exhibit held on fifth floor of Hinkle's store in Wichita. Each year Scholastic sponsors a national high-school art contest. Regional

preliminaries are held from which the best works are chosen to enter the national competition. The class also toured the Wichita Art Museum.

Miss Katie Ropp, college bookkeeper, returned to the campus after spending a few days at her home in Iowa.

Members of the Lark and Journal staff were entertained at the Kauffman home Wednesday evening, March 17. St. Patrick's Day was the theme of the evening.

Campus Improvement

Three carloads of rock were spread on the back drives around Hess Memorial Hall.

A new self-propelled rotary type lawn mower has been purchased. Among the features of the new power unit is a snow plow attachment to be used in clearing sidewalks in the winter.

Labels were painted on the doors of the classrooms, library, administrative offices, and chapel. The gold lettering was done by Ronald Graber, College sophomore. New bookshelves are to be built soon in the faculty ladies' office.

Annual Cleanup Day

Students and faculty observed Arbor Day, April 22, in the annual campus cleanup. Trees, shrubbery, and bulbs were planted.

Faculty

Prof. Steiner presented the proposed health and physical education program of Hesston College in the faculty round-table discussion April 21.

Pres. Kauffman attended a meeting of the Executive Committee of the Board of Education at Goshen, Ind., April 16, 17. He also attended meetings of the finance committee and a meeting on the retirement plan for church workers.

Dan Kauffman attended the meeting of the finance committee in Goshen, April 16, 17.

Miss Mary Miller and John Fretz, former relief workers in France, spoke recently to a large group of Old Order Amish. The service was held in a schoolhouse near Pretty Prairie. This group has two representatives in relief work in France.

Misses Mary Miller and Bertha Nitzsche went to Nebraska, April 23, to fill speaking appointments at Beemer and Shickley.

Dan Kauffman attended a meeting of the Peace Problems Committee at Goshen, Ind., April 15. He stopped in Iowa to interview prospective students.

Chapel Visitors

Bishop H. A. Diener, Hutchinson, Kans., visited the chapel services April 17. Bishop Diener is a member of the Executive Committee of the Board.

Bishop Nelson Kauffman, president of the Board of Education, conducted chapel April 8. He attended a meeting of the Executive Committee of the South Central Conference.

John Payne, prohibition leader, spoke in chapel Monday, April 5.

Miss Florence Michael, county superintendent, attended chapel and observed in several classes April 7.

Marie Duerksen, alumna of Hesston College and missionary appointee of the General Conference Mennonite Church, spoke in chapel Tuesday morning concerning her call to the mission field and appealed to the students to consecrate and dedicate their lives to the will of the Lord. Miss Duerksen is now on her way to India. She will be stationed in the Central Province.

Oratorical Contest

LeRoy Kennel, Junior College junior from Shickley, Nebr., won second prize of twenty-five dollars in a state prohibition oratorical contest on April 14. The contest, sponsored by the Kansas Woman's Christian Temperance Union, was held at McPherson College.

Mr. Kennel, coached by Prof. Paul Yoder, spoke on "The World's Greatest Criminal." Of interest to readers will be the fact that Hesston competed against four senior colleges. Colleges participating in the contest were Sterling, Tabor, Bethel, McPherson, and Hesston.

Commencement Speaker

Pres. Milo Kauffman has just announced that Dr. Walter Wilson of Kansas City has been secured as the commencement speaker for commencement exercises on June 1, 1948. Dr. Wilson is a medical doctor but is also known as an outstanding Bible teacher and speaker. He was the commencement speaker at Hesston in 1932.

President Kauffman Will Tour Europe

The president of the Association of Mennonite and Affiliated Colleges has announced that Pres. Kauffman has been chosen as one of the summer group leaders for the European tour of Mennonite college students. There will be some thirty persons in the group. They will leave some time after the close of school and return in August.

According to present plans, several days will be spent in London, and a week or more in Holland visiting Mennonite homes and churches. The group will also visit beautiful Switzerland with its places of interest to Mennonites. Historic points in France and Italy will be included in the itinerary. Some time will be spent also in work camps in Germany—one in the American territory near Frankfurt and the other in British territory near Hamburg.

Publication Heads Appointed

Pres. Kauffman announced the editors and business manager of the 1948-49 Journal and Lark. They are as follows: Barbara Snyder and Virginia Lee Baker, Journal editor and assistant; John Fretz and Wanda Lee Weaver, Lark editor and assistant; Donald Driver, business manager of both the Lark and Journal.

Slides on China

Bro. Clayton Beyler, an alumnus of H.C. B.C., showed slides on China Saturday evening, March 13. He has given two years of service in relief work in China.

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CHURCH HISTORY

Martinsburg Mennonite Church

BY AMMON KAUFMAN

The movement of Mennonites into Morrison's Cove, Blair County, Pa., started about 1790 from adjacent and eastern counties and from Virginia. They settled at Martinsburg and near Woodbury, both places located in a very beautiful valley, originally covered with a dense forest and agriculturally now one of the garden spots of the state. The original settlers were families by the names of Rhodes, Stoner, Bassler, Kauffman, Newcomer, Shank, Snyder, and others. The settlement at Woodbury was soon abandoned as a Mennonite center. At Martinsburg the settlers used a log building on the farm of John Durner, now that of C. Owen Whetstone, for church and also at first for school purposes. In 1853 they erected a new frame church house on a plot of ground now occupied by the Martinsburg Cemetery Association, about one mile east of the present church. This building was used over sixty years when the congregation erected a new brick building in 1916, about one mile west, near the outskirts of Martinsburg, which is today known as the Martinsburg Mennonite Church.

About 1900 the congregation erected another house of worship about three miles southwest of Martinsburg, which became known as the Pleasant Grove Mennonite Church. This was abandoned as a place of worship in 1945, and since that time all services are held at the Martinsburg Church. At the 1898 session of the Mennonite Conference of the Southwestern Pennsylvania District, held at Martinsburg, action was taken toward the purchasing of a church building offered for sale at Roaring Spring. It was bought and a congregation established which became known as the Roaring Spring Mennonite Church. The three churches labored together until 1912, when the official board and members of Roaring Spring congregation severed their relations with the Conference and allied themselves with the General Conference Mennonites. Martinsburg congregation established a mission station at Ore Hill, southwest of Martinsburg, in 1902. This was under the supervision of Jacob H. Hershey, a minister from Olathe, Kansas, who had moved to Roaring Spring in 1902. In 1905 he moved to Lancaster County, Pa., where he resided till 1947, when he passed away, aged eighty-four years. The work was continued by the Martinsburg congregation until about 1918, when it was taken over by others.

It appears that the earliest ministerial help to our people in this area came from Woodcock Valley in Huntingdon Coun-

ty, when Daniel Buckwalter, a minister, supplied help in preaching. Jacob Snyder was born in Union County, Pa., July 28, 1793. Later he moved to Juniata County, where he was ordained to the ministry in 1816. Twelve years later, in 1828, at the time of his moving to Alexandria in Huntingdon County, he was ordained to the office of bishop to serve there. He also served as bishop in Woodcock Valley, Warrior's Mark, and Morrison's Cove, and became the chief promoter of the work at Martinsburg, until Frederick Rhodes' ordination as bishop. Later three of Jacob Snyder's sons moved to the Martinsburg area and were ordained to official capacities where they served with high credit in the church. Jacob died at Alexandria in 1865 and is buried in the Neff burying plot.

About 1850 several resident ministers, Emanuel and Andrew Bassler and Abram Stoner, withdrew for some unknown reason and united with the Brethren in Christ. Frederick Rhodes, bishop ordained about 1840, and Henry Kauffman, minister ordained about 1848, were contemporary with the Basslers and Stoner and they continued faithful in the work until their decease. Rhodes was a very useful man in the neighborhood, rendering services as a doctor, a well-to-do farmer, an able minister and bishop. He died in 1871, and is buried in Martinsburg Mennonite Cemetery. Kauffman had moved in from Lancaster County in 1842 and was ordained to the ministry about 1848, and labored faithfully until 1882, when he died. Deacons before 1853 were David Martin, Jacob Ebersole, Samuel Zimmerman, and Christian Newcomer. Very little is known about them. After the erection of the church building in 1853 the first ordination was for the ministry when Jacob B. Snyder (son of the above Jacob of Alexandria) was ordained in 1858, and in 1860 to the office of bishop, both ordinations by his father.

In 1865, the second son of Jacob, Herman by name, was ordained to the ministry by his brother, Jacob B. Snyder, and on Oct. 20, 1883, Herman was ordained to the office of bishop by J. N. Durr and Jacob B. Snyder. At the same time and place the third son of Jacob, Abram, was chosen by lot and ordained to the ministry by J. N. Durr and served faithfully until his

CHART OF STATISTICS

	Born	Dea.	Min.	Bish.	Died
Jacob Snyder	1793		1816	1828	1865
Frederick Rhodes	1799			1840?	1871
David Martin					
Jacob Ebersole					
Samuel Zimmerman					
Christian Newcomer					
All deacons, little known about them					
Andrew Bassler					
Emanuel Bassler					
Abram Stoner					
Henry Kauffman	1799		1848		1882
Jacob B. Snyder	1827		1858	1860	1892
Herman Snyder	1834		1865	1883	1900
Joseph Byers deacon					
Andrew Kauffman	1829	1880			1907
Abram Snyder	1841		1883		1916
Abram Metzler	1862		1897	1906	1924
J. N. Durr	1853		1872	1873	1934
Henry B. Ramer	1876	1901	1919		
John L. Zook	1871	1903			1919
Jacob Snyder	1870		1906		1931
Herman Snyder		1907			
Isaac Metzler	1888	1913	1916	1924	
Clayton Derstine	1891		1914	1921	
Albert Kauffman	1875	1917			
Clayton A. Graybill	1883		1914		
D. I. Stonerook	1895		1924	1933	
Abram J. Metzler	1902		1924	1928	

—Southwestern Pennsylvania Conference News.

death in 1916. Another son of Jacob, Christian by name, moved to Freeport, Ill., in 1856 and was ordained as a minister in 1864. Later he moved to Roseland, Nebr., where he died. Joseph Byers was also ordained deacon during this time. Andrew Kauffman, a son-in-law of Frederick Rhodes, was ordained deacon in 1880 by Jacob B. Snyder. He served in this capacity until his death Aug. 5, 1907. After Bishop Jacob B. Snyder's death in 1892, his brothers, Herman and Abram, continued the work for a number of years until 1896 when steps were taken by the ministry and the congregation to secure a minister to help in the work. By permission of Conference, Abram Metzler of Lancaster County was called. He accepted and moved to Martinsburg on April 1, 1897, and was ordained on May 2, 1897, by J. N. Durr. Request was made to Conference by the bishop and the congregation for permission to ordain him as bishop. The request was granted and on Sept. 16, 1906, he was ordained.

At the same time and place Jacob Snyder (son of Abram then living at Roaring Spring) was ordained to the ministry. The following year, 1907, Herman Snyder (brother of Jacob) was ordained to

(Continued on page 486)



Martinsburg Mennonite Church

FIELD NOTES

The Steinman Amish Mennonite Church in Ontario was dedicated on Sunday, May 16. Bro. Amos Swartzentruber preached the dedicatory sermon.

Bro. Kenneth Good, Elida, Ohio, closed an evangelistic series at the Shantz Church, Baden, Ont., on May 16. There was excellent interest and souls were brought into the Kingdom.

Northern Ontario missions were visited May 11-17 by the brethren Linford Hackman and Moses Roth.

The Mellinger Church, Lancaster, Pa., will be the place for the regular monthly Gospel singing, Saturday evening, May 29. Harry Brubaker and Leslie Hoover will serve as choristers. Bro. Lester Hoover is the speaker.

The Cedargrove congregation, Greencastle, Pa., will hold its annual Sunday School Meeting on Saturday evening and all day Sunday, June 5, 6. The speakers will be Bro. and Sister Paul Erb, of Scottdale. An interesting group of topics will be discussed in connection with the relationships of children and parents in the home and the church.—P.W.S.

The annual home-coming of the orphans' home at West Liberty, Ohio, will be held on Sunday, June 20. All former children, workers, trustees, and their families are invited to worship with the Home family at the Bethel Church and to participate in the basket dinner at the institution following the morning service.

Bro. G. Irvin Lehman and Sister Lehman write from Beirut, Lebanon, under date of April 26 concerning unsettled conditions there due to the Arab-Jewish struggle. Many Jewish students have left the university and emotions are tense. Bro. Lehman says they are not a bit worried.

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Bro. Martin R. Hershey, Intercourse, Pa., will be the guest speaker at the district Young People's Meeting to be held at the Chestnut Hill Church Sunday evening, May 30.

Bro. John Shenk, Denbigh, Va., held evangelistic meetings at Harman, W. Va., April 29 to May 9.

Bro. C. F. Derstine, Kitchener, Ont., addressed the students of Hesston College in chapel services on May 12.

Sister Orpha Troyer addressed the women's group in special services at Walnut Creek, Ohio, on Mother's Day. Bro. John H. Miller addressed the men at the same time. Dr. Carl Hostetler, Goshen, Ind., was on the program for both meetings.

The men's chorus of Hesston College will travel eastward June 2-15. They will sing at Shickley, Nebr.; Wellman, Iowa; Fisher, Ill.; Kokomo, Ind.; West Liberty, Ohio; Lima, Ohio; Elkhart, Ind.; Hopedale, Ill.; and at the Mennonite Youth Fellowship and

Calendar

- Annual Meeting, Ohio and Eastern A.M. Conference, Conneaut Lake, Pa., May 25-27.
- Annual Meeting, Ontario Amish Mennonite Church Conference, Poole A.M. Church, Poole, Ont., May 26, 27.
- Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
- Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, United Missionary Church Campground, Goshen, Ind., June 1-3.
- Annual Meeting, Pacific Coast Conference, June 1-5. North Central Conference, Detroit Lakes, Minn., June 7-11.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Magruder, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
- Southwestern Pennsylvania Conference, Belleville, Pa., Aug. 1-4.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. First Family Week, June 19-25.
- Music Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-16.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onkama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.

General Mission Board meetings near Eureka, Ill.

Tineke Spuijman, of Holland, addressed a meeting of mothers and daughters at the Goshen College cabin on May 10. Speaker in vesper services at Goshen College on May 16 was Bassey Minso, a native of Nigeria, Africa.

Activities of the Mennonite Medical and Nurses' associations at Mackinaw Dells, near Eureka, Ill., on June 14 will be as follows: 9:00 a.m., conjoint meeting of the associations, open discussion led by Dr. Edward Mininger; 11:00 a.m., public program on Highlights of Medical Work in Africa, India, and the Philippines. Speakers are Dr. Merle Eshleman, Sister Lena Graber, and Dr. James Brenneman. The moderator is Dr. Melvin Glick, and devotions will be conducted by Dr. Fred Brenneman. A business meeting of each association will be held at 2:00 p.m.

Sister Viola Wenger, Akron, Pa., spoke to the meeting of Associated Sewing Circles at Scottdale on May 22. Bro. Ross Metzler, Johnstown, Pa., brought the closing message.

A Peace Conference was held at the Beech Church, Louisville, Ohio., May 22, 23. Chief speakers were P. L. Frey and G. H. Hershberger. A number of ex-C.P.S. men participated in a panel.

Baptismal services were scheduled for the First Mennonite Church, Altoona, Pa., Sunday evening, May 23. Communion services will be held on May 30.

Bro. Paul Erb will be engaged in evangelistic services at Kitchener, Ont., May 25 to June 1.—C. F. D.

Bro. C. F. Derstine will hold tent meetings at Peoria, Ill., for the Pleasant Hill congregation, June 16-25. He may be addressed in care of Roy Roth, 303 S. Gardena Ave., East Peoria 8.

Sister Mary Miller spoke at Protection, Kans., on May 9 concerning relief work.

Auditors who examined Publishing House books on May 17 were M. R. Good, Kitchener, Ont.; Don Kreider, Wadsworth, Ohio; and Ernest Clemens, Lansdale, Pa.

A record in production was probably set by the Publishing House force in an attempt to furnish summer Bible school materials to our constituency on time. From final copy submitted to production Tuesday evening, May 11, completed books were delivered to the book department by Friday noon, May 14.

The Lititz-Hess Young People's Bible Meeting, Lititz, Pa., will be held Sunday evening, May 30, at the Hess Church. Bro. Elmer Kolb, Pottstown, Pa., will speak on Christian Social Ideals.

(Continued on page 500)

Announcements

FIRST FAMILY WEEK June 19-25, 1948

A vacation week for parents and children under ten. Christian fellowship, Bible study, rest, recreation. Staff includes—director, John Hiestand; instructor, Kenneth Good; a Christian doctor; and children's workers.

For programs and reservations write:
Laurelville Mennonite Camp
Route 2, Mt. Pleasant, Pa.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. J. D. Graber, secretary of the Mission Board, left for Puerto Rico on May 12 for a week's visit in the mission interests on the island.

Sister Lena Graber, missionary from India, arrived at Los Angeles on May 14.

Bro. J. B. Martin is planning to arrive in New York on May 20, after completing his investigation for opening mission work in London and Belgium.

Chicago Mexican Mission: "On May 2 Bro. J. D. Hartzler baptized three young men and officiated in the communion and feet-washing services.

"The Mother's Day program on May 9 drew some new members for the Sunday school—ninety-two being present in all. That evening the church missionary, Don Juan Ramirez, preached; the pastor was invited to Freeport to speak on aspects of the work in South America.

"On May 14 there was a young people's rally with a missionary from China to give information regarding the needs and outlook."

Chicago Home Mission: "On Sunday, May 2, we had our communion services, with Bro. J. D. Hartzler officiating. At noon on that same day we held our monthly fellowship dinner, a time when we, as members of the church, and also any visitors who are with us, gather for a season of fellowship. At 3:30 Bro. Hartzler had charge of a dedicatory service for three babies in the congregation: Darlene Millbern, Robert Baade, and Samuel Lehman."

Bethel Mennonite Church, Chicago: "On May 9 three persons were received into church membership: Mrs. James Caulley and James Isaacs were accepted by confession of faith; and Marjorie Webb by baptism. Bro. Ezra Yordy, our bishop, had charge. At these services we also had the following visitors: Sister Elizabeth Showalter, accompanied by a group of seniors from Iowa Mennonite School, and Bro. Laurence Horst.

"Three of our sewing circle members attended the sewing circle meeting held in Eureka on May 1. The senior and junior circles at both Dearborn and Bethel are planning their yearly exhibit.

"We are well pleased with the results of our cottage prayer meetings, which have been a means of strengthening spiritual ties with each other."

Twin City Mennonite Missions, Edward Yoder: "Plans are being formulated for two vacation Bible schools, one at the Morris Gospel Hall and the other at the Mennonite Gospel Center. Teachers to help in this work are coming from the rural churches in Iowa and Missouri.

"Present plans are for Harold Kreiders from Hesston College to move to the Mennonite Gospel Center, into one of the mission

apartments now occupied by Roy Hartzlers. The Hartzler family is building a rural home but will continue to help in the mission work in Kansas City.

"Communion services were held for the congregation at Morris Gospel Hall on the evening of April 23.

"Among recent visitors at the mission home was Bro. C. F. Derstine, en route to Harper, Kans.

"On May 9 a much-appreciated service was rendered at the Mennonite Gospel Center by the Conquerors' Quartet from Hesston College.

"At the close of our fifth consecutive year of weekday-church-school work at an eighth-grade school of 236 children, an interesting program was rendered to parents and friends. Pray that this teaching program in a non-Mennonite community may be continued."

Weyburn Groff, Dhamtari, India: A young people's retreat, a week of spiritual and cultural refreshment for the young people of the Indian Mennonite Church, was scheduled for May 8-16. An attendance of seventy-five to one hundred is expected. The guest speaker is an evangelist who is particularly interested in young people. Prayers are asked for the success of this retreat.

Bro. Iraneus Joseph, a young man who graduated from South India Bible Institute this spring, has been located at Dondi as assistant pastor to Bro. Edwin I. Weaver. Since Bro. J. N. Kaufman left for the homeland, Bro. Weaver is the only bishop.

Bro. Pyarelal J. Malagar, one of the younger ordained men, has just returned from Hyslop College, and is spending his vacation months doing evangelistic work among the patients at the Dhamtari Christian hospital.

The Missionary Language School will begin on May 3 in Landour, Mussoorie. Bro. and Sister Dana O. Troyer will be taking the second-year Hindi course, and will be there for four months. Sister Elizabeth Erb will also take this course. Bro. and Sister Arnold Dietzel and Sister Anna Lois Rohrer will study first-year Hindi.

Culp, Arkansas

Bro. E. C. Bender, treasurer of the Mission Board, attended the annual meeting of the Culp Area Committee at Culp, Ark., on May 13 and 14.

The Bethel Springs School had commencement exercises for the eighth grade on May 14. On that same evening the school building was dedicated. Bro. Nelson Kauffman, chairman of the Culp Area Committee, was the guest speaker. On Sunday, May 16, there were dedication services for the new church at Mountain View. Bro. Kauffman was present at this service also.

La Plata, Puerto Rico

Much use has been made of our loudspeaking system. On Easter morning our sunrise

service on a hill overlooking La Plata was preceded with music over the speakers. This aroused the people in the valley. By 6:30 we began the service with a chorus of M.C.C. workers and Puerto Ricans, and Scripture reading. Bro. Aaron Weber, president of the Evangelical Seminary in Rio Piedras was the guest speaker. About 125 people were present.

Beginning April 2 and each Friday following, from 6:30 to 7:10, we play hymns from records and broadcast them over the valley with the loudspeakers. On April 4 we began to send our Sunday evening evangelistic services over the valley in the same way. The remarks of people who do not ordinarily attend are interesting. One old man who has accepted Christ in his home said, "The singing [of the congregation] is grand. My wife and I sit here and listen to the whole service. And I know when you speak, too, pastor. I know your voice every time, and I enjoy the whole service."

The church members, some M.C.C. personnel, and nurse-aids attended a singsong at the church on April 13.

Maria Teresa Luna left on April 19 for the United States, where she was married to Paul Thiessen on May 1. Sister Luna was a teacher in the primary department of the Sunday school, a nurse-aid in the hospital, and a worker in our church.

In the Sunday evening prayer meeting several of our members have been praying that a new dance floor near by be closed up, and that our people might be kept from the temptation of going there. Recently we have heard that the attendance at this place of iniquity was so slim that they closed it down for several times.

Our brother, Primitive Rodriguez, whom we baptized on his bed of affliction in his home, is somewhat improved. He enjoys our weekly visits and is always anxious to hear the Word read to him, even though we must shout into his ears since he is very deaf. His own family stopped visiting him since he has united with our church.

On the evening of May 9 a Mother's Day program was given by our congregation. Mrs. T. K. Hershey was the main speaker. There was a consecration service, at which time four parents consecrated their children to the Lord.

Pulguillas, Puerto Rico

"On May 9 we had our peak attendance—167. Our enrollment is 169. Tonight another fine group of about 200 persons (nearly one third children) met for our Mother's Day program. At this service two families consecrated their children to the Lord. Our children and young people, each wearing flowers in honor of their mothers, gave a program which carried a distinctly Christian emphasis and a tender message of love

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Influences for the Mission Field

I HAD parents who were missionary-minded. I often sat thrilled as Father told of his experiences as the pioneer of the mission work at Altoona, Pennsylvania, to visitors on Sunday afternoons or at other times. Not only did I hear of his service for the Lord, but I saw it. When I remember the condition of the congregation where Father is now bishop, when my parents first moved there, I realize that it was only through many prayers, tears, visitations, and pleadings that the work has grown to the proportions we see it today. Many times in the midst of hay-making or of the wheat harvest did Father leave the work for the service of the Lord.

Neither do I forget the prayers he offered in family worship. One oft-repeated phrase was, "Mold us for better service, regardless of suffering." Another was, "Thou hast given us our children; we give them back to Thee for service wherever Thou wilt have them serve."

Home influences that led me to the mission field:

- I was born on the mission field.
- My parents dedicated me to the Lord for His use.
- Our family worship period was always marked by definite prayer for missions and especially the field in which I am now working.
- My parents made it possible for me to visit the field as a young man and this strengthened my convictions for definite work.
- When the call of the church came, my parents encouraged me to accept the work.

Practices of my parents that influenced me to be a missionary:

- Year by year support of orphans in India.
- Checks every Christmas to some city missionaries.
- Helping young men with missionary convictions to go to school to prepare for that work.

From childhood I was taken to mission meetings. While attending a mission program on July 4, 1928, at the age of thirteen, the desire was born in my heart to tell the message of salvation.

Obedience to parents, to the church, and to God were carefully taught in my home. When the call of the church came to go into definite service for the Lord, my heart answered, "To do Thy will, O God."

If my parents would have wanted money first, they could have stayed on a nice farm that was almost paid. But their children would not have been brought up in a conservative conference or community. They were willing to pay the price for the sake of their children's spiritual welfare. May God help us as parents to count the cost of being satisfied with home comforts with the price of our children at stake.

In my teen age I became rebellious and lived a wild, indifferent life for several years.

Praise the Lord He has forgotten and forgiven those years. What I want to say about it is this: all through this time my parents, although patient with me, never failed to let me know that I was a sinner and needed repentance. During these years I felt a conviction that I was not living as I had been taught. I knew Father and Mother were praying for their son.

Someone has said that growing in grace and love in our Christian experience is the most important thing we can do. I believe this is right. If one has enough of God's love in his heart, he will want to do mission work of some kind. It was the impelling force of the love of God that constrained Paul to do His will . . .

Briefly, I would say that the determining home influences that led me to the mission field were my parents' consistent, active Christian lives and their great desire to see the Mennonite Church stand true to the Word of God.

From the time I can remember, we had family worship in our home and our parents

prayed that the Lord would lead us children into the field of service for Christ where it was His will to send us. Hearing prayers like that time after time could not help but impress us with the need for consecrated missionaries, and the loud call of lost souls in a sinful world. Such parental teaching and prayers had a lasting influence.

Our eight-year-old child was torn by a conflict. The blessings, privileges and rewards of the Christian life seemed to appeal to him but the restrictions and poverty of the missionary's life seemed too much for him. One day he asked his mother the question, "Do you have to be a missionary to be a Christian?" Her answer was just as pointed as the question, "Yes."

Certainly that is the only answer that could have been given. My own parents' burden was that each child experience the new birth. As we experienced the cleansing of Calvary, it was only natural that we should publish it abroad. I was taught obedience to my parents and to the church. The commission of the church is to go and teach. The idea that the Christian life could be lived without engaging in Christian service was foreign in my home.—From "The Missionary Light."

The Plan of Advance . . .

JESUS SAID the wise builder first counts the cost before building a building. . . . That is why the General Mission Board has thought it proper and wise to lay plans for the future development of our mission program. This plan has come to be known as the

FIVE-YEAR PLAN OF ADVANCE

Following are the chief elements of this plan:

1. In India we need twenty new life-service missionaries in order that the old field centered at Dhamtari in the Central Provinces may again be brought up to full strength, and in order that the new field in the Bihar Province may be occupied with twelve missionaries. As at present planned, we are also expecting to send eight short-term service workers to India to help the India Mennonite Church in its economic, agricultural, and industrial problems.

2. Argentina: We would like to appoint twelve new missionaries to this country in the coming five years, in order to fill the gaps left by retirements and in order better to occupy the vast areas and numerous cities there without adequate evangelical witness.

3. Uruguay: Eight missionaries is our goal for this country by 1952. There are large cities, particularly along the northern border, entirely without an evangelical witness. As yet we have no representative in Uruguay.

4. Puerto Rico: Here our work is just beginning to be established. We have nine life-service and five short-term missionaries working in the Pulguillas area now. The Plan of

Advance calls for eight more life-service and twelve short-term workers for this island in order that our Gospel witness there may reach out into other valleys and into new cities.

5. China: Five missionaries recently sailed for this field. Fifteen is the figure we have fixed as our goal by 1952. Here it will be pioneering and starting the work very much from the ground up. The field selected surrounds the city of Hochwan in west China to the northwest of Chungking.

6. Home Missions: Here we plan at least a twenty-five per cent increase. This will mean missions in other cities, more workers and new projects where we are already serving: In the rural field at Culp, Arkansas, it will mean that the Gospel witness will be carried over the ranges of hills to other hamlets and rural communities with practically no Gospel witness.

7. Financial: This program will require much money. All prices are being more and more inflated, which is one reason for increased costs; but an enlarging program of witness means a steadily increasing stream of gifts. Why should we not give more? Planned, proportionate giving is scriptural ("the first day of the week let every one . . . lay by him . . . , as God hath prospered him"). The Lord hath entrusted the Mennonite Church with much money, and the wealth in "strength and talent of youth" is large. How much of this will the Lord get? Will you go? Will you give? Will you pray?

J. D. Graber, Secretary,
Mennonite Board of Missions
and Charities.

—From "The Youth's Christian Companion

Program of the Annual Meeting
of the
MENNONITE BOARD OF MISSIONS AND CHARITIES
at Mackinaw Dells, near Eureka, Illinois
June 13-15

Saturday Afternoon

1:30 Executive Session of the Board

Sunday Morning

9:00 Devotional

9:30 Relief and Missions

A. The Relief Picture

1. Refugees

2. Europe

3. Ethiopia

4. Asia

B. Relief and the Great Commission

11:15 Missionary Sermon

Sunday Afternoon

2:30 Devotional

Following Christ in Tanganyika

Magnifying Christ in the City

Christ and His Church in India Today

Sunday Evening

7:00 Devotional

Jesus Christ and the Problem of Race

Jesus Christ and the World Spirit

Monday Morning

8:30 Executive Session of the Board

9:00 Program of the Mennonite Medical and Nurses' Association

11:00 Here the Board joins the Medical Association Meeting

Monday Afternoon

1:30 Devotional

1:45 The "Dark Continent" of Jewry

2:20 Executive Session of the Board

Monday Evening

7:00 Workers' Meeting, arranged by

7:50 The Service Unit Opportunity

8:10 Releasing the Full Potential of Our Resources

Tuesday Morning

8:30 Business Session of the Board

9:00 General Sewing Circle Program

11:20 Some Implications for the Mennonite Church of Her Avowed
World-wide Program of Missions

Tuesday Afternoon

1:00 Final Business Session of the Board

2:00 Worship Period

2:20 Opening the Door of Faith in Argentina

3:00 A Living Sacrifice—Your Reasonable Service

3:30 Consecration Service for Newly Appointed Workers

Tuesday Evening

7:00 Praise and Worship

7:45 The Church Takes Root in Puerto Rico

8:15 "As the Father Hath Sent Me Even So Send I You" John H. Mosemann

William Lauver

O. O. Miller

J. B. Martin

Ervin Hooley

C. L. Graber

A. J. Metzler

J. A. Heiser

S. Paul Miller

George Smoker

Glenn Martin

J. N. Kaufman

Kenneth Good

Carl Kreider

C. F. Derstine

Milton C. Vogt

Abner Stoltzfus

J. J. Hostetler

Laurence Horst

George R. Brunk

Paul Erb

Emerson McDowell

Amos Swartzentruber

Daniel W. Miller

S. C. Yoder

Allen Erb

Paul Lauver

John H. Mosemann

FOR YOUR INFORMATION

Train and Bus Facilities

Three cities, Peoria, Bloomington, and Chillicothe, all located near Mackinaw Dells, have train facilities. Those attending the Mission Board meeting who come from the West may alight at Chillicothe, where bus service to Peoria is available, or cars from Mackinaw Dells will meet the trains if notified. Those coming from Chicago via the Rock Island line can be met by cars at Peoria.

Anyone coming from the South, from the East, and from Chicago may use the "Gulf, Mobile and Ohio" route (also known as the Alton route) to arrive at Bloomington. There they can use the Illini Swallow Buses, which stop at Mackinaw Dells. If bus connections are inconvenient, cars will be available from the conference grounds. There is also a Peoria-Rockford bus line which may be used in some cases.

More information can be obtained by writing to the chairman of information, Chris Graber, Eureka, Ill., or to Albert J. Sommer, Metamora, Ill.

Airport Facilities

A good airport is located twelve miles north of the Mission Board grounds. The field, known as "Fash Airport," is located five miles north of Eureka on state route 117, has a north-south runway one-half mile long, and an east-west runway, also one-half mile in length. Hangar space, mechanic service, gas and oil are available. Transportation will be provided from the airport.

Anyone interested in flying to the meeting may write to E. W. Neumann, Metamora, Ill., for further information and maps. Bro. Neumann, in sending the above information, adds: "The Bloomington Airport is fourteen miles away, but the road between the field and Mackinaw Dells will be broken up for repairs, making traveling inconvenient. Morton Airport is sixteen miles away. The terrain in the immediate vicinity of the Dells is rather rugged and provides no good spot to set a plane down."



The hall in which the Annual Meeting of the Mennonite Board of Missions and Charities and the meeting of the Mennonite Youth Fellowship is to be held at Mackinaw Dells, seven miles south of Eureka, Ill. This building, located on the banks of the Mackinaw River, is a permanent structure about one hundred feet across and has a built-in public address system. Bro. J. D. Graber, Board Secretary, writes: "We believe

this building will be the finest arrangement for a Board Meeting that we have ever had and the local committee is making good arrangements.

The Mennonite Youth Fellowship will meet on Friday evening, June 11, and all day Saturday, June 12. The Friday evening meeting will be a conjoint meeting with the last service of the Missionary Training Conference which ends that night.—Photo by Ralph Imhoff.

The Missionary Challenge of Today

By STANLEY SHENK

THE missionary challenge of today is a challenge that is based upon five great factors.

First, it is based upon a tremendous spiritual need. This need is evidenced by the minority percentage of even nominal Christians in the world. Out of a total global population of about two billion, one hundred million, less than six hundred million profess Christ. Far less than one out of three have even a Christian profession—and of these six hundred million, only one hundred and thirty-eight million are Protestants. The rest are Roman Catholics and Greek Catholics. These are old figures. They have been oft repeated. Maybe it implies a hardness of heart that such figures do not get under our skin and that their useless repetition makes them trite. Or maybe our imaginations simply need to be stirred. Perhaps figures are indeed cold things.

Fifteen years ago when Japan attacked China we read of tens of thousands of Chinese being killed, of hundreds of thousands and of millions being made homeless, and of multiplied millions existing on the very brink of starvation. The figures left us cold or at least cool. Then we saw in our papers a news photo of a Chinese baby sitting in a street, bleeding, surrounded by debris, and crying its heart out. We were moved. It was the personal equation. Some who had a speck of imagination then multiplied this baby times some of the foregoing "cold" statistics and caught a staggering glimpse of human misery.

Perchance we need to see the one billion, five hundred million Christless souls of this world in terms of a personal equation. Whom shall we choose as the corollary to the Chinese baby? Shall it be a ragged, vermin-ridden Oriental beggar? Shall it be a Hindu man of works who in penance to the gods has trained his eyes on the sun until only sightless sockets remain beneath his eyebrows? Or shall it be a cultured, "moral" American who has "a form of godliness, but denies the power thereof"? It makes no difference. All three have a common denominator. "There is no rest, saith my God, to the wicked." Choose any one of the three and multiply his unrest, his lack of soul peace, his realization that life isn't clicking right, times one billion, five hundred million. What do you get?

This need is further evidenced by the steadily climbing American crime, divorce, and mental disease rates. According to figures released by the Federal Bureau of Investigation, there were in 1945 almost 1,000 more rape cases than in 1943, 300 more murders, 9,000 more robberies, 50,000 more burglaries, and 54,000 more auto thefts. Today approximately one marriage out of every two and a half is ending in divorce. In a single recent year, Los Angeles County, California, and Cook County, Illinois, issued more divorce writs than marriage licenses. Yet only a few years ago sociologists were viewing with extreme alarm the fact that one marriage in seven was culminating in divorce.

Figures given by Horatio M. Pollock, Director of Mental Hygiene statistics of New York State, show a steady increase in the number of patients in U.S. mental institutions. In 1904 there were 150,000 thus institutionalized; in 1910, 188,000; in 1923, 268,000; in 1934, 389,000; and in 1938, 445,000. An obvious rejoinder, of course, to such a list of statistics is to point out that more mentally unbalanced are now being institutionalized instead of being allowed to remain at large. There is a measure of truth to this. However, Pollock definitely points out that mental disease is on the increase.

Is it necessary to point out the relevancy of an increase in mental diseases to spiritual need? The following testimony, at least, will suffice. An Ohio mental hospital official, in commenting on the relation between mental health and Christianity, stated that while he knew of two persons whose mental trouble was traceable to religious causes, he knew that tens of thousands of others had been kept out of mental institutions because of the dignity and purpose given them by Christian experience.

This spiritual need is further evidenced by the unprecedented distress of the nations. What is the picture that the news-gathering agencies and the news magazines present daily and weekly? It is that of astronomical national debts, rampant nationalism, and the slow unraveling of the whole complex tapestry of social control based upon respect for authority.

This need is further evidenced by the wave of disillusionment and cynicism that had laid its chilling touch upon thinking minds and sensitive spirits in the last thirty years. Prior to World War I, educators, statesmen, and social workers were beginning to envision "a golden age." Man was basically good, the Bible and original sin to the contrary. The Christian leaders of the Christian nations were linking hands with modern education to eradicate illiteracy, inequality, and illegitimacy. Slavery had already gone by the boards.

Philip and the Ethiopian

By Robert J. Baker

*God by an angel a message sent
And Philip, he arose and went—
He left his work, he left his all,
He questioned not, he heard the call.*

*God led him to a desert place
To help a man of different race,
To help a man whose skin was dark,
To fan into flame a glowing spark.*

*I like the story of this good deacon
Who saw God's love as some bright beacon*

*That shines on all, each far-off place,
That shines for all, each creed and race.*
Garrett, Ind.

MISSIONS SECTION

A world court for the peaceful arbitration of international issues had already been established at The Hague.

Reforms were under way in penal institutions, mental hospitals, wages and hours alignments, governmental methods, and a hundred and one other fields. In the United States alone a tremendous mass of reform legislation was jammed through the Congressional mill between 1906 and 1916. The Democrats and Republicans vied for the label of "progressive." Yet neither was progressive enough to prevent the rise of a third party actually known as the Progressive Party. "We stand at Armageddon and we battle for the Lord," they chanted in 1912. Their political rallies sounded like Methodist camp meetings. "The sword of the Lord and of Gideon" was brandished aloft. It was a wonderful day. Optimism cast its rosy glow over everything. Even fundamental theologians caught the spirit, and flocked to the banners of postmillennialism with its promise of the evangelical conversion of the world.

Then, like a bolt from nowhere, came "the Great War." The forces of optimism were momentarily stunned, but then they sprang to the ramparts. This is the last foe, they shouted. This is the last gasp of the powers of darkness. The Hun must be put down. Let us fight "the war to end war." "Let us make the world safe for democracy." When the victory was won, and Woodrow Wilson sailed for Paris, he took on the stature of a political Messiah about to release all of the fettered minorities of Europe. His pre-conference tours of Europe were one uninterrupted festival of the human spirit. Millions turned out to see him, strewed flowers in his way, and wept or exulted as he passed.

In the twenty-eight years since that triumphal procession, since that apex of the humanistic spirit, what has happened? Something has happened, certainly. The prodigal pouring out of affection for Wilson did not outlast the Versailles Conference. Wilson had to compromise. He could not meet the measure of his own ideals. He had to yield points to gain other points. Men were troubled. His popularity began to wane. Still more troubling was the bickering of the victors. Where was this bright new world? It never arrived. Disillusionment grew. It deepened during the world-wide depression, and became still sharper as totalitarian systems arose to oppress their own peoples and throw shadows of alarm over others. When America finally entered World War II, it was not as before in the spirit of going on a crusade. Cries of "the war to end war" arose again, it is true, but the chorus was feeble, not full. Ministers did not emulate their predecessors of twenty-four years previous in turning pulpits into recruiting stations. War to a great degree now had degenerated from a venture in idealism to a protection of national honor, or a course of revenge, or a pattern of self-protection.

Frederick Allen, the well-known historian of the "twenties" and "thirties," states this succinctly in the book, "I Remember Distinctly." "In the first World War there was far more fervor, more emotional patriotism,

The Why of City Missions

BY C. RICHARD KLING

more intolerance toward those whose loyalty was suspected, more hopeful chanting of the slogans of democracy and future peace—and much more delight in brass bands and the sound of marching feet. When the victory was followed by disappointments, disillusionment came fast, and people in their inmost hearts felt somehow cheated. Thus it was natural that the generation which grew up after 1918 should have been conditioned to beware of military seductions. They became generally isolationist, contemptuous of the national rivalries in Europe that had bred war once and might breed it again, and suspicious of the glamour of parades. When in due course they had to go to war again, they went without illusions. War had become to them a matter of implacable necessity—a grim business to be got through with as fast as possible, with a minimum of shouting. And when it was all over, was there a political Messiah discernible this time? In the August 5, 1946, issue of "Time" magazine, the following contrast is offered:

"Long before sunrise, the people of Paris started their pilgrimage. By daybreak, they had become a solid grey mass covering the Champs Elysees and the Place de la Concorde, solemnly waiting to pay homage to the American emissary. When finally they spied his carriage, behind its glittering escort of mounted, helmeted guardsmen, a shout of joy vaulted from their silence. Men who heard it said later that the cheer did not sound human, that the dead must have been crying in it too. Children threw roses and violets. Sobbing men hid their faces and women knelt to pray. The American in the carriage tipped his silk hat and bowed stiffly.

"That was how Woodrow Wilson came to Paris to make peace in 1919. . . .

"This time, as the arriving U.S. delegation quietly drove through Paris, there were no pilgrims to proffer prayers and roses. No one thought of cheering 'Byrnes the Just.' . . . On the conference's opening day, police set up wooden barricades near the Luxembourg Palace to keep the crowds back—but there were no crowds."

As if all of the above were not sufficient, the human spirit suffered yet another blow even in the hour of victory, namely, word of the unleashing of atomic force against fellow-creatures. Let us turn again to "Time" (August 20, 1945):

"The greatest and most terrible of wars was ending, this week, in the echoes of an enormous event—an event so much more enormous that, relative to it, the war itself shrank to minor significance. The knowledge of victory was as charged with sorrow and doubt as with joy and gratitude. More fearful responsibilities, more crucial liabilities rested on the victors even than on the vanquished. . . . Victory was already only the shout of a child in the street. . . . All thoughts and things were split. The sudden promise of victory was a mercy, to the Japanese no less than to the United Nations; but mercy born of a ruthless force beyond anything in human chronicle. The race had been won, the weapon had been used by those on whom civilization could best hope to depend; but the demonstration of power against living

THE primary work of any Gospel missionary is the salvation of souls with whom he lives and works. Since the missionary is interested in the eternal souls of men, he must go where the souls of men are, and to make his work most effective he must go where he can contact the greatest number in the shortest time. This of course directs our attention to our cities, since seventy-five to eighty per cent of the people in the United States live in the city or town.

When darkness prevails upon us, we are in desperate need of a light before we can proceed on our journey. Sin, in the Bible, has always been termed darkness, and we are well acquainted with the increasing amount of crime, juvenile delinquency, divorce, drunkenness, lawlessness, and immorality that is dooming our cities to moral and spiritual chaos. Hence, as never before, the glorious light of the Gospel is needed to redeem our cities from the oncoming judgment that is awaiting all ungodliness.

Let us now consider a few Bible characters and their methods of spreading the Gospel. Jonah is a very good example for us. God told Jonah to go to Nineveh, that great city, and preach unto it the preaching that He would bid him. Here was a definite command from God to go to the city. Philip is another example. "Then Philip went down to the city of Samaria, and preached Christ unto them. . . . And there was great joy in that city" (Acts 8:5, 8).

Let us take a few examples from the life of our Lord: "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities" (Matt. 11:1); "And when he was come near, he beheld the city, and wept over it" (Luke 19:41). As I look at Matt. 23:37 my eyes fill with tears as Jesus sat there and wept over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In Matt. 9:36 we have the compassionate love of Christ expressed: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Friend, in what is your compassion centered?

creatures instead of dead matter created a bottomless wound in the living conscience of the race."

Small wonder that one American citizen fervently expressed the wish "that we could dump the whole thing in the Atlantic Ocean."

Truly, Shakespeare wrote better than he knew when he penned the words, "The world is poisoned at the heart."

(To be continued.)

MISSIONS SECTION

The following should reveal to us the "why" of city missions:

First, God is not willing that any should perish. II Pet. 3:9; Ezek. 33:11; I Tim. 2:3, 4.

Second, Christ Himself was compassionately concerned for the masses in the city as noted above. Matt. 9:36; Matt. 23:37; a similar burden with the apostle, Acts 17:22-31.

Third, we must obey the Great Commission. Matt. 28:19, 20; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8. This Great Commission becomes a personal responsibility to all those that profess to be followers of our Lord and Saviour Jesus Christ.

Fourth, we should follow Christ as our example missionary. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1).

Fifth, we, as born-again believers, have been made trustees of the Gospel. I Tim. 1:11; Col. 1:25; Luke 4:18.

Sixth, wickedness abounds in our cities. This demands our utmost effort to bring Christ to these sin-bound souls.

Seventh, the love of Christ constrains us. Phil. 4:13; II Cor. 11:24-28; Heb. 12:1-4.

Eighth, the shortness of time demands it. John 4:35; Jer. 8:20; James 4:13-17; Luke 21:25-28.

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

—From "The Missionary Messenger."

MUSOMA, EAST AFRICA

(Village and District Schools)

A number of you have had a part in praying and giving for the school program here in Musoma District, and we believe that you would be interested in hearing something concerning the schools. My observations will be from one who has not been in the midst of the program but who has been concerned that the Lord be glorified through our schools.

As I write this article and present to you the prayer needs, I have been rebuked for slackness in my own prayer life. May the Lord have opportunity to lead us into a fruitful prayer ministry. I will limit what I have to say to South Mara as I am not acquainted sufficiently with the school program in North Mara to write concerning it.

In the beginning of this year we went ahead with plans for school, as far as we could, knowing that teachers and funds would have to be forthcoming before we could begin. In His own time and way the Lord supplied.

Because Bukiroba and Bumangi have the smallest schools, we knew that we could not expect registered teachers and we did not know who our teachers would be. Towards the end of vacation we heard of an Icoma boy who might be available to teach. He had been in government school in Musoma and confessed Christ in one of the Bible classes taught by Bro. Stauffer. He wanted to enter teacher's training at a mission School.

Bro. Stauffer advised him to teach in one of our schools for a year first. He went back to Icoma, but around the time that school was to start, two Icoma boys came, desiring to teach. Both had attended the Bible class in Musoma. So these boys are teaching at Bukiroba and Bumangi. Both boys have opened their hearts to the searchings of the Spirit and have received spiritual help. Many have been praying that the Lord will establish a witness in Icoma. Now He has sent these two lads to us not only to teach but also to be taught. One of the Christians here who passed fourth standard is also helping with the teaching.

At Mugango there is a blessed testimony of the Lord's leading in providing teachers. Isaak and his wife, who are servants of the Lord and who were at Mugango last year, accepted the call to Majita to open a village school there. Another registered teacher came to help them. There are many heart needs among the pupils, but the Lord, who opened the door, will surely meet those needs. On the Mugango station two registered teachers have been provided, one a middle-aged man with a family. He came because he was willing to answer the call of the Lord. The food is a problem to these people at first, as they are used to a much lighter diet than the Africans have here.

Because we believe that the Lord has led the way in the present educational program, we are claiming His blessing upon it. Without that we would not desire to go on. This afternoon after the Bible lesson in school eight young boys stayed for help. Most of them are surrounded by heathen influences in their homes. What a challenge to pray that Christ be formed in them!

A district school has been placed here at Bumangi to supply fifth and sixth standard teachings for those who desire this training and are accepted. A registered teacher from Katoke, who taught at Shirati last year, is being used in this school. The missionaries on the station also teach some of the classes. Twenty lads were enrolled, eleven of whom were boarding students. Two of these had to leave because of illness. About a month ago a Christian Life Conference was held here. Some real heart needs were confessed and victories gained. This school is the beginning of a work in which we trust our Lord will be glorified.

Alta B. Shenk.

Relief Notes

Relief Workers Returned on May 12

Boyd Nelson and Welma Graber from Italy; Arthur Egli and Aden Horst from France; Joseph Schrock from the British Zone of Germany; Enos Bontrager from Holland; John and Lydia Wichert from work among the European Mennonite refugees.

New Peace Publication Available

Just off the press is a booklet, entitled "Before You Decide," which is designed particularly to help our young people understand and follow the nonresistant way of life. The writing of this booklet had been planned some time ago, but only recently has it been

possible to bring it to completion. However, because of the recent developments within our country and among the nations of the world, the timeliness of this publication could hardly have been better. A copy of this booklet, "Before You Decide," should be in every Mennonite home, especially in those homes having young people. Secure from the Peace Section, M.C.C., Akron, Pa., at 20¢ per copy, or 15¢ each in lots of twelve or more.

Mental Health Service Personnel

Recent worker additions to Brook Lane Farm, near Hagerstown, Md., include Martha Stoltzfus, of Elverson, Pa.; Alvin Voth, of Springstein, Manitoba; and Mr. and Mrs. A. W. Schmitt, of Winton, Calif. These persons will assist in the remaining construction work and then with the operation of the hospital for mentally ill.

Those interested in more information concerning service at Brook Lane Farm on volunteer or regular employment basis should contact the Mental Health Service, M.C.C., Akron, Pa.

Released May 14, 1948

Via M.C.C., Akron, Pennsylvania

Nazareth, Ethiopia

Dorsa J. Mishler, director of the Mennonite Relief Committee's unit in Nazareth, Ethiopia, in his report for April writes:

"There are moments when we pause and wonder whether the service that is being done here is worth all the money and effort that it requires. But in times of such contemplations one cannot help but think of the more than 12,000 people who have been treated in the clinic during the past two years and the 1099 different hospital patients who were admitted since the hospital was first opened . . . Also, encouraging improvements can be observed from time to time among the Ethiopians who work here. There is one boy, for example—poor, illiterate, and not able to look at any one squarely when he first came. Now, he walks with his head erect and has a bright smile for everybody. His general appearance has improved and he is also learning to read. Changes and improvements come to our mind concerning other workers, and this is a very encouraging factor. Most encouraging of all is the interest that some are showing in a direct way in eternal things. . . . We cannot help but long for the time when a mission status is granted, if that is God's will, but under the present relief status there is a work to do and there are many worthy challenges to meet . . . who knows what He may have in store for the future."

Gdansk, Poland

Emerson and Ruth Yoder Miller and their child will be leaving Antwerp on May 24 for their former field of relief work in Poland. They will assist Director J. Alton Horst and the David Schwartzentrubers, of Tavistock, Ont., who recently arrived in Poland, in distributing the food and clothing on hand. The new headquarters address is: ul. Pad-

Today in Missions

J. D. GRABER

Here are some mission glimpses from a recent circular letter of Mr. S. Franklin Mack, one of a group of three on a world tour in the interests of audio-visual aids for missionary effort.

Korea

"We were greatly attracted to the Korean Christians in our conferences in Seoul. We foresee great things for Korea as they take over postwar leadership in the church. They are impoverished and lack facilities. But they are determined to move ahead. We found Pastor Han from the North with a Sunday School of 900, mostly refugees from above the 38th parallel. He numbers 5,000 adherents and has to hold two Sunday morning services. Another new congregation occupies the site of the foremost prewar Shinto Shrine, high up on a hill overlooking the city."

Japan

"Our impressions have been kaleidoscopic. Except for Chungking and Singapore, I covered this same territory in 1938 on the way to the Madras Conference in India, but the only flying was from Hongkong to Calcutta. All of us were sobered upon actually seeing at first hand the almost unbelievable destruction in Tokyo. Food, clothing, and fuel were everywhere at a premium. The lack of heat in offices and homes we came to regard as a kind of meteorological deep-freeze treatment—sharply in contrast with the warmth of the welcome we received from the equally frozen missionaries and the Christian nationals. What the situation must be in the average native home we could only imagine."

"The unfailing attitude of all the Japanese whom we met and the strongly expressed feeling of the Japanese Christian leaders was one of gratitude, appreciation, and expectancy. They honestly believe that their best friends are their fellow Christians in America."

(Continued next week)

arewskiego 11, Poczta Tczew, Woj. Gdansk, Poland.

The Joseph Roths, of Corfu, N.Y., and John Overholt, of Uniontown, Ohio, recent arrivals in Poland, will work with Clifford Kanagy, of Albany, Oreg., on the farm project at "Rolin" Pelplin, Woj. Gdansk, Poland. The Robert Fishers, whose term of service expires in June, will return at that time.

Although the food and clothing conditions in Poland are somewhat alleviated, and the people seem to look more healthy and dress better, there are many cases of hunger. The need for food and clothing is still great. Accompanying this condition is a dearth of spiritual interest.

Released May 18, 1948

By the Mennonite Relief Committee

CHURCH CORRESPONDENCE

FORT WAYNE, INDIANA

(Anderson Congregation)

The seasons come and go, and we are reminded that time waits for no man. But we can look to the hills, from whence cometh our help. Our help is from the Lord. Praise His name.

Our work at the Anderson Church continues by the grace of our Lord Jesus Christ. We are in need of a better equipped building. We trust we may be able to make a change in the future, the Lord willing, as we are now working on a building program, with the hope of having a better building in which to work.

We were highly privileged to partake of communion on Good Friday evening, with Bishop R. F. Yoder officiating.

Bro. J. S. Neuhouser is preaching a series of prophetic messages which are enjoyed by all who are privileged to hear them.

We are planning for our regular summer Bible school and special services for the Fourth of July, the Lord willing. We are also planning for revival meetings this summer. May the Spirit of God direct in all our plans. Pray for us at Anderson.

April 27, 1948. William O. Hobbs.

HESSTON, KANSAS

(Pennsylvania Congregation)

Dear Herald Readers: Greetings in our Saviour's name. On the evening of May 1 we again commemorated Christ's death and atonement in the spring communion service. The membership was well represented at both the counsel and communion services. Sister Alta Erb was here at that time and took communion with us. A group of Hesston College young men who have been at our Sunday morning services regularly since the beginning of school also took part in the communion service. Delbert Erb is among this group. The Paul Erb family had their membership here at one time, and so they receive a special kind of welcome when they visit us.

Bro. and Sister John Culp, from Tiskilwa, Ill., were received by letter on Sunday morning. We welcome them into our congregation.

Two of our aged sisters have gone to be with the Lord during this year; they are deeply missed. They were faithful, loyal members and were in our thoughts particularly at this service of the communion.

We were reminded of God's care over His own in the timely and refreshing rains which came on April 24 and May 1. The latter was accompanied by a small tornado that uprooted many trees, demolished some barns and silos, and unroofed some other buildings. It swept an eight-mile path east of Hesston. No lives were lost and no one injured. April had been an unusually dry month, and we are truly grateful to our heavenly Father that He has remembered us with this blessing, and also for His care over us during the storm.

Pray for us, that we may be a lighthouse for the Lord and be found faithful at His coming.

May 3, 1948. Martha Stoltzfus.

PERRYTON, TEXAS

Dear Herald Readers: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

On Feb. 15 E. M. Barkman, from the Grace Children's Home, Henderson, Nebr., was with us and preached a sermon for us.

On Feb. 25 a basket dinner and farewell services were held for Richard Yordy and his wife, who came to us a year ago last June to fill the vacancy left by Richard Showalter when he left for Goshen College. We enjoyed having with us Bro. Richard and Sister Ruth Yordy, and we learned to love them. Now we are looking forward with joy to the return of Bro. Richard and Sister Edna Fern Showalter. They are expected to come in June.

Bro. Paul Lederach, from Pennsylvania, who was in school at Fort Worth, Tex., was with us on March 7, 14, and 21, preaching two sermons each time. These were six very good sermons and we enjoyed them very much.

The A Cappella Chorus from Hesston, Kans., was here on April 25 and gave us a very good program of song in the evening. We very much enjoyed it.

On April 11 P. L. Frey, from Archbold, Ohio, came to hold a short series of meetings for us, closing on April 18. He preached some very good and encouraging sermons, which we all enjoyed and needed.

On Saturday evening, April 24, we had our counsel meeting, and on Sunday morning, April 25, communion. One young boy was also baptized then. In the afternoon we had dedication services for our church, which we bought two years ago last fall from the Church of Christ people. Bro. Allen Erb, La Junta, Colo., was with us, as were also Bro. Richard Showalter, Bro. Harold Kreider and wife, from Hesston, Kans., and William Schantz, from Hydro, Okla., who served as song leader.

Our church was organized six years ago on July 12, with Bro. Richard Showalter as minister. We were very pleased to have a church of our own faith. We had prayed for such for many years, and so we praised God for answered prayer. Our church is slowly progressing, with forty-one members at present. We need your prayers.

May 4, 1948. Susan Pletcher.

ASHLEY, MICHIGAN

(Bethel Congregation)

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." (Ps. 145:3).

The Bethel Church enjoyed a spiritual refreshing in March, when Bro. Paul Roth, of Masontown, Pa., conducted a series of

meetings for ten days. Each evening the service was preceded by a children's meeting, which was enjoyed by both children and adults. The messages were heart-searching and inspiring and resulted in five persons publicly confessing Christ, as well as in a spiritual awakening and strengthening of the congregation. On Saturday evening, April 3, we had the privilege of hearing the Collegiate Chorus, of Goshen College, under the leadership of Mary Oyer, give a program. They also worshiped with us on Sunday morning and sang several numbers at that time. Instead of forming our usual classes that morning, the entire adult group met together and was taught by Bro. S. A. Yoder, who accompanied the chorus. Bro. Phil Frey, of Archbold, Ohio, preached at our regular morning service.

On March 28 we had the pleasure of having Bro. Paul Wittrig and family with us. Bro. Wittrig brought the morning message.

On April 25 Bro. and Sister I. W. Royer spent the day with us. Bro. Royer gave both the morning and evening messages. We also had communion services that day. Before this service four of our Sunday-school boys and girls were received into the fellowship of the church by baptism.

Last Sunday evening, May 2, Bro. Wayne Wenger, of Imlay City, Mich., spoke at our regular young people's meeting.

We greatly appreciate these helpful messages given by our guest speakers and invite them to come again when they have opportunity.

Bro. Kore Zook was at Pigeon, Mich., for a week during the latter part of March, assisting in pre-Easter meetings. Bro. Dan Oyer was at Imlay City for communion services on April 18.

May 5, 1948.

Emma Oyer.

KALONA, IOWA

(East Union Congregation)

"Serve the Lord with gladness: come before his presence with singing." A minister recently emphasized the fact that the Christian religion is the only singing religion—we worship our Lord "with singing."

Our congregation and the West Union congregation were richly blessed on April 30 and May 1 by the messages in song and the testimonies given by Bro. William G. Detweiler and wife and the Amstutz sisters of the "Calvary Hour."

Bishop D. J. Fisher and wife returned from their winter at Phoenix, Ariz., and communion services were held Sunday, May 9. A full house partook of the sacred emblems.

Bishop Elmer G. Swartzendruber, of the Conservative Church, gave a message on missions in Europe at the East Union Church on May 9, clarifying the united effort of relief and mission work in their service to suffering humanity.

A timely message by the Goshen peace teams will be given to various churches, including East Union. Quoting our former bishop, Sanford C. Yoder, on nonresistance: "In time of peace, teach it; in time of war live it."

The trustees of our church have called a special meeting of members on May 11. The

lowering of the ceiling of our large church building in an effort to improve acoustics is under consideration.

Bro. Glen Yoder and wife, from Culp, Ark., will conduct summer Bible school at our church, beginning May 24.

The mission Sunday school at Sandtown schoolhouse was opened on April 18 by workers from the Lower Deer Creek and East Union churches, assisted by Bro. and Sister Norman Hobbs, of Iowa City Mission, with an attendance of thirty-four. The following young people gave their services: Henry Yoder, Supt.; Wilbur Miller, Asst. Supt.; Kathleen Yoder, Chor.; and Mrs. Harry Frey, J. John J. Miller, Gladys Bender, Mrs. Henry Yoder, Henry Hochstetler, and Mrs. Verton Miller as teachers. Pray for the success of this new venture in our very large community, and for those who are so willingly serving. Three of the children who attend are little colored folks.

Mrs. Jacob L. Erb.

MANITOU SPRINGS, COLORADO

(Manitou Congregation)

Greetings of love. "The Lord is my light and my salvation; whom shall I fear?" (Ps. 27:1). The new year began with two outstanding events which brought us joy and sorrow—the marriage of Sister Vera Headrick and Bro. Hugh Ernst on Jan. 1, and on Jan. 2 the passing of Bro. Edward Miller.

The reorganization of church and Sunday school resulted as follows: (Church) Miss. Bd. Member, Will Boshart; Chor., Mary Zercher; Asst., Curt Headrick; Ushers, Earl Ernst, Norman Headrick, and Allen Kanagy; Cor., Crystal Rhodes; (S.S.) Supt., Eldo Miller; Asst., Delmar Riel; Secy.-treas., Allen Kanagy; Chor., Hazel Birkey; Asst., Vera Ernst; Libr., Viola Hough.

The first Sunday in March a group of young people traveled to Pueblo, Colo., to give a message in song. We pray that the message impressed deeply the hearts of the listeners.

Money was given by the Sunday school and individuals to buy new books for our library, which has expanded rapidly during the past year. Much interest has been taken in the library, especially by the younger members. For this we are thankful. Quarterly we receive books through the circulating library, which brings new literature within our reach.

Much interest has been shown in our plans for a new church building. Money has been raised to purchase a lot which is in a more central location. We hope through church offerings and donations to have enough to begin building soon. Our present building is inadequate, especially during the summer months. Last year our attendance increased to 180 from the usual attendance of eighty-five, thus creating quite a seating problem. We are very grateful for the donations we have received toward this work, and we realize it is only through God's help that we can accomplish our task.

Our Easter Sunday was enriched by a program given by the Hesston College Chorus. They helped us to realize more fully the true joy of Easter. Much good is done by such a

group; we wish we could hear such good programs more often.

With the coming of the summer months we extend to all of you a hearty invitation to visit our congregation. And pray for us, that we may more fully serve our Lord.

May 17, 1948.

Crystal Rhodes.

FIELD NOTES (Continued)

Bro. A. C. Good, Sterling, Ill., will conduct evangelistic meetings at St. Jacobs, Ont., June 3-10.

A conjoint meeting of the Mellingers, Stumptown, and Andrew's Bridge congregations will be held at the Mellinger Church, Lancaster, Pa., all day Sunday, May 30, beginning at 9:00 a.m., D.S.T. Speakers will be Noah W. Risser, Simon G. Bucher, Nevin Bender, and the home ministry. The theme will be Psalms 62:7. Bring your lunch.

The Henry-Downey-Harrisburg C.P.S. reunion will be held at the Lower Deer Creek Church, Kalona, Iowa, on Saturday, Aug. 28.

The attendance at the North Scottdale Sunday School on May 16 was 103, the highest in the history of the work there.

The sessions of the Mennonite Youth Fellowship organization meeting, June 11, 12, will be held at Mackinaw Dells, south of Eureka, Ill.

A Bible Instruction Meeting will be held at Perkiomenville, Pa., Saturday evening, May 29, and all day Sunday, May 30. Speakers are Harvey Shank, Chambersburg, Pa.; Markley Clemmer, Norristown, Pa.; and Marvin Ruth, Hatfield, Pa. On Sunday evening Bro. Richard Danner, Hanover, Pa., will begin a series of meetings to continue to June 6.

The one-hundred-sixty-third quarterly mission meeting of the West Liberty, Ohio, community was held at the South Union Church on May 23. Speakers were Bro. and Sister J. L. Horst and Bro. and Sister C. F. Yake. The general theme was our literature and publication work. Bro. Horst preached at the Oak Grove Church on Sunday morning.

The Iowa Mennonite School is holding its graduation services at the Lower Deer Creek Church. Bro. Nelson Kauffman preached the baccalaureate sermon on May 23. The eight members of the senior class are giving their class program on May 24 and Bro. John C. Wenger is delivering the commencement address on Tuesday evening, May 25.

OUR SCHOOLS (Continued)

Faculty Appointment

Miss Gladys Winn, Hesston alumna and former secretary to the dean, will become a member of the faculty next fall, according to an announcement by Pres. Kauffman. At the present time it is planned that Miss Winn will serve as acting registrar and assist as an instructor in commercial arts.

She will receive her Bachelor's degree from Goshen College at the end of the summer after transferring her credits from Denver University, where she will attend summer school.

Voice Recital

A concert of sacred music was given by two students, Clifford King, tenor, and Delbert Erb, bass, on April 16. Mr. King and Mr. Erb have been taking voice lessons from Dr. David Suderman of Bethel College the past year.

Robert Kauffman was the accompanist for Mr. King, and Esther Rose Buckwalter assisted Mr. Erb.

Miss Christine Blosser, commerce teacher at Hesston College, gave a vocal recital at eight o'clock, Friday evening, April 30. Miss Blosser, a mezzo-soprano, has had training and experience in this field. Professor Walter E. Yoder, director of music at Goshen College, was her instructor for four semesters. Miss Marian Messner, also a member of the Hesston College faculty, was the accompanist for this occasion. —Melva Kauffman.

MISSIONS (Continued)

to their mothers. Bro. Hershey preached a short sermon and the Pulguillas Chorus gave a number."

China

Chengtu, China, May 4: Don McCammon writes the following from their recent journey to the Hochwan field. "On Saturday and Sunday evenings Ed Knettler of the Methodist Mission, Pastor Hsu of the Hochwan Methodist Church, and the Chinese District Superintendent held evangelistic meetings at the hotel. We sang a couple of English songs out on the street while a crowd quickly gathered; then they were invited in to hear the three men speak. We were thrilled and amazed to see those people sit there listening for two full hours to the Word of God. In church on Sunday morning we had baptism and communion services, where there were twenty-five men, forty women and thirty-five to forty children present. . . .

"Monday we left Hochwan by huagan (two poles with a swinging seat) and started out to visit three of our four outstations. The community spirit of one of these, Shr Er Dung Chiao, especially appealed to us. They have had no pastor for quite some time, yet they have recently built a church. Each Sunday they meet, read their Bibles, and pray. They pray for a pastor. The other two stations visited were not as united and progressive as this one. . . .

"This trip was a valuable and inspirational experience for us and did much to encourage and assure the people we contacted. . . .

"Since we have returned from our trip, evidence of strife is presenting itself to us in the form of some forty-three missionaries who were evacuated from the Sian area, this group being in excess of forty others who are expected here any day. Our only concern is that we may not be forced to leave the place of our calling. There is such a tremendous need and we have been shown how people will listen to the Gospel. We urge the church to join us the more earnestly in prayer. China needs the prayers of our people in a most desperate way."

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., May 20, 1948

ANNUAL REPORT

of the
MENNONITE PUBLISHING HOUSE
 Statement of Income and Expense
 April 30, 1948

INCOME

Book Sales		\$310,346.69
Manufacturing Sales		128,937.19
Periodicals		
Beams of Light	\$ 4,332.46	
Christian Monitor	7,431.69	
Gospel Herald	27,524.23	
Quarterlies	61,755.27	
The Way	6,976.47	
Words of Cheer	8,825.76	
Youth's Christian Companion	24,100.01	
El Heraldo Evangelico (Spanish Paper)	12.60	
Christian Ministry	1,011.10	
Total Periodicals	-	141,969.59
Total Sales		581,253.47
Inventory 5/1/47		
Books	\$173,653.97	
Manufacturing	97,574.23	271,228.20
Purchases		
Books	255,154.99	
Manufacturing	109,361.91	364,516.90
Totals		635,745.10
Inventory 4/30/48		
Books	212,904.87	
Manufacturing	92,911.07	305,815.94
Cost of Goods Sold		329,929.16
Gross Profit on Sales		251,324.31
Other Income		
Advertising	180.10	
Discount Received	1,253.00	
Interest Received	1,563.50	
Rent	12,246.03	
Service Charge	1,078.50	
Profit on Sale of Real Estate	790.00	
Book Store Service Charge	3,816.58	
Subscription Commission	602.69	
Total Other Income		21,530.40
Total Gross Income		\$272,854.71

EXPENSES

Advertising	430.26	
Depreciation on Outfit-Equipment	7,156.76	
Donation	19,339.33	
Insurance	304.79	
Interest Paid	930.75	
Labor	144,647.84	
Rent & Expense	13,985.17	
Salesman Expense	190.85	
Taxes	1,627.79	
Savings & Retirement Contribution	2,844.48	
Mutual Aid Contribution	774.25	
Office Supplies	553.03	
Miscellaneous Operating Expense	5,735.81	
Express	568.51	
Store Service Charge Expense	3,826.53	
Repairs on Building	741.11	
Total Expense		203,657.26
		69,197.45
Less:		
Transfer for Accrued Wages		21,719.10
Net Gain		\$47,478.35

ANNUAL REPORT

of the
MENNONITE PUBLISHING HOUSE
 and
MENNONITE PUBLICATION BOARD
 Assets and Liabilities
 April 30, 1948

	House and Stores	Board	Total
ASSETS			
Cash on Hand and Deposits	\$37,275.18	\$ 3,582.24	\$ 40,857.42
Accounts Receivable	39,423.64		39,423.64
Notes Receivable	340.00		340.00

Book Inventory	212,904.87	212,904.87
Manufacturing Inventory	92,911.07	92,911.07
Historical Library	4,134.14	4,134.14
Outfit-Equipment	66,299.34	66,299.34
U.S. Savings Bonds	9,000.00	9,000.00
Canadian Bonds	8,000.00	8,000.00
Land Contract Receivable	30,911.58	30,911.58
Cemetery Lot	463.00	463.00
Advance to Mennonite Encyclopedia	3,532.30	3,532.30
Investments	400.00	48,950.00
Land and Building		159,614.04

Totals \$505,595.12 \$212,146.28 \$717,741.40

LIABILITIES

Deduction for Withholding Tax \$	900.85	\$ 900.85
Savings and Retirement—House	11,507.50	11,507.50
Savings and Retirement—Worker	11,507.50	11,507.50
Weaver's—Savings & Retirement	608.68	608.68
Weaver's—Employees' Sav. & Ret.	608.68	608.68
Accounts Payable	5,676.10	5,676.10
Notes Payable to Workers	11,182.00	11,182.00
Trust Account—Durr	200.00	200.00
Notes Payable	3,500.00	3,500.00
Accrued Wages	17,939.35	17,939.35
Mutual Aid—Worker	741.40	741.40
Mutual Aid—House	741.39	741.39
Advance Payment Rec'd on Sales	4,766.85	4,766.85
Cash Annuities		\$ 9,300.00
Periodical Annuities		18,925.00
Net Worth	435,714.82	183,921.28

Totals \$505,595.12 \$212,146.28 \$717,741.40

Respectfully submitted,

M. B. Wyse, House Treasurer
 L. S. Martin, Board Treasurer

AUDITORS' REPORT

Scottdale, Pennsylvania
 May 17, 1948

Mennonite Publication Board
 Brethren:

According to your instructions, we have examined the books of the Mennonite Publishing House for the fiscal year ended April 30, 1948. The books of the Mennonite Publication Board were not available at the time of this audit.

In our opinion the attached Statements accurately reflect the financial activity of the House for the fiscal year reviewed. All items of the Trial Balance were traced through the closing entries to the published Statements. Bank balances were verified and reconciled. Physical assets were verified as far as practicable within the scope of this audit. It is noted that less than 10% of the book value of the physical inventory and buildings is currently covered by fire insurance, and it is our recommendation that consideration be given to increased coverage.

The matter of cost accounting for productive operations was discussed with management. A tentative cost program is in the process of development.

The records are neatly and well kept and constant improvement is being made in the accounting procedure.

Respectfully submitted,

M. R. Good, Ernest R. Clemens, Don Kreider
 Auditing Committee

REPORT OF PUBLISHING AGENT

Dear Brethren and Sisters of the Mennonite Church:

So quickly another year has become history and we herewith present to you, the "stockholders," another annual report.

Tracts. Our tract work, as revived during the past ten years, continues to serve many hundreds of tract distributors throughout the world. Testimonies of souls saved and others blessed are received frequently. At present there are ninety-five active titles. We printed more than two and a half million during the last year and circulated more than one and a half million during the same period of time. We have thus been able to build up our inventory to nearly three and a half million tracts, which makes possible filling orders more promptly than during and immediately following the war years when it was almost impossible to keep a working stock on hand. In addition to funds received for tracts, this department was subsidized by the House \$3,595.92 during the past year.

Periodical Circulation. Seventeen of our eighteen regular publications continue to show a gradual increase in circulation. One quarterly shows a decrease of six per cent. However, this may be due to different methods of grading by our schools, thus using more of other quarterlies, as our total Sunday-school quarterly circulation has shown a nice increase.

By far the greatest gain in circulation is in **THE WAY**, with a twenty-two per cent increase during the last year. It now enjoys a circulation of 160,763 copies. The Lord is blessing this witness far and wide as an evangelistic agency.

The official church organ, the GOSPEL HERALD, continues to enjoy healthy growth. At 17,187, the number distributed weekly is fifty-nine per cent above the 1937 circulation of 10,800. With more and more pastors realizing the need of getting the official organ in the homes of their members every week, more congregations are going on the one hundred per cent list. Before too long we should reach the coveted goal of 20,000 copies per week.

Our latest publication, THE CHRISTIAN MINISTRY, has been given a very warm reception by ministers within and beyond our denomination. We have been gratified to see a paid subscription list of nearly 1,000 with the second issue in April this year.

Book Sales. The sale of books, Bibles, mottoes, and other items through our six retail stores and mail-order department has shown a substantial increase in the past year. These sales since 1925, at five-year intervals, are as follows:

1925—\$26,346.16	1940—\$78,906.43
1930—\$41,482.51	1945—\$249,449.81
1935—\$29,957.60	1948—\$310,346.69

While a substantial amount of these increases in sales in this 23-year period has been due to additional stores, much of the increase, however, is due to a growing interest on the part of our people for more and better literature and their willingness to invest in things worth while.

Inventories. We maintain a total inventory of \$305,815.94, to realize sales of \$581,253.47. This means that we turned our inventory over a little less than twice in the past year's business. Inventories increased in the past year \$34,587.74. The year before, our inventories increased more than \$87,000.00. In the light of that unusual increase, there was a studied and planned attempt by all to keep inventories to a minimum. We were reasonably successful in this, in spite of more than a \$90,000.00 increase in sales, which naturally requires a larger inventory. A \$34,000.00 increase in inventory the past year probably represents chiefly the dollar value increase rather than actual physical increase.

Machinery and Equipment. During the past year we got under way a three-year program for replacement, improvement, and modernization of our equipment. With major equipment being unobtainable during and immediately following war years, our machinery was beginning to grow obsolete. During the past year we invested \$26,722.14 in machinery and equipment. This was nearly three times as much as was ever invested in these items in any previous year. Plans call for a similar investment for each of the next two years. This may need to be increased some, due to additional equipment necessary when we move into new quarters for our book department and offices. We now have \$60,408.42 in equipment in all departments at Scottdale.

Land Contracts with Workers. A few years ago the House began assisting workers in purchasing their own properties. This has proved a happy arrangement for both the House and the worker. The House buys the property that the worker and the House mutually agree upon, the House holding the title, with regular deductions from the worker's wage covering interest and principal. A conservative rate of interest is charged. This is helping to make possible a very high percentage of our workers owning their own homes. At present we have approximately \$32,000.00 invested thus in contracts with twelve House workers.

The Savings and Retirement Plan, as inaugurated a little more than six years ago, is proving very practical. Nearly all workers are availing themselves of this means of systematic savings. The plan has been revised and improved a time or two since first being inaugurated. At the present time it is being further studied in co-operation with other church organizations and institutions employing full-time workers. This study is proving mutually beneficial and should result in further improvements.

Mutual Aid. After quite a number of years of study, the House and workers finally formulated and put into operation January 1 of this year a plan of co-operative assistance to workers at times of loss of work, sickness, hospitalization, or funeral expenses. The House and workers share 50-50 in bearing the expense of this co-operative assistance in times of need.

Personnel. Counting all workers at Scottdale, our branch stores, and nonresident editors, we now have a family of ninety-nine regular workers. Of this number, forty-one have joined our ranks in the past three years. This is, of course, by far the largest number of workers added in any similar period of time. The Publishing House with all its departments and various phases of work offers a wide range of opportunities for talented, consecrated Christian service.

Accrued Wages. Instead of advancing wages currently sufficient to take care of the increased living costs, part of the increase in wages has been taken care of by a plan formulated and inaugurated during the last year, whereby a percentage of wages is allowed to accumulate to the end of the year and is then paid in proportion to the gain in our operations during the year. The first year's working of this plan has proved quite satisfactory to the House and workers.

Training-in-Service. This plan has been in operation more than five years. It is intended to encourage and give aid to workers in pursuing further training and education. It includes maintaining and directing the use of the workers' library, the conducting of local

classes on a wide range of subjects, and assisting workers in special studies in residence at schools or colleges which will further prepare them for House service. In classes conducted locally with qualified teachers and according to proper standards, two of our church colleges give credit for the work as an extension service. During the past few years our training-in-service program is under the more direct supervision of a committee of five chosen from various departments of the House. It has proved beneficial and there are plans for enlarging this service to House workers.

Organization. There have been improvements in our organization that are proving quite beneficial. A Social and Spiritual Welfare Committee, selected by the workers, is rendering a valuable service in these two areas of workers' interests and activities.

The appointment of the Training-in-Service Committee and the delegation of responsibilities to this group for assisting management in this area of work is giving a splendid service. The appointment of a production manager has been a great assistance both in improving the efficiency of plant operation and in relieving the publishing agent of many details in this area so that more of his attention can be given to other phases of the business. This arrangement is all the more imperative and appreciated due to the increased volume of production.

In keeping with the new Board constitution adopted within the last year, the editors have organized an editorial council which makes possible more effective co-operation of the editors in the consideration of and improvement and advancement of our editorial work.

Our editorial department is being further strengthened by the recent appointment of a house editor. This office will be responsible for editorial supervision of the materials from nonresident writers and editors, the instruction of new editors, the editing of books and pamphlets, and other similar editorial service.

Publications. The greater part of the largest undertaking in the history of the Publishing House was completed during our past fiscal year. This is the Herald Press Summer Bible School Series. This when completed will total 33,000 copies of teachers' manuals for the thirteen grades and 103,000 copies of the pupils' workbooks for the same grades, in addition to pictures and activity packets. This stupendous undertaking represents the combined efforts of the Commission for Christian Education and Young People's Work and the Publishing House, working mainly through the Curriculum Committee, serving both. It is nearly seven years since the initial planning of this work began. The task is about 90 per cent completed. The entire project will represent an investment of between \$65,000.00 and \$70,000.00. The reception given these new materials is most hearty. Initial sales are surpassing our earlier expectations. As in the case of our former summer Bible school materials, there are indications of many congregations beyond our own denominational circles using these materials.

Due to our resources and facilities being devoted so largely to the preparation of summer Bible school materials the past year or two, reprints and new titles have been waiting for production. We are now ready to concentrate more on publishing books and expect the next few years to bring forth more publications by our own writers than in any similar period.

Buildings. There has been no additional real estate acquired during the past year except for properties purchased on land contracts for workers, as referred to elsewhere in this report. The big item now, of course, is the construction of the new building which is actually under way after about four years' planning. The hearty co-operation of the constituency in this major building operation is gratifying indeed.

Gains. We are grateful for the financial gains during our past fiscal year. While it shows the largest in the history of the institution, one needs to consider the inflated value of the dollar at the present time, as well as the greatly increased volume of our business. Taking these two items into account, comparably speaking, the gain would be in line with former years.

Summary. When one sees a quarter-million-dollar building rising before us, the completion of the largest publishing project ever attempted, more manuscripts by Mennonite authors in process of preparation than ever, forty-one new workers joining forces with us in the past three years, and above all, the evidence of the Lord's blessings on the work through souls being saved, saints being strengthened, and the various phases of the church work being supported, it gives one a profound sense of humility and gratitude. Truly, the thing concerning which I feel most strongly in presenting this annual report to the church is a great sense of gratitude to (a) our kind heavenly Father who has blessed in the past, who is blessing, and we know shall guide and bless in the future; (b) the constituency that has co-operated most loyally in the use of the church Publishing House materials, and this often in spite of our limitations and failures; (c) the Publication Board and officers who represent the church in administering the publishing work; (d) and most fervently to my ninety-eight brethren and sisters, co-workers in this growing and sacred responsibility of preparation and distribution of Gospel literature. Yes, gratitude to all and an earnest request for your continued co-operation, suggestions, and prayers, all for His glory.

Humbly submitted,

A. J. Metzler, Publishing Agent

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bearinger-Smith.—Edwin W. Bearinger, Elmira, Ont., and Elizabeth Mary Smith, Markham, Ont., by Abraham Smith at the home of the bride, April 21, 1948.

Ehersole-Hertzler.—Moses L. Ehersole, Elizabethtown, Pa., and Elma Marie Hertzler, Slate Hill congregation, Shiremanstown, Pa., by Simon G. Bucher at the Slate Hill Church, April 22, 1948.

Geib-Leaman.—Edgar N. Geib, Chestnut Hill congregation, Columbia, Pa., and Anna G. Leaman, New Danville congregation, Lancaster, Pa., by Henry W. Nauman at the New Danville Church, May 6, 1948.

Hostetler-Eigsti.—Marvin Hostetler and Bertha Eigsti, both of Washburn, Ill., by D. M. Hostetler at the Linn A.M. Church, near Roanoke, Ill., May 2, 1948.

Kilheffer-Thomas.—John Henry Kilheffer, East Petersburg, Pa., congregation, and Mary Ellen Thomas, New Danville congregation, Lancaster, Pa., by Henry W. Nauman at the home of the bride, May 8, 1948.

Landis-Haltzman.—Henry F. Landis, Townsboro congregation, Kulpsville, Pa., and Doris Mae Haltzman, Skippack, Pa., congregation, by Jacob Landes at the home of the bride, March 28, 1948.

Martin-Shank.—Earl Martin, Jr., Maugansville, Md., and Mary Louise Shank, Myerstown, Pa., by Simon G. Bucher at the Meckville, Pa., Church, April 17, 1948.

Morris-Miller.—Glenn Morris, Meadville, Pa., Mission and Mary Miller, Sunnyside congregation, Conneaut Lake, Pa., by James Steiner at the Sunnyside Church, May 2, 1948.

Slagel-Hartzler.—Walter Slagel, Hydro, Okla., and Ida Fern Hartzler, Windom, Kans., by J. G. Hartzler, father of the bride, at the West Liberty Church, McPherson Co., Kans., May 2, 1948.

Snider-Gregory.—Wilson Snider and Barbara Gregory, both of the Maple River congregation, Brutus, Mich., by Clyde X. Kauffman at the church, Nov. 29, 1947.

Weaver-Yoder.—Oliver Weaver and Alverda Yoder, both of the Deep Creek congregation, Portsmouth, Va., by Clayton Bergey at the Deep Creek Church, April 25, 1948.

Yoder-Byler.—Samuel E. Yoder and Naomi K. Byler, both of the Conestoga A.M. congregation, Morgantown, Pa., by David S. Yoder at their new home near Elverson, Pa., April 24, 1948.

BIRTHS

Bast.—To William and Myrtle (Buschert) Bast, Carstairs, Alta., a son, Ronald David, April 7.

Birkey.—To Elmer and Hazel (Swartzen-druber) Birkey, Manson, Iowa, a daughter, Shirley Mae, April 30.

Bontrager.—To Alvin N. and Alice (Oswald) Bontrager, a daughter, Linda Louise, Feb. 28.

Book.—To Harold K. and Cora R. (Hershey) Book, Ronks, Pa., a daughter, Miriam Fern, April 27.

Buller.—To Jeff C. and Priscilla M. (Mast) Buller, Creston, Mont., a daughter, Twila Mae, May 3.

Cressman.—To Clarence and Margaret (Cressman) Cressman, Plattsville, Ont., a daughter, Margaret Anne, April 11.

Denlinger.—To Mark and Ruth (Herr) Denlinger, Intercourse, Pa., a son, Thomas H., April 28.

Eby.—To Martin and Lydia Pearl (Heishman) Eby, Lancaster, Pa., a son, Ralph La Vern, May 5.

Frey.—To Dale and Kathryn (Amstutz) Frey, Wauseon, Ohio, a son, David Lee, April 30.

Glick.—To Willis C. and Edna C. (King) Glick, Elverson, Pa., a son, Caleb Amos, May 9.

Grove.—To Roy and Ruby (Showalter) Grove, Hagerstown, Md., a son, Richard Edwin, April 21.

Hartzler.—To Chester S. and Bertha (Yoder) Hartzler, Belleville, Pa., a son, Franklin Jay, May 10.

Heatwole.—To Ralph and Vera (Early) Heatwole, Dayton, Va., a daughter, Vera Rose, May 5.

High.—To Elvin Leroy and Ella (Sauder) High, Landis Valley, Pa., a son, Elvin Leroy, Jr., April 30.

Keener.—To Walter L. and Martha (Hernley) Keener, Mt. Joy, Pa., a son, Nelson, May 1.

Kreider.—To Marvin H. and A. Aleta (Groff) Kreider, Ronks, Pa., a son, Marvin Leslie, April 9.

Kreider.—To Melvin and Susie (Good) Kreider, Ephrata, Pa., a son, Clarence Eugene, April 19.

Lantz.—To Alpheus and Martha (Petersheim) Lantz, Morgantown, Pa., a son, Merle Edwin, April 7.

Miller.—To Alvin and Ruth (Yoder) Miller, Elkhart, Ind., a daughter, Beverly Joan, May 7.

Mishler.—To Archie and Ada (Frey) Mishler, Roanoke, Ill., a son, Clyde Eugene, April 30.

Paul.—To Milford and Winifred (Erb) Paul, Scottdale, Pa., a son, Philip Erb, May 12.

Short.—To Walter J. and Tena E. (Miller) Short, Wauseon, Ohio, a son, Marlin Lynn, April 18.

Showalter.—To Roy M. and Leona E. (Crider) Showalter, Hagerstown, Md., a son, Donald Roy, April 21.

Sommers.—To Oren E. and Freda (Beechy) Sommers, Millersburg, Ohio, a daughter, Carol Ann, April 8.

Stalter.—To John and Kathryn (Mumaw) Stalter, Elkhart, Ind., a daughter, Kathleen Ann, May 8.

Swartley.—To William D. and Valeria (Landes) Swartley, Souderton, Pa., a son, William, April 24.

Weaver.—To Marlin and Mabel (Breneman) Weaver, Anville, Pa., a son, Donald Marlin, April 8.

Wenger.—Harry J. and Mary (White) Wenger, Wellman, Iowa, have adopted John David at the age of ten days.

Wingard.—To Glenn and Alice (French) Wingard, Los Angeles, Calif., a son, Ronald Glenn, April 24.

Yoder.—To Jesse C. and Lydia (Zook) Yoder, Allensville, Pa., a daughter, Joyce Carolyn, April 22.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bressler.—Anastasia, daughter of James and Mabel Watson, was born at Huntington, Ind., Aug. 30, 1882; passed away at her home, Lancaster, Pa., April 4, 1948; aged 65 y. 7 m. 4 d. On Jan. 29, 1904, she was married to John F. Bressler at the Ft. Wayne, Ind., Mission. During nearly all her married life she was in very frail health, finally succumbing to aortic stenosis after some months of rapid decline. Surviving are her husband, one foster son, one brother, and numerous nieces and nephews. Burial was made from the Herr Funeral Home, with W. W. Grayhill and Jacob E. Brubaker conducting the service.

Charles.—John K., son of the late John F. and Susan (Kreider) Charles, was born Oct. 17, 1884; passed away April 28, 1948, at the Lancaster, Pa., Osteopathic Hospital, having entered there on April 4; aged 63 y. 6 m. 11 d. On June 6, 1907, he was married to Martha A. Charles, who survives. Also surviving are 3 children (J. Wilmer, East Petersburg, Pa.; H. Milford, Mountville, Pa.; Lois Alma—Mrs. Franklin R. Herr, Lancaster, Pa.), 6 grandchildren and one brother (Walter K., Lancaster, Pa.). His mother, predeceased him in 1932 and his father in 1942. He was a kind and loving husband, father, and grandfather, whose counsel and guidance will long be remembered. At the age of sixteen he decided to serve the Lord and was baptized at Habeckers, where he shared the lot with his father and was ordained to the ministry on July 24, 1913. This position he faithfully filled as long as he was

able. He preached his first sermon at Habeckers, Aug. 10, 1913, using as his text Jer. 2:13; and his last sermon was preached at Masonville Feb. 15, 1948, at which time he spoke on the theme, "Christ Gave Himself." Several outlines for sermons prepared during his illness were found in his Bible, but the Lord called him away before they were used. He visited the sick upon being informed of their illness and tried to brighten their shut-in hours by a few words of comfort from God's Word. According to his record book, he performed seventy-six marriages and assisted at 284 funerals. Four years ago he underwent an operation on one of his eyes, the other one having been gone a short while before. All the family was privileged to be with him when he passed on, and were indeed drawn close to the heavenly portals. Funeral services were held May 2 at the home by his co-workers, Elmer Kennel, who used as his theme, "His Spirit Shall be Magnified in My Body"; and Jacob C. Habecker, who referred to Lazarus and Paul. Further services were held at the Habecker Church by Christ Lehman (text: II Tim. 4:6-8) and Amos Horst (text: Acts 11:24). Interment was made in the adjoining cemetery. Christ Charles, his most recently ordained co-worker, was unable to be present because of an accident. Clarence Lutz, who served with him on the Peace Problems Committee; Harry Longenecker, ordained the same year; Frank Garmann Landis Shertzler, Landis Brubaker, and David Landis served as pallbearers. May his life challenge us all to be prepared to meet our Lord at any time.

Fisher.—Sarah, daughter of George and Elizabeth Black, was born at Whitehouse, Ohio, Aug. 22, 1859; passed away Jan. 26, 1948, at Maumee Valley Hospital; aged 88 y. 5 m. 4 d. Death followed a prolonged suffering due to severe accidental burns received at her home. Complications, including bronchial pneumonia, set in. In her earlier life she accepted Christ as her personal Saviour, at which time she was baptized and received into the United Brethren Church. Later she was received into the Mennonite Church at the Springfield Township Chapel, remaining a member until death. Surviving are 3 nephews, one niece, and other distant relatives, together with a large number of friends. Funeral services, held at the Mennonite Church near Holland, Ohio, were conducted by the ministry of the West Clinton Church, Pettisville, Ohio. Interment was made in the Whitehouse Cemetery.

Guth.—Peter L., son of Chris and Elizabeth Guth, was born near Washington, Ill., May 15, 1869; died at his home, Flanagan, Ill., April 29, 1948; aged 78 y. 11 m. 14 d. On Jan. 14, 1894, he was united in marriage to Lena Albrecht, who passed away on Feb. 26, 1925. Two children (Arthur, Gridley, Ill.; and Clara—Mrs. George A. Slagel, Flanagan, Ill.) were born to this union. They also took an eight-month-old nephew (William Guth) to live in their home. His second marriage, on Oct. 10, 1926, was to Lena Zehr, Hopedale, Ill., who survives, together with 3 children (Eleanor, Edna, and Elmer). One brother (Amos), 5 grandsons, and 5 foster grandchildren also survive. His parents, 3 brothers, and one sister preceded him in death. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, of which he remained a member. Funeral services were held at the home and at the Waldo Mennonite Church, Flanagan, by J. D. Hartzler on May 1. Text: Rev. 14:13. Burial was made in the Waldo Cemetery.

King.—Ruth Ann, stillborn daughter of Willard and Grace King, Wauseon, Ohio, was born April 9, 1948, at the Wauseon, Ohio, Memorial Hospital. Instead of staying in her earthly home with her parents and two sisters, she was safely taken to her heavenly home. Brief services were conducted by Olen Nofziger at the Pettisville Cemetery, where burial was made on April 10.

Newcomer.—Lydia, daughter of Jacob and Elizabeth (Kilmer) Newcomer, was born in Elkhart Co., Ind., July 23, 1877; died April 29, 1948; aged 70 y. 9 m. 6 d. Death resulted from pneumonia, contracted a short time before. Early in life she united with the Mennonite Church and was a consistent member wherever she lived. Her life was spent in helpfulness wherever she was needed. The last seven years of her life, during most of which time she was an invalid, were spent with her brother-in-law and sister (Mr. and Mrs. Harvey Yoder). Funeral services were conducted by D. A. Yoder and C. A. Shank at the Yellow Creek Church, Goshen, Ind. Burial was made in the Olive Cemetery.

ITEMS and COMMENTS

S. Maxwell Coder, formerly editor in chief of Moody Press, has recently been appointed acting dean of education at Moody Bible Institute, succeeding William Culbertson, who has become president of the Institute.

In the Lyman Beecher lecture, Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, declared that "we are not going to solve the problems (of the world) by purely economic, political, or military measures. Such methods have never permanently solved any issues. The Gospel of Christ supplies the only answer entirely germane to the needs of the present world. The church must rise to this opportunity and responsibility."

The Attorney General of California has upheld that state's system of released-time religious instruction. He said the fact that students with parental consent were permitted to attend religious classes in churches rather than on school premises brought the practice within constitutional provisions.

Berlin Catholic sources say that the German Communist party of the Russian Zone is carefully trying to avoid the impression that it is antireligious or anticlerical. It is depending upon practical measures quietly carried out. At present the German Catholic Church is preparing a history of the persecution of the church by the National Socialists. According to Catholic leaders, a comparison of the methods used by the Nazis and by the Communists shows that the Nazis were more violent, but that in the long run Communist cold-war methods might prove more dangerous to the church.

A clear picture of Soviet church policy is given in a book recently printed in German by the Russians and entitled "Religion in Soviet Russia." This volume, which is used as a guide and textbook by German Communists, makes it clear that all violent and openly offensive propaganda and measures must be avoided in the struggle against religion. "Intellectual weapons," says the author, "are the only way of combating the religious flaws and rearing people to a clear and scientific view of the world."

Emperor Haile Selassie has undertaken the establishment of a new university in Ethiopia. The plan is to provide a Liberal Arts course of two years similar to what is being offered in American Junior Colleges. Professor Charles J. Fowler, a former lecturer in Anthropology in Wheaton College, has accepted the work of carrying out the initial arrangement. He will remain in Ethiopia for three years.—United Evangelical Action.

A recent survey by the Committee on Friendly Relations Among Foreign Students indicates that there are 21,589 foreign students in America this year, 6,239 more than in 1947,

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By Christmas Carol Kauffman

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Scottsdale, Pa.

and thousands more than at any time in the country's history. Over 5,000 of these students are women.

The Board of Education of the Methodist Church plans to send out this summer about 90 separate Methodist Summer Youth Caravans to help strengthen the youth program in local churches and communities. Each Caravan will consist of two young men, two young women, and an adult counselor.

When Bibles were plentiful, Korea stood fifth among the countries of the world where the Bible was the best seller. For four years during the war there were no Bibles printed

or sold. When liberation came and Bible work was resumed, the meager stock that remained was soon exhausted. The American Bible Society sent 50,000 New Testaments in Korean printed on American presses, a free gift to the Korean Bible Society and the Korean people. But there were only 50,000 Testaments for 30,000,000 people. The Society has sent a second gift of 70,000 Testaments. Korea must have vastly greater supplies of the Bible than it has now. It is one of the areas in which the Christian opportunity is strategic.

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MENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JUNE 1, 1948 ————— NUMBER 22

Your Revival Is Awaiting You!

A Message to Each Brother and Sister Who Constitute the Church's Laity

BY JAMES B. SIEGRIST

Yes, indeed; a revival is awaiting your community! And it will come not one minute before the day you are ready to perform your part.

With great interest you have read of the revivals of the past that have swept over communities at various times since the day of Pentecost. Your own heart was stirred to a greater or less degree with anticipation and hope that God might bring to pass a similar outpouring of His Spirit on your own community. Then you secretly entertained the thought that a revival was too much to be expected, and the thought of one might just as well be removed from your mind, and your longing heart.

Nothing is farther from the truth than the misleading statement that "God sends a revival on a few chosen communities alone, which He chooses out of many; and since it is sent down from heaven, there is not a thing man can do in securing one." Brother and sister, do you really believe in the Word, and in the power of God? Listen, dear reader, to the following truths which prove the foregoing statement false.

It is possible for your community to experience a revival, if you desire it deeply enough to be willing to pay the price!

The kingdom of God and the kingdom of Satan are facing each other in a warfare in this world. First, God the Father has His work to do in this battle. Second, Jesus Christ, His Son, as man's sin-bearer, author of eternal salvation, and advocate, has performed and is still engaged in His work. Third, today the task of bringing this message of salvation to every man rests upon the Holy Spirit. Fourth, *this Spirit performs His work through the lives of men and women! Therefore you have indeed a work to do in aiding the eternal Spirit of God in today's warfare!*

You are dealing and working with God the Holy Spirit in the work of the church. The Father and the Son are as yet performing a part of their work, but today the work of the Spirit, in leading men to experience this salvation, is in the front. God has given, Christ has come, and the Holy Spirit is performing

His great work today. You ask, "Why are not all the people of the world saved?" The answer cannot be found by questioning the work of God, or of Jesus Christ, or the resources at the command of the Spirit. It is always found relating in some way or manner to the requirement mentioned under point four in the preceding paragraph!

An understanding of the person and work of the Spirit is needed, since it is He who works through us. The conditions demanded in our hearts and lives by the Spirit must be met. *He must be allowed to work in our lives, unhindered by our own selves and motives.* Absolute obedience to His every wish and will is asked, if He is to work through us. Our bodies in every possible way will need to be fit temples wherein the Spirit can dwell. His convicting power must search our own lives first, before He will convict the sinner.

It is the Spirit alone who can convict of sin, and convince the sinner of the truth of God's Word. The words spoken by man will avail nothing. He who inspired the Scriptures will today direct those Scriptures to individual needs, and will give conviction through the same.

"Very good, very interesting are the thoughts," you say, "but how can we have a revival, or upon what depends the growth of the church?" Read and consider the following passage from Charles G. Finney's "Lectures on Revival."

"A revival is purely a philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the church. Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign and will give them a crop only when it pleases Him, and for them to plow, and plant, and labor as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. And suppose the farmers should believe such doctrine.

Why, they would starve the world to death.

"Just such results would follow the churches' being persuaded that promoting religion is somehow so mysterious a subject of divine sovereignty, that there is no natural connection between the means and the end. I fully believe that could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones."

Now, you desire a revival, and you shall have part therein. The spiritual conditions thereof await to be met, and it is not impossible to do so. Your church will reap a glorious harvest of souls, an increase in numbers and spiritual power, if the right means are used to attain that end. "The spiritual requirements and conditions regulating a spiritual harvest are as fundamental as conditions governing your natural harvests."

Consider the following as a few requirements for your revival.

1. A firm belief that the Word contains the message of the only God.
2. Faith—that the Word is true today! Live your life to prove it!
3. Worship and adore your Saviour; walk with Him day by day.

God Wondered

(Isaiah 59:16)

BY RUBY BERKEY

*God looked upon the host of men;
He saw their mighty need;
He also saw His people,
And yet, no one to plead.
And God wondered.*

*I wonder, does God wonder
As He looks into my soul
And sees the joy and happiness
Which His redeemed ones know,
And then He looks into the souls
Of those who pass my way
And finds among them one
Of whom He can only say:
"There is no intercessor
Among the sons of men."*

*I wonder, does God wonder
Why I have failed His plan?*

Oronogo, Mo.

4. Obedience to all the convictions the eternal Spirit brings to you.

5. An interest in the souls of men *above all else*.

6. To give, through my life, the opportunity needed for the Gospel of the blood of Christ to show its effective power.

7. This is the Spirit's work. Acquaint yourself with Him as fully as you are able, through the Word and through experience, not counting your sacrifice to do so.

8. A consciousness at heart of the state the sinner is in; apart from God, and doomed eternally. If the Christian, who believes God's Word, is not concerned and moved about the fate of the sinner, *why should the sinner be* who believes not the Word?

9. An assurance this will require a life of sacrifice.

Resolve by God's grace to meet the needed conditions, as the Spirit leads you. Plead to God to send His Spirit into every heart, to search it completely. Pray without ceasing in private and in public; by oneself and with others. Heed the Word.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

"For as soon as Zion travailed, she brought forth her children."

Herein lies the challenge that is awaiting to be met. The very same power of the Spirit that has moved the hearts of men in all the revivals (including Pentecost) of the past, is awaiting opportunity today. (Will it be through your help?)

Really—in your mind, which is the more important: the eternal life and salvation of souls, or your own personal secure living and homes? *Herein lies the answer to the salvation of the multitudes of souls in this world! It must become the most vital concern of our hearts!*

But, oh! oh! I knew it. What an awful cost for a revival!

(Think again. What price was paid for your salvation!)

Manheim, Pa.

Who Is My Brother?

BY HENRY WYSE

In the second Galilean ministry of our Lord and somewhat near the close of what is known as "the year of popularity," having ordained the Twelve that "they should be with him," and that "he might send them forth to preach," the

multitude pressed and taxed Him physically to the extent that "they could not so much as eat bread." His friends said, "He is beside himself," and made an effort to deliver Him for His personal welfare. He was then informed that His mother and brothers were outside and desired to see Him, in all probability for the same reason. Jesus responded with a question and its answer concerning spiritual relationships: "Who is my mother, or my brethren? . . . Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Who then am I? Can I rightfully claim the Lord Jesus Christ as my Elder Brother? I can, if I have been truly born again, and am His faithful follower. The importance of the new birth cannot be overemphasized, but we need to be cautious lest we emphasize it at the expense of other Bible teachings that are of equal importance. When Jesus asked the question, "Who is my brother?" He does not answer it by saying, "He that is born again," but, "He that doeth the will of my Father which is in heaven." No man can have two fathers. It is an impossibility, even more so than serving two masters, which Jesus said cannot be done. If I, however, have been born again and am a doer of His will, I have full right to the claim of being His child. Jesus then is my Elder Brother.

Who then is my brother in Christ? Surely by no sound logic or method of Bible interpretation can we arrive at a justifiable conclusion that God expects and requires less of professing Christians than a full acceptance of all the teachings of the New Testament. We sincerely believe that nonresistance and nonviolence based on love, nonswearing of oaths, nonconformity to the world in dress as well as principle, nonparticipation in political affairs, nonsecrecy, and the observance of all the ordinances as they were taught by Christ and His apostles are the will of God. These are often designated as distinctive doctrines, but they are Biblical and distinctive only because they are generally not taught or observed by professing Christianity. They are definitely *the will of God*. Jesus said, "He that doeth the will of God is my brother." Is he that disregards these teachings and lives contrary to them a brother of the Lord, and would the Lord own him as such?

It becomes imperative, then, for the preservation of our faith and conviction, for the safety of our weaker brother, and for the welfare of the church of tomorrow, that we exercise care as to whom we accept as, or denominate, our brother. Not that we would judge or condemn as

the disciples once did when they asked for permission to call down fire from heaven to consume those who were not following them, but that we might not be misunderstood or have a depreciating effect, if not upon ourselves it may be upon others, that these doctrines would or might be classed nonessential or secondary in importance. Since there is a tendency on the part of some to be lenient, not only with men, but with principles, we must raise a note of warning.

If a brother loses his convictions and has changed his mind, refuses to practice or observe any or all of the above-mentioned distinctive doctrines that have made the Mennonite Church a distinctive body, would it be safe, consistent, and scriptural to retain him as a member in the church? Indeed not, if we expect to preserve and promulgate our historic, Biblical, and God-honored faith. If he then unites with a brotherhood that disregards these scriptural principles and injunctions and we esteem him as a brother, are we not in a large measure discounting the importance of these doctrines? What will be the immediate effect and future results of such attitudes? It seems to me the answer is obvious: We will gradually but surely become indifferent ourselves concerning these doctrines, or we will fail to impress and convince even our own offspring of their importance, with its accompanying loss in members or principle.

Am I judging or condemning those who differ in faith or way of life from that of our own? Indeed not. Even Jesus said, "I judge no man"; "the word that I have spoken, the same shall judge him in the last day." But I do need to exercise caution that I do not approve in word or attitude anything less than a full Bible Christology in faith and practice, so that I may not leave the least impression upon any one that the distinctive doctrines are of minor importance. To the same extent that such an attitude is on the increase, our historic faith is threatened and our Biblical position jeopardized. I am convinced that unless there is a correspondence and unanimity of faith, teaching, attitude, and practice in my life, it will become unintelligible if not contradictory to those unto whom I am to point the way and lead in a course that is safe. We dare not disregard these things and then plead for mercy. What we need is conviction wrought by the Spirit, wisdom from above, and courage to stand in defense of our Christian faith and way of life.

Archbold, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1903 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Bread Line

A brother in writing about borderline Christians, by a slip of the typewriter finger, called them "boarder-line Christians." But there was sense in the error, for borderline Christians usually are in the bread line. They are dependent upon the church. They take more than they contribute. Even their financial contributions are often in the sub-silver class. Their prayer life is weak, and so no one draws power from their intercession. They seldom have a testimony for their Lord, and so their lives are frequently without witness. They cannot be counted on in the church to participate in any task. Sometimes they cannot even be counted on to be present. They marry and are buried by benefit of clergy, but sometimes it seems that they have little other use for their minister.

Now there is no disgrace in being on the bread line when there is a necessity. The shame is in being dependent on others when we could as well be dependent upon ourselves. Young and weak Christians we will always have, but babes in Christ should grow up, and sick people should get well. They should learn to stand upon their own feet instead of forever leaning upon others. They should get to the place where they can set their own tables, yes, invite in the needy guests, rather than forever being in the boarder class.

Room for Classes

Many of our congregations are remodeling and enlarging their buildings or building new church houses. Still others are building up funds for this purpose and making plans to proceed as soon as possible. Since Mennonites are too frugal to build just for the sake of building, all this argues healthy growth in our congregations and a recognition of the need for expanding the plants which must house our growing church activities. We would just like to drop this suggestion to building committees. We should build according to our needs. Now we do need church auditoriums, but the time is past when we needed only auditoriums, for our

Sunday schools and our summer Bible schools make urgent the necessity for adequate Sunday-school rooms. We can have fairly good Sunday-school classes when they are crowded up rather closely to one another in an auditorium room. But it is obvious that we could have much better classes if everyone could hear and freely participate. So while we are providing the latest equipment for our chicks in the brooder houses and all modern refinements for the calves in the heifer barn, let us remember that our children too deserve the best. Provide as many rooms as possible with permanent or moveable partitions. If we are going to conduct church schools, then we must have church school buildings.

The Separating Cause

The Christian who seeks to abandon himself entirely to the will of Christ frequently finds that some one thing, often a little thing, intrudes itself as the separating cause between himself and his Saviour. Our Lord is utterly relentless in His insistence that we yield to Him everything—all the fond delights, all the expressions of pride and ambition, all the concessions to carnality and sinful appetite. The heavenly Bridegroom is exceedingly jealous concerning these rivals for the affections of our hearts. He wants to reign supreme and alone in our lives. How ill can we afford to let anything that this earth can afford stand in the way of a complete yieldedness, an unconditional surrender to Him.

In this connection the testimony of Frances Willard, the famed temperance worker, is most illuminating: "Kneeling in utter self-abandonment, I consecrated myself to God anew. My chief besetments were, as I thought, a speculative mind, a hasty temper, a too-ready tongue, and the purpose to be a celebrated person. But in that hour of sincere self-examination I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings, and pins, all of them plain and 'quiet' in their style, came up to me as the separating cause between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was a mere

temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my heart. I cannot describe the deep welling up of joy which gradually possessed me. I was utterly free from care. I was blithe as a bird that was good for nothing except to sing. I did not ask myself, 'Is this my duty?' but just intuitively knew what I was called upon to do. The conscious, emotional presence of Christ through the Holy Spirit held me. I ran upon His errands 'just for love.' Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me: but they did no harm, for I was shut in with the Lord."

Pray One for Another

A sister writes that during a hospital experience four ministers of our denomination called on her. Of these four, only one offered a prayer. She felt that the other three neglected something that would have been a help to her and a testimony to the other people in the ward.

There is probably no one best way to visit the sick. But sick people do expect from their Christian friends, and particularly from their ministers, that the visit shall be more than merely a social chat. It should be something that has a definite spiritual uplift. And what could be more uplifting and helpful than to be brought to the throne of grace of the God who knows our needs and knows how to supply them? A word to the wise is sufficient.

THE CHRISTIAN'S VICTORY

When Richard Weaver was a pit worker, he inadvertently angered a fellow miner. "I have a good mind to smack you on the face," the man exclaimed. "Very well," Weaver replied, "if that will do you any good, you may do it." The man struck him. Weaver turned to him the other cheek. The man struck again. This was repeated five times; and when Weaver presented his cheek the sixth time, the man turned away, cursing.

Weaver cried after him: "The Lord forgive thee, for I do; and the Lord save thee!"

His assailant was the first man Weaver met next morning in the pit; and, as Weaver approached, he burst into tears. "Oh, Richard," he cried, "do you really forgive me?"

Together they knelt, and he rose a saved man.

Vast resources of power lie unused because we do not yield an obedience to Christ, which the world will instantly see is more than human.—Our Children.

Mennonite Youth Fellowship

Mackinaw Dells, Eureka, Illinois

June 11, 12, 1948

FRIDAY EVENING

The Place of Young People in the Mennonite Program

Paul Lederach

(Closing Address of Missionary Training Conference)

SATURDAY MORNING

CHAIRMAN: PAUL ERB

How Have We Been Doing? _____ Gerald Studer
Meet Mennonite Youth Fellowship _____ Myron Ebersole
Question and Discussion Period
Consideration of Constitution
Election of Officers
Worship Period

SATURDAY AFTERNOON

CHAIRMAN: ROY KOCH

Introduction of Officers and Consecration Service
Address by President

A Balanced Program of Youth Activities:

Faith and Practice _____ Richard Detweiler
Fellowship _____ Ray Horst
Extension _____ Laurence Horst
Launching Local Units _____ Ada Schrock
Sponsoring Mennonite Youth Fellowship _____ Paul Mininger
There's a Job for Me in My Church _____ B. Charles Hostetter

SATURDAY EVENING

CHAIRMAN: FREDERICK ERB

Worship Service by Young People _____ Harold and Elizabeth Bauman
All of Life for Christ _____ Paul Erb

SONG LEADER: WALTER E. YODER

Special music will be furnished by groups from Illinois churches, Hesston College, Goshen College, and Eastern Mennonite College.

they tie them with a rope and drag them along the way of the return, covering them with insults and, from time to time, with punches.

They sing. In the distance, red flames rise toward the sky.

• • •

September, 1943. The Italian army gives away on all fronts; the soldiers flee; the barracks are emptied; groups of unordered soldiers rove the countryside. But thousands and thousands of soldiers, among them many Waldensians, fall prisoners of the Germans and line the sorry way which leads to concentration camp, to the "lagers" where they will pass months and months of solitude, suffering, and depressing inactivity.

Thus begins for many young men a new period of life, destined to leave marks not always good, unhappily, upon the personalities of men and Christians.

Meanwhile, in the homes and families, the absent ones are remembered with inward silent anguish. No sooner is it allowed to send them packages, than mothers, wives, and sisters begin gathering things to send in order to protect them from hunger and cold. In the distant lands of Poland and Germany, the packages will arrive little by little, but in the long months of prison, in contact with humanity in its hardest and most brutal aspects, with the prospect of never returning, not a few young men, also among them Waldensians, will have the experience of the power of prayer and faith in God and will repeat with the psalmist: "If it had not been the Eternal who was with us, when men came against us, then we should all have been swallowed alive. . . . Our help has been in the name of the Eternal."

• • •

Winter, 1944 and 1945. Hard winters which signaled the end of conflict and resistance to the invader for the liberation of the fatherland. An atmosphere of fear and uncertain waiting for the morrow diffuses through the cities and towns. The oppressor works in an energetic, continuous, and cruel way. People on the mountains remain awake night and day to fight. Many Waldensian partisans, the same who fought in Herzegovina, also prepare the insurrection. The mountaineers are anxious for their life and welfare; gunfire breaks the long night silences after curfew time; the populace must do guard service and furnish hostages for the Germans; in the village squares and on the mountains the partisans fall, are killed or hung.

Difficult times, hard experiences, from which one strongly hopes to be truly liberated.

• • •

These three dates illustrating the chronology and story of some events which I have wanted to remember are enough to delineate the character of this tragic war in which our young Waldensian men have from time to time been

Above is the program of an important church-wide meeting. Mennonite Youth Fellowship, which carries promise of great usefulness in furthering the work of the church, will effect an organization and begin to function. Sessions are open to everyone. The voting body will consist of delegates, one from each young people's group affiliated with Mennonite Youth Fellowship. If your young people's group has not yet had time to affiliate, your president or someone whom he appoints may serve as a delegate. Please send names of all delegates immediately to Paul Erb, Scottsdale, Pa. Application cards for affiliation may also be secured from him.

Reflections of an Army Chaplain

Spring, 1942. The cold north wind still blows on the nude earth of Herzegovina. The Italian Alpine troops and artillery are in movement to search a vast region infested, it is said, by rebels, that is, Yugoslav partisans. A company of Alpine troops is suddenly surprised by heavy gunfire and while the little camp radio calls for aid, some young men fall—among them two Waldensians. The commander of the battalion in which I am gives orders and messages. Around me are houses burned and destroyed. One hears the bleating sheep and lowing cattle which have been stolen from near-by farms and which will be taken with the Army until the end of the battle. The

following morning I rejoin the company which has undergone great loss, and regain contact with my soldiers in the posts farther advanced. In the evening some officials repair with me to a farmhouse from which the owners have been evicted, suspects of having given aid to the partisans. In the night at the other end of a small room where the wounded lie prostrated, a young Waldensian dies, after having prayed with me his last prayer.

Outside in the courtyard near the dead bodies of some partisans, one finds the owners of the house, a man and woman already advanced in age. When the hour for departure arrives, the Alpine troops burn the house before the sorrowful and fearful eyes of the two oldsters. Then

forced and constrained to assume the most diverse and opposing attitudes.

These three dates, with the political, psychological, and moral situations which they represent, are enough to give an idea of the difficulties which the preaching of the Christian message has met and also of its eternal, irreplaceable reality.

We entered the war committing violence and robbery; we ended the war undergoing violence and robbery. We have cried over our villages in flames and our sons fallen under enemy lead, but I have seen many women cry over the houses which we have burned and over sons whom we have killed.

Therefore, we do not glory in this war—neither in its beginning nor in its end.

It has been, in a way, a too evident manifestation of our sin; therefore, we continue to speak of it.

We must humiliate ourselves for having acted like that. We must all join hands as a symbol of our solidarity in the guilt but also in the common decision to turn our ways toward Jesus Christ, the Restorer of our life and the Prince of Peace.—Herman Rostan, translated from "Echo of the Waldensian Valleys." Contributed by Boyd Nelson.

We Can Depend on Our Young People

MILO KAUFFMAN

One of the greatest assets of the Mennonite Church is her young people. Never in the history of American Mennonites has she had more consecrated, loyal youth than today. Many groups would be happy to have such an army of potential leaders and workers as has the Mennonite Church.

Never before have so many hundreds of Mennonite youth been in attendance of our schools and colleges preparing for lives of usefulness. If with this preparation there is a corresponding consecration and increased Christian conviction, the church of tomorrow will go forward as has the church of today and yesterday.

I would not have us believe, however, that there is no cause for concern. We are deeply grateful for the firm stand taken by the majority of our boys under the test of World War II, but far too many compromised or abandoned Biblical peace principles. While the attitude that the bulk of our youth is taking today in matters of worldliness and unscriptural practice is encouraging, the fact remains that there are far too many who are interested in the friendship of the world, which is enmity with God. Persons who compromise scriptural positions on points of this kind cannot be depended upon to go forward with an evangelical, evangelistic program. To the extent that we lose out on these points, to that extent we will fail in our work for Christ and the church.

The past five years, and today, we find

our young people assuming responsibilities and doing splendid work in relief, in M.C.C., in church institutions, on the mission field, and elsewhere. They have the ability and the consecration necessary, and respond nobly to the responsibility. Gradually they are assuming leadership and co-operating nicely with their elders where elders are co-operative. From the standpoint of ability, we can depend upon our young people.

Have our young people the loyalty and consecration that is needed to carry on the work of the church? Again, let us look at the records. Our young men were loyal and consecrated enough to work for several years in C.P.S. for no pay while other young men were receiving wages in the armed forces, and while those at home were making good money. They have the consecration and loyalty now to work for little more than maintenance in Relief and M.C.C. when they too could be receiving good salaries. They are gladly responding to Summer Service Unit work and denying themselves of fat wages while serving the church. Whenever the appeal is made, our Mennonite youth are ready to sacrifice, to serve, and to give. When it comes to consecration and loyalty, our young people can be depended upon.

But can they sympathetically work with their elders? The experience of the past few years compels us to answer in the affirmative. In relief work, in C.P.S. work, in mission work, and in work in the home congregation, our young people have shown that they can work with their elders if given the opportunity. True, they do not always see eye to eye with their parents and elders for the same reason that their parents did not always see eye to eye with grandparents, but they are sincere and noble and ready to understand. We can depend upon our young people for co-operation.

As our parents, pastors, and elders yield themselves to the Spirit of God; as they set before our young people an example of consecration, co-operation, loyalty, and unselfishness; and as they challenge the young people of our day, they will find a ready response in the lives and hearts of our Mennonite youth. If our leaders have vision and have confidence in the young people of the church, they will find that these young people are not lacking in ability and loyalty, in consecration, or in co-operation. They will find that in every way Mennonite youth of today can be depended upon.

As our youth see the great open doors, as they prepare themselves for the work of the Lord, and as they consecrate themselves to God, they are finding unlimited opportunities for service. They are finding joy in serving and finding that true values are not material but spiritual. Thank God, hundreds of our young men and our young women are doing this and they are the ones who can be fully depended upon.

Hesston, Kans.

"Christ in You"

By A SISTER

VI

Remnants of the Carnal Nature

Does it make any difference to you whether or not you are just an average Christian, or a radiant, dynamic one? When your neighbors look at you do they see, in your daily walk, something that reminds them of Christ?

Everyone will admit that Christ was the most perfect man that ever lived and even the skeptic is sure that that perfection was found in all of Christ's personality and character. *He was perfect!*

Ah, yes! And again that reminds us of two things: first, CHRIST lives in us! And secondly, oh! dear God, forgive the many slipshod places in our lives that come, not from Christ, but they are remnants of our carnal nature.

Let us remember that "we have this treasure [the Lord Christ] in earthen vessels [our bodies], that the excellency of the power may be of God, and not of us." Do not stress the word "earthen" in this verse. Think of the treasure and of the power that will be glorified if we call more attention to the treasure than to ourselves. For us to live is Christ. What kind of Christ are you revealing to the world? Are you allowing Him to live His perfection through you?

The Lord Jesus demands perfection! He commands us to be perfect even as His Father which is in heaven is perfect. But how can we, mere human beings, be perfect? After all, we will always be human! Perhaps that means that we are to be perfect in love! But wait a minute. Can you be perfect in love? I can not! There are times when either Christ must love through me, or there will be no love at all! And so it is with all of our perfection. Unless CHRIST is our perfection, in every phase of our life, there will be no perfection at all! Our only answer for the kind of perfection that God demands is the old Gospel refrain: Christ in you! CHRIST in you! God never planned that we should be perfect, nor did He think that we could live up to the standard set forth in the Sermon on the Mount. He knew that only God could live that, and so God sent God, Jesus Christ, to live within the human heart (which "is not subject to the law of God, neither indeed can be"), and the Lord Jesus becomes the fulfilling of the demands of God, and our righteousness! Christ in us, and our perfection!

Let us look together at just a few places where we are tempted to be careless about things which we might call remnants of the carnal nature in us. I hope that the things I suggest do not appear impossible nor impractical to you. I am sure that they will not if you believe that the Christ who lives in you is worthy of the best impression you can give to the world of Him.

Just for today, let's be extremely practical and frank! Let's talk about things which we do that might be a definite discredit to the name of Him who lives in us. And let's begin with ourselves first of all. Did I hear you say, "I'm a Christian, and a good Mennonite, and I think I'm all right"? I'm glad if you are all right, but there are some very honest people who know that they need brushing up on some points and it is to them that I am writing. But you, too, are welcome to listen in!

I mentioned before that when people look at us (at me, too!), they ought to see Christ in us. How about our person, our dress? Recently I was in Chicago and there I saw some people who were very dirty and ragged. Yes, to be sure, they were in their "everyday" clothing, and I am sure they were not Christians. But it seems to me that I've seen quite a bit of this sort of thing among Christian people. Ought it to be so?

How about our clothing? Self is expressed in two ways in our clothing. One way is by the use of excessive trimming and ornamentation. The other way by which we call attention to ourselves is by the failure to supply whatever it takes to make a dress look "finished" and attractive. Remember, *Christ* lives in you! If every part of your clothing fits your personality and does not call attention to any part of your person, then very likely it is modest. And if a dress is well made, well fitted (not too tight and all the seams, like shoulder seams and waist line, where they ought to be, and with collars and cuffs and belts adjusted properly), then, even a plain dress can be beautiful. But clothing *must* fit and must be neatly sewed, and it ought to, by all means, be modest.

Men's clothing, likewise, cannot escape scrutiny. Trousers ought to be pressed, shirts clean and shoes shined. Even during the week we ought to be making an impression for good to those who meet us in our homes. Maybe it will mean some extra work, but doesn't it make any difference to you that Christ lives in you?

Will you excuse me for becoming a bit more personal? May I ask you if you are as careful about body odors and bad breath as you might be? Certainly husbands and wives know if they are such offenders. Using an underarm deodorant and practicing daily oral hygiene is not a sign of anything except thoughtfulness for the comfort and ease of others, and cleanliness. Someone has said that *no man or woman* ought to run the risk of failing to use a good deodorant often enough to keep smelling clean. I mentioned this subject to a friend of mine one time and she quickly said to me, "Yes, but nothing can take the place of soap and water!" I assured her that she was right, but I added that sometimes that is *not* enough. This particular friend of mine is a good housekeeper, and I know that she does not spare soap and water, but for *her*, that is *not*

"Arise"

BY MARY ALICE HOLDEN

*I walked out in the fields in spring,
Where new life had begun.
The fingers of the sun
Had reached to every withered thing
And told the dead to leap and sing.
In every blade and stem
Plants felt his touch on them.
"Jesus saith unto him, 'Arise.'"*

Cimarron, Kans.

enough! I had hoped that she might take the hint, but she is like so many of the rest of us—we are so sure that *we* are not the offenders!

A little beggar boy stopped at a door and begged for a glass of milk. The lady who met him at the door was clean and sweet-faced, and very quickly she brought him a large glass of milk and a sandwich. The boy ate his lunch, and started for the door. But his hostess stopped him and gave him a tract and said, "Sonny, you ought to be a Christian." He seemed anxious to get outside but he did stop to ask, "What's a Christian?" "Why, a Christian is a person who has Christ in his heart," came the reply. The boy looked up quickly, "Does He live in yours?" "Yes, Sonny. And you need Him, too." The boy slipped down the steps mumbling to himself, "I don't want Him if He smells like that!"

I wonder, too, as I pass certain people in a crowded church, or at conference, or in a hot kitchen, if Christ would possibly sanction such an advertisement! Husbands, help your wives, and mothers, help your sons and daughters by telling them of their need. And wives, slip a jar of deodorant and a box of talc to your husbands and then use some of it often yourself! Please do it for the sake of your friends, and oh, for Jesus' sake!

Have you ever thought that you may be slipshod in the way you walk, or sit, or stand? Do you stand with shoulders back and stomach in? Do you stand on both feet, or do you stand on one leg and twist your body all out of its normal shape? And how do you stoop over? Do you bend at your knees and pick up things gracefully as a person ought? How do you talk? How do you eat? How about your manners at home? Even a cheerful, radiant face has had only half the effect it should have had because its owner was careless about some of these bodily habits.

How about your lawns and surroundings, around the house, barn, or garage? And oh, yes, how about your housekeeping? Do you have a "Christian kitchen"? I recall visiting in a home of a cousin of my father's one time when I was just a young girl. This relative had a daughter about my own age. Her mother called her in from play and told her

to set the table for supper. She came in at once and began her task. But after the plates were placed, she stood at one side of the table and threw the silverware into each plate. Some of it "landed" beside the plates, and some of it on the plates. She laughed and said, "There's no sense in putting it down nice when you're just at home."

I wonder why I never forgot that. I wonder why I even noticed it. I'll tell you, with hanging head, why! I was guilty of the same thing—of thinking that it didn't matter how a table looked during the week at home! Seeing someone else's table set like that looked so awful—I decided then that I would never set a table like that again. And I never have. Especially would I not do it now since I know that Christ lives in me, and oh, I could not bear to have Him sit at such a table!

And I used to think that good housekeepers never "stacked" dishes. But in small families, especially with soap as expensive as it is, I wonder if the economical housewife, as she tries to save pennies, here, isn't conscious of keeping her kitchen "Christian" even if she stacks her dishes. A sink or table full of dirty dishes is not a credit to any housekeeper. There is, in every house, a corner (under a sink or in a cellarway) where a dishpan, into which rinsed dishes and pans have been stacked, can be "tucked" until next dishwashing time. (If food has been rinsed from plates and pans before stacking, it is no chore to wash them later.) An *economical* housewife can be *tidy*, too, and when the work of the hour is over, a kitchen ought to look like a Christian kitchen.

What did I hear you say? That you can't be orderly? It just isn't in you? Why, bless your heart, did you forget already that Christ lives in you, and that He will make HIS orderliness flow through you if you let Him? He will cut across the boundaries of the natural in you, even in *this* need of yours, and why, you'll be born again, truly!

But when He speaks to you, when you are reminded to do a thing neatly and correctly, do it at once. Do it over, if necessary, and don't make the Lord Jesus remind you so often to do it right. You'll hear His voice often, now that He has brought these things to your attention. Thank Him that He is speaking to you and that He cares whether or not you are more than an average Christian. And oh, give Him a worthy place to live and let His testimony to the world be clean, radiant, pure, upright, and honest, and *then* it will be contagious! Then others will want what you have!

O Lord God, energize our hearts to a keener awareness of CHRIST living within us!

(To be continued)

We die daily. Happy those who daily come to life as well.—George Macdonald.

Nonresistance in Daily Practice

By ELI J. BONTREGER

It is a lamentable fact that quite a large percentage of Mennonite young men have, during World War II, taken up military service. Probably most of these had parents that used their influence to keep their sons out of military camps. However, there were other factors that counteracted all parental advice. The boys' associates in school or otherwise played an important part in the total influence these boys met with before leaving their homes. Most of this influence opposed the nonresistant doctrine. Also, some parents did not advise their sons to take the C.O. position because of fearing the neighbors' disapproval.

However, there is no doubt that these young men well knew their church did not approve of taking up military service. Probably all of them were advised by their parents to take the C. O. stand. They were told that participating in war in any form is contrary to Christ's teachings. They had heard and read enough to know that they should not take part in war. Still a large number of them went to military camps. It is a fact that young people are apt to learn more by what they see their superiors do, than by what they say. We have heard the expression, "Your actions speak so loud that I cannot hear what you say."

The sad fact is that many parents and other older persons, while taking a strong attitude against war, are not living out true nonresistance. There are too many older persons that are peevish—are easily peeved, are easily hurt, stand up for their rights, try to get even if any one tries to take the advantage of them, are revengeful, hurt the feelings of others, are self-willed, and are ready for a word battle if their views are opposed. This lamentable attitude is even active in the church. Strife, word battles, disagreements are carried out to the point where the disputants can no longer get along together. Churches split up into different groups. Strife is carried out to the bitter end.

Many of our young men have seen such attitudes taken by their parents and other superiors, and they could not see nonresistance in practice. They could not see any difference between taking part in war and fighting for one's rights in the home neighborhood or in the church. These young men could not see why they should be nonresistant in the matter of war and practice resistance in the home community.

How such an attitude on the part of our plain nonresistant church members looks to others was brought home to me many years ago. While pioneering in North Dakota in 1895 I chanced to meet one of the Old Order Church of the Brethren in a store. The Church of the Brethren stands for nonresistance just as

the Mennonites and Amish do. This man's plainness, full beard, and long hair drew me to him at once, and I inquired as to where he lived, and from whence he had come, and found that he was also a Hoosier, and had come to North Dakota a year before we did. He had rented a farm and raised a big crop in 1894, but he said his landlord worked it around in such a way that he took about all of the crop for himself and left but little for this poor renter. My sympathy was aroused at once; I pitied him. But he went on to say: "But I have laid it on the upper shelf, and if I ever get a chance at that man, I will get even with him."

All my respect for that man was gone. I still pitied him, not for the loss he sustained, but because of the revengeful spirit he had, which he tried to cover up with his plainness. That showed me very clearly how others feel toward us when they hear such expressions from any of our plain people. No doubt some of our young men have heard and seen such incidents, or similar ones, and lost faith in nonresistance, as well as non-conformity.

Shipshewana, Ind.

The Rank and File

By C. WARREN LONG

The private in the army is just an ordinary soldier. He is of the rank and file who rarely if ever are named in dispatches from headquarters. Many of the advances and successes of the military powers that be are due to the ordinary soldier who faithfully performed his task.

It seems to me that the advances of the Gospel in this sinful world are due to the ordinary, unknown faithful Christian—the rank and file. My heart was strangely warmed recently while reading Hebrews 11. In verses 1 to 34 the names of great persons are recited and paraded across the pages of time. After those ever-glorious names that are used in our sermons still today comes verse 35 "and others," and then verse 36 "and others"—just anonymous heroes and heroines of the faith. The "and others" are the privates in God's army, the rank and file.

In I Cor. 12:28 a very distinguished group with much power and prestige is named. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, . . . governments, diversities of tongues." This is an essential group of leaders, but where does the ordinary Christian soldier, the private, fit in? The vacant place I left in the verse is filled in with one word, "helps." This word describes the vast responsibility of the loyal Christians, the rank and file. Have you ever heard of Crescens? Paul names him in a dispatch when he wrote to Timothy. II Tim. 4:10. We never heard of him before nor after, but

A Prayer for This Week

To know Thy love, Lord Jesus, though a day may have been weary and unfulfilling of its greatest promise; to know that although we can accomplish less than we would wish of designated tasks, Thou art continually beside us with Thy promise of sufficiency: in this we are blessed. Draw us to Thee by the moment, Lord Jesus; we dare not spend one without Thee.—Ruth Carper.

he is involved in the advances of the Gospel in Galatia. Undoubtedly he deserves to have a "purple heart" pinned on him with a citation for his service in Galatia. Nehemiah, the great torch carrier for God, holds a great place in the hearts of all of us. But what about Hanani? Is his name familiar? He was a faithful man who feared God above many. Neh. 1:2; 7:2. He is the man who served in the capacity of a match which lit the mighty torch, Jeremiah.

Who knows the name of the old shoe cobbler in Plymouth, Vermont? He is the man who inspired President Calvin Coolidge to be an honest, trustworthy public servant.

He whose name is not given by mouth or pen, who remains true to his post, carries on his shoulders many a laurel in the advances and successes of the Gospel. Through their faithful Christian testimony and service the Gospel reaches the eyes, ears, and hearts of sinners who are subsequently ushered into the kingdom of our Lord. That silent, faithful Christian life was the convincing evidence to the hardened sinner. The hard-earned money given by this loyal servant made possible the preaching of the Gospel to a more distant sinner, and won him also into the kingdom of our Lord.

It is the persistent loyalty and faithful giving of the rank and file that makes missionary work possible, and a minister's leadership more effective.

Bullange, Belgium.

A PSALM OF SATAN

The devil is my master: I shall always want,

He scourges me in a desert place,

He drives me across a stormy sea;

He destroyeth my soul, he leadeth me in the paths of unrighteousness and of hate.

When I walk through the valley of death I shall be filled with fear, for I am alone; there is none to comfort me.

I am hungry in the presence of mine enemies; my hurt is not healed, my cup is empty.

Surely wickedness and judgment shall be upon me until I die, and I shall live in hell forever.—B. C. Dutton.

FAMILY CIRCLE

This Rod!

BY MARIE A. YODER

*This grief; this pain;
This handicap
Is more than I can bear?
Be still, O Soul!
Remember God is LOVE!
Perchance
He sends into your life a rod,
Dipped deep in purple grief—
This rod may be
The only tool He has
To make you love His will;
To make you worthy of His best!
This rod—ah, yes,
Its stroke drives us to God—
But let us not cast it aside
Lest we lose that which works for good!*

Aibonito, P. R.

Stop—Road Closed—Detour

BY DANIEL DILLER

These are signs which we often see as we travel these days. They are not signs that we appreciate, as they are contrary to our human way of rushing and hurrying through life. When we meet such signs, the first thing we ask is, Why? Why must we change our course and go so far around, wasting so much time in fulfilling our plans?

I just had a little experience in my traveling which may direct our minds to think of God and the mysterious ways in which He directs our natural as well as our spiritual lives by the use of stop signs. I boarded a bus one evening to go to Texas. Near Pittsburgh our bus ran onto ice and slid off the road, into the ditch. We had to stay there for three hours. Everyone was complaining about the waste of time, and that we would miss our next bus. When we reached Pittsburgh, sure enough, we had missed our bus and had to take a later one. But as we traveled on, near St. Louis, we saw where the bus we missed had gone down over a bank, killing a number of the passengers. Then we thanked God for the stop sign in our plans that night. If we had gone according to our own wish, we may have been hurt or killed.

God never allows these stop or detour signs to cross our paths for nought. Praise His name. In Ps. 37:23 it says, "The steps of a good man are ordered by the Lord: and he delighteth in his way." Isn't that a privilege—to so consecrate our lives to God that we can feel He directs our

steps! Not by our goodness or righteousness, but through Christ's indwelling we are able to claim this promise.

God uses different detour signs for different people. Many of us are detoured by way of the sickbed or disappointments or hardships of some sort. But we can see God's love in whatever experience we have. Look at Moses: he thought he was ready to deliver Israel, and God led him on a detour, to keep sheep all those years. And think of Saul, who thought he was doing his duty by persecution. But God dropped the stop sign in his pathway. Can we say as he did, when we find our way is not God's way, "Lord, what wilt thou have me to do?" Not many of us are persecuting the church, as Saul was. But don't we, after all, sometimes have plans of our own that we are very zealously carrying out, and then God says, "Stop," or "Detour"?

How do we feel about having to change our plans, when others seemingly have their own way? Can we lie on our sickbeds and feel we are in God's will? Certainly we can. The thought that I would like to leave with you is found in the words of that good old hymn, "Tis So Sweet, to Trust in Jesus." Get out your hymnal and read those words for yourself. And so, as we are stopped or detoured in our plans and wishes for life, may we feel that it is God's will and praise and thank Him for it.

Chambersburg, Pa.

Seventy-one Years Together

Bro. and Sister Jacob W. Eshleman, of Paramount, Md., members of the Miller congregation near Hagerstown, Md., this year passed the seventy-first milestone of their wedded life. They were married on May 10, 1877, by Bro. John Shank at his residence, near Greencastle, Pa., and began their life together on Bro. Eshleman's father's farm. After twenty-two years they moved to Hagerstown to care for Sister Eshleman's parents, and have now lived at Paramount since 1945.

The only daughter of the late Bishop Adam Baer, Sister Eshleman (Maria H. Baer), was born near Landisville, Pa., Aug. 6, 1856. At the age of eleven she moved with her parents to Reid, Md., where as a child she attended the same school as did Bro. Eshleman, who was born north of Hagerstown, near Reid, on July 26, 1856.

Of their four children, one son died in infancy and another died at the age of thirty-three. Bro. and Sister Eshleman make their home with their son-in-law and daughter, Mr. and Mrs. Noah Martin, of Paramount. Their other daughter,

Mrs. Emma Martin, lives near Hagerstown. Besides these children, they have seven grandchildren, thirty-four great-grandchildren, and four great-great-grandchildren.

Both Bro. and Sister Eshleman are in good health, and enjoy reading their papers and corresponding with their friends. Having marked the passing of seventy-one years together, they approach their ninety-second birthdays this summer.

A little girl whose baby brother had just died asked her mother where baby had gone. "To be with Jesus," replied the mother. A few days later, talking to a friend, the mother said, "I am so grieved to have lost my baby." The little girl heard her, and, remembering what her mother had told her, looked up into her face and asked, "Mother, is a thing lost when you know where it is?" "No, of course not." "Well, then how can baby be lost when he has gone to be with Jesus?" Her mother never forgot this. It was the truth.—Junior King's Business.

EXPRESSIONS OF APPRECIATION

I take this opportunity to thank my relatives and many friends who have so kindly remembered me by their prayers, visits, flowers, gifts, and cards during my two-week stay in the hospital and also since I am at home again. May the Lord richly bless each one for the kindness shown to us.—Mrs. Millard Shoup, Elverston, Pa.

We wish to thank all our friends and neighbors for their help and for the kind expressions of sympathy in their visits, cards, letters, and prayers offered in our behalf in the sudden death of our dear husband and father, Andrew G. Landis. May God bless you all.—Anna C. Landis and family, R. 7, Lancaster, Pa.

Bro. Clyde Metzler, of Manheim, R. 2, Pa., wishes to thank the many kind neighbors, friends, and relatives who remembered him with prayers, flowers, cards, fruit, and many other gifts during his recent five-week illness. He also wishes to thank the brethren and sisters who assisted in the spring farm work. May the Lord richly reward all for the kindness shown.

We wish to extend our thanks and appreciation to our friends, neighbors, and relatives for their cards, letters of encouragement, and gifts during father's illness and our bereavement. We wish you all God's richest blessing.—The John K. Charles family.

We wish to express our heartfelt thanks for the tokens of sympathy tendered us during the recent illness and death of a beloved husband, father, and grandfather.—Mrs. Benjamin H. Martin and family, East Earl, Pa.

My wife and I wish to thank our many neighbors and friends for the cards, flowers, fruit, visits, and prayers while I was at the hospital and also at home. May the Lord richly bless you all for your kindness.—Elmer B. Landis, R. 3, Lititz, Pa.

I wish to express my heartfelt thanks and appreciation to relatives, friends, and neighbors who so kindly remembered me with prayers, cards, letters, and flowers during the time of my illness at the hospital. May God's richest blessing rest on each and every one.—Mrs. Fannie Rohrer, R. 5, Lancaster, Pa.

I wish to thank those who kindly sent me cards, remembered me in prayer, and visited me in my home during my recent illness. May our Lord, who is the Source of every blessing, bless you all.—John W. Kolb, R. 1, Phoenixville, Pa.

TO BE NEAR TO GOD

Sunday, June 6

Read: Acts 11:19-26.

Remember: Argentina, the Eastern Zone (continued).

Pray: "That the national workers may be filled with the Spirit and have a desire to see souls saved."

"There is grace enough for thousands

Of new worlds as great as this;

There is room for fresh creations

In that upper home of bliss:

For the love of God is broader

Than the measure of man's mind,

And the heart of the Eternal

Is most wonderfully kind."

Hymn for Today: Church Hymnal, 42.

Monday, June 7

Read: Matthew 25:31-40.

Remember: The Mennonite Central Committee.

Pray: That food and clothing en route to the needy may reach their goal; that those who distribute them may be motivated by the love of Christ.

Reread: **The Vision of Sir Launfal**, by Lowell.

And Sir Launfal said, "I behold in thee The image of Him who died on the tree; Thou also hast had thy crown of thorns, Thou also hast had the world's buffets and scorns,

And to thy life were not denied

The wounds in the hands and feet and side;

Mild Mary's Son, acknowledge me;

Behold, through him, I give to thee!"

Tuesday, June 8

Read: Matthew 18:1-6.

Remember: All our Children's Homes.

Reflect: What kind of Home would you want for your child, if you could not care for him? What treatment and what training would you wish him to receive at the hands of the workers? Help to keep our Children's Homes the kind of Homes you would want for your child by praying for the workers—that they may practice patience and love; and by praying for the salvation of children sheltered in these Homes.

Hymn for Today: Junior Hymns, 82.

Wednesday, June 9

Read: Galatians 3:23-28.

Offer Praise: Women and girls, for the high estate to which Christ has called you; for the high regard in which your men hold you; for the recognition of your body and your mind as a help worthy of man, and your soul as an equal of man in the sight of God. Praise Him for this, but let your joy be darkened by the knowledge that all women are not so blessed . . . let that darkness eat into your joy until it becomes a burden upon you.

Then Pray: For the work among the women and girls in Mugango and Bumangi—two of our African stations.

Thursday, June 10

Read: Mark 4:7-13, 30-32.

Remember: Our missionaries on furlough.

A Prayer: Dear Father, we offer Thee our heart's praise that Thou hast again permitted these faithful ones of Thine a respite after the long day's end: a Sabbath after the unabated toil of the week of years. May it be truly a respite—in which they may regain the health that is shattered, the strength that is frayed; may it be truly a Sabbath unto Thee, in which they may drink deeply at the spiritual wine-fest, and be restored; and to us, may their sojourn mean greater interest in the white fields; more purposeful prayer for the reapers and for the harvest; the matching of our purposes more exactly with the great purpose of the Lord of the Harvest. Amen.

Hymn for Today: Church Hymnal, 386.

Friday, June 11

Read: John 4:31-38.

Remember: Our district conference mission stations.

Pray: That their number and their quality and their workers might be increased.

A Meditation: "We sometimes hear people talk about mission work as if it were 'busy work' . . . (as if) Our local congregations should sponsor a mission Sunday school so that our young people will have 'something to do.' Little wonder that our people do not respond to a program launched with such a motivation. God did not send Ezekiel to the lost house of Israel that the poor man might 'have something to do.' . . . He was responsible for the lost. Their blood would be required of him. . . . Do we believe in missions—local missions, foreign missions? God pity us if we don't! We are responsible for the lost. Their blood will be required at our hand."—M. C. L., in **Advanced Quarterly**.

Hymn for Today: Church Hymnal, 504.

Saturday, June 12

Read: Luke 14:16-24.

Remember: Our work in Puerto Rico.

Make a Habit: Of reading the many interesting and informative articles on this work, which are appearing regularly in our church publications.

Pray: With understanding, for the peculiar problems of our work here, as you have become aware of them in your alert reading.

Offer Praise: For the already encouraging reports coming to us from this new field.

Hymn for Today: Church Hymnal, 351.

Miriam S. Lind.

If we are to meet the challenge of atomic fission, we must cure the fission that exists in men's minds and in their hearts. In this sense it appears that the problem is not mechanical or even just political, but spiritual and personal.—Fortune magazine.

A JEWISH HEROINE

Sunday School Lesson for June 13

(Esther)

Among the captives there was also a woman that came into the royal court, even into the royal family. This beautiful woman, Esther, was given the position of queen in the Shushan palace, queen in the vast Persian empire. Why should a Jewish woman come into this position in so great a kingdom?

In this empire were the scattered remnants of Israel. Ruling over them was a vain, indulgent, unworthy king, Ahasuerus. Under the king, but with high authority, was "a very devil of pride, and of jealousy, and of revenge, and of an insatiable thirst for Hebrew blood," Haman. The special Hebrew blood that Haman thirsted for was that of Mordecai, Esther's foster father.

The plot of this story of Esther is most interesting. While God's name is not mentioned in the book, certainly God was overruling in behalf of His people, and it was He who brought Esther to this throne.

Mordecai, the sturdy nonconformist, would not bow down and reverence the vain Haman. To avenge this act of disrespect Haman issued the bloody edict against all Jews, which included Mordecai. How little Ahasuerus cared for the Hebrews in his kingdom! He didn't even ask the name of the people to be killed.

Mordecai learned of the plot. Hatach, Esther's chamberlain, went between Mordecai and Esther to reveal to Esther the terrible decree Haman had effected. Couldn't the two Jews in the court influence the king "to put away the mischief of Haman"?

Mordecai plainly considered that Esther's coming to the throne was a miraculous opportunity. He challenged her to rise and intercede for her people. Esther sacrificed all. "If I perish, I perish." She "drew near." The golden scepter was held out to her. Between the two banquets God took away the king's sleep and revealed the need of a reward for Mordecai, the Jew. Haman was asked to honor his enemy.

Then the beautiful queen pleaded for the life of herself and her people. And through Esther God brought deliverance to Israel. She had used her opportunity for serving God.

Esther's beauty and personality powers gave her responsibility to use her power for duty. Is not responsibility measured by capacity? Obligation attends advantages of any kind. God's gifts to us are for His service. Didn't she come into the kingdom for this privilege of self-sacrifice? What if she had not been willing to recognize her opportunity? What if she had not been heroic?

(Time line: The story of Esther probably belongs between chapters VI and VII of Ezra. Put on Esther's intercession, about 440.)

—Alta Mae Erb.

If we had paid no more attention to our vegetables than we have to our children, we would now be living in a jungle of weeds.—Luther Burbank.

OUR SCHOOLS

GOSHEN COLLEGE

Bassey Minso, a native of Nigeria, Africa, and a student at Bethel Biblical Seminary, Chicago, Ill., spoke at the regular vesper service yesterday afternoon on the subject, "This Is the Hour." He emphasized the imperative of the Christian witness for our generation. In the evening he spoke to the Foreign Missions Fellowship on "Evangelism in Nigeria."

Yesterday morning Bro. Jesse Short of Archbold, Ohio, preached to the college congregation, using Paul's prayer for the Ephesians in the last part of chapter three as a basis for his message. He inspired his listeners to a deeper appreciation of the resources available to the Christian.

Last Saturday evening a group of 249 businessmen from Indiana, Illinois, Ohio, Michigan, Iowa, Pennsylvania, Virginia, Kansas, and Minnesota gathered in the college dining hall for the annual businessmen's dinner. This meeting is a part of the program of the college administration to bring the college and its constituency closer together. The college was glad for this opportunity to serve as host to such a large number of friends.

The Indiana-Michigan Women's Missionary and Sewing Circle Meeting was held on the campus Saturday morning and afternoon, May 15. About 600 women from the local conference district were present for this meeting. The theme of the conference was, "Now then we are ambassadors for Christ."

On Monday morning, May 10, Bro. Paul Erb, editor of the Gospel Herald, spoke to the faculty and student body in the regular chapel service about the church-wide Mennonite Youth Fellowship which is to be organized at Eureka, Ill., on June 11 and 12, just previous to the annual meeting of the Mennonite Board of Missions and Charities.

On Sunday, May 2, a Campus Peace Institute, sponsored by the Goshen College Peace Society, was held on the campus. In the afternoon session Carl Kreider spoke on "Following Christ in a Militaristic World." His address was followed by a panel discussion led by Roy Umble. In the evening C. L. Graber, John Sprunger, Mrs. Howard Kauffman, and Robert Ekeland spoke on "Experiences in World War I and II." Guy F. Hershberger concluded the Institute with an address on "Which Way for the Christian Church?"

A Northern Indiana Peace Institute, sponsored by the M.C.C. Peace Section, will be held at Fetter's Grove, the United Missionary Church Campgrounds, west of Goshen, all day Saturday, May 29. The theme for this Institute is, "Followers of Christ in a Militaristic World." Guy F. Hershberger and Roy Umble of the college staff are on the local planning committee. All young people, parents, and church workers are urged to attend this Institute to listen to the presentation of peace problems and participate in the discussion groups.

The Collegiate Chorus gave a program at Kokomo, Ind., on Sunday, May 9, and sang a group of numbers at the vesper service at the college on Sunday, May 16. The Choral Society will present "The Holy City" in the college chapel on Sunday evening, May 30.

Commencement activities begin on Thursday evening, June 3, at eight o'clock with the presentation of the seminary class program. The college senior class will give its program on Friday evening, June 4. On Saturday, June 5, alumni day, there will be an informal musicale in chapel hall at 1:30 p.m. and the Alumni Reunion will be held in the college dining hall at six o'clock in the evening. Orie O. Miller of Akron, Pa., will be the main speaker. On Sunday afternoon, June 6, the A Cappella Chorus and the Collegiate Chorus will give a conjoint program in the high-school auditorium. Ernest E. Miller, president of the college, will deliver the baccalaureate sermon at eight o'clock in the evening in the high-school auditorium. On Monday, June 7, final chapel and devotional services will be held in chapel hall at 10:45 a.m. and a cornerstone laying ceremony for the Auditorium-Gymnasium will take place at 1:30 in the afternoon. The commencement exercises will be held at the high-school auditorium on Monday evening. Dr. Jesse P. Bogue, executive secretary of the American Association of Junior Colleges, will deliver the commencement address.

Registration for summer school will be held on Tuesday, June 8, and classes will begin on Wednesday, June 9.

—Levi C. Hartzler.

WESTERN MENNONITE SCHOOL

Oregon has really been keeping up her reputation for rain this spring. In fact, it is very hard to decide whether spring has arrived or not. One day the sun will be shining brightly; the next day the skies will be cloudy, or they may even surprise us with a sudden downpour. By the many bird songs and spring flowers, we feel that winter will soon be conquered.

The evening of March 12 marked the end of our first short Bible term. A program of music, interspersed with short talks reviewing the courses given, was enjoyed with friends from the community and others from our own congregations. Rich indeed were the blessings received in these few short weeks. New friendships were made. Spiritual food was received direct from the throne of God as we delved into His Word. Especially were we drawn closer to our Lord during the week of revival services with Bro. John Garber from Ontario in charge. We are grateful for the one girl from the community who accepted Christ for the first time, as well as for students and others who came into closer fellowship and communion with God by a greater yieldedness to His will. Eternity alone will reveal the changes

wrought in lives through the power of the Holy Spirit and the united prayers of the believers.

We are still looking forward with anticipation to the time when our building will be completed, but great progress has been made toward the realization of our dreams. The walls of the downstairs rooms have been plastered, as well as some of the rooms upstairs. We greatly appreciate the help of the brethren who made this improvement possible. Special mention should be given to the five men who drove over from Nampa, Idaho, to donate a day's labor, and to the ones who did the actual plastering of the building.

While we were having open house, the girls received some new ideas from the unique arrangements the boys had for their rooms. The boys especially searched for dust while enjoying the candy and hospitality of the girls.

Plans are being made to have a retreat in the woods for prayer circles, meditations, campfire meetings, and singspirations. This retreat is to be left as rustic as possible, in keeping with nature's original arrangement.

May 28 is the closing date of school. We are all looking forward to a general good time together, as well as a program—and then vacation. No one knows exactly what the summer holds, but wherever we are, we want to serve Christ.

—Lois Roth.

A TESTIMONY

By a Christian Day School Student

Up until this year I always attended the public school. From the beginning we were shown picture shows as well as many other such things. This made a poor start for me as a first grader. By the time I arrived at the sixth grade, I didn't care whether I studied or not. Nothing seemed to interest me. Yet I was forced to attend school regularly. We had nothing along religious lines. In fact, they were not allowed to teach it. This was quite a loss to me, for the Bible is one of the most important studies we can study. If it would be taught, there would likely not be so much youth crime.

When I was ready for the ninth grade, we had a Christian Day School to attend. Here they taught the Bible and we had no more shows to see. I have found out after one year of attendance at the Christian Day School that my life has been helped very much. I can't express my happiness at the privilege of being able to go to a real Christian Day School. I enjoyed this year in a way I never thought possible to enjoy school. I feel a new interest in God's Word as well as His works around me and I am looking forward to next year. I am hoping to grow in the Lord.

Hartville, Ohio.

If there is one thing upon earth that mankind loves and admires more than another, it is a brave man—a man who dares look the devil in the face and tell him he is the devil.—James A. Garfield.

CHURCH MUSIC

Church Music Camps

BY WALTER E. YODER

The first World War ended the period of "Singing Classes" in the Mennonite churches. It was during the fifty-year period prior to that war that the Mennonite churches through singing classes learned to sing in four parts. For the past thirty years we have done very little to promote this heritage of good unaccompanied congregational singing. This heritage is worth every effort to preserve and promote, because there is no other style of congregational singing better fitted to the purpose of worship than this unaccompanied four-part music. We are awakening to the fact that our singing, in general, in our congregations is not what it should be. Some churches are organizing the young people into a chorus group and teaching them to sing good unaccompanied choral music. This is a good teaching agency and should help the congregational singing greatly if properly used. Quartets and octets and all other small ensembles also help young folk to learn to read music and express themselves musically. All of these activities must lead to better congregational singing.

Three years ago the Little Eden Campground Association invited the Secretary of Sacred Music of the Indiana-Michigan Christian Workers' Conference to arrange and promote our first Church Music Camp. Last year the Laurelville Campground Association asked the General Conference Music Committee to arrange and promote a Music Camp at Laurelville. The purpose of these camps is: (a) to study church music problems; (b) to help song leaders direct, and lead the congregation in hymn singing; (c) to study our hymnal and the history and use of hymns; (d) to fellowship together in hymn and chorus singing and devotional Bible study. The entire forenoon and evening is given to this work, while the afternoon is given to rest and recreation.

For a successful Church Music Camp we need a congregation of singers. Therefore we urge choristers to bring their families, or at least wives, husbands, or friends. If you are a young chorister, bring your friends along who enjoy singing. Our camps should be profitable to all choristers, especially to the young Sunday-school and young people's Bible meeting choristers, to ministers who see the need for good singing in the work of the church, to church and Sunday-school workers, especially those who teach and lead the children in singing.

There are two Church Music Camps arranged for this summer. The first one will be at Laurelville, Pa., Mennonite Campground from June 27 to July 2. The mountain will be garbed in the richest beauty of the summer. The rhododendrons should be coming into bloom, and the song of the mountain birds, especially that of the wood thrush, will blend with our voices in evening Hymn Meditations. It is a great experience to sing, to worship, to rest under the great trees on the mountainside in the evening hour. The second camp is at Little Eden Camp near Onkama, Mich., August 7 to 14. This camp comes in the heat of the summer and the campgrounds are in the north country where the water is pure and cold, where the nights are always cool and one needs a blanket. Here on the shores of a quiet inland lake we meet to sing, to worship, and to rest. Every song leader should make plans now to attend one of these camps; if you cannot attend one, attend the other. You who are interested in our Mennonite church music, plan a vacation for yourself and family at one of these camps. The programs are similar; so choose the one best suited to your vacation.

For reservations to the Laurelville Camp, write to the director, Richard E. Martin, Harrisonburg, Va. For reservations to the Little Eden Camp, write to the director, Walter E. Yoder, Goshen, Ind.

"Now Thank We All Our God"

(Martin Rinkart, Tr. by
Catherine Winkworth)

A traditional New Year's Eve hymn of another land is "Now Thank We All Our God," a work having such a rich heritage in the religious life of the nation that it has been labeled the German "Te Deum." Songs of praise and adoration are a natural expression of the Christian faith, and a medium in which the old German chorales abound. This hymn is a typical example, dating back to about the time of the Thirty Years' War and a devastating pestilence and famine.

The first two stanzas were originally intended as a grace at mealtime in the author's own home. "With heart and hands and voices" the members of the family are bidden to bring their thanks to the Creator.

*"Who wondrous things hath done,
In whom His world rejoices . . ."*

The third stanza calls the worshiper again to praise and thanks to God, defined in a simple statement of the Trinitarian faith which might almost be a

paraphrase of the Gloria Patri, and concludes:

*"The one eternal God,
Whom earth and heav'n adore;
For thus it was, is now,
And shall be evermore."*

The hymn was written by an outstanding pastor, composer, and dramatist of the early seventeenth century, Martin Rinkart, who was also the author of several dramas on the Reformation and Martin Luther. Far from being confined to Germany or to Lutheranism, it has achieved wide popularity among Christians and is probably known all over the world. It was used for Queen Victoria's Diamond Jubilee and on other historic occasions. The tune even appears in a recent Japanese hymnal, as well as in those of many Protestant faiths; it has also been arranged in anthem form, for four- or eight-part choirs. Composed by one of the author's distinguished musical contemporaries, Johann Crüger, it is typical of his work and of the German chorales—affirmative, solid, massive, yet possessing a lightness and vitality, with its moving parts in the voices under the melody line—now in the alto, now in the tenor and the bass.

Our tendency to look back into history at the foundations of our faith and our traditions suggests no less an opportunity to look back also into the rich cultural stores of our hymnody. The many fine but seldom heard congregational hymns should be sung, and if the worshipers in our chapels and our churches do not know them, it is time they were learning! The pleas for the "good old-fashioned hymns" (i.e., those dating all the way back to the nineteenth century and cherished, I believe, at least partly, for their sentimental associations rather than their theological or musical worth) tempt one to point out such a chorale as "Now Thank We All Our God," so old that it is new—to some—but also so worth while and enduring that it has survived the test of centuries and is still pronounced good by the discerning worshiper . . .

—L. A. Gibbs, in "The Chaplain."

PRIDE REBUKED

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride.

Pride of birth: "Is not this the carpenter's son?"

Pride of wealth: "The Son of Man hath not where to lay his head."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Made himself of no reputation."

Pride of superiority: "I am . . . as one that serveth."

Pride of ability: "I can of mine own self do nothing."

Pride of will: "I seek not mine own will."

Pride of resentment: "Father, forgive them."

FIELD NOTES

Bro. Harry Y. Shetler, Davidsville, Pa., conducted evangelistic meetings for the Conservative A.M. congregation at Turner, Mich., May 6-16. There were about fifteen confessions.

Bro. Eli Miller, Elton, Pa., is scheduled to preach the communion sermon at the Glade Church, Accident, Md., on June 6.

Bro. Samuel B. Glick, Belleville, Pa., would like to get in touch with some church which is getting new church benches and would have some old ones available for use at the Barrville Mission.

The mission board of the Southwestern Pennsylvania Conference will hold its annual meeting at the Kaufman Church, Davidsville, Pa., July 9, 10. Speakers include Dr. James Brenneman, recently returned from the Philippines, Bro. Dale Nofziger, Jewish worker at Cleveland, Ohio, and Bro. and Sister J. N. Kaufman, just returned from India.

The Mountain View Church, near Buffalo, Ark., was scheduled to have its dedication services on May 30.

Bro. Eli Swartzendruber, Greenwood, Del., brought the message morning and evening at the Oak Dale Conservative A.M. Church, West Salisbury, Pa., on May 9. Communion services were held that day. Bro. Simon Coblentz, Uniontown, Ohio, was with the same congregation at the Maple Glen Meetinghouse, bringing the morning and evening messages, on May 16. Bro. Coblentz also spoke in the Sunday School Conference held there on May 17.

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A ministers' prayer meeting was scheduled for Stahl Church, Johnstown, Pa., on May 29.

The chorus of Johnstown Mennonite School gave programs on May 23 at Scottsdale, Masontown, and Springs, Pa. They were accompanied by the brethren Sanford G. Shetler and John A. Lehman.

The district sewing circle meeting held at Scottdale on May 22 packed the church building for both morning and afternoon sessions. Sister Mary Hostetler, Belleville, Pa., described relief work in Europe. Sister Viola Wenger, of Akron, Pa., also presented in a most vivid way the needs on the relief fronts. Mrs. Isaac Metzler presided.

The Southwestern Pennsylvania Conference will hold its annual session at Belleville, Pa., on Aug. 1, 2, instead of dates previously announced. The Sunday School Conference will meet July 31 and Aug. 1. The executive committee of the conference met at Scottsdale on May 22 to arrange the program.

Calendar

- Annual Meeting, Ontario Conference, Vineland Church, June 1-3.
- Annual Meeting, Indiana-Michigan Mennonite Mission Board and Church Conference, United Missionary Church Campground, Goshen, Ind., June 1-3.
- Annual Meeting, Pacific Coast Conference, June 1-5.
- North Central Conference, Detroit Lakes, Minn., June 7-11.
- Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
- Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
- Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
- Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
- Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10.
- Young People's Institute, Goshen, Ind., June 24-27.
- Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, June 19-25.
- Music Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-16.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onekama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.

Speakers in the fortieth annual Sunday School Meeting to be held at the Mummasburg Mennonite Church, Mummasburg, Pa., on June 6 are Robert K. Miller, Jonestown, Pa.; George R. Brunk, Denbigh, Va.; and Amos W. Weaver, Soudersburg, Pa.

A young people's institute will be held at Goshen College, June 24-27. The director is Bro. Lloyd V. Conrad.

Bro. Lloy Kniss, Elida, Ohio, will be the speaker at Meckville, Pa., June 5, 6. The theme of the meeting will be The Moral and Spiritual Development of the Child.

A song service in commemoration of the two-hundredth anniversary of the death of Isaac Watts will be held at the Hereford Church, Bally, Pa., on Sunday, June 6, at 2:00 p.m., with Bro. Warren Swartley in charge. Bro. Clarence Fretz will serve as guest speaker. Everyone is invited.

The brethren Enos Hartzler, Marshallville, Ohio, and Sanford Shetler, Johnstown, Pa., will serve as instructors in a Bible Conference to be held at Allensville, Pa. The dates of the meeting have been changed to June 11-13.

Christian Ideals will be the theme of the Young People's Meeting to be held at the East Petersburg, Pa., Church on Sunday evening, June 6.

Bro. Linford Hackman, Carstairs, Alta., spoke to the Chestnut Hill congregation, Columbia, Pa., on May 23 concerning his work in the Northwest, following his talk with a much-appreciated message on Trees.

Summer Bible school at Garden City, Mo., has an enrollment of 106, with Bro. S. Paul Miller serving as superintendent. Bro. Miller and family, on furlough from India, have been in the Garden City community since the beginning of April.

The Rawlinsville Church in Lancaster County, Pa., will be dedicated on June 13. Speakers are John S. Hess and Aaron Shank. This service will be followed by a ten-day series of revival meetings in charge of Bro. Noah Hershey, Jr., Parkesburg, Pa.

(Continued on page 524)

Announcements

CHURCH MUSIC CAMP June 26 to July 2

"Sing, Worship, Rest" is the theme of this vacation week planned for all music lovers and especially leaders of music in local congregations. The program includes studies in phases of church music and music for special days, a song leaders' clinic, hymn meditations, and campfire chats.

For programs and reservations, write:

Laurelville Mennonite Camp
Route 2, Mt. Pleasant, Pa.

YOUNG PEOPLE'S INSTITUTE Goshen, Indiana June 24-27, 1948

Theme: "To Know Christ and to Make Him Known"

FELLOWSHIP
DEVOTION
BIBLE STUDY
INSPIRATION
RECREATION

Sponsored by

Indiana-Michigan Mennonite Christian Workers' Conference and Goshen College

For further information or reservations, write to:
Lloyd V. Conrad, Director of the Institute
Goshen College, Goshen, Ind.

Go, Preach

MISSIONS

Give, Pray

Mission News

Johnstown, Pa.: A class of five young people are under instruction at the present time. They came to the pastor expressing their willingness to accept Christ and become members of the church. . . .

Plans are being made to conduct two summer Bible schools in the city during June and July. . . .

The main auditorium of the 'new church building is being plastered.

Calvary Mennonite Church, Los Angeles, Calif., H. E. Shoup: The Sunday-school attendance at present is from forty-five to fifty, mostly children, and at the regular church service attendance is from ten to twenty-five, mostly adults. Plans are made for a service unit to come about June 20 for summer Bible school, survey, evangelistic meetings, etc.

Import permit has been secured and the X-ray equipment for the India Mennonite Hospital has been shipped. There is still a considerable unpaid balance on this X-Ray equipment toward which contributions may be directed. The X ray will fill a critical need in the mission hospital service.

Bragado, Argentina, J. H. Koppenhaver, May 13: "Ruth and I feel terribly inadequate for the tasks ahead and we sincerely covet a mighty stream of intercession on our behalf."

Denver, Colo.: "Work in the new building has been progressing very slowly this past week due to inclement weather and lack of help. Bro. Eichelberger is expected to be here the first of this week to help in the work. Any donated labor will be appreciated."

Bihar, India, S. J. Hostetler: "There is increasing opposition of anti-Christian elements. For instance, one of our brightest school boys, who had bought a New Testament, was taken into a government hostel against the protests of his parents, where he is receiving food, clothing, and tuition free of charge. . . .

"We welcome the idea that we are worth fighting against. That can do us harm but that can also do us good by driving us to prayer and dependence on God. . . .

"The workers and we are all praying unitedly for a father and son in the church who are quarrelling. We expect God will do a work that will strengthen the faith of us all."

Bro. and Sister **S. Paul Miller**, on furlough from India, and Bro. and Sister **Paul Lauer**, on furlough from Puerto Rico, will be attending the meeting of the Commission for Christian Education and Young People's Work to be held in Oregon, June 28, and will be visiting churches on the West Coast and at intermediate points.

Bro. **J. D. Graber** returned home from a week's trip to Puerto Rico on May 21. The work of the Gospel is being blessed of God

on the island. Plans for a church building and clinic at Pulguillas were discussed and new territories for expansion were surveyed.

On May 21 **Bro. Nortell Troyer** returned to the States from Puerto Rico for a short stay.

Programs for the annual meeting of the Mennonite Board of Missions and Charities, to be held this year near Eureka, Ill., June 13-15, have been printed, and plans for the meeting have been maturing nicely. Please refer to page 495 of last week's issue of the GOSPEL HERALD for a program listing and travel instructions.



A scene showing the excellent location of Mackinaw Dells, seven miles south of Eureka, Ill., where the Mennonite Youth Fellowship and the annual meeting of the Mennonite Board of Missions and Charities will be held, the Fellowship on June 11, 12, and the Board meeting June 13-15. The above building is said to comfortably seat 3,000 people. Plan now to attend.

Culp, Ark.: "On May 9 five young girls were received into the church by water baptism. One father was taken in by confession. The membership of the Bethel Springs congregation is now sixty-one. We praise the Lord for His wonderful work in and among us.

"On May 12 one mother at Optimus was received on confession of faith. Three have now been received at Optimus.

"A combined commencement and dedication program was held at the Bethel Springs School on the evening of May 14. Bro. Nelson E. Kauffman delivered the commencement address and Bro. Frank Horst gave the dedicatory speech and prayer."

Mennonite Mission Church, Hannibal, Mo.: A men's Gospel team quartet from Goshen College will give a program on Wednesday, June 9.

As a result of the recent revival meetings held at this place by Bro. John E. Wenger, Allemands, La., nine persons are under in-

struction, one having confessed Christ previously.

Dillonvale, Ohio: "Sunday, May 23, was a 'happy day' at the mission stations in southeastern Ohio, when two young souls were received by water baptism at Crabapple, and two mothers were received into church fellowship at Dillonvale. Communion services were also observed at both places the same day. Bro. Reuben Hofstetter, of Kidron, Ohio, was in charge. May you remember this work and these souls in your prayer."

The manuscript for the annual report of the mission work in Argentina has been received. It is hoped to print it in a supplement in a later issue.

Mennonite Hospital and School of Nursing, La Junta, Colo.: The third class of nurse aides will be admitted on Aug. 16. Young women between the ages of nineteen and forty who are interested in learning how to give bedside care to the convalescent patient in home or hospital are invited to write for further information. Applications should be made at least six weeks previous to the beginning of the course.

The school commencement exercises are set for the evening of June 21, to be followed by an all-day meeting of the school board the next day. Members of the board are: J. D. Graber, President; Maude Swartzendruber, R.N., Secretary; A. C. Gingerich, Allen H. Erb, Carl Kreider, E. M. Yost, Esther Widmer, R.N.; and Esther Hodel, M.D.

La Plata, Puerto Rico: "The owner of a large farm in Rabanal spoke to Lester T. Hershey and assured him of the gift of a piece of ground high on the mountain on which a temporary chapel can be built. We are pleased for this show of friendship and appreciation for the work which we have carried on during the past seven months.

"This has made us especially happy since this same owner turned down the petition of the Catholic Church when they asked him for a tract of land to build their chapel. The Catholic Church is giving much opposition to us in many ways. We have decided to preach a pure Gospel and not fight the Catholic Church."

Baptismal services in charge of Bro. D. I. Stonerook were held at the Mennonite Gospel Mission, Altoona, Pa., on Sunday evening, May 23.

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., May 26, 1948.

Comparative Statement of Contributions Received During April

	Missions	Relief	C.P.S.	Total
1944	\$16,883.26	\$ 4,963.22	\$28,709.91	\$50,556.39
1945	21,033.55	8,711.41	18,881.36	48,626.32
1946	30,357.53	11,089.98	32,392.54	73,840.05
1947	23,789.03	21,229.66	43.10	45,061.79
1948	34,421.22	17,130.60		51,551.82

THE preacher's charter is contained in Paul's words, "Preach the word." Mennonites have liked to emphasize the "all things" of Scripture. This is a good emphasis when we remember that missions is decidedly one of the "all things."

In a recent mission study class a young sister raised the question of how it was possible for our forefathers to be so in earnest about preaching the Word of God and miss almost completely the emphasis on evangelism and missions. Someone in the class had an interesting countersuggestion. He said our church has been more evangelistic than we are apt to give her credit for. Did not our forefathers migrate right across this country from East to West and did they not preach the Word and establish churches wherever they went? I thought for a moment he had won the argument until two others put in their bit.

"Yes, they preached the Word and established churches where they went, but this was not usually their purpose in 'going west,'" said one. "And we have very little evidence that they made much effort to teach the non-Mennonites of their communities, except in a few isolated cases. The almost total absence of so-called non-Mennonite names in our churches across the land is proof of this point." So argued the second one.

No, it would be difficult to understand this nonmissionary viewpoint with its insistence on believing the whole Bible if we did not still find many cases of it in our own day. Our Swiss and Dutch founders had great missionary zeal and vision. They won souls at the cost of life and property. The church grew rapidly in those early days. What was it that overtook our beloved church? Where did she lose her missionary vision? I do not believe it was persecution that drove her out of the streams of history into dumb obscurity. Persecution does not do that to a church. May it have been the blighting effects of materialism and prosperity? Mennonites have been singularly prosperous throughout the centuries. May it have been a subtle change in viewpoint from propagation of the faith to a preservation of the faith?

We shall let the historians answer these questions. What we do know is that our church has had two periods of unusual missionary activity—the first and the last fifty years of her history. From a beginning of our first regular city mission in 1892 and our first foreign mission in 1900 the missionary interest and activity of our church has been growing in an ever-increasing crescendo. This must be so if we would preach the "all things."

To answer the question, "Who will be saved?" let us look at a bit of "pre-written history" in the Book of Revelation, chapter 7, verse 9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

I dare say there have been many among

us in times past, and there may be some today, who are laboring under the delusion that unless one is born in a Mennonite home, unless he has fallen heir to our glorious traditions, he cannot actually be a good Mennonite. Some have even believed that making "outsiders" members of the church endangers the principles and standards of the church. When we begin to argue thus with ourselves, then may the Lord be gracious! If ever there was heresy, this is. Where in all the Scripture can such a doctrine be found? The doctrines of separation and nonconformity have certainly never meant that the world should be insulated and separated from the effective reach of God's Gospel and His saving grace. As strictly as the children of Israel were to keep themselves separated from the heathen of the land, the door, even in their day, was always open for a proselyte to come in.

When we become more interested in preserving the faith than in propagating it, we fall into serious error. There are two common ways of preserving a body. You may keep it living, strong, and healthy, or you may embalm it. In both cases it will keep. Trying to preserve the faith by building a wall around it, fearful lest its wide proclamation and free invitation would endanger its purity or even its existence, is to embalm it. It may keep unchanged in outward form for centuries, but it may be dead.

Propagation is one of the primary laws of life. A cell cannot long remain alive if it does not "multiply by division." At least this is true that when it is observed that cells propagate and multiply this is indisputable evidence that they are alive. How long can we keep our faith to ourselves until it dies? How long can a church have her interests turned inward toward her own preservation until she ceases to live? Not long. The very best way to preserve the living faith is to propagate it. New members from new cultural strains and from new strata of society add their pulsation of new life and vigor. They create problems, to be sure, but problems are also of the very essence of life. Exercise and the taking into the body of all kinds of food creates problems for the body. Muscles grow sore and sometimes painful in the process of development, and the problems of digestion and assimilation sometimes cause distress and always require effort. So why not solve the problems by sitting still and eating nothing? That would create much more serious problems. No, we cannot escape problems of growth and assimilation physically. Neither can we escape them spiritually. If a church grows as did the church of the Book of Acts, or as did the early Anabaptist movement, there will be many problems. But, praise God, these are the problems of growth and expansion; they are the problems

of life. If a church sits still and does not constantly assimilate new "blood," she becomes plagued with the problems of ill health and senility; the problems that arise from a static preserving and embalming process.

I would like to go a step farther. I sincerely believe that the best way for a church to solve her problems is for her to engage vigorously in evangelism and soul-winning. I make bold to say that this comes near to being a spiritual cure-all. I talked last summer to the pastor of a large and extremely missionary-minded congregation. "When I arrived there," he said, "the church was small and struggling, and there was a heavy mortgage on the building." What would you and I have done? We would have, first of all, paid off the debt. That procedure would have its good points. But not this evangelical pastor. He preached missions. He began his pastorate with a ten-day missionary conference. On the last day he passed the pledge-cards. No, not to raise money to lift the mortgage, but for foreign missions! The people gave most liberally. They pledged themselves to give a good many thousand dollars to missions during the coming twelve months. Today that congregation supports two hundred and fifty foreign missionaries, has doubled its own membership several times, worships in a large debt-free auditorium, and is truly a living church. The pastor is outspoken in defending his method. It is not a technique nor a trick. It works because it is in harmony with life.

The church is made for missions. This is her central and unique task. Missions is not simply one of the things a church does, or even a very important thing she does. It is her one, unique, and central job. If she integrates her whole life and program around this living principle, she grows strong and healthy, Christ is glorified, and souls are saved. If any other thing, however good and essential it be, becomes an end in itself, that church ceases to be an evangelical church.

I insist that the heart of orthodoxy is disciple-making; that any claim to orthodoxy not vitally tied into a soul-saving and expansion program is a fraud and a delusion. Any education, service, relief, or even church and community building program that does not have an evangelistic "war-head" is not evangelical. We seek to keep our faith pure. Good, but for what purpose? We seek to train leadership, but where is that leadership to take us? We serve, but to what end? We bring relief to bodies, but have we as much concern for famine-stricken and destitute souls of men? We build church and community strong, but what for? To save ourselves? "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

I am to "preach the word." If I would be faithful to my ordination vows, I cannot ignore this which is the central and integrat-

BY IRENE STAUFFER

Ybor City Calls

WHEN people talk in Spanish, does God know what that is, too?" Peter's sparkling eyes looked with confidence at his kindergarten teacher as he waited for the right answer. Satisfied that God knows all things, the little Spanish child sought answers to other questions. "Is God a man? Is He old? When my little dog dies, will an angel come and carry him to heaven? Why are the goldfish broke there at their heads?" And so on and on. There was so much to learn!

Peter had entered a new world a few months before he was five years old. Along with twenty-three other Spanish children his age, in September of 1946 he started attending the daily kindergarten at the Ybor City Mennonite Mission in Tampa, Florida. Five days every week, from nine until three each day, the children met together to sing, hear stories, pray, memorize Scripture, learn to count, color, talk, play outdoors under the warm southern skies, eat, and sleep. They were happy together. They learned many things about our beautiful world, and about the Creator who is in heaven loving them and caring for them. Previously, they had known little, practically nothing, about God. Their parents, nominal Catholics, had little connection with the church since their baptism as infants. And so it was with wide-eyed wonder that the little ones learned about Jesus, the Saviour.

God led to the opening of this work, and so He prospered it. The parents paid a

ing heart of the Word itself. My preaching will take on new interest and vigor if I get it turned outward rather than inward. I will find new joy in preaching if I give my sermons an evangelistic and soul-winning objective. My church will awaken to new life if I get them to see the world-wide vision of the Great Commission. Quarreling and bickering will cease if I can get my members to unite their interests and resources in a program of witness and expansion.

Is the Bible a missionary book? Where does one find the missionary emphasis and teaching in the Scriptures? The first answer is that we find it in the Bible as a whole. There is no truer statement that can be made about the Bible than to say that it is the story of redemption. It is not the story of how man tries to reach God, but of how God tries to reach man. An understanding of this central redemptive theme is the key that unlocks the meaning of the Scriptures. Understood as a book of religion, of anthropology, of geology, of history, of psychology, or of any other "ology," it does not make good sense. Its meaning remains obscure. But viewed as the story of how "God was in Christ, reconciling the world unto himself," its pages become illuminated and its various parts take on significant meaning.

Preach the "all things," of which missions is chief. Matthew 28:20.—"The Christian Ministry."

weekly fee to meet running expenses. Interested friends, churches, a youth missionary project, Bible schools, and other groups contributed money to further the work. At the close of the first year of work, when twelve promising children received their diplomas and were thus graduated from kindergarten, it was unbearable to think that they would be entering the Catholic school (only two blocks from the mission) for further education. Prayers ascended to the omnipotent Father God who, for His own glory, made these children, redeemed them, and desires to keep them as vessels for His use.

The gracious Father heard. A room was made ready. Another teacher was sent. Moved by His Spirit, parents gave permission for their children to enter first grade at the Mennonite mission, where the state-prescribed course of instruction was given. Other children came, too, so that in addition to twenty-four kindergarten children, there were fifteen first-grade children filling the fifteen little desks in their little room when school opened on September 8, 1947. The school was named Sharon School, for "Sharon shall be a fold of flocks" (Isa. 65:10).

Peter came, with his questions and his capers. Along with reading, writing, and arithmetic, he learned to be truthful, to speak good words, to admit his wrong, to ask for forgiveness. One day when Barbara loaned him a pencil, he used it a few minutes and then said, "Satan is telling me something. He is telling me to keep Barbara's pencil." Bible stories were his delight. Once, after one of the frequent tellings of Daniel and the lions, Barbara asked, "Why didn't Daniel run away and hide when he heard that he must not pray to God?" When it was brought out that many people learned to know the true God because Daniel was brave and true, Peter's face lit up with a new



Children of the Ybor City Christian Day School. To left: Sister Irene Stauffer, their teacher, takes them to an orange grove. To right: First grade about to enter the Ybor City Mennonite Mission for their regular Friday morning devotional period. Contributions to this school should be sent to Bro. Ira Buckwalter, Intercourse, Pa.

thought, "Huh! It must be that when he was a kid he went to school!"

Amada came too. A story about the Indians brought from her this question, "Do the Indians know about God?" That led to a discussion of missionaries. Amada's eyes grew bigger. "When I was a little girl, no one told me about God," she stated solemnly. Then later, "When I get big, I want to teach the boys and girls who do not know God." Frequently during the year that desire was repeated.

Antoinette was new this year. She had some difficulty in mastering silent reading, but when she finally did succeed, she looked up with such a pleased expression and said, "I'm talking in my head."

Then there was Priscilla whom the children called "Zacchaeus" because she was so little; and Gerald, who always said, "Ask God to forgive us for the wrong things we did and help us not to do them again" whenever the children were asked for prayer requests. Elvira, always at the head of the class, and who had a sister in second grade in the convent, learned the sister's catechism along with the truth from God's Word.

Each child showed latent possibilities during the year and became more than ever a little jewel, very precious, to be guarded carefully and kept close to the heart of God.

Now the school year is drawing to a close. Again it is unbearable to think that these innocent souls will enter the Catholic school in September for their further education. Tender plants, carefully nurtured for two years, now about to be snatched away to wither and die! It must not be. But there is no more room in the present mission building. A school building is needed so that first and second grades can be given this coming year, and an additional grade can be added each subsequent year through the elementary grades. The time is short. The need is imminent.

The burden has again been taken to the omnipotent Father God. Will you also share it and labor fervently in prayers? Will you let the lover of little children use you to save the soul of a child? Perhaps God has taken from you a dear child for whom you had cherished plans for education. Is He asking you to educate one of these little ones instead, as a living memorial to your dear one? "Whatsoever He saith unto you, do it." The work must not be hindered! The children must be spared!

Our God will hear. Praise His name!
Tampa, Fla.





Jesus had advice for the rich young ruler.

Honor the Lord With Thy Substance

"The Bible is not a book on finance—but it is not silent on it."

BY ELMER G. KOLB

THE GOD you serve gets your substance, whether it is the Lord God or the god of this world. God always had a plan whereby His creatures could be entrusted with material substance and still honor Him. Proverbs 3:9 restates this principle and how it was practiced. If you do not practice a principle, you will soon not have a principle to practice. To honor the Lord should be the goal in the final analysis of all our devotion to Him.

One half of the people of the world, creatures for whom Christ died, do not know that God has sent His Son to save them from their sins. What a world-wide witness could be made possible if God's children really would honor the Lord with their substance. Too many of us are collaborators with the god of this world in his program. We promise the Lord to promote His kingdom but ignorantly or carelessly we give the Lord and the Church a lip service but furnish the substance for the devil's program. We often sing:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

and again:

"Take my silver and my gold;
Not a mite would I withhold."

And after the offerings of our substance are tabulated, have we not given the mite and withheld the gold?

To really be aware of what constitutes our substance, let us appraise our resources. Two of the outstanding ones would be men and money. How many children were born in Christian homes in the past year? To whom have they been dedicated? What recognition has the church given to this vast poten-

tial? When and where will we hear from them again? Will they have shriveled down to secularized businessmen, professional men or even statesmen?

When Israel contemplated God in the dedication of their children, no enemy was able to stand before them and the borders of the kingdom were enlarged. But when they did "not destroy the nations, concerning whom the Lord commanded them," then "they sacrificed their sons and their daughters to devils." How many of our youth have been sacrificed on the altar of ambition, pleasure, materialism?

Then again we may be selfish in confining the men possessed of the gifts God has given the Church. Are you willing to give your "Paul and Barnabas" at your "Antioch," for a wider witness? Would you be willing to give your "Timothy" for extension work? We may agree to it if there is promise of some elevation or publicity. We have almost lost our sense of what constitutes real service. For a promise of a "place," there is a waiting list. But on the lower levels, in company with our Lord, "who came to minister," there is a crying need for volunteers.

The Bible is not a book on finance—but it is not silent on it. Failing to honor God with their substance has been the downfall of the church in Holland and Russia. Where are we in this timetable? We need to lift our giving, out of the realm of the secular into the domain of worship. Wealth becomes dangerous only when we fail to honor God with it. Israel was commanded never to come before the Lord "empty."

In I Corinthians 16:1, 2 Paul gives the

church a principle whereby we may "honor the Lord" with our substance and at the same time eliminate the danger of accumulated wealth. The event and the purposes of this particular need have long ago passed away. Even to confine our gifts to the purposes mentioned here would reveal our need of understanding the true purpose of the Church. Jesus reminds us that to love and recognize those of our number only, places us on the level of the publicans, who only did good to their own number. This, too, was an offering for "relief." To confine our giving only to the physical needs of the world reveals the areas in which we are the most sensitive. We know how it feels to be hungry, and to be cold and we therefore give to relieve those in physical distress. Have we forgotten the blackness of despair that hung over us before we found the Lord?

Does it mean anything to you that God gave you the light of day in a land where God is known and that you have not been born in a heathen land with parents and people that have never heard of the true God? The relation of the amount of personnel and money that is going to our relief program and our missionary program is revealing. In the language of Jesus, "These ought ye to have done, and not to leave the other undone."

God's plan takes care of all dangerous surplus wealth. Our giving is to be according to a principle and not a rule. "As the Lord hath prospered" may mean one tenth to some; to others it may be two tenths; to some it may even be five tenths or more. Not having the means to give much is not nearly so bad as not having the disposition to give much. If we withhold from the Lord that which is His, soon even our accumulations will not do for us what we selfishly anticipated. In the time of Haggai folks neglected the Lord's work and as a consequence the material became as elusive as that which is placed in a bag with holes.

It may be later on God's clock than we think. Robert Hall Glover made a plea for "world evangelism immediately." How sad that we had to wait for a program of hate and the destruction of everything that is good to get us acquainted with the places of this world. God's program always was global. Our "Cain religion" has shrunk that program. "Am I my brother's keeper?" God, through the prophet, calls, "Look unto me and be ye saved, all the ends of the earth." "God so loved the world," and "Go ye into all the world" are familiar words to us; but possibly we feel limited geographically. In a day when we are only sixty hours from anywhere in the world, surely our responsibilities and opportunities are not remaining static. As we "honor the Lord with our substance," may the giving and dedicating of our money and men take on a fresh advance.

Pottstown, Pa.

Thirty-five million children between eight and eighteen have no religion. Their parents, movies, comic books and the radio have conspired against them.—Ralph A. Galagher.

The Altar of the Aymara Soul

ON the high, arid lands of Bolivia and Peru, clustered about or near the world's highest steam-navigated lake, Titicaca, are to be found 800,000 to 1,000,000 Aymara Indians. The physical emancipation, the mental reformation and the spiritual regeneration of this worthy but degraded people are on the march. At the vanguard of the march is the Gospel.

Until about fifty years ago, when the Gospel first arrived in Bolivia, the march of the Aymara was the march of death. The line of march is strewn with the naked, bleaching memories of frustrated attempts to come out of the night of total degradation. At the head of that former march, with no glorious triumph in view, stalked Ignorance, Superstition, Debauched Peonage, Heathen Festivals. If one listens for it, he may still hear the drum-drum-drumming, and the rattling, prattling clang of the death rattle as the souls of thousands of Aymaras tread on calloused feet into the hopeless darkness. Not all have fled that ghostly file. No!—but the lines of the new march are visibly thickening.

Along the line of the Aymara march are both the plains and the towering, icy Andean crags. On the plains the lightning bolts strike out at their pleasure, and where they strike little "altars" are soon erected. Their number is legion. Little stone structures they are, with a niche at the top, where candles, sheep-fat and incense may be burned. These are sacred places, and the grass and brush are allowed to grow untouched as successive generations of barefooted Indians bring their offerings of guinea pigs and animal embryos.

And there are the ice-created crags, where there is no life except the mysterious nests where the royal condor—sacred in Aymara legend—rears its voracious young. We cannot mount the crags but we may pass the narrow file beneath them. Gather that furlined leather coat closely about you, pull the cap down low and fluff that woolen scarf about your neck and ears! The winds are cruel in the Andes, and they bring rain, hail and snow. Bleak snow peaks with white, wind-tossed plumes cluster about the pass—

a photographer's paradise, a traveler's dismay. Contrary impulses torture the desires—one, to linger and feast the senses on the awesome majesty so lavishly spent in such solitude; the other, to draw oneself snugly within whatever of comfort he can collect, and flee from the biting cold.

But hold! See that peculiar formation on that impossible crag? It looks just like an Indian kneeling; I guess we're seeing things! It was an Indian, too! It's gone now. He got up and went away, behind the snag. High on one of the most exposed protuberances—in the wind, the snow, the ice—an Aymara Indian has been at prayer. This was his

More than a hundred years ago Vincente Pazos-Kanki translated the New Testament into his mother's language. The book of Luke only was published and was reprinted in 1898 and 1912. Later an American working with two Bolivian scholars translated the Gospels, of which Mark was published in 1930. Finally, in 1942, there appeared editions of the four Gospels and Acts, prepared by a group of missionaries and Aymaras led by the writers of this story. A similar group is now at work completing the New Testament for this large family of highland dwellers, whose changing way of life is so eloquently pictured for us in this article.

altar; we shall always look for him there. But we shall never see him again. Every high hill, every towering peak is an Aymara shrine. Every pass is marked with a heap of stones, an altar to the "Huirajocha" (god) who has gone to sleep—and forgotten the Aymara.

There is no lack of shrines. Of altars there are thousands, but the Aymara brings not his soul to them. He drives his body unmercifully from shrine to shrine, from altar to altar, from plain to peak, from peak to tropical forest. He thinks these are his altars, but they are not.

Within the heart of the Aymara there is an altar at which he worships more truly than at any solitary sacred place. This sacred place

within him is the altar of his soul. His body and his tongue may worship at the lightning's altar, at the heap of stones at every summit, on the chilling crags near the condor's nest, on the brink of a yawning chasm where his journey takes him with his burden-bearing llamas. But under that homespun woolen poncho, within that bronzed chest, there is a heart of flesh; and in that heart there is an altar where his soul will bow. That is where an Aymara, in Indian solitude, converses with his soul. There is a language of the soul; and at the altar of the soul every man communes frankly in this tongue. It is the language mother whispered as he suckled at her breast, the tongue in which she sang the Indian lullaby as he dreamed upon her back while she herded the sheep, spun the woolen thread, tramped the frozen potatoes with her bare feet or stirred the steaming, savory pot over the smoky fire. Strange to think of that bronze statue as a puffy-cheeked, black-eyed babe upon a mother's back, no? But we must go back there, if we would find the altar of his soul and catch the meaning of his soul's prayer.

Upon this altar, the altar of the soul of the Aymara, is being written the living Word of God. Heart by heart the line of march is growing. More and more Aymaras, when they turn their thoughts to commune with their soul at the private sacred altar, are finding the Word of God written there in the language of the soul.

Stony shrines, sacred places, mysterious solitudes, meaningless forms and ceremonies hold but little power over the man when he can draw aside to his soul's altar and find God there; and God talks to him in the tongue, the tones and sounds that he associates with memories of mother—the snuggy woolen blankets and mother's bosom, the fields and sheep and lullabies, the cozy fire and savory broth. Whatever the Aymara has known of joy, comfort, love and home must perforce revert to infancy. The voice that speaks in the stillness and speaks in the voice of sacred memory, that voice has found a worshiper. God is at the altar of the Aymara soul.

It puts a holy hush upon the heart to real-



The two above pictures are from Bro. Lewis S. Weber's book, "Argentina From Within," and show the living and customs of the Indians with whom our South American missionaries work in



the Chaco. To left: The first Indian house built at "Nam Cum" mission. To right: Indian convert Celestino and the mission's oxen. The grace of God has been working among these people.

ize that one is privileged to have a part in putting God's Word into the language of a people, in writing it not alone upon the pages of the Book but upon the tablets of the heart.

But so it is, in the providence of God, that we are permitted to participate in the work of the committee that, under the auspices of the United Bible Societies, is working for the publication of the whole New Testament in Aymara. In 1940-42 the Gospels and Acts were completed. In 1947-48 it is hoped to revise and prepare for publication the translation of the Epistles and Revelation.

As in the revision work of the Gospels and Acts, so also now the new committee is holding its sessions at the Canadian Baptist Farm (Peniel Hall) on the beautiful shores of this yet more beautiful Lake Titicaca.

We covet your prayers for this work, which will undoubtedly last probably until October of the present year. May God's Word soon—very soon—be written by His own Spirit in every Aymara mind and heart, that this great people may turn from the march of death and become a mighty witness to the power of the Gospel to save everyone that believeth on Him; and, with Christ at the head of the new march, may they become a power in God's hand for the redemption of other tribes as well as of the other social classes!—Mr. and Mrs. Carroll G. Tamplin, in "American Bible Society Record."

BEECH, KENTUCKY

(Bowling Creek)

Christian Greetings from Bowling Creek. We are having what the people call "dog-wood winter" here in Kentucky. The past few days have been cool and a fire in the stove feels good in the morning.

Our location is about three miles south of the mission at Talbert, or a two-hour walk across the hills.

We and our eight-month-old son moved here last December. Our furniture was hauled in with mule teams and wagons the last five miles. The conference has purchased a jeep for us which we are able to drive to the house where we are living.

Besides visiting, much of our time is spent taking sick folks to the doctor and working on the road. Half of the five-mile road down through this valley is found in the creek. Now that the creek is low, the men have been picking out stones and filling up holes to make a smoother road.

Bro. Emanuel Swartzendruber, of Pigeon, Mich., spent several days here last week.

Our two-week summer Bible school ended April 23, with an enrollment of forty-five. Bro. David Beachy, of Elma, N.Y., conducted the Bible school, and Sister Beachy taught a class. There also were teachers from Kalona, Iowa; and Hartville, Ohio.

Three souls accepted Christ during the last week of Bible school. The one is a middle-aged woman who is married to a divorced man. The other two are a young married couple. Remember these in prayer, that they may be willing to take the necessary steps to be happy Christians.

At the present time Sister Mary Yoder, from Middlebury, Ind., is helping in the

work here. Sister Grace Byler returned to Pigeon, Mich., the last week in March after having helped here for three months.

The people here are open for the Gospel and many realize their need and are counting the cost. Pray that they might come before it is too late. Remember the work and workers, that through our efforts many might be brought to Christ.

Yours in His service,

Frank and Gertrude Dutcher.

May 4, 1948.

OXFORD, PENNSYLVANIA

(Media Chapel)

"I have set before thee an open door . . ." at Media. This has been our experience in our past year's work at Media Chapel. It is an open door, for there are many living in this community who are in great need of salvation. These fine southern people will tell you that they know they are not Christians and they know they should be. For so many years no one has cared for their souls.

We rejoice that some have opened their hearts to the Saviour. On April 4 our evan-

ONLY A CHANNEL

BY GRACE DOROTHY LEHMAN

*Dear Lord, if folks should ever see
Some noble deed Thou'st wrought
through me,
May it make them honor Thee.*

*Dear Lord, if Thou shouldst ever speak
Through this vessel, frail and weak,
May it make me very meek.*

*Only a channel I would be,
Ever ready to be used of Thee,
But, Lord, may nothing low or mean
Keep that channel from being clean.*

Lancaster, Pa.

gelistic meetings began with a program by the E.M.C. Gospel team and a short sermon by the evangelist. Our meetings continued to April 11; Bro. John Burkholder served as evangelist in the illness of Bro. William Jennings.

On April 11 we had an all-day meeting that we shall not soon forget. Bro. John S. Hess gave us a very touching message on the Christian Home. Bro. B. B. Kautz spoke on "Why I Am a Mennonite." Let us be true to the Word of God. Bro. Omar Kurtz spoke on "The Holy Spirit's Work in the Believer." We cannot grow in the Christian life without the aid of the Spirit. Bro. Edgar Denlinger had an interesting and challenging subject of "Itinerary Bible School Work in the South." Bro. Henry Garber spoke on "The Great Commission." He reminded us that we as a church are very careful to keep commandments such as baptism and communion, but that the Great Commission is also a commandment. Are we obeying it? Bro. David Groff conducted an interesting children's meeting. During this series of meet-

MISSIONS SECTION

Today in Missions

J. D. GRABER

(Continued from last week)

China

"We could never quite get used to the inflation in China. In Chinese national currency \$5,000 bought a shoe shine; CN\$20,000 a rickshaw ride. A taxi cost upwards of CN\$35,000,000! We bought the 35,000,000 at 145,000 to one. When we put it back into U.S. dollars, less than a month later, the exchange had risen to approximately 259,000 to one—and our net loss was \$110 U.S.

"The crowding in Shanghai has to be seen to be believed. We read in the papers that the population is now over 4,600,000 and increasing at the rate of 120,000 a month.

"This is no place to discuss Communism, but it conditions every thought about the future in China today, particularly North China. There are those who still hold that Communists and Christians can and must find a way of getting along together. But the universal experience of those who have come out of Communist-occupied territory seems to be that the presence of a missionary is a threat to the safety of any Christian national associating with him. We are told that as much as a year after the Communists had taken over (as in Shensi, for example) farmers who were able to do so were trying to get out of Communist territory. This was even true of one place where one of China's few remaining war-lord governors was previously particularly brutal and exacting."

South China

"As for the South China group who met us in Hongkong, we have yet to meet a finer, more aggressive group anywhere. They feel that South China is going to be the stabilizing factor in Chinese national life for the next decade or more, and they report that nowhere else is the Church of Christ as strong as in the South."

ings eighteen souls confessed their sins and expressed their desire to have Christ as their Saviour. Dear readers, these souls are in definite need of prayer. Those of us who have been brought up in Christian homes have battles to fight, but we have no idea the struggles of some, who have had no Christian training. They need our prayers; they have requested our prayers. Will you pray for them and for us as workers?

May 5, 1948. Mrs. Aquila E. Stoltzfus.

According to a report of the Findings of the City Missions Conference held recently in Chicago, "A city congregation should strive to become self-supporting and independent, the sooner the better. Mission Board subsidies should be gradually withdrawn as circumstances justify, and mission funds applied to evangelizing new areas. The city pastor, however, must be largely church supported."

Relief Notes

More Refugees Leave Europe

The "Charlton Monarch," the second vessel chartered this year by the I.R.O. to carry Mennonite refugees to South America, left Bremerhaven, Germany, May 17. Arrangements are being made to transport the 258 men, 268 women and the 232 children under sixteen years of age on board inland by river boat from Buenos Aires to Paraguay.

The number of Mennonite refugees able to leave Europe since the end of the war is: 3,923 to South America; a little over 1,100 to Canada; and thirty-six to the United States. It is hoped that a substantial number of the remainder of the original group of approximately 11,000 homeless Russian Mennonites may migrate to Canada within the next months, and that Congressional legislation will also permit entrance of a larger number to the United States.

William T. Snyder, director of the Mennonite Aid Section, left on May 20 for a short period in Europe, to contact our Mennonite workers and various officials who are in a position to assist in our refugee program.

Clothing Contributions to Newton

The M.C.C. clothing center at Reedley, Calif., will close by June 1 and will not re-open until fall. Those in the Western states who have clothing to contribute for relief during the summer months are urged to send it to the M.C.C. warehouse at 314 Main Street, Newton, Kans.

Relief in Java Delayed

According to word received from J. N. Byler, the area in Java where it was hoped that an M.C.C. relief project could be established is still not open. Hostility of the Indonesians to foreigners seems to continue even though the civil strife has been ended technically by a treaty. Until the door opens to this larger relief project, a small distribution program is being planned in another needy area of Java. To begin this work, some meat and clothing will be distributed. William Yoder is directing this work.

Mexico Hospital Opened

This month witnessed the official opening of a small hospital in Cuauhtemoc, Chihuahua, Mexico, under the direction of M.C.C. workers. This hospital is to be available to the more than 15,000 Mennonites and 5,000 Mexicans who have not had a hospital available within a reasonable distance.

Replacements will be made for various individuals who have been serving a year in the Mexico unit. Needed now are one or two nurses and a man for ambulance and general assistance work. Language ability of Spanish or Low German is desirable. For more information, write to Voluntary Service, M.C.C., Akron, Pa.

Released May 21, 1948

Via M.C.C., Akron, Pennsylvania

Summer Service Unit Work

Anyone interested in participating in a summer service unit, teaching Bible schools and helping in mission activities and the various jobs which are possible through this

CHURCH CORRESPONDENCE

FORT WAYNE, INDIANA

(Anderson Congregation)

As trustees of the Anderson Mennonite Church we submit the following information, with the approval of the minister and the congregation.

Our congregation was organized in 1940, as the result of a mission board project of the Leo Mennonite Church and some members of the Ft. Wayne Mission, beginning in May, 1933. The work is still carried on much the same as it was in the beginning as a mission Sunday school. Cars go out and gather children for Sunday school. There is now an active membership of fifty-six. At present all our classes are held in the same room. It is now necessary to create another class, which means that we will have ten classes and the heating element all in the same room.

We have prayed about this and feel led to make an appeal to our friends in our present need. Our plans are to put in a basement, cloakrooms, and rest rooms, which will mean some remodeling in our building. We also plan to raise the floor and re-floor. The cost has been estimated at \$7,500. As the Lord directs you in making a contribution to this worthy cause, we will be very happy to receive your gift. Gifts may be sent to J. S. Neuhauser, Route 1, Fort Wayne, Ind.

Charles W. Richards,
Michael M. Zehr,
Henry Easterday.

LANCASTER, PENNSYLVANIA

(Mellinger Congregation)

Greetings to all Herald Readers. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8). We truly have many reasons to thank our dear heavenly Father for all He has done for us.

Definite action has been taken to erect additional Sunday-school rooms for our congregation. It is encouraging to note the blessings of the Lord made manifest in the larger enrollment of our Sunday school and church, requiring better accommodations for the teaching of His Word.

Baptismal and communion services were held at our church on March 20. We praise the Lord for the eight young souls who accepted Christ and joined our group, as well as for the three precious souls who renewed their church fellowship.

Bro. Abram Lefever, who has been confined to our local hospital, is gradually improving, for which we praise the Lord. Several other members of our congregation have

also been on the sick list, but are again permitted to worship with us.

The Gospel Wayside Crusaders are holding their regular monthly meetings at the Locust Grove Mennonite School, near the Mellinger Church, every second Thursday of the month at 7:45 p.m. All are welcome to attend. At our March 16 meeting we were inspired by the story of Easter as confirmed by archaeology. Pray for the work as the Gospel is introduced to the world by way of the Gospel signboard method.

On April 18 Sister Miriam Wenger, returned missionary from Africa, who is one of our members, gave us an inspiring picture of the conditions in the foreign field and vividly reviewed our responsibilities and opportunities to assist in this work.

On the evening of April 24 Bro. Warren Swartley, of Souderton, Pa., led our group in singing. We believe our monthly singing feasts will greatly improve the music in our church services and aid materially in the upbuilding of His Kingdom. We urge our younger members to take part; this work offers opportunity for spiritual growth.

On May 9 our local minister, Bro. Harry Lefever, delivered a very inspiring message for Mother's Day.

Plans have been formulated for our summer Bible school to be held in the evenings, July 19-30. Pray for the work and those of you who can, come if at all possible.

May 16, 1948.

W. W. Martin.

ALPHA, MINNESOTA

Dear Herald Readers: We have enjoyed many blessings from God, for which we give Him thanks and praise.

Bro. Ezra Stauffer, Tofield, Alta., spent March 15-22 here, giving Bible lessons.

Bro. and Sister James Lark, from the Bethel Church in Chicago, held services here on the evening of March 26. They told an attentive audience of their work among the colored folks.

On the evening of March 29 the A Cappella Chorus from Goshen College, under the direction of Bro. Walter E. Yoder, rendered a program at our church.

Bro. and Sister Clyde Allebach, from Menahga, Minn., worshiped with us on March 29. Bro. Allebach spoke to us concerning the work and need of the field in which they are laboring.

Bro. Simon Gingerich, from Wayland, Iowa, was here over the week end of May 2 and received three precious young souls into church fellowship by water baptism. Council meeting was also held and we again commemorated the death and suffering of our Lord and Saviour.

We are looking forward to many good things in June: our vacation Bible school; our annual Sunday school meeting held jointly with the Manson, Iowa, congregation;

type of work, should write immediately to Laurence Horst, director of Service Units, Hesston College, Hesston, Kans.

Released May 25, 1948

By the Mennonite Relief Committee

and the fiftieth anniversary of the organization of the church at this place.

Pray that we may be found faithful when He comes.

May 12, 1948.

Mrs. Ed Hartzler.

MOUNTAIN HOME, ARKANSAS

(Mountain View Congregation)

Dear Readers: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). We have great reason to rejoice, for the Lord has been wonderful in supplying us with a house of worship. Our new church building was completed enough that we were able to have our services in it on Sunday, May 16. Bro. Nelson Kauffman was with us Thursday and Saturday evenings and Sunday morning for baptismal and communion services. Six precious souls were received into the church. Our little flock now numbers fifteen. Pray that we all may be used of Him.

Sister Bertha Peachy, from Belleville, Pa., joined our ranks in March. We appreciate her help very much. Margie Culp, who had been with us, returned to her home in Pennsylvania in March but will be coming back soon to help with the Bible schools. Sanford Eash and family, who spent a year here, returned to their home in Indiana in April.

Our dedication service has been announced for May 30. We are expecting Bro. Rufus Horst, from Kansas City, here for that service. On the same evening we are planning, D.V., to have Bro. Earl Showalter, from La Junta, Colo., with us to begin revival meetings. Pray with us, that the Lord may have His way in the hearts and lives of all of us as we labor for Him.

Clarence and Ida Horst.

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Herald Readers: Greetings in the name of Him who loved us and gave Himself for us. Once again our many northern friends are leaving us and returning to their homes. We notice a decline in attendance at our services from Sunday to Sunday. We especially remember these folks and ask God's blessing on them as they travel the highways again.

Those of us living here in the "land of sunshine" feel we have had a very profitable and inspirational winter. Our Bible conference and evangelistic meetings were well attended, and needless to say, everyone was greatly blessed spiritually. Bro. and Sister Paul Erb were in charge of these meetings.

Among the many folks visiting us this winter we were especially privileged to have a number of ministers and bishops with us. Among these were A. J. Steiner, North Lima, Ohio; Orie A. Miller, Peoria, Ill.; Paul Erb, Scottdale, Pa.; M. L. Troyer, Elida, Ohio; John E. Gingrich, Elkhart, Ind.; M. D. Stutzman, Tofield, Alta.; G. H. Brunk, Elida, Ohio; and John D. Miller, Louisville, Ohio.

On the evening of Feb. 22 we observed communion services, with Bishop A. J. Steiner in charge. Bro. John E. Gingrich preached the communion sermon.

During the week preceding Easter, A. J.

Shultz, of Kitchener, Ont., formerly a missionary to Africa, a traveler in Palestine, and an evangelist and Bible teacher, brought us a message each evening. On Easter evening the mixed chorus sang a number of songs. During the winter they were asked to give programs at various places. On March 14 they traveled to Tampa and sang at the two Mennonite missions, including Ybor City (the Spanish mission).

The junior-intermediate class sold 6800 stamps for the American Bible Society, thus raising \$68.00 for Bibles to be sent to Japan and Germany.

Our Sunday-school building has been completed and is much appreciated as we needed the room badly for additional classes. We are happy that our services are so well attended that it necessitates more room. People enjoy hearing God's Word in Florida as well as elsewhere.

On May 9, Mother's Day, we fellowshiped together by having a basket dinner at the church. This has been a custom each year. At our evening services the children of the Sunday school gave the program.

At present, plans are under way for our summer Bible school, which will be held June 7-18. Pray for this work here as well as in other places, that many children may be reached.

—Mrs. Olen Eicher.

ALLENSVILLE, PENNSYLVANIA

Dear Readers: Our revival and evangelistic meetings were held Feb. 21-29, with Bro. Clarence J. Ramer, Duchess, Alta., in charge. Since Bro. Ramer could not be present for the entire series of meetings, we were glad to have Bro. A. J. Metzler, Scottdale, Pa., with us to conduct the last four services. We praise the Lord that souls were saved and the church greatly strengthened. The Lord blessed us abundantly.

A men's octet, accompanied by two speakers, from Eastern Mennonite College, presented a program in the church on March 19.

Passion Week services were held March 25-28, with the brethren Ernest G. Gehman, Harrisonburg, Va.; and Abner Stoltzfus, Kinzers, Pa., serving as instructors. The church was well filled with interested listeners each evening.

Bro. and Sister Chester Kanagy left us on April 8 to take charge of the work at the Mill Run Mission near Altoona, Pa. Both of these young folks were active in every phase of church work. We miss them, but we wish them the Lord's blessing as they continue their service for Him at Mill Run.

The K. V. Christian Day School baccalaureate services were held in the Locust Grove Church on Sunday evening, May 16. Bro. Emanuel Peachey preached the sermon. Commencement exercises were held in the Belleville Mennonite Church on Tuesday evening, May 18. The commencement address was delivered by Bro. Sanford Shetler, Johnstown, Pa. There were four graduates.

We are looking forward to our annual Bible Conference, which will be held June 4-6. Instructors will be Bro. Enos Hartzler, Marshallville, Ohio; and Bro. Sanford Shetler, Johnstown, Pa.

Plans are under way for the erecting of a new church building at Allensville this summer. Our present building is too small. We need more room. So a new, larger building is being erected on the same ground as our present building. The work is being done by volunteer workers from the church.

Ella V. Zook.

FIELD NOTES (Continued)

Bro. Claud M. Hostetler, superintendent of the Portland, Oreg., Mission, was ordained to the ministry on Sunday, May 23, after a unanimous vote of the congregation. Bro. Fred J. Gingerich was in charge of the ordination service, and Bro. G. D. Shenk preached the sermon. Other bishops present were Bro. N. A. Lind and Bro. C. I. Kropf. May the Lord richly bless our brother in his ministry.

The Millersville congregation, Millersville, Pa., was favored with a Spirit-filled message on Jer. 10:16, given by Bro. James Lark, Chicago, Ill., on May 24.

Bro. Edward Yoder and family, Kansas City, Kans., worshiped with the Sycamore Grove congregation, Garden City, Mo., on May 9. Bro. Yoder brought both morning and evening messages.

Dedication services for the Wayside Mennonite Church, near Gulfport, Miss., were held Thursday, May 13, with Bro. Wilbur Nafziger, Harper, Kans., preaching the dedication sermon. Over one hundred people were present.

Five Aspects of the Cross is the theme of the thirty-sixth annual Bible Meeting to be held at the Elizabethtown, Pa., Church, Friday and Saturday evenings and all day Sunday, June 4-6. Bro. Kenneth G. Good, Elida, Ohio, will serve as the main speaker.

The Millersville Mennonite Church, Millersville, Pa., is the place for the annual meeting of the Mennonite Children's Home Association scheduled to be held morning and afternoon, June 9. Open house at the Home will be held from 11:00 a.m. to 1:30 p.m.

The Ambassadors, extension group from Eastern Mennonite College, plan to give a number of programs in Alberta, Canada, on their tour of June 8 to July 18. The group, consisting of a music group of mixed voices, accompanied by the brethren B. Charles Hostetter and Norman Kraus as speakers, are also scheduled for stops in Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minnesota, and Saskatchewan en route to Alberta, and in Montana, Colorado, and Missouri on their return trip. The first program will be given at the Conestoga Church, Morgantown, Pa., on Tuesday, June 8, at 7:45 p.m. The following evening they expect to stop at Scottdale.

Bro. Guy F. Hershberger, of Goshen College, delivered the morning message at the Canton Mennonite Mission on Sunday, May 22.

The Christian religion is, in the long run a thing of unspeakable comfort. But it does not begin in comfort; it begins in dismay.—C. S. Lewis.

BIRTHS

Alderfer.—To Horace and Mary (Godshall) Alderfer, Franconia, Pa., a daughter, Faye, March 13.

Angstadt.—To Paul D. and Edith (Sweigart) Angstadt, Sinking Spring, Pa., a daughter, Ruth Elaine, May 8.

Baer.—To Harry E. and Thelma (Horst) Baer, Chambersburg, Pa., a daughter, Karen Ruth, March 29.

Bauman.—To Harvey and Veldora (Eshleman) Bauman, Lititz, Pa., a son, Carl Ray, May 12.

Bechtel.—To Elmer J. and Mildred (Reynolds) Bechtel, Baden, Ont., a daughter, Eva Beatrice, May 8.

Birky.—To Simon G. and Nona Ruth (Miller) Birky, Hopedale, Ill., a son, John Lee, April 19.

Clymer.—To John M. and Stella (Harnish) Clymer, Quarryville, Pa., a son, James Nelson, May 4.

Delp.—To Earl R. and Emma (Shank) Delp, Line Lexington, Pa., a daughter, Evangeline Carol, May 12.

Derstine.—To Norman H. and Virginia (Martin) Derstine, Harrisonburg, Va., a son, Martin Gerald, May 17.

Eby.—To George and Naomia (Bahack) Eby, Brutus, Mich., a daughter, Gloria Jean, March 11.

Fisher.—To John M. and Sarah (Stoltzfus) Fisher, Anselma, Pa., a son, David Jay, May 3.

Geiser.—To Bennet and Grace Geiser, Orrville, Ohio, twin daughters, Marlene Kay and Arlene Fay, May 10.

Henderson.—To Ansel and Ferne (Barkey) Henderson, Sterling, Ill., a son, Brian Lee, April 27.

Hess.—To David M. and Ruth E. (Breneman) Hess, Lancaster, Pa., a son, James Larry, April 3.

Kautz.—To Bernard, Jr., and Verna Kautz, Manheim, Pa., a son, Delbert Le Mar, May 17.

Keperling.—To Paul S. and Anna (Weaver) Keperling, Lancaster, Pa., a son, Donald Lee, April 13.

Lichti.—To Melvin and Mary (Jantzi) Lichti, Wellesley, Ont., a daughter, Edna Jane, March 29.

Martin.—To Henry I. and Iva (Eshleman) Martin, Hagerstown, Md., a daughter, Linda Mae, April 20.

Martin.—To Ira E. and Martha (Weaver) Martin, Columbiana, Ohio, a daughter, Lucille Mae, May 7.

Martin.—To John Paul and M. Arlene (Sauder) Martin, Lititz, Pa., a son, John Douglas, April 20.

Miller.—To Emerson and Ruth (Yoder) Miller, Gdansk, Poland, a son, Stefen De Von, April 16.

Miller.—To Henry S. and Lulu (Weaver) Miller, Millersburg, Ohio, a daughter, Karen Elaine, May 5.

Miller.—To J. Ernest and June (Kohli) Miller, Shipshewana, Ind., a son, John Dennis, March 13.

Miller.—To Paul J. and Nellie Ruth (Lambright) Miller, Shipshewana, Ind., a son, Gordon J., March 7.

Mishler.—To David S. and Esther (Blough) Mishler, Johnstown, Pa., a daughter, Joyce Eileen, April 25.

Musser.—To Enos G. and Esther (Weber) Musser, Denver, Pa., a son, David Glenn, April 8.

Myers.—To J. Henry and Mary (Myers) Myers, Doylestown, Pa., a son, Ronald Eugene, May 5.

Overholt.—To Horace and Margaret (Schmell) Overholt, Doylestown, Pa., a son, Horace Lee, April 11.

Ruppert.—To Isaac L. and Dorothy V. (Bair) Ruppert, Red Lion, Pa., a son, Reuben Leroy, April 26.

Sommerfeld.—To George R. and Amy (Woodward) Sommerfeld, Halstead, Kans., a daughter, Elva Helen, May 10.

Troyer.—To Wilbur and Elizabeth (Glick) Troyer, Lagrange, Ind., a son, Steven Kay, May 8.

Weaver.—To Allen Joseph and Alfreda Mae (Olson) Weaver, Kansas City, Kans., a daughter, Josephine Mae, Sept. 22.

Weber.—To Paul S. and Ruth (Wenger) Weber, Narvon, Pa., a son, Marvin Jay, April 26.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bachman.—**Roth.**—Melvin Bachman, Manson, Iowa, and Erna Roth, East Fairview congregation, Milford, Nebr., by Joseph E. Zimmerman at the church, Feb. 8, 1948.

Brubaker.—**Stutzman.**—Jacob Brubaker and Nora Stutzman, both of the Sheridan, Oreg., congregation, by G. D. Shenk at the Sheridan Church, April 25, 1948.

Cross.—**Stuery.**—Melvin Cross, Griner congregation, Goshen, Ind., and Marie Stuery, Town Line congregation, Goshen, Ind., by Samuel T. Eash at the Town Line Church, Dec. 20, 1947.

Farney.—**Zehr.**—Perry L. Farney and Sherry M. Zehr by Gordon Schrag at the First Mennonite Church, New Bremen, N.Y., May 1, 1948.

Graber.—**Kauffman.**—Samuel Graber and Adlene Kauffman by Samuel T. Eash at the Griner Church, near Middlebury, Ind., Dec. 24, 1947.

Kempf.—**Lapp.**—Wayne Kempf, Milford, Nebr., congregation, and Esther Lapp, Blooming Glen, Pa., congregation, by Joseph L. Gross at the Perkasio, Pa., Church, April 24, 1948.

Kennel.—**Hershey.**—Christian D. Kennel, Parkesburg, Pa., congregation, and Gladys M. Hershey, Kinzers, Pa., congregation, by G. Parke Book at the Parkesburg Church, May 15, 1948.

Kipfer.—**Jantzi.**—Wallace Kipfer, Elma, N.Y., and Matilda Jantzi, Riverside congregation, Turner, Mich., by Peter Swartz, assisted by Andrew Jantzi at the Riverside Church, April 11, 1948.

Landis.—**Weaver.**—Ellis F. Landis, Souder-ton, Pa., congregation, and Thelma Weaver, Blooming Glen, Pa., congregation, by Jacob M. Moyer at the home of the bride, May 15, 1948.

Leichty.—**Stauffer.**—Ellis Leichty and Phyllis Stauffer, both of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich, May 9, 1948.

Lyndaker.—**Noftisier.**—Andrew Lyndaker and Inez Noftisier, Croghan, N.Y., by Lloyd Boshart, April 28, 1948.

Miller.—**Yoder.**—Ezra Miller and Edna Yoder, both of the Town Line congregation, Goshen, Ind., by Samuel T. Eash at the Griner Church, Feb. 21, 1948.

Miller.—**Yoder.**—Fred Miller and Lydia Ann Yoder by Samuel T. Eash at the Griner Church near Middlebury, Ind., March 28, 1948.

Moshier.—**Lehman.**—Arnold Moshier and Maletta Lehman, Lowville, N.Y., by Lloyd Boshart, May 8, 1948.

Reitz.—**Eby.**—Leroy D. Reitz, East Chestnut Street congregation, Lancaster, Pa., and Miriam Jean Eby, Paradise, Pa., congregation, by G. Parke Book at the home of the bride, May 12, 1948.

Roggie.—**Udriek.**—Lansing Roggie and Alfreda Udriek, Croghan, N.Y., by Lloyd Boshart, May 12, 1948.

Roggie.—**Udriek.**—Elvin Roggie and Ellen Udriek, Croghan, N.Y., by Lloyd Boshart, May 12, 1948.

Roth.—**Graber.**—Max Roth and Berniece Graber by Simon Gingerich and Willard Leichty at the Sugar Creek Church, Wayland, Iowa, May 16, 1948.

Tyson.—**Weaver.**—Merl Henry Tyson, Yellow Creek congregation, Goshen, Ind., and Gloria Louise Weaver, Holdeman congregation, Wakarusa, Ind., by D. A. Yoder at the Holdeman Church, May 16, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blosser.—Susan, daughter of Noah and Mary (Nold) Blosser, was born in Mahoning Co., Ohio, April 8, 1855; passed away at her home in Leetonia, Ohio, May 4, 1948; aged 93 y. 26 d. Two brothers and 3 sisters preceded her in death. Surviving are one niece and 9 nephews. In 1895 she moved with her parents from the farm in Mahoning Co. where she had spent her early life, to Leetonia, where she cared for her parents until they passed away. Early in life she became a Christian and was for many years a member of the Mennonite Church, active in the missionary and sewing circle work of her group as long as her health permitted. Her service was much appreciated. Funeral services were conducted by I. B. Witmer and S. A. Yoder at the Midway Church, Columbiana, Ohio.

Boppe.—Samuel H., son of the late Andrew and Nancy (Flurry) Boppe, was born Nov. 13, 1847; died at the home of his daughter (Mrs. John Lewis), near Hagerstown, Md., May 16, 1948; aged 100 y. 6 m. 3 d. He was still able to be about and could discuss matters of common interest, especially events of the Civil War and other matters of the times following the war; but his sight and hearing were considerably impaired. In November, 1934, he made a decision for Christ and united with the Mennonite Church at the Pinesburg Mission, near Williamsport, Md., continuing in this faith until death. Surviving are 2 daughters (Mrs. John Lewis and Nancy, both of Hagerstown, Md.), 3 sons (Samuel, Smithsburg, Md.; William, Hagerstown; and Charles, Pinesburg, Md.), 17 grandchildren, 36 great-grandchildren, and 2 great-great-grandchildren. Funeral services were held May 20 at the Leaf Funeral Chapel, Williamsport, Md., in charge of Samuel R. Eby and Moses K. Horst. Text: Job 30:23. Burial was made in the Riverview Cemetery, Williamsport.

Boyer.—Susanna, daughter of David and Margaret (Henry) Tyson, was born in Wood Co., Ohio, March 3, 1856; passed away at the home of her son, near Middlebury, Ind., April 15, 1948; aged 92 y. 1 m. 12 d. On Nov. 28, 1947, she suffered internal injury from a fall in the home; complications later set in and she became bedfast. On Nov. 7, 1878, she was united in marriage to David K. Boyer, who preceded her in death on Aug. 7, 1928. Two sons (John and Ira) also predeceased her. She was the last surviving member of her immediate family. Surviving are one son (William, Middlebury, Ind.), 2 daughters (Bertha—Mrs. Henry Honderich and Ida—Mrs. Albert Cripe, both of Middlebury), 7 grandchildren, 13 great-grandchildren, many nieces and nephews and friends. In her youth she united with the Wisler Mennonite Church, remaining a member until death. Her suffering she bore patiently. Funeral services were conducted by William Ramer, Paul Hoover, and Amos Nushaum at the Clinton Brick Church, Goshen, Ind.

Good.—Sarah Ann, daughter of Isaac and Anne (Ames) Zeiley, was born near Morgantown, Pa., Sept. 6, 1862, passed away April 26, 1948, after one and a half years' illness; aged 75 y. 7 m. 20 d. She was a member of the Bowmansville, Pa., Mennonite Church. On Oct. 14, 1883, she was married to Lewis G. Good, who passed away in June, 1929. Surviving are 2 sons (Howard Z. and Joseph A.), one daughter (Sarah Ella—Mrs. Adam H. Martin), 48 grandchildren, and 32 great-grandchildren. Three children (Mary Jane—Mrs. Barton G. Horning, Anne Blanche, and Charles Edwin) predeceased her. Funeral services were held April 30 at her late home and at the Bowmansville Church with Benjamin Weaver, J. Paul Graybill, and Moses G. Gehman in charge. Interment was made in the church cemetery.

Greider.—Mary N. Herr was born in Lancaster Co., Pa., April 14, 1881; died of a heart condition, April 22, 1948; aged 67 y. 8 d. In March, 1904, she united with the Mountville, Pa., Mennonite Church, where she served cheerfully and was a member until death. On Nov. 11, 1902, she was united in marriage to Howard

G. Greider, who survives. Also surviving are one daughter (Anna Mae—Mrs. Martin Grove) and one grandson. Two daughters (Mary, an infant; and Ruth—Mrs. Clayton D. Landis) preceded her in death. She was a faithful companion and mother, much concerned for the welfare of her family and the church. Funeral services were held April 25 at the home, in charge of Elmer F. Kennel, and at the Mountville Church, in charge of J. C. Habecker and Christ K. Lehman. Text: Rom. 8:18. Burial was made in the Silver Springs Cemetery.

Hochstetler.—Magdalena, daughter of Joseph and Lydia (Schrock) Shetler, was born near Kalona, Iowa, March 12, 1877; passed away at her home April 27, 1948; aged 71 y. 1 m. 15 d. She lived in the same community all her life. In her youth she united with the Mennonite Church and remained a member until death. On Nov. 19, 1896, she was united in marriage to Chris H. Hochstetler, who survives. Also surviving are 4 children (Lydia—Mrs. Alva Yoder, Iowa City, Iowa; Henry and Ray, Kalona, Iowa; and Lala—Mrs. Marner Miller, Goshen, Ind.), 13 grandchildren, one brother (Joseph, Pigeon, Mich.), and a large number of other relatives and many friends, won by her loving and kindly attitude. One daughter (Cora), one grandchild, 3 brothers and 3 sisters (Mary, Daniel, Cathrine, John, Benjamin, and Lydia) preceded her in death. Two weeks before her death she became ill, but her condition did not seem serious until the last morning. Funeral services were held April 29 at the home by J. L. Hershberger and at the Lower Deer Creek Church by D. D. Miller and J. Y. Swartzendruber. Text: John 14:2, 3.

Liechty.—Elizabeth, daughter of Joseah and Marica (Shank) Kohli, was born near Columbus Grove, Ohio, June 19, 1875; died at her home, Lake Charles, La., Feb. 17, 1948; aged 72 y. 7 m. 28 d. On Aug. 22, 1897, she was united in marriage to Peter J. Liechty. In 1901 they moved to Lake Charles, La. To this union were born 6 children (Joseph H., Alma A., Viola Friesen, Beulah Vignaud, all of Lake Charles, La.; Verna Porter, Woodlawn, La.; and Dave A., of the U. S. Navy), all of whom survive. Also surviving are 10 grandchildren. In her youth she united with the Mennonite Church, of which she remained a member until death. Funeral services were held at the Hixson Funeral Home, with C. W. Rodgers and J. W. Mayne officiating.

Mast.—Elizabeth (Lizzie), daughter of Peter and Lydia (Yoder) Nafzinger, was born at Long Green, Md., Sept. 9, 1862; passed away at the home of her daughter (Mrs. Frances Barnhart) Denhigh, Va., Feb. 10, 1948; after an illness of one week; aged 85 y. 5 m. 1 d. In her youth she united with the Amish Mennonite Church and remained a member until death; she was always anxious to fill her place in the church. On Jan. 27, 1885, she was married to John Z. Mast, who preceded her in death on April 24, 1945. On Sept. 17, 1899, they moved to Warwick Co., Va., where they lived except for seven years spent in Norfolk, Va. Surviving are 6 children (Clara—Mrs. J. S. Harrison, and Mrs. Ruth Everett, both of Norfolk, Va.; Emma—Mrs. Kenneth Mallory, Williamsburg, Va.; Frances—Mrs. Hayes Barnhart, and Lenora—Mrs. Ernest Miller, both of Denhigh, Va.; and Charles H. Mast, Norfolk), 17 grandchildren, and 8 great-grandchildren. Her husband and 5 children preceded her in death. Funeral services were conducted Feb. 12 at the Providence Mennonite Church by Truman Brunk, assisted by Emory Glick. Interment was made in the adjoining cemetery.

Miller.—Albert D., son of Daniel D. and Lydia (Troyer) Miller, was born near Charm, in Holmes Co., Ohio, Sept. 14, 1872; died at the Pomerene Memorial Hospital, Millersburg, Ohio, May 6, 1948; aged 75 y. 7 m. 22 d. Death followed an operation. He endured his much suffering without complaint. On Dec. 10, 1899, he was united in marriage to Delila Miller, who preceded him in death on April 24, 1943. Three brothers and 4 sisters also predeceased him. Surviving are one son (Ralph A., Berlin, Ohio), one daughter (Mrs. Beulah Kaufman, Millersburg, Ohio), 5 brothers (Eli, Millersburg; Samuel, Berlin; Levi, Wellman, Iowa; Calvin, Millersburg; and Noah, of Berlin), one sister (Mrs. Fannie Helmut, Louisville, Ohio), and 8 grandchildren. In his youth he united with the Martins Creek Mennonite Church, and attended services faithfully as long as he was able. Funeral services were conducted May 9 by D. D. Miller, S. W. Sommer, and E. J. Varnes.

Nussbaum.—Raymond Jay, son of John and Grace (Miller) Nussbaum, Kent, Ohio, was

born at the Bedford, Ohio, Hospital, April 16, 1948; died April 19, 1948; aged 3 d. Surviving are his parents, one brother (James, 2 grandparents (Mrs. Nussbaum, Kidron, Ohio; and John G. Miller, Hudson, Ohio). Brief services were conducted at the home and at the cemetery of the Plain View Church, near Aurora, Ohio, by Eugene Yoder.

Raber.—Elizabeth Gilliom was born near Dalton, in Wayne Co., Ohio, in 1856; died at the home of her son on April 16, 1948; aged 92 y. Death was caused by pneumonia. At the age of fourteen she moved with her father's family to Hickory Co., Mo., where she grew to womanhood and where she was married to Peter Raber. In 1908 the family moved to Morgan Co., near Versailles, where she resided until her death. Surviving are one son (Daniel), 3 daughters (Sarah—Mrs. M. M. Diener, Cora—Mrs. J. A. Ramer, Versailles, Mo.; and Susie—Mrs. C. W. Rushley, Garden City, Mo.), 20 grandchildren, 39 great-grandchildren, one sister (Mrs. Sarah Soldner, Berne, Ind.), and one brother (Daniel, Portland, Ind.). Her husband preceded her in death in 1936. One son (Abraham), 2 daughters (Clara—Mrs. O. W. Driver, and Lydia—Mrs. J. A. Detwiler), and 4 brothers (Christian, Peter, Abraham, and Simon) also predeceased her. Funeral services were conducted April 19 at the home by C. B. Driver, at the church by E. A. Albrecht, and at the graveside in the Mt. Zion Cemetery, Versailles, Mo., by Leroy Gingerich. Her great-grandsons served as pallbearers.

Rufenact.—Aaron, son of Joel and Leah (Short) Rufenact, was born near Archbold, Ohio, Dec. 14, 1891; departed this life April 13, 1948; aged 56 y. 3 m. 29 d. He enjoyed good health until about two years ago, when he became ill and never fully recovered, having, however, seemingly improved during the recent months of his life. On Jan. 2, 1917, he was united in marriage to Arvada King, who survives. Also surviving are one daughter (Melba—Mrs. Carl Schmucker, Fayette, Ohio), 2 sons (Charles, Bluffton, Ohio; and Richard, at home), 3 grandchildren, 3 brothers, 3 sisters, and many other relatives and friends. In his younger years he accepted Christ as his personal Saviour and united with the Mennonite Church, of which he was a member until death. His resignation was expressed in the words of one of his favorite hymns, "Have Thine Own Way, Lord." His kindness and advice will be missed in the home, and his help in the church and community. Funeral services were in charge of D. Wyse Graber, Walter Stuckey, and Simon Stuckey. Interment was made in the Lockport Cemetery.

Schmucker.—Joseph P., son of the late Christ and Katie (Christner) Schmucker, was born April 18, 1881; died at his home in Flint, Mich., May 4, 1948; aged 67 y. 16 d. On Jan. 30, 1901, he was united in marriage to Naomi Slabaugh. On March 5, 1912, they moved from Kokomo, Ind., to Midland, Mich., and in September, 1946, to Flint, Mich. Surviving are his wife, 2 daughters (Mrs. Mary Albrecht, Flint, Mich.; and Mrs. Melinda Klein, Midland, Mich.), 9 grandchildren, 7 great-grandchildren, 3 brothers (John, Hartsville, Ohio; Jacob, Kokomo, Ind.; Noah, Middlebury, Ind.), and one sister (Mrs. Mattie Hochstetler, Kokomo, Ind.). His parents, one sister, and one daughter preceded him in death. Funeral services were held at the Bradley Funeral Home, Midland, with F. F. Bontrager in charge. Burial was made in the Amish Cemetery north of Midland.

Stutzman.—Minerva Ellen, daughter of the late Peter and Margaret (Feikert) Selzer, was born in Holmes Co., Ohio, April 16, 1890; died at her home, near Harrisonburg, Va., May 15, 1948; aged 58 y. 29 d. At the age of sixteen she was confirmed in the German Reformed Church; at the age of twenty-three she was received by water baptism into the Mennonite Church. On Sept. 25, 1913, she was united in marriage to Joseph B. Stutzman in Portage Co., Ohio, where they lived until 1928, when they moved to Harrisonburg, Va. Surviving are her husband and 3 children (Doris—Mrs. Oliver Keener, Harman, W. Va.; Barbara—Mrs. D. L. Bowman, at home; and Joseph E., Drumore, Pa.), 9 grandchildren, 4 sisters (Mrs. Mary Schueffer and Mrs. Ida Schwartz, both of Navarre, Ohio; Mrs. Irene Hostetler, Medina, Ohio; and Mrs. Emma Schwartz, Bluefield, Ohio), one brother (John, Medina, Ohio), and a number of nieces and nephews. She was an active Christian worker for years. The last ten years she and her husband spent in the Blue Ridge rural work at Mt. Hermon and Temple Hill churches. She spent many days and hours as a Christian counselor and in helping the sick and needy in these communities.

Funeral services were held on May 17 by D. W. Lehman at the home and S. H. Rhodes and J. E. Kurtz at the Weaver Church. Text: Jer. 6:16. Burial was made in the adjoining cemetery.

Tyson.—Daisy, daughter of Mr. and Mrs. George Harter, was born in Kent Co., Ohio, Sept. 2, 1881; passed away at her home east of Alanson, Mich., April 27, 1948; aged 66 y. 7 m. 25 d. Death followed a heart attack. As a small child she moved with her parents to a farm north of Conway, Mich. On Aug. 1, 1901, she was married to Erva Tyson, who survives. Also surviving are 2 sons (Simon and Earl, both at home), 2 daughters (Angeline, missionary on furlough from Africa; and Mrs. Sylvia Martin, Harbor Springs, Mich.), one brother (Henry, Petoskey, Mich.), and 5 grandchildren. She was devoted to her home and was a member of the Mennonite Church. Funeral services were conducted by Clyde X. Kauffman and Richard Halter at the Maple River Mennonite Church, Brutus, Mich. Interment was made in the adjoining cemetery.

Wenger.—Daniel P., son of Peter and Annie (Gile) Wenger, was born April 16, 1870; died March 14, 1948; aged 77 y. 10 m. 28 d. Although he did not enjoy the best of health for a number of years, his condition was not considered alarming until ten days before his death. From early manhood he was a member of the Mennonite Church, serving in various activities. His life was marked by a quiet, conscientious devotion to God and to his family. His first marriage was to Annie F. Heatwole. To this union were born one son (William A., who died in 1936) and 2 daughters (Lena C. and Marie—Mrs. Fred Ours, Harrisonburg, Va.). His second wife was Emma F. Heatwole. To this union were born one son and 4 daughters (Oliver R., Annie S., Edna R., Margaret—Mrs. Menno Suter, and Anna—Mrs. Millard Bowman, Harrisonburg, Va.). His third marriage was to Laura E. Suter, who survives. Also surviving are one brother (Jacob P., Harrisonburg, Va.), one sister (Mrs. Oscar Burkholder, York, Pa.), 21 grandchildren, 3 great-grandchildren, and many other relatives and friends. Funeral services were held March 16 at the home by S. H. Rhodes and at the Weaver Church by D. W. Lehman and C. K. Lehman. Text: Ps. 17: 15. Burial was made in the nearby cemetery.

Wingard.—Josiah, son of Levi and Polly Wingard, was born March 27, 1867; died April 20, 1948; aged 81 y. 23 d. His first wife (Mary Hershberger) died in January, 1919. Surviving are 5 children, his second wife (Minnie Lowry Wingard) and 1 stepdaughter. He was for many years a member of the Weaver Church, Johnstown, Pa., where funeral services were conducted by Hiram Wingard, Harry C. Blough, and Rev. Schnars. Interment was made in the adjoining cemetery.

Yoder.—Aaron C., son of Eli and Susanna Yoder, was born near Belleville, Pa., May 1, 1877; died at the Good Samaritan Hospital, Rugby, N. Dak., May 12, 1948; aged 71 y. 11 d. Death was caused by heart disease. In 1901 he moved to North Dakota. On April 25, 1902, he was united in marriage to Sylvia Renno, who preceded him in death on April 5, 1922. Three brothers and 3 sisters also predeceased him. Surviving are 2 sons (Chester and Sherman, Wolford, N. Dak.), 2 brothers and 2 sisters (Belleville, Pa.), and many other relatives and friends. In his youth he accepted Christ as his Saviour and united with the Old Order Amish Church, of which he remained a member. Funeral services were held at the Lakeview Church, May 17, by Mahlon M. Yoder, John Stoll, and E. G. Hochstetler. Texts: Ps. 90; Matt. 25:1-12; Ps. 39:4.

Yoder.—Amos J., son of Christian and Catherine (Becker) Yoder, was born in Wayne Co., Ohio, May 20, 1866; passed from this life on May 12, 1948, after a lingering illness; aged 81 y. 11 m. 22 d. On Aug. 7, 1887, he was united in marriage to Amanda C. Smucker, who preceded him in death on Oct. 11, 1945. Four sisters and 7 brothers also predeceased him. Surviving are 6 children (Lumen H., Oyster Point, Va.; Sadie L., at home; Jay, Nampa, Idaho; Elton R., Orrville, Ohio; Icie D. Miller, Wooster, Ohio; and Clark W., Denbigh, Va.), 11 grandchildren, 4 great-grandchildren, and many other relatives and friends. He spent his entire life in the same community and was a member of the Oak Grove Mennonite Church, Smithville, Ohio, from early in life until death, showing a strong interest in the work of the church. Funeral services were held May 16 at the Oak Grove Church, in charge of J. S.

Gerig and V. M. Gerig. Interment was made in the adjoining cemetery.

Zehr.—Kate Lehman was born July 16, 1866; passed away at the home of her son (Dan Zehr), Jan. 6, 1948; aged 81 y. 5 m. 21 d. On Dec. 14, 1893, she was united in marriage to John Zehr at Indian River, N. Y. He preceded her in death eight years ago. One son (Peter) also predeceased her. Surviving are 2 sons (Dan, Beaver Falls, N.Y.; and Ernest, Croghan, N. Y.), 6 grandchildren, 2 great-grandchildren, and 4 brothers. Funeral services, in charge of Gordon Schrag, were conducted on Jan. 9 at the home and at the First Mennonite Church, New Bremen, N.Y. Burial was made at Croghan. Text: Ps. 116:15.

Zook.—Nancy Zook, daughter of Isaac and Fannie (Zook) Kauffman, was born Jan. 5, 1858; died May 3, 1948; aged 90 y. 3 m. 28 d. On Dec. 31, 1895, she was united in marriage to David Zook, who preceded her in death on Aug. 27, 1912. Three daughters also predeceased her. Surviving are 3 sons (Lewis, Sharpville, Pa.; James and Harvey, New Wilmington, Pa.), one sister (Fannie Lehman, Pulaski, Pa.), 14 grandchildren, and 4 great-grandchildren. In her youth she accepted Christ as her Saviour and became a member of the Maple Grove Mennonite Church, New Wilmington, where she remained a member until death. Funeral services, conducted by the home ministers, were held May 5 at the church. Texts: Ps. 23; Rev. 14:13. Burial was made in the Amish Mennonite Cemetery.

THE BOOK SHELF

Immensity, Clarence H. Benson; Van Kampen Press; 1937; 140 pp.; \$2.00.

Alfonso X, king of Spain, called "The Wise" and "The Astronomer," is reported to have said that "had he been consulted at the creation of the world he would have spared the Maker some absurdities." This claim is neither found in nor upheld by the author of *Immensity*; but an absurdity is stated. The absurdity of creation for Dr. Benson is that there are men who work and speak in the guise of science who will not believe in the simple and undeniable truth that Jehovah God is indeed the creator and sustainer of this and all other worlds.

The book is well named, for never have I read a more interesting series of comparisons and illustrations in time and space than are found here. *Immensity* will, after all, remain an incomprehensible word until it is described in words which are comprehensible—and this author has achieved this in a space commendably minute. Every chapter but the first is introduced with a separate page of verses from the Scriptures. For the author, the immensities of nature suggest only a greater glory of God, whose greatest glory is the goodness that calls forth man's trust.

A few weeks ago *Time* magazine published the following words on man and the universe: "Even in the Renaissance, a scattering of prophets such as Savonarola kept repeating that man is mere dust; but never before Copernicus did anyone suspect what out-of-the-way dust man was. When Copernicus squeezed the world into a ball and set it spinning through the blackness of outer space, he did much to destroy the importance of man . . . in the universe." For all the truth of his statement with all the implications intended, Dr. Benson does well in this volume to end his discourses with a chapter entitled, "The Star of All Stars," and to there point

out the obvious importance of man in God's sight if on account of his soul's need He should see fit to give His only begotten Son and thereby usher in man's Saviour. In fact, so important is this appearance that the very sky is altered in celebration of it by the appearance of a special star at the moment of Christ's birth, only for it to disappear and reappear again according as God has need of it. This incident and Joshua's long day are not in the slightest denied as simple truths but some interesting considerations are given that are little known.

With all the reverence, faith, and scholarliness that becomes a God-fearing man of Dr. Benson's ability, yet with the scientist's love of fact and precision, are the method and theories of astronomy set forth. All is simply set forth in words of everyday occurrence, yet withal some of the most difficult of concepts are discussed, illustrated, and explained. One of the only basic but controversial points which is herein assumed is that of the theory of uniformity, which in this case would assume that man could not have been created in any other way than as we know him. Any belittling and minimizing of God's omnipotence that is implied in adherence to this theory is counteracted or avoided in this instance by the very nature of the subject matter. Once or twice the metaphors used are a bit too strong for great accuracy, but they in no way detract from the general reliability of the facts. One could hardly compare the perfection of the earth's spherical shape with that of a billiard ball, even ignoring the mountains and ocean depths, when the pull of gravity is as great as it is at the equator.

This volume is intended as a sequel to its companion volume, *The Earth the Theater of the Universe*, published some years ago and reprinted a time or two since. The two volumes are profitably studied together. And Dr. Higley in his Introduction to *Immensity* says that the two books "combine to open phases of truth that are usually overlooked. . . . They should be studied as an introduction to every textbook on astronomy."—Gerald C. Studer.

Christianity Is Christ, W. H. Griffith-Thomas; Zondervan Publishing House, reprint; 159 pp.; \$1.50.

The title of this book is impressive, and the author ably proves its absolute truth.

Dr. Griffith-Thomas was well known as an English minister of the Gospel, Bible teacher, and author. In his lifetime he valiantly defended the Christian belief against the errors of Modernism. In this book he undertook to silence the opponents of Christianity, and to inspire its adherents with renewed faith and zeal.

In order to do this the author shows that the Founder of Christianity was altogether unique in His person and work, in His relation to humanity, and in His relation to God. He gives a comprehensive view of Christ in the various chapters of the book, beginning with The Fact of Christ, and following on with His Character, His Claim, His Teaching, His Miracles, His Death, His Resurrection, His Gospel, His Church, His Grace, His Influence, His Virgin Birth.

All of these subjects the author treats in a very convincing way, often supporting his discussions with lengthy quotations from other able writers. The two final chapters sum up the content of the twelve preceding ones.

In the chapter entitled "The Meaning of Christ," Dr. Thomas states the inevitable conclusion that Christ was God, manifest in the flesh. In the last chapter, "The Verification of Christ," he declares that the very heart of Christianity is that the Holy Spirit links the Christ of experience with the Christ of history, and that the Holy Spirit is capable of reproducing Christ in the lives of His followers. The book ends where it began, by saying that Christianity is Christ; and also, Christ is the Gospel—this constitutes Christianity.

This book impresses the reader anew with the beauties and perfections of Christ, the Lord. It is to be highly recommended for all Christians. The style of writing is not too simple, and not too scholarly. The presentation is straightforward and logical.

The book has clear type, and good paper. It contains an index, and a bibliography, with authors alphabetically listed. It is an excellent handbook for all who wish to get, or to give, more light on the great truths of Christianity. And this is just what the author intended it to be.—Frances E. Burkey.

450 Stories from Life, Leonard Rush Jenkins; Judson Press; 1947; 329 pp.; \$2.50.

The art of illustration is best exemplified by the Master Teacher Himself. He taught by telling stories from everyday experience. All leaders of religious thought today realize the benefit of good illustration; hence there have been numerous collections of illustrations offered for sale.

Mr. Jenkins has gathered from a wide variety of sources four hundred fifty stories on practically every theme of life, illustrating over four hundred Bible verses. This list is conspicuous, however, by the lack of illustrations by outstanding, well-known men. In a book of this kind one would hardly expect to agree with the teaching or application of every illustration. For instance, some incidents taken from army life may leave impressions other than the one we desire (pages 39, 302). Others seem to be considerably beside the point (*Precious Stones*, page 264; *The Divine Presence*, pages 113). The modernistic teaching that the purpose of religion is to teach the world to practice brotherhood is evident in *The Business of Religion*, page 40; *Gratitude*, page 186; *When Ye Pray*, page 188.

In view of the fact that we must be selective in all our illustrations, I would recommend this book for the good usable material it contains. The easy to read print is on a good grade of paper and published by the Judson Press. There are three complete indexes on (1) subject matter, (2) authors, and (3) Scripture texts. Ministers, superintendents, teachers, and other Christian workers will find use for at least half of the illustrations. While war illustrations are used, there are about an equal number which condemn war and hatred. Nearly all material supports the evangelical faith.—W. R. Nafziger.

ITEMS and COMMENTS

Sales of Seventh-Day Adventist literature in 1947 totaled more than \$10,000,000, according to a report released by the denomination's publishing department. This department supervises the work of 51 publishing houses around the world. The literature is sold by a corps of 1600 regular colporteurs in addition to 800 student salesmen from Adventist colleges who work during the summer months. A recent emphasis in the publications of this denomination is in the area of children's books, in view of the great danger from comics and other cheap literature.

* * *

Episcopalians were warned in a resolution adopted by the one hundred sixty-third annual convention of the Episcopal Diocese of Massachusetts to be on their guard against such a hysterical fear of Communism as "may lead to fighting that danger with weapons destructive to the treasure we seek to guard."

* * *

The Oregon Presbytery of the United Presbyterian Church has protested sending tobacco and wine abroad under the European Recovery Program. The Presbytery cited inclusion in the Marshall Plan of "142,000,000 gallons of American wine and nearly \$1,000,000,000 worth of tobacco to go to Europe."

* * *

Federal school inspectors and teachers have been ordered to eliminate musical works of a religious character from the curricula of all Mexican schools. The issue was ordered by the National Institute of Fine Arts and Literature, which acts for the Mexican government in matters affecting musical instruction in schools. Commenting on the new order, a Mexico City daily charged that the Institute is controlled by Communists. It stated that the line of the Mexican national anthem which refers to the "finger of God" has been changed by the Institute in officially approved teaching materials so as to omit mention of God's name. One wonders what a musical program that eliminates all works of a religious character would be like.

* * *

One of the handicaps to the spread of the Gospel in Japan is a serious shortage in paper. In 1947 the American Bible Society shipped into Japan a total of 1,547,079 copies of the New Testament, 747,595 Bible portions, and 14,190 copies of both Old and New Testa-

COMMENTARY SALE

Leftovers at a leftover price

\$2.50 Peloubet's Notes	\$1.60
\$1.25 Arnold's Commentary	.80
\$.50 Superintendent's Guide	.35

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Beyond Our Expectation

We felt assured, during the years of preparation, that the New Herald Press Summer Bible School Series would meet with widespread approval and use. Our initial printing was expected to last for several years. Now, our sales are even greater than our expectation, and we are not prepared for the great demand.

Since Kindergarten II is the only grade available this year for the pre-school children, the demand for this grade has been doubly heavy. Our supply for this grade is nearly exhausted and it is impossible to reprint for this year, partly because of the lithographed, colored small sheets which are printed elsewhere.

We are, therefore, recommending Kindergarten I and Kindergarten II materials from our old Summer Bible School course (a supply of which we still have on hand), for any schools unable to secure the new material.

It should be understood that this shortage applies only to Kindergarten II.

Kindergarten Supplies Available From the Old Course

KINDERGARTEN I

Kindergarten I Manual. Topical Studies from the Scriptures. (for age four)	\$.50
Large Teaching Pictures. Set of 14.	1.00
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Notebook covers. 8 x 10½ in.	Doz.	\$.20
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MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

ments. Before the war the annual distribution of Bibles in Japan was about 145,000, but since 1945 the American Society has distributed more than 2,000,000 volumes. Japanese organizations need thousands of reams of paper immediately in order that Christianity may compete with communists and other forms of non-Christian propaganda.

* * *

Two boxes of Bibles and Testaments were sent into Tihwa, the capital city of Sinkiang (Chinese Turkestan) by the American Bible Society's agency in China. During the past ten years this vast Chinese dependency has had many harrowing experiences, and there was a long period when Christians were compelled to hide and even bury their Scriptures. It may be significant to know that Scriptures have again entered the province and in some centers it is possible to circulate them again. Circulation is limited, but it is there.

* * *

Protestant churches in Spain have gained strength in the past twelve years in spite of repression and violence, according to the report of Benjamin J. Bush of the Presbyterian Church. Back from a tour of Spain during which he attended fifteen Protestant services,

Dr. Bush said that Spanish Protestants find it difficult to find places of worship, because recent attacks on their centers have made property owners fearful of renting to them. But the vitality of Protestantism in Spain is shown by the fact that attendance at services is frequently double the membership of the church. Dr. Bush recalled attending two prayer meetings at which the combined attendance was 340. Some Protestant services are being held in private homes. There is an estimated number of between 8,000 and 30,000 Protestants in Spain. They are chiefly of the Plymouth Brethren, Evangelical, and Baptist denominations.

* * *

Student youth centers in thirty-five colleges and universities across the country will be established by the Student Service Commission of the National Lutheran Council. This student ministry is to combat "the pagan influences on the college and university campuses of the United States."

Yoder, 4614 WOODLAWN AVE
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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JUNE 8, 1948 ————— NUMBER 23

My Part in Making Our Missionary Endeavor a Success

BY MRS. HERMAN YODER

This is a personal subject. What can I as an individual lay member do? In answer I would give as my first point—

Give God First Place in My Life

Are souls won because I follow Christ? Am I seeking usefulness rather than happiness? When we look around us and see the sinfulness in the world; when we see our own boasted Christian nation spending more money for pride and foolishness than for the necessities of life; when we see the people spending much more time and money in the pursuit of worldly pleasures than in the support of the Gospel; when we look at the crowded conditions in our reform schools, jails, and penitentiaries; when we see the indifference of many Christian professors who ought to be engaged in an earnest endeavor to rescue those who are starving for the Bread of Life—when we see all this, we will cease to consult our own ease, but will, like Jesus, labor in the all-important work of rescuing the perishing.

Statistics tell that of the world's population, only one out of every three makes a profession of being Christian. How necessary that every believer realize the indebtedness that the Apostle Paul felt when he said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise"! He felt obligated because of what Jesus Christ had done for him in redeeming his soul from the guilt of sin. Therefore the message of love and good will, the message of salvation, must be delivered by those whose lives have been changed by the power of the Gospel.

Then after I have given God first place in my life, I can

Witness for My Lord

There is a responsibility for every one in the church, member by member, individual by individual, whether we have carried it out or whether we have not. The child in the home has a responsibility in the home. This is a fundamental principle of society—in the community, in the church, and wherever there is a group of people among whom man moves.

There is not a standard for the ministers, another for the deacons, and another for the bishops; these three are the same. And there is not a separate standard when it comes to witnessing for God; the standard is one. People are saved by the same Saviour. It is true that there are diversities of gifts. Some are called to be teachers, but not all; some are called to be pastors, but not all. But the standards of witnessing are the same, that is, the same for the laity and the ministry. "He that believeth on the Son of God hath the witness in himself." And that individual, if he believes in the Son of God, if his faith is an active principle which involves his whole life and his every activity, is impregnable as long as he remains in that faith.

God's impelling love compels us to testify. If you as a member of a group were on a desert looking for water, and finally you discovered a little oasis, what would you do? You would cry at the top of your voice, "Water, water, let us drink." Do I love Christ that much? Am I telling the world that I have the water of life? A certain judge in Ohio made this statement, "It has come to the place where the churches are largely a failure, the schools are largely a failure, the homes are largely a failure, and the youngsters are brought into the law for justice."

Oftentimes it is harder to witness right in our own home than any place else. Let us take courage from the following illustration: A young woman was standing in front of a mirror adjusting a diamond ornament in her hair that it might sparkle with great brilliancy. She was getting ready to attend a ball. She noticed in the mirror the reflection of the face of her little sister Anna. She turned and said: "Anna, what are you thinking about?" "I'm just thinking," replied the child. "Thinking about what?" "Thinking about what my Sunday-school teacher told me Sunday. She said if I could win a soul for Jesus, I could have a star in my crown, and I'm just thinking if my star will not shine brighter than your diamond." The young woman went to the ball and came back tired, worn out,

and dissatisfied. She went to her bedroom and found her sister sleeping. She knelt by the bedside, put her arms about the child, and said: "O God, I am so tired of this world; there is no pleasure in it; let me be the star in Sister's crown." And then she awoke her and said: "Wake up, darling, wake up. I am to be the star in your crown. What you said has won me." The teacher had won the

Meditation on Stewardship

BY ALMETA GOOD

*"Blessed is that servant,
[I read in Luke's Gospel today]
Whom his lord when he cometh
Shall find so doing.
[What sort of steward, my soul, art thou?]*

*"But and if that servant say in his heart,
My lord delayeth his coming,
[Such petty things try to assume importance
When the REALLY important things are postponed*

*If it seems indefinitely!]
And shall beat the menservants and maidens,
[Did we 'lord it over' anyone, soul, today?]*

*"And to eat and drink, and to be drunken;
[What of that fit of anger today, O soul,
When for a moment you lost control?]
The lord of that servant will come
In a day when he looketh not for him!
[Ah, have I looked for His coming with joy?]"*

*As one has said:
"If only we keep the channel of repentance open.
Daily, hourly, with open face
The fruit of repentance is CAREFULNESS!
Lord, grant us a spirit of repentance always!"*

*Then I read: "And that servant,
Which KNEW his lord's will,
And prepared not himself,
Neither DID according to his will,
[Forgive me, Lord!]
Shall be beaten with many stripes.*

*But he that knew not . . .
Shall be beaten with few stripes.
FOR UNTO WHOMSOEVER MUCH IS GIVEN,
OF HIM SHALL BE MUCH REQUIRED!*

*[O Lord, what wilt Thou require at my hand?
Oh, grant me carefulness—that fruit of repentance!*

*That daily, hourly, I may realize
The power provided for me through the Spirit,
That, walking in the Spirit, I may be
One who 'knew . . . and DID according to his will.]"*

Hammett, Idaho.

child, and the child won her sister, and the sister went out to win others.

I Can Live a Consistent Christian Life

A witness must live a life that bears testimony of his speaking. All down through the history of the church, non-Christian people have read the Bible by the lives of Christian people probably more than the Book itself. The young man at work who does not swear, nor use tobacco in any form, nor indulge in strong drink, or filthy communication, who controls his temper, speaks the truth, and gives God the glory, is giving a daily testimony to the world that may not be excelled. If I can *live* my religion, surely it will help in winning others. We might call this letting our lights shine, and here is a good illustration of how to shine in a dark world. Among the souvenirs which a husband brought home from his travels was a matchbox for his wife. It was expected to glow in the dark. So when he presented it to his wife, he turned out the light. But all was dark. "What's the joke?" asked the wife. "It ought to do what it doesn't," said the man. How like folks sometimes! He therefore concluded that he had been cheated. When the wife looked it over the next day, she observed some fine lettering in French. Taking it to someone who could read it, she learned that the translation was: "If you want me to shine at night, keep me in the sunlight through the day." So she put it out in the sunshine. That night she brought it in, turned out the light, and there was a brilliant glow. "How was it done?" asked her husband. "I found the secret," she told him. If you want to shine in dark places, you must stay in the sunlight; you must stay where the sunlight of God strikes you.

Further, in making our missionary endeavor a success

I Can Pray

Sometimes we hear it said that if we can't do anything more, we can pray. But I think prayer should come first. Not that we should have a feeling that I *must* pray now before I go to bed, but rather I *want* to pray—I desire to talk with the Lord and let Him talk to me. "The effectual fervent prayer of a righteous man availeth much." In the story, "Light from Heaven," how often did Joseph receive new strength and courage both from his own praying and from the many prayers of his mother!

Missionaries on the field say they can tell when folks at home are praying for them. It's a big help when we know missionaries by name and can bring them one by one to the Lord in prayer.

I Can Give

I can give money, time, and talent. The work cannot be a success without these. I feel that the officers in our sewing circles give a lot of their time and perhaps we don't appreciate it. They have to attend the meetings whether they have work at home or not. But any worthy cause will not prosper unless someone is willing to sacrifice time.

I feel that no one can grow up in a Mennonite Church and not be accustomed to giving. But let's be glad for this opportunity rather than resent it. The church that doesn't give is a decaying church. An artist was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship for the offerings of fashionable worshipers. But—and here the artist's conception of a decaying church was made known—right above the offering plate and suspended from a nail in the wall, there hung a square box, very simply painted and bearing the legend, "collection for foreign missions." But right over the slot through which the contributions should have gone, there was a huge cobweb. This surely indicates a decaying work.

I Can Go

Christ's "Go ye into all the world, and preach the gospel to every creature" most surely means that every member is to be a missionary. The business of the church is to be a witness unto Him. The witnessing is to be both private and public. Private testimony is to be given by all; public witnessing by those whom the Lord selects. Every Christian has his own personal world to go to. Those I come in contact with and can reach make up my world.

The harvest does not come to us to be gathered, neither do the fish come to the fisherman to be caught. He must go after them. The Master does not say to us, "Go and do everything," but He marks out a special path for each one of us, and gives to each of us a special duty. My part is simply to do that which I'm called to do. "The steps of a good man are ordered by the Lord." The work appointed unto us is to occupy till He comes.

Kalona, Iowa.

By obeying one learns how to obey.—
George Macdonald.

A Glance or a Gaze

By C. WARREN LONG

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:22-27).

James writes to the brethren. Many times in his short letter he calls his readers, "My brethren," "My beloved brethren." His effort in his writing is to get the Christian to be a lover and a practitioner of the Scriptures. These 108 verses in his epistle must be a sample of his own life. Professor Mayor said he found in James no less than fifteen connections, not so much in word as in idea, with the Sermon on the Mount. Dr. Graham Scroggie insists that these five chapters are packed with references or allusions to seven out of the twelve Minor Prophets, and fourteen other Old Testament books. Certainly a man who writes 108 verses with such a background has developed in his life the practice of gazing into God's Word.

The glass or mirror among the children of Israel was highly polished brass. Note the piece of furniture in the Tabernacle Court—the brazen laver. "And he made the laver of brass . . . of the looking-glasses of the women . . ." (Ex. 38:8) What a sacrificial spirit on the part of those "Israelitish" ladies! The brass that reflected the true image, portraying the need of cleansing, the tool, the laver, that which provided the fountain of cleansing. David, who saw that mirror and fountain, wrote in Ps. 119:9, "Where-withal shall a young man cleanse his way? by taking heed thereto according to thy word." This then is one of the functions of the Bible and a casual glance will not substitute for a careful gaze.

"He beholdeth himself" (verse 24). That is, he takes only a casual glance at himself, with no special impressions

(Continued on page 532)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

On Writing Creeds

Many church groups have put into writing, from time to time, a statement of their beliefs. The best known of these is the so-called Apostles' Creed, widely used throughout Christendom for many generations. The familiar creed in Mennonite circles is the Dordrecht Confession of Faith of 1632, the well-known "Eighteen Articles." The latest attempt of the Mennonite Church to put her faith in the form of a creed was in the statement of doctrine adopted by Mennonite General Conference held at Garden City, Missouri, in 1923.

We are heartily in favor of every attempt to put the great truths of the Christian faith into language which is concise, logical, and clear. Any believer should welcome the aid of his church in giving him a definite statement of the faith which he holds. For thousands of people who are sincere believers are not capable theologians. A creed is an aid to the understanding of the Word of God. It fortifies the believer in meeting the various heresies which are continually arising and in providing adequate concepts for the regulation of thought and behavior. One may well suspect that any person who is unwilling to put his faith into specific language probably holds a vague, uncertain, shifting belief which may not be far from unbelief.

At the same time there is danger in the writing of creeds. There is the danger of substituting some statement of man for the Word of God. Catholic dogma falls into this area when it puts the decrees of councils and popes on an equality with the inspired Word of God. There is the danger men will think that when they can repeat certain words, they hold the Christian faith. There is great harm in a mere verbalism that neither comprehends with the mind nor espouses with the heart the true faith in Christ. Many a person, no doubt, has learned a catechism without learning to know the Lord. There is the danger, too, that our creeds become dead in their crystallization, whereas they should grow with our understanding of the Word of God and to meet new situations which may develop. The great Dutch theologian, Abra-

ham Kuyper, said that "the fault of the church has not been that she wrote creeds, but that she has ceased to write creeds." Christian truth does not change. But our understanding of the truth may change and probably should change. At least, we have to apply this truth to current situations from time to time. We need to have conferences year after year and to put ourselves on record from time to time, not because there is a new revelation from God to consider, but because there are new questions which must find their answer in the eternal Word. We must not think of our statements and our formulations as the final word. God always has the last word, and it is important that we keep our ears open to hear it.

Christ, the Totalitarian

Totalitarianism is the term applied today to any form of government which claims complete ownership and control of its subjects. Lovers of freedom are right in fearing the encroachment of government into those areas of life where a man should be his own sovereign. As the functions of the state grow, the functions of the individual citizen wither. In a real totalitarianism, the individual subject is a puppet and automaton.

But the reader of the Gospel is struck by the totalitarian claims of Christ. He said that unless a man forsakes all that he has, he cannot be His disciple. He taught that anyone who put above Him anything else, even such good things as wife and parents and children, was unworthy of Him. He ordered men to forsake vocations and property in order to follow Him. He demanded the absolute surrender of the person and the life to His far-reaching mastery. He asked men to give away their property and to come and follow Him. He expected His followers to be imitators of Himself as they shouldered their daily crosses.

The teaching of the apostles is that we are not our own, but that we belong to Him who has bought us with His blood. Our aim in life is not to realize our own ambitions or to secure our own satisfaction, but rather to glorify Christ by life and by testimony. We are not self-man-

agers, but look daily to our Lord and Master for direction and command. Paul described himself as the bondslave of Jesus Christ. And so are we all, the glad servants of Him in whose service we find perfect freedom.

A few years ago we saw two totalitarian governments locked in a deadly conflict. The victory of the one meant the utter destruction of the other. But the only ideology which can successfully challenge the totalitarianism of this world is the totalitarianism of Christianity. The politics of the Communist is also his religion. He campaigns with a fierce seriousness for something that he believes with all his heart and to which he gladly gives his whole life. The fanaticism of a totalitarian politics can be met only by the enthusiasm of a totalitarian faith. The only people who successfully challenged the totalitarianism of the Roman Empire were the early Christians. And the only people who can successfully challenge the totalitarian ideologies of our day are those who are so completely surrendered to Christ that they will gladly live for Him and if necessary die for Him. If we are not Christians in everything, soon we will not be Christians in anything.

"Tow'ring O'er the Wrecks of Time"

Before a meeting which we attended recently hung a picture eloquent of truth. In the foreground of the picture were various great monuments of past civilizations. The Colosseum, the Roman Forum, the Arch of Titus, the Acropolis, the Great Pyramid, the Sphinx, and a conglomerate mass of pillars and statues were there, and the wheels of war chariots. These were all the remnants of a glory which is dead. But high above this wreckage towered a magnificent cross with its base upon the earth but its head glowing in clouds of glory. It was an excellent setting forth of a truth which we all know—that civilizations come and go, great cities are built and again are cast into ruin. Human systems evolve and are destroyed. Human genius has its expression in forms which are not permanent. The Word of God is true which says that the world passeth away.

But above it all the cross towers alone in its indestructibility. Other hills erode. Calvary grows higher. Religious philosophies come and go, but the truth of

God as expressed in the person of Christ and in the culminating act of His life, His death upon the cross, continues to be the great significant truth of the world. We may well glory in the enduring cross.

A GLANCE OR A GAZE (Continued)

registered on his mind. He looks and then forgets. That is, he sees the soiled, besmirched face, but does nothing about it. Late one night I was shivering with several other people around a small stove in a shelter erected in the large bombed-out railroad depot in Strasbourg, France, when a fellow traveler came breezing in, setting down his heavy luggage, and blowing off steam. As he lifted his right sleeve and glanced at a lovely Swiss watch, his eyes quickly circled the shelter to see who was waiting for the same train. Then I asked him, "What time is it?" Once more the Swiss jewel was laid bare on the wrist and he carefully read the face, and quoted the time of night. In verses 23, 24 the man hears or reads the Word in such a casual offhand way. What good is such a casual glance? Not enough time given to careful reading the mirror that reflects the spots and stains on the spiritual countenance. The result is no effort to correct or cleanse. This habit of inattention will grow on him. That is, his Bible reading, praying, church attendance, and even fellowship with the brethren will be solely on a mechanical basis. In verse 25 the mirror will expose the fact that this man's way of living his Christianity does not carry any weight with God because his practices are at fault.

The observant, obedient reader is an entirely different sort of man, says verse 25. He carefully gazes and sees himself, and then proceeds to cleanse. His earnest, honest, continuous gaze leads him to want to do something about his situation. To him the Scriptures are a practical, efficient laver. The result of all his experience is that he is a blessed man. He has a free happy life. This man's practices are practical, says verse 27. His practices are realistically practiced before humanity and "God's eyes." First, note his practical Christian service—"To visit the fatherless and widows in their affliction." One day I was doing some pastoral work. Upon stopping at one home I gave my hat to the sister after she invited me into her house. She noticed I did not remove my overcoat, which I had not planned to do, for I was in a hurry. She said, "Pastor, do you not know when you take off your overcoat, you make a pastoral call; when you leave it on, you are making only a fashionable call?" James does not speak of one of those run-in fashionable visits. To get his view more clearly, it is well we read Luke 1:68 and 78: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. . . The dayspring from on

high hath visited us." Let the implications of His visit in those verses inspire you and then there is a richer, higher, grander conception of what is expected of those who are doers of the Word. Yes, we will remove our coat because the visit is realistically practical. Secondly, he maintains a practical holiness "to keep himself unspotted from the world." Paul said in Romans 13:14, "Make no provision for the flesh." To Timothy he said, "Keep thyself pure." Jesus prayed to the Father, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This must be a muddy world in which to live that such instructions are given and prayers prayed. I am told that the lotus leaves have a plant substance in their surface that prevents dust and dirt from clinging to them. Take the leaves and push them down into muddy water and they will rise again to the surface without any mud clinging to them. They will always surface "unspotted."

Thus the man who has more than a casual glance, a careful continuous gaze, upon the mirror of God's Word, becomes a "doer of the work," and his life is unspotted and filled with pleasant and happy experiences.

Bullange, Belgium.

"Christ in You"

VII

BY A SISTER

"Ye Are Complete in Him"

When you became a Christian, I wonder if you realized what a precious gift God gave to you. I am sure you realized that God gave you a Saviour who completely forgave you of sin in your life, and, also, who completely forgave *all* of your "sins." That is precious, isn't it? A holy Saviour, who deigns to dwell in our hearts after He has forgiven us of *all* sin! What complete forgiveness! What a complete redemption!

But wait! That is not the end, for in my Bible I read that His name was to be called "Jesus: for he shall save his people *from* their sins!" A complete deliverer from the very power of sin! Is this true? Sin is so binding! Habits formed in sin, before we knew Christ, are almost impossible to break! Praise God, this is true! This same Jesus who indwells our hearts, and who forgave *all* our sin, also *delivers* us from the very *power* of sin by quickening our mortal bodies by His own power and virtue! That is a marvelous fact—one which Paul calls *the mystery of the ages*—incomprehensible, inexplicable, yet gloriously true—Christ *in* you, through whom we *are complete*!

Being complete in Christ involves, first of all, a *completeness*, and secondly, it bespeaks a *maturity* that carnal Christians do not have. You say babes in Christ cannot be complete? It takes years

of Christian growth to realize this completeness? Bless your troubled heart! You do not realize what you are saying! To be complete in Christ simply means that we have *all*, completely all of *Him*! Would you say that when Jesus enters a heart, He leaves part of His virtues outside? Can I come into your house and leave my right hand, or my head, or my thumb outside the house? Absurd? Yes, I'd say, too, that such an idea is absurd. If you wish me to enter your house, I must bring my whole body inside! Just so, the Lord Jesus moves into hearts, a complete Spirit—a Spirit completely victorious, completely tender and kind, completely gracious and poised, completely dynamic and zealous for the things of God, completely a lover of holy things and a despiser of evil, completely *complete*!

Are you guilty of "trying" to testify for Christ, or do you ever tell your audiences that you are standing before them in "all your weaknesses and shortcomings and failures"? Yea, do you even go so far as to justify these sins in your life? You, in whose heart dwells an all-victorious Christ? I call these "shortcomings" *sins*, for, tell me, is there a place where God overlooks our weaknesses and then, at a certain point, He begins to forgive? My standard is, "Whatever is *not* holy is sin!" Somehow all of my failures and so-called inherited weaknesses fall into the "sin" category.

Furthermore, were I to stand before you and tell you that *I* stand before you with many weaknesses and faults and shortcomings, you would already know that, and much more. For the Bible says that the heart is deceitful above all things and desperately wicked. It says that in me dwells—not simply some faults—but *no* good thing! It says that *all* my *righteousnesses*, even, are as filthy rags in God's sight. The Bible is plain enough and I ought to understand that if there is any good about me, it is Christ's goodness, His completeness, being worked out through me. I ought to so understand this that I will not waste any time telling you what you already know about me—if you study your Bible.

Surely it would be more profitable to tell you of Christ, who has by appropriation become my strength, my victory; my daily provider for any mental, physical, moral, or spiritual need which I may have. There is abundant victory in Jesus to keep us from sinning. One saint of God said, recently, "Our victory in Christ Jesus, who lives in us completely, ought to be *so* complete that (as the case may be) our nearest friends, our husbands or our wives will not know what our temptations are!" No, never will we feel perfect in our heart! For the longer we live, the more conscious will we become of our utter sinfulness and worthlessness apart from Christ, and daily will we understand that when God looks at us, He sees only Christ! Christ will be come *all* and in all, our very LIFE to us

Have you realized the completeness of the Lord Jesus in your life? There are two secrets to realizing this in all its fullness.

First of all, we must know that such a completeness is at hand for us! Then we cannot reckon on Christ's fullness or completeness as our own for a lifetime, a month, or even a week. We must, by faith, accept it and glory in it, *just for today!* Many people miss the blessings of drawing from Christ's completeness because they have never learned to live an hour within that hour. To look ahead and imagine that we can or cannot be victorious, kills the victory. For Christ's completeness can only be useful for this day, this hour, this moment. I cannot breathe air today for tomorrow, and I like to think of appropriating Christ's completeness and His victory just as I appropriate air for my body for this present breath!

Are you rejoicing in the resources which God has provided for a dynamic Christian life for you—*today*—these resources which are only *Christ Jesus*? HE is your life, your courage, your poise, your gentle disposition, your even temper, your kind thoughts. Yes, my friend, you are right! You aren't made that way! And who is? It is the disposition of the Lord Jesus, being born again in us, that is our victory. It is *His* virtues that make us more than conquerors—not our goodness bent to imitate His! It is a sad fact that some people fail to realize their completeness in Christ because they have spent years trying to imitate Christ's virtues! No! No! We are *complete* in HIM! His life, our life! His virtues, ours! Bless His name! We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that . . . [we] should shew forth the . . . [virtues] of HIM who hath called . . . [us] out of darkness into his marvellous light."

And how peculiar we are! We take on a divine disposition that is utterly foreign to our human natures! We love when those around us hate; we rejoice when others grumble and complain and weep! Peculiar? Whoever heard of anyone but God acting that way? And that, my friend, is the very answer! It is simply God in us, His very disposition which has been born in us by His blessed Spirit, that makes us act so utterly peculiar!

"Ye are complete in him." What do you lack? Courage to hand out that tract or to speak to that soul? Would Christ lack courage? Ah, no! And HE lives in you; so just step back and let the Lord Christ use your hands and lips and feet to do the deed which He says needs to be done. Do you lack a cheerful, rejoicing spirit? Or a tolerant, understanding heart? Remember, criticism and grumbling and cheerlessness come from *you*! Step back and cling to the foot of the cross where *you* were crucified with Christ, and just let the Spirit of Christ flow through you. Oh, do you under-

My Friend

BY ROBERT J. BAKER

[Dedicated to Harold Buzzard,
Elkhart, Ind.]

*My friend is blind, without sight,
Each day to him is as the night:
A tapping cane directs his feet
Up and down the crowded street.*

*But though he's blind, yet he sees
God in every whispering breeze,
And as he lives, his life tells all
That he is ransomed from the fall.*

*His happy face is wreathed in smile,
He walks with all the second mile,
And lives with joy the shaded hours,
Praising God for sun and showers.*

*So now I thank Thee, Lord of All,
For men who can, but will not fall,
Who walk by faith and though they
are blind,*

Help us who see, Thy will to find.

Garrett, Ind.

stand, even you, a babe in Christ, *you are complete* in Him!

Now how may we be sure that we are appropriating this completeness for our own lives? How can we be sure that we are not carnal Christians? Not merely *imitating* Christ rather than truly *possessing* Him? The rule of measure is *maturity*! Are we becoming more mature in our attitudes or are we persisting in childish qualities? Babes in Christ may have child attitudes at first, but if these attributes persist over a period of years, they revert to carnality. How about these attitudes of yours:

1. Are you easily offended?
2. Do you co-operate with your church leaders?
3. Do you allow a good message to "go in one ear and out the other" because the speaker has something about his person of which you do not approve?
4. Do you think that only people who observe rules similar to those of your church will be saved?
5. Are you perhaps more strict than God about some things, but do you fail to truly heed God's command, "Be ye holy"?
6. Do you think that everyone who does not do as you do is not surrendered?
7. Do you feel it your duty to tell people about their faults, rather than spending time in prayer for them, and *trusting the Holy Spirit* to speak to them as He has spoken to you?
8. Will you see the other person's point of view regardless of how much it may differ from yours?

9. Do you attempt to have things done your way by garbing your desires in the cloak of "convictions"?

10. Do you cheerfully give up your desires to the wishes of the brotherhood? Do you give up with the air of a martyr?

11. Are you open to new points of view, or are you so set in your opinions and convictions that the Holy Spirit cannot speak to you?

12. Can you recognize, and thank God for, the working of the Spirit in *any* group regardless of their creed or denomination?

This last point I gleaned during a course in *Evangelism* taught by Bro. John Mosemann, who said: "This is the acid test of true spirituality."

Heaven is to be my eternal habitation when my life is over, but bless God! it is heaven on earth and joy enough just for this life to have Christ in me—in all His completeness—now! Strange as it may seem, it is impossible to appropriate Christ's virtues, Christ Himself, as our own until we see a desperate lack in our own lives. It will be a sad day, which must precede the glad day, when we fall before God and cry most honestly, "Lord, show me myself! Let me see what I look like to Thee!" When God reveals to us our utter nothingness and sinfulness, only then will we see our need and hungrily accept the completeness of Christ as our own! Even if we think we know ourselves, it is good for us to cry again and again, "Show me myself!" It keeps us very humble, but more than that, it opens our eyes to the perfectness of the work of the cross, and fills our hearts with a new love and adoration for the Christ, in whom, alone, we are COMPLETE! Praise His name forevermore!

(The End)

Believing . . . and Behaving

BY LARRY WARD

"WHAT'S GOOD TONIGHT?" I addressed the question to a busy waitress as she prepared to take my order.

Without the slightest embarrassment she answered, "How should I know? I eat at home!"

Later, chuckling over the vagaries of human behavior, I strolled down the street to be accosted by a newsboy: "Paper, Mister?"

"Well, maybe," I rejoined. "What's the news?" "I dunno, Mister—I never read the paper!"

Still later, while an energetic young colored boy wearing DIRTY saddle shoes beat out a rapid tattoo upon my dusty footwear, I listened with great interest while a BALD-HEADED barber described a tonic guaranteed to raise hair on a billiard ball.

Inconsistency? Yes, but no more so than the sad spectacle of PROFESSING Christians who give little evidence of

being POSSESSING Christians. As a wise old preacher once remarked: "There are two things we must do: BELIEVE the Gospel, and BEHAVE the Gospel."

Nothing could be more explicit than the scriptural admonition for the children of God to "be . . . doers of the word, and not hearers only." The Pauline epistles are packed with such exhortations. Unfortunately, as a famous Bible teacher has reminded us, "we've had a feast of Bible INTERPRETATION, and a famine of Bible APPLICATION!"

The United Press some time ago reported how maintenance men at the University of California discovered that termites had eaten through a large stack of pamphlets in the mailing room. The title of the pamphlets: "Control of Termites." It was one thing to explain the theory of termite control in a pamphlet—and quite another to put the theory into practice!

The thinking Christian is not only aware of the truths contained in God's Word, but is faithful in applying them in his own experience. His entire personality is permeated by his conception of God. He is careful to heed the instruction of God's Word to be the "servants of Christ, doing the will of God from the heart," and to be "blameless and harmless, the sons of God . . . holding forth the word of life."

Too many of us are like the lad who knelt beside his bed one night and prayed: "Lord, make me a good boy. Not REAL good, but good enough to keep from getting spanked!" We need the reminder of Horace Mann, who is reported to have said: "I have never heard anything about the resolutions of the apostles, but a good deal about the acts of the apostles!"

God wonderfully designed the blueprint for Christian living. He has promised to make His will clear to the earnest seeker, and places at our disposal all that we need to execute His purpose in our lives. In the words of Jesus, "If any man will do his will, he shall know of the doctrine" (John 7:17). Again, "We have not an high priest which cannot be touched with the feeling of our infirmities. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Missionaries, entering a district where they believed the Gospel had never gone, sought to impress the natives with the infinite holiness of Christ. To their amazement, the natives cried: "We know Him! He used to live here!"

Patiently the missionaries explained that the One of whom they spoke had lived centuries before, in a different part of the world. Still the villagers insisted: "We know Him! He used to live here!"

Questioning the natives, they soon solved the mystery. Years before, a single soldier of the cross had entered the village. His ministry seemed to bear little fruit, but the ineffable sweetness of his

personality had been so Christlike that it had made an indelible impression upon the minds of his hearers.

Could that be said of YOU? Would that be the testimony of your friends—of the members of your family? "The fragrance of Christ is the perfume of His people." Is your life sweetened by His indwelling presence so that others REALLY see Him in you?

May God give us the burning urgency in our hearts to LOVE Christ and to LIVE Christ. May we remember that to WIN SOME we must be WINSOME, and that though we are saved by GRACE we cannot live in DISGRACE. May we praise Him with our LIVES as well as our LIPS as we BELIEVE the Gospel—and BEHAVE the Gospel.—Tract.

Only Believe

By WM. D. FRETZ

Of course you believe, but tell me, what do you believe? You see, it makes so much difference what you believe. The Psalmist declares, "The fool hath said in his heart, There is no God." We speak of them as unbelievers but often the real obstacle to the conversion of such persons is secret sin. "They are corrupt," says David in Psalm 14:1, "they have done abominable works, there is none that doeth good." Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved [Marg., *discovered*]" (John 3:20). R. A. Torrey once dealt with a man who said he couldn't believe the Bible. "Well," said Dr. Torrey, "what is there about the Bible that you cannot believe?" Then the man mentioned some unbelievable statements, according to his way of thinking. I think he mentioned the story of Jonah. Dr. Torrey answered this, and some other objections that he made, quite successfully. Then Dr. Torrey asked the man whether it wasn't sin in his life that interfered with his coming to Christ. He finally admitted that it was, and was saved. This man, like so many other sinners, had not believed that he could be happier when saved from his sins than while living in them. Only those who have received forgiveness of sins and newness of life, through faith in the saving power of Jesus, can appreciate the joy of salvation, or the peace that passeth knowledge. Ps. 51:12; Phil. 4:7.

The following story, related by Gypsy Smith, shows how much difference it may make as to what we believe. "I was conducting in Glasgow some years ago a mission that lasted sixteen weeks. I moved from church to church in one section of the city, and I took a circuit of ten churches—a week in each. I noticed for six or seven weeks a man, a fine specimen of a Scotchman, following me from church to church night after night. I knew he was concerned and I prayed for

him, and I felt, somehow or other, there was a link between that man and myself, and I felt he understood it, too. One night I stayed in that old-fashioned box pulpit and watched the congregation leave at the close, and my man sat down in the pew and watched me, and presently we two were left alone. I left the pulpit and went to him, and said, 'My friend, I have been watching you for some weeks.' 'Yes, I know,' he replied.

"I was urging him to make the surrender and while talking with him discovered a gentleman near us listening. He came forward and said, 'Will you let me speak to this brother?' I said, 'Yes,' and he continued, 'I have heard part of the conversation and I want to read you [turning to my friend in the pew] a text,' and he read John 3:16. 'Do you believe that?' he asked. 'Yes, of course a Scotchman believes that. I can repeat it as well as you can.' The newcomer then read Rom. 10:9: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved,' and asked again, 'Do you believe that?' 'Of course I believe it.' Next he read from John's epistle: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' and asked, 'You believe that, too?' 'Yes, I believe that.' 'Then you are a Christian.'

"My friend straightened himself up and looking at the man with the Bible said: 'You are wrong, my friend.' 'Well, but you believe Christ died for you?' 'Yes.' 'You believe He rose from the dead for your justification?' 'You believe He is able to save you?' 'Yes, right on the spot.' 'Then you are saved.' 'No, I am not.' 'How do you make that out?' 'Well, you have read three passages, now find one for me.' 'Where is it?' 'Isaiah fifty-five and the seventh verse.' The man with the Bible turned to the passage and read: 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord.' 'Now stop,' said my friend. 'I am the wicked man, and I have to forsake the sin and the wicked thought, and I have to come back from my own way. In my heart is a great sin, and I am hugging it and am not willing to give it up, and my own common sense tells me I cannot be saved until I surrender.' That is the best sermon I ever heard on repentance in my life." Gypsy Smith did not say whether the Scotchman acted according to what he believed but he certainly understood his Bible better than the man who tried to teach him. Let us be careful that we do not teach error, or ask people to believe half-truths.

Oh, how people love to quote the promises of God! And why shouldn't they? They are the very life of our faith. But unfortunately, too often, they are quoted out of their proper setting. Perhaps there is no promise quoted more frequently than the last clause of I John

1:7, "The blood of Jesus Christ his Son cleanseth us from all sin." But too often it is quoted without the qualifying statement in the first part of the verse, "If we walk in the light, as he is in the light." I fear we, as believers, are prone to claim the cleansing power of the blood without first bringing our sins to God in honest confession in acceptance of His just judgment. Remember that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). There is no better way to express our faith in God than by meeting the requirements of His Word.

An earnest minister was holding revival services at a certain place. Night after night he preached the Word of God faithfully, but there was no response. Then one of the leaders in this evangelistic campaign got up and confessed some sin in his life and asked for prayer. There had been rumors of this man's sin but most people thought it couldn't be true. Now that he confessed, the Holy Spirit was able to work with mighty convicting power and many souls were saved.

Only believe and God's promised blessings are yours. Remember, however, "that faith without works is dead," and resolve, "I will shew thee my faith by my works." "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

Perkasie, Pa.

God's Perfect Order

BY ALICE M. STUTZMAN

I

Christ as Man's Head

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3).

If this order were faithfully and obediently followed in our homes and churches by Christian men and women, what a witness and power we would be in the home, the church, and this world of today! The order is perfectly kept as far as our God and our Christ are concerned. It is only the man and the woman who strive and strain and depart from the perfect order God early established. He established this order because He in His wisdom knew it would serve His children best. If only we as His privileged sons and daughters could settle in our minds once and for all that all God's laws were given to be a blessing to His people and not a hindrance! Supreme happiness is found in yielding loving, joyful obedience to His will as it is revealed to us.

It would be difficult to say who departed from the perfect order first. But it seems that Eve possibly was the more guilty one in the fall. "The woman whom thou gavest to be with me, she

gave me of the tree, and I did eat." And the Lord said to the woman, "What is this that thou hast done?" The judgment that followed was that which God saw was the best for both man and woman. To the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

It is possible that woman is the more easily led astray and thus God saw best to place her in a position of submissiveness to man, her husband. In this order she is protected and guarded more fully from outside evil influences. But the husband can only protect when the wife beautifully looks to him, relying upon his protection and strength. The woman who will run boldly and defiantly into the very zone of danger can scarcely blame anyone but herself for the disaster that is sure to fall upon her. Only as husband and wife work harmoniously together in their God-ordered places can blessed quietness, peace, and happiness fall sweetly upon their path.

God did not place woman under man so that man could trample upon her, use her for a door mat, or treat her as a slave to be threatened, frowned upon, despised, and mistreated. This is especially contemptible and vile when the husband ignores all the virtues of the one who is bound to him for better or for worse and coldly, heartlessly, despises her presence and turns from her to be charming, companionable, considerate, and devoted to others of the fair sex who please his selfish, unregenerate fancy more.

But then this is not a picture of Christian man, for he has crucified the flesh with the lusts thereof and his character is being molded into the likeness of Christ. However, there are those among us today as in the days of our Saviour who are ravening wolves in sheep's clothing, entering into the fold to work havoc among the flock. Christ's warning was, "Beware."

Christ is the head of man. How does Christ as man's Head rule over him? With love that is patient, enduring, long-suffering, and gentle, He works within the heart of man, wooing and winning the will of man into perfect harmony with His Word and His will. He does not force or dictate, but by love that is tender and true He subdues man to perfect submission.

The man who is truly under the headship of Christ will show forth the same virtues as the blessed Christ radiated. He will be good, true, faithful, loving, gentle, unselfish, and ever thoughtful of the happiness and welfare of others.

To such a man, woman would count it a privilege and joy to yield her life, giving sweet, loving submission to his wishes and decisions. She could trust him fully, knowing that he would be faithful and true. She could reverence him because of his pure, holy life. To her, he would be a refuge, a sweet, sure

A Prayer for This Week

Holy Father, our loving Shepherd, lead us as youth to pastures of fuller knowledge and understanding of Thy will. We acknowledge humbly to Thee our immaturity, our impatience, our impulsiveness of action. We confess our oft mistaking of the shallows for the deeps, our neglecting of the vital present to pursue the visionary tangents of the future. Yet, O Father, Thou knowest our inmost longings to serve Thee in the task of the church. Purify our motives, Thou Searcher of Hearts; grant us the gift of spiritual discernment; teach us to recognize the voices of experience, to sense Thy call to run and Thy call to wait. Withal, O heavenly Leader, illumine our vision of the cross with Thine own flaming rays of love for men. Send us forth with burning zeal and urgency until the name of Christ has pierced through every ear and tendered every heart. To Thy glory may it be. Amen.

—Richard Detweiler.

protection from the evil world without. She would work harmoniously into all his plans and desires to help him accomplish and reach the goal his Head has planned for him.

When man uses the order God has given for his own selfish purposes, how then can man or woman be blessed? If he is proud, self-willed, stubborn, and moody, how can woman joyfully submit to him? She may submit, but it will be in sadness not gladness of heart. He will make her heart burdened and broken, her life a drudgery and a trial to endure. Instead of being able to lean upon her husband in confidence, knowing she will receive comfort, sympathy, and tender, true love, she must bravely stand alone. Often in the most difficult, trying, and painful of life's experiences he will fail her. Denied of that rightful support, she must bridge the gap he has made by failing her and reach out her hands imploringly to the Christ she loves and serves. He will not fail her even though man has.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:22, 23).

Frazee, Minn.

I shall try to correct errors where shown to be errors; and I shall adopt new views as fast as they shall appear to be true views.—Abraham Lincoln.

FAMILY CIRCLE

Birthday Reveries

BY A FELLOW WORKER

[Written for I. W. Royer on his seventy-fifth birthday]

*May is the month of fruit blossoms galore,
Of tulips and jonquils and buds by the score—
Of all kinds of birds that return in the spring
To gladden the hearts of all men as they sing.*

*The croak of the frog in the pond can be
heard*

*Trying to vie with the song of the bird—
But try as he will to be genteel and smug,
He can only produce his lowly "ker-chug."*

*Then, too, as we sit at the table and sup,
One hears the wee crickets' most welcome
"cheer-up."*

*The bees, too, must hurry to get to their treat
Of nectar, from which they make honey so
sweet.*

*To these lovely surroundings are added yet more
Of God's wonderful gifts from His bountiful
store;*

*Now tell me, what month could be better than
May,
With the splendor of springtime, to have a
birthday?*

*Yet added to these are your friends, kind and
true,*

*All ready and waiting to do things for you;
A home with a wife and three daughters to love,
What more could one ask of the Father above?*

*Sometimes there were blessings and joys in the
past—*

*You wished that the days would not go quite so
fast;*

*And then there were trials that came with a
shock—*

*You secretly wished you could speed up the
clock.*

*But trials or joys—they come and are gone;
Whether bitter or sweet, time marches right on
Neither slower nor faster; the day has arrived
When you've reached a new milestone—seventy-
five!*

*Perhaps you feel old and you realize then
That the years you're allotted are threescore
and ten—*

*By reason of strength God has given you more—
We pray that He'll grant you far more than
fourscore.*

*But even though age makes the body grow
weak,
And muscles and joints sometimes ache till they
creak,*

*May your spirit stay young and tender and gay
As you help other folks and show them the Way.*

*Perhaps our dear Father will hasten the day
When He'll come for His Bride and take her
away;*

*Then in billowy clouds we'll ascend through the
air*

And go up to heaven, His glory to share.

*What transcendent delight! What joy at the
thought*

*That such a redemption through Christ has been
wrought!*

*The fact that we always shall dwell there with
Him*

*Makes the things of this world grow surpris-
ingly dim.*

The Complete Satisfaction of Living in Christian Simplicity

BY EDNA WENGER HERTZLER

I have sometimes been reproved for not buying things that others think I need. When I go to town, I admit that when considering a purchase, this question often motivates my buying: "Can I get along without it?" instead of the thought, "I've always wanted this and now since I have some extra money, I'll buy it." In a world of many needy people, my heart aches to see many folks buying expensive articles when something cheaper would often serve the needed purpose, or to see the buying of things that may be handy or give a certain degree of pleasure when one could live just as happily without them and, in so doing, would let the Lord bring out the real beauty of trust and strength in Him.

Let us consider Christian simplicity in three aspects: first, simplicity in the home. In viewing a very attractive living room in a certain Christian home and calculating the cost of furnishings, including floor covering, pictures, furniture, and even a heater, I get the sum of seventy-five dollars. How does that compare with the cost of other attractive living rooms you know? The other rooms in this home compare in attractiveness and simplicity and are a satisfaction to the occupants of the home as well as a joy to the community folks who often visit there with their children and express their thought as to the simple attractiveness of the home. Of course, the furniture isn't the most comfortable, but need it be where there are children who love to romp and play ten hours out of the twenty-four? "But watch thou in all things" (II Tim. 4:5).

Now let us consider Christian simplicity in clothing. How many of us would be seen in church Sunday morning in a clean, fresh feed-sack dress? To me it is very becoming and suitable to see folks who profess to believe in simplicity wearing cotton prints. I feel much at home

in feed-sack dresses among our dear people at the Concord Church, but I do admit that I don't have quite as comfortable a feeling in some of our larger congregations. But why not? How much more cash we would have and how much more time for the Lord if we'd live more simply in the matter of dress! How much greater a testimony could we give to the world and how much would problems be lessened if we'd truly practice the doctrine of simplicity in clothing our children! "In like manner also, that women adorn themselves . . . not with . . . costly array" (I Tim. 2:9); but with "the hidden man of the heart, . . . even the ornament of a meek and quiet spirit" (I Pet. 3:4).

Now, last of all, let us consider simplicity in our entertaining. For several years we have been used to Sunday company dinner menus something like this: meat, peas, corn, salad, pie, and postum. What a satisfaction both to the stomach and soul to enjoy a simple, tasty meal like that! Our weekday meals are often much simpler. Are most of us satisfied to provide only for the real needs of the body and its health in our eating habits, or do we insist on satisfying our tastes often to the harm of soul and body? "Whether therefore ye eat, or drink, . . . do all to the glory of God" (I Cor. 10:31).

In studying the life of our precious Lord, I see Christian simplicity written into every phase of it. "Come not to sojourn, but abide with me," we sing. Would Christ really feel comfortable to abide with us in all avenues of our lives? Oh, the joy to know that He is truly with us, and the great satisfaction to know that we could take Him with us every hour of the day, if He would really visit us in bodily form, and see His smile of approval upon all our undertakings! Praise God for a Saviour who lived simply, and for a church which upholds the doctrine of Christian simplicity!

I planned a modern home when priorities were lifted,

But a Belgian woman whispered, "I have no home at all."

I dreamed of a country place for week ends,

But a Jewish lad said, "I have no country."

I decided on a new cupboard right now,

But a child of China cried, "I have no cup."

I planned to purchase a new kind of wash machine,

But a Polish woman said, "I have no wash."

I ordered a new car for pleasure of my loved ones,

But a war orphan cried, "I have no loved ones."

—Selected.

Concord, Tenn.

A farm publication in its Washington notes credits the chaplain of the Senate of the United States with the following petition in a recent opening prayer: "Help us, O Lord, when we want to do the right thing, but know not what it is. But help us most when we know perfectly what we ought to do, but don't want to do it."

TO BE NEAR TO GOD

Sunday, June 13.

Read: Proverbs 31:10-31.

Remember: Our sewing circles.

A Prayer: Lord, bless Dorcas, who has as many duties and responsibilities of her own as the rest of us have; her children must be fed and clothed; her house must be cleaned and polished; her garden must be planted and weeded; and yet she "stretcheth forth her hand to the needy"! The garments she sews and the food she prepares are more than food and clothing to those who receive them, for she has done it in Thy name. The days out of her month that are devoted to the work of the sewing circle are not begrudged, but are given eagerly, generously, and with a zeal that prods those of us who are self-seeking and self-bound. We thank Thee for her—bless her! May we all support her and work beside her and learn of her that what is done for others is done for Thee. Amen.

Hymn for Today: Church Hymnal, 409.

Monday, June 14

Read: Psalm 139.

Pray: For the spiritual life of church members.

Lord of Thyself and me, through the sore grief

Which Thou didst bear to bring us back to God,

Or rather, bear in being unto us

Thy own pure shining self of love and truth!
When I have learnt to think Thy radiant thoughts,

To live the truth behind the power to know it,

To bear my light as Thou Thy heavy cross,
Nor ever feel a martyr for Thy sake,
But an unprofitable servant still—
My highest sacrifice my simplest duty
Imperative and unavoidable,

Less than which all were nothingness and waste;

When I have lost myself in other men
And found myself in Thee—the Father then
Will come with Thee, and will abide with me.

—George MacDonald.

Hymn for Today: Life Songs, 177.

Tuesday, June 15

Read: Ephesians 4:11-16.

Remember: The Mennonite Publication Board and its work.

Become Acquainted: With its scope of work and its members by reading the summary in the Yearbook. Reread the annual report in the Gospel Herald, issue of May 25.

Pray: For the members of the Board, the editors of all its periodicals, the plant workers and foremen of the Publishing House, all of whom make possible the Christian literature which you receive.

Make a Habit: Of reading thoroughly the

literature which is published through this medium. It is for you; for your inspiration, instruction, information.

Wednesday, June 16

Read: II Timothy 3:14-17.

Remember: The Sunday schools, young people's meetings, evangelistic meetings—time-honored activities of our church.

Pray: That they may not only continue to be serviceable, but that they may be constantly increasing their service to the church: that they may hold fast to that which is old, if sound; that they may grasp the shiny tools of new methods, if good. That, by any or all means, the end may be one—to effect the birth of souls into the kingdom of God, and to nurture them into mature strength.

Hymn for Today: Life Songs, 260.

Thursday, June 17

Read: I Timothy 4:12-16.

Remember: The Bible conferences, summer Bible schools, and winter Bible schools to be conducted by our churches.

Plan: To attend all Bible conferences held within reasonable distance.

To send your child to summer Bible school, to invite the neighbor children to attend, and to facilitate in any way possible the effective functioning of your local school—whether it be by digging into the pocket for needed funds, providing daily transportation, or serving as a teacher, helper, superintendent, or janitor.

To encourage now (it's not too soon) your young sons and daughters to attend a winter Bible school; and to plan to make it possible for them to do so by releasing them from home duties or supplementing their cash resources, if necessary.

Friday, June 18

Read: Psalm 46.

Remember: The Mennonite Church in Europe.

A Prayer: Compassionate Son of Man, who knowest better than any of us, the plight of the D.P. (for, though the foxes have holes and the birds have nests, Thou hadst no place to call "home")—grant him the comfort of a spot of ground on which to rebuild his broken life; a roof over his head, a place for his children to grow into life and faith; and to those others who, though they have not been torn from their homes, are yet in Thy sight the most pitiable, since they have been torn from their home in Thee—grant a restoration of the joy of Thy salvation. May our church in all that wasted land be a green and a flourishing tree; and may its pastors and leaders lead those who hunger to the Bread of Life; those who thirst to the Living Water. Amen.

(Continued on page 548)

THE HOPE FOR THE MESSIAH

Sunday School Lesson for June 20

(Ezek. 34:11-16, 22-31; Dan. 7:13, 14;

Zech. 3:8-10; 6:12, 13; 9:9, 10; 12:10; 13:1; John 10:14)

Israel was God's chosen people. Why did God choose a special people from among the nations? Among other reasons, in order that from the "seed of Abraham" should come forth the Man of History, the appointed Redeemer for sinful man, the Anointed of God, the Messiah, the Christ.

The primary theme of Old Testament prophecy relates to this hope of the Coming One. From the first mention, the "protevangeli-um" of Gen. 3:15, to the final details supplied by the postexilic prophets, we have the progressive building up of the concept of the Messiah and His work. Each reference to Him fills out the picture of the One to whom every saint of the Old Testament looked forward.

Our study in this lesson limits itself to the prophets of the captivity and after. For in the despair of the exile and in the frequent discouragements of the restoration, Israel needed the assurance of the prophets of God that the Hope was not dimmed out. Among the unfaithful there were many faithful ones who laid hold of every word that gave them hope of better things.

What did these prophets say that brought hope? See how these prophecies all point to one Person—the Branch, the Shepherd, the King, the Redeemer. In Him are combined the functions of prophet, priest, and king.

In these prophecies we read the promises of what the Messiah would do for His people: He would give them tender shepherd care; would feed them in fat pastures; would bring them out from among the nations into their own land; would seek the lost, build up the broken, strengthen the sick. They should be no more a prey to their enemies. He would make with them a covenant of peace that they should dwell safely without fear. There shall be showers of blessings. Their Shepherd's heart goes out to them in loving affection as He exclaims: "O my flock!"

The promised Messiah is of course the Lord Jesus Christ. In the details of His first coming many of the Messianic prophecies were fulfilled. Many are being fulfilled in the rich spiritual blessings of salvation and abiding power in those who believe in Him. Many are yet to be fulfilled as He completes His work in the glorious coming of the Day of the Lord. There are some differences of opinion concerning the time schedule of these fulfillments. When prophecy has become history we shall all see alike. Do not let argument spoil a lesson rich in spiritual value for all. —E.

Life fairly teems with the miracle-evidences of what Christ is willing and able to do for other lives through anyone who just turns the keys to His complete indwellings. —Charles G. Trumbull.

OUR SCHOOLS

School News

EASTERN MENNONITE COLLEGE

"Thy word is truth" (John 17:17b). Near the close of another school term, we look back to the work of preceding weeks with a renewed confidence in these prayer words of our Saviour. Through many changing experiences we have sought to follow unchangingly the eternal principles of His Word.

Commencement exercises for eighty-four graduating students are scheduled to be held on Tuesday morning, June 1. Diplomas or degrees will be given to the following number of students for the completion of their respective courses of study: Bachelor of Theology, 2; Bachelor of Religious Education, 1; Bachelor of Arts, 2; Junior College, 5; Junior College Bible, 3; High School, 64; High School Bible, 7. Of the thirteen graduates in college departments, six are members of the Alumni Association, having completed a previous course of study here. They are Lillian Brunk, Mary Olive Yoder, B. Charles Hostetter, Betty Kurtz, Orval Shank, and Neil Turner.

Elvin Snyder, missionary on furlough from the Argentine, with his family spent the week end of April 16-18 on the campus. Bro. Snyder, during his visit, brought a series of addresses on prophets and their messages.

Dr. Samuel Bucher and wife, who are in charge of the Harman, W. Va., Mountain Clinic, spoke to the college and high school activities groups, Friday, April 23.

Harold Lehman, member of the faculty, presented an illustrated lecture on Mental Illness to college students Wednesday evening, April 28. Bro. Lehman served as director of a C.P.S. unit at the Vineland, N.J., Training School (for the mentally ill).

The Y.P.C.A. Evangelism Committee sponsored four week-end Gospel team tours during April and May. Areas in which programs were presented were Lancaster, Pa., West Virginia, and eastern Maryland.

A number of students on three occasions during April and May assisted John Shenk, Virginia Conference field worker, in making a religious survey in Richmond, Va.

B. Charles Hostetter, student pastor, conducted evangelistic meetings at Masontown, Pa., April 18-25.

John L. Stauffer, school president, participated in the Evangelism Conference held at Goshen College, April 16-18.

The Touring Chorus, directed by J. Mark Stauffer, presented programs at the following churches during April and May: Mt. Herman, W. Va.; Hebron, Trissels, and Broad St., Harrisonburg, Va.

An overflow crowd of former students, alumni, parents and friends made the week end of April 9-11 a true home-coming time. About two hundred and thirty voices participated in the seventeenth annual rendition of Gaul's "Holy City," directed by J. Mark

Stauffer. The Touring Chorus gave a program of sacred music, Sunday afternoon, April 11.

The Men's Chorus, organized this year under student sponsorship, and directed by Alphie Zook, sang before an audience of students and visitors, Sunday afternoon, May 2. The chorus traveled to Mt. Herman, W. Va., the same evening to give a program there, and the following Sunday, May 9, presented several standings of song at Hebron, Va.

The week of May 10-16 was designated as Nonresistance Week on the campus. Chapel addresses, conjoint prayer circles, a student program, and special week-end messages featured this theme throughout the week. Literature on the doctrine of nonresistance was made available to the students at discount rates.

The 1948-49 catalogue shows the addition of new faculty members to the regular staff. They are as follows: Ira E. Miller, Education; Harold E. Miller, Chemistry and Mathematics; Daniel P. Suter, Biology; Earl M. Maust, Music and English; Paul H. Martin, Church History, Bible; Edna P. Shantz, Home Economics and General Science; and Gladys L. Hostetter, Business Education. Moses Slabaugh, after a leave of absence, is expected to return to his position in the Bible department. John R. Mumaw will serve as acting president during the 1948-49 term. John L. Stauffer, who has served continuously as president for thirteen years, has been given a leave of absence for one year.

—Richard C. Detweiler.

Emphases in Our Christian Educational Program

BY GEORGE R. BRUNK

(This address was given in public session of the annual meeting of the Board of Education at Goshen, Indiana, in February, 1948. Board members will please preserve this as their official copy of the address.—Secretary of the Board.)

A program of education has in it great possibilities for good to the church and glory to God. We must recognize, on the other hand, that it also has possibilities for evil in a corresponding measure. Education will do for us just exactly what, by the grace of God, we make it do. Nothing more. It becomes us, therefore, by much prayer and guidance of the Holy Spirit, to exercise caution and serious consideration of the emphases in all our educational work, from the smallest day school to the college operating under the Board.

Churches have been ruined and denominations paralyzed by wrong emphases in education. Seminaries have

trained men in the "curious art" of modernism to corrupt the church that gave them birth. It has happened where the purpose and the intention of the church was just as honest and true as ours. It can also happen to us. The responsibility of this Board is to see that it does not.

One way to determine what our present emphases should be is to weigh our educational program and measure it with the original purpose for which our fathers made their venture into the field of higher education. The schools and the colleges of our church were born out of a conviction that a distinctive emphasis was needed in the education of our youth which neither the state nor other church institutions could give. It was an effort to perpetuate for the generations to follow a heritage that had come to us through great hardship and sacrifice and suffering. The purposes and the aims of the founding fathers were honorable and good. That which justified our beginning in education is the thing and the only thing which warrants and justifies our continuing in it.

Unless we are giving distinctive emphases in our schools and colleges, then we have little excuse for the effort with all its expense, organization, and risk. Perhaps the program of education in our church has been a credit to us so far, but the experiment is not yet complete. It remains to be seen what turn is taken in our emphases and educational pattern of life. Already there are signs that we no longer regard seriously the constitutional provisions and safeguards. If this is to be allowed, then it will be only a short time until there will be an effort to restore consistency between our practices and our expressed constitutional standards, not by a return to those standards but by a revision of them or an elimination of them from the constitution. If that is done, the church, more than the schools, will be responsible for it. We have seen enough in the history of education to know that progressive liberalism makes its entry into the denomination by way of its schools, colleges, and seminaries, but it does so only as it is permitted by the church. If our church comes under the blighting effect of liberalism, we, the Conference and the Board of Education, will have to bear the burden of responsibility for it. These institutions are children of the church and of General Conference, whose responsibility it is to see that proper emphases are in conspicuous force.

Another way in which we can determine what our present emphases should be is to probe and discover where are the places of weakness. The place to repair a leaking pipe is the place where it leaks. If there is a depression in the dike in which trickles a tiny stream, there is the place to work, there is the place for immediate emphasis, lest the tiny stream become a gushing torrent to wash the dike away.

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TEACHING THE WORD

Presenting the New Summer Bible School Course—Grade IX

BY ORPHA TROYER

I would like, first of all, to give my personal reaction to Grade IX of the new Summer Bible School Course. Since reading through these two books—the teacher's manual and the student's book—during the last ten days, I have been so intensely impressed with the sincerity of its purpose, with its very practical application to the early high-school students, and with its tremendous possibilities for strengthening youth in Christian character, that my earnest testimony would be—surely this is the product of a man's efforts who has been helped by God. As I read and reread parts, I had to stop often to recognize how very necessary that particular point was for the students with whom I work daily.

To those of you who will use this manual to teach this summer, and to those of you who will be students in the course, it should prove one of the most profitable experiences in Christian growth that you might have had for a long time. I do not know when I have been so challenged with the opportunities of a teaching program.

It is always advisable for the writer and then the teacher to keep in mind just where he is going. If he does not set for himself a purpose, he will undoubtedly get exactly nowhere. Seven purposes are set up for us in this course—they are really high goals.

1. "To acquaint pupils with the general outline and purpose of the Old Testament." Just a few weeks ago in our ninth-grade English class we studied a selection from the Bible which included the story of David and Goliath. The author remarked that all of these students should be acquainted with the great classic stories of the Old Testament, such as the stories of Ruth, Esther, Joseph, and Moses. All of these students but one are regular attendants in Sunday school, and yet not one could recall the stories of Ruth and Esther. *This* is a worthy aim.

2. "To develop a reverence for the Bible as the very Word of God."

3. "To lead pupils into a correct attitude toward God." Just a few days before reading this aim, an influential person with whom I ate lunch remarked, "I am not so sure there is a God anyway." How needy this emphasis is!

4. "To guide pupils into a vital relationship with the Lord Jesus Christ."

5. "To develop an appreciation for the church as an institution founded by Christ."

6. "To lead pupils to an understand-

ing of their privileges and obligations as members of the church."

7. "To instill within the pupils the conviction that the Bible is not merely a Book to be studied but also a Book to be lived."

I handed these aims to a man who is a Catholic, who has for years been a high-school teacher interested in the secular and spiritual training of youth. He read them through, paused, and then remarked, "To write these aims would be for me a task of months. It seems to me there is nothing lacking. Surely not only your church is going to use these books." When I assured him that anyone might use them, he added, "I wish more churches would be interested in teaching these real fundamentals." I appreciated that testimony from an outsider.

Now let us take a closer look at the course. Forty-five minutes of each day are spent in getting acquainted with the Old Testament. Certainly in about eight hours of study one cannot go into detail. "It is hoped that this course will give the student a bird's-eye view of the purpose and structure of the Old Testament, since many young Christians become so hopelessly lost in the words and facts and stories that the whole Bible seems to them an unsolved riddle."

G. Campbell Morgan said, "There are two methods of Bible study—the telescopic and the microscopic. By telescopic I mean that method that takes in whole outlooks at a glance as we may turn a telescope to the heavens. The microscopic is that of pondering and investigating, line upon line, verse by verse, word by word. We should begin with the telescopic."

This is how our author does it. First we stand, as it were, outside the Old Testament and take a look in.

1. Who Wrote the Old Testament?

God spoke—the Holy Spirit guided—holy men wrote.

This was a miracle—a supernatural process.

"Bad men or angels would not have written the Bible, for it condemns them and their work; good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it, is God—its real author."

2. Down Through the Years with the Old Testament.

"Heaven and earth shall pass away, but my words shall not pass away."

As I read this lesson, I could just imagine the thrill and interest with which the students would follow the progress of the Bible as it was written on

tablets of stone, bronze, skins, wood. And then came the parchment rolls on which the scribes painstakingly wrote for ten months to make a copy of the whole Bible. And today there are translations in over 1000 tongues. And yet it was all the same Bible miraculously preserved.

3. The Importance of the Old Testament.

Do you remember how you labored through the Old Testament as a youth? I remember so vividly how I wondered what the purpose of it all was anyway. How I wish someone had impressed upon me that—

It is God's Word.

It points forward to the coming Christ.

It is a valuable help to Christians.

It enriches and explains the New Testament.

It answers many questions.

It is a great book of literature.

4. The Harmony of True Science and the Old Testament.

Knowing how the trend of secular education and secular teachers is to teach theories rather than facts, how exceedingly practical a lesson like this is! It is just filled with illustrations, most of which are ever so simple, to portray that He is a God of purpose and a God of wisdom.

5. And now we go into the Book—An Introductory View of the Old Testament.

To make a successful trip through the Old Testament one needs a few guides. There must be a map. One must recognize the great pattern and plan. Knowing something of the time will help. We need to know where to turn to find the book we want. The pupils will especially enjoy the drills, time charts, and book charts which are given in these lessons.

6. Then follow a group of lessons in which we take a rapid look at the books, with their stories and accounts.

The Call of the Hebrew People

The Rise and Fall of the Hebrew People

The Poetry of the Hebrew People

The Prophets of the Hebrew People

The Hope of the Hebrew People

And all of these are not approached in a difficult or technical manner, but very simply so that when we are finished we have the system and subject matter of the Old Testament in a nutshell.

All too often, I feel, we expect children and young people to worship without preparing them for it. After each lesson the author suggests we have a brief period of worship. It is the ideal time. After reading through the lesson on *Down Through the Ages with the Old Testament* I found myself automatically lifting my thoughts and saying, "Thank you, Father, for preserving this wonderful Book for us." I believe this is the natural reaction. Let us utilize this opportunity carefully.

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FIELD NOTES

Bro. Reuben Dettwiler, Elmira, Ont., returned to his home on May 29, after spending eight weeks in the hospital in Waterloo. The Lord has restored him from a serious illness which included the amputation of his right leg.

Bro. Eli Kramer, Portsmouth, Va., closed a series of meetings at Mannheim, Ont., on May 30.

Young people from a number of Ontario churches gathered at Kitchener on May 27 to hear explanations of Mennonite Youth Fellowship.

Rockway Mennonite School is sending out its first graduates this year—a class of seven young men and two young women.

The address of Bro. John E. Lapp is changed from Hatfield, Pa., to R. 1, Lansdale, Pa. This does not indicate any change in residence, simply a change in mail routes.

Bro. Paul A. Friesen was ordained to the ministry at the Pleasant Hill Church, near Peoria, Ill., on Sunday evening, May 30. His father, Bishop P. A. Friesen, preached the ordination sermon, following the devotions conducted by Bishop A. C. Good. The local bishop, Bro. Ezra B. Yordy, officiated in the ordination, which was followed by prayer led by Bro. Ernest E. Miller. May the Lord guide and bless Bro. Friesen in his labors for Him.

Bro. Ernest E. Miller, Goshen, Ind., delivered the morning message at the Pleasant Hill Church, Peoria, Ill., on Sunday, May 30.

Bro. Millard Lind, Scottdale, Pa., preached for the Casselman congregation, Grantsville, Md., on Sunday morning, May 30.

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Bro. George R. Brunk, Denbigh, Va., will serve as instructor in a Bible Instruction Meeting to be held at the Mount Joy, Pa., Mennonite Church, all day Sunday, June 20.

Bro. A. H. Leaman, Chicago, Ill., will speak to the congregation at Kouts, Ind., on Sunday morning and evening, June 13, on a missionary theme.

The Lititz-Hess Young People's Bible Meeting will be held at the Lititz Church on Sunday evening, June 13, with Bro. Clayton Keener, Refton, Pa., speaking on "Living with Our Children." There will also be a children's meeting in charge of Sister Fannie Frankhauser, of Lancaster.

The Junior Sewing Circle of the Mt. View Mennonite Church, Lyndhurst, Va., will render a special program on Sunday, June 13, at 7:30 p.m. at their home church. All are invited.

An all-day Sunday School Meeting will be held, D. V., at the Upper Skippack Mennonite Church, near Creamery, Pa., Saturday, June 12. Instructors include Eugene Kerr, Creamery, Pa.; John W. Hess, Akron, Pa.; Elias Kulp, Bally, Pa.; Harold Fly, Quaker-

Calendar

North Central Conference, Detroit Lakes, Minn., June 7-11.
 Missionary Training Conference and Missionary Retreat, Eureka, Ill., June 8-12.
 Annual Meeting, Virginia Conference, Weaver Church, Dale Enterprise, Va., June 9-11.
 Organization Meeting, Mennonite Youth Fellowship, Eureka, Ill., June 12.
 Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
 Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28.
 Mennonite Commission for Christian Education and Young People's Work, Somewhere in Oregon, June 28-30.
 Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
 Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10.
 Young People's Institute, Goshen, Ind., June 24-27.
 Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
 Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
 Young People's Institute, Mansfield, Ohio, Aug. 10-15.
 Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
 Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
 Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
 Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
 Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
 Laureville Mennonite Camp, Mt. Pleasant, Pa.
 First Family Week, June 19-25.
 Music Conference, June 26 to July 2.
 First Young People's Institute, July 2-5.
 Girls' Camp, July 10-16.
 Boys' Camp, July 17-23.
 Second Young People's Institute, July 24-30.
 Second Family Week, July 31 to Aug. 6.
 Third Young People's Institute, Aug. 7-13.
 Missionary Bible Conference, Aug. 14-22.
 Little Eden Camp, Onekama, Mich.
 Boys' and Girls' Camp, June 23-30.
 High School Boys' and Girls' Camp, June 30 to July 7.
 Young Adults' Conference, July 10-17.
 Family Week, July 17-24.
 Recreation Workshop, July 24-31.
 Literary Group, July 31 to Aug. 7.
 Church Music Week, Aug. 7-14.
 Ministers' Retreat, Aug. 14-21.
 Farmers' Week, Aug. 21-28.

town, Pa.; and J. C. Clemens, Lansdale, Pa. You are invited to attend.

Bro. Martin Z. Miller and Sister Margaret Kreider will speak on Jewish Evangelism at the district young people's meeting at the Landisville, Pa., Church on Sunday evening, June 13.

Instructors for the Bible Instruction Meeting to be held at the Spring Mount Pa., Mission, Saturday evening and all day Sunday, June 19, 20, are Frank H. Leaman, York, Pa.; and James H. Hess, Willow Street, Pa.

The twenty-fifth annual Sunday School Meeting will be held at the Stony Brook Church, near York, Pa., on Saturday evening, June 12, and all day Sunday, June 13. Speakers are the brethren E. G. Gehman, Harrisonburg, Va., and Milton Brackbill, Paoli, Pa. Services will be held on Daylight Saving Time. Bro. Roy M. Geigley is moderator.

Bro. Russell Musselman was ordained to the ministry at Souderton, Pa., on Sunday afternoon, May 30. Bro. Jacob M. Moyer, the local bishop, officiated. God bless our brother in his ministry.

Bro. Benjamin H. Miller, deacon at Masonville, Pa., was ordained minister for the entire Manor circuit at an impressive service held at Mountville on Wednesday morning, May 19. He was chosen by lot from a class of three, and was the twelfth deacon to be ordained to the ministry in the Lancaster Conference since the beginning of the century. Bro. Amos S. Horst preached the sermon and Bro. Christian K. Lehman performed the ordination. May God bless Bro. Miller in his new responsibility.

Bro. C. F. Derstine, Kitchener, Ont., delivered the commencement address on May 30 at Eden High School, a Mennonite Brethren school at Niagara-on-the-Lake, Ont.

Bro. Henry Jantzi was ordained to the office of bishop Sunday afternoon, May 30. He will be in charge of the East Zorra A. M. churches at Tavistock, Ont. The ordination was in charge of bishop Moses O. Jantzi and Sam Schultz. The sermon was preached by Bro. Peter Nafziger. The three ministers of the East Zorra churches were in the lot.

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Announcements

LITTLE EDEN HIGH SCHOOL BOYS' AND GIRLS' CAMP

Onekama, Michigan
 June 30 to July 7

Applications for the Little Eden High School Boys' and Girls' Camp are still being accepted. The prospects are for a good camp. For further information, girls should write to Viola M. Good, Goshen College, Goshen, Ind.; and boys to Olen Britsch, Archbold, Ohio.

CAMPS FOR GIRLS AND BOYS

Ages 10-15

Girls: July 10-16 Boys: July 17-23

The forenoons are given to classes on Bible study, nature, church history, handicrafts. Afternoons are free for rest and recreation. Song periods, story hours, and campfire chats are planned for the evenings. The counselors are capable Christian young men and women. Every precaution is taken to give youngsters a safe and profitable vacation.

For programs and reservations, write:
 Laureville Mennonite Camp
 Route 2, Mt. Pleasant, Pa.

Go, Preach

MISSIONS

Give, Pray

Mission News

On May 17 the Executive Committee of the Mennonite Board of Missions and Charities held its last meeting before the conjoint sessions to be held at the time of the annual meeting, June 13-15.

Bro. Elvin Snyder, missionary on furlough from Argentina, filled appointments in northern Indiana, May 26-30. He spoke at Forks, Yellow Creek, Prairie Street, and Middlebury congregations.

Floyd Siebers, missionaries under appointment to Argentina, spent Sunday, May 23, with Bro. Sieber's home congregation near Freeport, Ill. On May 25 they stopped briefly at the Board offices in Elkhart, en route to Belleville, Pa., and then New York, where they sail on the S.S. "Brazil" on June 4.

Bro. and Sister Paul Lauver, on furlough from Puerto Rico, arrived at Sister Lauver's home near Howe, Ind., on May 13. They have been filling appointments at a number of northern Indiana churches.

Sister Lena Graber arrived, from India, at her home in Goshen, Ind., on May 21.

Bro. and Sister J. N. Kaufman, missionaries from India, will be arriving at Savannah, Georgia, on June 6 on the S.S. "Steel King."

Peoria, Ill., Wilfred Ulrich: "Bro. Paul Erb will be with us in our morning services on June 13. . . .

"Our summer Bible school will be held June 14-25 with Sister Elizabeth Schrock as superintendent. We are having a service unit of three members from the Illinois District Mission Board: Anna K. Massanari, Verna Birkey, and Ruth Roth. It is our prayer that we may have about one hundred children in attendance. . . .

"We are praying that God will lead us nearer to Him and use us as channels toward a revival in our community. At present we are having a study on the Holy Spirit, which we pray will stir us to be used of Him to God's glory."

The Mennonite Mission Board of Ontario, in its nineteenth annual session held near Kitchener, decided to establish a mission in

Sudbury and to acquire property in a new housing district in Toronto. The purchase of a car was authorized for extension work in northern Ontario. Bro. James Martin, Baden, was appointed director of summer Bible school extension in northern Ontario.

Dr. Merle Eshleman and family will make their home during June, July, and August,

with Sister Eshleman's parents, during which time their address will be c-o Enoch J. Zook, Route 1, New Wilmington, Pa. They plan to attend the meeting of the General Mission Board and afterwards to spend some time in Illinois.

Chengtu, China, Christine Weaver, May 15: "They say the United States ambassador to China is coming to Chengtu this week, so we may learn a bit about what he thinks will happen, if it is humanly possible to know. . . .

"Things have quieted down in the North for the present and some missionaries without children are thinking of returning. They had left their place of service because of the Communists."

Detroit, Michigan

Frank Raber: "On May 17 an elderly man of eighty-nine, who was baptized about five weeks previous, passed away. This is a definite challenge, a warning, and an encouragement. May God's Spirit ever continue to bring others. . . .

"Bible School is soon to begin, June 28, and we would be so blessed if some experienced school teachers would volunteer to be with us those two weeks and help us in teaching the Word. . . .

"On May 31 we are looking forward to services on Memorial Day at which time we are having a program here in connection with the Pigeon and Imlay City folk. Our guest speaker is to be Jan Matthijssen, of Holland, who now is attending school in Goshen. . . .

"On May 23 we enjoyed the fellowship and messages of Bro. and Sister J. Kore Zook, St. Johns, Mich., and Bro. and Sister Clarence Yoder, of Midland, Mich. . . .

"Again several sisters will be with us in the work for the summer. There are so many new homes in our community that we want to contact. . . .

It would be a real encouragement to have quite a few of you write us of your desire to

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Program of the Annual Meeting of the

MENNONITE BOARD OF MISSIONS AND CHARITIES
at Mackinaw Dells, near Eureka, Illinois
June 13-15

- Saturday Afternoon**
1:30 Executive Session of the Board
Sunday Morning
9:00 Devotional William Lauver
9:30 Relief and Missions
A. The Relief Picture
1. Refugees O. O. Miller
2. Europe J. B. Martin
3. Ethiopia Ervin Hooley
4. Asia C. L. Graber
B. Relief and the Great Commission A. J. Metzler
11:15 Missionary Sermon J. A. Heiser
Sunday Afternoon
2:30 Devotional S. Paul Miller
Following Christ in Tanganyika George Smoker
Magnifying Christ in the City Glenn Martin
Christ and His Church in India Today J. N. Kaufman
Sunday Evening
7:00 Devotional Kenneth Good
Jesus Christ and the Problem of Race Carl Kreider
Jesus Christ and the World Spirit C. F. Derstine
Monday Morning
8:30 Executive Session of the Board
9:00 Program of the Mennonite Medical and Nurses' Association
11:00 Here the Board joins the Medical Association Meeting
Monday Afternoon
1:30 Devotional Milton C. Vogt
1:45 The "Dark Continent" of Jewry Abner Stoltzfus
2:20 Executive Session of the Board
Monday Evening
7:00 Workers' Meeting, arranged by J. J. Hostetler
7:50 The Service Unit Opportunity Laurence Horst
8:10 Releasing the Full Potential of Our Resources George R. Brunk
Tuesday Morning
8:30 Business Sessions of the Board
9:00 General Sewing Circle Program
11:20 Some Implications for the Mennonite Church of Her Avowed World-wide Program of Missions Paul Erb
Tuesday Afternoon
1:00 Final Business Session of the Board
2:00 Worship Period Emerson McDowell
2:20 Opening the Door of Faith in Argentina Amos Swartzentruber
3:00 A Living Sacrifice—Your Reasonable Service Daniel W. Miller
3:30 Consecration Service for Newly Appointed Workers S. C. Yoder
Tuesday Evening
7:00 Praise and Worship Allen Erb
7:45 The Church Takes Root in Puerto Rico Paul Lauver
8:15 "As the Father Hath Sent Me Even So Send I You" John H. Mosemann

FOR YOUR INFORMATION Train and Bus Facilities

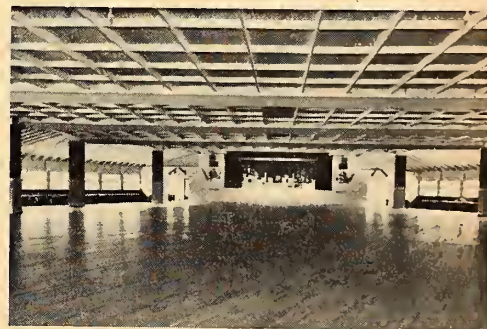
Three cities, Peoria, Bloomington, and Chillicothe, all located near Mackinaw Dells, have train facilities. Those attending the Mission Board meeting who come from the West may alight at Chillicothe, where bus service to Peoria is available, or cars from Mackinaw Dells will meet the trains if notified. Those coming from Chicago via the Rock Island line can be met by cars at Peoria.

Anyone coming from the South, from the East, and from Chicago may use the "Gulf, Mobile and Ohio" route (also known as the Alton route) to arrive at Bloomington. There they can use the Illini Swallow Buses, which stop at Mackinaw Dells. If bus connections are inconvenient, cars will be available from the conference grounds. There is also a Peoria-Rockford bus line which may be used in some cases.

More information can be obtained by writing to the chairman of information, Chris Graber, Eureka, Ill., or to Albert J. Sommer, Metamora, Ill.

'CHINA MISSION STUDY

The textbook, CHINA, HER LIFE AND HER PEOPLE, by Cable and French, is out of print. If you have received one of these books with your kit of China Mission Study materials from the Mennonite Publishing House, and would care to sell or give it back for use by other study groups, please mail it immediately to the Book Department, Mennonite Publishing House, Scottdale, Pa. Since it is necessary for the China Missions Study classes to have this textbook, you may be able to make it possible for other classes to get started and receive the benefits from this study.



A scene showing the inside of the large building at Mackinaw Dells, seven miles south of Eureka, Ill., which holds 3,000 people and at which place the Mennonite Youth Fellowship and annual meeting of the Mennonite Board of Missions and Charities will be held, the Fellowship on June 11, 12, and the Board meeting June 13-15. Plan now to attend.



Work Among the Chaco Indians

They come for medical help. They want their children to learn to read and write. They are seeking a knowledge of God and His Word.

By J. W. SHANK

IN THE times of the long ago there were no dress questions for the Toba Indians of this region. Their dress was almost nothing. But today, not one of the Indians with whom we work cares to be seen without clothing. He knows that clothing is a mark of progress.

When people wear good clothing, they are somebody—so think the Indians. And so why not obtain good clothes and be somebody? Therefore, the more clothing that can be acquired, the greater the pleasure. Even in warm weather an Indian woman may be seen wearing two dresses, one on top of the other. At the same time, in order to dress for a special occasion, she will also put on, if she has one, a bright colored sweater. We have seen men wear winter underwear and put on a pullover of knitted wool in the heat of summer.

The men like wide-brimmed felt hats; extra-wide, baggy-legged trousers with wide belt and a big buckle; a large neckerchief with shirt and coat to match; and if possible a shiny pair of black boots. This is the typical dress of the cattlemen of this region and the Indians wish to imitate their carefree independence. The above outfit of clothing is quite expensive and it would cost the Indians around a hundred pesos to buy a complete set that would not even be of the best material. We have noticed, however, that those who have lived for a time near our mission grounds have less tendency to seek this extravagant dress.

The Toba women dress modestly. They desire long sleeves, an extra-long skirt and a collar that fits well at the neck. Bright colors attract them and a dress with large, various-colored figures is preferable to one with a small or even design. Both girls and women go eagerly to the cotton fields in harvesttime to earn extra money above their food necessities to spend on new dresses, sweaters, stockings and headkerchiefs. Plain, cotton kerchiefs are not wanted. They must have bright colors and be of rather soft material.

The best-dressed persons are generally the young people of marriageable age. A husband with a family will sometimes dress himself well, while his family lives in poverty. This is, fortunately, the exception rather than the rule. The best Indians appreciate their wives and like to see them with bright new dresses. They also enjoy giving their small children the pleasure of having something new occasionally. Our Christian Indians clothe their families fairly well.

MINISTRY

*Wouldst thou be chief? Then lowly serve.
Wouldst thou go up? Go down;
But go as low as e'er you will,
The Highest has been lower still.*

—The Glasgow Witness.

MISSIONS SECTION

Victorio Segundo and wife are very fond of melons. This family moved to the "Nam Cum" mission grounds several years ago. They formerly traveled fifteen miles to church services. J. W. Shank says Victorio has a strong Christian testimony. "Nam Cum" was purchased to help provide work for the Indians and means "among the Indians."

There is an Indian population of 150,000 in Argentina, about two thirds in the northern territories and about 30,000 in the Chaco, where the J. W. Shanks are working.

The difficulties of working with these people can be enumerated: jungle trails and rainy seasons, which impede traveling; the existence of ignorance, superstition and witchcraft; Argentine Roman Catholic opposition with government sanction against Evangelical work; language difficulty since the dialects are not in written form; prevalence of poverty, hunger and sickness, and lack of medical aid; and peril to the health of the workers, because of mosquitoes, gnats, sand flies and other small insects.

Work among the Chaco Indians requires a staff of strong, courageous and consecrated missionaries, evangelists and teachers who love the Lord and have a passionate love for this race. The evangelistic work will need to be supplemented by educational work and a medical ministry will be needed to counteract the activity of witch doctors.

"Who then is willing to consecrate his service this day unto the Lord?"

The most poorly dressed Indians are the boys and girls between the ages of five and twelve. Since they can earn little or nothing they are the last of the family to get new clothing. One of the reasons, and probably the greatest, for their being poorly dressed is that in their rough and tumble play they wear through their clothing quickly. A new outfit is ruined in a very short time. Some of the better families are learning to take better care of their clothing and keep aside their best garments for use in going to church or elsewhere.

One of the main problems at our missions is to have the Indians take better care of their clothing, especially because of their temptation to don their very best clothing for any or all occasions. A child can ruin a new dress in one day. Or, a woman may not change her dress as she should and will soon have it soiled badly. Washed dresses soon lose their luster.

Women are not inclined to put fancy trimmings on their clothes, although we have seen some imitating the styles observed in town. The dress of small children up to two years is most simple, consisting generally of nothing more than a short blouse that is supplemented by a light blanket wrapped about the child for carrying around or bringing to church.

There is a dress question for Indians as well as for other folks.

Chaco, Argentina.

Cost of Living in the Chaco

FIVE years ago, when we first arrived in the Chaco, the Indians earned only a peso or two a day for ordinary work. If they were fast workers in picking cotton, a bit more could be earned. Today, the Indians' income is about twice as much, while the cost of living has increased about three times.

Indians in the Chaco are seldom hired for regular farm labor by the month or year; they are too likely to get an urge to go off on a trip or visit some relatives, leaving the farmers without help in a busy time. In some sections, work is obtained in the sugar mills or in the tanning factories. Here the highest wages are earned, but living costs are higher because of compulsion in buying everything at the companies' stores.

Indians could save themselves considerable suffering if they could develop the practice of laying aside money for future use. They never seem able to do this and think only of what is wanted at the moment. If, instead of spending their money for the more expensive type of clothing, they would purchase well-made work clothes of the common type and use them even for attending church services, living costs would not be so high. When other people in the neighborhood are seen wearing store suits, the Indians also want them, regardless of whether they can afford them. Also, when money is plentiful there is considerable spent for sweets of various kinds.

The Indian men have a false notion of the importance of hats. They simply must have hats; and hats are always expensive. A cap will not do. They must have a good, felt hat. Even small boys from ten years of age upward yearn for hats. These boys will work picking cotton and demand their own earnings so those prized hats may be purchased.

The first want of the Indians is food. When there is little money they exist on very little food, but if there is money on hand it takes much to satisfy their desires. Since the Indians now live near civilized people they have become accustomed to certain

standard articles used by the white man and demand such food items as meat, bread, flour, beef tallow, fideos (like store noodles), hominy, corn meal, mate tea and sugar. Sugar is used extravagantly when it can be afforded. There is an inclination to live almost exclusively on bread, sugar and mate tea. Meat would almost always be used if it could be obtained. Practically all the Indians we know of barely supply their families with the necessary food and clothing.

The following figures give a rough estimation of the work required for the purchase of necessary living items:

- 1 hat—5 or more days
- 1 work shirt—1 ½ to 2 days
- 1 pair trousers—2 to 3 days
- 1 sweater or pullover—2 ½ to 3 days
- 1 woman's dress—2 to 3 days
- 1 pair shoes—5 to 7 days
- (Shoes are seldom purchased)
- 1 pair cloth sandals—½ day
- 2 ½ lbs. bread—1 hour
- 2 ½ lbs. potatoes—1 hour
- 2 ½ lbs. corn meal—1 hour
- 2 ½ lbs. hominy—1 hour
- 4 ½ lbs. flour—1 ½ hours
- 2 ½ lbs. sugar—1 ½ hours
- 1 qt. cooking oil—2 ½ hours
- 1 bar soap—1 hour

Chaco, Argentina.

Indians Give Themselves to the Lord

FOR months I had been preaching to the Indians about the Holy Father, the Creator; about the Beloved Son, the Saviour; and about the Holy Spirit, our Comforter and Guide.

One Sunday when one hundred fifty persons were present I tried to make these things very personal to the people. I tried to explain what it means to be a Christian, and how joy and peace come to those who follow in the way of Christ. I asked the people: "Would you like to follow in the way of Christ? Would you like to have Jesus as your Master? Would you like to walk in the narrow way that Jesus tells about? Would you like to be God's child and call Him Father?"

I noticed at once a stir, a wave of something passing through the audience. Men looked at each other. Some looked at the cacique (leader). Some seemed to want to get up. Others nodded their heads in assent. Then the cacique shot up his hand. In a moment, more than a hundred hands went up in all parts of the building.

"Yes, you do want to follow Christ," I said, "and we are here to help you to know Him and to follow Him."

About a week later the cacique came to our house. He said he wanted to ask something.

"Very well," I said. "I am ready to hear."

Then he said simply: "We Indians want to know how to give ourselves to the Lord."

I explained to him as best I could. "When you raised your hands the other day, you showed by that that you wanted to follow Jesus. If you continue with that desire, you will ask God to forgive your sins and to guide you in the narrow way. That will be giving yourselves to the Lord."

I looked at Ernesto (the cacique) and he looked at me. Then I said, "Now, is that what you want to do?"

Ernesto replied with this declaration: "I have decided to give myself to the Lord and to put away the evil things from my life, and many of my people want to do the same."

A short time after that in our Sunday service we asked those who wanted to give themselves to the Lord to come forward for special prayer. We knelt in the dust of the dirt floor and together asked the Lord to forgive sins and to accept these new babes in Christ and to lead them to a more perfect knowledge of Him.—From pages 126 and 127 of "Argentina from Within."

Patience in the Chaco

A Smallpox Scare

A family, not from any of our mission stations, came asking for treatment for a small daughter. Nurses considered the yellow scabs on her lower limbs as smallpox. As a safety measure, Sister Shank (the women were here alone) asked the family to



The first baby born on the new mission ground "Nam Cum." In October, 1943, the Argentine Mennonite Mission secured the title deeds to its first property in the new mission area among the Indians in the Chaco. It was purchased with a view to settling some of the



better Indian families there to make their own living. Some will be trained to be carpenters, dairymen, poultrymen, and truck gardeners. Picture to right, above, shows a group of Indian children. Does our heart plead for these people?

make camp out by the edge of the woods until we should have a physician see the case. At this request, the man of the family flared in anger: "You are driving us away. You are not Christians." No amount of reasoning about the danger of infecting others did any good. They left angry.

All that meant an extra trip to town. The result: one physician, the mayor and one of the police staff came out to see the case. The physician pronounced it as a very bad skin infection. It was quite a relief to know that we were not in danger of quarantine.

A Pneumonia Case in the Rain

It had been raining all day and it was late in the afternoon. An Indian family came to our place, bringing a young man of about twenty who was in a very bad condition. Where should we put these five people and what should we do with their five horses? The ground everywhere was soft and the horses were tracking our grassy lane.

We decided quickly. The people could enter the garage; the horses could be tied far up the lane. A nurse was called at once. As the Indians usually do, a bed was made on the floor of the garage. A mosquito net was placed over the man, protecting him from the flies.

Careful attention was given to feeding and the application of remedies; the man responded to treatment; and now, a week later, he is about ready to go home.

Heavy Rains Delay Our Mail

For many days the busses were unable to run and no one could travel over the dirt highway. We knew, after days of drizzling and clouds, that the roads were not in condition for us to risk driving the V-8.

But some people dared to try. One might hitchhike a ride! Sure enough, a small car came along. Yes, they would take one passenger.

Now that I was on the way, I wished I were not. In their hurry to reach town before the banks should close, heavy risks in driving through mud and mire were taken. We seemed only to creep along over the last five kilometers. We made it just in time.

I picked up our mail and made a visit that day. But now I was left stranded in town. Not until the following day near noon was I able to get a ride toward home. Over

a day and a half had gone by in leaving home only to get the mail—and I had much work to do at home. We are compelled to learn patience.

Chaco, Argentina.

An Indian Bad Man

By L. S. WEBER

TOLAVAR was known among the Toba Indians and among the white settlers as a drunkard and a thief, according to an account given by Bro. Calvin Holderman.

When Tolavar had money, he would buy drink at the little country saloon. If he had neither money nor trading material, he would steal in order to secure his liquor. In certain harvest seasons he made his own home brew from the "algaroba" bean, which is a powerful, intoxicating liquor. He was known also to have several wives.

All the former bad habits of Tolavar were changed when he came to the mission and was cleansed by the blood of the Lamb. In

less than a year he had by his honorable life won the confidence of both the Indians and whites. Four years after his conversion, a white rancher who lives near by gave this testimony; "I would trust Tolavar with thousands of dollars in cash since his life has been changed. He now is one of the most trustworthy Indians in this region."

Many who knew his former sinful life thought it impossible that he could now be such a sober, hard-working man who loves and cares for his family. Even the witch doctors gave up trying to deal with him, in spite of the fact that his brother-in-law is a witch doctor of great fame.

Less than a year ago Tolavar died of pneumonia. His victory over sin will long be remembered. It is sad to think that his family continues to reject the Lord who did so much for Tolavar. Let us remember this family and pray that many may learn to love Tolavar's Saviour and experience His wonder-working power in their lives as did this poor Toba Indian.—From page 123 of "Argentina from Within."

The Missionary Challenge of Today

II

By STANLEY SHENK

THE picture is not all dark. "There are yet (many) knees that have not bowed to Baal." The work of God is still going on (though it does need plenty of help). Moreover, there are a considerable number of disillusioned souls who have found the cisterns of humanism inferior to the living waters of an evangelical faith. Such are hitting the trail back to God. There is a vast amount of evidence that such a movement is under way. Let us list just three illustrative points of evidence.

First, the testimony of Dr. Edward W. Sinnott, director of Yale's Sheffield Scientific School: "Science is modern, popular and dominant. It needs no special pleaders. . . . It cannot help being tempted to a certain arrogance and a conviction that the keys of truth are in its hands alone. (But) logic and reason are no monopoly of science. . . . Let us face the fact that what the world must have is a fuller cultivation of those qualities which are best termed spiritual. . . . On their strength depends our own survival. Man leads a double life, of mind and spirit. . . . To be a whole man, he must cultivate both parts of him."

Second, the movement known as Barthianism. Let me make myself clear. I am in complete disagreement with the destructive Barthian viewpoint on the Word of God as well as with other features of the system. However, it must be recognized that Barthianism is not a degeneration from fundamentalism, but a healthy reaction against an uncompromising humanism. It does posit a divine Christ. It does believe in original sin. It has not come far enough, that is granted, but at least it has traveled toward

the light. As a light-bound movement, it serves as a point of evidence in regard to a resurgence of belief in matters of religion.

Third, the change of viewpoint recently undergone by Dr. Stanley High. Speaking in February, 1946, to an interdenominational audience, he said: "I could speak . . . about how I've failed the church. I could talk about how laymen, generally, fail the church. That's a popular subject—it's an easy one. Instead, I'm going to talk about how the church has failed me. . . . And the way it is failing me is, I think, a key to the way it is failing and due to continue to fail society. Ever since my Sunday-school days I've had it dinned into my ears that I'm a child of God, that I'm made in His image. It seems to me that those who lay so much emphasis on my bearing such a resemblance to the Almighty are not only mistaken about me; they're also mistaken about history."

"Man was made in the image of God in the first chapter of Genesis. He didn't stay that way very long. In fact, he only stayed that way until the third chapter of Genesis. Then he had what the theologians call a fall. He's never been the same since—not on his own. . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed not to persuade man how good he is on his own, but how evil he is on his own. And how good, by the process of redemption . . . he can become. . . ."

"I, personally, need the church as I never needed it before. I happen to know that my fellow laymen need it as never before and are ready, at the slightest suggestion, to acknowledge that need. But the church we need will have more of Dante and Dostoevsky in its message and less of Alfred Lord Tennyson and Eddie Guest; more of the last judg-



While his wife Sara works on a new poncho, Pedro Mendoza works with his tools at some small job of carpentry. He is not the wisest of fathers but his son Nano is an intelligent Bible student.

ment and less of the Golden Rule. It will not only have a living God, but a live devil. Its heaven will have a hell for its alternative. Its objective—so far as I'm concerned—will not be my cultivation, but my rebirth. I might fail that kind of church. But that kind of church could not fail me."

The above three illustrations testify to the existence among us of a light-bound movement. This is encouraging. However, the movement is as yet quite limited. It is composed of men who in spite of their intelligence are still groping to a greater or lesser degree in the mists of humanism. It gives us no right to engage in over-optimistic predictions. On the contrary, its very limitations may be said to serve as a final evidence of the tremendous spiritual need of the world today.

The second missionary challenge of today is based upon the blunt fact of death. Solomon wrote, "One event happeneth to them all" (Eccles. 2:14). The Arab says, "Death is a black camel, which kneels at the gates of all."

Yes, death is inevitable, but do we fully realize the further terrible fact that to each individual it is the doorway to judgment? "It is given unto men once to die, but after that the judgment." What will it be like in the great day when the throne of God is erected over land and sea and all the races of men are gathered to judgment? Revelation 6:15-17:

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

Does not this picture of "the great day" move our hearts on behalf of our unsaved neighbors?

The third challenge is based upon the fact of the imminent return of the Lord. It is customary to deprecate this argument on the grounds that as Jesus has not returned yet, He may not do so for five hundred years more. I do not doubt the theoretical possibility of such a lapse of time yet remaining. I do vastly doubt its probability. History, it is true, can point us to many dark times before this present day. However, as one views the present world scene, four salient factors emerge that cannot be lightly cast aside. They are:

First, never since the beginning of the Christian era have the great nations of the world devoted so preponderant a share of their income to purposes of destruction as is the case now—in 1948. Second, nowhere in the pages of history do we find records of such Gargantuan national debts as oppress the nations of today. Third, never in the Christian era has there been "the falling away" that has characterized the last seventy years. Rationalism with its corollaries of humanism, modernism, and sheer indifference to the things of the Spirit, has reaped a fearful harvest. Historians are grappling for a terse, suggestive term that will characterize the age in which we are living. Some suggested titles are "The Age of Steel," "The

Jews in China

IN A TINY colony in the heart of China is a group of people who are almost indistinguishable in appearance and ways from their Chinese neighbors, but are nevertheless of Jewish origin. Numbering not more than

Age of Totalitarianism," "The Age of Socialism." However, no one has the temerity to term it "The Age of Faith." That august title is reserved for centuries now past. Fourth, never before in human history has man been so capable of destroying himself as he is today.

Several months after the close of the past war, Harold J. Laski, of England, made the assertion that the United States had developed a new type of atomic bomb so powerful that six of them would be sufficient to destroy the entire United States south of the Mason-Dixon line. This was immediately branded by high officials in the United States as a gross exaggeration. These officials, in order to set the record straight, then "reassured" the world that the most destructive bomb the United States could then build would be only one hundred times more powerful than the Hiroshima model, that is, a bomb that would be capable of destroying an area larger than the size of metropolitan New York. In connection with this same point, Rear Admiral Ellis M. Zacharias, writing in the November, 1947, issue of "United Nations World" states unequivocally, "It is no longer a secret that the bombs dropped at Nagasaki and Hiroshima were of a primitive type already obsolete when they were used. We now have bombs fifty times more powerful."

In this same article, Zacharias further states, "There are today in the arsenals of several of the great powers other absolute weapons, chemical, biological, and climatological, more devastating than the atom. They are capable of exterminating the last vestige of human, animal, and even vegetable life from the face of the earth. This is not a prediction of horrors to come. These weapons exist. They are being manufactured right now, while you are reading these words."

Incredible though it seems, man is himself rapidly approaching the position of being able to fulfill the plagues of the Book of Revelation—and would it not be a splendid irony (and one not out of line with the manner of God's workings in history) for God to use an apostate race of men to fulfill His prophecies of earthly judgment?

I do not know when Jesus is coming again. I do know that His coming is closer at hand than it was yesterday. More practically, I believe it to be imminent in a real and not just in a theoretical sense.

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim."

(To be concluded)

MISSIONS SECTION

two hundred, they live in the walled city of Kaifeng, which has a population of more than half a million, in Honan Province—all that remained of the original Jewish community that pioneered, flourished and declined during eight hundred years of Chinese history.

Street names with Biblical references still recall the former importance of the colony which was cut off from Western civilization with the abandonment of the caravan system following the discovery of sea routes to the East.

Unlike the causes for the decline of the Jews in Europe in recent times, the chief reason here is probably China's sweeping powers of assimilation against which no minority seems immune. Centuries of intermarriage have practically obliterated the Semitic strain.

Left Undisturbed

Dr. T. F. Tsiang, China's Permanent Representative to the United Nations, referred to this interesting phenomenon when he addressed the Ad Hoc Committee on Palestine last fall. "In one of our oldest provinces, we have had with us for some six or seven centuries a Jewish community," he said. "It is, however, only in recent years when historians and anthropologists called our attention to this group that we realized that we had some Jews in the very heart of our country. Throughout the centuries of their quiet existence, the government of China passed no law and took no measure against or in favor of the Jews in Honan. In fact, we have not been conscious of their being different from other Chinese. They have had, of course, their own temple and maintained their own religious services, which must be different from the religious practices in the other temples of China, but the people took for granted that it was not their business to pry into the affairs of their neighbors."

One theory on the origin of these Jews in China holds that they were not part of a mass migration but of a long-enduring movement of individual traders and their families. This theory dates their arrival back to the times of the Roman Empire, when the Hebrews of Persia developed a silk trade with China over the long caravan route through Turkestan. They are believed to be the earliest Jewish settlers in the Far East. When sea routes were discovered and the caravan system was abandoned, the Kaifeng Jewish colony was isolated. Other authorities, however, believe the main trek occurred in the twelfth century, although it is generally agreed that they came to China over the ancient trans-Asiatic caravan route.

For several centuries, the colony thrived. A synagogue was built in the year 1163, and some of its worshipers rose to high government positions. A stone tablet still extant, dated 1489, indicates that a party of seventy Jewish families reached China during the Sung dynasty (A.D. 960-1279) and were invited by the emperor to settle in Kaifeng.

Gradual Decline

Today the few remaining families are in poor circumstances. They earn their livelihood as clerks, shopkeepers, teachers and laborers. Their decline is believed to have been touched off by a series of disasters starting in the seventeenth century. A Yellow River flood caused serious damage to the synagogue and claimed most of the scriptures. Replacements were never provided for the holy books, and all knowledge of Hebrew literature was wiped out. As the last of the rabbis died or moved away, services were halted and religious traditions were abandoned one by one. The only Jewish practice still observed is the taboo on pork.

The descendants of the early settlers are proud of their heritage and anticipate a revival of their faith. Occasionally, movements to send a rabbi to revive the lost religion have sprung up among Jews in China and abroad, but nothing has yet materialized from these tentative plans. The two-acre plot on which the synagogue once stood has been acquired by the Canadian Church of England Mission for a possible hospital site. During the war, the Japanese sometimes used this land for their horses.—China Magazine.

PULGUILLAS, PUERTO RICO

On the evening of April 18 a very impressive meeting was held with our young people at the Paul Lauver home. Bro and Sister Hershey were present for this meeting, which was called to give our young people an opportunity to learn to know the Hersheys and to "iron out" some problems which the young people were facing. The group has been undergoing quite a bit of persecution and ridicule from two young people who live near our church and who attend our services sometimes. It had gotten to the place where the attitude of our group was not what it should have been towards these unsaved persons. This evening in the Lauver home Bro. Lauver asked them to tell us all what their trouble was and to give their solution to the problem. Many young people spoke about the abuses which had been cast at them and Bro. Lauver permitted them to talk until no one responded to his, "Does anyone else have anything to tell?"

Finally, when he asked for their solution to their problem, some solutions were given. Since Bro. Hershey was in the group, and since the handling of the problem in the future would be his responsibility, and because we needed the advice of this veteran of the Lord, we listened to Bro. Hershey's suggested solution. He suggested that we spend two months in prayer for these unsaved friends and that the group decide on a time when everyone would be free to pray for them. As he spoke to them, the room became very still and such a suggestion to a problem seemed to make all resentment and ill feeling melt into nothingness. They freely discussed a time when everyone would have time to pray and for the next two months, at 12:00 noon, prayers are ascending to God for the salvation of these two who have been enemies of His work here. We appreciate so much the sound, fatherly advice which Bro. Hershey gives to each one of us.

The Workers.

HAYCOCK MISSION

(Quakertown, Pennsylvania)

Dear Readers of the Gospel Herald: Greetings in Jesus' precious name. "The Lord hath done great things for us; whereof we are glad."

We thank God for His wonderful blessings and for hearing and answering prayer. We also praise Him for the rich feast we have recently enjoyed. Bro. Ross Metzler, Johnstown, Pa., was our evangelist April 13-22. He gave us a number of Gospel messages. The Holy Spirit was working in hearts of both Christians and unsaved, and the visible results were sixteen confessions, by persons aged eight to eighty years.

We certainly thank and praise God for answering the many prayers that have ascended in behalf of these meetings, especially for the unsaved. But we do not want to stop praying for the unsaved for there are many in the community, especially fathers, who should have accepted Christ. We ask that you join in prayer with us.

Those that have confessed Christ especially need the prayers of God's children, as their homes and environments are a hindrance rather than a help to them. Some of the parents will not allow them to go all the way with the Lord. Help us to pray for them.

During the winter months we had an enjoyable season of Bible study in which we

The Annual Meeting of the Menonite Board of Missions and Charities will be held this year at Mackinaw Dells, seven miles south of Eureka, Ill., June 13-15. Note the program as listed on page 541.

studied the life of Christ according to the Gospel of Mark. Bro. Stanley Beidler was our teacher. We also had three classes in the basement for the children. There was good attendance, especially from the community.

Our Sunday-school average attendance is one hundred and thirty-four. The number of those from the community averages ninety-four. We are thankful for the interest that is shown by both children and older ones in our Sunday school.

Since January we have had in attendance from the community around twenty new people who had never been to our Sunday school before. As Jesus said to the seventy, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

We distribute three hundred and fifty copies of "The Way" in the community. Since we come many times to homes where the people do not attend Sunday school or church, we can see there is much to be done.

Sewing circle is held at the church house the first Saturday afternoon in the month. It is attended quite well.

Bro. Stanley Beidler, our bishop, is busily engaged with communion services in the

churches of which he has charge. We ask that you remember him in prayer.

Pray for us as workers, that we may be faithful. This is the Lord's work and we are His instruments. It is our desire to obey Him and be used as He would use us.

We extend a hearty welcome to you to worship with us. We are always glad for visitors. Our schedule includes Sunday school at 9:15 a.m.; preaching, second and fourth Sunday of the month; young people's meeting every third Sunday evening.

May the Lord bless you all.

Mrs. Ammon Moyer.

Relief Notes

Relief Activity in Austria

March was the month of heaviest distribution in Vienna, Austria. A total of 19,477 people, including needy hospital and tubercular patients, aged persons, refugee children and others received 92,526 lbs. of food valued at \$11,830.93. Clothing has been given to cripples and war invalids. Two ladies' sewing groups are being supervised regularly, with the participants making some very fine and practical garments, thus alleviating their own and other needs for clothing.

Orphanage at Henguang, China

Among the relief projects in China is that of the Henguang Orphanage, in an old Buddhist temple building on the banks of the Siang River, where 248 children are being cared for—most of them homeless war orphans. The Mennonite Central Committee is interested in assuming direction of this orphanage for a trial period of a year because the children were being sadly neglected by the careless government employees under whose direction the home had been operated. There are several welfare and relief organizations in China who are interested in contributing to the support of this work. J. N. Byler, director of the M.C.C. Relief Section, who recently visited the relief units in China, feels that this work is very much worth while.

Shipments of Relief Materials

The following shipments left port from April 15, 1948, to May 15, 1948. TO MENNONITE CHILD FEEDING, BRITISH ZONE, GERMANY: 31½ tons miscellaneous foods, 79 tons apple butter, 30½ tons beef and pork, 25¼ tons rolled oats, 10¾ tons clothing, bedding and shoes. TO MENNONITE CHILD FEEDING, FRENCH ZONE, GERMANY: 39½ tons apple butter, 30 tons Ralston cereal. TO CRALOG, BRITISH ZONE, GERMANY: 30 tons ground wheat. TO CHRISTENPFLICHT, AMERICAN ZONE, GERMANY: 17¾ tons clothing, bedding, shoes, soap, shoe repair materials. TO AUSTRIA: 7½ tons clothing, bedding, and shoes. TO POLAND: 10¼ tons clothing, bedding, and shoes. TO HUNGARY: 7½ tons clothing, bedding, and shoes.

Peace Literature for Young People

Must Christians Fight? by Yoder, 20¢. A series of fifty-six questions that are frequently raised regarding the nonresistant position as it relates to military service, together with scriptural answers to these ques-

CHURCH CORRESPONDENCE

GREENWOOD, DELAWARE (Tressler Congregation)

Greetings in Jesus' holy name. We praise God for the spiritual blessings we have recently enjoyed. During Passion Week Bro. George Hostetler, with a group of singers, from Westover, Md., brought a message in song one evening. The following evening a group of singers from Morgantown, Pa., gave another message in song, and the third evening Bro. Calvin Kennel and Bro. Leroy Umble brought us messages. We all enjoyed these meetings very much.

On Mother's Day Bro. Paul Mast was here and took part in the services. He brought Isaac Mast with him.

On May 2 Bro. Harry Y. Shetler was with us in the interest of our summer Bible school. He brought us a very good message in the evening.

We had our communion service on May 16, at which time also there were five members added to the church, four by church letter. We praise the Lord for the blessings received in all these meetings. We are also thankful for the Paul Huddle family, who attend every Sunday although they live over in Maryland and have a distance to drive. We hope that other Mennonite families will locate here and cast their lot with us, to help in the work of our small group.

Pray for us, that the Lord may keep us faithful in His service.

May 19, 1948.

Mary A. Miller.

ELVERSON, PENNSYLVANIA (Rock Church)

Dear Readers: Greetings in Jesus' name. The abundance of rain this spring reminds us of the promise of the Lord to Noah: in Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Bro. Millard Lind, of Scottdale, conducted our quarterly meeting in March. His theme was Christian Education.

On April 25 Bro. Ira Kurtz was with us to commemorate the death and suffering of our Lord.

We were glad to have Bro. Earl Delp and the Floyd Sieber family with us to be used in children's meetings.

Recent visiting ministers were Bro. J. L.

Wayne County, Ohio

A county-wide shoes-for-relief drive is being planned by the youth of the Mennonite churches in Wayne and Medina counties in Ohio, to be conducted in all of Wayne County on June 3, 4, and 5. Leaders of the drive are Gerald C. Studer, Orrville, Ohio, and Lawrence Hurst, Seville, Ohio.

Released June 1, 1948

By the Mennonite Relief Committee

Mast, Belleville, Pa.; and Bro. J. F. Bressler, Lancaster, Pa.

Our young folks are again working with the Conestoga group on a missionary project. Tomatoes seem to be the most successful crop.

Evangelistic meetings will be held June 12-20, in charge of John Shenk, Denbigh, Va. An all-day meeting is planned for June 13, with Alvin Mast, Greenwood, Del., and Amos King, Westover, Md., as guest speakers. Kathryn Mast.

BIRCH TREE, MISSOURI (Berea Congregation)

Dear Herald Readers: In our Saviour's name, greetings. "Great is the Lord, and greatly to be praised." He has done much for us. What a privilege to serve such a wonderful heavenly Father!

The first Sunday in May we had our communion service. Bro. Hershberger also preached on Saturday and Sunday evenings.

A ten-day Bible school, with good interest and attendance, has been held. Teachers were Bro. and Sister Allen King, Bro. and Sister Ralph Kauffman, and Mary Yutzy, from Kansas, and Lydia DePriest and Alice Detwiler of our congregation. We appreciate their help, and pray that God may still give grace for the work in His name.

Cor.

LIMON, COLORADO

Dear Herald Readers: Greetings in Jesus' name. On May 2 we had our communion services. Of the thirty persons present, twenty took part in communion. Three new members were added by baptism. One confession was made. Bro. Friesen delivered the message, which was an awakening and strengthening one. Pray with us that all may continue to serve the Lord.

Bro. J. C. Driver, from La Junta, Colo., was with us on May 9 and brought a wonderful message which we greatly appreciated. He brought with him a men's quartet, composed of the brethren Joe Yoder, Marvin Rhodes, Glen Snyder, and Lester Cook. We certainly appreciated their message in song, which was very uplifting and encouraging. We welcome them all back again.

Mrs. Mike Rogich.

WOLFORD, NORTH DAKOTA (Lakeview Congregation)

Dear Readers of the Gospel Herald: Greetings of love in our Master's name. We are grateful for warm weather and green grass after a long, hard winter.

Bro. Paul Erb preached for us on Sunday morning, March 14, and on Monday he told us about the new summer Bible school materials and the new building at Scottdale.

Bro. John Stoll, one of our ministers, preached the Easter message at Loman, Minn., on March 21. March 3-5 he attended

tions. This is excellent for use as a basis for detailed scriptural study of this subject.

The Christian and Conscription, by Yoder and Smucker, 25¢. The first part is a critical study of conscription; the second part is an evaluation of the past C.P.S. program. The discussion in this booklet is helpful in keeping our vision clear at this time when the issue of compulsory military training is being considered.

Before You Decide, by Charles and Hoover, 20¢. A booklet designed to help youth understand and follow the nonresistant way of life in an age of violence and coercion. It clearly sets forth the alternatives and gives counsel on the choice to make.

Homes for Mentally Ill

It is anticipated that by the end of the summer Brook Lane Farm can be opened for admission of patients. Progress in the construction of this home for mentally ill had been delayed for a few months due to difficulty in securing materials. Final approval of a site for the western home for mentally ill, in the Reedley-Dinuba area, is expected soon.

Contributions for the Homes-for-Mentally-Ill Fund should be directed through the treasurers of the respective conference groups.

Released May 28, 1948

Via M.C.C. Headquarters, Akron, Pa.

Bullange, Belgium

The Bullange Builders' Unit, of Belgium, in the April report says that they were favored "with a visit from Bro. J. B. Martin, of Canada, who was passing through different countries, investigating various phases of church interests."

The report continues: "When the Unit first appeared in this field they were looked upon with suspicion before anyone here ventured to accept their proffered appeals to help in rebuilding their homes. Last year's operations were sufficient to stimulate confidence in the workers' ability, so that it is a problem now as to who must be turned down, due to limited time to do all that is requested. The policy of the group has been to do work just as good or even better than the average. It has paid well in building up confidence, reputation and good will. It is hoped that these contacts . . . may lead to a higher plane of living, a desire for the truth, and hunger for righteousness. The spiritual side of our effort is continually held up and emphasized, so that all are on the alert for opportunities to witness for Christ. Request is made for the churches at home to remember us before the throne, that we will be true ambassadors of good will 'In the Name of Christ.'"

Nazareth, Ethiopia

A plan has been inaugurated to visit the local Nazareth prison once each week to give medical attention to the prisoners, particularly because ill prisoners are often brought to the clinic. A real boost to the morale of the prisoners, and of direct benefit, is the act of dusting them with powdered DDT.

A new member, John Joseph, born to Dorsa J. and Mary Diller Mishler, joined the unit on May 28.

Conference on Industrial Relations and Community Life held at Hesston, Kans. He and Bro. E. G. Hochstetler both went to the ministerial meeting in Detroit Lakes, Minn., March 9-11. Bro. and Sister Hochstetler were in Indiana on Feb. 12, attending meetings here. And on March 19 Bro. Hochstetler was at the missionary meeting of the workers at Loman. He accompanied Bro. Shantz to Ohio.

This morning we had 177 in attendance at church.

A number of us expect to attend our annual conference at Detroit Lakes.

Anyone coming this way from any direction, stop and worship with us.

May 23, 1948.

John Stoll.

SPRINGS, PENNSYLVANIA

Dear Herald Readers: Greetings. The young people's Bible meetings have had several interesting features since the beginning of this new year. Bro. Earl Blauch, of the Pinto, Md., congregation, gave lectures on prophecy several Sunday evenings. A number of programs were given by the various Sunday-school classes. More recently we had a study of China, which showed us the needs and conditions of that country.

On Sunday evening, May 23, we enjoyed a good musical program given by members of the Christian day school at Johnstown, Pa. Bro. Sanford Shetler was director of the chorus.

The Touring Chorus from E.M.C. rendered a program here on March 19. Although the elements outside were disturbing, the chorus and the audience were calm and protected.

The annual missionary conference on Ascension Day was held at the Oak Grove, Md., Church, near here.

Bro. Paul Erb worshiped with us on Sunday morning, May 16, and brought us the message in connection with our communion service.

Sister Viola Wenger, from Akron, Pa., spoke to us on Sunday morning, May 23, concerning the value and need for relief.

A large number of our sisters attended the sewing circle conference held at Scottdale on May 22.

We are looking forward to having summer Bible school the latter part of June. The new Bible school materials will be used.

May 27, 1948.

Freda Maust.

MISSIONS (Continued)

be part of a prayer group or band for the work here. We would be interested in sending you a special letter at times."

Puerto Rico

"The missionaries in Puerto Rico were very happy to welcome our field secretary, Bro. J. D. Graber, to our field. We appreciated his counsel and the fellowship that we had with him. He attended our quarterly Mission Council meeting on May 19 and gave us very helpful remarks on the expansion and extension of our work.

"The young people of Pulguillas spent the

day at Guanica Bay. Possibly this will be an unforgettable day with many of them, (1) because many had never been in this part of the island; (2) because, by sharing the burdens of one another, every one of our group, with the one exception of a girl who was ill, was able to attend; (3) because when our big truck was stopped by a policeman, God miraculously delivered us from five charges about which we unknowingly were at fault; (4) because we were wonderfully protected from any accidents on this trip; and (5) because the service, after the dinner and recreation period, was one which was a real challenge to our youth. Many young people, at this service, pledged to make "My Family for Christ This Year" their motto. I wish you could have heard them as they gave their reasons for accepting the challenge which Bro. Hershey threw out to them.

"Plans are being made for a number of Bible school terms in both the Pulguillas and La Plata districts.

"Bro. G. D. Troyer, M.D., and Sister Troyer plan to leave in June 1 for the Mission Board meeting."

You are urged to direct your Sunday-school and church offerings to the following needs:

OVERCHECKED FUNDS FOR THE MONTH OF APRIL

India:	\$1,277.25
Missionary	330.00
Educational	63.50
Pastors' Support	33.00
Literature	
South America:	175.54
Missionary	65.10
Missionary Children	150.00
Chaco Indians	250.00
Clinic and Welfare	40.00
Evangelism	639.52
National Workers	20.00
Students' Training	585.58
Puerto Rico:	
Home Missions:	150.00
Canton, Ohio	191.47
Chicago, Illinois	169.38
Chicago, Mexican, Illinois	167.38
Denver, Colorado	229.00
Detroit, Michigan	257.67
Fort Wayne, Indiana	277.41
Kansas City, Missouri	146.30
Lima, Ohio	128.10
Mexican Border Work, Texas	318.00
Peoria, Illinois	85.00
Spanish Work, Colorado	94.80
La Junta Hospital and San., Colorado	99.28
La Junta Hospital—Nurse	60.00
Aged and Disabled Missionary	192.57
Culp, Arkansas	535.83
Bethel Springs School, Culp, Arkansas	67.00
Missionary Preparation	25.00
Rural Missions	
Total	\$6,823.68

India

Balodgahan, India, Ida Beare, May 15: "On the thirteenth George and John Friesen went to Drug to meet J. N. Byler and Martin Schrag. We are enjoying their few days' visit here a great deal. . . .

"The young people's retreat is now in progress in Dhamtari. Good interest is reported. Florence Nafziger had come up from Ghatula for the retreat but now she has gone back and Weyburn Groff has come. . . .

"Next Wednesday, May 19, our Balodgahan Bible School opens. The Church Committee appointed me to look after it so I have something to think about. I did not have experience at home so it makes me work a lot harder. I have been preparing hand-work materials and on Monday I want to get the teachers together. . . ."

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., June 2, 1948.

FIELD NOTES (Continued)

Bro. Amos Swartzentruber, on furlough from Argentina, could not take his assignments at the Ontario conference held at Vine-land last week. His doctor has ordered him to cancel all engagements for ten days on account of his health.

Bro. Jesse B. Martin spoke concerning his recent observations in England at St. Jacobs, Ont., on May 30.

Bro. I. J. Buchwalter, Dalton, Ohio, wishes to thank the quartet from the Martins congregation for the acceptable service of song and prayer in their home on May 23. Sister Buchwalter in her illness has lost her speech, but the family is deeply appreciative of the service rendered.

The Women's Missionary and Sewing Circle meeting to be held in connection with the Mission Board meeting will convene in the tabernacle, seven miles south of Eureka, Ill., at 9:00 Tuesday morning, June 15. The meeting of all sewing circle delegates will be held Monday evening at 4:00. The General Sewing Circle Committee will convene at 2:00 on Saturday at the Metamora Church.

The Blooming Glen congregation, in the Franconia Conference, on Sunday evening, May 30, conducted its first young people's Bible meeting, after having had a combined meeting with the Perkasio congregation for a number of years.

Bro. Richard Danner, Hanover, Pa., conducted a series of meetings at Perkiomenville, Pa., May 30 to June 6.

Bro. Kenneth Good, Elida, Ohio, conducted revival meetings at the Salford Church, near Harleysville, Pa., May 27 to June 3. On Memorial Day Bro. A. J. Metzler assisted him in a special afternoon service.

A Nonresistance Conference was held at Vincent Church, Spring City, Pa., on Saturday evening, June 5, and all day Sunday, June 6, if plans carried. Instructors were the brethren Chester Lehman, Harrisonburg, Va.; Ira D. Landis, Lititz, Pa.; and John F. Bressler, Lancaster, Pa.

NEAR TO GOD (Continued)

Saturday, June 19

Read: Psalm 61.

Remember: The Mennonite Church in Brazil and Paraguay.

Children of the heavenly King,
As ye journey, sweetly sing!
Sing your Saviour's worthy praise
Glorious in His works and ways!

We are traveling home to God
In the way the fathers trod:
They are happy now, and we
Soon their happiness shall see.

Lift your eyes, ye sons of light!
Zion's city is in sight:
There our endless home shall be,
There our Lord we soon shall see.

Fear not, brethren; joyful stand
On the borders of your land.
Jesus Christ, your Father's Son,
Bids you undismayed go on.

—Miriam Sieber Lind.

TEACHING THE WORD (Continued)

Both the teacher and the students need to participate in this next planned activity a period of relaxation. Have your lesson so well prepared that you can go along out with your students. Many a classroom problem has solved itself when the teacher has let the pupil see his interest in his play activity.

And now we return to discuss this very practical subject of *Worship and Life in the Church*. Here are its subjects—

- The Beginning of the Church
- The Reason for the Church
- Worship in the Church
- Hearing and Learning in the Church
- Baptism—the Door of the Church
- The Lord's Supper—the Heart of the Church
- Fellowship in the Church
- Organization and Obedience in the Church
- Joining the Church
- Serving the Church

Let me just quote to you some of the truths which are discussed in this division.

"Many church members have given the church and its worship little thought. . . . Jesus began the church. Many a college or business has had a great founder, but if they are a hundred or more years old, the founder is dead. The church is the only old institution with a living founder. . . . God has a reason for His church. The church is for Christ. . . . Through the church we get, glorify, glow, give, go, grow. . . . How few people really worship in the church! . . . God knows we need the church, for if we are not continually reminded of the church, we will soon forget.

"If the church would strike out the practice of having the Lord's Supper, and would forget its meaning, it would be a dead church. . . . There is nothing quite so satisfying as sitting in a church which is filled with people and worshipping God together. There is nothing quite so thrilling as joining your voice with a hundred others who are singing praises to the Lord. There is nothing which can equal the strength of spirit one gets from praying with others. That is the fellowship we get from the church."

And thus we make the church live for our young people.

If we have presented our material as the author has suggested, we will have left in our Bible school day ten precious minutes. This, too, is provided for—Survey of Mennonite Home Missions. Where are they? What kind of missions have we? What is the method of work? And what are the problems? Much of this also is taught visually. There are maps and searching stories. One of the most interesting features is a test to take which will give the student some idea as to whether his life should be adaptable to mission work.

As I view the course I see but one danger. No longer will we have to spend

hours deciding what we should teach, what references we should use, what outlines to give the pupils, etc. Let us beware lest, because so much has been done for us, we fail to do our share.

We, too, must have a purpose. We must prepare. Unless we are interested we cannot make it interesting. It is my conviction that even though we are telling a simple story, unless it grips us anew every time we tell it, it will make no lasting impression upon our students. That which is within this book we must place within ourselves, so that we can present it without reading and without leaning too heavily upon our textbook in the class period. We must present it as only the Lord can teach us how.

If any of you have had no high-school classes before, have one in 1948. Of course they are at the age when they can help at home, or when they would like to work to have a little extra spending money, but our primary concern must be the soul welfare rather than the physical and material welfare of our children. It is doubly difficult to enlist those of this age outside of the church. But our people need these teachings so exceedingly much that we must let no opportunity pass to get them interested. May God bless you who will teach the course, for you will have a marvelous opportunity.

Walnut Creek, Ohio.

OUR SCHOOLS (Continued)

A single individual is hardly capable of doing a thorough job of analyzing and evaluating our total educational program. There are, however, three areas where we must be strong: in the Board, in teaching personnel, in the finished products (graduates). These three I mention as spots for emphasis.

From the standpoint of the Board, there has been no lack of men whose heart and soul was in the work and welfare of the church. It must be said, however, that we are young and without very much experience in education. As a rural people, generally speaking, it becomes us to admit meekly that there are certain limitations which we have when it comes to operating institutions of higher learning. A Board which is made up of men more or less inexperienced in education, and not too well informed as to the issues, tends to come under the domination of school men who have the experience and the more extensive information. It is not requisite that a Board member should be academically trained, but he surely must acquaint himself with the problems and the issues and be prepared, moreover, to act whenever and however it becomes necessary in meeting our educational needs. The Board, its strength and ability, is a limiting factor in any anticipated program of expansion in the field of education. Until we have demonstrated our ability to do efficiently and precisely what we have already laid

our hands to, we ought not think of any great expansion, for with it will come larger problems and likely even wider deflection from the purposes and goals set up. If in the end we are to have success in education it will doubtless be the result of a strong membership of the Board who act under the blessing and the guidance of the Holy Spirit.

The vital focal point in our whole program of teaching is in the teaching personnel. There is where the church through the Board touches the lives of our young men and women. There is the point of contact. There can be perfect organization as far as the Board is concerned, with good constitutional provisions and safeguards, but unless we are strong also at the vital point of contact, the total program is faulty and weak. Members of our conference bodies and of the Board may be clear and sound in their conviction about what our schools should do for our youth, but that is almost without any value as far as the students are concerned unless the teachers in all our institutions of learning are in full sympathy with the standards of the church and are given to the task of promoting them out of heart conviction. If we employ persons on our faculties who can and will do this, then we shall enjoy a rich harvest of good from our schools. Otherwise the results are bound to be disappointing. We must determine to have teachers who know the Lord above any other knowledge and who follow in simple obedience to His Word, who also love His church and its great cause.

It is only by the grace of God that young persons, in preparing to teach on our faculties, can survive the blighting, devastating effect of the worldly environment they find in the colleges and seminaries where they must study. This problem constitutes one of the greatest perils to our entire church and educational structure. One may survive the outright forms of modernism but have his convictions so obscured or even destroyed, as far as any denominational emphasis is concerned, that he is rendered unqualified to fill a place in our schools. Here is a place for emphasis in our program. Our responsibility as a Board is to insure our faculties against any and all who come to us but find themselves unable to subscribe wholeheartedly and unreservedly to the tenets of our faith, and who cannot pledge themselves to faithful defense and promotion of the same. We cannot and must not compromise on this point even in the face of teacher shortage and the press of expansion. Better had we remain small in our schools and do well what we do, than to expand faster than we can afford at the expense of efficiency and faithfulness.

We have considered the Board and the teacher. Let us consider now the one being taught, the student, the pupil, as a third area for emphasis. We can measure the worth and the value of our educational program by the finished product.

There are variable factors here, of course, which must be taken into account, but the question may be properly asked, nevertheless, What are we doing for and with those who are sent to us for instruction? Are we bringing to bear upon those lives those forces and factors which make for real Christian character? Are we geared and equipped to teach first of all and above all the true knowledge of God and our Lord Jesus Christ who is revealed to us in the blessed Word? Is the Lord Christ and His Word central in all our work? Does the blessed Holy Spirit and His power in the life of the believer become real as these men and women study in our halls? Do we inspire heart loyalty to the Lord Jesus, His Word, and His church? Are our graduates finding their places in our churches with consistency and harmony? Have their hearts been filled with the compassion and love of our Lord so that they, too, yearn for the salvation of lost souls? All of these we can hardly expect to do with perfection, but they must represent something of the highest objectives which we have. We need always to guard against the tendency to pour content into the mind and intellect alone to the neglect of heart and soul. Man has learned so much today—natural, material, scientific—that it has become unsafe to live with himself because he is without the moral and spiritual restraints to control the fruit of his knowledge. Let the heart and soul be the primary object of our educational endeavor. Let us turn back to the church men and women who are blessed for being with us by strong hearts and truly enlightened minds, made so by the work of the divine Spirit. We need to maintain a good standard of academic work, of course, but if our emphasis is there alone, it will be at the expense of a higher cause. We are in a large and well-filled field when we attempt to compete in the race for intellectual and academic achievement. We can hardly hope to excel with any great success there. But there is an area in which we can excel. That field is small but fertile and rich in treasure. It is the field of distinctive Christian education which exalts the true knowledge of God and sets men's hearts aflame with holy compassion and love for Christ and His cause among men.

May God be pleased to give us such success in these endeavors for Him.

Denbigh, Va.

"I'VE FOUND THE SUN"

A Chinese businessman of Fenghwa, Chekiang, when examined for baptism, said, "I've studied all China's religions and found they did not satisfy. Then I heard the Gospel, and read the Bible. These 'religions' were as small lamps that flicker and go out—but now I've found the Sun."

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Chupp—Sommer.—Roman Chupp, Red Top congregation, Bloomfield, Mont., and Laura Mae Sommer, Martins Creek congregation, Millersburg, Ohio, by S. W. Sommer, April 25, 1948.

Gerber—Schrock.—Harry Gerber, Jr., and Doris Schrock, both of the Walnut Creek, Ohio, congregation, at the home of the officiating bishop, Paul R. Miller, May 20, 1948.

Gingrich—Doehn.—Gerald Gingrich, Zurich, Ont., and Pearl Doehn, Kitchener, Ont., by C. F. Derstine at the home of the bride's sister, Petersburg, Ont., April 24, 1948.

Greenawalt—Clark.—Raymond E. Greenawalt, Maple Grove congregation, Topeka, Ind., and Ella Clark, North Goshen congregation, Goshen, Ind., by J. C. Wenger at the North Goshen Church, May 14, 1948.

Landis—Blank.—Vincent L. Landis, Hatfield, Pa., and Eva Elizabeth S. Blank, Telford, Pa., both of the Franconia congregation, at the home of the officiating minister, Menno B. Souder, May 22, 1948.

Miller—Detweiler.—Melvin D. Miller and Mary Detweiler, both of the North Goshen congregation, Goshen, Ind., by J. C. Wenger at the North Goshen Church, April 25, 1948.

Rohrer—Harnish.—Mervin L. Rohrer, Strasburg, Pa., congregation, and Evelyn Harnish, East Chestnut Street congregation, Lancaster, Pa., by D. Stoner Krady at the home of the bride, April 17, 1948.

Troyer—Fisher.—Cleo R. Troyer, Lower Deer Creek congregation, Kalona, Iowa, and Ferne Fisher, West Union congregation, Wellman, Iowa, by J. Y. Swartzendruber at the West Union Church, May 18, 1948.

BIRTHS

Baird.—To Leonard and Erma (Detrow) Baird, Columbiana, Ohio, a daughter, Dorothy Arlene, March 27.

Begly.—To Floyd Benjamin and Annamae (Ressler) Begly, Seville, Ohio, a son, Clyde Jay, and a stillborn daughter, Clara Jane, March 25.

Bomberger.—To Clair N. and Anna E. (Bauerman) Bomberger, Lititz, Pa., a daughter, Sylvia Jane, May 17.

Brubaker.—To Mr. and Mrs. Samuel Brubaker, Mt. Joy, Pa., a daughter, Mildred, May 2.

Cowan.—To Albert and Beulah (King) Cowan, Foster, Oreg., a son, Terry Albert, May 1.

Esch.—To Claude and Luella (Handrich) Esch, Mio, Mich., a daughter, Leta Kay, May 5.

Fleagle.—To Wayne and Ruth (Bricker) Fleagle, Chambersburg, Pa., a son, James Ronald, May 19.

Halteman.—To Willis A. and Gladys Irene (Wadel) Halteman, Chambersburg, Pa., a daughter, Rachel Ann, May 7.

Hess.—To Mark and Evelyn (Wiker) Hess, Conestoga, Pa., a son, Maris Ronald, May 11.

Hofstetter.—To Willis J. and Della (Good) Hofstetter, Apple Creek, Ohio, a daughter, Marlene Gavle, April 24.

Holderread.—To Wilbur and Rachel (Schiffeler) Holderread, Emmett, Idaho, a daughter, Cathryn Rose, May 8.

Keener.—To Nathan Paul and Retha E. (Witmer) Keener, Hagerstown, Md., a son, Nathan Larry, April 5.

King.—To Herman and Esther (King) King, West Liberty, Ohio, a daughter, Rosemary Ann, May 10.

Liechty.—To E. Gordon and Myrtle (Kolb) Liechty, Berne, Ind., a daughter, Susan Jean, April 15.

Livengood.—To Guy and Louise (Otto) Livengood, Springs, Pa., a daughter, Donna Faye, April 26.

Martin.—To William K. and Sara (Brubaker) Martin, Manheim, Pa., a son, Fred, May 20.

Miller.—To Benedict and Edna (Smoker) Miller, Lancaster, Pa., a daughter, Gladys Arlene, May 11.

Miller.—To Roy R. and Berdella (Blosser) Miller, Millersburg, Ohio, a daughter, Gloria Elaine, April 30.

Mishler.—To Dorsa and Mary Kathryn (Diller) Mishler, Nazareth, Ethiopia, Africa, a son, John Joseph, May 28.

Mumaw.—To Clare L. and Edith (Yoder) Mumaw, Denbigh, Va., a son, Chester Yoder, May 2.

Ropp.—To Leroy and Edith (Gnagey) Ropp, Wellman, Iowa, a daughter, Ardith LaFerne, April 16.

Saltzman.—To Clinton and Doris (Stutzman) Saltzman, Milford, Nebr., a daughter, Reta Sue, May 17.

Swope.—To Ralph and Mary (Ketterman) Swope, Dayton, Va., a daughter, Nancy Lee, May 2.

Tennis.—To Jacob and Mabel (Hertzler) Tennis, Camp Hill, Pa., a son, Larry Gene, May 19.

Weaver.—To Moses M. and Verna M. (Gehman) Weaver, Stevens, Pa., a daughter, Elsie, May 17.

Wenger.—To Chester and Sara Jane (Weaver) Wenger, Fentress, Va., a daughter, Jewell Louise, May 25.

Wenger.—To J. Melvin and Dorothy (Siegrist) Wenger, Manheim, Pa., a son, Harold, May 17.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker.—Ruth Mae, daughter of the late Benjamin F. and Mazie (Noll) Brubaker, was born March 1, 1893; departed this life at her home, near Mt. Joy, Pa., April 19, 1948; aged 55 y. 1 m. 18 d. Surviving are her husband (Daniel E. Brubaker), one son (Clarence, at home), 3 brothers (Levi N., Manheim, Pa.; Elam R., and Paris O., both of Mt. Joy), and one sister (Anna H., Mt. Joy, Pa.). She was a member of the Kraybill and Mt. Joy congregation of the Mennonite Church and was much interested in the work of her Lord. Text: 1 Sam. 20:18. Interment was made in the Kraybill Cemetery.

Charles.—Sarah Louise, daughter of C. Earl and Anna Mary (Landis) Charles, Bareville, Pa., was born April 27, 1948; passed away May 7, 1948; aged 10 d. She was in good health until two days before her death, when she became ill with pneumonia. Surviving are her parents, 3 sisters (Alta Ruth, Martha, and Anna Mary), 2 brothers (Mahlon and Paul), her grandparents (Mr. and Mrs. John L. Landis, Bareville, Pa.; and Mr. and Mrs. Amos B. Charles, Lancaster, Pa.). Funeral services were held at the late home. Burial was made in the Landis Valley Mennonite Cemetery.

Enck.—Emma L., daughter of the late Christian and Mary (Lauver) Martin, was born July 22, 1865; passed away at Lancaster, Pa., April 13, 1948; aged 82 y. 8 m. 21 d. She was a member of the East Chestnut Street Mennonite Church, Lancaster. Her husband (B. Frank Enck) predeceased her. Surviving are 6 children (Harry M., Napoleon, Ohio; Samuel M., Lititz, Pa.; Mamie—Mrs. R. D. Becker, with whom she resided; Paris M., Napoleon, Ohio; Suley—Mrs. Eugene N. Reist, Mt. Joy, Pa.; and Frank M., Willow Street, Pa.), 26 grandchildren, and 15 great-grandchildren. Funeral services were conducted at the funeral home and at the East Chestnut Street Church by D. Stoner Krady and Jacob Brubaker. Interment was made in the Metzler Mennonite Cemetery.

Gehman.—Samuel M., son of the late Solomon and Barbara (Mosemann) Gehman, was born May 2, 1866; died at his home in Adams town, Pa., May 18, 1948; aged 82 y. 16 d. Surviving are his wife (Ida Torab), 6 children (Roy, Earl, Edith—Mrs. Arthur Pierce, Amelia, Samuel Jr., and Ida), and one grandchild. He was a member of the Gehman Mennonite

Church and was the last surviving member of his immediate family. Funeral services were held at the Good Funeral Home, Reamstown, Pa., by J. Paul Graybill. Text: Heb. 9:27. Interment was made in the Muddy Creek Cemetery.

Gingerich.—John, son of Joseph and Veronica (Goldsmith) Gingerich, was born in Johnson Co., Iowa, March 15, 1877; died at his home in the village of Joetown, northwest of Kalona, Iowa, May 18, 1948; aged 71 y. 2 m. 3 d. For almost seven years he was confined to his bed as the result of a severe stroke which he suffered on May 26, 1941. On May 15 he suffered another stroke which left him unconscious during the remaining three days of his life. In youth he became a member of the Lower Deer Creek Mennonite Church, Kalona, Iowa, of which congregation he was a member at the time of his death. For many years he taught in the Sunday school and served as sexton of the church cemetery. On Nov. 15, 1900, he was united in marriage to Lydia Keber. To this union were born 5 children (Melvin, Goshen, Ind.; Ralph, Wellman, Iowa; Mary—Mrs. Chris Marner, and Fanny—Mrs. Herman Smucker, Kalona, Iowa; and Alta—Mrs. William Kaufman, Bay Port, Mich.). Surviving are his companion, 5 children, 13 grandchildren, and 2 brothers (Solomon, Kalona, Iowa; and Otto, Wellman, Iowa). One grandson preceded him in death. He thoroughly enjoyed the company of the hundreds of neighbors and friends who visited him during his seven-year illness, and they in turn were given new courage by his inspiring example. Funeral services were held at the Lower Deer Creek Church on May 20, in charge of John X. Swartzendruber. Interment was made in the Lower Deer Creek Cemetery.

Good.—Isaac M., son of the late Tobias M. and Fannie (Wenger) Good, was born Feb. 5, 1873; died at his home, Intercourse, Pa., May 1, 1948; aged 75 y. 2 m. 26 d. Death resulted from a cerebral hemorrhage. He was a member of the Hershey Mennonite Church, Kinzers, Pa. On Jan. 10, 1900, he was united in marriage to Anna M. Hershey, who survives. Also surviving are 2 children (Miriam—Mrs. John E. Landis, Lancaster, Pa.; and Marice M., Gordonville, Pa.), and 3 grandchildren. One son and one daughter died in infancy. Funeral services were conducted May 5 at Overley's Funeral Parlors and at the Hershey Church, with Ira Buckwalter and Martin Hershey officiating. Texts: Ps. 90; 55:6. Burial was made in the adjoining cemetery.

Ketterman.—Maud M., daughter of Abraham and Frances Helmick, was born July 22, 1876; died at her home, near Onego, W. Va., Jan. 26, 1948; aged 71 y. 6 m. 4 d. On Dec. 28, 1898, she was married to Oliver G. Ketterman, who survives. Also surviving are 2 sons and 4 daughters (Harry, Elkins, W. Va.; Mary—Mrs. Ralph Swope, and Martha—Mrs. Howard Swope, Harrisonburg, Va.; Joe, Circleville, W. Va.; Drusilla and Maggie, at home), 13 grandchildren, one brother, and 2 sisters. Funeral services were held Jan. 28 at the home by P. I. Garber. Burial was made in the family cemetery.

Kreider.—Elmina, daughter of the late Jacob and Lydia (Groff) Kreider, was born in Leacock Twp., Lancaster Co., Pa., July 13, 1871; passed away Jan. 7, 1948; aged 76 y. 5 m. 24 d. Death resulted from a cerebral hemorrhage which she suffered two weeks previously. On Nov. 19, 1896, she was baptized and received into the membership of the Paradise, Pa., Mennonite Church. She attended services faithfully and for a number of years walked a mile to do so, both morning and evening. Her life was one of usefulness; she helped not only those who were her near relatives, but she also lived with and cared for a number of aged folks in their homes. Surviving is one sister (Mrs. Naomi Eby) and 13 nieces and nephews. Since 1928 she had made her home with her sister. Funeral services were conducted at the Brown Funeral Home at Paradise and at the Paradise Church by Martin Hershey and Parke Book. Interment was made in the cemetery adjoining the church.

Nofziger.—Adam, son of Valentine and Susan Nofziger, was born near Tedrow, Ohio, Oct. 14, 1882; departed this life at Toledo, Ohio, May 13, 1948; aged 65 y. 6 m. 29 d. His parents, one sister (Lava Davis), and 2 brothers (Jonas and Sam) preceded him in death. Surviving are 2 nephews and many cousins. Funeral services, in charge of Jesse J. Short, were held May 16 at Short's Funeral Home.

Oesch.—Samuel S., son of John and Mary A. (Smith) Oesch, was born near Wheatland, Mo.,

March 28, 1879; passed away at his home, near Garden City, Mo., May 18, 1948; aged 69 y. 1 m. 21 d. Death followed a lingering illness of one year, of which time he was bedfast two months. He lived in Missouri all his life but eleven years which he spent in Portland, Oreg. His parents, one brother (John), and 2 infant sisters preceded him in death. Surviving are 3 brothers and 3 sisters (Joe, Spartansburg, Pa.; Mrs. Mary Kenagy, Kansas City, Mo.; Jake, at home; Will, Bristol, Ind.; Anna, Kansas City, Mo.; and Mrs. Edna Yoder, Shipshewana, Ind.), and a large number of other relatives and friends. He was interested in spiritual things; he read his Bible and attended church and Sunday school regularly. Only a few days before his death he was baptized on confession of faith. Funeral services were held at the Sycamore Grove Church, Garden City, on May 20, in charge of the local ministers. Burial was made in the Clearfork Cemetery.

Riddle.—Lydia, daughter of the late S. D. and Susanna Heatwole, was born near Dayton, Va., Feb. 3, 1885; passed away at the home of her daughter (Mrs. Cleta Senft), Spring Grove, Pa., Feb. 12, 1948; aged 63 y. 9 d. She was an invalid for a number of years. Early in life she united with the Mennonite Church. Surviving are her husband (Q. H. Riddle), one son (Raymond), 5 daughters (Mrs. Katherine Brown, Mrs. Cleta Senft, Mrs. Goldie Strayer, Mrs. Margie Bare, and Mrs. Mamie Kopp, all of Pennsylvania), 4 brothers and 2 sisters (Joseph, Elida, Ohio; Walter, Dayton, Va.; Mrs. Hettie Rhodes, Dayton, Va.; William, Elida, Ohio; Calvin, Dayton, Va.; and Mrs. Mollie Showalter, La Junta, Colo.). Funeral services were held Feb. 14 at the Garber Church, Menges Mills, Pa., by Richard Danner and Chester Harbold.

Schrock.—Ray, son of Eliza and the late Henry J. Schrock, was born near Trail, Ohio, April 2, 1898; passed away after an extended illness, at the Berea, Ohio, Community Hospital, April 30, 1948; aged 50 y. 28 d. His health was failing for several years and during the six months preceding his death he spent many days in bed and in the hospital. In his youth he united with the Walnut Creek, Ohio, Mennonite Church, and recently renewed his covenant with the Lord; at his request he was reinstated into the fellowship of the Church. On Aug. 6, 1927, he was united in marriage to Della Hostetler, who survives. Also surviving are one son and 2 daughters (Lois Mae, Richard Dale, and Nancy Anne, all at home), his mother, 5 brothers (Grover, Shanesville, Ohio; Lester, Walnut Creek, Ohio; Walter, Detroit, Mich.; Van Buren, Winesburg, Ohio; and John, Milersburg, Ohio), 2 sisters (Mae, Walnut Creek; and Mrs. Clara Mast, Strongsville, Ohio), and many other relatives and friends. Funeral services were held at the Walnut Creek Church, May 3, with Paul R. Miller in charge. Interment was made in the church cemetery.

Wingard.—Susannah, daughter of Jonathan and Hannah (Weaver) Baumgardner, was born in Cambria Co., Pa., April 22, 1862; died at her home March 1, 1948; aged 85 y. 10 m. 9 d. On March 14, 1889, she was married to Levi J. Wingard, who passed away on April 12, 1938. Surviving are 6 children (Ralph L., Mrs. Ray Parker, Harvey R., Algie, all of Johnstown, Pa.; and Mahlon and Sue, at home), 11 grandchildren, and 9 great-grandchildren. She was for many years a member of the Weaver Mennonite Church near Johnstown, where funeral services were held March 4 in charge of Harry Y. Shetler and William C. Hersberger. Interment was made in the Richland Cemetery.

Wyse.—Edwin, son of Christ J. and Magdalena (Stutzman) Wyse, was born near Archbold, Ohio, May 17, 1878; died at his home, Burlington, Ohio, April 28, 1948; aged 69 y. 11 m. 11 d. On Feb. 22, 1900, he was united in marriage to Martha Roth, who survives. Also surviving are 5 children (Raymond, Toledo, Ohio; Ilva—Mrs. Homer Gautsche, Archbold, Ohio; Leland, Burlington, Ohio; Inez—Mrs. Lawrence Gautsche, Archbold; and Edwin, Elmira, Ohio), 18 grandchildren, 5 great-grandchildren, 3 brothers, 4 sisters, and many other relatives and friends. His parents, one grandchild, one brother, and 2 sisters preceded him in death. Early in his married life he accepted Christ as his personal Saviour and united with the Central Mennonite Church, Archbold, Ohio, and remained a member until death. He was a kind husband and loving father and had a deep passion for the lost and a concern for the spiritual welfare of the church. Funeral services were held at the Central Church by Jesse J. Short and Henry Wyse.

ITEMS and COMMENTS

The front page of our newspapers recently reeked with the details of the marriage of Lana Turner, movie actress, to a millionaire playboy, Bob Topping. Miss Turner had had three previous husbands, and Mr. Topping three previous wives.

If there were no other reasons for boycotting the movies, a sufficient one would be the disgusting marital careers of the people who make the pictures. It is terrible to think what the influence of such actions must be upon the millions of young people who idolize the movie stars. An editorial in the Pittsburgh Press points out that Hollywood has recently been criticized for being a hotbed of political communism. Then the editorial adds, "We wonder whether its extravagant adventures in the matrimonial field aren't an even more effective hotbed." There can be no question in our minds that the immorality of Hollywood is a far greater threat to the country than any political ideology there.

* * *

Judge Harry W. Lindeman of the Juvenile and Domestic Relations Court of Essex County, New Jersey, told the National Association of Training Schools that 95% of youthful offenders sent to corrective training schools have had no religious training. "These youthful offenders generally arrive at the reception centers of the training school utterly lacking in an appreciation of moral standards or values. . . . They say they know right from wrong, but have no sense of sin when they are wrong. Certainly some few are truly repentant, but most of them seem to be only sorry they got caught. Invariably they blame someone else for their trouble. They are often right in taking this position, since the homes from which they come have, from the time of the child's infancy, set a pattern of indifference to moral standards. Secularism has left its imprint. Spiritual values must be inculcated in these children to equip them with armor strong enough to resist the temptations of modern society. To return them to society with no deeper appreciation of the Ten Commandments than when they were committed is to fail in fulfilling the portion of juvenile court law which in most states provides that when a child is removed from his own home he is entitled to receive the type of care and guidance that he should have received from his own parents."

* * *

Last month the Methodist Church was presented with a 100-acre estate near Chungking, China, which served as headquarters for General Chiang during the war. The property is to be used as a school and home for Chinese war orphans.—D. Carl Yoder.

* * *

Bishop Arne Fjellbu of Norway urges Western churches to maintain contacts with the churches in Russia. "The world today is in deadly peril through lack of confidence," he says. "Statesmen do not trust each other

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and this distrust is one of the greatest war-making factors of our time." Bishop Fjellbu reports that churchgoing has increased over prewar levels in Norway because so many people began to come to the churches during the war as the only places where they could learn the truth.—D. Carl Yoder.

* * *

In the general news releases concerning the struggle between Jews and Arabs in Palestine, a forgotten group is the Hebrew Christian, of whom there are quite a number. These people are not recognized as Jews and, of course, are not Arabs; and so they are harassed by both conflicting parties in the devastating struggle. They dare scarce gather

for worship. The Hebrew Christian Alliance has recently appropriated \$24,000 for evacuating these Hebrew Christians from Palestine to England, as far as government allows.

* * *

A citizen of Pueblo, Colorado, decided to withdraw his application for beer license at his business place after Pueblo County Commissioners received a petition signed by eighty children living in that area. The petition read: "We children of taxpayers wish to appeal in protest to the proposed request of anyone for selling liquor in the locality of our homes. We consider it imposing on our safety and freedom to play in that part of town. We consider it as a nuisance and menace, and we

ask the aid of our County Commissioners to help us eliminate this hazard to our moral and physical well-being."—National Temperance Digest.

* * *

The British Broadcasting Company states that it has decided to eliminate drink propaganda from its programs, and drink is no longer to be mentioned in its broadcasts. "This reform is long overdue and we hope that the new policy will be carried out."—Alliance New Summary.

* * *

Of the more than 76,000,000 children between the ages of six and twelve in China, only 18,000,000 are in school. Twelve million are either being educated privately or are suspended from schools. Ten per cent of the children in school have normal health; 50% suffer from malnutrition.—D. Carl Yoder.

* * *

An unofficial survey recently conducted by the New York Times reveals that forty nations of the world are spending over \$27,000,000,000 a year on armament. This is \$10,000,000,000 more than was spent in 1938, just before World War II. It is more than a thousand times the total expense by fifty-five member nations for the general budget of the United Nations. The present cost of militarism in the United States alone totals over \$23,000,000,000 (over 62% of the total budget for the new year). This is more than six times the amount spent for instruments of peace.—Bethel College Bulletin.

* * *

In the first International Congress of Mental Deficiency held at Boston beginning May 18, the place of religion in the care and welfare of the mentally deficient was considered. One hundred thousand mentally deficient persons are in institutions in the United States, and if proper facilities were available, at least three or four times that number could profit from special care and education.

* * *

The House of Commons has voted to suspend the death penalty in Great Britain.—Baptist Messenger.

*The third issue of**The Christian Ministry**is on the way*

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"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JUNE 15, 1948 ————— NUMBER 24

Some Mennonite Delusions

L.Y. ORRIE D. YODER

"Take heed that no man deceive you"
(Matt. 24:4).

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

"The devil that deceived them was cast into the lake of fire" (Rev. 20:10).

Let us notice that our discussion has to do with *Mennonite* delusions, not with delusions that we are ready to charge to non-Mennonite or non-Christian peoples who we think are deluded because they do not believe as we do in matters of faith, doctrine, practice, or of latter-day dangers and events. Doubtless one of the greatest Mennonite delusions from Satan is to think that there is more danger of all others being deluded than we ourselves. Thus thought the deluded Jews of Christ's day and time. We may think, too, that European Mennonites have surely paid for their sins, but that we American Mennonites are more special favorites of God. So also thought the Jews of themselves.

As Mennonites we profess to take the Word of God as our hope and ground of blessing and salvation. We profess also to take its warnings. But if we conclude that God is a kind of Mennonite God who will wink at sin in us because we are Mennonites, but who will judge and send to hell all others who sin, we are simply but sadly deluded. Or if we have come to believe that Satan is a kind of non-Mennonite devil who is surely deceiving and leading astray others by the millions, but cannot do much with Mennonites, we are deluded in the worst degree!

A Jewish man once expressed to us his confidence in God's special favor to the Jewish people because He spoke in Hebrew to Adam. But has a righteous God overlooked Jewish sins and honored them for their religious pride, above others? Will a righteous God today overlook sin and show special favor to Mennonites because of their religious name or denominational pride? How long could we love and appreciate Him if He did?

In the first place, as we look into the Word of God, did Jesus Christ and the New Testament writers give any hint that they excepted twentieth-century Mennonites, when they so solemnly

sounded the warning note concerning last-time dangers and delusions? Dare we reject any warnings of the Bible (including those in the Book of Revelation) or read out of its promises special favors and mercies to ourselves, simply because we bear the name Mennonite, or belong to a Mennonite Church? With all the warnings that the Holy Spirit through the New Testament writers has given to us, is there any hint that Mennonites are supposed to be immune to the tragic snares and delusions of Satan, so that we need not fear them? (We act like it sometimes, don't we?) If in Christ's day those who thought they alone were right and all others wrong were themselves in the greatest wrong, because they did not conform to the will of God, do we not need to fear that that could be possible of us today?

As Christ diagnosed the deluded people of His day, He did not have so much need to condemn their profession as their lack of possession. Likewise the Holy Spirit warned of the latter days, that though the forms of godliness would not be lacking, the inward power would be in sad decay. Are we not sadly falling into such satanic snares today? Our church and conference standards are worthy Biblical standards, but are we not sadly deluded because we "say" so much and "do" so little, or we "say and do not." Matt. 23.

Surely if the religious conservatives of Christ's day were among the most deluded, we who profess conservatism need be very humble lest we too be among the worst deluded. Might we someday, if we do not fear, find ourselves where they found themselves, under God's judgment rather than His blessing? If the conservatives of Christ's day were deluded by making their own traditions nullify the Word of God and by thinking that their religion was better than that which the Son of God brought from heaven, what if we are deluded and rocked to sleep in the lap of Satan as they were! It is surely possible, is it not? What about our Lord's Second Coming? Do we teach it according to our profession of belief in the Bible, or according to the dictation of prejudice, taste, or tradition?

It is sad that today preachers, teachers, or "defenders of the faith" can be so deluded that they will sound a louder

and higher regard for the "faith of our fathers" than for the Word of God. Whose words did Christ our Lord say would judge us all at the "last day," the words of Menno Simons, of our church fathers, or His own? As God fulfills the prophecies written long ago concerning these latter-day events, will He fit them to the varied opinions held today; or to the beliefs of the church fathers, or will He fulfill them as they are written in the eternal Word? What can any position that ignores the Word be but a delusion?

Since the Holy Spirit warned through Paul that God Himself would send delusion, if the love of the truth is not cherished and cultivated, how can we dare to build up any theories unless the foundation of each is illuminated with the plain Word of God!

Certainly we need to honor the "faith of our fathers," but primarily for their devout attitude toward the Word of God and obedience to the commandments in the times of delusion in which they lived rather than for their theology and faith. If we today idolize their statement of doctrine above the Word of God to us, we are deluded by the faith of our fathers. The conservatives of Christ's time honored the faith of their fathers which had become corrupted, but Christ's words had no place in them; so it may be today. Certainly traditions received by divine revelation have their place (I Cor. 15), but when man's tradition makes void the Word of God (Mark 7:13) we can only, like Christ, condemn them, or Christ must condemn us. Someone will be extremely sorry someday, perhaps when too late, if we make man's traditions the master and the Word of God the servant.

While Singing

BY HELEN ALDERFER

*"Faith of our fathers! living still—"
The noble words sound forth
Through all God's house.
I hold you close, my son,
Sleeping and dear.
There is much I would say,
But you are small
And would not know,
And the faith I would tell
In glowing words
Is oftener taught by deed.*

Bangued, Abra, P.I.

Anything of the best of fallible men might be error, but God's Word, never!

What about our loud profession that we are among the few who keep "all" the Word of God? Did not the deluded religionists of Christ's time think that too, and yet Christ condemned them because they kept the easier things but omitted the weightier matters of truth and practice! He said they ought to have kept both. Because of our inherited teaching and environment, it is not hard for some of us to keep the standards of our faith, such as simplicity of attire, separation from the world, and kindred forms, but how about the weightier matters of divine love, faith, and peace which should characterize all saints of God? All of us should keep all of the above.

Since, because of sin, we cannot inherit the Spirit-filled life of self-denial and cross-bearing, are we keeping the "all things" if these are neglected and passed by? Are we not deluded like the deceived of Christ's day and time? What about our standard of church polity that disciplines individuals for offenses against the various forms of our faith but will pass by or seldom discipline those violating the higher standards of the Spirit-filled life? Or what if it disciplines when the higher standards of the Spirit-filled life are violated and passes by offenses against the various forms of scriptural faith?

How about the dissecting of Scripture into essential and non-essential and into profitable and non-profitable? Truly some Scriptures are essential to receiving salvation, when as yet all may not be known, but all are essential to the Christian way of life and happiness. Certainly there may be times and occasions when some Scriptures are pertinent and others are not, but the only Bible way is that "all scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." How many Mennonite preachers and teachers and students of Scripture study and teach but parts of the Scripture which human opinion says is profitable? One of the chief reasons for our delusions is that we have little regard for the warnings given to the church and to believers in the last book of the Bible. If the last message of Jesus Christ meant as much to us as other cherished books of the Bible, the Holy Spirit might open our eyes to many of our sad but evident delusions.

Not only do we fail to emphasize rightly, as does Scripture, the Christian standard of spirituality, but we are deluded by (and because of) our carnality. That is why we cherish our inherited prejudices against certain parts of the

Bible at the expense of the "whole counsel" and truth of the Word. If we were to apply to ourselves the Bible test of carnality, would we find ourselves one of the best churches to stand the 100% examination test? Our carnality testifies "to our face." Its dark colors shine out through our lack of unifying conviction for truth, the presence of division of thought and practice because of human opinions, our childish actions and petty feelings, our regard for the emotional and material at the expense of the spiritual and eternal, and our unbelief that hinders with the lack of the faith that prospers.

Our extreme carnality is evidenced by the fact that we resent the charge of carnality. Spirituality is open to rebuke and reproof, while carnality will resent and avoid it. Carnal-minded Saul could not be helped by reproof, while spiritual-minded David accepted reproof. Compare Proverbs 9:8: "Rebuke a wise man, and he will love thee." Surely as we are weighed in the balance of Scripture, no "wise man" among us would seek to deny our carnality.

Furthermore, we are deluded by our modern multiplied efforts to build up the church of Christ with the "wood, hay, [and] stubble" of our material and human resources. How vain is our glory in our advanced organizations, culture, money, and worldly show, in view of our failure to glory alone in the heavenly resources of our crucified, risen, and coming Redeemer and Saviour!

We are deluded today by a subtle New Testament legalism that we have allowed to supplant the blessed Gospel of Christ and its power to give us "the want to" to fully obey the Word we profess. The glorious Gospel which Paul preached was more than bidding adieu to the Old Testament standards of faith and whole-hearted acceptance of the New Testament. We are but deluded when in our church polity and conference regulations we assume Old Testament legalism dressed up in New Testament doctrine and call that the Gospel! How sad if we cannot help our people into the glorious life and liberty of the Gospel of Christ! May God yet open our eyes to our failures in evangelism and in our cherished standards of faith and doctrine, because we have left the power of the Gospel behind, lest we like others lose all the standards of Scripture that saints of the past have held dear.

Lastly, we cannot deny our delusions because Christ said that "lukewarm" Christianity is deluded. Truth knows no compromise or mixture, but delusion

does. We cannot deny our lukewarm mixture of religion today in worship and service.

Today we want our way of the cross and self-denial mixed with some ease and pleasure, and our worship must have its mixture of entertainment.

Carnal recreation must be mixed into our programs of spiritual service; prayer and fasting with some fun and feasting characterize the grade of religion we want today. Our spiritual training must have its mixture of worldly culture, or it will not pass today. To sum it all up, our Christianity must be so mixed with worldly estimates and ingredients today that Christ long ago, in what He said to the church at Laodicea, included us and is saying to us yet today: "I know thy works Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:15-18).

Are we deluded, or did Christ not know? Can we anoint our eyes with eyesalve that we may see, and know ourselves as we truly are? Certainly we can, if we humble ourselves and want our eyes opened, or Christ would not have given such timely advice. May God help us to "put on the shoe that fits" us today. May we ask God to deliver not only others but ourselves from latter-day delusions!—The Sword and Trumpet. Reprint by request of Mrs. Harold K. Weaver.

PETTINESS

Certain vices only mar; others lacerate and kill. Not one of them kills more surely than a petty disposition. Pettiness is a sin which blasts life at its center and takes out of preaching the spirit which gives it power.

Pettiness sometimes manifests itself in penuriousness. Money stirs up strange fevers in the blood, and in some men it creates a parsimonious disposition. Poor men can be large-minded in money matters if they will, and it is always possible to be economical without being mean.

Pettiness may crop out as envy. It is rottenness in the bones, and any man afflicted with it will find his spiritual life crumbling down into a shapeless mass of ruins. Some men are so conscious of their own rights that half the time they are in a huff because someone has unwittingly slighted them.—Gospel Trumpet.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

They Have Taken Away My Church

The words of Mary, "They have taken away my Lord," have often been applied to the efforts of modernistic liberals to reduce our Lord Jesus from His unique and divine Sonship to a mere man, remarkable enough in His way, but still very much a creature of His times. Certainly there can be no greater spiritual tragedy than for one to lose his faith in the deity and the supernatural character of Jesus Christ. And there can be only condemnation for any preachers and teachers who by a process of raising questions and suggesting doubts take away from the unwary their precious Lord.

But we have seen suggested the correlative danger of taking the church away from Christ. Through the centuries the Roman church substituted for the authority and headship of Christ the authority and headship of the Roman bishop, the pope. The decrees and dogmas of men were set up on an equality with the commands of Christ through the Holy Scriptures. The process continues in the accumulating dogma of the modern Roman church. That church should remember that even in the Scripture which they love to cite Christ said, "Upon this rock I will build MY church."

But it is not only in Catholic circles that the church is taken away from Christ. That happens when any church head or church body dares to set aside any commandment or requirement of Christ or His apostles. It happens when membership in the church is opened to those who know nothing of the new birth or of actual fellowship with Christ. The church is also taken away from Christ when the opinions and traditions of men are superimposed upon the commandments of God, and made of equal or even greater importance. It is taken away from Christ when men attempt to seize and manipulate the organizations of the church for their own private purposes, as if the church was some organization of their own making.

So while we are in danger of losing our Lord through the rationalizing of

critics and skeptics, we are also in danger of usurping His place and seizing an authority which belongs only to Him. He is the Head of the church, and we find our rightful place in acknowledging that Headship, and leaving in His hands the prerogatives which are His.

Euodias and Syntyche

Euodias and Syntyche were two women (the names are feminine in the Greek) in the church at Philippi. Philippians 4:2. There seems to have been something concerning their relationship that made it necessary and important for Paul to name them right out in his epistle and urge them to be of the same mind in the Lord. We do not know what the causes for difference between these women were. Neither does Paul tell which one was on the right side. Human nature being what it is and human disputes being what they are, it is probable that it was a two-sided difficulty. Euodias had something to say on her side of the question and Syntyche had something to say on her side of the question. Paul probably would have said to them, "You are both right and you are both wrong." He doesn't seem to consider it important here to settle the dispute, whatever it was. He is simply concerned that even though they may not be able to agree, they shall get along, and he gives them the secret for that. He tells them that they can be of the same mind if they remember that they are in the Lord and if they are eager to seek His will in all their relationships and in all their attitudes and opinions. Losing ourselves in the personality of the Lord goes a long way always in getting rid of those personality complexes which make a large part of the difficulties which tear people into factions, and set even Christians to striving against one another.

Earlier in the epistle (1:27), Paul had urged the Philippians that they should be "with one mind striving together for the faith of the gospel." They were to strive all right, and Euodias and Syntyche were not wrong in striving. But they were to strive together, not against one another. The word for striving together is an interesting one. It means literally

playing the game together. As athletes forget their individual ambitions and desires and become fused into one team, co-operating perfectly so that the one end of teamwork may be achieved, that is victory; so Christians are to lose their individualities in the body of Christ as they play the game together to win over the adversaries of the Gospel. Someone has translated this word, "vigorously co-operating." For if we are to co-operate, it takes vigorous application. Christian fellowship and unity does not come of itself. It must be striven for. As individual Christians we must make an effort to live in peace and harmony and to work in unity with our fellow Christians.

This, then, is the exhortation which Paul gave to Euodias and to Syntyche, and to us, that my viewpoints, that my preference, that my triumph is not important. It is important that I learn to work together with my fellow Christians, striving against the real adversaries of the Gospel. May God make us all such fellow athletes, pushing shoulder to shoulder, running arm to arm, anticipating one another's moves and co-operating perfectly with them in order that the Gospel cause may be furthered efficiently.

The Antithesis of Belief

Unbelief is more than the absence of belief. It is not a neutral position which is noncommittal either way. It is not a negative, passive thing. For unbelief is a positive attitude against a person or a truth. With reference to Christianity, unbelief is a denial of the true character of Jesus Christ, and a refusal to accept the way of salvation which God has provided through Him. Jesus declared that the one who is not for Him is against Him. There is no middle ground of innocent noncommittal. John points out in his first epistle that the one who does not confess that Jesus is God come in the flesh is antichrist. Throughout history we see again and again how the forces which are against God and against Christ come to a head in a movement or a philosophy or a person that is positively anti-God and anti-Christ. Nothing could be more probable than what is clearly foretold, that the forces of evil of the end time shall become incarnate in the Antichrist, the terrible man of sin who will be positively and arrogantly against the Son of God.

There is a commitment either way.

Either we accept Christ for what He is and what He can do, or we reject Him by an aggressive act of the mind and the will. One may be pro-Christ, lining up behind Him in the great contest of the ages. Or one may be anti-Christ, lining up behind whoever at the moment leads the forces of unbelief. But on one side or the other we find ourselves. The terrible antithesis of belief is a reasoned and a willful unbelief.

Catalog the Church Archives

AN APPEAL

Within the past decade the Historical Committee of Mennonite General Conference was able to establish at Goshen, Indiana, a historical depository known as the Mennonite Church Archives. Here are to be housed in a fire-proof building (Goshen College Memorial Library) such things as may be entrusted to the Custodian of the Archives: correspondence of church leaders, minutes of church boards and committees, General Conference and district conference minutes, private papers of value, diaries, and all kinds of unpublished historical papers. Unfortunately, thousands of items of value have perished in past years by neglect or by accident because the church then had no archives. Some of the valuable papers of certain individuals were carefully preserved in private homes during the lifetime of church leaders only to be thrown away sooner or later after their death. This should not happen, now that the church has made provision for caring for its historical treasures.

Among the items accessioned thus far are the following: J. F. Funk papers, S. D. Guengerich papers, certain correspondence of S. C. Yoder, Aaron Loucks, J. S. Hartzler, E. L. Frey, J. C. Frey, J. D. Mininger, M. S. Steiner, J. S. Coffman, John K. Yoder, A. G. Clemmer; important files of the Mennonite Relief Committee, the Mennonite Central Committee, and the Mennonite Board of Missions and Charities. It should be noted that a donor may specify whatever limitations he chooses, such as not to open the papers until after his death.

Hundreds of hours have already been spent in cataloguing material in the archives, but an immense amount of work remains to be done. Until this additional work is done the vast amount of uncatalogued material is simply not available to anyone; no one is able to locate anything that has not been catalogued and indexed. This will involve hiring a capable scholar to work under the Custodian of the Archives. Such a brother has been located and will be available this coming summer if the Historical Committee is able to raise the necessary funds to pay for his time. How much money will it take? The answer is

that if five hundred dollars were made available, the work could be carried on this summer. If more is received, it will be used to continue the work beyond the summer. The Historical Committee has asked the undersigned to raise the necessary funds to take up this work. We are confident that there are individuals and congregations who will gladly make a small gift to this cause without doing harm to any of the major missions, educational, philanthropic or relief projects now being carried on in our brotherhood. A hearty thank you for any help you can give. Send your gifts to the treasurer of the Historical Committee, Ira D. Landis, Route 3, Lititz, Pennsylvania, and specify, "To help catalog the Church Archives."

MELVIN GINGERICH, Custodian of
the Archives

J. C. WENGER, Secretary of the
Historical Committee

Nonswearing of Oaths

BY ANNA SCHROCK

The nonswearing of oaths is an important subject, as it is one of the Christian doctrines. Christian doctrines are not the formulas of men or the discoveries of man; they are the teachings of the Scriptures, established of God and eternal. On this particular subject we have very plain teaching in the New Testament: "Swear not at all" (Matt. 5:34); "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37); "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay, lest ye fall into condemnation" (James 5:12). Besides these we have many other Scriptures concerning our speech and conversation.

Frequently we are confronted with statements such as these: If it was all right for people of God to take an oath in the Old Testament, why is it so wrong in our day? Or, If God commanded Israel to swear by His name (Deut. 6:13), why can't we? And so on. The oath was effective in Israel because there was in the people such a dread and reverence for the holy name of God, who knows the secrets of men's hearts and who punished the irreverent with sudden death (Num. 26:61), that even the least disposed would tremble and tell the truth. That is what is called the dispensation of justice. The age in which we live is the Gospel age or dispensation. When the Gospel came into effect, and men received new hearts, and were made partakers of the divine nature (II Pet. 1:4), and were filled with the spirit of truth (John 14:17), the oath was no longer necessary.

In Matthew 5 appears quite a long list of changes which occurred in the Gospel

dispensation when forgiveness and mercy and love came to the forefront. "Ye have heard that it was said by them of old . . . : but I say unto you . . ." And in each case, Christ's way is the better way.

In the Gospel age God does not commonly smite anyone with immediate death as He did in olden times, but reserves punishment until the day of judgment (II Pet. 2:9) because He is not willing that any should perish. He delays punishment in hope that men may yet repent and be forgiven, before life is over.

In state and governmental affairs the different officers are sworn into office by taking an oath, which means that if the things that are asked of them are not performed, they invite a curse to befall them from God. It is shameful indeed the extent to which folks go in making their promises of faithfulness by inviting curses upon themselves. We have examples of this in secret order oaths in lodges, such as the Free Masons, Odd Fellows, Knights of Pythias, Modern Woodmen, Elks, Redmen, and others. The following is quoted from a typical oath which they take: "I, of my own free will and accord, in the presence of the Almighty God and this worshipful lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon, most solemnly promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts I furthermore promise and swear that I will not write, print, paint, stain, cut, carve, make, or engrave them nor cause the same to be done upon anything movable or unmovable, capable of receiving the least impression of a word, syllable, letter or character . . ." Then besides such promises they invite a curse upon themselves: for example, if they reveal any such thing their left breast can be torn open and their heart removed and fed to the beasts of the fields, and so on.

Can we feature these things as being pleasing to God, who says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12)? And besides all this, most of these promises are made before the person even knows what the things are that are to be kept secret. I do not see how any Christian can affiliate himself with an organization of this kind.

So, as Christians, we feel that it is unscriptural to take an oath, and wherever possible we ask to affirm rather than to swear an oath. And we believe our promises are just as binding, or more so. But are we less guilty before God if we fail to keep our promises than we are if we break promises made with an oath? In our church services we use only yes and no, I did, I am, I do, I will. Do these mean anything? Are they not binding? But how many times are the promises broken which were made at baptism,

ordination, or marriage? Would they be more effective if we made these promises with an oath? Looking back into the history of the church in the Middle Ages we find that very thing taking place. The church drifted from the teachings of Christ. Oaths were used in the church itself, in ordinations: "I swear by God Almighty, and His only begotten Son, our Lord Jesus Christ, and the Holy Ghost, and the most holy glorious mother of God and ever blessed Virgin Mary, and by the four Gospels which I hold in my hand, and by the Archangels, Michael, Gabriel . . ." But even in that age there were faithful souls who chose to be driven about by persecution rather than surrender the truth of God.

In legal proceedings we are often asked to sign various forms, papers, and statements, solemnly swearing that the things we are signing our names to are true. In most leading nations provision is made for those who for conscientious reasons cannot swear, by asking them to affirm instead. This is an opportunity for us to witness to the teaching of God's Word, and rather than weaken the rest of our statement, it should strengthen it.

An interesting case was recently brought to my attention. One of our Mennonite workers in the Philippines was called to witness at court in a certain instance. When asked to swear that what he said was true, he asked whether he might affirm instead, explaining that because of religious convictions he could not swear. Such provision is not ordinarily made by the government there, but when they were told that it was permitted in the United States, they readily consented. By the stand which this brother took, he no doubt made an impression on those officials. He might have thought, "Well, I hate to make myself conspicuous and make a big stir. If I don't tell anyone, no one will need to find out," and so on. But instead he made use of the opportunity to witness.

Some folks might say, "What is the difference? It takes the place of an oath, doesn't it?" But taking the place of an oath does not make it any more like an oath than a tractor is like the team of horses which it replaces.

In summary, let us re-emphasize three points. (1) God has set forth a different standard for the Christian from that which governs the world, and the fact that in the Gospels He has commanded the one and forbidden the other proves that there is an important difference between the two standards, whether man can see it or not. (2) Christians should be honest from inward principle, and not from outward pressure. (3) As we maintain this one point of Bible doctrine, may the rest of our lives be in harmony with God's Word so that the world can see that we aim to uphold all the doctrines of the Bible and to live and teach the "all things" contained therein.

Albany, Oreg.

Our Witness to Lost Israel

BY ABNER G. STOLTZFUS

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." As we analyze this portion of Scripture, then take a bird's-eye view of the Jewish field, we cannot help thinking that we are living in the close of the Gentile age.

Recent experiences among the Jewish people convince us of the fact that blindness seems to be disappearing. Not long ago a Jewish friend of mine openly confessed Christ and told me he had been a secret believer for a while. A rabbi also said he read the New Testament and believes that Jesus is the Jew's Messiah, and he called us Christians brethren. The brother with me reached out his hand and asked him to join us, saying, "We need you; come over and help us." To which he replied, "Yes, but I have a family, friends, synagogue." Because of the terrible persecution by their own family and friends, they do not have the courage and grace to step out on the promises of God. Oh, how we as God's children need to pray, until we have prayed many into the kingdom. Prayer plays an important part in our witnessing.

Another brother and I made a call on a rabbi, and it seemed we received at first a very cold reception. But the evening prior to our trip, we had asked a group of nearly one hundred to be praying at a certain hour, at which time we expected to be visiting the rabbi. The results were amazing. We spent more than two hours in his home giving our testimony. We were invited to come back again. The Lord only knows and heaven will reveal the results of our labors.

While in a certain city getting a haircut in a Jewish barber shop, I gave some good-will letters to those who were there. After reading the letter, a young man replied, "Generally we Jews, when we have a bite on the ear, scratch it. We put our hand directly to it and not back around the head. What movement is back of your letter?" I could tell him the letter was self-explanatory and means everything it says, but more than that, we have something much more precious than that letter. We have the Gospel story, good news of the Messiah coming. I gave my testimony for Christ and talked with them, with the result that three men accepted New Testaments. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "For by grace are ye saved through faith" (Eph 2:8).

As we think of the day when all nations shall be gathered against Jerusalem (Zech. 14:2; Rev. 14:20; 16:14-16), we are conscious of our responsibility in warning the Jews of their false security in Zionism, without recognizing God's way in their plans and lives. In Jer. 30:7, we read of one of the darkest days in the life of the children of Israel. Dan. 12:1;

Matt. 24:21. Jesus also refers to that day as one never like it since the beginning of the world nor shall there be one like it until the times of the Gentiles be fulfilled.

Seeing the drama getting ready for the tribulation and knowing our time is short, may we as Christians have a passion for lost souls as never before. As we think of the church being called out (I Thess. 5:9; Rev. 6:17; Rom. 5:9), we should be found faithful in His service, for the night is far spent.

Last summer we were privileged to have our first meeting of Jews and Christians in our home. A rabbi was with the group and spoke on "What the Jew Has a Right to Expect from the Christian." Then Bro. Martin Miller spoke on "What the Christian Owes to the Jew." There were a few carloads of Jews here, and among them the wives of three rabbis. The friendship resulting from this meeting gave us opportunities to visit with them later and tell them of Jesus, their Messiah.

While in New York City contacting some of the Zionist organizations, and after seeing the determined efforts to achieve their purposes without fully recognizing God, our hearts were saddened. We think of the words of our Saviour in Matt. 9:36-38: "When he saw the multitudes, he was moved with compassion. . . ." New York City has a population of approximately two and one half million Jews. It is the embarking point for most of our missionaries and relief workers, and yet we have no missions in this city. We ask ourselves, WHY not? May we appeal to our church to pray as never before that the Lord send forth laborers into His harvest, for "the harvest truly is plenteous, but the labourers are few." Or who will be ready to say with Isaiah, "Here am I; send me"? Seeing conditions in the world, I feel we all agree that we are living in the close of this dispensation. In Luke 21:24 we read, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The greatest barrier between us and the Jew is insufficient manifestation of love and respect for them. They tell us the Christian often curses him, or says, "the dirty Jew." May we all ask ourselves the question, Do I despise the Jew? Or could we say with Paul, "For I could wish that myself were accursed from Christ for my brethren"?

The individual, church body, or nation who considers and blesses the Jew, him will God bless. Him who curses the Jew God will curse. Gen. 12:3. Remember the great curse upon the German nation because she severely cursed the Jew. May our church never be guilty of the least anti-Semitism.

While I was writing this article, a young Jewish boy who found Christ as his Messiah and Saviour came into our home and had dinner and supper with us. Being despised by his own people,

he was longing and looking for fellowship, which is an encouragement to him. May our Christian homes always be open and hospitable to such persons.

Since the Jew has no Saviour, no hope in this world or the world to come, and is facing the darkest hour of his day, may we love him as Jesus did. The only hope for him is to accept Jesus as his Messiah and Saviour.

Jesus said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:12, 13). When Jesus comes again and asks how much we have gained by trading, what will our answer be?
Kinzers, Pa.

Protestant Reformation Stirring All Italy

Some years ago, in 1934, while traveling in Italy bent on a study of the paintings of Guido Reni, I was directed to the Church of San Dominico in Bologna. There a cultured Dominican friar showed me Reni's frescoes. As we were contemplating the "Glory of St. Dominic," I observed that the friar made no mention of the rosary, which, in fact, was the chief attraction of this masterpiece, and that the tenor of his remarks was evangelical in one instance after another. When I asked him if he were not more of a disciple of Savonarola—who had been trained in the same convent—than of St. Dominic, he replied that he wished all the friars could be disciples of the great Florentine reformer.

Thereupon we forgot the paintings and engaged in a long conversation on the moral condition of the Roman Church and its clergy and the need of a reformation. When I asked him if there was a possibility of a reform *within* the church, he firmly said, "No," and added that if anyone dared to attempt a reform, he would meet the fate of Savonarola. We were alone in the great Church of San Dominico, and as the friar concluded his tirade against the ecclesiastical system of his church, he emphatically declared: "If we in Italy had the freedom which you enjoy in America and if we had your factories, 25,000 of us would leave the church of the pope tomorrow!"

In my experience with Roman Catholic priests, this friar's revelation of the demoralized condition of the clergy and of the suppressed desire of so many of them to leave the church has been verified many times. Since that day in Bologna, my interest has been very great in the plight of those priests who find themselves in conflict with its doctrines and practices.

When some time ago American newspapers published the news of the excommunication of a Florentine priest, I communicated with him at once, and from

that correspondence stemmed the beginning of a movement which has resulted in the formation of "The Ex-Priests' Association of Italy."

The city of Florence, which Lord Byron called the "Cradle of Civilization," because of the many liberal movements begun there, was chosen as the meeting place of the first Congress of ex-priests. We met secretly during the last week of July, 1947, and there, in the shadow of Savonarola and of Galilee, laid the foundation for the spiritual rebirth of Italy. The long-delayed religious reformation of Italy is now in the making.

From early morning until late at night the gathering, in examining the spiritual condition of the country, assumed the aspect of a council of prophets and seers zealously praying for divine guidance in the great task of remaking Italy. We beheld a great people, frustrated, in misery, defeated in a war, the causes of which were laid at the feet of the religious as well as the political leaders of the country. Both ex-priests and priests (there was present a surprisingly large number of the latter) were firm in their conviction that there is little or no hope for the rebirth of the nation so long as the Roman Catholic Church continues to dominate the religious, social and economic life of the Italian people as it has for so many centuries. This totalitarian policy of the Vatican superstate, it was pointed out at the meeting, was recently reaffirmed by Pius X: "It is our strict duty to direct all men, without exception, in private life, in the social order, and in the political order." How to free the masses of the people from the tyrannical grip of the hierarchy of the Roman Catholic Church, and how to redeem them spiritually from their present demoralized condition, was the twofold problem discussed by the delegates.

Various suggestions of a philosophical, educational, and ethical nature for bringing about the spiritual rebirth of Italy

were presented, but the keynote of the meeting was struck when I brought out the contrast between the humanism of Erasmus and the spiritual revolution of Martin Luther. The contributions of these two leaders to western culture were fully examined, and the group came to the conclusion that what the Italians of today need is not a new humanistic revival, but a Spiritual Renaissance . . .

Italy must experience a religious reformation, like the great Protestant Reformation of the sixteenth century; a new liberation must be carried out once more against a corrupt, medieval church. This, the religious leaders, meeting at this Congress in Florence, saw clearly. They were thoroughly convinced that the salvation of the Italians depends upon just such a great spiritual renaissance as took place in the days of Luther and Calvin. The conviction was general that for the regeneration of Italy, a return to evangelical Christianity is imperative.

The Italians must be led to rediscover the essential truths of New Testament Christianity, which Romanism has long obscured. The Church of Rome, in taking over rites and practices, idols and feasts, robes and vestments, bells, candles, incense, and other paraphernalia from paganism, has appealed to the senses, but starved the soul. To combat this deplorable condition, the delegates at the meeting saw no alternative but to call for *A New Protestant Reformation* to sweep away man-made dogmas, superstitions, and traditions—this time in their very birthplace—Italy. They realized, as did Paul in his search for God, that once more men must go beyond the creeds and beyond the church as an institution to the Christian message of salvation, to God's Word to men in Christ, and to the faith and life this Word created.

The great need of twentieth-century Italians is to return to the heart of Christianity. To this end they must denounce infallible creeds, infallible general councils, the infallibility of the pope and earnestly search the Scriptures for that Gospel which is "the power of God unto salvation to every one that believeth" in this century as in the first. They must break away from the sacerdotal system of priestly mediation and be brought to the knowledge of the priesthood of all believers and they must be made to see that this personal relationship in religion not only reaches up to God, but also out to men; that Christianity is fellowship-creating and that the supreme human fellowship is that of faith and love in the church which Christ is continually creating by His Spirit.

Finally, this twentieth-century reformation must lead the Italian Catholics, as the sixteenth-century Reformation led their Nordic brethren, to the only mediator, to Him who is the Way, the Truth, the Life, and through whom—and *not* through the church—God can be truly known.—Anthony Caliendo, in "United Evangelical Action." Selected by Ira Eigsti.

To a Twentieth-Century Rome

By BOYD NELSON

*"Some trust in chariots, and some in horses;
But we will remember the name of the Lord
our God"* (Psalm 20:7).

*In history's calm and candid flame exist
The elements of Life's unanswered calls
Which men and nations in the marble halls
Of greatness have in blindest darkness missed.
Ah, Rome! You are with pompous Power's fist
Impressed, betaken. A conflict strange appalls
You now, where life is given or it falls
By its own weight in sinful, deathly tryst.
Surprised, unbelieving, you demand
To know the enemy in this "dread" bout:
Who dares your honor strong, and true, to
flout?*

*Who has the challenge glove in his foul hand?
The Life, the Truth, which would all men
make free
Remarks the humble Power of Calvary.
Luserna, San Giovanni, Italy.*

A Prayer for This Week

O Lord, grant that each one who has to deal with me today may be the happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of every one who talks with me, and keep me alive to the feelings of each one present.

Give me a quick eye for little kindnesses, that I may be ready in doing them and gracious in receiving them.

Give me quick perception of the feelings and needs of others, and make me eager-hearted in helping them. Amen.—L. H. M. Soulsby. Selected by Mary Royer.

Simplicity?

By MIRIAM S. LIND

It was another advertisement which used as center of attraction the face of a beautiful girl—but this was different. For it struck us as being *really* beautiful—not according to the standards of a cosmetic-conscious "world," but according to the standards by which we have come to judge beauty—the standards of simplicity and modesty. The comely Mennonite girl who looked at us from the cover of the seed catalog made us remark, as we often must, to each other, "Why can't all of our girls see that simplicity is one of the chief ingredients of personal beauty!"

The fact that many do not is appalling enough; but what seems more appalling to us is the fact that so many of us—the very people who righteously clamor for simplicity in personal dress and grooming, live just like the rest of the "world" in a manner which is wholly incongruous with our so-called "principles" of simplicity.

We do not believe in simplicity. We'll defend it to the death, and maintain that we do—but really, we don't. Trite it is to say it—but true—that we can talk and talk about what we believe, but our true beliefs are manifested only in the way in which we carry them out. We can apply our "principle" to one small item. Can we apply it to the whole walk? Until we can, we do not believe it.

There is the comely housewife who feels disgraced unless she can set a table groaning with its weight and variety of foods. Maybe she no longer insists on serving the "seven sweets, seven sour, seven desserts, and seven extras"—but she likes to see people go from her table literally stuffed. She and her kind feel that a "dinner" consisting of *one* kind of potatoes, *one* kind of meat, *one*

vegetable, *one* salad, *one* dessert, would be indicative of laziness, improvidence, stinginess—or just poor cooking ability. Friends drop in on a Sunday afternoon. She urges that they stay "to supper." And though she assures them that she'll not go to any bother, the loaded table to which they are led is a violent denial of her assurance. Does she believe in simplicity?

There is the man who is strongly opposed to the pull of the world on the Christian. To look at him we are convinced of his sincerity. But to look at his car is another matter. Parked among the modest lower-bracket automobiles outside the simple white meetinghouse, his big, overgrown, be-gadged buggy can't help itself—it just naturally has a tendency to stand out. Does our brother believe in simplicity?

We meet our guests at the door—we hosts and hostesses, neat examples of personal simplicity. We lead them into a room richly carpeted, fairly bursting with more than necessary overstuffed furniture and knickknacks. Do we believe in simplicity?

Someone repeated to us the sentiments of a worker who had just returned from several years' service in our Puerto Rican unit. He sighed before the burden of taking up life again in the States—yes, even among the Mennonites! We think we must have this and that, a gadget here and there—that our Christian homes must be, not only as those in the windows of furniture stores, but even more luxurious, more crowded.

To us personally, it is heartening to live in a community where keeping up with the neighbors is pretty well ignored by most housewives. It does our *souls* good to sit at a Sunday dinner in which duplications of desserts and main dishes are beautifully absent. We have not experienced greater joy in the fellowship of eating together than when we have shared the Saturday night soup, or the Sunday evening cereal, or popcorn, or sandwiches. And, strangely enough, the fact that we often ate from dime-store or Montgomery Ward dishes, rather than the finest China; that often the crumbs fell on inexpensive enameled floor covering rather than on a deep-piled Broadloom—strangely enough, that didn't seem to lower the quality of food or fellowship! We have gone away knowing that these people really believed in simplicity. Do *we*?

In asking these questions, we personally cannot point to ourselves—to our way of life—and say, "We believe in, and practice simplicity! Look at us!" For we find that even in the comparatively simple manner of life which we try to follow, comes the tendency toward the love of, and the accumulation of "things." This comes in most subtle ways, and often we are not aware of its presence among us.

Do we believe in a simple way of life? Lord, help our unbelief! Teach us as

hostesses and housewives, that a woman's life does not consist in the abundance of things which she has or cooks; teach our men that a man's life does not consist in the abundance of his farms nor in the quality of his automobiles. Free us from the lures of the luxury of an overstuffed world. May we live in such a manner that we would not be ashamed to entertain Him who lived before us a life of consistent simplicity.

Scottdale, Pa.

The Nature of Spiritual Power

By DAVID EDWIN MOYER

Spiritual power is the greatest need of the church today. A living faith in God secures spiritual power. Faith and spiritual power are twins which cannot be separated.

Stephen was such a man—"full of faith and of the Holy Ghost," or spiritual power—who "did great wonders and miracles among the people," and "they were not able to resist the wisdom and the spirit by which he spake."

The present world conditions present a tremendous challenge to every true child of God. Titanic waves of sin and unbelief are surrounding the church and are threatening to engulf it. But with the Apostle Paul on the wave-battered ship we can say, "Sirs, be of good cheer: for I believe God." We will triumph through Christ's almighty power. But none of us fully realizes the mighty forces that are arrayed against us seeking our destruction.

Our spiritual plight is similar to Israel's in the time of Gideon when they were opposed by the Midianites. The angel of the Lord appeared to Gideon in seclusion and said unto him, "The Lord is with thee, thou mighty man of valour." But Gideon replied, "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." And the Lord looked upon him and told him to go in whatever strength he had. After Gideon finally believed, the Spirit of the Lord came upon him and Israel was delivered from the enemy.

That same spiritual power that was manifested through men of God in ages past is available to us today. It is God's will that every believer shall be an ever-flowing fountain of spiritual power.

Jesus was an example of such power. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). "And they were astonished at his doctrine: for his word was with power" (Luke 4:32).

Spiritual power does not consist in the

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FAMILY CIRCLE

Dream House

BY ALMETA HILTY GOOD

Oh, let us build a little cabin home

*Where all the music of our love can blend,
A place so full of peace that those who roam
Will find in it the haven of a friend.*

*Oh, let us plant a lawn and trees that bloom
And build a gate where I'll be meeting you
When day is done—and oh, we need one room,
A place to call our own, and cherish, too!*

*Oh, let there be a kitchen, warm and bright,
Delicious with the smell of cooking food;
Let there be cozy covers, soft lamplight,
Deep chairs, and books to satisfy each mood.*

*Oh, let there be a porch where cool winds sweep
In summer—just the place to put a bed!
And I shall need no pillow when I sleep,
For there will be your shoulder for my head.*

*Oh, let us build a cottage by the road,
Where friendly folks come by, sometimes stop
in,
And find new strength for bearing their life's
load,
In the sweet comradeship that lives within.*

*This house, too small to hold our happiness,
Yet small enough to hold us close together,
Where there is faith that God can really bless,
And sympathy that knows no stormy weather!*

Hammett, Idaho.

God's Perfect Order

BY ALICE M. STUTZMAN

Woman's Submission to Man

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24).

I notice one thing stressed in connection with woman's submission to man. It is to her own husband that she is commanded to be submissive, not to someone else. Even though there are other men who are worthy of respect and admiration, they have no God-given rights to her sweetest affections and loving submission. Her husband alone holds this right and it is to be respected by her as wholly his own. There are cases over and over where husband and wife are mismatched; but this ought not to be in the courtship and marriage where God's will is earnestly sought and then followed. Many times a careless courtship and marriage result in a long life of unhappiness. Even where this is the case, I believe the only hope for real happiness is for both parties to yield themselves fully to the Lord and find and fill their proper places as God has ordained. If both are sincere and willing to do this,

God can bless and gladden their lives and bind them together in bonds of true, tender love. With God all things are possible—give Him the heart and He will work a beautiful pattern of peace and harmony even in difficult, unhappy marriages.

The man a woman consents to marry should be the person who stands out as the finest and best in her eyes and who holds a place in her heart far above all others. This man is the one man she will be happy to submit herself to for life because she loves him.

In the world of today the vice of divorce and remarriage grows more and more out of bounds. When woman left the home to work in offices and factories, to compete with man in the business world; when she resented her life of submission to man and wanted to be independent, equal to, and superior to man, if possible—then is when trouble began brewing and the foundations of many homes crumbled away into failures. Life today in many circles has lost much of its strength, purity, beauty, and blessedness. The reason, of course, is always the same. God's laws for the happiness and well-being of the human family are being trampled upon and ignored.

So many of the women of the world today are sad, deceived, robbed, and disillusioned objects of pity. With hard, painted faces and lifeless eyes they look upon a world that must seem cruel, cold, and merciless to them. Robbed of their sweetness, their virtue, purity, gentleness, true motherliness, and ennobling faith in and love for God, they are unwanted, unloved, despised, and disowned. They drink and smoke and swear; their characters are more wretched than one can conceive.

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). What is the price of these poor souls as the world bargains? What is the price of their soul as God yearns for their salvation? Precious indeed; but who will lift them?

Woman, despise not the place God has ordained that you fill. Chafe not under the law that binds you. Fill your God-ordered place to the best of your ability and God will reward you with the best and sweetest that life holds for you. When woman reigns in her quiet, godly sphere, mankind honors and enshrines her as noble, true, pure, worthy of devotion, tender love, high respect. When woman rebels and steps out of her beautiful place among men in life, trying to imitate and be superior to man, despising the role of wifehood and motherhood, she becomes a vain, shallow, selfish, undesirable person. Feeding upon the husks of this life her soul becomes

starved. Too late she realizes that she has sold her beautiful birthright for a mess of pottage.

God gave woman a heart that craves to love and be loved. He gave her the place in life where she would receive what her soul needs—the love of husband and the love of little children. And He has given her a heart to love these precious ones with all the beauty of her soul. A godly wife and mother does not ask to be adorned with silks, satins, jewelry, and furs. She asks only for the love she is worthy of receiving and she toils and struggles in poverty with a sweet, cheerful heart because she is serving those she loves, who also love her.

Yes, wives, submit to God's order because it is for your blessing, your happiness, and your good. If your husband is your head and Christ is your husband's Head, your life will move sweetly, beautifully down the years. You will blend together in a perfect whole, finding in each other that which you need, for a woman loves manliness, nobility, strength of character, and gentleness; and a man loves sweet submissiveness and yieldedness—a tender, true, loving companion.

May God help us as Christian men and women to be true and faithful to our Headship and to maintain God's true and perfect order.

"Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33).

Frazee, Minn.

In Chicago, the director of the Association for Family Living uttered a wise and practical thought in addressing a group of men who were enrolled for study of family problems. Mr. L. A. Kirkendall, the speaker in question, took issue with some of the modern ideas in boy training, which weaken parental influence while trying to gain over the younger generation. "Dads," he said, "should be dads, and not try to be pals to their children." There is plenty of opportunity to show true companionship, but it should not be at the expense of real leadership or of paternal authority, which is necessary at times. "A father," Mr. Kirkendall added, "should be an example of a man, not an imitation of a boy." These are strong and true thoughts.—Gospel Banner.

THE MOST BEAUTIFUL WORD

Forgiveness is the most beautiful word in the Bible because it kindles the most beautiful light in the face of God or in the countenance of man. It is the most beautiful word because it is the costliest word. Before God would pronounce it Christ had to die on the cross. It is the word that is dearest to every true believer. It is the word that will awaken the music of the redeemed in heaven, for that is what they sing about there—the forgiveness of God.—Clarence Edward Macartney.

TO BE NEAR TO GOD

Sunday, June 20

Read: Proverbs 2:1-9.

Remember: Foreign students in our Menonite schools.

A Prayer: Lord, bless these young sojourners among us who would find something worth while here to take back to their native home. Oh, may the heritage of their study here be, first of all, a deepened faith, strengthened convictions, by the means of which they may be able truly to serve their own people, upon their return to the homeland.

Hymn for Today: Church Hymnal, 480.

Monday, June 21

Read: Matthew 11:7-10.

Remember: Workers in isolated places. As men count greatness, we find our "great" men clustered about our institutions—schools, organization headquarters, hospitals, and in our large and popular communities. And yet we know that we are really no judges of true greatness; and that in isolation, "unhonored and unsung," labor many of the greatest souls of our brotherhood. They labor in humility, in sometime poverty, in chaste simplicity. They have a sense of mission which surmounts the loneliness of their surroundings.

He did not put his benefice to hire,
And leave his sheep encumbered in the mire,
Then haste to St. Paul's in London Town,
To seek a chantry where to settle down,
And there at least to sing the daily mass,
Or with a brotherhood his time to pass.
He dwelt at home, with watchful care to keep
From prowling wolves his well protected sheep.

—Chaucer.

Hymn for Today: Church Hymnal, 350.

Tuesday, June 22

Read: John 3:14-17.

Remember: Members of the church in India. Threefold rises our prayer for these brothers and sisters of ours whom we have not seen, and yet whose needs we know to be similar to ours: Lord! Whet the spiritual appetites of these people—that they may eat fully, drink deeply, grow strong. Give to all parents, in their task of raising their children, that wisdom which is from above. Make of sick men, healers; of destroyers, builders; of the evangelized, evangelists. . . . Threefold is our burden which we lay at the throne of the Answering One.

Wednesday, June 23

Read: Luke 10:30-37.

Remember: Members of our church in Argentina. There are so many things to pray for—our prayer-interest must stretch so wide! In our effort to "cover" the world and its needs, may we not substitute quantity for quality, words for spirit, comprehensive coverage for intensive interest in the subject of our prayers. When we pray today for our Argentine brethren, let us pray with knowl-

edge, in the Spirit; let us be acutely aware of the existing problems of these particular people. These needs are expressed by our missionaries in their regular letters to our church papers. Do we read them?

A Prayer: Lord, save us from the cursory prayer of the passer-by! May ours be the prayer of the participant, the Good Samaritan, the man who "prayeth best" because he "loveth best." Amen.

Thursday, June 24

Read: John 15:1-11.

Remember: Members of our church in Africa. Again we would pray in the Spirit, with understanding, this time for our African brethren. Again we would offer a threefold prayer: That the branches may gain strength from the Vine in order to honor their Source with an abundance of perfect fruit. That the little children, growing up under the influence of Christian parents, may thus obtain an immunization from the peculiar evils which surround them. That those who have been saved may now become the saviors of their benighted neighbors.

Friday, June 25

Read: Isaiah 52:7.

Remember: Missionary volunteers for foreign fields.

A Prayer: Lord of the kingdom's harvest, we ask Thy blessing upon those who, having beheld the fields, are making preparations for going abroad to take a part in the great reaping. May their impelling motive be Thy commission: cast aside the darting pictures of personal glorification or any lesser thought. Fortify them with inward strength, and peace—that peace of God which is not dependent upon place or circumstance. Amen.

"Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior psalm;
But for love that claimeth
Lives for whom He died:
He whom Jesus nameth
Must be on His side."

Hymn for Today: Church Hymnal, 516.

Saturday, June 26

Read: Mark 5:18-20.

Remember: Missionary volunteers for home mission stations and institutions.

Pray: That they may prove their calling by becoming thoroughly prepared for the particular type of service into which they go.

Consider: The possibility of offering yourself for this service. Is there anything hindering your acceptance of such specific Christian work? Think it over. You are needed!

Hymn for Today: Church Hymnal, 492.

—Miriam Sieber Lind.

If thou goest here and there seeking thy own will, thou shalt never be happy or free from care.—Thomas a Kempis.

WHAT HAPPENED BETWEEN THE TESTAMENTS

Sunday School Lesson for June 27

(Dan. 2:31-45; 8; 11; Mal. 3:1-5; 4; Luke 1:67-79; 2:25-33; John 10:22, 23)

Even well-informed Bible readers are often largely ignorant of what happened during the period of more than four hundred years between the Old Testament and the New Testament. Two important sources of information concerning Jewish history during this inter-Testament period are: (1) the Apocryphal books, particularly the First Book of the Maccabees; and (2) the works of Josephus, particularly "The Jewish Wars." Many historians have preserved a picture of what happened in the world during this very important time. But the general ignorance concerning this history is symbolic of the spiritual darkness that we see descending upon the people in the Book of Malachi and which is often referred to at the beginning of the New Testament.

The Old Testament closes in the Persian period. In 332 B.C., Alexander the Great, a Greek king, defeated Darius, the last Persian emperor, and ushered in the Greek period. When Alexander died, his kingdom was ultimately divided into four parts. Judea was alternately under the rule of two of these parts, Syria and Egypt. Under Egyptian rule the Jews prospered and the Hebrew Scriptures were translated into the Greek language in the famous Septuagint version. But under Syrian rule the Jews suffered great cruelty. In 170 B.C., Antiochus Epiphanes, who became for the Jews a type of the enemy of God, slew thousands of people, defiled the temple by the sacrifice of a sow, and prohibited the exercise of the Jewish religion. There followed a Jewish revolt, and in 165 Judas Maccabeus established the independence of the Jews. The Temple was cleansed and rededicated, in honor of which the Feast of Dedication continued to be observed. John 10:22. But corruption and tyranny again bred ruin and in 63 B.C., Pompey brought in the Roman period by overrunning Palestine and bringing to an end for two thousand years the political independence of the Jews.

In these events we see the fulfillment of many of Daniel's prophecies. In the image of chapter two we see the four kingdoms of Babylonia, Medo-Persia, Greece, and Rome. In chapters eight and eleven Daniel prophesies with inspired accuracy the developments of the Greek period, particularly the cruel wickedness of Antiochus. Whatever of Daniel's prophecies may still be unfulfilled, awaiting the coming of the "man of sin" whom Antiochus typifies, it is clear that the primary reference is to events of the Greek period. Malachi's prophecies look through the night of darkness to the morning when the Sun of righteousness shall arise. Malachi prophesied the coming of John, the forerunner of Jesus. But John made clear that he was not that Light, but was only sent to bear witness of the Light. Jesus was the true Light, sent to illumine the darkness brought by the sin and the unbelief of the nations. It is significant

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OUR SCHOOLS

Bethel Springs School Building Dedication

BY FRANK HORST

*"Except the Lord build the house,
they labour in vain that build it."*

We come to that part of the service in which we are officially to dedicate this building to the purpose for which it has been erected.

It was in the summer of 1945 when two young fellows, using an old Ford pick-up, prepared the road and built the bridge over which almost all of the building materials have been moved. From that time to this many things have come to pass. Willing and persevering prayer and work early and late have brought our school building almost to completion. Stones and steel, sand and cement, wood and nails form the structure; but God and man, teachers and pupils, patrons and friends make it a monument to living faith and work.

It is recorded of our Lord that He "increased in wisdom and stature, and in favour with God and man." He experienced a normal fourfold development. It is our hope that many others might increase spiritually, mentally, physically, and socially, as He did. Tonight we believe it is religiously consistent to dedicate Bethel Springs School in a fourfold way.

First, we would dedicate it to the cause of spiritual development. Our own beloved America has grown from one of the weakest to the strongest nation in the world because of an acquaintance with, and obedience to, the Bible and its Author. The first school textbook ever used in our nation was the Bible. For the American pioneers the Bible was their guide in faith and practice. And God has rewarded their trust and obedience by giving to their children the greatest land on earth. In the promotion of Bethel Springs school building it was God who first burdened hearts to pray for a Christian day school in this community, and it is God who has answered prayer in this way. We believe it is His divine will and every child's undeniable right to possess a working knowledge of the Bible. On this very point popular education has gone astray. Many leaders are sadly aware of the increasingly unfortunate plight of youth, but few seem able or willing to carefully study the cause and to administer the remedy. It was Will Durant, widely known philosopher, who wrote in the *Saturday Evening Post*, "Our educators are failing to produce educated men. There has been no decrease in political corruption or crime, no visible rise in the intelligence

of the people. Today we may well ask, 'What kind of education should our children receive?' And tonight we are sure beyond all doubt that the answer is to be found in granting to the child his right to a knowledge of God and the Bible which present-day educators are neglecting. For this cause we gladly make this dedication.

Then, of course, we also dedicate Bethel Springs School to the cause of mental development. We humbly pledge ourselves to maintain high standards in the educational field. We plan that every pupil shall be well trained in all his subjects. We believe a good education must necessarily include right information on many subjects. With that in mind we keep continual check with other schools and public education throughout the nation by using standardized tests and texts. We must avoid the present-day flow of atheism, modernism, evolution, infidelity, and immorality poured into many schoolbooks of our land. Wrong information and semi-education have warped the thinking and twisted the acting of many present-day American young people. We dedicate Bethel Springs School for the purpose of giving education equal to the best and second to none as far as we are able.

Third, Bethel Springs School is dedicated to the cause of physical development. We have heard that all work and no play makes Jack a dull boy; to that we would add that all play and no work makes Jack a dumb boy. We want to maintain a wise balance in work and play. The trend of much thinking is that the educated person does not need to work. We believe this is wrong. Education, if it is worth the name, ought to endeavor to help our youth to learn to work and enjoy it. The earth's happiest people are those who have learned that hard work is pleasant and that the joy of worth-while accomplishment is satisfying. We believe in, and desire to develop and maintain a strong vocational program in which pupils may learn better how to sew, to saw, to cook, to hammer, to develop, and to maintain. A balanced education will help the children to learn to labor, working with their hands the things which are good. We dedicate this institution for the purpose of supervised work and play.

And last we dedicate Bethel Springs School to the cause of social development. Man is created a social being and our complicated present-day society requires many adjustments. To teach people how to make these adjustments most beneficially is a part of the work of this school. We desire that the children should learn to fit well into present-day living with all its blessings and multi-

plied problems. They should become socially refined and emotionally stable. They should be prepared to make a worth-while contribution to their fellow men wherever they go after their school days are over.

To these causes and for these purposes tonight we humbly and gladly dedicate this building and the intentions of Bethel Springs School.

Culp, Ark.

Eastern Mennonite College

The school term of 1947-48 closed officially Tuesday morning, June 1, as seventy-one high school and high school Bible, and thirteen junior college and college students participated in commencement exercises. George R. Brunk, Denbigh, Va., delivered the commencement address. Junior college diplomas were received by the following students: Betty Viola Kurtz, Harrisonburg, Va.; Sara Elizabeth Good, Fleetwood, Pa.; Ida Elizabeth Mast, Oley, Pa.; Orval M. Shank, Harrisonburg, Va.; and Neil Turner, Broadway, Va. Junior College Bible graduates were: Esther Mae Becker, Manheim, Pa.; Esther K. Longacre, Spring City, Pa.; and Mary Olive Yoder, Grantsville, Md. The Bachelor of Religious Education degree was conferred upon Lillian Brunk, Elida, Ohio. Mary Kathryn King, West Liberty, Ohio, and Melville Nafziger, Gap, Pa., were awarded the degree of Bachelor of Theology. Melville Nafziger also received the Bachelor of Arts degree. Two other A.B. degrees were given to B. Charles Hostetter, Harrisonburg, Va., and Ivan Magal, Brussels, Belgium.

Large crowds attended commencement week-end activities. On Friday evening, May 28, the Junior Chorus, under the direction of J. Mark Stauffer, presented the cantata, "David, the Shepherd Boy." Assisting soloists and quartets included members of Junior and Mixed choruses and several faculty members. Saturday, May 29, was designated as Alumni Day. Following an afternoon fellowship, the alumni association presented an evening public program.

Guest speakers on Sunday morning, May 30, were Simeon Hurst and wife, Tanganyika Territory, Africa, missionaries on furlough. Sister Hurst spoke on "Trophies of His Grace," followed by Bro. Hurst, who brought a challenging mission sermon. On Sunday afternoon J. Mark Stauffer conducted a music recital by the Mixed Chorus. Elmer Stoltzfus, Hudson, Ohio, delivered the baccalaureate sermon on Sunday evening.

On Monday afternoon, high school and high school Bible graduates presented a class day program. C. Norman Kraus served as class adviser during the year. The class presented the school with funds to be used for installing a tile floor in the main floor of the administration building. The college senior class pre-

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PEACE AND WAR

The Way of Peace

BY ARLEAN LEIBERT

*No peace can come by force
To this weary and troubled earth;
Only through the love of Christ
Will there be calm and mirth.*

*No peace can come by force
Though there be weapons of war;
Our sons and fathers trained,
Christ's love is needed more.*

*No peace can come by force;
The poisonous hate grows strong,
Till men delight to kill;
They do not see the wrong.*

*No peace can come by force;
There'll be no peace at all
Till men are filled with love,
Their hearts cleansed by His call.*

Nampa, Idaho.

A Report of "Before You Decide . . ."

BY FORD BERG

A new booklet recently off the press is *Before You Decide . . .*, written by Howard Charles and brought to completion by Jesse W. Hoover. This Mennonite Central Committee publication is directed toward youthful Christians who face the prospect of military conscription.

The first pages start out by showing the accomplishments and the tempo of living today. Amid a survey of the refugee problem, mutilated bodies; misery, and cruel, heartless conditions the young person can rightly ask, "In what kind of world am I living?"

A strong emphasis is brought out that in addition to a Christian's being a church member, he is also "a person who believes in Jesus as his Saviour and Lord and seeks to be like Him in character and conduct . . . The Bible teaches that everyone is born a sinner" and is one "who lives for Christ." Reference is made to the conflicts between the demands of a non-Christian state and the Christian way of life in relation to military service. The end of World War I has not meant the end of the war problem.

The stock questions which militaristically-minded individuals inevitably throw to perplexed youths are answered capably and wisely. Replies are given to questions such as whether it is patriotic to fight for our government and whether the Bible says that a Christian should

obey the government. Also treated are stock statements, such as "You cannot afford to refuse military training," "The armed forces offer an opportunity to get an education," "It is cowardly to protect yourself while others are dying for you," "You can testify for Christ in the army," and "Men find God on the battlefield."

The author takes the reader first of all to the pages of the New Testament for the considering factors on the propriety of war participation. Next, the story of the Christian churches is given, followed by evidence of secular history.

The Christian's relation to the function of the state and whether he should obey the state is documented by New Testament Scripture. Early church writings, Anabaptist experience, and the pages of secular history are brought out as evidence that war is not only impractical, but furthermore is unscriptural.

Illustrations are given in which it is proved that the different races, even though possessing different colored skins, are created with equal intelligence quotients providing there have been equal opportunities. The right to participate in labor unions, initiate lawsuits, buy war bonds, give to the Red Cross, and raise food to help support the war is discussed.

Several excellent examples of non-resistance in practice are capably presented. The Christian, however, is not urged to court suffering or martyrdom but "if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20).

In the fourth chapter, four possibilities are given to "What decision shall I make?" (1) Full Military Service; (2) Noncombatant Military Service; (3) Alternate Civilian Service; and (4) Jail. Noncombatant service is shown as being nothing less than a sharing of the responsibility of war. Going to jail is approved but not recommended, depending upon the individual conscience. Alternative service is held up as the ideal, since "alternate service under civilian control provides work which is not of a military nature."

A weakness in the argument for taking the alternative position is brought to my attention by: "It is true, of course, that we were conscripted for C.P.S. just as the soldier was for the army. But the government does have the right to ask its citizens to do certain things."

Although it is true that youth could "serve in C.P.S. because it was not a part of the military organization whose purpose is to destroy life," I question whether we dare say with a definiteness that "it was under civilian control." The jangling of telephones, the steps of feet, and the carrying of mail between the

offices of the National Service Board for Religious Objectors and Selective Service in Washington suggest that although the Selective Service System was purportedly under civilian control, there was considerable bowing and what amounted to a near compromising of conscience, including ethics, that taints my sweetness for a similar system of C.P.S. and a recommendation that alternative service be accepted unqualifiedly.

Before You Decide . . . is a useful booklet. It should help those who are perplexed and seeking an answer. The last chapter ably answers "Does the world need my peace testimony?" by replying that "The One who alone can bring unity, harmony, and peace to our broken, bleeding, loveless world is Jesus Christ." The booklets can be purchased from the Peace Section, M.C.C., Akron, Pa. 20¢ each; 15¢ in lots of twelve or more.

Scottdale, Pa.

SYMPTOMS OF A DECLINING STATE

To be read and pondered over on the knees alone with God

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.

2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.

3. When you settle down to a course of Christian life that gives you but little labor, and leave out the hard and costly part.

4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.

5. When you delight more in hearing and talking, than in secret prayer and the Word.

6. When you read the Word more as a matter of duty, than as food in which your soul delights.

7. When you regard too much the eye of man, and too little the eye of God.

8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

9. When you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.

10. When you make light of preparing for the Lord's Day, and the Lord's Table, and think more of outward ordinances than you do of heart work.

11. When the joys of Heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subjects.

All these are sure symptoms of a declining state.—Unknown.

FIELD NOTES

Bro. Lloy Kniss, Elida, Ohio, will speak on Practical Nonresistance for Youth Gospel Evangelism at the Christian Street Mission, Lancaster, Pa., on June 19. There will be testimonies by several ex-CPS men.

The Gospel Team, Chambersburg, Pa., was scheduled to give a program at Saltillo, Pa., on June 12.

Bro. John C. Wenger, Goshen, Ind., delivered the commencement address at the Iowa Mennonite School on May 25. The baccalaureate sermon was preached by Bro. Nelson Kauffman.

The Commission for Christian Education and Young People's Work will hold its meeting this month at the Zion Church near Hubbard, Ore.

Bro. Linford Hackman, Carstairs, Alta., spent a few days of fellowship recently with the group at Stirling, Alta.

Farewell services were held at Carstairs, Alta., on May 30 for Bro. and Sister Rollin Yoder and Bro. William Bast, who have gone to do mission service at Culp in the Peace River country.

Bro. William Jennings is scheduled to begin meetings with the Lake View congregation, Wolford, N.D., on June 15. The prayers of the brotherhood are solicited.

Bro. Max Yoder was ordained to the ministry by lot on May 23 at Wellman, Iowa. He will serve the Wellman Mennonite Church. Bishop P. J. Blosser officiated in the ordination. Also present were the Bishops Simon Gingerich, John Y. Swartzendruber, and D. J. Fisher.

The Lancaster Mennonite Conference Schools will hold the sixth annual meeting at the Lancaster Mennonite School on July 3. Speakers are Ray J. Shenk, Sanford Shetler, Henry F. Garber, and Ernest G. Gehman.

Bro. Sanford Shetler, Hollsopple, Pa., began revival meetings at the Hebron Church in the Virginia mountains on May 31.

The Martins Mennonite Church chorus, under the direction of Bro. George Falb, gave a program at the Canton Mission Sunday evening, May 30.

Instructors for the Ministers' Retreat at the Little Eden Camp August 14 to 20 are J. C. Wenger, I. W. Royer, B. Charles Hostetter, and J. B. Martin.

The author of the series of articles entitled, "Christ in You," just completed in the Gospel Herald, is Sister Marie A. Yoder, missionary in Puerto Rico.

The Mennonite Youth Fellowship Manual, which is now ready, sells for 25¢ and may be ordered from the Publishing House or secured from any of our bookstores.

The annual open-air singing will be held in the grove of Joseph G. Kennel north of Atglen, Pa., on Sunday, July 25, at 1:30 D.S.T.

(Continued on page 572)

Announcements

The Fourth Mennonite World Conference will be held on Aug. 3-10 at Goshen, Ind., and at Newton, Kans. The first seven sessions will be held at Goshen, beginning on Tuesday, Aug. 3, and extending through Thursday, Aug. 5. On Friday and Saturday, Aug. 6, 7, the conference moves to Newton, where the remaining ten sessions will be held from Saturday evening, Aug. 7, through Tuesday, Aug. 10.

The sessions at the two locations carry out a single conference program, the Newton meeting continuing and completing the work begun at Goshen. Members of the various Mennonite groups will be represented in the activities of the conference.

According to present plans each session will be devoted to some phase of Mennonite life and thought. General topics of some of the principal sessions are Mennonite Relief, Christian Nonconformity to the World, Christian Faith and Life, World-wide Missions, Young People's Work, Evangelism, Foreign Missions, The Peace Testimony, Mennonite Resettlement, Institutions Among Mennonites of Europe and America, Nonresistance and Peace Education, and Christian Education Among the Mennonites.

In addition to the regular platform programs the conference will provide for tours to various points likely to be of special interest to the foreign delegates. Most of the day programs will have special exhibits illustrating the several Mennonite activities in the countries represented at the conference.

Delegates are expected from all countries in the world where Mennonites live as natives or as missionaries or relief workers. Foreign delegates from Europe will arrive in New York late in July or early in August, proceed at once to M.C.C. headquarters in Akron, Pa., and from there to Goshen, Ind., where they will be the guests of the local committee. Advance registration indicated that about fifty foreign delegates are planning to be present from several countries in Europe as well as from Canada, India, Africa, Paraguay, Brazil, and Mexico.

Advance estimates of attendance at the conference vary from two to five thousand. It is expected that persons living within driving distance of Goshen and/or Newton will return home after the evening sessions so as to release available lodging accommodations for the use of visitors from a distance.

To enable the local committees at Goshen and Newton to provide accommodations for visiting guests and delegates, visitors who desire board and lodging should write immediately to Robert Hartzler, chairman of the lodging committee, 605 South Seventh Street, Goshen, Ind., for lodging at Goshen through Aug. 3-5, and to Harry Martens, North Newton, Kans., for lodging at Newton through Aug. 7-10. The local committees at both Goshen and Newton hope to be able to provide free lodging. For those who prefer to pay, a few rooms will be available in hotels and tourist homes at the usual rates. It is highly important that reservations be in the hands of the lodging committees at the earliest possible date.

SPECIAL MEETING OF THE MENNONITE BOARD OF EDUCATION

To be held at Kitchener, Ont., Thursday to Saturday, October 21-23, 1948.

At the recent meeting of the Executive Committee of the Mennonite Board of Education at Chicago, May 19, action was taken to have a general Board of Education meeting, such as had been discussed numerous times at the annual Board meeting. This meeting will be of three days' duration, October 21 to 23. Thursday will be chiefly a day of business, and Friday and Saturday will be days devoted to the discussion of educational subjects in all areas of the Board's responsibility—Christian Day School, Secondary Schools, Winter Bible Schools, Colleges, Seminaries. The detailed program will be worked out and published sometime later. The place will be Kitchener Mennonite Church of the Ontario Conference. The Ontario Conference took recent action approving the meeting, and Kitchener has given us a warm welcome.

All Board members will please consider this their first official notice of the first general Board of Education meeting.

Nelson E. Kauffman, President
C. F. Yake, Secretary
Mennonite Board of Education

NOTICE

Come to Youth for Christ Institute July 2 to 5, 1948 at Laurelville Mennonite Camp, Mt. Pleasant, R. 2, Pa.

Literature and application cards mailed on request. Should you not have time enough to make advance application, simply send notice of your coming. We will provide accommodations. Address C. F. Yake, Secretary, Scottsdale, Pa.

To give our workers a well-earned rest, the Publishing House will be closed from Friday evening, July 2, until Monday morning, July 12. We hope it will be possible for our customers to anticipate their needs and order in time so that goods may be mailed previous to July 2. However, emergency orders will be filled during the vacation week.

Publishing Agent

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ACKNOWLEDGMENT:

Page 567, Walter Hering Photo.

Calendar

- Chesley Lake Camp, Allenford, Ontario
- Dedication Service Week end, July 17, 18
- Civic Holiday Week end, July 31-Aug. 2
- Special Young People's Conference, Sept. 4-6
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, June 19-25.
- Music Conference, June 26 to July 2.
- First Young People's Institute, July 2-5.
- Girls' Camp, July 10-18.
- Boys' Camp, July 17-23.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onokama, Mich.
- Boys' and Girls' Camp, June 23-30.
- High School Boys' and Girls' Camp, June 30 to July 7.
- Young Adults' Conference, July 10-17.
- Family Week, July 17-24.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.
- Annual Meeting, Mennonite Board of Missions and Charities, Eureka, Ill., June 13-15.
- Pacific Coast Young People's Summer Camp, Camp Maquader, Barview, Ore., June 21-28.
- Mennonite Commission for Christian Education and Young People's Work, Zion Church, Hubbard, Ore., June 28-30.
- Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
- Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10.
- Young People's Institute, Goshen, Ind., June 24-27.
- Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Aug. 24-28. Place undecided.
- Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. and Sister J. N. Kaufman, missionaries on furlough from India, arrived at Savannah, Georgia, on Sunday, June 6.

Carstairs, Alberta, Canada: "Bro. and Sister Rollin Yoder, and son Clifford, left Carstairs by car on June 2 for Culp in the Peace River country where they will assist the Harders and Roths in making known the "Good News" to the Ukrainians and others.

"Bro. William Bast, formerly from Kitchener, Ont., accompanied their two cows, dog, caterpillar (tractor), household goods and farming implements on a box car to Culp. He will help operate the "cat" in breaking new land for the settlers there."—Linford D. Hackman.

Chengtu, China

May 27, 1948, Dorothy McCammon: "We have just come from our weekly prayer meeting—the one our group of five has together—and as always, I have come away thankful for each one of the group.

"Someone remarked recently that they thought we had all volunteered to come as a group; they could not believe that such a congenial group just 'happened' to get together. We do not think that either—we know the Lord planned it, and He gave us each our own peculiar contributions."

La Plata, Puerto Rico

Lester T. Hershey, June 1, 1948: "Last Sunday night we had a very good meeting. The church was filled. A message on the 'Grace of God' brought ten converts to the Lord. Among these were two boys, sons of a convert and brother of a member. Two were parents who need to be married before being baptized. One was a young girl about eighteen and a cousin to a member. One was the mother of a member. One had been a member of a church years ago but backslid. One was the wife of a member. Another was an old lady who has been attending the convert's class but had not made a public profession of faith.

"The tenth one was Mr. Quinones, head of the pig project near here. He and his wife have been coming regularly Sunday nights. Sunday afternoons our 'Fishermen' have been reading in his home, too. We praise the Lord for His manifestation of love. I feel that of this class all will likely come through.

"Last night, Monday, we took sixty-six in the M.C.C. truck and three in my car to Pulguillas. Bro. Juan C. Varetto, an Argentine evangelist, preached to a combined meeting of Pulguillas and La Plata people.

"This Wednesday evening here in La Plata we shall have a combined meeting of Pulguillas and La Plata people with Bro. Juan V. Galdamez, Guatemalan evangelist, preach-

BURDENED FOR ARGENTINA?

Bro. Lewis S. Weber, in his book, "Argentina from Within," tells about the location, climate, population, resources, area, and shipping and transportation facilities of Argentina. He gives information on social conditions, the racial composition, the moral status and educational factors which make the Argentines what they are.

"Argentina from Within" discusses the marriage customs, home life, the peonage system, the official religion, and many other aspects of Argentine life. Some representative people and incidents in Mennonite mission efforts are given and future plans and prospects are treated. This authoritative book is especially designed for textbook use. Clothbound, \$1.25. Order from the Mennonite Publishing House, Scottsdale, Pa.

ing. This brother served us as evangelist in Chicago two times.

"To continue the high places, on June 11-13, father and I are conducting a Victorious Life Conference here at La Plata. It is to be a yearly feature. Sunday afternoon, three of our members will take part on the program and father will conclude with a message on Christian growth. Each session will be led by a Puerto Rican member and another will take the devotional.

The following are interesting facts and figures from the church at La Plata:

Puerto Rican members of the church—16
Teachers in Sunday School (Puerto Rican)

—3

Teachers in Sunday School (American)—4
Sunday School Superintendent is a Puerto Rican

Assistant Superintendent is a Puerto Rican
Sunday School Secretary and Church Treasurer is a Puerto Rican

Now in Convert's Class and Ready to be Baptized Within a Month—10

India

"From the twenty-fourth to the twenty-ninth of May we are planning Family Week. On the twenty-ninth we close with a common meal followed by our summer Bible school closing program. . . .

"A dear little motherless babe is being looked after here, and I fix her bottles. The father works at the Dhamtari Hospital and they furnish the milk while we care for the baby. Her daddy comes each Sunday and takes her for the day."

Norris Square, Philadelphia, Pennsylvania

May 31, 1948, C. Richard Kling: "Two aged souls which have been visited for over fifteen years expressed a desire to yield their lives unto the Master.

"We are made to rejoice in the increased

"The Way" distribution here. Approximately 10,000 copies are being distributed throughout the city. Many more could be distributed but the laborers are few.

"We also wish to praise God for the opportunity to witness for Him on the street corners of Philadelphia. This, indeed, is a challenging way to bring the Gospel to those who never enter the sanctuary.

"If the Lord tarries we will conduct our annual Summer Bible School June 28 to July 9 inclusive.

"We all welcome the Clarence Y. Fretz family back to Philadelphia."

Lima, Ohio

Glenn B. Martin: "On the evening of June 6 a group from our congregation rendered a program at Ft. Wayne."

Goshen, Indiana

The Mennonite Relief Committee met in Goshen, Indiana, Monday evening, June 7. A budget of \$6,000 for the operation of the Service Unit program during the coming summer was adopted. Units will be at work in the following places:

Camp Ebenezer, Millersburg, Ohio

Leetonia, Ohio

Youngstown, Ohio

Cleveland and Canton, Ohio

Los Angeles, California, (Colored)

Mexican Mission, Chicago

Germfask, Michigan

Pinckney, Michigan

Akers, Louisiana

Culp, Arkansas

Mountain Home, Arkansas

West Liberty, Ohio, Children's Home

Kansas City, Kansas, Children's Home

Denver, Colorado

Northern Minnesota

La Junta, Colorado Hospital (tentative)

Bro. Laurence Horst, Hesston, Kansas, is serving as Director of these Units.

Meadville, Pennsylvania

Mennonite Mission, Raymond L. Kramer: "On May 23, six members were received, five by water baptism, and one on confession of faith. One lady of eighty-five was baptized in her home. She is bedfast and blind. For many years she was hardened against the Gospel but now has a glowing testimony for her Lord.

"Since April 3, we have been broadcasting over the Meadville station each Saturday night from 7:00 to 7:30. The program is known as 'The Glad Tidings Hour' and is sponsored by the gifts of Mennonite friends who are interested in sharing the work.

"Our Summer Bible School is scheduled to begin Monday, June 14. The new materials are selling themselves and the children seem much interested. We expect an attendance

(Continued on page 572)

Worthless Salt

By RAY BAIR

The good that is left in the world must be saved by this preservative, and the evil that is continually increasing must be counteracted.

WEYMOUTH states Matthew 5:13 thus: "You are the salt of the earth; but if salt has become tasteless, in what way can it regain its saltiness? It is no longer good for anything but to be thrown away and trodden on by the passers by."

"Ye are the salt of the earth. . . ." But who wants to be salt? It is such an ordinary thing and so very cheap! If Christ just wants me to be of no more worth than salt, I surely should be able to fulfill His expectations. I will not even have to be very faithful in my Christian life! Or will I?

In this book, "God's Tomorrow," the missionary J. G. Mantle tells the story that in Africa he has known natives who have traveled fifty or sixty miles in search of salt. Their hot, African blood, in want of the purifying and health-giving salt, has broken out in painful ulcers which drain their life and energy. And when the mission house has been reached, they have begged in piteous tones, not for money or bread, but for salt!

Fortunately, salt is one of the most widely distributed of nature's gifts. What would happen to us if it were not shown by the above story. The fact that it is so plentiful causes us oftentimes to overlook how very important it is. Salt gives relish to what would otherwise be tasteless or unpleasant. It is used in many other ways, too. But probably its most important use is as an antiseptic in preventing corruption and stopping the effects of climate on animal matter. This was especially true in Palestine in the time of Christ, for the Jews were in a very warm climate where food was hard to keep, and they prized salt highly as a preservative. More than likely, then, the disciples of Christ considered it a compliment when He called them "the salt of the earth."

What Christ meant, of course, was that they were to be the spiritual salt of this world. And the same thing applies to us as present-day disciples, for as when natural salt is lacking and physical disease results, so when this health-giving and purifying spiritual salt is absent, mankind breaks out with dreadful ulcers of sin that drain his life and energy. Christianity is the only answer to this need, so we as Christians must be this spiritual salt. The good that is left in the world must be saved by this preservative, and the evil that is continually increasing must be counteracted. Christians must constantly be a living and speaking testimony against the moral corruption of society, the world's selfish enjoyment, its degraded lust, and its mad, unceasing search for pleasure that is leading to hell.

But what is this warning that Christ gives? "But if salt has become tasteless. . ." Does He mean to say that it is possible for us to become completely ineffective in our testimony to the world about us? A traveler to the Euphrates tells us that when he came

to the Valley of Salt he broke off a piece that had been exposed to the rain, sun, and air, and he found that, although it had all the other qualities of salt, it had lost its savour. And is this not so with many of us? We have allowed ourselves to be so exposed to sin and unprotected from the temptations of the spirit of worldliness around us, that all our savour, all power of giving Christian purpose to the society in which we live, is gone. If this is our condition, then just as tasteless salt is good for nothing except to be used as gravel on the road, so we are of no spiritual value if we have lost our witness. If we are part of that group who so often sorrowfully complains that the world is growing worse and worse, let us first make sure that we are playing our part as salt to check this corruption.

Young man and young woman, are you bewildered and discouraged by the sin that is so prevalent in your circle of friends? Do not condemn your friends until you yourself are positive you are not giving your approval to sin by smiling at it rather than taking a positive stand as spiritual salt and showing your definite disapproval. Father and mother, are you distraught by the powerful forces of evil so active in your town or community? Do not blame others until you know that you are doing your part in seasoning this corruption by being a strong Christian witness.

It is very evident that in nearly every community where the church loses its effect, not only do the Christians lose spiritual power in living, but the non-Christians go down proportionately in their ethical standards as well. Christianity changes not only those who accept it completely, but also acts as a seasoning power even upon non-Christians.

God's Paternal Pity

If I ever saw tenderness in action, it was that Sunday afternoon in the children's ward of a great hospital. Although the incident took place some time ago, it is today a memory as beautiful as it is vivid.

I had occasion to be in that ward on some pastoral service. Seated near the bed of one of the little boys, I noticed a father, a close friend of mine. The small patient had had an operation a short time before. Oh, the affection, the pity, the solicitude in that parent's tones as he said, "Well, son, how are you today?"

Such a sweet compassion vibrated in that father's voice, such a yearning eagerness for the boy's welfare, that it seemed as if one were listening to heavenly music. What must not those tones have meant, in the way of comfort, to the small prisoner of pain!

And the bodily attitude of that father toward his suffering son! As he leaned over toward him, sitting on the chair at the edge of the bed, as he looked at him with eyes full

How many men are sober and chaste simply because religion has so seasoned the society around them that they would lose their position if they were not so. This, then, is our duty: to live such upright and active Christian lives that the church will not only have flavor inside its own walls, but will also season the whole society in which it lives and cause sinners to seek the purity of life found there.

"But if salt has become tasteless, in what way can it regain its saltiness?" If something is to be seasoned, it is evident that there must be a source of seasoning power. If you, O Christian, know that you have lost your dynamic as spiritual salt in the world, then follow the solution to the question stated above. If you have a consciousness that you have lost your savour, go to Him from whom comes this seasoning power. Go to Him by daily prayer, repent of your sin and self-centeredness, read and meditate upon His Word, and by His grace regain that spiritual savour that can make you winsome, joyous, and powerfully courageous for the Lord. Our foreign and home missions need more workers, our church needs more young men who are willing to answer the call of God and prepare for the ministry, the sick and dying cry for more doctors and nurses, our towns and communities need Christians who are willing to stand for the right—the world is full of need! And yet, if we do respond to this need and have not this spiritual savour, we have failed! Let us cease from our spiritual laziness, our moral laxity, our selfishness and greed, and let us find God's plan for each one of our lives, that we may know where and in what manner He wants us to serve Him as "the salt of the earth."

New Springfield, Ohio.

of inexpressible benignity, something shining seemed to dominate the scene. What a rich and lovely sympathy glorified that father! What peace was upon the boy's face as he drank in the benediction of his father's presence! I believe it was meaning as much to the lad in bringing about recovery as did all the healing medicines of the surgeon.

That little, holy drama in the hospital ward is one of my "treasures of memory." After seeing it, I know better what God is like, when He says, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalms 103:13).

And another declaration glows with a richer beauty for me since that Sunday afternoon; it is, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isa. 63:9).—E. Wayne Stahl, in "The Preacher's Magazine."

Works Tested by Fire

Let Each Disciple Prove His Own Work

Now

• **A FOUNDATION**—"Other foundation can no man lay than that which is laid, which is Jesus Christ," or, that Jesus is the Christ (I Cor. 3:11, R.V.). God laid the foundation in fact: every wise master builder lays it in doctrine. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation" (Isa. 28:16, R.V.). Every regenerate soul is planted upon that Rock. "Whosoever believeth that Jesus is the Christ is begotten of God" (I John 5:1, R.V.). "Jesus Christ"—the personal Rock; "Jesus is the Christ"—the doctrinal rock; upon this foundation rests all revelation, all regeneration, and all the millions of the saved. Matt. 16:18.

• **A WARNING**—"But let each . . . [disciple] take heed how he buildeth thereon." Works emerge into God's sight only after the foundation of faith is laid: works before faith are sins to be repented of. Heb. 6:1. "But" implies one foundation, but many superstructures: "take heed" implies that grave consequences attach to how a disciple builds after conversion. Slowly, surely, imperceptibly a house of works—and, for the Christian teacher, a house of doctrine—is rising round each disciple's life; costly granite and marble, silver columns, and cornices of gold; or else wooden doorways, hay mixed with mud for the walls, and straw thatching for the roof. The supreme fact is this: one set of materials stands fire, the other feeds fire; and, since the fire is coming, "let each . . . take heed how he buildeth thereon." Tit. 3:8.

• **A CHOICE**—"If any . . . buildeth on the foundation gold, silver, costly stones, wood, hay, stubble." Every disciple has absolute control over the materials with which he builds: he selects which he chooses. Contending motives sway the choice: popularity, social prestige, wealth, pleasure; love to Christ, fidelity, a sense of truth, the fear of God. What is the precious stonework? Material that matches the foundation. There are a thousand voices in the world today: to the wise man there is but One. "Heaven and earth shall pass away [in fire: I Pet. 3:7], but my words shall not pass away" (Matt. 24:35): that is, the divine Word will survive the judgment fires. Every thought, every word, every act is to be built out of the quarries of Scripture. II Cor. 10:5; Matt. 28:20; Matt. 4:4. No higher level is possible to a Christian teacher than to frame a not-altogether-inadequate setting for the jewels

of revelation; no higher level is possible to a Christian disciple than to translate into life the mind of God as revealed in the Word of God: the one transmits the Book into the soul, the other translates the Book into the life. Gal. 6:4.

• **AN EXPOSURE**—"Each . . . [disciple's] work shall be made manifest: for the day shall declare it, because it is revealed in fire." The believer's life is a palimpsest, the invisible lines of which steal forth into sight as it nears God's fires. The foundation is not tested; it is, as Isaiah says, already a tried Stone: it is the superstructure which the fire searches. No believer will be put on trial for his standing, but for his walk; not for his faith, but for his works; not for his life, but for his living; not for his foundation, but for his superstructure. "For we [disciples] must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done" (II Cor. 5:10, R.V.); "in the day when God shall judge the secrets of men, . . . by Jesus Christ" (Rom. 2:16, R.V.); Rom. 14:12.

• **A TEST**—"The fire itself shall prove each . . . [disciple's] work of what sort it is." The kind of material is infallibly revealed by the fire: it is searched through and through by the eyes of Christ. Rev. 1:14; Mal. 3:2. The fire does not cleanse, it tries: and, if trying the inflammable, it destroys: Christ does not purge our works, but searches them judicially. "These things saith the Son of God, who hath his eyes like a flame"—here is the fire; "I know thy works"—the fire plays into

the heart of the material; "and thy love and faith and ministry and patience"—the fire tests the quality, and finds gold; "and that thy last works are more than the first"—the fire tests the quantity, and finds much fine gold. Rev. 2:19. The fire tests. So Canon Liddon:—"Many of us have watched that fascinating but awful sight—the progress of a great fire. We have marked how the devouring element masters first one and then another department of the building; but especially we have noted what it consumes and what it is forced to spare, the resistless force with which it sweeps through and shrivels up all the slighter materials, and only pauses before the solid barriers of stone or iron, thus trying before our eyes the builder's work of what sort it is."

• **A REWARD**—"If any . . . [disciple's] work shall abide which he built thereon, he shall receive a reward." Salvation stands upon the foundation, reward rests upon the superstructure. If the work shall abide . . . reward: reward is utterly conditional on works. "Behold, I come quickly; and my reward is with me, to render to each . . . [disciple] according as his work is" (Rev. 22:12); and "each shall receive his own reward according to his own labor" (I Cor. 3:8, R.V.); Eph. 6:8.

• **A LOSS**—"If any . . . [disciple's] work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." Himself saved—his work burned—for a disci-

The Missionary Challenge of Today

III

BY STANLEY SHENK

THE fourth missionary challenge today is based upon the eternal existence of hell. We do not as a church really believe in hell. At least we do not believe in it in the sense that our belief stirs us to fervent action. We believe in it theoretically, yes. In fact, we would resent—and rightly so—any attempt on the part of a Mennonite theologian to get the church to disclaim the doctrine of hell. Yet, at the same time, we do not believe in it as, say, we believe in heaven.

Our belief in heaven is very practical. When we follow the hearse to the cemetery and see the casket of a cherished friend lowered into the earth, we believe in heaven in a most practical sense. Rarely does our belief in hell take on such vivid form. It should. The eternal existence of hell should constitute one of the great "drives" of missionary endeavor.

When one thinks of the torments of fire, then the word "eternal" is a long, long word. The following illustration of Willem Van Loon helps us to realize just how long it is:

High up in the North in the land called Svithjod, there stands a rock. It is a hundred miles high and a hundred miles wide. Once every thousand years a little bird comes to this rock to sharpen its beak. When the rock has thus been worn away, then a single day of eternity will have gone by.

The fifth challenge is based upon the red blood of Christian youth, the chief hope of God's missionary program on earth. George Bernard Shaw has said, "Youth is a wonderful thing. What a pity that it must be wasted upon young people!" What he meant, of course, was that youth does not always possess the "common sense" or intelligent purposefulness to use properly its magnificent optimism, virility, and drive. This may be true of unregenerate youth. It is not true of

pleiship may end in piteous conflagration. As incendiary bombs descend upon a laboriously constructed dwelling, and the inmate within, overwhelmed by a sudden burst of flame, escapes for his life through a blazing corridor of fire—"he himself shall be saved; yet so as through fire." He will be snatched as a brand from the burning, saving nothing but his bare life. THEREFORE "LET EACH . . . [DISCIPLE] PROVE HIS OWN WORK" NOW (Gal. 6:4). How important to be examining our own work in advance and subjecting it to the most rigid tests, lest we be overwhelmed at last with utter dismay at our loss, and have the mortification of discovering too late that we spent our strength for naught. In the words of Whitfield:—"Oh, could I always live for eternity, preach for eternity, pray for eternity, and speak for eternity! I want to see only God."—D. M. Panton, in "Herald of His Coming."

MISSIONS SECTION

Christian youth. "If any man be in Christ, he is a new creature." Christian youth possesses not only its native physical force, but a divine wisdom and a divine power that are implanted by the Spirit. Of course, not all Christian young people have the same percentage of spiritual red corpuscles. They must grow. They must respond to new challenges.

How magnificent were the lives of William Carey, David Livingstone, and Borden of Yale! These men had red blood!

When young Carey set out to arouse his church to the missionary needs of the world, he found a wall of indifference and coldness. He was determined to break through that wall. In a ministers' meeting he arose and propounded the question "whether the command given to the Apostles to evangelize all nations is not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise is of equal extent." The moderator, J. C. Ryland, roared in reply,

The Sower and the Birds

BY MIRIAM SIEBER LIND

*They came in a flock—
In a great feather arrow
All God-cared-for sparrows
With the mind of one sparrow.*

*Down the rows of my garden
Methodically sweeping
They gathered the seeds
I had sown there with weeping.*

*Say—what shall I do
When the Lord of all Growing
Shall call for the harvest
That sprang from my sowing?*

*Say—what shall there spring
From my effort and pain
To bloom in His Field—
If I plant not again?*

Scottdale, Pa.

"Sit down, young man, sit down and be still! When God wants to convert the heathen, He will do it without consulting either you or me!" Carey sat down, but only to bide his time.

Six years later, in another ministers' meeting, Carey preached on the words of Isaiah. "Lengthen thy cords, and strengthen thy stakes." The message was driven home by the Spirit, and before the evening was over, a missionary society had been founded. Later, Carey himself was chosen by this society as its first missionary. At the end of a long life, he could look with satisfaction on a

pioneering task successfully accomplished. The Gospel had been established in India. Red blood had told for God.

Livingstone was drawn to Africa by the challenge of the veteran missionary Robert Moffat. This African pioneer, while in London on a visit, was asked by young Livingstone whether he "would do for Africa." Moffat replied that he would, if he would advance to the "unoccupied ground . . . to the north," where he had "sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." Livingstone, who had been waiting for the Opium War to end so that he might go to China, was so fired by this imagistic challenge that he exclaimed, "What is the use of my waiting for the end of this abominable Opium War? I will go at once to Africa." He went. His red blood drove him into the vast interior where for a long lifetime he served as the spear-point of the African mission movement. When the last sleep finally came upon him in the little hut at Ilala, he had traveled 30,000 African miles on foot, by ox cart, and in small boats.

William Borden died in Cairo, Egypt, in 1913. He was twenty-six when the great summons came. Into the few years of manhood that God gave him, Borden packed a dynamic, red-blooded service that still carries a challenge to Christians everywhere. He was an athlete. He was a millionaire. He was a leader of men. These points lend a sunburst of spectacularity to the picture of his life, but yet they were not the outstanding things about him. His greatness lay rather in his consecration, his mirror-like reflection of the Master, his essential joyousness, his red-blooded "drive" to accomplish great things for God. Oh, that Christ would raise up a thousand Careys, Livingstones, and Borden to rush to the front and to carry the fight to the foe! Surely, God's work will go on, even if you do not yield to His call, but it will not go on as well. The engine will keep running until God Himself cuts the switches and says, "time to go home," but in the meantime every unavailable cog that was included in the original master-plan will be missed. Are you a cog that God needs for His engine? If you are not in God's engine, in whose are you? Let us, as Augustine, be shaken with the words of Scripture, "The night is far spent, the day is at hand."

We have seen the needs of today, the one event that "happeneth to . . . all," the promised return of the Lord, the terrible realities of hell and eternity, the positive command to "go," and the hope of red-blooded Christian youth.

Why stand we here idle all the day long?

(End)

Harrisonburg, Va.

One of Wesley's biographers said, "He was out of breath pursuing souls." Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, "In living for others, I am burned away."—F. A. Daw.

Echoes From Vermont

BY MARGARET DERSTINE



The Grange Hall where a Sunday school was held.

FOR a number of years many people in the Franconia Conference have had a conviction that our mission board should launch out farther in her mission program. A number of fields had been investigated but for some reason the doors seemed closed. In the fall of 1946 a group of mission-minded brethren took a trip through the New England States to see how great the spiritual needs were. The greater part of their trip took them through Maine and Vermont.

When they returned they reported their findings to the mission board. In their report they said they had found many nice church buildings, but in very few of them were services held throughout the entire year. The main reason for this condition is that there are not enough people there to support a full-time minister. One woman told us, "Years ago the preachers did farming and earned their living, but nowadays they don't want to work." In the summertime they engage student ministers to conduct several services.

The mission board received the report and sent a committee to New England to investigate further the possibilities of summer Bible school work. This group learned that summer Bible schools were not unknown to these people as the New England Fellowship has been sending college students into rural areas to conduct summer Bible schools. When these brethren returned, they were convinced that this was truly a needy field. They recommended that the mission board send one or more service units into Maine and Vermont to conduct summer Bible schools, with the idea of opening the way for permanent work.

On one of these trips which the brethren took, they had an interesting experience. As they were driving through the beautiful Green Mountains, one of the men said, "I believe we are going the wrong direction since we left the last town." They prayed about it and turned back. They learned from one man that there was a Mennonite woman living in that community. He took them to her and they found her to be a very fine woman from another branch than ours. She has been a help in the establishing of the work. The Lord certainly had led them in finding this needy community.

And so it was that the first service was held by our church at Peasville, Vermont, on the first Sunday in June, 1947. Bro. Abram Landis preached the sermon and Bro. Claude Meyers conducted the children's meeting. There were about twenty-five folks from the community present.

The village of Peasville is very small. It contains a Grange hall, the town hall, the white church, and the little red schoolhouse. It does not even have a store or a post office. There are a few homes located there, but many of the people live several miles from the church.

Two weeks later a unit arrived to conduct summer Bible schools. The unit, which was in charge of Bro. Abram Landis, lived in a summer cottage about four miles from Peasville. From this base four summer Bible schools were conducted. The services continued at the Peasville Church with a good interest. In the afternoon a Sunday school was conducted at the Bartonsville Grange Hall about eleven miles away. This has been discontinued during the winter months. In July another unit, in charge of Bro. Quintus Leatherman, came to conduct two summer Bible schools about fifty miles north of us. They lived in a trailer.

Many of the people seemed glad to send their children to summer Bible school. Most of the children never attend Sunday school, but many of them do receive religious instruction in the school. There are not so

very many children in the community, so most of the people who attend the services at Peasville are adults. It is encouraging to see parents and children attending the services together. Many of the people who came were summer visitors, as Peasville is in the beautiful Green Mountains. The Vermonters in this area are mainly farmers. There are very few cases of extreme poverty. Many of the people living there have moved in from other communities. There is a large settlement of Finnish people living near Peasville.

I am glad to say that the work has not stopped since the close of the summer work. Bro. Winfield Ruth and family have been appointed as full-time workers. Brother Ruth was formerly a deacon at the Finland Mennonite Church. After he was released there he was ordained to the ministry. Busy days followed as they made preparations to go. When they arrived in Vermont, they were going to live in a house which had just recently been rebuilt after being destroyed by fire. They were planning to leave Tuesday, October 20, 1947. Monday, they were busy getting ready to go. Finally the furniture was loaded and the packing just about completed when the telephone rang! A long distance call from Vermont with this message: "Your house is burning to the ground; stay where you are for the present."

We could not understand why this happened at that time. The only cause we know for the fire is God. God had a purpose in allowing that to happen just when it did. The owner of the house is an old man who had spent much time to build it. The neighbors immediately showed their community spirit by offering to help in the rebuilding of the house. Another house was found for the Ruths, so that they were soon able to move. Throughout the fall and early winter brethren from our conference have been going up a week at a time to help to rebuild the house. The Ruths will have to move from their present home before the tourist season commences. Let us pray that the necessary materials may be available so that the house can be finished in time.

Brother and Sister Wellington Alderfer and their three children have also moved into the community. They bought a farm and also assist in the Sunday services. Their influence has been felt very strongly in the community.

TENDER COMPASSION

By Raymond L. Kramer

"How do you like your new minister?" asked one man of another.

"Oh, we like him fine. His messages are wonderful and much appreciated."

"But I hear that he preaches on hell and judgment, and isn't it true that you disliked your other minister for that very same reason?"

"Yes, that's true. We did dislike the other man for that. But he preached as though he enjoyed the prospect of our going to hell, but this man acts as though it is breaking his heart!"

Ah, friends, there is the secret! We can give all the "sermons" we want to in our daily witnessing on any phase of Scripture and give a correct interpretation of it, but unless we let the world know it is breaking our heart to see them lost and bound for eternal destruction, it will be of no avail. Christ wept over Jerusalem. Paul wept because some had become the enemies of the cross. And may we have that tender compassion that will express itself in a true concern for the welfare of those we are striving to win.

Meadville, Pa.

MISSIONS SECTION

As to the future of the work, we can only say that it looks very promising. It is for us to plant and water the seed but only God can give the increase. There are a number of communities which are open for summer Bible schools. There are several communities which do not have any Sunday school or church services. This is true not only in Vermont but also in Maine. In conclusion I would like to list four great needs.

(1) Summer Bible school teachers. We are all aware that summer Bible schools play a very important part in the mission program of our church today. One of the most frequent questions we teachers were asked by the parents and children last year was, "Will you be back next year?" When we told them we did not know, they seemed disappointed. Last year six schools were conducted. How many will there be this year? Young men and women who are willing to conform to the Word of God and the standards of the church are needed to help in this great program.

(2) Another great need is for families to move into the community as the Alderfers have done. Dairy farming is quite prevalent there. By doing business and working with people we learn to know them as they really are. People are needed to live out in their daily lives the Word as it is taught from the pulpit.

(3) To support workers and conduct summer Bible schools creates a financial need which God's people must fill if the work is to continue.

(4) A very great need is that of the prayers of God's children. This work was started as the result of someone's prayers. We need to pray not only for the workers but also for the mission board as they direct the work. The Finnish people seemed to be difficult to reach with the Gospel message. Pray for them.

Every Christian is needed to help to fill one of these needs. Are we willing to do whatever the Lord might ask of us? Let us not work for the reward and blessing we ourselves might receive but work for the honor and glory of God. Can the Lord depend upon you?

Souderton, Pa.

Relief Notes

Relief for Next Winter

Plans are already being laid for the relief program for the coming winter. Directors of the present relief activity in Central Europe and other countries have given definite indication that relief "In the Name of Christ" will still be needed during the coming winter. An inquiry among Mennonite church leaders in North America has also confirmed the readiness of the constituency to support a continued relief service to those in need.

The Mennonite Central Committee is making arrangements with various mills to receive wheat and flour contributions during the summer. Procedures similar to those followed last year will again be set up. Any-

Death Notice

Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong healthy child, fed on testimony and Scriptural holiness, soon grew into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Classmeeting, has been dead for many years.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with lack of fasting, faith, and heartfelt religion, shameless desertion and nonsupport, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages," were not sung. Miss I.M.A. Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery by Bygone Glories, awaiting the summons from above. —Author Unknown.

one contemplating such contributions and desiring more information should contact us.

Solicitation for wheat is being made by a number of other relief organizations. One of these is CROP (Christian Rural Overseas Program) which has been organized to serve groups not already having suitable church channels through which to give. Since the M.C.C. is not affiliated with this organization, we encourage our people to continue using the Mennonite facilities which provide both for collection of material aid, and also distribution abroad "In the Name of Christ."

Refugee Group on High Seas

Most recent word from workers in Europe engaged in Mennonite refugee migration, indicates that the "Charlton Monarch" with its 758 passengers should arrive at Buenos Aires on about June 9. The ship had been delayed several times in its departure from Bremerhaven, and again at Rotterdam, Holland, but is now safely on its ocean voyage. Mrs. Peter Dyck, who accompanied the previous refugee transport on its ocean voyage, is again serving as leader of this group.

Appreciation

The Mennonite refugees whose migration to Paraguay has been made possible by the help of North American Mennonites, are ap-

Today in Missions

J. D. GRABER

Give to the Budget. Each year at its Annual Meeting the General Mission Board adopts a budget for each of its foreign mission fields, while the regular support of the city and rural missions in the country is also assumed. This is done by faith, for the Board could not meet these commitments if the churches and individuals would not give. The Board has only such money as our people give.

A common error one hears expressed frequently is, "The Board supports him, so he is taken care of. Let us therefore give our money to someone not receiving Board support." Or, someone will say, "The Board provides the building so let us give to another cause." These are all fallacies of argument. If the Board supports someone, or if the Board has agreed to provide a building or some equipment, that is exactly the reason why contributions should be directed there, rather than to other causes. If your Sunday school class takes up a missionary offering, why search all around to find strange people and places to support? Why not take the Fall Missionary-Day Bulletin and select from page 17 a suitable support item?

This is your work. Unless you support it no one else will. This represents the mission program of your church—the program that sponsors the faith and practice of the Church you love, and in which you have your membership.

Write to the Board Treasurer or Secretary for information regarding specific needs. The budgets of the Board will be more and more broken down into convenient units covering a variety of projects. One of these will suit exactly the purse and interest of individuals, Sunday school classes, or other groups.

preciative of this assistance. Anna Klassen, who came from Europe aboard the "General Stuart Heintzelman," expresses thanks for clothing and other material aid, and says, "With this I would also like to add that my mother, Maria Friesen, is also very grateful to you. She is 74 years of age, and is not very well; but she stood the trip very well. We are hoping to move into a small house in the new settlement, Chortitza, within the next few days. We hope then, after five years, our traveling will have an end. May the Lord reward you."

Another immigrant, Agneta Friesen, writes: "Greetings in God's Name from a great distance! In a few words I would like to express my thanks, but one can hardly find words for all the good we have experienced. We have also, thanks to God, stood the long journey very well. Mother feels good here, too. We are sorry we cannot repay you except with thanks."

Relief Worker Personnel

Joseph and Mabel Wyse of Archbold, Ohio, left on June 2 for service in the French Zone of Germany. Paul Good returned on May 27 from Europe. On June 3, J. N. Byler reached Cairo, Egypt, en route to the M.C.C. Relief Unit in Ethiopia.

Released June 4, 1948

Via M.C.C., Akron, Pennsylvania

OREGON FLOOD RELIEF

With the eyes of the nation focused upon the tragedy of the destruction of the city of Vanport, near Portland, Oregon, no doubt there is among our people a desire to give relief to the many thousands who were suddenly made homeless by the flood.

As an investigation committee appointed by the Pacific Coast Conference, we have studied the needs. We feel that radio and press reports of the total destruction of this city are not exaggerated. However, there has been such a generous inflow of relief materials from the general public that emergency canteens are stacked high with supplies. Salvation Army officials inform us that they have an abundance of supplies to meet immediate needs.

No doubt the greatest difficulty will be to allocate these people—to give them jobs and a means of livelihood. But, inasmuch as they are largely a migrant people to begin with, under the stress of this catastrophe they are scattering fast, and are being assimilated in cities and towns of the surrounding area. This presents a situation which makes it hard to do effective relief work. For the present, we feel that it would not be wise for our Mennonite people to launch a program of relief in this area at least until after the prevailing hysteria is over.

Marcus Lind, Secretary

Emergency Relief Committee of Pacific Coast Conference.

June 4, 1948

ITEMS

The Methodist Church recently observed the one-hundredth anniversary of Methodist missionary work in China. Meanwhile, Methodists here want to spend nearly four million dollars annually over the next four years for building new churches and for missionary services in neglected areas. Their goal is one new church building for every day of the year.

"Religious Radio," a book on religious broadcasting, written by three outstanding authorities in the religious broadcasting field, will be published soon by Harper Brothers. Said to be the first complete, authoritative guide to religious broadcasting, the book's authors include the director of the Joint Religious Radio Committee and the director of religious broadcasting for the Columbia Broadcasting System. Included in the volume are discussions of religious programming, goals of religious broadcasting, writing and producing programs, and the educational functions of religious radio.

CHURCH CORRESPONDENCE**ALTOONA, PENNSYLVANIA**

(Mennonite Gospel Mission)

To the Gospel Herald: On March 30, twelve sisters and three brethren from the Allensville and Rock congregations spent the day with us in a much-appreciated service in cleaning the parsonage and the church building.

Sunday, April 25, Bro. Ira Stoltzfus and family, of Martinsburg, were with us in the morning and helped us in our service.

Some of our people served on the program of the ascension services at the Susquehanna Church in Snyder County.

On May 2 the president of our district mission board, Bro. John L. Horst, and family, spent the day with us.

Bro. Chester and Sister Bertha Kanagy, of the Allensville congregation, moved into the Mill Run parsonage on April 8 to take charge of the work at Mill Run. The following week a special mission meeting was held in the interest of the new workers.

Sister Nissley and I had the privilege of attending the World-Wide Missionary Conference held in Lancaster, Pa., and assisting in an open-air service on the streets of Philadelphia.

Our congregation witnessed a joyful scene on Sunday evening, May 23, when four of our Sunday-school scholars were received into church fellowship by water baptism. Bro. D. I. Stonerook, Martinsburg, Pa., was in charge.

The Lord willing, we are planning for our three annual summer Bible schools, June 21, through July 16.

Bro. A. Roy Payne, of Allensville, will fill the appointments on Sunday, June 13.

May 24, 1948. Joseph M. Nissley.

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Greetings. Plans are being made for our summer Bible school, to be held June 14-25. This is the first time we are sponsoring a separate school; previously we worked with the two other churches of our community in holding a combined school in West Liberty. By this new plan we hope to reach more pupils in our immediate community.

Bro. and Sister Earl Miller, from Indiana, worshiped with us on Jan. 11. Bro. Miller brought the morning message.

On March 7 Bro. and Sister Amos Swartzentruber were in the community for the one-hundred-and-sixty-second quarterly mission meeting. Bro. Swartzentruber brought us a stirring message in our morning service.

We had a very inspiring week-end fellowship meeting March 12-14. Bro. Roy Koch, St. Jacobs, Ont., and Bro. Abram Kauffman, Plain City, Ohio, were the speakers.

March 21-28 we had our annual pre-Easter services which started at Oak Grove on Palm Sunday evening. An extra feature that first evening was added by having with us the

Messiah Bible College Men's Chorus, from Grantham, Pa.

On Friday evening, April 2, the Goshen College Collegiate Chorus was in our community and rendered a program of sacred song.

On April 11 Bro. Levi Hartzler, Goshen College, brought the morning message, and in the evening Bro. Elmer Smucker, of this congregation, told us of his experiences with the builders' unit in Belgium.

We very much enjoyed a program given April 25 by Bro. and Sister William Detweiler and the Amstutz Sisters' Trio. Some very challenging information concerning the work of the Calvary Hour was presented to us at that time.

On May 2 Bro. Orley Swartzentruber, from Goshen College, gave a very stirring and challenging message in our morning service. He pointed out the importance of giving our time and talents for the service of the Lord rather than for personal gain. That same evening a tornado struck the southern edge of our community and very badly damaged and destroyed many, many homes and buildings, including some of our own members and their families. But through the protecting hand of God no one was seriously hurt.

On May 9 we had our preparatory service and on May 16 communion. Preceding the service three young girls were taken into the church by water baptism. Definitely remember them in prayer, that they may grow in grace and become useful to the church.

On the evening of that same day the King's Men's Quartet from Asbury College, Wilmore, Ky., gave a program of song and testimony.

Guest speakers at the one-hundred-and-sixty-third quarterly mission meeting held in our community on May 23 were Bro. and Sister C. F. Yake and Bro. and Sister John L. Horst. Bro. Horst brought the morning message at Oak Grove, and Bro. John Umble, Goshen, Ind., spoke during the Sunday-school hour.

Bro. N. E. Troyer, who recently underwent an operation, has recovered nicely. For this we are grateful. We also wish God's blessing to Sister Troyer as she expects to have another operation soon.

The Lord willing, we plan to ordain a minister in the near future. We ask an interest in your prayers concerning this important matter.

May 25, 1948.

Martha King.

STRYKER, OHIO

Dear Readers: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Bro. D. D. Miller, of Berlin, Ohio, conducted our revival meetings Dec. 28 to Jan. 4. Although there was much ice and sleet, the meetings were well attended. Seventeen young souls accepted Christ as their Saviour, and many of the young folks reconsecrated their lives to the Lord.

Baptismal services were held on March 7 with our bishop, Bro. E. B. Frey, in charge.

Bro. P. L. Frey, of the Central congregation, Archbold, preached for us on March 21. He presented a very timely and inspiring message.

Bro. Archie Graber, returned missionary from the Belgian Congo, in Africa, preached for us on Sunday morning, April 11, and again on Sunday evening, April 18. While in the homeland Bro. Graber lost his companion. He is at present ready to sail again for Africa, and needs the prayers of God's people as he does so.

On April 25 Bro. Abner Stoltzfus, of Gap, Pa., and Bro. Dale Nofziger, of Cleveland, Ohio, conducted our Sunday evening service. Both brethren told of experiences in their work with the Jewish people.

Bro. and Sister Joe Wyse, of our congregation, will sail for Europe on June 2, to assist in relief work. Let us remember them in prayer as they cross the deep and also as they serve in their new field.

May 26, 1948. Bertha Stuckey.

PALMYRA, MISSOURI

Greetings to all Herald readers. Again we are happy to say that we have innumerable reasons to give deep and humble thanks to our kind heavenly Father, "who daily loadeth us with benefits."

Bro. Mark Ross visited our congregation on Feb. 16 in the interest of Hesston College. We appreciate much the rich soul food he serves as he goes from church to church.

On Feb. 25 Bro. Wilbur Nafziger, from Harper, Kans., was here and delivered a message from Luke 12:20.

Our Bible Conference was held Feb. 25, 26, with the brethren Ezra Stauffer and Nelson Kauffman as instructors.

Bro. Paul Hershey, Gulfport, Miss., preached for us on the evening of March 7. Bro. Samuel Hershey, also of Gulfport, accompanied him. He enjoyed a visit to the home where his father grew to manhood.

Bro. and Sister Harold Kreider and Margaret Glick, of Hesston, visited relatives in our congregation over the Easter season and rendered valuable assistance in various meetings.

On April 1 Bro. J. Porter Zook returned to his home congregation at Belleville, Pa., after spending three months of commendable service here.

All of our members were able to attend the Doctrinal Conference held at the Hannibal Mission on April 4.

The annual Sunday school and mission meeting convened on May 23. It was a very good meeting, with splendid attendance from each of our four congregations in northeast Missouri. A number of visitors were present.

On May 28 Bro. and Sister Amos Kolb and Bro. and Sister Jacob Kolb, all of Spring City, Pa., were with us. Bro. Amos preached for us.

John Tillman Kreider and Daniel Bender, who attended school at E.M.C. this past year, returned home on June 2.

Children from our congregation and some from the neighborhood attended the summer Bible school held at the Hannibal Mission.

June 4, 1948. M. Lena Kreider.

FIELD NOTES (Continued)

The archives of the Mennonite Church, located in the Mennonite Historical Library, Goshen, Ind., recently acquired the correspondence of the secretary of the Peace Problems Committee for the period 1925 to 1933, inclusive.

Bro. J. D. Graber preached the missionary sermon at Hesston College on May 30.

Bro. Jesse Short, Archbold, Ohio, preached the morning sermon at Goshen College on May 16.

Bro. Harold Brenneman, tract editor, spoke to the young people's group at Oley, Pa., concerning opportunities and methods of tract distribution.

The Indiana-Michigan Mission Board, in its annual meeting at Fetters Grove near Goshen, Ind., decided to proceed with the erection of the superstructure over the present basement at P i n c k n e y, Michigan. Your prayers for this work are solicited.

The annual meeting of the Indiana-Michigan Christian Workers' Conference will be held Aug. 31 to Sept. 2 with the Hopewell Congregation, Kouts, Ind.

The Dedication Service Week-end at the Chesley Lake Camp, Allenford, Ont., will have as speakers S. F. Coffman, C. F. Derstine, and A. J. Shultz.

Visiting speakers on the program of the Virginia Conference held at Harrisonburg, Va., June 7-11 were the brethren J. Irvin Lehman, Chambersburg, Pa., and Milton Brackbill, Paoli, Pa.

After the announcement of two weeks ago that the supply of Summer Bible School workbooks for Kindergarten II was exhausted, there was such an unforeseen demand for more copies that it was decided to print immediately another run of 7500 copies. These are now being delivered and are on sale at all our bookstores. There are plenty to fill all orders.

Bro. Merle Eshleman, on furlough from Africa, showed pictures of the work in that country at Laurelville, Pa., on June 8.

Bro. D. A. Yoder, for twenty years president of the Mennonite Board of Education, laid the cornerstone for the new auditorium at Goshen College on June 7.

SUNDAY SCHOOL (Continued)

that the Feast of Dedication was sometimes called the Feast of Lights, for it was celebrated through the lighting of many candles. Jesus declared that He was the Light of the world, for in Him the darkness of the inter-Testament period is dispelled. Simeon and Anna are representative of those faithful ones who looked, not so much for political deliverance from the Romans, as for the spiritual enlightenment which they saw provided in the Christ child.

(Time line: Alexander's conquest of Persia, 332; Alexander's death, 323; profaning of Temple by Antiochus Epiphanes, 170; independence under Judas Maccabeus, 165; Roman conquest by Pompey, 63.)

—E.

MISSIONS (Continued)

which might reach 150. A second Bible school will be held in a rural community north of us a few weeks later."

House of Friendship, Kitchener, Ont.: Prayer is asked for a Pole whose wife is a Christian and who needs salvation; for a Ukrainian family which is suffering due to the mother's mental illness; for a Jewish couple who are both physically ill; for an Italian young man who is living in sin; and for a Polish veteran, a farm employee, that the Christian testimony may lead him to conviction.

Released by the Mennonite Board of Missions and Charities, Elkhart, Indiana, June 9, 1948.

THE ANTICHRIST

The coming Antichrist is discerningly delineated in a recent radio pronouncement by Monsignor Fulton J. Sheen. Though a Roman Catholic Dr. Sheen is one of the world's keenest conservative philosophers. This excerpt from his address is worth reading and rereading:

He (the Antichrist) will come disguised as the Great Humanitarian; he will talk peace, prosperity and plenty, not as a means to lead us to God, but as ends in themselves.

He will write books on the new idea of God to suit the way people live; induce faith in astrology so as to make not the will, but the stars, responsible for sins; he will explain guilt away psychologically as repressed sex, make men shrink in shame if their fellow men say they are not broad-minded and liberal, he will identify tolerance with indifference to right and wrong, truth and error; he will spread the lie that men will never be better until they make society better and thus have selfishness to provide fuel for the next revolution; he will foster science but only to have armament makers use one marvel of science to destroy another; he will foster more divorces under the disguise that another partner is "vital"; he will invoke religion to destroy religion; he will even speak of Christ and say that he was the greatest man who ever lived; his mission, he will say, will be to liberate men from the servitudes of superstition and Fascism, which he will never define. . . .

In the midst of all his seeming love for humanity and his glib talk of freedom and equality, he will have one great secret which he will tell to no one: he will not believe in God. Because his religion will be brotherhood without the fatherhood of God, he will deceive even the elect.

He will set up a counter-church which will be the ape of the Church because he, the devil, is the ape of God. It will have all the notes and characteristics of the Church, but in reverse and emptied of its divine content. . . . In desperate need for God, he will induce modern man in his loneliness and frustration to hunger more and more for membership in a community that will give man enlargement of purpose, without any need of personal amendment and without admission of personal guilt. . . .

—United Evangelical Action.

THE BOOK SHELF

Jesus Christ, the Same Yesterday, Today, and Forever, John McNaugher; Fleming H. Revell Co.; 1947; 219 pp.; \$2.50.

One cannot read this volume without being stirred to the depth of his soul by the verities of the Christian faith. The author treats eight great historic events and tenets of our faith with freshness, soundness, and earnestness that is fascinating. This book of eight chapters on theology, to any one interested in Christian faith, becomes as captivating as a storybook. The author does not use technical terms, nor deal in difficult philosophical concepts, but meets the arguments advanced against the deity of Jesus Christ, His virgin birth, His resurrection, and other scriptural teachings concerning Him, with such simplicity and clarity that one feels he must embrace Him with the words of Thomas, "My Lord and my God."

In discussing the virgin birth the author states, "There is no satisfaction whatever in making the virgin birth a requirement toward maintaining the sinless character of Jesus. To bring physiology over into dogma, to make the original holiness of Jesus depend upon a physical miracle, is more than doubtful proceeding." He decries the Roman teaching of the Immaculate Conception of Mary.

The author defends the blood atonement as taught in the Scriptures. His position on the death of Christ is stated in these words, "The stern law which binds sin with its due desert exacted its direst penalty when God hid His countenance from Jesus and checked the inflow of His love. . . . When He woke to the abysmal horror of God forsakenness, His capacity for suffering was exhausted." He does not agree, however, with Calvin that Christ descended into Hades, but says that following His death He passed into Paradise.—Nelson E. Kauffman.

Women at Worship, by Frankie Oliver Ivy; Standard Publishing Co.; 1944; 118 pp.; 60¢.

Whether a devotional service (in public worship) succeeds in leading people to a worshipful, reverent contemplation of God and His purposes in individual lives depends as much on the earnestness and sincerity of the leader herself as on the actual thought and words expressed. Many people have been responsible for directing a devotional period—a series of periods, and yet very few have been asked to put their devotional discussion into printed form. Frankie Oliver Ivy was asked to do this, which leads me to say that doubtless her own personal earnestness and sincerity added a great deal to the message.

Apart from this deduction I hasten to add that the messages of her various subjects are worthy in themselves. Although its pages are perhaps not as provocative of deep thought as some books would be, throughout

it upholds a healthy view of Christ and joy in obedience and service for Him.

The book, **Women at Worship**, is a small one of 118 pages, clear type, very readable. It is made up of seventeen devotional talks, written out in full—on seventeen separate and unrelated subjects. She states in her preface that her purpose has been to help the inexperienced woman who has been asked to lead the devotional service in some women's meeting. At the end of each chapter a short prayer is given and suggestive songs to be sung in the devotional period as well as ideas for the order of service.

A few of the titles are as follows:

The Prayer Perfect
Faith and Courage
Polluted Streams
Friendship
The Pathway to Perfection
Caricature of Portraiture

As to the possible usefulness of a book such as this I would say it can furnish kernel ideas to women who are called to lead in a devotional service. To use someone else's discussion verbatim is always questionable. It is much better for a devotional leader (inexperienced though she may be) to give in her own words the few thoughts that in substance and expression form her own conviction than to struggle through another's composition. A book such as this is suggestive. The discussions given make no pretense at being scholarly, but are simply and clearly written. The compilation of Scripture on the various subjects, an idea, a prayer expression, a procedure to follow in the service—this doubtless is a book that would be appreciated by many.—Mrs. J. D. Graber.

The Confessions of St. Augustine, condensed and edited by David Otis Fuller; Zondervan; 1947; 137 pp.; \$1.50.

One of the greatest churchmen of the early centuries of our era was Augustine, and his greatest literary work, in fact, one of the outstanding classics of all Christian literature, is his **Confessions**. The Zondervan Publishing House has done our generation a favor in making available in the Christian Life Library a new and inexpensive edition of this great classic.

There are things about Augustine that many of us do not like. As a theologian he laid the foundations of the Calvinist system of predestination and irresistible grace. As a persecutor of the Donatists he set up a rational defense of persecution which has sent millions to their deaths. But the **Confessions** does not deal, at least to any great extent, with these flaws. It is the moving story of Augustine's early sinful life while he was led away by classic paganism and the Manichaean heresy. It tells of the effectual prayers of his mother Monica, of the stings of conscience and the conflicts which tore at his soul, of the message of God to him—"Put ye on the Lord Jesus Christ"—and the light which broke upon his darkened soul. It is a striking story of conversion which has probably never been surpassed in uninspired literature. Its reading is a must for the well-read Christian.—Paul Erb.

Gospel Records of the Message and Mission of Jesus Christ, Albert Cassel Wieand; Brethren Publishing House; 1946; 266 pp.; \$3.00.

It is a pleasure to review what one may well consider not only the latest but the best harmony of the four Gospels which has been produced. The reviewer has enjoyed an intimate acquaintance with the author for a number of years and has watched with interest his labors as he so thoroughly and painstakingly wrought out the content of this valuable treatise.

Dr. Albert C. Wieand is one of the founders of Bethany Biblical Seminary and is now President Emeritus of this institution of which he was President for twenty-seven years and served on its faculty as professor of religious education and Biblical literature for forty-one years. He received postgraduate degrees from different institutions of Biblical training and is the author of a number of valuable books, among them **The Child's Life of Christ**, **The Prayer Life and Teachings of Christ**, **Studies in the Gospels of Matthew and Mark**, and other works.

To gain a comprehensive view of this great work of research one must begin on page 263, where the author has given a full comparative outline of the four Gospels. He has indicated the paragraph and page where each item may be found in the content of the book and where the full text of the Gospels has been written. From there one should turn to page 177, where the author has given a very splendid discussion on HOW TO STUDY THE BIBLE. This prepares the reader for the introductory notes to each section as found on pages 7, 10, 30, etc. The reader also will find very carefully wrought out diagrams of various features of the content of the book as are found on pages 3, 9, 151, 260, etc. The author has also included throughout the book an ample supply of maps, which greatly enhance the usefulness of the book.

The book is adapted for use by all who are interested in Bible study. The book in itself is a teacher and at once grips the attention to the mission and the message of Jesus Christ. It helps one to understand and more greatly appreciate the full message of the four Gospels. It helps one to remember the life of Christ, to tell the stories of it, and also to teach and preach the Gospel.

The book is original in both content and manner of presentation. One does not hesitate to consider it a permanent contribution to Christian literature and a treatise which will serve a useful purpose to every Bible student.

It is the purpose of the reviewer to include this book in the list of reference books required for supplementary reading in connection with the Correspondence Bible study of The Life of Christ of the Correspondence Department of the Goshen College Biblical Seminary, of which he is the director. As a result of a careful perusal of the book he has come into a great feeling of appreciation and also into a debt of gratitude to the author, who is still living, for the years of painstaking effort to produce a work which will prove a great blessing to all who are seeking to show themselves approved unto God, workmen that need not be ashamed.—George J. Lapp.

BIRTHS

Baer.—To Amos C. and Hazel (Bennett) Baer, Maugansville, Md., a son, Lawrence Bennett, May 18.

Erb.—To Daniel and Janet (Hershey) Erb, Lancaster, Pa., a son, David Lynn, May 10.

Fretz.—To John Lewis and Beulah E. (Roth) Fretz, Hesston, Kans., a son, John Lewis Jr., April 27.

Good.—To Raymond R. and Elsie (Good) Good, Denver, Pa., a son, Dallas Paul, May 20.

Hamilton.—To Eldon L. and Jessie (Yoder) Hamilton, Sheridan, Oreg., a daughter, Alice Mae, April 30.

Hart.—To Lloyd and Verna (Stauffer) Hart, Tofield, Alta., a son, Daniel Alfred, May 17.

Headings.—To Daniel J. and Saloma (Hostetler) Headings, Prophetstown, Ill., a daughter, Lily June, March 28.

Herr.—To J. Robert and Lois (Martin) Herr, Lancaster, Pa., a son, John Robert, March 30.

Hershberger.—To Andrew and Ruth (Schmidt) Hershberger, Harper, Kans., a son, Donald Ray, May 27.

Kandel.—To Clayton M. and Doris (Miller) Kandel, Millersburg, Ohio, a daughter, Ethel Elaine, May 15.

King.—To Loren and Dorothy (Hartzler) King, West Liberty, Ohio, a son, Dwight Loren, May 31.

King.—To Orville and Luella (Liechty) King, Archbold, Ohio, a daughter, Charlene Louise, May 9.

Martin.—To Charles E. and Susan (Martin) Martin, Chewsville, Md., a daughter, Edith Lorraine, April 29.

Martin.—To Ezra and Edith (Witmer) Martin, Ephrata, Pa., a son, Gerald Ezra, May 21.

Martin.—To Roy and Emma (Witmer) Martin, Lititz, Pa., a son, Ernest W., May 26.

Rogie.—To Alvin and Pauline (Gingerich) Rogie, Hubbard, Oreg., a son, Glenn David, May 12.

Sensenig.—To Leroy and Martha (Troutwine) Sensenig, Ephrata, Pa., a son, Leroy Earl, March 12.

Shantz.—To Stanley D. and W. Fern (Burkhart) Shantz, Guernsey, Sask., a son, Calvin Llewellyn, June 1.

Shelly.—To Paul and Verna (Shank) Shelly, Manheim, Pa., a son, Arlan S., May 27.

Shoup.—To Orvin and Marie (Stuter) Shoup, Dalton, Ohio, a son, Olin Dale, April 8.

Steiner.—To Samuel and Orpha (Neuenschwander) Steiner, Dalton, Ohio, a son, Irvin Clair, May 13.

Styer.—To E. Kermit and Edna (Benner) Styer, Souderton, Pa., a daughter, Mary, May 20.

Sutter.—To Clarence and Josephine (Ring) Sutter, Manson, Iowa, a daughter, Linda Jo, April 30.

Weaver.—To David A. and Emma Ruth (Good) Weaver, Columbiana, Ohio, a son, David Benjamin, May 27.

Zehr.—To Elmer and Violet (Bender) Zehr, Hesston, Kans., a daughter, Carol Anne, June 2.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brandt-Weaver.—Harry K. Brandt, East Petersburg, Pa., congregation, and Ethel Weaver, Metzler congregation, Akron, Pa., by Mahlon Witmer, May 15, 1948.

Hunsberger-Landes.—Fred H. Hunsberger, Souderton, Pa., congregation, and Susanna G. Landes, Franconia, Pa., congregation, at the home of the officiating bishop, Jacob M. Moyer, May 30, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Garner.—Ira F., son of the late Carl and Malinda (Richer) Garner, was born March 9, 1873; died at his home at Cearfoss, Washington Co., Md., May 26, 1948; aged 75 y. 2 m. 17 d. He was united in marriage to Mary Ida Geeseman, who preceded him in death on Dec. 25, 1936. On May 5, 1945, he was married to Anna E. (Horst) Ebersole, who survives, together with 5 stepsons, one stepdaughter, and one half sister (Mrs. J. C. Trumpower, Lorraine, Ohio). He was a member of the Clear Spring, Md., Mennonite Church for many years. Funeral services were held May 28 at the home and at the church, in charge of Samuel R. Eby and Moses K. Horst. Text: Acts 24:15. Burial was made in the Fairview Cemetery, Mercersburg, Pa.

Hostetler.—Joshua S., son of the late Levi and Barbara (Peachey) Hostetler, was born in Mifflin Co., Pa., June 29, 1869; died at the Lewistown, Pa., Hospital, May 28, 1948; aged 78 y. 10 m. 29 d. His first wife (Nancy Yoder) preceded him in death, as did also one sister and 9 brothers. Surviving is his second wife (Mary). He was a member of the Locust Grove Amish Mennonite Church, Belleville, Pa. Funeral services were conducted at his late home and at the Locust Grove Church, by Louis Peachey and Emanuel B. Peachey. Burial was made in the adjoining cemetery.

Moyers.—Mary Elizabeth (Lizzie), daughter of the late Daniel and Lydia (Shank) Good, was born near Harrisonburg, Va., March 2, 1867; died at the home of her cousin, May 27, 1948; aged 81 y. 2 m. 25 d. She lived at the home of her cousin (Perry Swope) since Oct. 15, 1945, and was in failing health for about five months. Until three weeks before her death she was able to walk around in her room. In her youth she united with the Mennonite Church, of which she remained a member until death. She was first married to George W. Guy and later to Joel Moyers, and was a widow for a number of years. Surviving are 2 sisters (Annie Kagey, Dayton, Va.; and Sarah Pence, Barto, Pa.), and 3 brothers (Will, Wading River, N.Y.; Charlie, of Kansas; and John, Johnstown, Pa.). Her parents, one sister (Hettie Kreider) and one brother (Jacob) preceded her in death. Funeral services were held at the Weaver Church, Dale Enterprise, Va., in charge of S. H. Rhodes and D. W. Lehman. Texts: Col. 3:1-4; Rom. 8:3-14; Ps. 116. Interment was made in the Weaver Cemetery.

Nice.—Edith Susan, daughter of Benjamin O. and Anna (Martin) Brackbill, was born at Slaymaker, Pa., Nov. 30, 1882; died at her home, Filer, Idaho, May 7, 1948; aged 65 y. 5 m. 7 d. Death followed an extended illness of many years, which became more serious two weeks before she died. On Jan. 1, 1915, she was married to Henry G. Nice at Lancaster, Pa. They established their home at Filer, Idaho, where they united with the East Mennonite Church, of which she remained a member until death. Her husband preceded her in death on Nov. 28, 1948. One brother, one sister, and 2 grandchildren also predeceased her. Surviving are 7 children (Mary, at home; Herman, Filer, Idaho; Mrs. Helen King, and Elvin, Portland, Oreg.; Mrs. Hazel Sharer, Sheridan, Oreg.; Mrs. Pauline Lindholm, Valparaiso, Nebr.; Clifford, Willamina, Oreg.), 14 grandchildren, 4 brothers (Martin, Moses, and Joe, Lancaster, Pa.; and Isaac, Soudersburg, Pa.), and many other relatives and friends. During her long illness she found great comfort in the many wonderful promises of the Bible. Her life will long be remembered for her conscientious devotion to God and her family, and for her deep concern for the welfare of her children. Funeral services were conducted by Louis Landis and Samuel Honderich. Text: Micah 6:8.

Thomas.—Susannah Hershberger was born Sept. 16, 1869; died May 26, 1948; aged 78 y. 8 m. 10 d. In 1890 she was married to Samuel J. Thomas, who preceded her in death in 1934. Surviving are 7 children (Harry S., Owen W., Levi S., Newton H., John N., all of Hollsopple,

Pa.; Stella—Mrs. Harry Y. Shetler, Davidsville, Pa.; and S. Robert, Alum Bank, Pa.), one stepson (J. Earl, Davidsville, Pa.), and one sister (Mollie J. Hershberger), 22 grandchildren, and 12 great-grandchildren. One daughter (Mrs. Nora E. Kauffman) died in 1941. She was a member of the Mennonite Church for fifty-six years. Funeral services were held at the Thomas Mennonite Church, Hollsopple, Pa., by Aldus Wingard and Jesse Short. Burial was made in the adjoining cemetery.

OUR SCHOOLS (Continued)

day evening. Addresses were given by Ivan Magal, graduating student, and Stanley C. Shenk, class adviser. An oration was delivered by B. Charles Hostetter. As a class gift, the college graduates presented funds for the purchase of a cold water fountain to be placed in the basement of the chapel-auditorium.

The summer session of college is scheduled to open June 14. There will be two five-week terms, the last term ending August 21. Thirty-three students have registered thus far. Instructors will include M. T. Brackbill, C. K. Lehman, D. W. Lehman, Ruth M. Brackbill, and Stanley C. Shenk, of the regular college faculty. Guest faculty members will be John Duerksen, teaching German, and Walter E. Oswald, instructing in History. Both are teachers at Hesston College, Hesston, Kansas.

The Ambassadors, a singing group of ten, accompanied by two speakers, are scheduled to begin a six-week itinerary through western U.S. and Canada on June 8. Members of the music group are: Rosa Mae Kurtz, Helen Mumaw, Margaret Risser, Jean Metz, Mary K. King, Evelyn King, Maynard Yoder, Eugene Souder, Warren Rohrer, and Earl Witmer. Speakers are B. Charles Hostetter and C. Norman Kraus. The team will present programs at the following places: June 8, Conestoga, Morgantown, Pa.; June 9, Scottdale, Pa.; June 10, South Union, West Liberty, Ohio; June 11, Ft. Wayne, Indiana; June 14, Sheldon, Wis.; June 15, Loman, Minn.; June 16, Lake Region, Detroit Lakes, Minn.; June 17, Red River Valley, Casselton, N. Dak.; June 18, Fairview, Minot, N. Dak.; June 20, Sharon, Guernsey, Sask.; June 22, 23, Salem, Tofield, Alta.; June 24, Smith, Alta.; June 25, Culp, Alta.; June 27, West Zion, Carstairs, Alta.; June 28, Mt. Calvary, Westward Ho, Alta.; July 1, 2, Mount View, High River, Alta.; July 7, Acadia Valley, Alta.; July 8, 9, Stirling, Alta.; July 11, Mountain View, Creston, Mont.; July 15, First Mennonite Church, Denver, Colo.; July 17, Palmyra, Mo.; July 18, Mennonite Gospel Mission, Hannibal, Mo. The Ambassadors also will attend the annual Mission Board meeting, Eureka, Ill., on June 12, 13, and the Alberta-Saskatchewan Conference sessions, Duchess, Alta., July 3-6.

—Richard C. Detweiler.

The plain face is often surprisingly beautiful by reason of an inner light.—Henry E. Walbey.

SPIRITUAL POWER (Continued)

wisdom of this world. It does not naturally follow in the development of the mental powers. The world by its wisdom has failed to gain the knowledge of God.

God does not necessarily need physical giants, supermen, nor mental geniuses to make His power known.

Gideon was the least in his father's house, but he possessed an honest, sterling character.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:26-29).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). What do might and power here imply? All that flesh (human nature) can glory in—"human strength of every description; physical, mental, or moral." The natural or physical (height, strength, ability) is generally considered as the basis of a man's worth. Such qualities give prestige with men but not with God. In making choices even men of God sometimes fall to this weakness. Consequently by their own doings the Almighty God brings correction and rebuke to them for their partiality. I Tim. 5:21, 22. Samuel chose Eliab because of his physical charm and stature, but the Lord rebuked Samuel, saying, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). The Lord chose David because of his true inward or spiritual character. I Sam. 13:14; 16:12, 13.

What really counts with God is "to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

The Apostle Paul lived in a small body that creaked with infirmity, but no greater flaming evangel ever lived. II Cor. 12:9. Listen to the testimony of this spiritual giant to the Corinthians: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Much emphasis is placed upon having a college education in order to be a powerful witness for Christ. Of Christ it was said: "Never man spake like this man." He spoke with authority in the power of the Spirit and not as the scribes or lettered men. The Jews marveled, for Jesus never attended the rabbinical schools. John 7:15.

Before the council when the scribes

and elders saw the power manifested in Peter and John, and knowing they were not trained in their schools, they also marveled and recognized in them the Spirit of Jesus. Acts 4:13.

Peter, before Pentecost, is an example of one who trusted in the strength of his own will and failed miserably. Trusting in unsanctified self is the great barrier against receiving the indwelling power of Christ. Peter had to become conscious of his dire need of spiritual power, and that the human power of self with all of its determination and carnal force will ever fail to please God. Peter's self-confidence had to be destroyed in order that he might put his confidence in the power of God.

Knowing their helplessness and their great need of spiritual power for acceptable service, Jesus said to His disciples, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued [literally, clothed] with **POWER FROM ON HIGH.**"

Before Pentecost when Jesus was yet in their presence the Holy Spirit was merely **WITH** them, but after Pentecost the Holy Spirit was actually **IN** them—an indwelling power.

The disciples were not baptized with the Holy Ghost until Pentecost. From then on they were men possessed with spiritual power.

No one is born of God without a right knowledge of Christ and the baptism of the Holy Spirit.

It is possible, as it often occurs, to be cleansed from sin by the *Word* (John 15:3) and yet not be baptized with the Holy Spirit. When a person is baptized with the Holy Spirit he receives the power of God and is therefore fitted for service. By that same power he is enabled to live a constant, victorious Christian life.

The baptism with the Holy Spirit produces supernatural manifestations of spiritual glory and power.

"The doctrine of the baptism with the Holy Spirit has been so allowed to drop out of sight, and the church has had so little expectancy along this line for its young children, that a large portion of the church is in the position of the churches in Samaria"—and like the group in Ephesus—"where someone has to come and call the attention of the mass of believers to their privilege in the **RISEN CHRIST** and claim it for them."

God's plan is to baptize or fill us with His power and then "keep us in such close touch and fellowship with Himself that we shall be kept filled. This is the work of our Great High Priest. Refilling is good, if necessary, but being kept filled is far better."

Remember that "Christ [is] in you, the hope of glory" (Col. 1:27). That Christ may make His home in your hearts through your faith (Eph. 3:17) is the highest purpose of the filling with the Spirit. "The Risen Christ is at God's

right hand partaking of the throne-life of God and is making it real to us through His representative in us, the Holy Spirit. Therefore we are connected with God through the Spirit here and the Lord Jesus there."

"To be filled with the Spirit is to be filled with Christ, and since Christ is the fullness of God and of the Godhead (Col. 1:19; 2:19), to be filled with the Spirit is to be filled with all the fullness of God—which is the supreme object of redemption." Col. 2:10; Eph. 3:19; 4:13.

"We have this treasure in earthen vessels [that is, our bodies of flesh or the outward man], that the excellency of the power may be of God, and not of us." This "treasure" in the inward man of which Paul speaks in II Cor. 4:6, 7 is the light of the knowledge of the glory of God as revealed to us in the person of Jesus Christ.

To know God and to experience His glory in our own souls by faith is to possess spiritual power.

This is nothing less than full, eternal salvation. Heb. 5:9; Luke 1:67-75.

Those who possess the fullness of spiritual power have perfect soul-satisfaction and an indwelling strength by which power we are kept ready to meet our Lord Jesus Christ at His coming. I Peter 1:2-5.

The Holy Spirit gives victory over temptation. Luke 4:1-14; I John 4:4; 5:4, 5, 18. Jesus overcame the devil, not by His deity, but by the power of the Holy Spirit.

Some other characteristics of spiritual power are spiritual discernment and a knowledge of the deep things or mysteries of God (Matt. 13:11; I Cor. 2:6-16; Eph. 3:3-21; Col. 1:25-27), and also boldness to testify to the most glorious Gospel truth and the deeper spiritual experiences in Christ. Acts 4:13, 20, 31.

Faith without full assurance will never scale the heights of spiritual power. Heb. 10:19-22a; Eph. 2:17-20; Matt. 9:29.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20, 21).

Lederach, Pa.

AS MARTIN LUTHER SAW IT

"For several years I have read the Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch; each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me. And the shaking of them has never disappointed me.

"Would that this one Book were in every language, in every land; before the eyes and in the ears and hearts of all men! Scripture without any comment is the sun whence all teachers receive their light."—Bible Society Record.

ITEMS and COMMENTS

The average length of life of the American people has increased by almost one third since the beginning of the century. Life expectancy in 1901 was 49, but by 1941 it had increased to 64. The Federal census in 1940 held that there were 33% more people aged 65 and over than in the same age group in 1930. The efficiency of the medical profession today, combined with other circumstances, indicates that the number in proportion of aged people will continue to grow. This fact has definite implications for the duty of the church toward its older people.

A judge of the Domestic Relations Court, Nashville, Tennessee, recently said, "The juvenile court over which I preside has jurisdiction over children under seventeen years of age who have violated the law. Since June 1, 1939, I have tried approximately 4,800 cases. Of this number, only 29 have a regular Sunday-school or church record. So far I have not had a child in juvenile court whose father or mother attended either Sunday school or church regularly."

Not all hotel managers like to have Bibles in their rooms. For example, one hotel in Western Canada changed ownership. The new proprietor had all the Gideon Bibles thrown out on the dumps. Later a poor girl went to the dump, hoping to find something of value that she could sell. Noticing the Bibles, she picked up one and took it home. Through reading it she found Christ. This led to the formation of a Sunday-school class whose members also went to the dumps and provided themselves with Bibles so that not one copy was left to cast away.—Sunday School Times.

The American Bible Society declares that the United States has become the arsenal not only for atomic bombs but also for Bibles. The Society is shipping millions of Bibles in all languages to a world hungry for the Word of God. It is especially significant that the Russians, crowding their churches and fortifying their hearts against atheism, are asking for Bibles.

A Baptist broadcast in Atlanta has taken a poll of the favorite hymns of Southern Baptists. The first thirteen hymns in the order of their preference are the following: *The Old Rugged Cross; In the Garden; Amazing Grace; What a Friend We Have in Jesus; Sweet Hour of Prayer; Living for Jesus; Heavenly Sunlight; Never Alone; The Lily of the Valley; Have Thine Own Way, Lord; At the Cross; Breathe on Me; Rock of Ages.* One wonders what a poll of Menonite hymn preferences would reveal.

It is good to know that many Presbyterians are incensed because a Presbyterian minister, Steward P. MacLennan of Hollywood, Calif., performed a ceremony in the marriage of

Lana Turner and Henry J. Topping. A number of presbyteries have introduced resolutions of protest, and it is probable that Mr. MacLennan has not heard the last of the matter. Presbyterian rules forbid a Presbyterian minister to perform a marriage ceremony for a divorced party except for the innocent person, and then only after one year between divorce and the remarriage. Mr. Topping had been divorced only a few days before his marriage to Miss Turner. It was the fourth marriage for each.

Dr. Louis D. Newton, president of the Southern Baptist Convention, told the General Conference of the Methodists in Boston that the widespread use of liquor is America's No. 1 social cancer. He said that in more than 80% of America's homes at least one person had a record of drunkenness. He asked, "Will the American people remain complacent as this monstrous evil invades the homes of our country to blight and blast the lives of our young people, destroy the womanhood and manhood of our land, and deliver our civilization to the waiting pallbearers?"

Kansas will determine in the general election this fall whether the State shall continue its sixty-seven-year-old prohibition law. The very fact that this referendum secured a place on the ballot is considered a victory by the wets, but dry forces in the State are confident that the commonwealth will retain its statewide prohibition.

The Quadrennial General Conference of the Methodist Church, meeting recently in Boston, reaffirmed the stand of the church against "any system of peacetime universal military training." There was a strenuous effort to delete this recommendation, but its opponents were not able to secure a majority.

The National Association of Evangelicals at its sixth annual convention in Chicago passed a resolution asking that youth required to train for military service be given such training by army officers in colleges and universities "rather than in army camps." It also asked that conscientious objectors be exempted from military activities "which conflict with the recognized position of historic groups opposed to war."

The Bible students' Free Tract Society of Minneapolis has devised a plan to shower Minnesota communities with Gospel messages. The organization plans to drop 1,000,000 Bible tracts during the summer months. Before leaflets are dropped the operation is always cleared with officials of the target communities. No community has so far refused to permit the barrage. Clyde Dennis, president of the Tract Club of America, is furnishing the tracts.

The increase of drinking in America is becoming embarrassing to many Sunday schools, according to Dr. Earle F. Ziegler, Philadelphia. Dr. Ziegler says that social drinking "has invaded church families to an extent that makes it embarrassing for church

school teachers to discuss alcohol education." He said a great many Sunday-school teachers "dread the Sunday when a temperance lesson is being used because of the controversies that are certain to arise."

The Louisville Presbytery of the Presbyterian U.S. (Southern) Church has elected as its moderator the first Negro layman ever to serve in that capacity. He is the second Negro ever to hold that high office in the Presbyterian Church. The newly chosen moderator, Randall E. Acton, is the son of a minister and the manager of a Negro municipal housing project.

British theologians are co-operating with the American Standard Bible Committee, of which Dean Luther A. Weigle is chairman, in completing the Revised Standard Version of the Bible. The New Testament has already been published and it is expected that the Old Testament will be ready for publication in 1950. The two revised Testament versions are to be bound together and published in 1951.

J. Ernest Wilkins, Negro lawyer from Chicago, was elected to the Judicial Council of the Methodist Church in the recent quadrennial session in Boston. His election followed a previous action by the Conference providing that at least one Negro would henceforth serve on the Council.

Fifty editors, representing thirty-five conservative Protestant denominations, are taking steps to form the Evangelical Press Association. The journals of these editors are said to have a combined circulation of over 3,000,000. The full organization of the group will take place sometime within the next year.

Early in May the United States Supreme Court handed down a 6-0 decision (three justices disqualified themselves from the case) which in effect destroyed all discriminatory restrictive covenants used by real estate owners to keep Negroes and other groups out of so-called white neighborhoods. The court said that such covenants were not illegal in themselves but that under the Fourteenth Amendment which guarantees all citizens equal protection of the laws and forbids any State to abridge the privileges or immunities of citizens of the United States, such covenants could not be enforced. The court held that a State could not evict a person who bought in one of the restricted areas because, in such a case, the State would be denying the buyer equal protection of the laws. This decision modifies a Supreme Court action of 1883 which declared that Congress did not have the power to protect Negroes from discrimination by individuals.

The American people spent more than \$10,000,000 for movie magazines in 1947.—Baptist Messenger.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, JUNE 22, 1948 NUMBER 25

An Understanding Sympathy for My Disagreeing Brother

BY MAURICE T. BRACKBILL

A group of us agree that a certain set of thought patterns, a certain religious philosophy, comes nearer the center of truth than any other, and we accept that as orthodoxy. And those whose patterns of thinking are not too different from these accepted standards are admitted into that circle of orthodoxy. Now no two of us interpret this core of theological thought quite alike. We can't; we are all different, in intelligence, experience, and judgment. For example, we believe there is a God, omnipotent and omniscient. We agree perfectly on the terms. But let each one of us give his ideas of God's omnipotence and omniscience, and I am sure no two commentaries will be alike. To some, omniscience and omnipotence are as idle and meaningless as Chocktaw; and indeed, what does all-powerful mean to many? I fear too many Christians who can glibly recite the attributes of Deity have no idea of power above that of a steam engine, dynamite, or perhaps now the atomic bomb. I am sure there are many also who think it foolish even to try to comprehend any near-meaning of the word, content to think it is too far beyond them. All the rest of us come in somewhere else in the scale. And it just might be that one extreme will view with a degree of contempt another extreme. But what should be our attitude toward those *outside* the exclusive circle or toward those inside whose views become more widely different, even beyond the limit of toleration? I may not be prepared to say what it should be; but I do have some prejudices on the subject.

To begin with, if you would preach dogma to a donkey, and you would fail to get a very heartening response, you would, I suppose, understand why not. And you would be sympathetic. You wouldn't say, "I am going to get rid of him; he isn't fit to have around because he is too stupid to understand my dogma." No, he is still a good donkey, if not a theologian, and pulls your cart obediently, and never bites or kicks you for trying to convert him to your way of thinking. You say rather, "That donkey just doesn't have the equipment for un-

derstanding my doctrine. It just isn't there, poor thing, but he is a good donkey nevertheless."

You have your way of looking at things and I have mine, which, let us say, for the sake of the argument, are different. You try to convert *me* to your philosophy. But I am seemingly as obstinate as your donkey, although, perhaps, a bit more understanding. You do not convert me. You are intelligent and I am asinine. And I can't help it any more than the donkey, maybe. It just isn't in me. You have your background and I have mine; and they might be as different as countries and races, neighborhoods and homes, and preachers and teachers can make them. You do your best to make me see, and I do my best to see; but alas, my eyes form no image of your thoughts that makes any sense to my poor brain. I do not comprehend you. But shall I be made an object of your scorn and contempt, no longer worthy of a kind look, a sympathetic eye? Why, pardon me, it's just for the argument, it might be that you are wrong! That sort of thing has happened already with some dogmatic folks in the ages gone by, or it may be that your message is garbled, outside interference maybe, and my mental coils and spiritual condensers can't unscramble the jargon.

With our strongest conviction on anything there must be an open mind, a sympathetic consideration for opposing ideas. Who can say with final dictum that he is right, absolutely right in his judgment? We interpret our environment, what we sense, what we read, what we hear, and what we see, according to the character of our experience, quality of understanding, and kind of training. Isn't it also true that one's understanding is at the mercy of his vocabulary?

I am speaking now with conviction, and I think I am right. Yet I am quite certain that some reader will disagree with the very thing I have just now said. And he may be right. I must accept what I think is right according to my judgment. Or if I do not choose to judge, I can repose in someone's judgment which I recognize as superior.

I may want to know what a certain Greek word means. I go to a Greek scholar and say, "What is the literal meaning of the Greek here in this sentence?" If I can repose in his judgment, I am satisfied. But he may tell me wrong. I do not know. If I have occasion to doubt his translation I may go to another, and another, and perhaps another. If they all agree in the main, I feel better satisfied. But they may all be wrong. I do not know. Some manuscript may turn up someday to prove that they are wrong. But if they translate it the way I think they ought to, I feel still better satisfied, and yet I, too, may be wrong. I do not know.

Here is the Word of God. We may all agree on that. But what does it mean? No two people in all the world, I would say, understand the Word exactly the same. Our understanding comes out of our training and experience and quality of mind, and since we all differ in these, no two people have the same understanding. But what of it? Indeed it is good it is so. A richness of meaning accumulates because of it, and a purer orthodoxy.

A certain man argued one time that

Not As Man Seeth

BY MIRIAM SIEBER LIND

Men hear

*the long prayer
the smooth word
the glib mouthing, "Lord, Lord."*

Men care

*for the churchy stage
for the saintly mien
for the pious scene.*

Men see

*the tall stature
the outside cup
the head in righteous honor lifted up.*

*But let me hear the sin-fault of my voice
And in the music of Thy grace rejoice.*

*For Christ in any hovel, let me care—
For heart at home with Thee in any air.*

*Oh, let me see me as I am—vile-clad—
And let me own Thee as Thou art—*

My God!

Scottdale, Pa.

only one half of a wind wheel pulls in the wind. I think he came to that conclusion because he always saw the wheel from the ground and therefore saw half the blades edgewise toward him. If he could have climbed up and looked into it as the wind meets it, he could have seen he was wrong. What mattered it? The wheel turned just the same and pumped the water just the same whether he thought one half of it pulls or the whole of it.

If we must understand completely how we are saved, no one would ever get saved. For no one understands it completely. The same could be said about being biologically alive. If I want to go to Chicago, and get on the proper train, it will probably take me there, whether or not I know anything about steam pressures, areas of piston heads, specific heats of coal, telegraphy or semaphore signaling, and train dispatching. However, some knowledge of railroading and the country will help make the trip pleasant, and some knowledge of the "way" will do the same in the Christian journey.

Did God rehabilitate this earth in six calendar days as we know them or in longer days? I really do not see much point in arguing the question with too much feeling. One brother marveled that God could do all that in six days of twenty-four hours. God really could have done in twenty-four minutes all He did in the six days if He would have wished to. It was a finite job for an infinite being. Where power is unlimited, rate is hardly any question. I wouldn't think too ill of one who believes that God took six thousand years to redress the earth and stock it up with life. Surely no one will lose his soul because of such a view, although it would undermine Bible chronology, and it might make God wish that man had a better concept of His infinite energy and wisdom. It is another example of knowing the creed and not knowing how to use it. It is one thing reading and reciting glibly the words, "God is omnipotent," and it is another thing seeing Him in the mind's eye creating millions of worlds at a word, worlds with an incomprehensible immensity, continuously radiating off into space unbelievable energies.

I may think I have the last word on an argument, such as this, and may look with pitying contempt on the simple soul that can't see the thing my way. If so, might it not be that I deserve some pitying tears? The proud, overbearing, and boisterous contender may be right in his contention, but is unchristian in method and manner. Cowper said, "The noisy man is always in the right." A neat little

irony. Words are not always facts, and arguments are not always reasons, and cocksureness makes up for nothing to a thinking mind. A calm fact is worth dozens of loud hollow arguments, snap judgments, and clever plays of wit.

When arguments can be set up on both sides, but neither side can prove that one way or the other is the better, it becomes a matter of opinion and if it must be decided one way or the other, and there is no alternative, then those whose judgment is respected by virtue of their position, and their authority, must decide, and the rest of us in good sportsmanship, let me say, must acquiesce. But the day may come when the weight of the higher judgments may swing to our side, and then the other side will be the good yielders. Any other way will spell disaster, disruption, division. Good honest conviction, coupled with good judgment, good spirit, and sympathy with opposing ideas, is absolutely necessary for effecting and preserving unity.

We must found our orthodoxy on our intelligence and faith, or blindly and dumbly accept someone else's. I can accept as truth only what my judgment admits—if I prefer to do my own thinking, and I do prefer it. I hear you say, "Don't you give any place to the Holy Spirit?" Assuredly I do. But the Holy Spirit can make clear to us only what we are able to understand, and our individual differences are either hindrances or helps to the Holy Spirit's guidance in truth finding.

My judgment has no duplicates in all the world, for it is the product of my experience and training, which also have no duplicates. The same can be said of your judgment. And so you and I may differ on this or that. But should those differences need to antagonize us and make us despise each other? The Holy Spirit is trying to bring us together. There is such a thing as unity in variety. Love can take a multitude of designs and make one great pattern out of them. It does seem to me that, within limits, our differences of opinion ought not prevent us from living and working together congenially. I say within limits, for it is not unthinkable that differences can be great enough to form unbridgeable chasms. Yet how differently Jesus and His disciples saw and understood things, but there were three years of intimate fellowship without a single quarrel; the chasms were spanned by the sympathetic understanding of the Wiser One!

Faith is no small matter even in the physical world, and it should not be marveled at that faith occupies so large a place in the spiritual. Our understanding is relatively meager concerning nat-

ural phenomena, and we might well suspect that that is true in a much larger sense in the realms of spiritual phenomena. Now "we know in part." And indeed how small a part! If that is true, should we not be sympathetic toward those who disagree with us? We desire others to be the same toward us, do we not?

There is always the possibility of agreement sooner or later on this or that if we have the proper attitude toward each other. But mistrust, despising, superiority, and the like make it highly improbable. Indeed, how can anything of this sort be expected to effect a common understanding? I hear Paul ironically chide the Corinthians: "Why, who gives you your superiority, my brother? . . . You have ascended the throne! Ay, would to God that you had ascended the throne . . . We rank as fools . . . you are shrewd men . . . Some of you have grown arrogant . . . I shall discover not the fine speeches of these arrogant people, but their power. For God's kingdom is not a thing of words, but of power" (Weymouth).

I think there are those among us who should waken to the fact that the church is not a static thing, a fixed unchanging thing, in every way, or, perhaps, in any way. If it is, it is very different from anything else the Lord ever made or established. There is not a thing, that I can think of, in the natural world, that is always absolutely static. Plenty of things that are stable, fortunately, but not static. The Christian is not to be static, nor do I see how he can be static. If a Christian is not moving in one direction, he is most certainly moving in another direction.

Even our doctrines and the practical applications of them to our everyday life are not changeless. Is there not a gradual unfolding of the meaning of the Word, a progress in the understanding of the implications of the Scriptures? Certainly no church history student would say there have been no changes in beliefs in the past nineteen centuries, many of which are milestones in the progress of Christian dogma. And surely no one would say that today we have reached the end, the last lap in the march of theological discovery, or sounded the deeps in its seas of meaning. We have new materials at hand today which give better understanding of the Word: archaeology, older manuscripts, science, and the advantage of the much thought given to theological studies the past hundreds of years. They ought to make possible some progress in the right direction, and I am sure they do. Even the transla-

(Continued on page 580)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Fortunate Man

The Christian young man who attended the philosophy classes of T. H. Green at Oxford made this entry in his diary: "Never can I forget his expression one day when he found that I had a real and vivid faith in Christ. 'You are very fortunate,' was his brief, intense comment."

It has more than once been true that some great man who had lost his faith has envied those who were able to retain theirs. For there is a blessedness in religious experience that no attainment in wealth, learning, and power can provide. The paths of human ambition do not lead to the highway of the fortunate. But those who are walking on those paths sometimes perceive that the truly fortunate are those who have kept their hold on God and who walk the unworldly ways of the Saviour.

A study of the Beatitudes is most helpful in this connection. 'There blessedness, which is synonymous with happiness and good fortune, is predicated of the meek, the merciful, the pure in heart, the hungry, the poor in spirit, the persecuted. These are conditions which are not commonly sought by those in search of good fortune. The world would have us believe that happiness belongs to those who triumph in selfish desires; who are well thought of; who shelter their egos in flattery; who live in ease and luxury; who are in a position to fulfill every desire. But the truly discerning, even in the world, sometimes perceive that the greatest pleasures are found in the realm of the spirit rather than of the body; in mastery of ourselves rather than of others; in kindness and charity rather than in grasping greed; in fellowship with God rather than in the company of the affluent; in divine approbation rather than in the adulation of the multitudes.

Let us then thank God that He has called us to be among those fortunate ones who have faith, and that we had grace to respond to His call. For from our God, and from the outcomes of our faith in Him, come all the delights of believing ones. But let not those who are without faith complain that God is partial in His favors. Lack of faith is in large part lack of willingness to believe.

God would have us all enjoy the favor of good fortune. Our good fortune is of His grace and our acceptance. Blessed is the man who believes!

The Trial of Your Faith

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7).

It was the faith of Noah which was brought to test in the Lord's command to build the ark far from seaways. It was the faith of Abraham which was put to the test when he was commanded to offer his only son, the son of promise, upon an altar of sacrifice. It was the faith of Moses which was put to test when the Lord asked him to lead a company of many thousands through a desert of howling wilderness and hostile enemies. Elijah was putting his own faith to the test when he called upon God to send fire upon Mt. Carmel. It was the faith of Jerusalem which was put to test when Isaiah urged them to trust in the Lord rather than going down to Egypt for help. It was the faith of Job which was put to the test as God rained disaster after disaster upon him for no apparent reason. The faith of Habakkuk was being tested as God asked him to believe that ultimately the divine purposes would certainly be carried out. It was the faith of Zacharias which was tested when there was announced to him that a son John would be born to them. The faith of Mary was tested in the annunciation. Peter's faith was under trial when Jesus asked him to walk upon the sea. The faith of Saul of Tarsus was under test when God asked him to give up his comfortable course of life among the Pharisees and become the apostle to the Gentiles, treading unknown ways.

It is not our ability, our energy, our efficiency, our intelligence, our dexterity which God puts to the test. It is always the faith principle which is brought on the anvil. God wants us, no doubt, to become wiser men and more able men, but He seems rather to take the increase of those virtues for granted. His supreme

desire is to increase our faith. And so He brings us to the test—tests which make the flesh cringe and cry: tests which may leave us bleeding and prostrate; tests that make us cry through the darkness for mercy and explanation; tests that wean us from this world and all its petty concerns and draw us just where God wants us, nearer to His loving side. No wonder that Peter calls the trial of our faith precious. These trials none of us would choose. But when, through the leading and providence of God, they come our way, we find them precious indeed in their wholesome effect of blasting our confidence in ourselves and in other men, and in strengthening our confidence in our loving heavenly Father. Every son, whom the Lord loves He chastens, not to punish him, not to drive him away, not to embitter him, not only to give him sorrow, but to make him a better son. Let us thank God for the precious trial of our faith.

The Truth and the Lie

The supreme truth is that God was in Christ, reconciling the world unto Himself. This is the culmination of all God's self-revelation. He has no higher word to man than the Word that became flesh. Man has no more important thing to know than that God became incarnate in Christ in order that sinners might be redeemed. All else that we know must somehow find its relevance to this central truth. The denial of this truth, more than anything else, plunges the unbeliever into the darkness of intellectual uncertainty and moral confusion. For the supreme lie is that Christ is not God come in the flesh. And every person who hears of Christ accepts concerning Him the supreme truth or the supreme lie. In fact, if the truth does not quickly come in, the lie does. Or if the truth goes out, the lie comes in. The truth and the lie cannot abide in the same heart, but one or the other surely will. If the lie comes in, the whole heart is darkened; but when the truth comes in, the darkness perforce must flee. We dwell, then, in the darkness or the light, according to whether we believe the lie or the truth. All other issues are relatively unimportant.

Religion is more than the study of religion, and unless the study of the Bible is a religious exercise, it misses its deepest purpose.—H. H. Rawley.

A Love Gift for Your Minister

By J. C. WENGER

As a small Christian brotherhood we have by God's grace avoided some of the pitfalls into which a number of denominations have fallen. Among these pitfalls are such things as regarding the ministry as a noble profession rather than a sacred calling, thinking of the minister more as a "reverend" person than as a faithful brother, and supposing one could pay a pastor to do the Lord's work rather than having the entire brotherhood put their shoulders to the wheel to make the Lord's work prosper. Nevertheless we must be careful not to go to the other extreme and allow our ministry to suffer neglect. The New Testament has much to say about supporting the Lord's workers. I Cor. 9:3-14. At Corinth, Paul did not claim this right. I Cor. 9:15. The Corinthians even allowed him to suffer want. II Cor. 11:9. So he had to "rob" other congregations to serve the Corinthians. II Cor. 11:8. This poor record made the Corinthians inferior to other churches. II Cor. 13. Indeed, Paul asked them to forgive him for this "wrong" of not claiming support. II Cor. 12:13. The Philippians, however, were a shining example of faithfulness in support. Phil. 4:10-16. Their liberal support made Paul happy, not so much for what he received as for the blessing they received in giving. Phil. 4:17. It is the clear Christian duty of the brotherhood which receives instruction in the Word to share material blessings with those who devote themselves to teaching the Word. Gal. 6:6. Those ministers who do especially well in leading the church are to receive extra gifts, especially those who teach the Word (I Tim. 5:17)—the Greek word rendered "honor" in the English version had better be translated "honorarium," which means a gift or reward for services upon which no price may be set—for the proof texts quoted refer clearly to financial gifts. I Tim. 5:18, 19.

One practical way to obey this commandment of the Lord is for the congregation to give a voluntary love offering to their minister quarterly or monthly. This will release him from secular responsibilities somewhat so that he may devote more time to study, meditation, prayer, pastoral visitation, and evangelistic outreach. In no sense is this a commercialized salary or an unscriptural practice. (It is the neglected ministry which is unscriptural, and which is the "muzzled [unfed] ox.") The temptation to preach to please individuals is much greater where direct gifts are given, rather than anonymously into the offering basket.

Another way to help your minister with a love gift is for the congregation to pay his way to meetings where he may feed his own mind and soul, and to make provision to care for his secular responsibilities while he is gone. Maybe

he cannot attend his district conference without help. And what about the annual Mission Board meeting in June? And would it not be grand to pay his way to the Missionary Bible Conference at Laurelville, August 14-22, or to the Ministers' Retreat at Little Eden Camp, August 14-20? Expenses are modest, really insignificant if borne by a congregation. When did your minister have his last vacation? When did he last have opportunity for rest, study, meditation, fellowship, and refreshment of mind and body? Should not dozens of congregations rise to this opportunity and enable their ministry to enjoy being fed spiritually?

Make your reservations by writing to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa., or to Little Eden Camp, Onkama, Mich. Goshen, Ind.

UNDERSTANDING SYMPATHY (Continued)

tion of the word into English and other languages is being improved upon as a result of research in languages.

The fact that a certain belief was in vogue five hundred years ago does not necessarily guarantee its verity. One might be inclined to think, however, that the nearer the time of the Apostolic Church we discover accepted creeds, the more likely it is that they are orthodox. But it is not necessarily so, for even during the life of the apostles did departures come and notions which might have been styled already then as "modernism." There were practices and beliefs in the early church which we do not now advocate, such as communism and circumcision. And coming closer to the present, our forefathers did things which seemed right to their consciences but which we confidently condemn, such as the distilling and use of intoxicating beverages, the use of fermented wine at communion, the cultivation and use of tobacco, the wearing of rings, and powwowing. The church is not a static thing.

Neither is the church to be absolutely apart from the world. The church is not in the world as an invisible cyst in a muscle, or as an undiscovered cave in a mountain, but as active members in society. I think the doctrine of separation as it is usually taught puts too much emphasis on separation rather than separation from *what*. It is the church's responsibility to save the world. How can the church accomplish that by living by itself, and unto itself, and apart from the men and women it is to save? It is as good as requiring that lifesavers at the beach remain at quarters sixty miles inland! We as Christians must mingle with men and women; we must work with them, live with them, associate with them, talk with them, reason with them, demonstrate the life we preach; we must love them. The idea of separation from the world, as I see it, is not a command for Christians to separate themselves from

the people of the world, but from their sins; not from the world, but from the *evil* in it. We can't save men very easily with a hundred-mile-long rope, nor with a rope of any length. It is a heart-to-heart, mind-to-mind, eye-to-eye proposition.

Now here is where we divide; here is a plane of cleavage. There are those who I know will disagree with me here, some in one direction and others in another. Some will plead for almost complete isolation, no missionary effort, and a mode of life as different as possible from the rest of the world. And in the other direction some will carry my thought to an extreme where separation entirely loses its meaning. Now what is my attitude toward them? What is theirs toward me? Perhaps I am the dull "ass" balking in the road, suffering patiently the jabs in my sides and the lashes of the whip, that the unsympathetic extremists inflict on me. They may laugh, me to scorn or they may call me names: liberal, heretic, modernist, and other such unfriendly nicknames, or even slay me (figuratively) if like Balaam they would have a sword in hand. But it just might be that I see the light as Balaam's donkey did, and I might even be saving them; or light may yet dawn on me if they are patient and do not too much abuse me. One way or the other I must love them and not crush their foot. And my attitude toward them should be an outworking of love. God loves the world, not the sins in it, but the souls of saints and sinners. That must I. There are those who almost worship the martyrs who died because they couldn't see some things as others did, and yet keep on helping to "kill" new ones who can't see some things as they do.

A few years ago I was called a false prophet because I wrote in the *Youth's Christian Companion* that the earth is round like a ball and rotates on its axis once a day and revolves around the sun once a year. My critics maintained that they could prove by the Bible that the earth is flat and has four corners, and that the sun moves around the earth from east to west. Of course, their "proofs" merely show that by a lack of knowledge and a lack of logic you can "prove" ridiculous things by the Bible. I am convinced that the Bible is rightly understood only by a Spirit-guided intelligence. Neither the Spirit alone nor the intelligence alone can unlock its meanings to the human mind and heart. But I might be wrong.

The world is constantly changing in almost every way, and that is especially true in this century and in this country. Even in the course of one generation modes of living almost completely change. We must adapt ourselves, and I find nothing in the Bible that forbids it or discourages it. If it did, then we could not use fountain pens and typewriters erasers on our pencils, nor even pencils at all. We would still be writing with quill on parchment; indeed, we might not be writing at all. We could not be using

telephones nor automobiles, nor tractors, nor binders, nor modern plows, nor knives and forks and spoons, none of the thousands of twentieth-century improvements, nor any other century's improvements. Our church has been more or less slow in the adoption of new things. It may be her wisdom, but I find nothing in the Word to support it. Alexander Pope said one time:

"Be not the first by whom the new is tried,

Nor yet the last to lay the old aside."

It is evident at once that if everyone acted on that principle, nothing new would ever be tried and nothing worn out or outmoded would ever be junked. There is an obvious weakness in that principle; but that is Pope, not the Bible. All of the many thousands of things we have today can be used to wrong ends, yes, every one of them. Even a house can be used for abominable practices, or a garden rake, or a toothpick for that matter. But whether we should have this or that or the other thing is a contention that has divided us into camps a bit hostile toward each other. Hostile? Should we be so? Should I frown on you because you use lightning rods on your barn which I think I should not? (Personally, I see nothing wrong in using lightning rods if they are paid for and installed properly.) And should you laugh at me because I deny myself a liberty in this or that which you do not?

The church is a changing institution. It must change; it cannot be static. If it is not growing stronger, it is becoming weaker; if it is not integrating, it is disintegrating; if it is not progressing toward a better and fuller understanding of the doctrine of Jesus Christ, it is retrograding into confusion, into an inadequate simplicity or into overt sin; if it is not constantly trimming new lamps, the old lamps will by and by go flickering out; if it does not continue to press on to new frontiers, it will eventually retreat across old ones. There must be changes if we grow. Every parent knows that. Whether it is preaching, superintending, teaching, or what, if as the years pass by we see no changes, nothing new, we must necessarily lose something because of it. Ah, me! Why, *all* that Jesus did was *different*!

Some seem to think that anything whatsoever that is different from the accepted or traditional way is necessarily unorthodox and an indication of drift. If that were always true, we would never have any progress. Few things, I would say, if any, are wrong just because they are different. When Sunday schools were begun they were considered by some a drift toward worldliness. Why, the church itself, how the Jews fought it! Indeed, what new things (oh, not really new things, but new versions or applications of the old) came into our churches that were not opposed by those who are satisfied and self-sufficient in their religious philosophy, and believe the church

can go on on the momentum gained only in the past? That strikes my poor old "donkey" brains all wrong.

There are many things that the world does that the Christian can do too. At least they do them, yes, every one: eating, sleeping, drinking, walking, sitting, talking about each other, speculating on the weather, and nine hundred and ninety-three other things. There are many things some sinners do that the Christian can and should do, as saying "Good morning" in a friendly way, and paying honest debts. The worldliness that is condemned in the Word is not the good things in the world, but the evils in it. Can anyone deny that there is much good in the world, that there is some good in every sinner? Just because a thing is done outside the church we should not condemn it, but judge whether it be right or wrong in and of itself. A good person may do a wrong thing, but a good person's doing a wrong thing does not make it right. On the other hand, an evil person may do a good thing, but an evil person's doing a good thing does not make it bad. If it is right, it is right *per se*, and if it is wrong, it is wrong *per se*.

The clearly and evidently morally wrong things are wrong, and their practice in the church does not make them right. Also, the clearly and evidently morally good and right things are good and right, and their practice by the world or some other church does not make them wrong. Or does it? Nathaniel certainly had a despising appraisal of Nazareth and wondered what good could come out of it. Well, the Master came out of it, the greatest good in all the world and all time came out of it!

Despite all the supposed evolutionary improvements, I see no progress in nature. I doubt that the larks sing any better today than they sang in Eden. I doubt very much whether the skunk today knows a single technique in gas attack the first skunk so equipped did not know. All the new tricks animals ever learned, I suppose, they learned from man. All the progress ever made on earth is man-made. God ordained it that way in His injunction to man. If there should be such a thing as progress in the world, why should there not be such a thing in the church? Why, all the more should there be such, for therein the eternal purposes of God are fulfilled. Let Paul speak: "I do not say that I have already won the race or have already reached perfection. But I am pressing on . . . Forgetting everything which is past [old things, old ways] and stretching forward to what lies in front of me [new things, new ways], with my eyes fixed on the goal [progress] I push on to secure the prize of God's heavenward call in Christ Jesus . . . Brethren, vie with one another in imitating me" (Phil. 3:12-17, Weymouth).

Lastly, the virtues of the Christian religion are ageless and were as recogniz-

able and understandable in the Garden of Eden as they are today. The same is true of love. But the mechanics and outworkings of love are the products of the age and change with the times. Yet, I think, if that is true, we should be nevertheless understandingly sympathetic toward those who are out of pace with us in the general progress, if there is any.

Harrisonburg, Va.

The La Gloria Mennonite Church

BY H. F. REIST

No, it is no new congregation, but the new name of a congregation organized about twenty years ago, and, until recently, known as the Falfurrias Mennonite Church. For a number of years our group has been worshiping with two other small groups, the Dunkard Brethren and the Church of the Brethren, in a building owned by the latter group. This arrangement, from the strictly denominational point of view, possibly would not be regarded ideal. Nevertheless under the circumstances and conditions prevailing we are confident that a definite contribution has been made to the cause of Christ. The relationship existing between these three groups throughout the years has been most cordial, with a genuine spirit of Christian unity prevailing.

Due to an increasing attendance at our regular services that frequently taxes the capacity of the place of worship, and the intention of the Church of the Brethren to use the building for a social welfare project, the Mennonite group decided to erect a building of their own. A two-acre tract has been purchased two and one-half miles south of Premont along highway 281. Since this site lies within what is known as the La Gloria community, the name "La Gloria" has been chosen as the new name for our congregation. La Gloria is a Spanish term whose literal meaning is "The Glory, or Heaven."

Plans for the structure are in the process of formation. Construction work will be begun as soon as sufficient funds are in sight and economic conditions justify, which, we hope, will be early this fall. It is proposed to erect a plain, substantial structure, 30 by 40 feet, with basement.

A number of our friends who have worshiped with us in the past have expressed their interest in the project and desire to help us financially to build our church house. Some pledges have already been received. Since we are a small group we of necessity turn to the interested brotherhood throughout the church for financial assistance. The work is undertaken in the name and fear of the Lord, and we look to Him to move upon the minds and hearts of those whom He would have to assist us.

Send contributions to La Gloria Mennonite Church, Premont, Texas, in care of H. F. Reist.

Premont, Texas.

Are They Too Young?

BY MILDRED MOYER

I have heard much in the past concerning our young members in our church. When a young child states his desire to become a follower of the Lord Jesus Christ and to unite with the body of believers, we are apt to question his right to become a Christian. We say he is too young to understand what it means to become a Christian and that he is too young to know what all is involved in becoming a Christian. I have heard friends say it, and have heard remarks made from the pulpit concerning this matter. But, fellow Christians, do we have a right to question this matter? Christ said, "Let the little ones come unto me." What did He mean? What else could He have meant other than "Let the young ones come to Christ"? Someone may say that they don't know everything that is involved in becoming a Christian. But who of us can say that we knew everything there was to know before we united with the church? We learn as we grow, and so will they.

To me the danger doesn't lie in the fact that they are "too young," but more in that they are "too old." I believe that the longer one waits or the older one becomes the harder it will be to make this all-important step.

A child possesses something that is vital to the Christian life, namely, *faith*. How easily, how sincerely they trust and believe what we tell them. They take our word for things and don't attempt to question it. And even so with the spiritual life. They believe God; they trust Him to a much greater extent than we older ones do. If you don't believe it, listen to a child pray and note what simplicity and faith is in his prayers. If he accepts Christ and follows and learns to trust Him while he is young, why should he not continue to do so as he grows older?

Some one may point to a few young people who confessed Christ while they were young and tell us that the kind of life they are living now does not show that they ever had a real experience with Christ. But, sad to say, isn't the same thing true about some who confessed Christ as their Saviour in their later years? And you must also consider the many who have long ago reached the years of accountability and have made no profession whatever.

We hear now and again of children who were not encouraged to unite with the believers in their young years and as a result got into the wrong company as they grew older and never have to this day shown any more interest in making this all-important decision to live for Christ.

Again I say, "May we, dare we say they are too young?" Let us be careful about this matter and instead of questioning whether or not they are old

Rose of Judea

BY MARY ALICE HOLDEN

*Rose of Judea,
Perfect bloom of creation,
Here let us adore Thee,
Blossom of Love and loveliness,
Where souls make a garden reflecting
Colors of Thy beauty.*

*May praise arise
Like the perfume of flowers
From the altars of our hearts.*

Cimarron, Kans.

enough, let us give them all the encouragement and help we can toward making their Christian life one of victory and growth.

Harrisonburg, Va.

Prayer Changes Things

BY OSCAR ZOOK

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:1-8)?

What a contrast! The judge did not fear God and regarded not men. He was selfish, cold, harsh, and cared not for those in need. Little was he concerned if others were in want or sorrow. Yet, for his own selfish reason, he avenged the woman of her adversary. God is the opposite: He is loving, compassionate, long-suffering. He cares for the whole human race, for the creatures He has created. Matt. 10:29. If the judge would grant the request to the poor widow for selfish reasons, how much more would God? Great may be our faith in God, for He will hear and answer whenever we call upon Him.

"When the Son of man cometh, shall he find faith on the earth?" Looking forward to our day of speed and greed, of hurry and worry, what did He see? He saw professed Christians going for weeks, months, and even years, without praying. He saw church members never pausing to thank God for the food they ate. He

saw professed Christians who never learned the need of prevailing prayer.

The story is told of a king who employed his people to weave for him. The silk, floss, and patterns were given them by the king, with instructions that if any fell into difficulty, they should call on him; and he assured them that he would not be troubled by their oft calling. Among the group was a little girl, working cheerfully, often alone. One day when those near her were distressed by their threads tangling and their failure in following the pattern, they came to the child and said, "Tell us why it is that you never seem to be in distress, and your weaving is so perfect. We seem always to be in difficulty." "Why don't you send for the king?" asked the girl. "He told us we might do so." "We do, every night and morning," they replied. "Ah," replied the girl, "but I send when I have the least little tangle."

Why do we find our lives in such a tangle? Why are there so many unhappy and broken homes, so many heartaches, so many failures? Why the dreadful wars, the turmoil and unrest in the world? All because we have neglected to call upon God when the threads begin to tangle, when the pattern first seems to go wrong. We wait until our homes are split by strife and discord, until our health is lost by intemperance; then we come to God with our failures, at the end of our days. If we would come to the Master Weaver in the beginning, He could direct us in our daily work, and our lives would be beautiful.

A missionary tells of an experience in crossing the ocean, when a terrible typhoon struck the ship. The waves tossed the vessel as if it were only a matchbox. All night long the storm raged. The next morning a lady passenger asked the missionary if he too had spent the night in prayer. "No," he replied. "I prayed as usual and went to bed." "I do not understand," she said; "I am not a religious woman, but I prayed all night. And you, a minister, it seems to me, should have prayed long and earnestly during such a storm." "You see," replied the minister, "I have been praying long and earnestly for years. Why should I not trust my Father in the hour of crisis?"

What is prayer? Prayer is the opening of the heart to God as to a friend. If you want to have a heart-to-heart talk with a friend, do you do it on a street corner or some public place? Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." And to Him we can talk with confidence. We need never regret telling Him anything.

Sometimes we go through the form of prayer, but our minds are so full of business and worldly pleasure that we cannot hear what the Lord wants to tell us. A man was standing in a telephone booth trying to talk. But he could not hear the voice at the other end of the line. He

kept saying, "I can't hear you; I can't hear you." Finally the other man said sharply, "If you shut the door you can hear." The outside noise was drowning out the voice of his friend. Is it any wonder we do not hear God's voice more distinctly, when we have not closed the door?

In many homes we see the motto, "Prayer Changes Things." There are many conditions in our government, in our churches, and in our own lives that need to be changed. They will be changed only when we have learned that motto by experience. God says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). He has given us the promise, but we must observe carefully the conditions.

Is there a time and place for prayer in your home? Is there a family altar? Do your children know the meaning of prayer? Let us ask with the disciples, "Lord, teach us to pray."

Hydro, Okla.

Meditations of a Layman

BY ARLEAN LEIBERT

The more I rub shoulders with mankind, the more appalled I become that so few really know the way of salvation, even those who attended Sunday school in their childhood. Sometimes I am made to wonder just what some Sunday schools are teaching. Perhaps one course in a certain Bible school last summer will give us a clue. It was, How to Plan Parties. A lady who was mourning the loss of a loved one said, "I believe that if we do not make good here on earth, we have another chance in heaven." Another lady, who said that she thoroughly disliked people, told me she and her husband had decided they could be "good" even if they didn't attend church. They not only smoke and drink but are as worldly as they know how to be. Still a third lady habitually uses vile language and has not attended church in ten years. It seems that the "ladies' aid" had been especially adept at malicious gossip, deceit, and downright unchristian conduct. Although an active member she felt that she could not participate in such doings. She has become bitter and is sure she can be a better Christian by staying at home. Poor soul!

Isn't it marvelous how the good Lord works things out in His own way! For the past two years I had been praying for this soul. Then an opportunity presented itself to explain the way of salvation to her. She had never heard of the Mennonite Church. In explaining some of our beliefs I said that we practiced feet washing with our communion. She asked, "Do you do that?" I answered,

"Yes." She was astonished, as are many others. I told her how Christ washed the disciples' feet and He said, "If ye know these things, happy are ye, if ye do them." She was frank in telling me that I was crazy to belong to such a queer church. I can only say that a Mennonite should live according to God's Word. I am grateful that He puts in our hearts a hungering and thirsting after righteousness.

Due to circumstances one morning I attended the Catholic Church. Ritual predominated. I had just about made up my mind that I had better stayed at home when the priest read a part of the New Testament. He also read the Ten Commandments and stressed their keeping. I came away with some good food for thought, but a great pity in my heart for the many who sincerely believe that the Catholic way is the right way. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). An article in the December 30 issue of the GOSPEL HERALD told of a man whose child had been taken very ill. He knew the name of the street where the doctor lived but had no idea where it was situated. Nevertheless he grabbed up his hat and started running in the wrong direction. He was sincere in wanting to reach the doctor, yet, as the article stated, sincerity on the wrong road means traveling faster to eternal destruction.

I also attended services at the church where I went as a child. It was communion Sunday. They started with a responsive reading. The audience as one confessed their sins and unworthiness, asking God's forgiveness. After they had partaken of the sacred emblems, the minister told them to go their way in peace. I saw little children along with their parents at the altar railing. I was sure by their attitude that it meant nothing to them. I couldn't help wondering how much it meant to the parents. In watching the service I could not help contrasting it with our own communion service, with our ministers who give us a chance to tell how we stand with God, individually. Hebrew 10:25 states, "Not forsaking the assembling of ourselves together, as the manner of some is"; yet many are confused as to which church they should attend. For, as one said to me, they can't all be right. No church is right which fails to teach and obey the Word of God. Religion is for weekdays as well as Sundays.

*If we are Christians only
On the first day of the week,
How can we help others
When the Master they seek?*

Nampa, Idaho.

KNOWLEDGE

Had he done as the Master told him, he would soon have come to understand. Obedience is the opener of eyes.—George Macdonald.

A Prayer for This Week

My Father,

Today I come to Thee just to tell Thee that I love Thee! I love Thee because Thou art the Father of my precious Lord Jesus. I love Thee because Thou hast conquered my heart—Thou didst work the miracle of Calvary therein; Thou didst enter it and Thou art working Thy work through its channel today!

I love Thee, Father, for filling my life with THY joy! I love Thee, also, for trusting me with Thy rod! I thank Thee for its stroke. I think, Father, that it is through that stroke that I have learned to so dearly love Thee and Thy unfailing promises!

Father, because I love Thee, I willingly and joyfully commit my untrodden and unknown future into THY faithful hands! I love Thee because, whether joy or sorrow fills my life, it will work for good because I love Thee!

Today, Father, I come to Thee, simply to tell Thee that I love Thee!

Because of Calvary, I pray in Jesus' name,

AMEN.

—Marie A. Yoder.

STARS IN ECLIPSE

That famous 100-inch telescope on Mt. Wilson, California, is in eclipse.

The location for the great instrument was chosen because of elevation, clearness of atmosphere, reasonable distance from large cities, and accessibility. But now it is explained that the glare of the lights of Los Angeles and the San Fernando Valley furnish so much competition to the celestial lights that observation of the heavenly bodies is made more difficult.

But do not be misled. Do not believe that these earth lights are nearly as great as that from the stars. One average sun out there in the Milky Way gives off ten thousand times more radiance than comes from all the lights men have made in all the earth. The trouble is that this telescope is located among the small lights and so is influenced by them.

Men are located like this, too. Near about us are earth's sights and sounds. Are these things more important than what is in heaven and in eternity? No, but they are so near that they seem important. So they influence us. Oft we must flee to the company of spiritual people. Oft we must read or sing the great hymns. Oft we must look into God's Word. Oft we must get alone and pray. Thus by shutting out this earth-glare we shall get a better understanding of things as they are.

May our souls never go into eclipse because we have allowed the near lights to shut out the great lights. As the stargazer studies the heavens, may we study to know and to do the will of God.

—The Free Methodist.

FAMILY CIRCLE

My Husband

BY STELLA WENGER GOOD

*Honest, dependable, kind, and true—
These are fitting words for you;
Working hard from morn till night
To make another's burden light.*

*Life's hard struggle but endears,
And love grows stronger through the
years;*

*Other wives have husbands fine,
But none would I exchange for mine.*

Dayton, Va.

The Religious Emphasis in the Home

BY ROLLIN FREY

No home is truly Christian without prayer at mealtime. By giving of thanks, children can be taught who really is the Giver of our material blessings. Children can occasionally take part by repeating a simple prayer. To me audible prayer is just a little more meaningful than a silent prayer. In some homes where they have silent prayer the children are just told to be quiet or put down their hands. Sometimes they become quite old before they know what it is all about. It is a trial to their little minds to have the food before them and then not be able to eat and for no apparent reason.

But mealtime prayer is not enough; the daily reading of God's Word brings many added blessings. If the children are so young that they do not get much from the Bible reading, stories from Bible story books could be read sometimes. Perhaps on alternate days the Bible story book could be used, or one can first read direct from the Bible and then follow up with the more easily understood version of the same story from the Bible story book. Sometimes letting the child himself read the story makes it more interesting for him. The father, as head of the home, should take the lead in establishing a family altar. However, if the father is not so inclined, the mother should go ahead rather than doing without family prayer altogether. I know of a home where the father called his family to the living room for family worship after breakfast. But the mother said, "Come on, girls, let's get these dishes washed." What a tragedy! As a result one son is lost to the church and has no spiritual interests whatever. The other children are all members of the church, which is perhaps the good result of the

father's faithful prayers in spite of the wife's opposition.

Each home must work out its own most suitable time for family worship. Can it be said of us, "One thing is needful: and Mary hath chosen that good part," as Jesus said to Martha when Mary sat at Jesus' feet instead of going about the household tasks? Jesus said, "Seek ye first the kingdom of God, and his righteousness."

The daily readings in the Sunday-school quarterlies and the devotional page entitled "To Be Near to God" in the GOSPEL HERALD are two excellent sources of material to use in family worship. It seems remarkable that the Russian Mennonites lost only about two per cent of their people to the Communist party, in a land where Sunday schools and public worship were forbidden. What a wonderful tribute to the religious influence of the truly Christian home!

Sometimes children come with their Bible story book and want you to read to them, when it seems almost impossible to leave the task at hand. Maybe we could just tell a story as we keep on working and later in the day, we can sit down and read. Thus we can still keep the confidence and love of the child.

Children who like to read will read whatever is in reach, whether it is "funny papers," newspapers, good books, current magazines, or whatever else is lying around. Parents should see that no undesirable literature is in their home and make good reading matter available. If the father (or mother) is in the habit of making the newspaper his favorite reading matter, the child will too. Even before they can read, they pick up whatever they see parents pick up, whether the Bible, the mail-order catalog, Reader's Digest, or something else, to play church or school. We cannot be too careful.

Children imitate their parents a great deal; so parents must be good examples. Careless or cross words are picked up easily and are very hard to get out of a child's mind.

Radio programs have a great influence on the religious atmosphere in the home. We must choose between sound doctrine and false teachings. And what about keeping on with our work during prayer on the radio? Does that not encourage irreverence? And, of course, programs like Jack Armstrong and Bob Hope do not give us any spiritual food. "If ye then be risen with Christ, seek those things which are above" (Col. 3:1). "Whether therefore ye eat, or drink, or whatsoever ye do [which includes radio listening], do all to the glory of God" (I Cor. 10:31).

Teaching children to pray, not just "Now I lay me down to sleep," but original praying, is very important. Teaching them to ask forgiveness of God in prayer and make a new start is one of the greatest blessings a parent can give to his child. Such praying cannot be taught unless the parent is himself born again and able to pray.

Keeping the Sabbath day holy is another important religious teaching of the home. Big Sunday dinners are not really necessary in order to have a nice time with your guests. Recently a family who had one of their members as a relief worker in Europe for two years had Sunday dinner guests. Their meal was a very simple, ordinary meal, most of which was prepared ahead. The guests thoroughly enjoyed themselves and felt that the hosts had not desecrated the Sabbath by overwork. They had learned to put first things first.

The furnishings in our homes tell a story all their own. If a home is truly Christian, it will look lived in. The furniture is simple, not costly, pictures on the wall tell of God's love, the books in the library are inspirational, and one feels a warmth radiating from the hospitality and friendliness of the people who live there. Singing religious songs as we go about our work is a means of keeping the mind directed heavenward.

Christian stewardship of money and time needs to be mentioned. Ask almost anyone who habitually gives his tenth to the Lord, and he will say he receives a great blessing from it. Stewardship of time involves saving some time out of every day for family worship and private devotions. Are we ashamed if our children should find us on our knees praying? That would be a good time to teach them how to really pray.

Then there is the Christian love shown between members of the family and especially between husband and wife. All the religious teaching in the world is not going to convince our children that we are Christians if husband and wife who claim to be Christian do not get along. I do not say that one or the other is all to blame, but if they are real born-again Christians, how can there be so much striving? It is simply not the Christian way of living, and its imprint is left on the children and on their own private prayers. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Pet. 3:7). Many a man (or woman) may wonder why his prayers are not answered, when all he needs to do is look to his own intimate married life. "Set your affection on things above, not on things on the earth" (Col. 3:2).

Many more things could be mentioned, but if every father and mother would say, "As for me and my house, we will serve the Lord," it would bring the right religious emphasis to each home.

Ships! Newana, Ind.

TO BE NEAR TO GOD

Sunday, June 27

Read Luke 2:25-33; John 10:22, 23.

"The parents brought in the child Jesus [to the temple]" "And Jesus walked in the temple."

One can give no more valuable gift to a child than that of an environment conducive to his best development. In early youth the pattern is cut, the mold is cast, for at this time habits are formed which will be either beneficial or detrimental to his welfare. Am I gently leading my own child, my nieces and nephews, my Sunday-school scholars, my little neighborhood friends to use their physical, mental, and spiritual faculties so that, in their use, they may become stronger?

I am the child.
You hold in your hand my destiny.
You determine largely whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

—Mamie Gene Cole.

Monday, June 28

Read I Kings 22:5-9.

Do we remember to praise God for those valiant servants of His who are unafraid to proclaim His truth even in the face of opposition—for those of whom like Micaiah the world may say, "I hate him; for he doth not prophesy good concerning me, but evil"? Pray for our clergy—giving thanks for those who have refused to close their eyes to little sins within their folds, and for those who have formed compromises pray that the Spirit which filled Micaiah may be poured down upon them so that through the truth fearlessly spoken souls may come to repentance.

Tuesday, June 29

Read Psalm 15.

This chapter describes a man who "walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is a word picture of a citizen of Zion, and so, it follows, it should be a recognizable likeness of you and of me. Only through a passion for the truth and the love of God reigning in and through us can we live on this level spoken of by David. Reread the chapter thoughtfully and think of your relationships with your neighbors. Could they, in reading this, say of you, "Thus is he"?

Wednesday, June 30

Read Matthew 11:7-10.

It was John the Baptist's God-given privilege to be the immediate forerunner of Christ. His was the blessed duty of preparing the way for Jesus. We, too, have been given a like responsibility, for God depends almost entirely upon His children for the building of His kingdom. If we fail Him, we also fail our fellow men, for to us He has in His plan entrusted the presentation and living of His Word to particular individuals. In the breaking of this chain we also fail those who follow. Grant that we may be strong links in His chain of believers.

Thursday, July 1

Read Isaiah 6:1-8.

Regardless of talents and desires we cannot be most effectively used of God until we are aware of our own unworthiness. Until we have a vision of the glory and majesty of Jehovah and ourselves in proper perspective, we go bungling on our way, unaware that we are robbing ourselves and others of blessings unnumbered. When we can in our hearts cry, "Woe is me! for I am undone," then we unlock the door and are cleansed of self. Then, in answer to the Lord's "Whom shall I send, and who will go for us?" we can say without reservation, "Here am I; send me."

Friday, July 2

Read Amos 3:1-8.

"Can two walk together, except they be agreed?"

It is possible to walk short distances along life's pathway with those who agree with us in certain phases. There may be a bond of union between two men of the same profession, but when they lay their professional interests aside they may find that they have nothing more in common, for there is a lack of agreement on the important fundamentals of life. Are we choosing our traveling companions from those who can go the entire way with this?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (II Cor. 6:14)?

Saturday, July 3

Read John 8:31-36.

In spite of the verity of the simple statement that "the truth shall make you free," there are countless souls who continue in bondage, and the sad thing is that they are blinded and do not realize their pitiable plight. It is difficult to assist anyone until he himself is aware of his position and feels the need of help. Jesus told His followers that if we live according to His Word the truth will be made known to us and through it we will have true freedom. Do we with bold hands lay hold of the truths revealed by the Son? Have we entered into His kingdom of freemen or do we allow sin to bind and blind?

—Eleanor R. Swartz.

THE "UNPURCHASABLE MAN"

Sunday School Lesson for July 4

(I Kings 22:1-40)

The true Christians are the salt of the earth. And all of them are significant people before God even though their deeds are not sung by men. This quarter we study some unheralded characters who did not live in vain. Some appear in only one story, but they did heroic deeds and speak loudly to us in this day of needed Christian heroism.

Micaiah is mentioned in only one story in

the Bible, but what a record! Who wouldn't like the "well done" that God must have given him? (Your pupils may be just ordinary salt-of-the-earth folk. Why not use these unheralded characters' stories as God's standards by which to measure ourselves?)

Ahab meditated a war against the Syrians to win back Ramoth-gilead, an Israelite city. "It is ours," he said, "and why should we be silent from taking it?" But Ahab had corrupted himself with heathenism and he could not hold the possessions God meant to give Israel. However, he planned to possess. He did not recognize the justice of God.

Since Ahab asked the neighboring king of Judah to accompany him, it became necessary to inquire of the Lord. Jehoshaphat was more sensitive to the will of the Lord. With one mind and one mouth the 400 prophets said, "Go up." Could an evil man have good prophets? Jehoshaphat feared lest these prophets might be just man-pleasers. Upon request Ahab called an unofficial prophet, Micaiah, whom he hated. Why? Because he was a chronic dissenter. Did Micaiah prophesy evil of the king because he loved to irritate the king rather than please him? And why did Ahab fear what Micaiah would prophesy? Didn't this evil king know that man's evil and God's message are in opposition?

Ahab's fear of Micaiah testified to the goodness of the prophet. Micaiah knew God. Knowing God, he had real spiritual discernment. He was not concerned about what Ahab wanted to hear but about what God wanted to say to Ahab. This is what Ahab needed to hear. Knowing God, Micaiah knew the truth of God and his faith in God made him courageous to tell the truth. When the servant advised Micaiah to speak that which is good, he uttered a grant statement, "What the Lord saith unto me, that will I speak." Micaiah has been called "an unpurchasable man."

This godly prophet stood against the king who was always angry at the truth, stood against the prophetic enthusiasm of the 400, and against a war which purposed to free some enslaved Israelites. The first answer of Micaiah's was an ironical rebuke to the king, not given to irritate him. The second pronouncement, the parable of sheep and shepherds, brought vengeance on Micaiah from the 400 prophets and from the king. Since the king never did return in peace, we don't know what the fate of Micaiah was. But we do know that in the annals of heaven it is recorded that Micaiah feared God and spoke the truth, disregarding the cost. It is the fear of men that makes liars. Which do we speak?

Micaiah is pronounced my-kay'-e-ah. Don't fumble over the pronunciation. Use it often. Let students learn this courageous man's name.

—Alta Mae Erb.

Someone has used these discriminating words about the drunkard: "The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape, his children do not escape, society does not escape, and in the end the drunkard does not escape."

OUR SCHOOLS

Report of the Meeting of the Christian Day School Council

Held at Weaver Book Store, Lancaster, Pa., April 28, 29, 1948

At a meeting of the Executive Committee of the Mennonite Board of Education in Chicago on May 19, the report of the Christian Day School Council with numerous recommendations was approved and the recommendations adopted. The actions passed by the Christian Day School Council thus became official. These actions are of more than usual interest, and are indicative of the effort of the Mennonite Board of Education to lend its support to the promotion of Christian day schools, which area of education was assigned to it by General Conference at its meeting in Ohio, August, 1947.

The present approved official membership of the Council is as follows: C. F. Yake, Chairman; Chester K. Lehman, Secretary; Anson Horner, Christian Day School Agent; Daniel Glick; Noah G. Good.

The Objectives and Curriculum Committee of the Council is as follows: George R. Brunk, Chairman; Ada Zimmerman, Secretary; Sanford G. Shetler, Anson G. Horner, ex officio; and a fifth member to be appointed.

Both the Council and the Objectives and Curriculum Committee have the authority to invite to their meetings one or two other persons who they feel can make a definite contribution. At the recent meeting of the Council, John E. Lapp and Nevin Bender met and participated officially in the work. The purpose of such an arrangement is to make the services of the Council as representative as possible.

Of the two-day work of the Council, the following are some of the most important things to be noted:

I. Statement of Philosophy and Objectives.

A considerable amount of time was spent in laying the groundwork for a statement of the philosophy and the objectives of the Christian day school work in our denomination. The Council attempted to give general guidance to the special committee which is assigned this task. After spending the greater portion of a day at this work, the committee gave a progress report to the Council. In course of time the formulation of the philosophy and objectives will be forthcoming from the committee, and such statements will form the basis around which the Christian day school movement will be unified, it is hoped. This is

no small task, and the prayers of all interested are invited.

II. Textbooks.

The textbook problem was quite carefully reviewed. Specific responsibility for giving recommendations and offering guidance will rest with the committee which is appointed to prepare a statement of philosophy and objectives. It is evident that two functions will be required from the committee: (1) Examining textbooks on secular subjects and recommending the best from books on the market for use in public schools. To prepare textbooks of this sort is too expensive and is hardly practicable at this time for several other reasons. (2) The preparation of textbooks in the religious field which can be used for teaching religious and Bible subjects. In this area there is an immediate need, and this field offers opportunities for the preparation of such textbooks for study and supplementary use.

III. Christian Day School Standards.

There is immediate need for providing specific standards which will give guidance for uniform practice as well as uniform requirements of teachers, etc. The area of the academic as well as the religious requires consideration here. In many schools teachers are not sufficiently well qualified academically to do what may be called accredited work. A committee on standards was therefore appointed to give special study to this matter and bring recommendations. The members of this committee are: Noah G. Good, Chairman; John E. Lapp; Chester L. Wenger; Anson G. Horner, ex officio.

IV. Publicity, Promotion, Literature.

1. A monthly publication in the interest of Christian day schools is to make its appearance for the first time, D.V., September, 1948. This periodical will be four or eight pages, depending upon the size of the pages, to begin with. A budget of approximately \$500 has been authorized by the Board of Education for this new periodical. The work will need to be subsidized by the Board of Education, by contributions from interested persons, and gifts from local Christian day school boards. As the periodical is to be for teachers and board members especially, no subscription charge is being planned at this time; distribution will be free. The general contents will be as follows: news items, practical helps and suggestions, mutual exchange of ideas and experiences, Bible teaching helps, textbook suggestions, book reviews, inspirational articles, board-member helps.

A competent person has been contacted to assume the editorship of this new

paper. Announcement will be made later.

2. In addition to this new periodical, there have been and will be available various releases in the form of printed circulars, pamphlets, and mimeographed materials on various phases of the Christian day school work. Persons interested in such material should, for the time being, write Daniel Glick, Smoketown, Pa. Most of the material is free, but contributions toward the production of these will be accepted by Brother Glick.

Further announcements concerning the periodical, and this literature, will be made later.

V. Christian Day School Visitation.

Anson Horner has been selected Christian Day School Agent, and is expected to visit again all of the Christian day schools sometime during the school year 1948-1949. The visitation of the schools will provide opportunity for becoming better acquainted with the work which is being done, and at the same time make possible to offer, where desired, any helpful suggestions in the interest of the work. The Board of Education has authorized a budget for this work. This is further evidence of the interest of the Board in helping promote, unify, and strengthen the Christian day school movement.

VI. Christian Day School Institute and Conferences.

1. As it appears now, two Christian Day School Institutes will be held sometime in the fall of this year—one at Lancaster Mennonite School sometime in October; and another at Eastern Mennonite College over Thanksgiving week end. The Council looks with favor upon the proper promotion of institutes, and is ready to give encouragement and lend a hand as opportunity affords.

2. Local Christian day school conferences are also looked upon with favor and encouraged. We trust that numerous conferences of this kind will be held in the interest of Christian day school work, at such time and place as may be most beneficial.

VII. Church-wide Board of Education Meeting.

A public church-wide Board of Education meeting is being planned for three days, October 21 to 23, at Kitchener, Ontario. Mention of this is being made here because at this meeting the Christian day school movement will be given a major consideration through the Council. This will provide a church-wide opportunity for the discussion of this movement from the platform and through sectional and group meetings. Announcement of the program will be made later. The official planning of this meeting was decided by the Executive Committee of the Board on May 19.

VIII. Secondary Schools.

While the secondary schools do not fall under the jurisdiction of the Christian Day School Council, mention should be made of them here because of their relationship to the Christian day schools. Equal consideration will be given to secondary schools at the forthcoming church-wide Board of Education meeting. More will be said about this officially in a later release.

IX. Conclusion.

This report is given so that those especially interested in Christian day schools may know that something definite is being done to provide guidance and help

where it is needed and as opportunity affords. Inquiries for help may be addressed to Anson G. Horner, R. 4, Kokomo, Indiana, or to the chairman of the Council, Scottdale, Pa. Now is the time to begin specific planning for next year's schools. In fact, much preparatory work should have already been done previous to this. The present educational trend in public schools throughout our nation is challenging us to do all we can to promote the Christian phase of education. Remember the work very definitely in your prayers, and be enthusiastic in encouraging the same.

C. F. Yake, Secretary
Mennonite Board of Education.

ing that everything had been a failure. Then he bethought himself to ask the name of his caller, and on being told that it was Rigby, he exclaimed: "Why, you are the man I've been looking for for years!" Dr. Whyte went to his study, and returned carrying a bundle of letters, from which he read such extracts as these:

"I was spending a week end in Edinburgh some weeks ago, and a fellow-commercial called Rigby asked me to accompany him to St. George's. The message of that service changed my life."

"I am a young man, and the other day I came to hear you preach at the invitation of a man called Rigby, and in the service I decided to dedicate my life to Christ."

Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.—Record.

CHURCH HISTORY

Fifty Years of Sunday School Conference

BY AMMON KAUFMAN

The Johnstown District of the Southwestern Pennsylvania Mennonite Church Conference experienced the fiftieth anniversary of Home Sunday School Conference at the Stahl Church on Ascension Day, May 6, 1948.

The first Conference was held at the Stahl Church on Sept. 17, 1898, with a fully organized board, with Pre. S. G. Shetler as moderator. The program with each topic and speakers was found on record in the "Herald of Truth," volume of 1898, at Scottdale, Pa. There were eleven topics, with thirty-seven speakers. Subjects were interspersed with singing of hymns. Some subjects had five speakers assigned. The subjects were of the same nature as are discussed today.

The district in 1898 had four churches, with no mission Sunday schools, one bishop, five ministers, and four deacons. There were less than 500 church members; 533 persons were enrolled in Sunday school, with forty-seven teachers. Our records show that we now have seven churches and five mission Sunday schools, with three bishops, twelve ministers, six deacons, nearly 800 church members, and over 1300 enrolled in Sunday school, with about 118 teachers. A number of brethren and sisters of the district in these fifty years have given of their time to mission work at home and abroad.

The day was well spent, with a goodly number of brethren and sisters in attendance. The themes for discussion were: "The General Work of the Sunday School," "Fifty Year Anniversary," and "The Awakening of Our Missionary Spirit," with three subject assignments to each theme. Much consecration is re-

quired on the part of the teacher and faithfulness to duty as a worker in the work of teaching. Souls are at stake and must be shown the way of salvation.

The related experiences of the fifty years of work in the Sunday school and conferences prove to us that the future challenge allows no letup in the task of teaching given to us. No time can be spent by standing here all the day idle, in the awakening of the missionary spirit in our Sunday school. The effect of the ascension of Jesus Christ was brought to us in no uncertain tone and it is only as we apply ourselves to the work that we can say with the psalmist of old, "The Lord hath done great things for us; whereof we are glad."

Davidsville, Pa.

A MAN CALLED RIGBY

A Commercial traveller named Rigby was compelled to spend a week end every quarter in Edinburgh. He always stayed at the "Waverly" and worshipped at Free St. George's, being attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the services.

On one occasion, after breakfast, he saw a fellow traveller writing busily, and approached him to ask if he were going to any place of worship. The man answered that he was too busy, and also a Roman Catholic. Finally, he consented to accompany Mr. Rigby, and was so impressed that he asked permission to go with him again at night. At the evening service his heart was strangely moved and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte, when an impulse prompted him to call and tell the preacher the help he had given to one soul. As the Doctor listened the tears rolled down his cheeks, and then he told how he had come away from the previous evening's service feel-

Morning devotions are hindered by a multiplicity of evening engagements. When Christian people stay out late for several evenings during the week, they cannot get up early enough to give time to prayer and Bible study and still get to work on time. Their bodies are tired, so they readily agree with friends who say they need more rest. But what is given up? It is to be feared that time alone with God at the beginning of the day is very often sacrificed for more time at night with others. This leads to haste in the morning, a bad start for the day, irritability, snap judgments, much fleshly activity, and so-called "hectic" days. Sanctified will power and self-discipline are needed, not merely to force the tired body out of bed in the cold and dark of the morning, but to say no, gracefully and kindly, to invitations for the evening. Balance is needed here, as in every other realm of the Christian life. Some social engagements are right and proper. All meetings at night cannot be avoided, for pastors, Sunday school teachers, and other Christian workers must get together at intervals for conference; but it is not usually the regular meetings of the church and Sunday school that keep people out latest. Undoubtedly the carelessness of established Christians in respect to their own personal prayer and Bible reading and communion with God is one cause of the lack of growth in our churches, the few conversions, the meager attendance at midweek prayer meeting, the unmanageability of young people, and the shortness of temper and vituperative language one sees and hears even among Christians. There can be no outward improvement unless we who know the Lord, resolutely and with an iron hand upon ourselves (not others), take time to be holy.—Editorial in the Sunday School Times.

My strongest objection to Masonry is because of its rivalry to Bible religion. It steps before the Church and is a false, idolatrous religion, without a Saviour, and therefore a delusion and snare to all who engage in it, or rest their hope upon it.—J. R. W. Sloane.

FIELD NOTES

Bro. Harold Boettger, Mazeppa, Alta., preached at the Geiger Church, New Hamburg, Ont., Sunday morning, June 6, and for the Parker congregation at Alma that evening. On June 7 he spoke at the Shantz Church at Baden.

The Peace Institute held at Feters Grove near Goshen, Ind., on May 29 was attended in its three sessions by 250, 450, and 800 young men and women. The discussions were conducted in groups, whose leaders were given some pre-session training. There was a good display of peace literature.

Bro. Paul Guengerich, Parnell, Iowa, will accompany the young people of the West Union congregation in a service at the Iowa City Mission on June 27.

Bro. W. R. Nafziger, executive secretary of the South Central Mission Board concluded a three-week tour in southern churches when he spoke at the Gulf Coast Regional Conference May 21-23 at Premont, Texas. Bro. I. Mark Ross also spoke at this meeting.

The North Central Conference and Young People's Institute held at Detroit Lakes June 7-11 enjoyed a good attendance, especially of young people, and a fine spirit. Visiting ministers included Walter Lehman, Chambersburg, Pa.; I. S. Mast, Embreeville, Pa.; W. R. Hershberger, Garden City, Mo.; Norman Hobbs, Iowa City, Iowa; Paul Hendricks, Souderton, Pa.; and I. Mark Ross, Heston Kans. Bro. Hershberger preached the conference sermon. Bro. Floyd E. Kauffman was elected moderator.

Bro. G. G. Yoder and Bro. W. R. Nafziger filled appointments at Edwards, Mo., June 10, 11.

Bro. John Harnish, Eureka, Ill., filled the appointment at Sheffield, Ill., on June 6. The Illinois Mission Board regularly provides for appointments at Sheffield.

Bro. Nevin Miller, Elizabethtown, Pa., preached at Rensselaer, Ind., on June 13.

Bro. E. M. Yost, Denver, Colo., preached at Morton, Ill., on Sunday morning, June 13.

Bro. Samuel D. Nafziger, Kalona, Iowa, delivered the morning and evening messages at the Beaver Dam Church, Corry, Pa., Sunday, June 13.

Ordination of a deacon will be held at 3:30 a.m. June 23, at the Masonville Church, Washington Boro, Pa., the Lord willing. Prayer is requested.

Bro. Paul Mininger, Goshen, Ind., was scheduled to preach for the Central and Salem congregations, Elida, Ohio, at the Salem Church on Wednesday evening, June 16.

Speakers at the quarterly meeting to be held, the Lord willing, at Twelfth and Windsor Streets, Reading, Pa., Saturday evening and all day Sunday, June 26, 27, are Clarence Lutz, G. Parke Book, and Oliver Schenk.

Calendar

Chesley Lake Camp, Allenford, Ontario
Dedication Service Week end, July 17, 18
Civic Holiday Week end, July 31-Aug. 2
Special Young People's Conference, Sept. 4-6
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
First Family Week, June 19-25.
Music Conference, June 26 to July 2.
First Young People's Institute, July 2-5.
Girls' Camp, July 10-16.
Boys' Camp, July 17-23.
Second Young People's Institute, July 24-30.
Second Family Week, July 31 to Aug. 6.
Third Young People's Institute, Aug. 7-13.
Missionary Bible Conference, Aug. 14-22.
Little Eden Camp, Onokama, Mich.
Boys' and Girls' Camp, June 23-30.
High School Boys' and Girls' Camp, June 30 to July 7.
Young Adults' Conference, July 10-17.
Family Week, July 17-24.
Recreation Workshop, July 24-31.
Literary Group, July 31 to Aug. 7.
Church Music Week, Aug. 7-14.
Ministers' Retreat, Aug. 14-21.
Farmers' Week, Aug. 21-28.
Pacific Coast Young People's Summer Camp, Camp Meagrunder, Barview, Oreg., June 21-28.
Mennonite Commission for Christian Education and Young People's Work, Zion Church, Hubbard, Ore., June 28-30.
Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6.
Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10.
Young People's Institute, Goshen, Ind., June 24-27.
Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Young People's Institute, Mansfield, Ohio, Aug. 10-15.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
Annual Meeting, Mennonite Publication Board, Aug. 24-26. Place undecided.
Indiana-Michigan Christian Workers' Conference, Aug. 31 to Sept. 2. Place undecided.
Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.

A Youth Conference will be held at the Beaver Dam Church on Saturday afternoon and all day Sunday, June 26, 27, with Bro. C. Z. Martin, Mountville, Pa., and Bro. Walter Otto, Springs, Pa., as speakers. The conference is for young people of the northwestern Pennsylvania district, including New Wilmington, Pa.

Bro. Orley Swartzentruber, student at Goshen College, will assist in young people's work and the ministry of the First Mennonite Church, Kitchener, Ont., during the summer months.

The Mennonite Benefit Association, sponsored by the Ontario Mennonite Church, has been organized as a mutual aid service to assist in time of heavy medical and hospital expense, disability, and death. It will be directed by thirty men chosen from the different Ontario congregations. The executive committee consists of M. R. Good, Kitchener, president; Alvin Culp, Vineland, vice president; David Jantzi, Kitchener; Albert Honsberger, Waterloo, secretary; Ananias Martin, St. Jacobs, executive member.

An all-German service was planned to be held at the Martindale Mennonite Church, Martindale, Pa., on Sunday afternoon, June 20. Speakers were the brethren Joseph Boll and Noah Burkholder, David Musser served as chorister.

Youth Gospel Evangelism will meet in an open-air service in Miller's Meadow, between the Harrisburg and Marietta pikes on June 26. In case of rain the program will be held at the East Chestnut Street Church, Lancaster, Pa. Speakers scheduled are George and Dorothy Smoker.

The Lititz-Hess Young People's Bible Meeting will be held at the Hess Mennonite Church, near Lititz, Pa., on Sunday evening, June 27. The topic of "Nonconformity" will be discussed by Bro. J. Paul Graybill.

Two ordinations are scheduled to be held on June 24, one at Oak Shade Church, near Quarryville, Pa., at 9:30 a.m., for a deacon, and the other at Mt. Vernon at 2:00 p.m., for a minister.

Total attendance at the three Bible schools now in session at Scottdale reached 472 on the second day, as compared with the highest attendance of 399 during last year's session. Instead of the former arrangement of one combined school, two schools are being conducted in the morning and one in the evening, the former at Scottdale and East Scottdale, and the latter at North Scottdale.

Bro. Noah Landis, Alpha, Minn., directed the Young People's Institute at Detroit Lakes, Minn., on June 7 in connection with the North Central Conference there.

Bro. C. B. Shoemaker presented the work of the Mennonite Publishing House to the congregation at Rensselaer, Ind., on June 13.

Bro. Simeon W. Hurst, on furlough from Africa, is holding meetings June 20-27 at the Glen Allen, Ont., mission station.

Bro. Frederick Erb, Waterloo, Ont., is speaking at the Kansas City Mennonite Gospel Center June 13-23.

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Go, Preach

MISSIONS

Give, Pray

Mission News

Trenque Lauquen, Argentina, William Hallman: "We recently held a meeting of the workers of this district. There were ten workers present and Beatrice and I were the only foreign missionaries in the ten. Two of the couples are new in the work. One couple, Pedro Lanik and his wife, Josefa, are stationed in Santa Rosa, a city of 30,000, where there is plenty for them to do. Besides the church, in the center of town, that was established by Bro. Luayza twenty years ago, there is a chapel in a suburb where two weekly meetings are also held. Three times a month the Laniks go to Lonquimay, where there is a run-down work that is finally responding to their persistent visitation work. Recently they went to Toay, where they spent the day giving out tracts and talking with the people about the Gospel. The result was one Bible sold, and the names of thirteen homes where they have a welcome to come back and tell more about the Gospel."

Denver, Colo.: Bro. and Sister George Smoker, missionaries on furlough from Africa, were with us Wednesday evening, June 2.

Bethel Mennonite Church, Chicago, Ill.: "The success of our annual sewing circle exhibit on May 21 was evidenced by over two hundred enthusiastic persons being in attendance. We hope that the interest stimulated will influence our membership when activities are resumed in the fall."

"On May 23 the B.Y.P.U. of the Ebenezer Baptist Church presented a program at our Young People's Meeting."

"Bro. and Sister Lark are busily engaged in preparation to accommodate sixteen teachers and two cooks who are soon to arrive to help in the summer Bible school."

Bro. Merle Eshleman, M.D., medical missionary to Africa, is scheduled to speak at Tiskilwa, Ill., June 20. He will attend the American Medical Association meeting in Chicago, June 21-25, and the Christian Medical Association meeting, June 25, 26. Saturday evening and all day Sunday, July 3, 4, will be spent with the Walnut Creek, Ohio, congregation.

Bro. J. M. Nissley served on the program of the annual meeting of the Mennonite Children's Home Association, held at Millersville, Pa., June 9. He is scheduled to preach at the Belleville, Pa., Mennonite Church on July 4.

The Mennonite Gospel Mission of Norristown, Pa., recently set up a Mennonite Youth Fellowship organization.

Bro. Amos O. Hostetler, Topeka, Ind., preached at the First Mennonite Church of Ft. Wayne, Ind., June 13, in the absence of Bro. Allen B. Ebersole who was attending the Board meeting at Mackinaw Dells.

The Pacific Coast Mission Board is opening rescue mission work among the down-and-outers of Portland. This conference is now supporting twenty full-time workers and six more will be appointed soon.

Bro. C. Z. Martin, Mountville, Pa., is scheduled to speak at the Y.P.B.M. of the Millwood congregation, Gap, Pa., on June 19.

Home Mission, Chicago, Ill.: Summer Bible School will begin on Tuesday, June 22, and last two weeks. Bro. J. R. Mumaw gave messages on home life, on Sunday, June 13.

Bro. and Sister Paul Lauver, returned missionaries from Puerto Rico, will speak at the Oregon, Idaho, and Nebraska churches following the meeting of the Commission for Christian Education to be held in Oregon.

Bro. Glen and Sister Lois Johns Yoder, in charge of the Culp, Ark., work, conducted a Bible school at the East Union Church, Kalona, Iowa, May 24 to June 4.

Every congregation in the Pacific Coast Conference has been visited by Bro. and Sister George Smoker, missionaries on furlough from Africa.

Canton Mennonite Mission, Canton, Ohio: Summer Bible school is being held this week. A larger attendance than in former years is anticipated.

Brother W. Banks Weaver, Mifflintown, Juniata Co., Pa., gave a message at the Mennonite Gospel Mission, Altoona, Pa., on June 13.

The excellent article on the Culp, Ark., church, mission, and school program which was recently printed in "The Mennonite Community" has been reprinted in pamphlet form. Copies are free upon request from the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Ask for a sufficient number to distribute among members of your congregation.

Bro. C. Z. Martin, pastor of the Columbia Mission, Columbia, Pa., will hold evangelistic meetings at New Wilmington, Pa., Aug. 15-22.

It was estimated that between 2,600 and 2,700 people attended the Board meeting at Mackinaw Dells, near Eureka, Ill., June 13-15.

Prayers are requested for the recovery of Sister Nellie Ebersole, wife of Bro. Allen B. Ebersole, pastor of the First Mennonite Church mission at Ft. Wayne, Ind., who needed to undergo an appendectomy while attending the Mission Board Meeting.

A dedication service, in charge of Bro. Percy Miller, Shipshewana, Ind., will be held in the remodeled mission building at Naubinway, Mich., in the near future.

The congregation at Denver, Colo., is planning a series of meetings to be held June 23-27, with Bro. A. J. Metzler in charge.

Eight precious souls were received into fellowship at the Otelia Chapel, Mt. Union,

Pa., recently. Prayer is requested for the work at this place. A bus was recently purchased to help in solving the problem of transportation.

A house trailer is needed for three school-teachers in Kentucky. Anyone knowing of a suitable trailer is asked to communicate with John H. Shenk, Denbigh, Va.

Brewton, Ala., Elam B. Hollinger: "June 14 is the date set for the opening of the summer Bible schools in Alabama. We thank the Lord for open doors in new fields, as well as in places previously worked. We thank the Lord for supplying the helpers needed to carry on this work. In connection with the Bible school, evangelistic meetings will be held each night, in the various places."

"According to present plans, six different teams will be working, each team working four different communities, two weeks each, a total of eight weeks for each team—a possible total of twenty-four schools in all."

"We are calling upon the praying people of the church to help us in the ministry of intercession, in behalf of this great task. Much physical strength is needed, much wisdom from above, and a continual abiding in the true Vine, that the life of the Vine might flow through us into the lives of those who are still abiding in death."

La Junta Hospital and Nursing School, Allen H. Erb: "The following employees left recently: Arlene Steiner for her home, after spending nine months as office clerk; Esther Zimmerly, R.N., for her home in Dalton, Ohio; Lola Egli, R.N., for her home in Manson, Iowa; and Frances Zuercher, R.N., for her home in Wooster, Ohio."

"Bertha Nitzsche from Hesston College, is relieving our dietician, Miss Leota Walters, who is spending her vacation in Kansas."

"A drug addict pled for help which she said must come from outside. We had the privilege of presenting to her the Gospel of Christ."

"Verna Gingerich, Mary Erb, and Mary Summers, three of our nurse aides who just completed their one-year course, left for their respective homes."

"A. W. Rhodes began employment on the grounds in March."

The annual census shows:

Inpatient admissions	3,682
Outpatient admissions	1,816

Total persons cared for	5,498
Average daily census	98.1
Percentage of occupancy	83%
Reported efforts in personal	
Christian work	2,813
Number of confessions	4
Baptisms	1

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind.
June 15, 1948.



Nursing and surgery has become a highly specialized work. Christians are needed in this work. Photo is a reprint from "The Youth's Christian Companion."

A Rebirth in Missions as Evidenced in Nursing

BY ALLEN H. ERB

THE Book of Acts describes the birth of missions. Jesus said, "Go ye," but He also said, "Tarry ye in the city of Jerusalem."

At Pentecost the full time had come in which the church should be born. As a newborn child she was revealed as a missionary institution. Speaking with tongues was her first demonstration. The Apostle Peter as the representative leader stamped in clear outline the picture of the church heralding the good news. Jesus had proved Himself among us by many signs and wonders. He had been crucified, had risen again from the dead, and now had graciously poured out the Holy Ghost.

Peter and the others were electrified by the good news. They could not help telling it. It was contagious. It spread like fire. Peter preached the wonderful Pentecostal sermon, after which three thousand were added to the church. This sermon was a Scripture presentation of the good news that Jesus of Galilee was the Son of God, crucified and risen again from the dead. It was a simple statement of the human responsibility resting upon men who receive the good news. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Peter and John continued the testimony in the temple. The lame man was healed. Many believed. The opposition sought to stifle the

witness but "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

The priority of missions is expressed in the subordination of material possessions to the welfare of the church. Barnabas sold a piece of land and laid the money at the apostles' feet. Many followed his example. The apostles so resolutely determined to make prayer and the ministry of the Word the first thing in church life that they appointed seven deacons to serve tables that this should not hinder them.

Persecution did not quench the fire of missionary activity. After the martyrdom of Stephen, Saul made havoc of the Jerusalem Church. But "Therefore they that were scattered abroad went every where preaching the word." Philip preached in Samaria and planted a convert, the Ethiopian, in Africa. Peter opened the door of faith to the Gentiles in the conversion of Cornelius and his household.

A great strategic missionary victory was won when Saul of Tarsus was saved by divine grace. He at once preached Jesus. From Antioch, Paul went out to the great centers of the civilization of that era. He made three great missionary tours. He was not content until he could see Rome, the great city that ruled the world. He was successful in securing trophies of victory in Caesar's own household.

The history of the Apostolic Church is the history of missions in the church. The

newly established churches were the apostolic concern of Paul. Out of this concern were born all of his epistles. All of the Pauline epistles are for the promotion of the evangelistic program of the church. The Book of Revelation is addressed to seven churches, all of which were born in the apostolic missionary expansion of the church.

If the church has lost this early missionary life, any return to it can be termed a rebirth of missions. If we limit our study to the Mennonite Church, we may be a bit more practical. Any statistical study in any of our conferences, or in any of our missionary reports, or in our "Yearbook" will reveal by the limited expansion of churches and the small number of souls won that we have not reached the missionary ideals of the Apostolic Church. Furthermore, we have not reached the height of our founding fathers in Europe in sacrificial missionary zeal. One bishop alone in that era baptized over 10,000 converts in a lifetime.

That we need a rebirth in missions is evident. This acknowledgment does not ignore all the signs of awakening interest among us. Rather than survey the rebirth of missions as a whole, I will select one particular area of missionary endeavor—through the organized care of the sick.

That the care of the afflicted was a part of the whole Christian witness of the Apostolic Church cannot be denied. The lame man was healed, the widows were cared for, the devils were cast out, orphans were clothed, and the poverty of the Jerusalem Church was shared by the other Churches. Paul duly recognized the early ascendancy of the work of women in the church. He entreated the Colossians to help those women which labored with him in the Gospel. He names one of them in Romans 16:1, 2: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Dorcas, raised from the dead by Peter, and Phebe, specifically mentioned by Paul, are the representative leaders of that great ministry performed by women in the Apostolic Church.

Women seem to have received this same degree of prominence in the earliest movement of the Mennonite Church. Sister Julie Mergner in her book, "The Deaconess and her work," says, "We must mention yet the deaconesses of the Mennonites in the Netherlands from whom Fliedner received his first impulse." Quoting again, she says, "Fliedner became the spiritual father of the modern female diaconate in the evangelical church. His first drawing to the deaconess work he received in the course of his first collecting tour from what he found in the Mennonite congregations of Holland." Caring for the sick was certainly a part of the whole witness of these early Mennonite deaconesses.

For many years the American Mennonite Church lost this emphasis. My boyhood experience in our Mennonite Church placed me in no direct contact with any organized program of caring for the sick. The first signs of such activity came to me through the deaconess work of Bethel Hospital, at Newton, Kansas, in the General Conference Mennonite Church and in the promotion of the Mennonite Sanitarium, La Junta, Colorado, in the Mennonite Church. The latter institution was dedicated in October, 1908. This date may truly mark the rebirth of an organized program of caring for the sick in our church.

This institution has grown until it was sold and a new hospital built in the town of La Junta. This was dedicated on Easter Day, 1928. A new addition was built in 1946, and dedicated in June, 1947. Plans are quite well developed for a large hospital program in Elkhart County, Indiana. A proposal has been made for the establishment of a hospital in Oregon and in Arkansas. A mission hospital is operated as part of the mission program of India and Puerto Rico. A church mission hospital plan of several larger hospital teaching centers, with smaller units established throughout the church and her mission fields, seems to be in the process of being born.

This work is reaching men. Many thousands are thus being laid at the door of the church. While they are in our house, we are privileged to say, "In the name of Jesus Christ of Nazareth rise up and walk." We are also privileged to show "good works": "And he took him by the right hand, and lifted him up." Many have been healed, some miraculously, most by the usual processes of nature, and some called on the name of Jesus for salvation.

The teaching ministry for nursing has also developed hand in hand with hospitals. Our only school of nursing in the church was established in 1914. The school had a slow but steady growth. It now has a faculty of seventeen members and a student body of forty-eight. The alumnae of the school number 254. Besides the graduates of our school, many nurses in the church secured their training in other schools.

God's method of missions is to plant His servants over the field, the world. He sent the Twelve and the Seventy from city to city. He told us to pray that the Lord of the harvest would send forth laborers into His harvest. When persecution scattered the early church, it is recorded that they went everywhere preaching the Word.

Not all of the 254 nurse alumnae are faithful and publishing the Word. Some are like Demas, who forsook Paul and his work, having loved this present world. But a great number have been faithful and are now carrying an effective testimony. Some are godly mothers in the home; some are quietly serving in a professional capacity; others are in the aggressive mission movement of the church. A brief survey of this latter group will help to see the rebirth of this movement among us.

In the home field there is a large group of about twenty, varying in number from time

to time, carrying on the work at the home base, the Mennonite Hospital and the School of Nursing. Elsie Martin is a nurse at the Children's Home in Kansas City; Gladys Grove is superintendent of the hospital operated by the Mennonite Brethren at Hillsboro, Kansas; Velma Litwiller Wiebe, Lela Eshleman Fretz, Thelma Yoder King, Wilma Wenger Friesen, Mary Erb Mininger, and Elsie Hooley Mann are missionary home pastors' wives. Helen Moser Kirchhofer is matron of a new mental home at Leitersburg, Maryland. Anna Graber is director of a hospital in Sterling, Illinois. Hannah Baer is superintendent and owner of a convalescing home in Maryland. Florence Ebersole is superintendent of a hospital in Reedsville, Wisconsin. Esther Widmer and Mary Frey have administrative positions in a hospital in Peoria, Illinois. Margaret Risser has a similar position in Gallipolis, Ohio. Mrs. Maude Douglass is an active worker in the Culp, Arkansas, mission field. Mattie Grieser Miller is superintendent of a hospital near Beemer, Nebraska.

This witness extends to the regions beyond, into the foreign fields. Louise Deckert, Annabelle Troyer Grieser, Marie Yoder, Bonita Landis Driver, Verna Conrad Birkey, and Orpha Leatherman are stationed in Puerto Rico. Una Cressman is laboring in South America. Phebe Yoder and Nancy Hernley Conrad are in two separate districts in Africa. Ruth Yoder Miller is in Poland. Mildred Shoemaker, Grace Hardee, Florence Nafziger, and Wilmetta Weaver Deitzel are in India. Fannie Schrock is in the Philippines. Luella Guengerich, Inez Snyder Dienert, Vera Yoder, and June Straite are in China.



A group of Waldensian nurses in Italy.

A peculiar challenge is being met in Italy. The Waldensian Church of Italy was sadly disrupted during the late war. One of the casualties was the breakdown of their deaconess nurse service. Their church appealed to the M.C.C. for aid to revitalize their deaconess and hospital program. They were especially concerned that this work be established on a church missionary basis. Welma Graber has responded to this challenge and is now helping in this reorganization program.

In addition to the La Junta alumnae, Selena Gamber Shank is in South America; Verna Zimmerman is in China; Elizabeth Erb and Lena Graber are in India; Edith Showalter, Elma Hersberger, and Edna Hurst are in Africa; and Mary Wenger Detwiler is in the

Ozark field. Others of whom I have no immediate information are in the battle front of the marching hosts of the advance mission fields. Only God will know the final soul-saving result of this extensive program.

I solicited the church in 1925-26 for the hospital at La Junta. I contacted the majority of the congregations of our church. As far as I could learn, our two missionary doctors, Brother C. D. Esch and Sister Florence Friesen, were the only licensed physicians in fellowship in our church at that time. Today we have an organization of physicians and scores of young men and women preparing for medical work. One of our schools, Eastern Mennonite College, in its late bulletin has devoted over a page to publicizing a course especially designed for prospective medical students.

Our mental hospital C.P.S. program, employing scores of our young people, the resultant service units in that area, and the growing plans for the care of the mentally ill by the church are all present historical developments indicating our trend.

I affirm from all the facts evident to all who are alert to our present church history that there is now a rebirth of missions in the area of hospital nursing and medical service in the Mennonite Church.

La Junta, Colo.

The Mennonite Nurses' Association

BY ORPAH B. MOSEMAN

IN THE spring of 1941, at Yoder, Kansas, during the regular meeting of the Mennonite Board of Missions and Charities, a group of nurses met to discuss the organizing of a Mennonite Nurses' Association. Mrs. Maude Swartzendruber, of La Junta, Colorado, and Miss Verna Zimmerman, of Ephrata, Pennsylvania, were appointed as a committee to study the question further.

In December of that year the committee met with Bro. Allen H. Erb, superintendent of the Mennonite Hospital at La Junta, Colorado, and Miss Nora Miller, a member of the La Junta faculty, and decided on the following course of procedure.

First, an attempt was made to secure the names of all Mennonite graduate and student nurses. This was made possible through the co-operation of the church-wide ministry. After the names had been secured a questionnaire which stated the plans for organization was sent to each nurse. The third objective was to prepare a constitution which would be presented to the nursing group who would be present at the Mission Board meeting, which was to be held at Kitchener, Ontario, the following spring.

The first official meeting of the M.N.A. was held at Kitchener, Ontario, on June 16, 1942, with fifteen nurses and ten interested persons present. Ellen Coffman, Vineland, Ontario, presided. Mrs. Selena Gamber

Shank was appointed chairwoman by acclamation. The report of the work of the committee was given by Verna Zimmerman and the constitution presented. The following officers were elected: President, Mrs. Maude Swartzendruber; Vice-President, Ellen Coffman; Secretary-Treasurer, Verna Zimmerman. Brother S. C. Yoder was elected as a representative of the Mission Board. Since that time there have been annual business meetings held during the Mission Board meetings. Our first public program was presented at the meeting at Goshen, Indiana, in 1945.

The first of our local chapters to be organized was South English, Iowa, which later disintegrated because all the members moved away. The La Junta group followed in organizing, next Franconia in Southeastern Pennsylvania, next Harrisonburg, Virginia, then Lancaster, Pennsylvania, a group in Ontario, one in Kansas, another in Goshen, and the latest is the Fulton County, Ohio, group. Our goal is a local chapter in every conference district. The total membership is 251. Twenty-nine of our group are serving on foreign soil, either as missionaries or in relief work.

It was soon discovered that the Association needed an official organ through which she could speak to her nurses. In March, 1945, the first number of "Mennonnursing" was issued from the presses at the Mennonite Publishing House under the editorship of Verna Zimmerman. It is an eight-page quarterly publication. The objectives of the paper are to publish articles of spiritual value which will guide and help nurses to maintain their Christian experience; to publish information related to the work of the M.N.A.; to advise on current issues facing Mennonite nurses; to acquaint nurses with one another and to keep them informed of the work of the Mennonite nurse throughout the world. The needy fields which are open doors of Christian service are also presented to nurses through its pages. Beginning with the April issue of 1947, the name of the paper was changed to "The Christian Nurse." Many nonprofessional people find the paper of interest.

The work of the Mennonite Nurses' Association has only begun. We have representatives on the four corners of the globe. Our prayer is that we may ever give spiritual values first place in our program and that each member may always be a ready and usable vessel to the Mennonite Church in the extension of Christ's kingdom.

Harrisonburg, Va.

Glimpses of a Mission in Action

BY RUTH M. BEAN

CHARACTER recognition, telling stories in Chinese, differentiating between shades of meaning—these are still the order of the day after six months in Language School. While the learning of Chinese is our

primary objective, our study is not limited to language, for this year, in the varied mission community of Chengtu, affords us unequalled opportunity for the observation of missionary methods and techniques, policies and emphases. Many features we find worthy of emulation and hope to incorporate in the Hochwan work; others seem to us of doubtful value, particularly in a program of which the cardinal aims are evangelism and church building.

We enjoy the privilege of worshiping at the Chinese services from Sunday to Sunday. Apart from the difference in language, the order of worship in such well-established centers as Chengtu differs little from that in a western church. Recently, however, Luella Gingerich and I spent a memorable week end in a Methodist mission station fifty miles away, where we were given a glimpse of missionary techniques in action. The mission setup was an interesting one, for the establishment included the apartments of the foreign missionary, the native pastor and his

On Call

BY GRACE DOROTHY LEHMAN

*The man just shrugged his shoulders,
And said, in self-defense,
"I never heard the call of missions;
The Lord doesn't need me, I guess."*

*The missionary paused in silence,
Then looked him straight in the eyes,
"But are you within calling distance?
Perhaps that's where the trouble lies."*

*I often think of that answer,
And search my own heart with fear,
So that when the Lord calls me to service,
I'll not be too far to hear.*

Lancaster, Pa.

family, and the district nurse, as well as a clinic, a social room for young people's gatherings, and, of course, the mission chapel.

Realizing that maturity for the indigenous church is achieved only as she is trained for self-propagation, self-government, and self-support, the missionaries in this station have planned with the ideal in view. The war years, though seeming to force an interruption of the program, actually gave impetus to it, so that now there is a nucleus of live Christians, dominated by the urge to evangelize not only their own town, but the surrounding district also. There are, of course, problems which arise from misguided enthusiasms and lack of training, but it was heartening to note the reality of their relationship to the Lord Jesus as evidenced in their prayers and testimony, and the thriving little outstations which are the fruit of their efforts toward extension. We shall not soon forget the beautiful spirit between the pastor and his young assistants, nor the willingness of the missionary to stand in the background, giving direction and understanding, but not enforced leadership. Certainly there is in this little native church still much room for spiritual

advance, but they have taken a vigorous step toward the goal of every-member evangelism.

Their Sunday morning service gave us a taste of what we may expect when we take over the work in Hochwan. Descriptions of typical services in rural China usually mention the difficulties of preaching with yelping dogs running up and down the aisle, and of having the congregation discuss the points of the sermon as they are presented one by one. The discussion becomes especially lively when they concern such questions of conduct as gambling or opium smoking, for the listeners are not sophisticated enough to pretend that the moral has no application to themselves, or to refrain from pressing it home on a neighbor who happens to be hit. We had been warned, too, of the hazards incident to fitting all hymns to the frame of one or two stock tunes.

We were therefore surprised and, if the truth be told, a little disappointed when the service produced nothing more spectacular than the gathering of a knot of children to watch the foreigner accompany hymns on the portable organ. The little choir, assembled for the occasion, sang remarkably well under the spirited direction of the pastor's son, and their performance included a dignified liturgy which helped to infuse a spirit of reverence. In some country places, the offering consists of contributions, by the members, of a variety of products—a bowl of rice, a little sack of potatoes, a few thousand dollars (since inflation, worth only a cent). While the casual onlooker might question the value of such an offering, every missionary knows that the principle of giving is one that must be inculcated by degrees, and that these humble gifts perhaps stand in higher proportion to what they have left than is usual amongst churchgoers at home. The observance of the communion service that morning impressed on our hearts the oneness of believers all over the world, and again renewed in us the desire to bring into that great fellowship our Chinese brothers who do not yet know the Christ who died and rose again to bring them into vital union with Himself.

The evangelistic service the evening before had also been an educative experience. It is very easy in China to draw a crowd to an evening meeting by sending a group into the street to sing until a few hundred people have gathered and then inviting them into the Gospel hall to hear the "special good news" which is to be declared that night. An evangelistic team had just completed a week of visitation work and had notices posted all around town; so it was not necessary to use that method on this occasion, for the hall filled very quickly. Fortunately, all Chinese students learn the sol-fa system of music notation; so with the song in character on a large sheet at the front, it is a simple matter to teach a chorus. That evening the song leader taught the Chinese version of "I Need Jesus," with considerable success. This was followed by the testimony of a radiant-faced woman whose consistent Christian life constitutes a more powerful witness than her words, and then the pastor preached an evangelistic message. When the invitation was given, twenty or so expressed a de-

sire to accept Christ. These were urged to stay behind, and upon dismissal of the meeting their names were taken down for follow-up work. Often the interest is only fleeting, but usually there are several who truly follow on to know the Lord.

In the workers' meeting which followed the service, there was one question which possessed the minds of all present. All evening, we had been hearing remarks about the "mowdzes" Luella and I were wearing; so it was no surprise when they inquired about the significance of our white caps. When we had answered that question to their satisfaction, our missionary friend asked us to tell about the Mennonite Church, how it came into being and the emphases which distinguish it from other denominations. "Mennonite," of course, means nothing to them; so because we are the latest arrival, we are at present known as "The New Church." We had an attentive audience as we explained that actually we are not a new church, but an old church. Through our interpreter we told of the early Anabaptists and their insistence on a believers' church, the consequent persecution and dispersal, their practice of the pure life, and their centering the whole life around Christ, relating every phase to Him and His will as revealed in the Word. The question which really put us on the spot was this, "Why, if you are so old a church, and bear so worth while a message, have you been so long in bringing it to China?"

Hard as it was to answer that question, it is not now the crucial one. Our concern today must be not with our negligence in the past, but with our action in the future. It is not enough to sit back in our easy chairs and plan a five-, or ten-, or twenty-year program for someone else to carry out! Each member of the body of Christ has his part to play in the evangelization of the lost. Pray God that in the urgency of this day we may recapture the missionary vision and abandon of our Anabaptist forefathers, and proclaim the good news of salvation in the far-flung places of the earth. Chengtu, China.

Getting Acquainted With Our Mission Stations

BY EZRA BEACHEY

ONE of the problems with which the Mission Board and our district mission stations are faced is that of acquainting our constituency with firsthand information regarding the needs of these outposts. In most places it is practically impossible for the pastor to fill even occasional appointments in other congregations without making special arrangement for someone to come in from a distance to fill the pulpit at his home.

At Pinckney during the past summer a few things were done which served the purpose of bringing a number of people into personal contact with the work, thus enabling them to pray more intelligently for the endeavors put forth, and resulting in a definite blessing to all concerned.

On August 10, a group of about thirty-five people, consisting of a men's Sunday-school class, with their families, from the Prairie

Street congregation, Elkhart, Indiana, came for the morning service at Pinckney, and the afternoon service at North Hamburg.

From the Salem congregation, another group of about twenty-five came on September 21. Both these groups assisted in the Sunday schools at both services, and the latter group stayed for the evening and gave the young people's meeting program. Both groups brought well-filled baskets and supplied an ample dinner at the pastor's home. Visitors are always welcome at these stations, and no doubt, many from our larger congregations would be interested in being present at the regular services, but feel that they would be adding to the already heavy program of the workers by their presence. The presence of these comparatively large groups made no additional work for the pastor and family, who rather were able to delegate some of the regular tasks to others.

Another program which was much appreciated by the Pinckney congregation was the visit of a men's quartet from the Salem congregation in Ohio on two different occasions this summer. Both times they sang and took part in Sunday school at the morning and afternoon service, and gave the evening young people's meeting program.

It does mean much to the pastor and family, as well as to the congregation in these isolated places, to be able to enjoy the fellowship of others. Many of the visitors also spoke of the blessing received through more definite contact with the work, and meeting the members of the congregation.

Could not this kind of program be profitably carried on to a greater extent? It would

Somebody Prayed

A soul was brought back from the pathway of sin.

*When homeless for years he had strayed:
What caused him to turn and a new life begin?
The answer is, "Somebody prayed."*

*A sufferer rose from the bed where he lay,
Disease o'er his form its dread-scepter had swayed;*

*His strength was restored in a marvelous way;
God touched him while somebody prayed.*

*A heathen was won from the ranks of the foe—
So many are sinking each day;
He heard the "Old Story" with face all aglow;
An angel, "Somebody prayed."*

*A Christian, discouraged, downhearted, and sad,
With tears and perplexities seemed quite dismayed;*

His burdens grew light and his heavy heart glad;

The reason is, somebody prayed!

*Lost souls by the millions go down to their doom,
For Satan is cunning always;*

*But why must they go to a Christless tomb?
Won't somebody, somebody pray?*

*The Master is calling to you and me,
"My sheep from their pastures are wandering today;
For them I have suffered on Calvary's tree;
Who'll tell them? Will nobody pray?"*

—Author Unknown.

serve to give more definite information about the work than would be possible by a visit of the mission superintendent to the other congregations. Pastors might suggest to Sunday-school classes, or young people's groups that they should visit some of the near-by mission stations.—Editorial in "Rural Evangel."

ELLICOTT CITY, MARYLAND

(Maple Grove Mennonite Church)

Dear Readers: The Lord has blessed us with a larger attendance since the weather is warmer. Our record for the year—ninety-two—was reached again several Sundays ago. Our attendance is made up largely of children, for whom we praise the Lord. There is a large field ready for harvest. Most of the children have never attended any other Sunday school. Very few of them leave the services until after the sermon.

Bro. George R. Brunk was with us the week end of May 8, 9. We were glad for his messages Saturday evening and three times on Sunday. On Sunday evening he preached a consecration sermon, after which a number consecrated their lives to God and His work. On May 16 we had our communion service, with Bro. Noah Risser, our bishop, officiating. Sister Risser and Bro. and Sister Garber accompanied Bro. Risser. We were also glad for a number of folks from Hagerstown who worshiped with us that day.

Bro. and Sister Menno Sell are exploring a new field in Ellicott City among the colored folks, who are hungry for the Gospel. They held three meetings on Sunday and Monday, May 30, 31, with the help of a number of folks from Finland, Pa., who were visiting here. Bro. Harold Fly brought the messages. On Sunday afternoon there were fifty-one children, besides adults, present.

We praise the Lord for the sermons we have been receiving from Sunday to Sunday through our home minister as well as visitors.

Pray for our summer Bible school and the revival meetings which are to be held in the near future. Also pray for the workers here, that we may do God's will and win souls for Him.

Mrs. John H. Peachey.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers: Today eight young people were baptized and received into church fellowship as a result of the revival meetings held here in April by Bro. John E. Wenger, of Allemands, La. The sermons he preached are still bearing fruit in the congregation.

Our summer Bible school closed Friday, June 4, with an average attendance of 127. The highest attendance was 156. Four teachers came in from a distance: Esther Carpenter, Centerville, Mich.; Esther Leichty, Grabill, Ind.; Grace Miller, Uniontown, Ohio; and Delilah Detwiler, Wellman, Iowa. Katherine Kreider, from Palmyra, Mo., came in each day, also, and taught a class. The following from our own congregation also taught: Clyde Stutzman, Grace Wenger, Katharine Rickert, Ma Donna Kauffman.

Ella Mae Byler, and Nelson E. Kauffman. Ada Yoder and Dorothy Crane assisted in the kindergarten class. One young girl in the high-school class accepted Christ on the last day. Parents of pupils who regularly attend other Sunday schools have expressed deep appreciation for our school because the pupils are taught the Word of God.

The Vesper Quartet from Goshen College is expected to give a program here on Wednesday evening, June 9. Such programs are always deeply appreciated. We expect a group from Eastern Mennonite College later.

Bro. and Sister Raymond Detwiler from our congregation are in St. Louis, where Bro. Detwiler is attending a technical school. They attended our services here on May 20.

Bro. and Sister Emory King have moved to this city within the past month and Bro. King is working for Bro. Clyde Stutzman in the upholstering shop.

Sister Louisa Umstaddt, one of our members, has been visiting with her daughter in Los Angeles, Calif., and will return soon.

The young people who are serving in the city hospital here are assisting in the work of the mission. Three worked on the 3:00 to 11:00 P.M. shift and taught Bible school in the forenoons. We deeply appreciate this.

We feel the need of the continued prayers of the brotherhood in the work of the Lord here. The mission family will be away for about six weeks this summer. Sister Lillian Brunk, of Elida, Ohio, is coming as a worker soon. Sister Velva Raiefsnyder, from Lancaster, Pa., is planning to be at the mission in the absence of the mission family.

June 7, 1948. Nelson E. Kauffman.

CLEVELAND, OHIO

(The Mennonite Witness to Israel)

Dear Friends: "For the battle is not yours, but God's!" How true this is! If we were to set out in our own strength to accomplish what has been done, we would long ago have given up and cried, "Impossible!" But God has chosen to work a work here, and who would dare to falter under those conditions?

We have had a wonderful response to the last issue of the "Star of Peace." There are Jewish merchants who ask for extra copies to give to their customers! An increasingly larger number of young folks are coming under our influence. More homes are opening to our witness. The opportunities for furthering the work are constantly multiplying and we are at a loss to know how best to use our time. We thank the Lord for several girls, nurses at Lakeside Hospital, who on their days off have come to help us in the work. We appreciate this very much and will welcome all who care to give even a few hours to this task.

At the last meeting of the Ohio Mennonite Mission Board a statement of policy was drawn up regarding our relationship to the Jewish people. In this statement, called "The Wadsworth Declaration," we have let the world know once and for all that we not only will not be part or partner to the rising tide of hatred against any group of people,

but will lend every effort to let our testimony of love for all men ring out. If the Prince of Peace reigns in our hearts, then we are soldiers for peace. We believe that every newspaper in the country should prove to them that we mean business in serving our Messiah. We are having prepared a special form which can be inserted in your local newspaper at very little cost. This is very important, as it will let your neighbors and the world know where you stand. It will take courage, as this is one of the hottest subjects of our time. Will you dare to do it? Please write us for more information if you are interested in standing with us.

A considerable number of Jewish people have called for extra copies of the "Star of Peace." They also expressed appreciation for its message. We believe that God is at work in the hearts of our neighbors. They have nice large yards of their own where their children can play, but they let them come over to ours. Last Wednesday evening there were twenty-one here. They seem glad to have us come around. They seem to enjoy visiting with us. This places a serious responsibility on both you and us. We need your prayers that we might make the most of these opportunities.

Next week, school will be over and these young people will have a lot of time on their hands. We are planning a number of projects that will keep them occupied and also to make opportunity to have them find the Lord of their lives. On June 21 we are beginning a Bible school in Bedford Township, which is about ten miles from here, and are expecting a number of these Jewish friends to go along. The area where the Bible school will be held is a very needy field and we want you to ask the Lord to guide that this project will turn out for the furtherance of His kingdom.

Since I started to write this letter I went out into the yard and one of the older Jewish boys asked me just what we believe. He said, "You are one of those who don't worship the cross, aren't you? Your way seems more like the way it should be." He inferred that he would like to talk about it again later. What opportunity!

The first Thursday evening in May a young Jewish man was in our home and we had a wonderful opportunity to witness to him. He did not even know the reason the Bible gives for the Passover. He was amazed when we showed him the words, "When I see the blood, I will pass over you." Pray for him and for so many more that their eyes may be opened to the blood of the One that cleanseth from sin.

We had another experience as to why the Jews' eyes are closed to the glory of their own Messiah. A man professing to be a Christian and under the pretense of "defending" the name of Christianity called us to let us know that we had no business putting out the "Star of Peace." After he had finished his side of the story we proceeded to tell him what the truth concerning the Jewish people is. He was totally ignorant of the facts, which is typical of all Jew-haters, and he was, furthermore, quite typical in that he had no desire to find the truth. When we got a-

Today in Missions

J. D. GRABER

Paul's Missionary Method is a subject of frequent discussion in mission circles. But in this, as in other things, when we imitate a man we usually imitate his weakest points.

"Paul, the Traveler" is the title of a well-known book, and it is the journeyings of the missionary apostle that seem to many to be the essence of his method. In speaking of a "wandering preacher" someone recently defended his method by comparing it to the Apostle Paul's. The answer to this mistaken evaluation is simple.

Paul established churches wherever he went. To wander about over the face of the earth "sowing the seed," as it is expressed, never laying any foundations of permanency, and never leaving growing and vital churches behind is not following in the footsteps of Paul. To him travel was incidental. The churches, their life, their vitality, their growth, their leadership—these were the concerns of Paul. These are the marks of true New Testament missions.

Require credentials from a traveling preacher. Ability to preach a good sermon is not enough. Eloquent preaching among people who do not know his personal life is easy for many a "false prophet." Beware especially if he is critical of his own group and if he flatters the Mennonites. He is probably building up for a good offering. He will surely, in Mennonite circles, stress fundamentalism. But for us fundamentalism as a modern movement is not enough. It is not the whole Gospel.

Support your own church and missions program. These traveling preachers are individualists. They probably are not able to work with anyone for long—that is why they travel. They are responsible to no one. They report on the money you give them to no one. Is it good stewardship to hand over money to them carelessly?

round to telling of the need of reconciliation with God, he hung up. Is there any reason why the Jews fear the Christians? Such bigotry is not even excusable.

There are so many open doors here. We are placing the "Star of Peace" in about 3500 homes in our neighborhood. We will have to reduce this distribution in favor of spending more time with the many young people who are constantly coming and going. If we had sufficient funds, we could mail most of these, but at the present time we cannot do it. We are sure that what has been done and what will be done is largely due to the faithfulness of all of you at the throne of God. As we look back over the past year we are simply dumbfounded at what God has done here. We believe that if you will help us to increase the size of the Prayer Watch, God will do still more.

Mr. and Mrs. Dale Nofziger and Family.
June 1, 1948.

Relief Notes

Relief Project in Japan Is Approved

Approval for a small relief and rehabilitation project has been secured from the military government in Japan. The full details of this work have not yet been formulated, but in general it is to be a community center project similar to that at Heilbronn in the American Zone of Germany. This probably will include facilities for sewing, shoe repair, reading, warming, etc., by needy people, thus helping them to help themselves. Religious worship and teaching will also be integrated with the total program. Since the way for direct relief distribution in Japan is not open, it is hoped that this work of rehabilitation can be a channel of witnessing "In the Name of Christ" in Japan.

1948 Goodwill Christmas Bundles

Plans have again been made to send goodwill Christmas bundles to needy children abroad. In past years the response from our people in the United States and Canada has been good, making it possible to send many thousands of bundles. Because of the large number of needy children, however, there continues to be a need for these bundles. We would therefore encourage children, Sunday-school classes, young people's groups, and others to again pack and send goodwill Christmas bundles.

Certain details of the instructions for this year's Christmas bundles differ from those of last year, and therefore all who are interested in this project should secure a copy of the 1948 folder. All bundles should be packed and sent by Aug. 14 to the M.C.C. center at either Akron, Pa., or Kitchener, Ont. A small supply of the 1948 Goodwill Christmas Bundle folders has been sent to each congregation. Additional copies may be secured from the Mennonite Central Committee, Akron, Pa.

Medical Service in Paraguay

During his short period of service in Paraguay from April 3 to May 11, Dr. Herbert Schmidt, of Newton, Kans., was able to perform a total of eighty-one major and minor operations at the Fernheim Hospital. Another service in which Dr. Schmidt was engaged during this period was that of establishing equipment for extracting oil from cotton seed. This is a significant step in developing the industrial life of the Mennonite colonies in Paraguay.

Relief Worker Personnel

Dr. and Mrs. Rohrer Eshleman, of Paradise, Pa., left on June 10 for medical service during the summer in Puerto Rico. Emma Showalter, of Broadway, Va., also left on June 10 for Puerto Rico, where she will serve as laboratory technician. J. N. Byler arrived in Addis Ababa, Ethiopia, on June 7.

Translation of Peace Literature

During June and July of this summer, J. P. Rogalsky, professor of German at Tabor College, Hillsboro, Kans., is serving at the M.C.C. office in the work of translating peace literature and certain other materials from English to German. This service is a unique contribution to the efforts of the M.C.C. Peace Section in providing peace literature

CHURCH CORRESPONDENCE

SCHELLSBURG, PENNSYLVANIA

Greetings to all Herald readers. We truly have many reasons to thank our dear heavenly Father. He has done much for us.

On April 25 Bro. and Sister Eli Miller and Bro. and Sister Harold Kauffman worshiped with us, Bro. Miller bringing the message.

Bro. Aldus Wingard worshiped with us in our midweek prayer and instruction meeting on May 19.

Quite a number of our congregation were spiritually strengthened by the revival meetings held in a neighboring community. As a result on May 23 six persons were received into the church by baptism, one from another denomination; and three were reinstated. May the Lord richly bless these dear souls. Services were in charge of Aldus Wingard. His family also worshiped with us.

On June 6 our minister, Bro. Charles Shetler, delivered the morning message at the Johnstown Mission.

We are looking forward to our communion service on June 20. And the children of the community are looking forward to Bible school, which is planned for June 21 to July 2.

Pray with us, that we may always be obedient to the promptings of God's Spirit in our daily lives. Florence Replogle.

CLOVERDALE, OHIO

(Mt. Pleasant Congregation)

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Ps. 115:1).

Our attendance at church services today was forty-nine; a year ago today it was thirty-six.

During the past months a number of visiting ministers brought us helpful and inspiring messages from the Word of God. Bro. Alvin Becker, of Woodburn, Ind., presented to us the work of the Northern Bible Society and afterwards preached an inspiring missionary sermon. Bro. Menno Troyer, Bro. Elmer Yoder, and Bro. Daniel Augsburg, from the Elida congregations, preached evangelistic sermons in our regular Sunday evening services. Special programs were also rendered by the Pike and Salem congregations. We appreciate the help and co-operation of the different churches in the work here.

"The Lord hath done great things for us" in our summer Bible school work, "whereof we are glad." The highest attendance last year was eighty-eight; the highest this year, 175; lowest last year, seventy-five; lowest this year, 134. Sister Winona Swartz, of the

suitable for use by German-speaking Mennonites in Europe, Paraguay, Brazil, and other countries.

Released June 11, 1948

Via M.C.C. Headquarters, Akron, Pa.

Salem congregation, Elida, served as director of the school. Members of the Pike and Salem congregations assisted as teachers. On Thursday evening, June 3, Bro. Menno Troyer, of the Central congregation, Elida, gave an evangelistic sermon and appeal to the older children, young people, and adults of the school. A number of children responded to the invitation. Some of these are from non-Christian homes. Please pray for them, and for the work here, that the Holy Spirit may lead on. Clara Smith.

OXFORD, PENNSYLVANIA

(Mt. Vernon Congregation)

Dear Herald Readers: Greetings in the Master's name. The work at this place is continuing with increasing interest.

On May 23 Bro. James Lark was with us for an evening service. He preached on the subject, "Bearing Witness." The meeting was very well attended.

We have prayer meeting on Thursday evening, every two weeks, in the homes or at the chapel.

Ordination of a minister for this place is scheduled for June 24.

The Lord willing, we plan to have summer Bible school July 12-23.

Evangelistic meetings are planned for Aug. 15-23, with Bro. Noah Hershey in charge. These meetings will follow an all-day service to be held Aug. 15.

Pray for the work here. Visitors are always welcome. Cor.

LOUISVILLE, OHIO

(Beech Church)

Dear Herald Readers: Greetings of love in our Redeemer's name. Bro. Raymond Kramer, Meadville, Pa., gave us a message on the evening of Jan. 18. On the evening of Jan. 25 a Gospel team from the Canton Bible School gave us a program on the subject of "Prayer." Bro. J. J. Hostetler, from the Canton Mission, preached the sermon. A number of our members attended the evening classes of the Canton Bible School.

Bro. John H. Mosemann, Goshen, Ind., preached to us on the subject, "The First Church," on Feb. 8. On the morning of March 28 Bro. Allen Bixler, of Kidron, Ohio, gave a message on "The Cross." In the evening Bro. William G. Detweiler, Orrville, Ohio, spoke on "The Cross of Christ."

Pre-Easter services, in charge of Bro. J. J. Hostetler, were held March 25, 26. On March 27 nine young people were baptized by our bishop, Bro. O. N. Johns. Communion services were held on Easter Sunday. In the evening the Mixed Chorus from E.M.C., composed of twenty-four voices, gave a program of song.

The Goshen Collegiate Chorus was with us on March 31 and gave a program. We were also privileged to have with us the Men's Chorus from Goshen College on April

21. All the chorus programs were well attended.

On Saturday, April 24, we had a hymn-sing, directed by Bro. Dwight Weldy: And on Sunday afternoon and evening we had a community hymn-sing, enjoyed by a large group from the community.

Our minister, Bro. John D. Miller, and his wife spent a number of weeks in Florida during the winter months.

On May 2 Bro. Alvin Miller, of Sugar-creek, Ohio, brought the morning sermon, "Come, Let Us Build Up the Walls of Jerusalem."

On May 22, 23, a peace conference was held, with Bro. P. L. Frey, of Archbold, Ohio, and Bro. Guy F. Hershberger, Goshen, Ind., as speakers. Atlee Miller, Paul Blosser, William Allan, John Lehman, Clarence Nussbaum, and Bro. Hartzler took part in a panel discussion in charge of Bro. Hershberger, on the subject, "The Christian and Alternative Service." The closing message, "Christ, the Prince of Peace," was given by Bro. Frey. All the messages were timely ones, and much needed by the church today.

At present a mission study class on India, for boys and girls, is being taught by Mrs. Garrison Hostetler. The class meets during our Bible study period on prayer meeting evenings.

Plans are being made to have our Children's Day program on June 13. Summer Bible school is planned for June 14-25.

Bro. and Sister Enos Stutzman and daughter left on June 2 for Denver, Colo., where they will make their home. We wish them God's blessings in their new location.

Bro. Willard Krabill left on June 3 with a group of twenty-seven students on a tour to Europe for reconstruction and relief work.

Bro. and Sister Glen Yoder, who are doing mission work in Culp, Ark., are with us for a few days. Sister Yoder was formerly Lois Johns, of this congregation. Bro. Yoder brought us messages both morning and evenings.

June 6, 1948.

Eva Linder.

CHAMBERSBURG, PENNSYLVANIA

(Marion Congregation)

Greetings to all Gospel Herald readers. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84:10).

The congregation here has enjoyed another refreshing time. During the last part of April Bro. Harold Lahman, of Harrisonburg, Va., conducted a series of meetings which continued for eleven nights. He faithfully preached the Word, warning sinners and encouraging saints. As a result, there were a number of confessions. And today, in an impressive service, three precious souls, a young father and mother and a young boy, were added to the church by water baptism. Another young husband and wife who confessed Christ at the meetings are in the instruction class in a neighboring congregation.

A number from our congregation were in Chambersburg this afternoon, distributing "The Way" and contacting people.

Some time ago our young people erected a signboard near the church, on route eleven. The message on one side is, "For the wages of sin is death," and on the other side, "The gift of God is eternal life." May these messages be a warning and comfort to the hundreds of people who pass this sign each day.

June 13, 1948.

Clarence Shank.

PROTECTION, KANSAS

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." On May 2 we had our communion service. May 8 the Ladies' Chorus from Hesston College sang to an appreciative audience. May 9 was our Protection-Greensburg Sunday School Conference. Bro. Samuel Janzen brought the morning message. In the afternoon there were three speakers, one from each congregation, and Sister Mary Miller, Hesston, Kans., as guest speaker. In the evening Sister Miller spoke concerning her experiences as a relief worker in France.

Our two-week Bible school closed on Friday, June 4, with an evening program. Over one hundred were enrolled in the school.

The senior and junior sewing circles meet at the church the first Wednesday of each month and spend the entire day in sewing various things.

Some remodeling is being done on the church building.

Ursula Miller.

LEWIS COUNTY, NEW YORK

(Conservative A.M. Congregation)

Dear Herald Readers: Greetings. "The Lord reigneth; let the earth rejoice; . . . The heavens declare his righteousness, and all the people see his glory" (Ps. 97:1, 6). As we see the major forces of evil trying to overwhelm the earth, we would be oppressed with fear, were it not that we have this consolation and assurance, that God, who is almighty and the source of all love, power, and peace, is still upon the throne and rules His creation. So we have great reason to rejoice, as daily we see His glory revealed to us.

Bro. Edwin Albrecht, Woodburn, Ind., conducted evangelistic services at Woodville, N.Y., April 25-30, and on Sunday morning and evening, May 2, in the Lowville, N.Y., district. The attendance was good, and the messages inspiring and upbuilding.

Baptismal services were conducted in the Lowville district on Sunday, May 9. Three young souls were received into church fellowship by water baptism, Bishop Lloyd Boshart officiating.

A class of thirty-two young converts is under instruction preparatory to baptism.

Bro. George J. Lapp and wife, of Goshen, Ind., were in this community May 28-30, conducting special Bible meetings. On Sunday afternoon Sister Lapp talked to the children and Bro. Lapp followed with a discourse on the work in India. The meetings were well attended and much appreciated.

Bro. and Sister Andrew Gingerich and son, Willard, Mrs. Michael Jantzi, and Bro. Abner Zehr attended the World-wide Mission Conference held at Lancaster, Pa., on Sunday, May 23.

June 8, 1948.

William Schaefer.

FIELD NOTES (Continued)

Bro. C. C. Cressman, New Hamburg, Ont., preached at Freeport, Ill., on June 13.

Father's Day, June 20, was observed throughout the Illinois Conference as Family Day. Programs were suggested by Bro. H. J. King, Secretary of Christian Home Training in the Christian Workers' Cabinet, and ministers were urged to preach sermons on the home.

Bro. Hugh Wolfer, Portland, Oreg., Jewish missionary, is filling appointments in Pennsylvania and Nebraska, also contacting Jewish friends in Chicago and New York.

Bro. Jesse Short, Archbold, Ohio, was injured in a fall from a ladder on June 12. He is being cared for at the Wauseon Hospital.

Bro. J. N. Kaufman and wife, just returned from India, will have their headquarters for the present at Delphos, Ohio. Bro. Kaufman was scheduled to preach at Metamora, Ill., on June 20.

Bro. O. O. Hershberger, Hesston, Kans., brought the sermon to the Catlin congregation, Peabody, Kans., on June 13. On June 7 testimonies were given to this congregation on "How I Found Christ" by representatives of the Christian Layman's Crusade of America.

Bro. Allen A. White and family, for several years active in the church at Wichita, Kans., have purchased a home at Peabody and will fellowship with the Catlin Church.

Commencement exercises at the La Junta Mennonite School of Nursing were scheduled to be held Monday evening, June 21, with Bro. John R. Mumaw as speaker. Bro. E. M. Yost was scheduled to deliver the baccalaureate message.

The July issue of "The Way" will be mailed from Scottdale about July 1, which is two weeks later than usual.

HIGH COST OF PRAYING

"I want you to spend fifteen minutes every day praying for foreign missions," said a leader of God's people to his young folk. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Aye, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. To be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."—Selected.

I cried unto the Father

And He, from heaven's throne,
Stooped down in love and mercy
And claimed me for His own.

—Ruby Berkey.

Ohio Mennonite and Eastern A.M. Joint Conference

Held its twenty-first annual meeting at the
Sunnyside Church, near Conneaut Lake, Pa.,
May 25-27, 1948

The following program was given:

Theme—"God's Will for the Church and Our Response."

1. Her Membership
 - (a) Their Spiritual Life, M. L. Troyer
 - (b) Their Sanctification and Social Life, Wm. G. Detweiler
2. Her Leadership
 - (a) Their Convictions and Faithfulness, Raymond Peachey
 - (b) Their Stewardship and Support, Harold Bauman
3. Her Outreach
 - (a) Through Mission Boards, Rudy L. Stauffer
 - (b) To the Jew, Victor Buksbagen (a converted Jew) Phila., Pa.
 - (c) In the Home Community, Paul Yoder
4. Her Discipline
 - (a) Who May Be Admitted into Its Membership? Wyse Graber
 - (b) How Should the Weak Brother and Transgressor Be Dealt With? Isaac G. Kennel

Closing Message—Our Response to the Will of God, E. B. Frey

Bro. D. D. Miller, Berlin, Ohio, preached the Conference Sermon.
Subject, "God's Foundation and a Superstructure Built Upon It."
Texts, II Tim. 2:19; I Cor. 3:11; Eph. 2:20-22.

The following questions were also placed on the program for discussion:

If a person who is divorced and remarried becomes a Christian and asks admission into our church, what should be done?

Since the Scriptures teach against the wearing of gold for display, and conference demands that ministers do not use the ring ceremony in marriages, how should members be dealt with who wear the ring, or who get outside ministers to marry them with the ring ceremony?

Conference members were well represented at the conference.

Reports were heard from members of the General Mission Board, Board of Education, and Publication Board, from trustees of the Orphans' Home, West Liberty, Ohio, Old People's Home, Rittman, Ohio, Canton Mission, Lima Mission, and Altoona Mission, from the following committees: Problems Committee, Ministerial Support Committee, Church Controlled School Committee, the committee to study what shall constitute an organized congregation under conference, Nominating Committee, and Resolutions Committee, and from the Ohio Mennonite Mission Board, the secretary and the treasurer.

The following brethren were installed as members of conference:

Ministers—Gerald Studer, Orrville, Ohio; Calvin Kennel, Gap, Pa.; and Glen Esh, Akron, Pa.

Deacon—Elden Merrelit, Wauseon, Ohio.

The following recommendations were presented to conference by the Executive Committee:

1. That the secretary gather his statistical church report as of January 1 to December 31 for the Mennonite Yearbook and Directory, and report the same to conference at its next meeting.

2. That conference adopt the recommendation from the Organized Church Study Committee which reads as follows:

We encourage mission work in the outlying districts in our conference, whether it be under the Mission Board or individual congregations. We would encourage that the work be so carried on that the mission points be organized into independent congregations as soon as thought advisable by the sponsoring organization and Executive Committee of conference.

Until that time, each point shall remain under its parent organization, and for the purpose of records, the membership of these points shall be retained and reported by the sponsoring organizations.

3. That this conference receive the Cedar Grove congregation, Greencastle, Pa., under the stated conditions, unless, or until, General Conference disapproves of the act and directs otherwise. (The stated conditions refer to ten given conditions under which the Cedar Grove congregation may be received into conference. These conditions were presented to the said congregation and almost unanimously accepted by them.)

The three above recommendations were all accepted and adopted by the conference.

The Ministerial Study Committee recommended that the teachings as typified by the law, and taught by our Lord and the apostles, be taught in all our congregations; and that a program of ministerial support be implemented in those congregations which are willing to assume this responsibility.

This was adopted.

The Church Controlled School Committee recommended:

1. That a school planning committee of five members be appointed to report at our next regular or special meeting of conference with preliminary information gathered from our congregations of Ohio, either by questionnaire or personal visit, as to their sentiment and support

(a) For a centrally located fully state-accredited Christian Day High School for the third and fourth years under conference direction,

(b) As to a suggested location,

(c) As to number of pupils that would attend,

(d) As to a building which might be available,

(e) As to financial means needed to begin the work, carry it on, and how to meet this need.

2. That this committee go fully into the matter as to the requirements to be met for accreditation.

3. That a suggested method of organization be presented that will properly safeguard such a work.

4. That this work be so correlated with our present Christian Day Schools that students from them will be able to spend time in residence at this school and receive credit for work done in the other schools.

A twenty-five-question questionnaire was adopted for use at times of ordinations. The questions are to be answered in written form by the candidate for the ministry and then kept in file by the secretary.

It was also moved and supported that we require every member of conference to fill out the questionnaire prepared for use at times of ordinations.

The following resolutions were adopted:

1. **Whereas**, The Sunnyside Mennonite Church, near Conneaut Lake, Pa., has so ably and so amply ministered to the physical needs and provided for the comforts of this conference; therefore be it

Resolved, That we, the guests of this congregation, express our sincere appreciation by a rising vote.

2. **Whereas**, Brother Jonathan H. Lantz, Volant, Pa., minister of the Maple Grove congregation near New Wilmington, Pa., has been called to his eternal reward; be it

Resolved, That this conference express its regret for the loss of his help and counsel, but that we want to humbly submit to the will of Him who doeth all things well. Be it further

Resolved, That we express our sympathy to his family and to the congregation he served, and that the secretary of conference be instructed to send a copy of this resolution to the above-named family and congregation.

3. Since the Altoona Mission is located directly in the district of the Southwestern Pennsylvania Conference, and

Since the congregations of our conference in the said district are working directly with the Southwestern Pennsylvania Conference Mission Board; therefore be it

Resolved, That we suggest to the Southwestern Pennsylvania Conference that they fully assume the responsibility of the said mission, provided this will be agreeable to the said conference, the same to take effect at the time of acceptance by the Southwestern Pennsylvania Conference. Be it further

Resolved, That we express our appreciation of the congenial labors we have had together during these past years as related to this mission work.

The following statement was prepared and adopted by conference to be sent to U.S. Senators and Representatives:

We, the Ohio Mennonite and Eastern A.M. Joint Conference, assembled in regular annual session at Conneaut Lake, Pa., May 25-27, 1948, representing a constituency of 8,638 members, do hereby wish to express our earnest concerns.

First, we wish to convey to you our appreciation for the government of our United States of America and the privileges we enjoy under its administration. We are grateful to God for the opportunity of living in a land where we are afforded freedom in the exercise of our Christian faith in worship and service as taught in the Word of God and dictated by conscience. We are especially thankful for the considerations granted to us and other peace-loving groups in the practice of our historic nonresistant faith.

The attached pamphlet, "Peace, War, and Military Service," clearly sets forth the official position of our conference according to the Scriptures.

We, therefore, disapprove any system of Universal Military Training and we hope and pray that under the direction of God such a program will not be necessary for the protection of our peace-loving land.

In the event that a program for military training would be inaugurated, we would earnestly request that provision be made for those who by reason of training and belief cannot conscientiously take part in war or in training therefor.

You may rest assured that we desire to continue our efforts in the relief of physical suffering and need in time of peace or war.

We will continue our prayers for the leaders of our nation that wisdom may be granted them in this crucial period.

The following requests for ordinations were granted:

O. N. Johns—To secure and ordain a minister to assist in the Beech congregation. To secure and ordain a minister to assist in the Hartville congregation.

D. D. Miller—To secure ministerial help for the Sunnyside congregation.

The Executive Committee of Conference and the Ohio Mennonite Mission Board—To ordain Rudy L. Stauffer as bishop to serve the State Board in said capacity, with the understanding that someone else be secured to take charge of the Wooster Mission.

The Ohio Mennonite Mission Board reported that they are doing mission work in four different fields: Meadville, Pa.; Wooster, Ohio; Crabapple, Ohio; and Cleveland, Ohio. (The Cleveland work is among the Jews.)

Their operating budget adopted at the annual meeting for the coming year is for the amount of \$12,220.00.

They need church buildings for Meadville and Wooster. They plan to solicit funds for the Meadville building. The Board also authorized the purchase of a property in Cleveland.

It was moved and supported that we appoint a committee to study the question of the method for election of conference officers, and bring a recommendation to conference at its next session.

Moved and supported that we instruct the Executive Committee to give serious consideration to having our conference at an earlier date next year.

Moved and supported that the Executive Committee appoint a committee on literature and have them study the literature field and bring a report to our next conference.

The treasurer, E. J. Varnes, reported as follows:

Balance on hand, May, 1947	\$622.49	
Received during the year	739.21	
Total		\$1,361.70
Paid out during the year	\$560.03	
Balance, May, 1948	801.67	
Total		\$1,361.70

The reorganization of conference resulted as follows:

Moderator—E. B. Frey.

Assistant Moderator—D. D. Miller.

Secretary—O. N. Johns.

Fourth and Fifth Members of the Executive Committee—Elmer Stoltzfus and Ira A. Kurtz.

Treasurer—E. J. Varnes.

Members of General Mission Board—Abner Stoltzfus and Nelson Kanagy.

Publication Board—S. W. Sommer and Kenneth Good.

Board of Education—D. D. Miller and I. W. Royer.

Trustees:

Orphans' Home, West Liberty, Ohio—John L. Yoder, Newton Weber, Perry Daniels.

Old People's Home, Rittman, Ohio—Elmer Meyer, Clayton Rohrer, Philip Hilty.

Canton Mission, Canton, Ohio—D. Walter Miller, J. E. Sommers, Reuben Hofstetter.

Lima Mission, Lima, Ohio—Ira Hostetler, Perry Smith, Henry Wyse.

Altoona Mission, Altoona, Pa.—Uriel S. Zook.

Committee on Ministerial Support—D. Walter Miller, Elmer Meyer, John L. Yoder.

The other committees have not yet been appointed.

The secretary's report shows that there was one death among conference members since the last conference: Jonathan H. Lantz, Volant, Pa. (minister). There were three ordinations as ministers: Gerald Studer, Orrville, Ohio; Calvin Kennel, Gap, Pa.; and Glen Esh, Akron, Pa.; one as deacon, Elden Merrelit, Wauseon, Ohio.

Membership report for the churches:

Number of members, April 1, 1947	9,036
Total gain during the year	562
Total loss during the year	926
Number of members, March 31, 1948	8,672

We have now 126 conference members—17 bishops, 73 ministers, and 36 deacons.

There were fifty-five series of evangelistic, or revival, meetings held during the year, using forty-two different evangelists.

May these actions and endeavors work to the honor and glory of God and the welfare of the cause of Christ is our prayer.

E. B. Frey, Moderator.
O. N. Johns, Secretary.

BIRTHS

Aeschliman.—To Galen and Lois (Nofziger) Aeschliman, Wauseon, Ohio, a daughter, Shirley Ann, May 8.

Beachy.—To Ezra and Bertha Barbara (Nohejl) Beachy, Pinckney, Mich., a daughter, Ruth Elaine, June 4.

Bear.—To Clarence and Mary (Brunk) Bear, Delphos, Ohio, a daughter, Ida Mahel, June 2.

Bear.—To Paul and Lois (Brunk) Bear, Elida, Ohio, a son, Mark Joseph, April 9.

Brunk.—To Rudy and Emma (Moore) Brunk, Lima, Ohio, a son, Roland Lee, May 18.

Crist.—To Dale and Evamae (Barton) Crist, York, Pa., a daughter, Kendra Eve, May 26.

Gascho.—To Gerald and Edna (Swartzen-druher) Gascho, Pigeon, Mich., a son, Dwight Laverne, May 30.

Grove.—To Irvin and Mary (Hertzler) Grove, Lyndhurst, Va., a son, Robert Irvin, May 29.

Harnly.—To Lester M. and Mary (Denlinger) Harnly, Manheim, Pa., a son, Philip D., May 27.

Hatter.—To Reginald and Jean (Cook) Hatter, Lyndhurst, Va., a son, Dennis Lee, May 18.

Hertzler.—To Allen and Phebe (Shenk) Hertzler, Denbigh, Va., a son, Lloyd Kenneth, April 6.

Hostetler.—To Harold and Sylvia (Miller) Hostetler, Westover, Md., a son, Paul Martin, May 7.

Kauffman.—To Elmer S. and Viola (Stoltzfus) Kauffman, Atglen, Pa., a son, Elmer S., Jr., May 17.

Keener.—To Edgar M. and Dorothy M. (Showalter) Keener, Hagerstown, Md., a daughter, Wanda Maxine, May 16.

Kropf.—To Fred and Velma (Neuschwander) Kropf, Albany, Oreg., a son, Eldon Dennis, May 30.

Kulp.—To Irwin A. and Irma (Yothers) Kulp, Dublin, Pa., a daughter, Annie Lucille, May 23.

Longenecker.—To Elmer Z. and Ruth E. Longenecker, Lancaster, Pa., a daughter, Eunice Elizabeth, May 23.

Metzler.—To Isaac John and Lorraine (Bennett) Metzler, Cumberland, Md., a son, Isaac John II, May 24.

Musser.—To Mark G. and Maria (Martin) Musser, Mohnton, Pa., a daughter, Miriam Arlene, June 2.

Ritchie.—To Waldo and Nellie (Siever) Ritchie, Bergton, Va., a daughter, Delores Arvella, May 15.

Schloneger.—To Irvin L. and Irene (Falb) Schloneger, Louisville, Ohio, a daughter, Faye Eileen, May 22.

Seibel.—To Mervin H. and Esther Mae (Newswanger) Seibel, Blue Ball, Pa., a daughter, Jerrene, March 28.

Snider.—To W. Donald and Ruth (Feick) Snider, Kitchener, Ont., a son, Evan Laverne, May 29.

Souder.—To Mahlon K. and Eleanor (Bechtel) Souder, Telford, Pa., a daughter, Ruth Kay, May 12.

Trissel.—To D. Lloyd and Alice (Blosser) Trissel, Harrisonburg, Va., a son, Larry Dewitt, May 16.

Vasey.—To Harry B. and Ruth G. (Rosenberger) Vasey, Spring City, Pa., a son, Daniel Nathan, May 15.

Wert.—To Harold W. and Mary (Hepner) Wert, Lancaster, Pa., a daughter, Jeanne Marie, June 12.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eichelberger—Oswald.—Harold Eichelberger and Marie Oswald, both of the Plum Creek congregation, Beemer, Nebr., by Sam Oswald at the Plum Creek Church, June 6, 1948.

Gerber—Oswald.—Earl Gerber, Pleasant Valley congregation, Harper, Kans., and Helen Ann Oswald, Chappell, Nebr., congregation, by E. M. Yost at the Chappell Church, March 28, 1948.

Gunden—Barkey.—Ralph J. Gunden, Goshen College congregation, Goshen, Ind., and Opal Barkey, Olive congregation, Elkhart, Ind., by Harold S. Bender at Basel, Switzerland, June 5, 1948.

Harden—Headrich.—Virgil Dean Harden and Dorothy Fern Headrich, both of the First Mennonite congregation, Denver, Colo., by E. M. Yost at the First Mennonite Church, April 4, 1948.

Rohrer—Miller.—Maynard C. Rohrer, Bethel congregation, Wadsworth, Ohio, and Avilda G. Miller, Canton, Ohio, congregation, by J. J. Hostetler at the Canton Church, June 6, 1948.

Weaver—Slabaugh.—Ernest Weaver, Norfolk, Va., and Mabel Slabaugh, Uniontown, Ohio, by Roman H. Miller, June 6, 1948.

Wittrig—Grieser.—Allen Wittrig and Beulah Grieser, both of the Plum Creek congregation, Beemer, Nebr., by Sam Oswald at the Plum Creek Church, June 3, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Begly.—Clara Jane, stillborn daughter of Floyd Benjamin and Annamae (Ressler) Begly, Seville, Ohio, was born March 25, 1948. Surviving are her parents, 2 sisters (Naomi May and Lodema Fay), her twin brother (Clyde Jay), 3 grandparents (Lydia Ressler, Seville, Ohio; and Mr. and Mrs. John Begly, West Salem, Ohio), and one great-grandmother (Mary Lehman, West Salem, Ohio). A short service was held at the Lower Mennonite Cemetery by A. B. Good on March 26.

Wingard.—Ida, daughter of Daniel and Katie (Weaver) Hershberger, was born in Somerset Co., Pa., Feb. 23, 1889; passed away Feb. 26, 1948; aged 59 y. 3 d. In her youth she united with the Mennonite Church. On Aug. 18, 1945, she was united in marriage to Robert Wingard, who survives. Also surviving are 6 stepchildren (Glenn Wingard, Los Angeles, Calif.; Mrs. Walter Weaver, Christiana, Pa.; Mrs. Paul Yoder and Carl Wingard, Elverson, Pa.; Freeman Wingard, Johnstown, Pa.; and Betty Lou Wingard, at home), her father, one sister (Mrs. Joe Miller, Hollsopple, Pa.) and one brother (Harley, Johnstown, Pa.). Funeral services were held at the Stahl Mennonite Church, near Johnstown, by Dorsey E. Roetruck, Sanford Shetler, and David Alwine. Interment was made in the adjoining cemetery.

Zehr.—Daniel B., son of the late Christian and Catharine (Bender) Zehr, was born March 24, 1876; passed away Jan. 11, 1948; aged 71 y. 9 m. 17 d. On March 6, 1906, he was united in marriage to Mattie Schultz, who predeceased him on Sept. 10, 1943. Surviving are 3 sons and twin daughters (Ervin, and Verdella—Mrs. Clarence Leis, North Easthope, Ont.; Idella—Mrs. Dan Gerber, Ellice Emanuel, Poole, Ont.; and Norman, on the homestead), 20 grandchildren, 3 brothers (Christian, Peter, and Andrew), and 2 sisters (Barbara—Mrs. John Schultz, and Kate—Mrs. John Weicker). Funeral services were held at the home by Amos Brunk and at the church by Menno Zehr and Moses Roth. Interment was made in the Poole, Ont., Amish Cemetery.

ITEMS and COMMENTS

Dr. Stephen W. Paine, president of Houghton College, Houghton, New York, was elected president of the National Association of Evangelicals at that organization's sixth annual convention in Chicago. Dr. Paine has been vice-president of the Association for the past two years. He is said to be one of the youngest college presidents in the United States.

* * *

Presbyterian Life points out in a recent issue the increase of service units in American mental hospitals. In the last four years almost four hundred young people have taken jobs in such service units. The magazine points out that this work is a direct result of service performed in these hospitals by Mennonites, Brethren, and Friends during the war.

* * *

David Lawrence, the Washington, D.C., columnist who lately has been pleading for a true spiritual renaissance to accompany our economic ideas, is a converted Jew.—**Baptist Messenger**.

* * *

It is estimated that there will be 1,000,000 television sets in operation by 1949.—**Baptist Messenger**.

* * *

A Federal judge in San Francisco, in a ruling that concerns the evacuation of the Japanese from California during the recent war, says, "There was a complete lack of constitutional authority for administrative, executive, or military officers to detain and imprison American citizens not charged criminally or subject to martial law." It has long been admitted that the treatment of these Japanese was not Christian. Now it is being admitted also that it was not legal.

* * *

Roman Catholic orator Fulton J. Sheen stirred Australian Protestants to protest when, in a speech there, he said that "in the future there will be only two governments in the world—Rome and Moscow."

* * *

One of the great daily newspapers in Japan made a study recently of the ten best sellers in that country. The Bible ranked ninth. It is a remarkable record for Japan.—**Christian Digest**.

* * *

Father Edward J. Flannigan, internationally known as the founder of Boys Town near Omaha, Nebr., died suddenly of a heart ailment in Berlin on May 15. His body was flown to this country, and he was buried in the chapel of Boys Town.

* * *

The Woman's Christian Temperance Union has published a "black Book of Repeal," which describes the devastating results of the repeal of the eighteenth amendment. Among the facts given are these: The expenditure for drink in 1946 was \$8,770,000,000 as compared with \$2,300,000,000 in 1934.

Arrests for drunkenness, including drunken driving in the United States, reached an all-time high of one for every forty-three persons in 1946, or 250% increase over 1932. Drunkenness has become the second leading cause for arrest. One fifth of those arrested for drunkenness are under twenty-five years of age. One out of every four admissions to psychiatric wards in general hospitals is an alcoholic; and one of every seventeen committed to hospitals for mental patients is an alcoholic. The number of chronic alcoholics in this country has grown to 750,000, and the number of problem drinkers to 3,000,000. More than 446,500 taverns, worse than old-time saloons, and other alcoholic beverage retail places, one for every eighty-five families, are now open in this country. A special commission reported to the 1945 Massachusetts legislature that the annual public cost of drunkenness was nearly five times the amount collected in taxes on alcoholic beverages. A survey in one city revealed that either the offender or victim had been drinking in two thirds of sex crimes. A pedestrian or driver reported as having been drinking is involved in one out of every four fatal auto accidents. A bright side to this situation is the fact that an increasing one fourth of the nation by area, containing one fifth of the people, again has prohibition by local option.

* * *

Retiring moderator Wilbur LaRoe, Jr., told the General Assembly of the Presbyterian Church in its meeting at Seattle of his concern regarding the increased militarization of our government at Washington. But he expressed a greater concern for the spiritual disintegration which he believes lies back of this tendency. "The failure to recognize the dignity of man," he said, "the placing of material values above human values, race prejudice, the tendency to rank men according to their financial standing, the decline of art, the easy tolerance of liquor and gambling, the loosening of the marriage tie, the tendency to try to get something for nothing, a low order of civic responsibility which results in the election of cheap politicians to public offices—all of these contribute to the moral and spiritual weakness which invites unchristian policies in government." Mr. LaRoe pleaded that Christ "be brought back into Christianity." He said, "We must be on our guard against a tendency to treat religion as synonymous with social service."

* * *

President Truman, in an interview with Dr. Hans Lilje, bishop of Hannover, Germany, cited chapters 5 to 7 of the Gospel of Saint Matthew as being basic to any hope for world recovery.

* * *

The State Superintendent of Public Instruction in Utah has advised local school districts that Utah's released-time program is not outlawed by the recent Supreme Court decision. The general pattern developing over the country seems to be that when religious instruction is given away from school property and without the use of school money, the decision of the Supreme Court is not vio-

lated even if the instruction is given on released time.

* * *

The Mennonite reports that the Attorney General of Oklahoma has ruled that school board members who will not fight for the United States if necessary should be dismissed. The law requires that school board members must "take up arms in defense of the United States in time of war and national emergency."

* * *

Harper & Brothers, publishers, report the publication of the first book of a thirteen-volume commentary on the Old Testament by Dr. Solomon Goldman, Jewish rabbi of Chicago. The work will offer a chapter by chapter summary of the Old Testament and extended excerpts in a new translation, together with annotations and a study of each book's background.

* * *

Events are happening so rapidly in Palestine that whatever is written is likely to be out of date by the time it appears in print. But this much can be said for certain—that when the British withdrew from Palestine on May 15, according to schedule, the Jewish people, as was expected, immediately proclaimed the independence of Israel, which roughly comprises the territory which was granted to the Jews in the earlier partition plan. President Truman astounded the diplomatic world by giving official recognition to the Jewish State within ten minutes after its proclamation. All seven of the Arab states are now bitterly struggling against the Jews in a bloody war which stands a good chance of laying Jerusalem in ruins. An interesting complication in the situation is the fact that the Arab army is frankly led and supported by the British. What it all means we may not know, but the Bible reader is awed to see the fulfillment of prophecies which make this small land the focus of interest in the struggles of the end-time.

* * *

Champaign, Illinois, which became the focus of the eyes of the nation when its program of religious education in the public schools was carried to the Supreme Court for final disapproval, still has a program of weekday religious education. Classes are being held after school hours and are meeting with success. There are 600 pupils enrolled as compared with the 1000 taught under the system barred by the Supreme Court. Classes are so successful that others of this type will be started next year in the adjoining city of Urbana.

* * *

According to Religious News Service, representatives of the American Council of Christian Churches, a Fundamentalist group, talked to President Truman at the White House recently concerning the peace and war situation. Following their meeting with the president, the American Council delegates quoted him as saying that he was glad to meet a bunch of preachers who were not pacifists. The American Council is one of the few religious groups in America which has gone on record as favoring compulsory military training in peacetime.

A total of 9,310,439 volumes of Scriptures were distributed at home and abroad during 1947 by the American Bible Society, it was reported by the Board of Managers at the Society's one hundred and thirty-second annual meeting in New York. These Scriptures were published in 167 different languages. The Society also produced 150,000 Japanese Bibles, an undertaking which required the largest amount of paper ever used in publishing a single edition of any Bible or Testament in the history of Bible production. It also printed the first edition of the Russian Bible in this country using the new orthography, and it exceeded all former years in the distribution of Scriptures to the blind. The Bible Society is faced with the necessity of raising more than \$2,000,000 in 1948 in addition to its regular budget "to meet definite calls for Scriptures in Europe and Asia where the doors are now open and the urgency great."

* * *

Harold Evans, a Philadelphia Quaker, has been designated by the United Nations as the Municipal Commissioner for Jerusalem. His selection for the post was approved by both Jews and Arabs. "I won't say that I wanted the job or sought it," said Mr. Evans, "but both Jews and Arabs apparently have confidence in the Quakers."

* * *

Votes being conducted by the Congregational Christian churches and the Evangelical and Reformed Church concerning a plan of union between the two groups are resulting in action strongly favorable to such a union. It is proposed to call the new group the United Church of Christ. The new denomination would include approximately 9,000 congregations with nearly 2,000,000 members distributed through every one of the forty-eight states and the District of Columbia.

* * *

Dr. Jacques Maritain, distinguished Catholic philosopher, will join the faculty of the Department of Philosophy at Princeton University this fall, according to an announcement by Dr. Harold W. Dods, president of the university.

* * *

Two hundred scientists, intellectuals, and artists on the island of Cyprus have issued a statement asserting their belief that "Christianity is the only source of moral freedom" and hailing the Christian faith as "indispensable." "Salvation from catastrophe is certain," the statement added, "if we return with a steady faith to the moral values." This item is from a report by Religious News Service.

* * *

Church attendance is being stimulated by an unusual campaign in Yarmouth, Nova Scotia. Local dairies are capping milk bottles for Saturday delivery with special tops carrying the legend, "Go to the church of your choice." The Yarmouth clergymen say the caps have helped increase attendance at Sunday morning and evening services.

* * *

Public schools in Iowa may teach religion or the Bible as long as they do not promote

See that black spot? That spot is the Mennonite Church in the vast area of Christendom. She is not a big, powerful church. She is not made to coerce or legislate. She believes that there is one Gospel, unchangeable and permanent, and that this Gospel is for the salvation of sinful men.

The Mennonite Church is a small church. She should be larger. But even with her smallness she is making an impression on this world that cannot be erased. That spot, that church, is a growing church. She grows only as the brotherhood of her membership grasps the vision, the magnificence, the glory of the resurrected Christ. She will continue to grow as her leaders and her people understand Christianity as Christ meant it to be.

Redemption, justification, the atonement, the resurrection—all are treasured words to the Mennonites. Let us cast aside the worldly desires, inclinations and the lust for material things. Let us continue to preach Christ, a changed and new life, and let us be instrumental in saving others. Therein is the glory of God revealed.

That spot is you, each member of the Mennonite Church. That spot stands for more than words can tell.

You can have confidence in Mennonite literature

Mennonite Publishing House

Scottdale, Pa.

any individual religious creed, according to R. A. Griffin, legal adviser to the State Department of Public Instruction. Iowa law has always permitted the teaching of the Bible in public schools. One section of the code on the subject says, "The Bible shall not be excluded from any public school or institution in the State, nor shall any child be required to read it contrary to the wishes of his parents or guardian." Mr. Griffin holds that the Supreme Court Decision in the Champaign, Illinois, case "in no way bars the inclusion of courses in the teaching of the Bible or religious influences in the development of modern civilization."

* * *

The Federation of Tax Administrators reports that U.S. citizens now smoke a billion cigarettes a day. The smoke of this offering on the altar of appetite is ascending

continually, but it is neither sweet-smelling nor pleasing unto God. What a terrible waste of money and time and effort!

* * *

James A. Farley points out that "an atom bomb war against Russia would result in the killing of 97 innocent people out of every 100, since only 3% of the Russians are Communists."

* * *

The use of DDT as an insecticide makes it probable, according to the Pan-American Sanitary Bureau, that at least 90% of the malaria in the world can be wiped out in the next ten years.

CHICAGO 15
4614 WOODLAWN AVE
% A WARKENTIN
Mennonite Biblical Seminary

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JUNE 29, 1948 ————— NUMBER 26

Echoes from Mackinaw Dells

BY THE MISSIONS EDITOR

The forty-second annual meeting of the Mennonite Board of Missions and Charities is history. The hillsides of Mackinaw Dells echo the reverberating call of God through the missionaries and mission-minded folk who were led to gather there during the busy days of the mission program. There is now a greater awareness of the enlarged service possible, of the increased call, and of the need of a more personal passion for continuing our mission work and opening new areas of soul-winning endeavors.

The Missionary Training Conference, held in the Metamora Mennonite Church, near Mackinaw Dells, where about sixty young people attended classes, worshiped, studied, and crystalized and centralized their burdens for mission work, began the eight-day series of meetings. Under the direction of able leadership, these young brethren and sisters, some of the future home and foreign missionaries of the Mennonite Church, met to hear of the various fields of opportunity open for the Lord's work. Mornings of class attendance were followed by afternoons of study, private devotions, and becoming acquainted with like-minded folk. Stimulating mission programs were attended in the evenings.

Representative of the nature of the challenging meetings held for members of the Training Conference were messages given by Bro. Amos Swartzentruber, missionary on furlough from Argentina. He described the Argentine customs, traditions, living pattern, moral conditions, and other characteristics of the Latin-American people with whom he works. Included in his interesting message was a brief description of the work among the Chaco Indians, where Bro. and Sister J. W. Shank are laboring. Oppressed and taken advantage of for decades, the Indians are eager for the Gospel. New workers are desperately needed to aid or replace the Shanks, veteran missionaries who are burning themselves out for the cause of the Lord in the wilds of the Chaco. Since no one is available to send, the work is greatly hindered. Help should be sent without a moment's delay. The need is for all-around workers capable of preaching, farming, and doing general handiwork to demonstrate the way of life of the Gospel.

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, showed the aspiring missionaries the "very close relationship between missions and finances," and that "a man's faith has a relationship to his pocketbook." An analysis of faith missions was made, clarifying and warning against the too frequent policy of outsiders coming into our churches, making a few complimentary remarks about the Mennonites, and then leaving with a bagful of money and giving no report of the use of the gifts. He cautioned that the price of living costs of home and foreign missionaries has devalued their stipulated allowances, and unless an adjustment is made some missionaries will lose their efficiency in evangelization as they strain to make ends meet. Budgets for the missionaries' expenses are made up by a board on the field and are approved by the General Board. The urgent needs for the general funds for maintenance and running expenses were explained. Giving should be to the Lord instead of to individuals.

Another talk on the program of the Missionary Training Conference was on "The Mennonite Witness," by Bro. Paul Erb. He said that "the Christian religion is a witnessing re-

ligion," and that "the heart of Christianity is the ache to tell [the Gospel] to somebody." Problems of Mennonite culture and the distinctiveness of our faith were discussed. A lively discussion from the group evidenced the appreciation of the Mennonite interpretation of the Gospel and its unique application to man.

Mennonite Youth Fellowship

Friday evening, June 11, the members and instructors of the Missionary Training Conference moved to a large pavilion on the grounds of The Dells along the Mackinaw River south of Eureka. People began streaming into this, the first public meeting, in prophecy of the size of the crowds to come. Bro. Andrew Schrock, of the local Metamora congregation, led the large crowd in singing "Crown Him Lord of All." Bro. J. D. Graber opened the meeting by reading I Timothy 4:12-15: "Let no man despise thy youth; but be thou an example of the believers . . ." Slides of the work done at the Mennonite Gospel Mission at Toronto, the Home for the Aged at Rittman, Ohio, the First Mennonite Church at Ft. Wayne, Ind., the Detroit Mennonite Gospel Mission, and the Culp, Ark., field were shown. Bro. George Smoker, missionary under the Eastern Mennonite Board of Missions and Charities, next displayed some excellent pictures of the work in Tanganyika, explaining the life and customs of the heathen, and showing pictures of the lepers and the out-school work.

Following musical numbers by the Schrock Octet, Bro. Nelson E. Kauffman, secretary of the Commission for Christian Education, introduced Bro. Paul M. Lederach, who spoke on "The Place of Young People in the Mennonite Program," merging the session of the Missionary Training Conference with the Mennonite Youth Fellowship. Bro. Lederach traced the history of young people's activities, including the young people's Bible meetings, the Young People's Institutes, the Literary Society movement, culminating with the organization of the Mennonite Youth Fellowship. The problem of winning and holding our young people and then challenging them for service for Christ was presented. Mennonite young people are on the threshold of a new day at this inaugural of a church-wide M.Y.F. Especially significant was the association and cooperation of the Training Conference and Mission Board with this new group.

The Fellowship program on Saturday forenoon was opened while a shower outside the pavilion suggested a possible disruption of the previous excellent weather. Bro. Paul Erb, who as Commission Secretary of the Young People's Activities was chairman of this meeting, introduced almost fifty M.Y.F. delegates, who hailed from as many congregations in almost every section of the church—from as far distant as Alberta, Colorado, Pennsylvania, and Virginia.

Bro. Gerald C. Studer, Orrville, Ohio, addressed the group

Consecration

BY MIRIAM SIEBER LIND

*This hand is Thine to leave or take—
This pen is Thine to use or break—
These lines write I for Thy sweet sake,
Amen.*

Scottdale, Pa.

on "How Have We Been Doing?" A stress was placed upon the need for our young people to know the underlying principles of our faith. The question, "If the blood of the martyrs is the seed of the church, what is it today?" was countered with the reply, "It must be evangelism."

Bro. Myron Ebersole, Sterling, Ill., introduced the underlying concepts and plan of our organization of Mennonite Youth Fellowship. Then the proposed constitution was read and discussed article by article. This discussion continued until noon, and continued after the intermission. A constitution was adopted as a working basis for the new organization during the next two years.

Three young brethren described the Balanced Program of Youth Activities which the Fellowship will encourage. Richard Detweiler, Souderton, Pa., spoke on Faith and Practice; Ray Horst, Ephrata, Pa., on Fellowship, and Laurence Horst, Hesston, Kans., on Extension. Sister Ada Schrock, Salisbury, Pa., told how to launch local units, and Bro. Paul Mininger, Goshen, Ind., explained how Mennonite Youth Fellowship is sponsored by the church, both locally and generally. The closing address of the afternoon was a challenge from Bro. B. Charles Hostetter on the subject, "There's a Job for Me in My Church."

M.Y.F. Officers Elected

The delegates elected the first officers of the Fellowship as follows: President, Bro. Gerald C. Studer, Orrville, Ohio; Vice-president, Bro. Richard Detweiler, Souderton, Pa.; Secretary, Sister Ada Schrock, Salisbury, Pa.; Treasurer, Bro. Edgar Metzler, Scottdale, Pa. After a sunset meeting led by Bro. Lloyd Conrad, Nappanee, Ind., the evening session was opened by the chairman, Bro. Frederick Erb, Waterloo, Ont. Bro. Harold Bauman, Orrville, Ohio, led a unique worship service built about the hymn,

*"Take my life, and let it be
Consecrated, Lord, to Thee."*

Bro. Paul Erb introduced the officers and led in a prayer for them. He then spoke briefly on "All of Life for Christ" and led the hundreds of young people present in a series of commitments to which they responded in concert with heartfelt "Amen's."

The singing was an important feature of these meetings. Bro. Walter Yoder led enthusiastic congregational singing, and there were many special numbers by quartet and chorus groups from Illinois churches and from Eastern Mennonite, Goshen, and Hesston colleges.

Mission Board Meeting

The mission and executive committees of the Mission Board were in session hour after hour from Friday afternoon through the days of the meeting. The entire Board had its first session Saturday afternoon. The Board met in a tent on the ground, while the Fellowship met in the tabernacle. In this session minutes were read, the roll taken, and certain routine details taken care of, such as the appointment of nominating and resolutions committees.

Sunday Forenoon

The first tabernacle session of the Mission Board was held on Sunday forenoon. Bro. William Lauver, appointed as missionary to Argentina twenty-seven years ago at a Board meeting also held at Eureka, led in devotions, challenging his listeners to arise to the knowledge that 15,000,000 Latin Americans do not have a saving knowledge of Christ. He warned that "the night cometh, when no man can work."

The Hesston College and Bible School Men's Chorus, under the direction of the youthful Bro. Robert Kauffman, sang two

numbers: "Bless the Lord, O My Soul," and "A Mighty Fortress Is Our God."

"The Relief Picture" was discussed briefly by the brethren O. O. Miller, J. B. Martin, Paul E. Hooley, and C. L. Graber. The missionary significance of moving the Mennonite refugees into Paraguay which is ninety-eight per cent Catholic was brought to our attention, particularly because one and one-half per cent of the population in Paraguay is now composed of Mennonites as compared to two tenths of one per cent of Mennonites in the United States population. Since the Displaced Persons bill was recently passed in Congress, it is expected that 500 Mennonite refugees will be able to enter the United States.

Bro. J. B. Martin, appointed special commissioner to investigate the possibility of opening mission work in London, England, presented a tremendous need for the Gospel in Britain. Whereas ten per cent went to church before World War II, now only about two per cent enter church doors. He stated that it is difficult for a relief worker not to be a missionary and that his observation of the relief work is that it is a positive witness of our nonresistant belief.

Bro. Paul E. Hooley, relief worker returned from Ethiopia, said: "The Mennonites have not gone to Ethiopia to hunt wild beasts or on a vacation, or to write a book. The spiritual need is great."

Next on the platform was Bro. C. L. Graber, who gave a rapid survey of the needs and situation in China, the Philippines, Japan, Java, and India. Plans are under way, he reported, to send a relief unit to serve the hapless people of Palestine. Forty of the seventy-four Mennonite Central Committee relief workers in Asia are from our church.

Bro. S. C. Yoder, chairman of the forenoon meeting, then led in prayer in behalf of the relief and refugee needs.

In discussing the relationship of relief and the Great Commission, Bro. A. J. Metzler pointed out that just as God was concerned about man's physical and spiritual needs when Christ was here, so is He concerned about a Biblical balance in relief and mission work now. He urged that the spreading of the Gospel is not and cannot be the government's task, but that it is the task of the church.

The Eastern Mennonite College chorus group, under the direction of Bro. C. Norman Kraus, sang two numbers, including a touching rendition of "The Ninety and Nine."

A notable innovation of this Board meeting was the decision by the Executive Committee to lift an offering and provide an opportunity to worship in giving at each afternoon and evening session. The first offering was taken for the general expenses.

The missionary sermon for the Sunday morning meeting was given by Bro. J. A. Heiser, Fisher, Ill. His text was taken from Luke 24:47, 48: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The same message which Jesus gave to Peter is given to us today. We must have a passion. God wants us to demonstrate His saving power.

Sunday Afternoon

On Sunday afternoon the program was opened by Bro. S. Paul Miller leading in the devotions. An appeal was made for each of us to be royal priests, serving God in His evangelization program.

Bro. George Smoker traced briefly the history of the revival which has blessed the Mennonite mission work in East Africa the last six years. The Holy Spirit revealed sin in the lives of nearly all of their members, causing some to leave the church, never to return. Some others who had been set afire soon

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GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Seldom Heard Of

The Sunday-school lessons during the third quarter will be a most interesting series of studies in minor characters of the Bible. Some of us will possibly get some new names into our vocabulary of Bible characters. It will be good to pause for the study of persons who are seldom heard of.

It will become evident that these persons are not of small importance, even though their names seldom get into the record. There is a kind of significance which goes unrecorded and unheralded. Unsung heroes are not for that, lack less heroic. Front-page mention is often a doubtful compliment. Real worth is often lacking in news value, and character frequently escapes the chroniclers.

It was Abraham Lincoln who said that God must love the common people, because He made so many of them. There are many persons in the Bible—like Moses and David and Paul—whom everybody knows. But there are many more who are mentioned only once or only a few times. And as we study some of these men and women, may we come into a new appreciation of the importance of so-called minor roles. And may God give us all grace to find joy in serving behind the scenes, not for the glory of men, but for the good of men to the glory of God.

An Important Step

"This is one of the epoch-making days in the history of the Mennonite Church." With these words one of our church leaders began his address at the Mennonite Youth Fellowship meeting at Mackinaw Dells, near Eureka, Ill., on June 12. It was on this day that Mennonite Youth Fellowship effected its organization and joined the group of church-wide bodies which are carrying on the over-all program of the Mennonite Church.

This is an important step for many reasons. For the first time Mennonite young people from widely separated areas sat together to deliberate and to act together. For the first time there is now a central organization to stimulate and guide young people's activities in the congregations of the church. For the

first time there is an official way for the boards of the church to contact the young people and to integrate their activities into the total church program. For the first time the young people have assurance in terms of an officially sponsored program that the Mennonite Church has a place for their activities and for all their interests.

This is not, of course, the beginning of young people's work. For years many congregations have had activities of varying degrees of adequacy. For those groups which have been functioning successfully the new movement will simply be an opportunity to integrate their work with that of others. Their success may also serve to inspire others and to suggest possibilities in this area.

Mennonite Youth Fellowship is now ready to function. Too much must not be expected. There is much to be done in perfecting the organization and in getting up momentum. But the ultimate potentialities are great. There are thousands of Mennonite young people, who have an impressive total of talent and energy. Many of them are truly consecrated and anxious to make their largest possible contribution to the cause of Christ and the church. The imagination is staggered in trying to picture what can be done by our young people in Christian living and Christian service. The prospects are as bright as we will allow them to be. A tremendous challenge lies upon those who have been called to direct Mennonite Youth Fellowship.

There lies also upon them a heavy responsibility. For every movement of great possibilities also faces great dangers. Great precautions have been taken to safeguard this organization by properly relating it to our congregational, district, and general church organizations. There will be careful sponsorship of the work on local and general levels. Qualifications for officers and area secretaries are high. But in spite of every precaution a lack of spirituality and consecration could conceivably introduce deteriorating influences into our young people's activities. May God grant wisdom and special grace to the leaders. May the church at large, and especially

her leadership, give to this new movement sympathetic understanding, kindly counsel, and support in prayer. And may the spiritual tone and the balanced emphasis evident in the meeting at Mackinaw Dells be maintained throughout the history of Mennonite Youth Fellowship. And praise to God for His evident leading and blessing!

A Spiritual Task

An extensive program of work, such as most churches have, and such as the Mennonite Church is increasingly developing, requires an intensive search for sources of power. Machinery of organization does not run itself. A heavy mechanism with a weak power unit will probably bog down into the mud. In a widely spread work, such as the church has, there is danger that confidence will come to be reposed in a strong, centralized control and a financially sound treasury. We tend to feel that if the machinery is well designed and well oiled, all is well.

But a spiritual task—and every work of the church is that—requires a spiritual dynamic. "Not by might, nor by power, but by my spirit, saith the Lord." Only God can do God's work. He uses men and human resources, but the call, the enabling, and the blessing is His. This applies in the area of our personal living, as well as in the area of service. Spiritual pygmies, prayerless, carnal, and personally ambitious, cannot perform tasks laid out for giants. It applies in our corporate church life. A church which is merely playing at its calling, which is torn by disunity, which tolerates sin and worldliness, which has drowned its vision and zeal in a secularistic materialism, cannot be an effective instrument of the Lord for the doing of His work.

Defeat in any church work is fundamentally spiritual failure. The devil can accomplish his nefarious purposes of destruction if he can bring about spiritual weakening and disaster. "'Tis in ourselves that we are underlings." Inner disintegration is always the forerunner of outward failure. The monuments of failure that scar the historical horizon testify to a deplorable and tragic spiritual weakness in individuals, in churches, or in nations.

May we have grace to root out of our hearts the moral causes of spiritual failure. May we strengthen our hearts by much prayer and feeding on God's pow-

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ECHOES FROM MACKINAW DELLS (Continued)

cooled off. This set the missionaries to searching their own hearts. Bro. Smoker ended his message with a ringing appeal to enjoy the fellowship of Christ.

"Magnifying Christ in the City" was discussed by Bro. Glen B. Martin, Lima, Ohio, in which he surveyed the place of city work and the necessity for recognizing the sin present in cities and our obligation to meet this problem. An offering was then taken for city missions.

Following the singing of a number by a Goshen College men's quartet, Bro. J. N. Kaufman gave his evaluation of "Christ and His Church in India Today." The Hesston College and Bible School Men's Chorus closed the afternoon program.

Sunday Evening

The program on Sunday evening was opened by the directing of songs by Bro. E. M. Yost. Devotions were conducted by Bro. Kenneth Good, Elida, Ohio.

Bro. Carl Kreider, of Goshen, Ind., in analyzing the subject, "Jesus Christ and the Problem of Race," said there is a sin of racism too prevalent today. The problem is as old as the pre-New Testament days when the Samaritans would have no dealings with the Jews. Since intelligence and intellectual capacity have been given in equality to all men who have equal environmental factors, we as a church need to recognize the Gospel message for all peoples. An offering was taken in this session for work in India.

The last message of the evening was given by Bro. C. F. Derstine on "Jesus Christ and the World Spirit." A final song, "Jesus Saves," was led by Bro. E. M. Yost as three thousand voices rang out in joyful sound that "Jesus saves! Jesus saves! Spread the tidings all around . . . Bear the news to ev'ry land, climb the steepes and cross the waves; Onward!—'tis our Lord's command; Jesus saves! Jesus saves!"

Monday Morning

On Monday morning the Board met in business session. Bro. S. C. Yoder, who has served as president of the Board for four years, read his report. The treasurer's report showed a decrease in contributions the past year of about \$100,000. The spiraling of costs of all kinds and the decrease of giving makes it evident that an expanding program will be possible only as giving increases.

During the forenoon the Medical and Nurses' Association held a well-attended meeting concerning their special interests. At eleven o'clock the Board delegates listened to a public program by their association. Bro. Melvin Glick introduced the other physicians on the program: Bro. Fred Brenneman, Bro. Merle Eshleman, Bro. James Brenneman, and Bro. Richard C. Yoder. Bro. Edward Mininger reviewed the separate meeting of the Mennonite Medical and Nurses' Association meeting.

After a discussion of "The Dark Continent of Jewry" by Bro. Abner Stoltzfus, in which he said that the greatest barrier between the Jews and the Christians is an insufficient knowledge of Christ, Bro. J. J. Hostetler led the large audience in prayer.

Reports of the Hospital Planning Committee, the Sewing Circle, and the Relief Committee were heard. Bro. J. B. Martin, appointed as a special commissioner to investigate the needs in London, gave a heart-appealing message on the spiritual conditions. The recommendation of the committee for the beginning of a mission in London was accepted.

Monday Evening

In a sunset meeting, Bro. H. Clair Amstutz presented the challenge of a medical career for Christian service. Bro. J. J. Hostetler conducted a lively workers' meeting, with about a dozen missionaries giving joys and sorrows encountered in their work.

Following the sunset meeting, the regular program included three songs by the Men's Chorus of the Metamora congregation. Bro. Laurence Horst presented the many opportunities open for Service Unit work and the challenge which this work places before our church. The audience then worshiped by an offering to the Lord for this work.

In a stirring message, Bro. George R. Brunk asked for a re-

consideration of what the mission of the church is today. He appealed for missionary and evangelistic sermons on Sunday mornings to our congregations for conversions. Everyone should be a firebrand of evangelism.

Tuesday Morning

On Tuesday morning the Board met in the tent while the Sewing Circle group met in the pavilion. Bro. Paul Erb addressed the members on "Some Implications for the Mennonite Church of Her Avowed World-Wide Program of Missions." He said that the full resources of our church must be made available and the church has an obligation to discover her potential.

At 9:00 A.M. the Women's Missionary Sewing Circle Organization met in the tabernacle with devotions led by Mrs. Reuel Long, Sterling, Ill. Reports were read by the secretaries; the treasurer. Following a practical and helpful talk on "Building Up the Local Circle" by Orpha Troyer, Walnut Creek, Ohio, Mrs. Paul Snyder, Kalona, Iowa, discussed "Mother, a Teacher and Guide." An open discussion followed.

Mrs. J. D. Graber, Elkhart, Ind., presented the missionaries, after which Lulu Smith, Eureka, Ill., discussed the "Spiritual Aspects of Relief Work." Other subjects and the speakers were: "The Challenge of the Home Field," by Mrs. Earl Lehman, Chicago, Ill.; "Opportunity in Puerto Rico," by Mrs. George Troyer, Puerto Rico; "For Christ and the Church," by Mrs. E. V. Snyder, Argentina; "New India and Missions," by Lena Graber, India; and "Message from Africa," by Mrs. George Smoker, from Africa.

This was the first meeting and election of officers for the Sewing Circle Organization under the new constitution adopted last year. Delegates from the various conference districts met in a separate session and elected the following officers: Literature Secretary, Mrs. G. J. Lapp, Goshen, Ind.; Sewing Secretary, Mrs. Paul R. Yoder, Columbiana, Ohio; and Treasurer, Amanda Frey, Archbold, Ohio.

The new Missions Committee elected are the brethren Milo Kauffman, J. N. Kaufman, John E. Lapp, C. K. Lehman, and Paul Mininger. Bro. John H. Mosemann was elected president. Bro. S. C. Yoder was elected to serve as fifth member of the Executive Committee.

Members of the Relief Committee elected are the brethren H. S. Bender, H. Ernest Bennett, C. L. Graber, J. L. Horst, and O. O. Miller.

In the final business session of the Board, Bro. G. D. Troyer gave a brief report on the Puerto Rican field. The budget for India was recommended and accepted. Greetings were read from Puerto Rico, India, Argentina, and China. The resolutions were read and accepted. A vote of thanks was extended to the Roanoke and Metamora congregations for their efficient planning and adequate preparation for the meeting. A resolution expressing the Board's appreciation for the long service of Bro. S. C. Yoder as secretary (23 years) and president (4 years) of the Board was adopted.

Bro. E. V. Snyder substituted for Bro. Amos Swartzentruber on the subject of "Opening the Door of Faith in Argentina." Reports that Argentina is closed to evangelical Protestantism are false because only ten per cent of Argentina is Catholic as compared to one third of the population in the United States. Because of our interpretation of the faith we are Protestants only in the sense that we are protestants against the Protestants as well as the Catholics. Ours is a faith that the negative word "nonresistance" does not adequately explain. We are protestants against a popular Protestantism. The Sermon on the Mount is a sermon to be lived.

Consecration Service

In an impressive consecration service twenty newly appointed foreign and home missionaries and seven reappointed foreign missionaries were publicly consecrated to the Lord's work. There was a deep sense of gratitude for the blessing of the Lord in directing the work of these twenty-seven brothers and sisters in Christ. Here was power. Here were the Lord's workers. Young people are the lifeblood of missionary appointments

and this meeting was no exception. Twenty-seven consecrated missionaries, introduced as they lined up across the platform, were evidence that the Mennonite Church has potential, has consecrated workers, and is availing herself of the opportunity to use these young people. In addition to these twenty-seven, many other home mission workers were reappointed, adding further gratitude for the blessing of the Lord.

Hearts were touched, many were the tears of joy, as Bro. S. C. Yoder led in a consecration prayer, dedicating the workers to the Lord and asking that this love for the Gospel and for others may always abound. This moment will long be remembered, especially by the appointees.

New missionaries appointed were:

Argentina:

Daniel W. and Eunice Litwiller Miller

India:

John and Miriam Beachy
Royal Bauer
Evelyn Showalter
Goldie Hummel

Puerto Rico:

Nortell Troyer
Elda Kauffman
Marjorie Shantz
Wilbur and Grace Nachtigall

China:

Clayton and Gladys Graber Beyler

Mexican Border:

Eldo and Bertha Miller

City Missions:

Alda Rosenberger

Culp (Optimus), Arkansas:

Manasseh E. Bontrager

Reappointed foreign missionaries who have been home on furlough are:

Argentina:

Amos and Edna Swartzentruber

India:

Milton and Esther Vogt
S. Paul and Vesta Miller
Lena Graber

Puerto Rico:

Paul and Lois Swihart Lauver

Although the many home missionaries in our missions and charitable institutions were not included on the platform, the consecration service certainly included them.

Final Session

The program on Tuesday evening began with Bro. Allen H. Erb leading a praise and worship period, emphasizing the seven last utterances of Christ. Other testimonies of praise were given by Bro. A. C. Brunk, Sister Edna (Mrs. Amos) Swartzentruber, Sister Dorothy (Mrs. George) Smoker, Sister Lois (Mrs. Paul) Lauver, Bro. Wilbur Nachtigall, Sister Verlene Knepp, and the brethren Glen Yoder, Milo Stutzman, and John E. Gingrich.

Following several numbers by the Metamora Men's Chorus, Bro. Paul Lauver, our first missionary to Puerto Rico, spoke on "The Church Takes Root in Puerto Rico." The period of work there has been of short duration but the accessions to the Lord have been very much worth while. The last offering of the series of meetings was taken for the work in Puerto Rico.

The closing message of the program, "As the Father Hath Sent Me Even So Send I You," by Bro. John H. Mosemann, was a fitting challenge to conclude the Board meetings. We can be only divinely appointed, divinely anointed, if we are to be servants for Christ. The pursuing call of Christ is heard by all Christians.

In closing the meeting, Bro. S. C. Yoder reviewed the happenings of the past years since he was elected secretary at Roanoke twenty-seven years ago. Now in this same territory at his request he has been relieved of heavy responsibility on the Executive Committee. He reviewed the appointment of some of the missionaries, the meetings held, the work done. He also feelingly referred to the older leaders of the church in this area, who had meant so much to him in his early years. It was a fitting close to a long and effective period of Mission Board administration.

With the final "Amen" and the deep stirrings of many hearts, the meetings were concluded. Excellent weather, a fine spirit, and rich fellowship blessed the meeting. A significant note to report is that the total mission offerings amounted to \$4,083.17, probably the largest sum ever collected at any Mission Board meeting of the Mennonite Church. A short time later found most people wending their way homeward, boarding trains and busses, or retiring for the night with plans to proceed homeward early the next morning. The forty-second annual meeting of the Mennonite Board of Missions and Charities is history.

The Love Chapter

AMOS A. RESSLER

Henry Drummond, English philosopher and writer who lived in the latter part of the nineteenth century, is given credit for the statement that "love is the greatest thing in the world." A philosopher studies cause and effect. He sees a certain condition and tries to find the cause of it. Doubtless Drummond was a Christian believer, but the foregoing statement is drawn from his findings as a scientist. After making research, he concluded that there is no force in the world so potent in driving men to action as love. Moreover, it is most beneficial in its effects, from every point of view.

Eighteen hundred years before Drummond lived, another man had reached the same conclusion. This man had the advantage over Drummond in that he spoke not only from experience and observation, but by direct inspiration and revelation from God. No other man in sacred history, with the possible exception of Moses, had more or longer inter-

course with God than the Apostle Paul. Paul had his first real introduction to his Master on the Damascus road, and from this time on we find him in constant touch with the One whom he now acknowledges as Lord and Redeemer. And after many years of experience he writes the thirteenth chapter of First Corinthians. It is an outstanding gem in Christian literature.

John, in his epistle, tells us that "God is love" (I John 4:16). God fills all space. We acknowledge Him as the supreme Sovereign of the universe. And if He is love, then it is surely correct to assume that love is the greatest thing in the world. Paul goes a little farther and speaks of love in the human heart. Though I speak with the tongues of men and of angels, and have not love, I am only a meaningless noise. The gift of prophecy, all knowledge, faith to remove mountains—all are nothing without love. Although I bestow all my goods to feed the poor—the greatest degree of philanthropy and benevolence—yet, Paul says, it amounts to nothing so far as getting credit with God is con-

cerned if it is not done out of love. And though I give my body to be burned—is it possible that some martyrs went to the stake to show their bravery? Paul intimates such a possibility and says that unless it is done out of love for Christ, it "profiteth . . . nothing."

But what *does* love do? It suffers long and is kind. That is, when one is abused, maligned, misrepresented, there is no returning evil for evil, but patient endurance and obedience to Christ's command to love our enemies and to pray for those who spitefully use us.

Thus we go on to the end of the chapter, where we have suggested a progression in our Christian experience. When he was a child, Paul says, he thought and spake as a child. But when he became a man, he put away childish things. Now we see and know in part. But then we shall see face to face, and know even as also we are known. In Heb. 11:6 Paul declares that without faith it is impossible to please God; yet love is greater than faith. Hope, he says (Heb. 6:18, 19), is an anchor of the soul, both sure and steadfast. But love is greater than

hope. Listen! Now abideth faith, hope, love; but the greatest of these is love.

A thoughtful and frequent reading of I Corinthians 13 will help all of us to be better Christians. It may also be the means of helping those who are not yet in the fold or who are not fully consecrated to see not only the beauty, but also the eternal values of a life whose deeds are actuated by love that emanates from God.

Ronks, Pa.

"Lord, Increase Our Faith"

BY FANNIE G. GOOD

Sickness and suffering afflict life about us. We see our loved ones, our friends, those around us—rich and poor alike—folks in all walks of life experiencing it.

But we know that God can heal. He is a healing God: "I am the Lord that healeth thee" (Ex. 15:26). "For I will restore health unto thee, and I will heal thee of thy wounds" (Jer. 30:17).

God has many avenues through which He can work. He heals through climate, medicine, surgery, exercise, and many other ways. More than this, He heals directly through prayer and anointing. "The prayer of faith shall save the sick" (James 5:15). We could give many illustrations of those healed through all of these channels.

Probably the greatest need is for us to surrender ourselves to God's purposes and to appropriate the rich blessings He has for us. We should thrust our lives wholly and fully into His hands, that He may use the channel He desires to bring us healing and blessing. Our need is to keep faith in the goodness of God. Let our prayer be, "Lord, increase our faith."

But if healing does not come, can we keep faith? It is thus our faith is put to what seems to us to be the cruelest test. God sees farther and deeper than we. We cannot see what blessing there may be in extended illness, in invalidism, or even in death. "All things work together for good to them that love God" (Rom. 8:28).

Can we keep faith in the goodness of God if healing does not come? Let us plead as did the disciples, "Lord, increase our faith." Can we trustingly say, "Not my will, but thine, be done" (Luke 22:42)? Jesus when in the garden had such faith: "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

The Apostle Paul numbers tragedies abundant. But he says, "Nay, in all these things we are more than conquerors through him that loved us."

Can we keep faith in God's goodness, even in the face of disappointment? My shut-in friend, we can as in faith we look through the tears, utterly confident of the never-failing love and goodness of

My Race

BY ROBERT J. BAKER

*"Let us lay aside every weight,
and the sin which doth so easily
beset us, and let us run with pa-
tience the race that is set before us"*
(Heb. 12:1b).

*God help me in this race I run
To strip myself of extra weight,
To throw off all that holds me back,
To give up every sinful trait.*

*My doubts and fears help me unload,
My selfish hopes to brush aside:
And lest I stumble in this race,
Lord, I cast off my foolish pride.*

*I ask not now to come in first,
To cross the line before the rest,
But rather plead for Christian grace
To run my race as you see best.*

Garrett, Ind.

God. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

"Lord, increase our faith."

Spring City, Pa.

A Day Apart

BY MARY ALICE HOLDEN

True Lord's day observance is a way of life, not just a one-day-a-week affair. It starts with the washing of the Sunday clothes on Monday morning and continues on through the ironing and mending. The buying of new Sunday shirts and the making of new dresses, as well as the midweek social diversions, are but a forward look. Friday house cleaning and Saturday baking come to conclude these days of preparation for the main day in our week, the day when our hope in our risen Lord is renewed. For a pause comes when the weekday tools are put away, the Sunday-school lesson is prepared, and everybody makes ready for the blessedness of a Sunday morning that ushers in the activities of the Lord's day.

Sunday observance is the divine order of things working in our lives to keep them from being cluttered with worldly activities, that are too much with us. It can order our lives in the way of God better perhaps than any other Christian privilege. With the Lord's day a part of our weekly schedule we learn to get the week's work accomplished in time for the

necessary preparation. Things are finished or folded away until the beginning of another week. Our bodies are given a rest from the helter-skelter of modern life. Our destinies are shaped out to a finished thing that accomplishes much, because, instead of dragging life out unendingly, we finish the little things of everyday and fold the cares of life away for a renewing that can only come from waiting upon the Lord.

Garden City, Mo

Holier Than Thou

BY NOAH H. MARTIN

All who have received Jesus as their Saviour should try to overcome the race prejudice which is so prevalent in the world today. The Jews are not welcome in any nation, yet we received salvation through Jesus and His Hebrew race. Already in Isaiah's time there was a group who became clannish. "Which say, Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65:5). May this spirit not be found among God's children. Especially should our young people guard against this clannish spirit. There should, however, be a separation between the Christian and the world in conversation, conduct, attire, and the places which they frequent.

In John 9, Jesus taught a lesson when He restored the blind man's sight. The Pharisees asked the blind man how he received his sight. "He put clay upon mine eyes and I washed and do see." The blind man told the Jews, "If this man were not of God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins and dost thou teach us?" And he was cast out of their synagogue. Jesus told him who He was and received him and instructed him that He was the Christ. The Jews had an exalted spirit. They thought they were holier than the blind man.

Jesus gives us an example in Mark 7:26. The Syrophenician woman came to Jesus and asked to have the unclean spirit cast out of her daughter. And Jesus tested her faith and said, "It is not meet to take the children's bread and cast it unto the dogs." The woman said, "Yes, Lord: yet the dogs under the table eat of the children's crumbs." Jesus said, "For this saying go thy way; the devil is gone out of thy daughter." We notice in this incident that Jesus was not clannish but did good to those who were not of His race.

The Apostle Paul also teaches against the exalted spirit. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate" (Rom. 12:16). He did not mean men low in character, but men who do not have high social position or are not popular.

We are told of a father and mother with a large family of boys and girls who

moved into a vicinity where they had no church facilities. So the father undertook to teach his children the Word of God as a Sunday-school teacher and as a minister. As this large family grew up, the home became a community center for the neighbor children. The father did not like to have his children associate with the neighbor children. Upon the Lord's day morning he would send the neighbor children home and call his own children into the house for services. When his children went into society they chose those neighbor children for their companions and the father's teaching was a failure. What the father should have done was to invite all the neighbor children into their service; then they might have been converted and a large congregation, including his own children, might have been built up.

We should never display the holier-than-thou spirit in the home or community or church. The Gospel is for all nations, for people of all lands. Consider how Naomi pleaded with her daughters-in-law, Ruth and Orpah, to return to their people. But Ruth, the Moabitess, would not turn back, and later she became one of the ancestors of Christ. Perhaps if Naomi had been selfish or clanish Ruth might have turned back also, and we would not have this beautiful lesson of being helpful to others.

Hagerstown, Md.

Conditions for the Spirit's Leading

BY ESTHER SCHROCK

Do problems confront you? Must you meet new situations? At times do you have to make a choice between things apparently equally good? Such decisions may confront us daily. In order to make the right decisions and choices, we most surely need guidance. God has promised to provide for all our needs, and this includes our need for guidance. He has a place and work planned for each one of His children, but we must submit to the leading of the Holy Spirit if we are to find that place and work.

In the Bible we have many examples of definite guidance. Two outstanding examples are:

- Children of Israel guided by the pillar of fire—Exodus 13:21, 22.
- Paul's Macedonian call when he attempted to go into Bithynia—Acts 16:7-9.

It is difficult for many people to believe that we may have such definite guidance. However, this is altogether possible if we meet certain requirements.

First, we must have *faith in Christ*. The believer receives the Spirit at the moment of the new birth. Acts 2:38; 19:6. We must have faith to receive Him, and faith to see His working in our lives. There are many evidences of His leading in our lives which often go unnoticed, or are attributed to "fate."

We may become aware of these leadings and definitely see them if we watch for them with an alert faith in the Spirit.

Second, there must be complete *obedience to Christ* for the indwelling of the Holy Spirit. We must obey His voice as He speaks to us and guides us. As we obey Christ and keep our conscience tender, it is easy for us to discern the Spirit's voice. But as we disobey Christ—in perhaps very small things, at first—the Spirit's leading becomes less distinct. If we are unable to have the assurance of the nearness of the Spirit, let us search our lives in every detail for the sin and disobedience to God which has deafened us to the Spirit's voice. The study and meditation of God's Word and communication with God are the best weapons of defence against disobedience and sin.

Third, we must have a *sincere motive*. In Acts 8:18-23 we have an example of a wrong motive. You will recall the story of Simon trying to buy the gift of the Holy Spirit. Whether he wanted to use this power for mercenary purposes or for

Her Most Excellent Virtue

(Proverbs 31:26)

BY GRACE DOROTHY LEHMAN

*She opens her mouth with wisdom,
And for her tongue she's made
A law to govern all her words,
And by that rule they're weighed.*

*"In her tongue is the law of kindness";
Of all her virtues rare,
Could any quite excel this one,
Or with its worth compare?*

*There's many a noble mother
Whose hands are swift to do
So many good and helpful tasks,
But guarded tongues are few.*

Lancaster, Pa.

self-exaltation we are not told, but we do know that the thought of his heart was not right. Peter knew that Simon did not want this power in order to use it for the purpose of imparting the Spirit, and God's gift, to others, and reprimanded him severely. A pure motive is necessary if we would expect the Spirit to guide us.

There is the story of a boy who climbed into Farmer Jones's apple tree to steal apples, and prayed that he might not be caught! Now our motives may not be so obviously wrong as this example, but yet have too much of self in them for God to answer us. Can we expect guidance in our business which is conducted to our own advantage, and to the detriment of others? Do we pray long and earnestly for the Spirit's guidance, and all the while our minds are made up according to our own wishes? It is often difficult to know whether our impressions come from the Spirit, or arise from our own

A Prayer for This Week

*God, it is good to see Thy face alone.
Help us to abandon ourselves to Thee
whom alone, by Thy mercy, we own. As
the world threatens to collapse about us
and to take on strange, new, grotesque
forms as it has already done for many;
as the dwellings we build for ourselves
fall about us, help us to seek incessantly
to own through Thee a "house not made
with hands, eternal in the heavens."
Help us not to default one moment in
seeking and accepting Thy love and
mercy, so that by Thy Spirit we may
dispense it continually in the needy
world.—Ruth Carper.*

wishes, and it is very easy to feel led according to our own desires. How then can we recognize His leading? We must completely denounce self and all our own personal desires, and come to God with a simple childlike trust. If we come in this submissive spirit, then surely we may definitely know the leading of God through His Spirit.

Fourth and last, we must have a *love of the truth*. Those who do not love the truth not only miss the blessing of guidance; but they also receive a strong delusion so that they believe a lie. The Spirit of truth leads into all truth. As we love the truth and make it the center of our lives, the Spirit will continually lead us into ever deeper and grander concepts of our Lord. Thus we have a continuous circle in our Christian experience: We love the truth—so we read the Bible—this gives us a more definite leading of the Spirit—and the Spirit gives a greater love for the truth, etc.

May each of us increase our faith in Christ and our obedience to Him, and with a humble sincere desire seek to know His precious guidance in every detail of our lives. If we listen to the Spirit's voice and obey His promptings, ours will be a most blessed experience, and He will lead us through all the days of our lives.

Goshen, Ind.

EDITORIAL (Continued)

er-giving Word. May we fasten ourselves in clinging dependence upon our God and His enabling Spirit. And may He lead us always in triumph through Jesus Christ our Lord.

*"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.*

*"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore."*

FAMILY CIRCLE

Our Children

BY STELLA WENGER GOOD

*It does not seem long, just a few short years,
They would come to us with their hurts and
tears;*

*We would kiss their cheeks and smooth their
brow,*

And soon they'd be saying, "It feels better now."

*Oh, those days were so full and we labored so
hard,*

*But time has now brought us a generous reward.
You wouldn't guess them to be our children at
all;*

They've all five grown up so sturdy and tall.

*We've been amply rewarded for our labor and
pain,*

*For there's none like one's children to help and
sustain*

*When health has been broken, your hair turning
gray,*

*And the strength of past years is slow fading
away.*

*May God bless them, and keep them, and help
them to live*

*A rich, useful life; that each one may give
The best that they have to the world and then
The best will always come to them again.*

*And when they've grown older, years have
gone by,*

*And their life's sun is sinking low down in the
sky,*

*When their hair turns to gray, may their
children be*

Such a blessing to them as they now are to me.

Dayton, Va.

"A Succourer of Many"

(Romans 16:2)

(Message delivered on the occasion of the funeral of Susanna Musser at Bowmansville, Pa.)

BY J. PAUL GRAYBILL

This statement of Romans 16:2 was said by the Apostle Paul concerning Phebe, a servant in the church. "She hath been a succourer of many," and Paul adds, "of myself also." She hath been a helper of many and even of the Apostle Paul. Practical Christian living springs from a Christian life. Before people can have real, practical living issue from their life, there needs to be a new birth by the Spirit of God that gives them both motivation and power for the issuance of real, practical Christian living. The oft-repeated reference of the relationship between justification by faith of Romans and justification by works of James applies here. Real Christian living is an evidence of real justification by faith. There is a need for an

emphasis on the Biblical basis of good works. Our Lord Himself emphasized the right kind of good works in Matthew 25 as a criterion in the final judgment. The Apostle Paul in Romans 12 gives a series of items as related to good works and Christian activities coming forth from those who have been justified by faith, identified in union with the living Christ, and Spirit-indwelt and empowered.

In Sister Musser we have seen a lifetime of practical Christian service. For nine years she had been working at the Children's Home at Millersville, helping the unfortunate children. She did this in a very quiet and unassuming manner. But this kind of service, long continued and faithful as it was, is a result of a proper relationship with the Lord Jesus Christ. Through the years she did practical nursing in the homes of the Bowmansville community.

Being an unmarried sister, who faithfully and quietly served her Lord out of a heart of true devotion, we want to emphasize on this funeral occasion "the place of the unmarried woman in Christian work. While it is true that the general responsibility of womankind is to bear children and to guide the house, yet according to I Corinthians 7 we understand clearly that the unmarried woman cares for the things of the Lord. According to Paul's statements in that chapter, the unmarried woman is unhampered by the cares of family and home duties and thus is more free to give her thought and energy to the Lord and His work. But how often is it true that people make unkind remarks concerning maiden sisters! This is uncalled for. There are conditions both religious and physical that constitute a call for sisters to remain unmarried and thus live their lives for the Lord and the church. We think of the large field of service that our maiden sisters are filling in our many mission stations at home and abroad. We think of the many maiden sisters who are giving acceptable Christian service in our children's homes, our old people's homes, as well as other like institutions of the church. Then we think of the large number of maiden sisters who are devoting their life to schoolteaching—and what a ministry this is! Again we think of the many single sisters who are helping in various practical ways in many homes of their own neighborhoods. Someone in the family or neighborhood is ill; naturally they think of some maiden sister in the community to be asked to help them in their need. I want to urge that we be considerate of this large number of sisters in the church who for physical or personal religious reasons have not taken on themselves the privi-

lege and responsibility of married life, that we do not carelessly disregard their conviction, for oftentimes they are even more faithful and more spiritually devoted to the Lord and the church than others who have the privilege of family life.

Phebe was a servant of the church. Paul recommended that they receive her in the Lord as becometh saints. Indeed sister Musser was one with whom others could have Christian fellowship—fellowship in the Gospel. We are a brotherhood and the band of salvation includes all of us, old and young, rich and poor, married and unmarried. There is no difference in race, age, station in life, whether servant or master. Christ taught the dignity of service by faithful service. We can say that Sister Musser has been "a succourer of many" in time of need. As the Apostle Paul gave apostolic recognition to Phebe, we wish to give ministerial recognition to our sister who quietly served through these many years of faithful Christian living. About a year before her death, she called for the anointing service for the healing of her body, which evidenced her desire and faith in the Lord.

The Gospel has done much for women. As we study the life of Christ as well as the life of the early church, we recognize that women have had an important place in the church. Particularly unmarried women can be servants of the church in many ways. The Gospel has elevated woman from her downtrodden position, especially in heathen culture. There are many possibilities and potentialities in the lives of faithful Christian girls and women that may be going to waste because they are not being recognized. Women because of their temperament and kindness of personality have a ministry that men are not able to render. May we give due recognition to our sisters in the Lord as servants in the house of the Lord, especially those who in true Christian character evidence humility of life and faithfulness of devotion and loyalty to the church of their choice.

East Earl, Pa.

Privilege

Morning calls—

How sweet was I sleeping!

The light breaks—

My body says "No. How late you were working,

The wee morning hours found you still at your tasks,

Rest longer. Your work will be waiting still yonder,

Why up so soon?" my weary flesh asks.

Oh, sweet dawn!

Another day summons.

Morn is here,

I welcome its light. The children are waking

Another day, Lord, you have left them with me

Little ones, rested and beautifully healthy.

Today is mine to teach them of Thee.

—B. Rellim.

TO BE NEAR TO GOD

Sunday, July 4

Read Psalm 138.

David poetically expresses his complete trust in his God and praises Him with his whole heart. He had learned from experience that "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Do you remember the time you fell in the mire and called to the Lord for deliverance? He did not, in a miraculous way, lift you out, but instead He answered your prayer by giving you the strength to climb out of your own accord. In this way He not only answered your immediate prayer but by this strengthening He prevented you from falling again, did He not?

Monday, July 5

Read Exodus 31:1-11.

Bezaleel, the skilled and faithful craftsman, was remarkably blessed of the Lord, for of him it was said, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Like Solomon and David have we prayed for an understanding heart? Have we truly realized that His words are "all plain to him that understandeth"? God grant that we too may be blessed with this largeness of heart, this wisdom and understanding, strength and prudence which characterizes so many of His faithful servants. Read Proverbs 8, also.

Tuesday, July 6

Read II Chronicles 2:11-16.

I have wasted nothing. O Lord, I have saved, Saved, put by in goodly hoard.
What of the prodigals? Judge them, Lord.

Their wanton waste of Thy mercies, poured
In the sewers! Profligates!

Judge them, Lord, in Thy righteous wrath.
I have saved, O Lord, I have scraped and saved

With my eyes downbent to my daily path;
I have counted and carried, checked and stored,

Nothing too worthless, nothing too small,
Never a fragment thrown away—
A gainful use I have found for all.

But what is my store? Do they call this
Death,

This poignant insight? At last I see—
I have wasted nothing, O Lord, but life,
Time and talent Thou gavest me!

—Laura Bell Everett.

Wednesday, July 7

Read I Corinthians 4:1-5.

A trait placed on an equal level with ability in qualifications for a workman is that of faithfulness. Because of this a person of

higher seniority gets certain privileges which may not be given to even a more skilled workman who has served a shorter length of time. God considers faithfulness of prime importance—"It is required in stewards, that a man be found faithful." Christ said in the parable of the unjust steward that "he that is faithful in that which is least is faithful also in much." Are we found faithful in the little things of life or do we think them of too little importance? It was because of just such little things that the five virgins were called foolish and the servant called unprofitable and cast into outer darkness.

Thursday, July 8

Read I Corinthians 3:1-9.

We as God's children are privileged in being co-laborers with Him. It is often hard to see in our own everyday existence how we fit into God's plan. If we could get a glimpse of our own life in relation to that of others with whom we come in contact both directly and indirectly, we could see how, if all His servants were faithful in every detail, the cogs would mesh perfectly and the machinery would be in motion with never a hitch. Let us resolve to do our part to keep the machinery of God's order in perfect adjustment, for it is our sacred responsibility.

Friday, July 9

Read Ephesians 2:1-10.

A craftsman is known by the quality of his product—it is his own recommendation. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Since we are a product of God's quickening it places a great responsibility upon each of us, for through us Christ is made known unto others. Let us look to our own selves instead of our brother and sister. Do we give others the impression of being the genuine article, or are we merely a cheap imitation of that which God would like us, through His help, to be? Do we, through genuine living, make Christianity attractive to others?

Saturday, July 10

Read II Timothy 2:1-15.

It must be a beautiful thing to reach the close of life with the knowledge that one has served his God faithfully—a workman unashamed. Let us pray for a deeper insight into God's plan for His children—an understanding of our own unique position. Pray also for deliverance from sin and that we be given a consuming desire to serve Him even in seemingly inconsequential details. If we do this, we will receive the reward of a faithful servant of His and our blessings will be unnumbered in this existence and in the world to come.

—Eleanor R. Swartz.

Sunday School Lesson for July 11

(Ex. 31:1-11; 35:30—39:43; II Chron. 1:5)

We recall from the Apostle Paul that there are "diversities of gifts, but the same Spirit." Is one gift or talent more noble than another? If all are of God and all are needed, are they not all noble? Does the Lord give any abilities that cannot be used for holy purposes? I Corinthians 12.

To Moses on the mount God said, "Let them make me a sanctuary." Moses might have wondered where among the bricklayers from Egypt he would find workmen with skill to work at the wonderful pattern God gave. But God had a plan. He had called and prepared artists, architects, painters, and embroiderers. Chosen of God to be master of the work was Bezaleel, and to assist him Aholiab.

Bezaleel was also inspired of God, filled with wisdom, understanding, knowledge of his craft, skill, and artistry. He knew "how to work all manner of work." He could devise cunning works, or invent. Not only did he possess the talent of a high-class artificer but he could direct others also. Many other wisehearted men were used in building this grand edifice.

To fully appreciate Bezaleel consider the assignment given him by Moses from God. Ex. 31:6-11. What materials did the workmen use? 35:5-9. Where did they get their material? 35:20-29; 36:3-7. What skills were required to work out the pattern given by God! Wonderful consecrated artistry was shown by spinning; weaving, embroidering in blue, purple, scarlet, and fine linen; carving; engraving; cutting stones; setting stones; cunning work in gold, silver, and brass; dyeing of skins; compounding oils and perfumes; and constructing in shittim wood.

Was Bezaleel a genius? Carlyle says, "Genius is an infinite capacity for taking pains." Bezaleel did take the utmost pains to do the work exactly according to the pattern God had commanded. Is Bezaleel not a representative man?—a man who had talent, but having consecrated his skills to the Lord, he did do an outstanding job. He worked hard. Moses was no craftsman. He didn't need this talent. Bezaleel and the other workmen could make the ark for the holy of holies. Moses must tell them the plan from God. When the work was done Moses blessed the workmen, and "the glory of the Lord filled the tabernacle."

There are in your class diamonds who may sparkle if they will use their God-given abilities to His holy purposes. Eccl. 9:10.

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean
bear" (Gray).

—Alta Mae Erb.

The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world.—Philip Cur-tiss.

OUR SCHOOLS

Our World-wide Christian Educational Mission and Testimony

By O. O. MILLER

(This address was given in public session of the annual meeting of the Board of Education at Goshen, Indiana, in February, 1948. Board members will please preserve this as their official copy of the address. —Secretary of the Board.)

First of all one is happy to testify that after many years' experience as a Christian layman and in a wide variety of contacts throughout the world, this faith in which we were brought up and in which heritage we were rooted still holds and is growingly appreciated.

Two movements among us, each hardly more than a generation old, have brought us to more ready world-wide thinking along the lines suggested in our subject. The beginning of mission activities at home and abroad (first in India) was only a bit more than fifty years ago. Since that time the concern and burden have grown and widened until today our relief and mission workers represent this mission concern in more than a score of countries and the assumption is readily accepted among us that all need inclusion.

Parallel to this, and during this same period of time, there has developed a complete change in attitude toward education and Christian educational processes. Probably one of the marked characteristics in the first half of the twentieth century which future historians will note of this period is this development of the school idea from elementary to seminary and in all areas of the church geographically.

These two lines of developing burden and concern have brought along a sense of mission—that we have something essential to give, and to share, and to make known both to and through Christendom as well as to that part of the world that may not yet have heard the Gospel. These new contacts have also made us conscious of much still to be learned. We are, perhaps, still in the beginning of this change in viewpoint and sense of mission among us.

Our workers out in service and witness, as well as those at home, probably sense more than we have at any time heretofore the need: (1) for clearer thinking on all of the implications of our faith heritage; for ability to testify clearly on the things "verily believed" among us; and for training and preparation to live and serve consistently and meaningfully in line with this profession; and (2) on the part of many other Christian folks and groups, for the testimony on non-

resistance, nonconformity, a few of the generally neglected ordinances, and the place of activity and service to full Christian living; and (3) for trained, able teachers.

The 1947 General Conference statement of concern and particular directive to this Board to take its rightful place in

This World

By JACOB SUDERMANN

*This world unchained from winter's iron grip,
In emerald beauty preening for the great birth,
Pregnant with many secrets yet undreamed,
Will give and give its infinite variety
And only stint where men will cheat and steal;
It is a good world, friend,
And He who made it will sustain me!*

*You spoke just now of the complexities of life,
And of the "modern world" where seems to rule
A Stygian night of hate and avarice,
Where blood of Abel still runs rampant in the streets.*

*You were gloomy as you spoke of Europe's ills,
Those Gordian knots and the attendant hopelessness*

*Which seems to blight with lethargy all wills.
Your arguments, good friend, were strong
And the array of facts with which you pelted me
Soon overcame my sorry reasoning,
But still, my friend, you're wrong!*

*Yes, I admit the scars of war still bleeding
And that the distant scene has many spots to show;*

*I also hear discordant international din
And talk of armaments for future war,
And here at home the insecurity and fear—
It has attacked us all.*

*Reason is useful, friend, but don't forget to feel!
Feel on the resurrection day the love
Expended from that distant cross.
His world was much like ours, friend,
Much love for the material things
And little love for God.*

Your pessimism, friend, is shared by the majority,

*And I would share it too if reason had her way,
Or stern winter ceased to be a harbinger of spring.*

Come, friend, it is now time to sing the hymn of praise;

*Let gray reason howl in her midnight.
Feel with me the expectant throbbing of the good earth*

With its promise of new life and the perennial hope,

*And kneel with me at the cross of love
Placed like a sun in a mad universe.*

*It is a good world, friend,
And He who made it will sustain me!*

Goshen, Ind.

leadership toward a unified development of our church school and Christian educational program is, therefore, most timely in light of the recent upsurge among us for schools, and a more particularized school program; and also the upsurge in locating additional mission activities in a large number of additional points at home and abroad. And if we would be at all effective in keeping the vision and witness clear, there must be this recognized channel of unified development and approach.

In a very significant sense, therefore, our Board, this year, does stand at this crossroad of either taking the lesser role to which we have been partially inclined in the past—this, perhaps, because of what seemed to us the difficulties and complexities of this total task; or in faith accepting the suggestion from General Conference and entering into this larger, more comprehensive, and desperately needed role.

If this light, which we feel is ours from God, is to shine forth more and more in a world-wide way into the nooks, crevices, and crannies of darkness, then something of what General Conference suggested is essential. One, therefore, fervently prays that this group called together to this task may in faith move forward and occupy.

Akron, Pa.

A Fitting Memorial

In the past years God has raised up men for certain responsibilities and through the church called them to positions of leadership. These men have become associated with great causes, have poured out their lives to service, and are deeply concerned for the future of institutions representing these causes.

Such is true in the person of Bro. D. A. Yoder and the cause of Christian education in the Mennonite Church represented by the Mennonite Board of Education. For forty years he has served as a member of the Board and for twenty years as its president. It has become natural to associate him with education in the church. He has given leadership through the critical years of the institutions administered by the Board and continues his interest in the schools.

The Scriptures teach us that "the righteous shall be in everlasting remembrance." They are not remembered by expensive monuments of marble which crumble with the passing of the years, but by the lives they lived, by the heritage of faith, and way of life and ideals they left us, and by the institutions they gave to this posterity. Peter said, "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." His writings are with us today. Other Christian men have had similar concerns, and left means of remembrance.

(Continued on next page)

TEACHING THE WORD

The Meaning of Family Worship

BY GEORGE R. BRUNK

Family worship is more than saying "grace" before meals. This is an important practice in most of our homes, but it can hardly be sufficient for the collective worship needs of the family. There is grave danger that even this should be only a dead and meaningless form to be gotten out of the way so that we may proceed with the meal. In this as well as in all our religious activity in home and church there is the constant need for watchfulness lest our good habits and forms become a mocking ritual. We must seek to preserve the godly practice of grace before meals and it must be kept from becoming a muttering monotony of meaningless phrases. But even at its best it cannot be a satisfactory substitute for definite, planned periods of worship with the family.

Family worship is, first of all, worship. That may seem to be a trite statement, but let us look at it for a moment. It is possible to have all the appearances of an altar in the home and still not have worship there. Just as one may attend the worship service at the church and yet fail utterly to participate in true worship, so the daily exercise in the home may become only a thing to be endured by the children who have learned nothing about the meaning of real worship. An altar is the place of meeting between God and His people. For us it is not built with wood and stone, but the moment we have met God, the altar is there. Unless He is met, there is no altar. To have a family altar is therefore to have the worship experience which brings the soul into the glorious presence of the Almighty. That is no small achievement for any parent. It should be sought for, prayed for, planned for, and labored for with great diligence until there is at least a measure of success. If more children were taught how to worship in the home, there would doubtless be many more who would thereby be prepared to participate in and enjoy the worship experience in the church. Parents who themselves know the art of worship have a golden opportunity to make real to the hungry minds of their children the precious truths about God, His love, His Word, and His church. Here is the place for children to learn the difference between "saying" prayers and praying them. The main thing in family worship is worship. As important as it is to have all members of the family present, it cannot be family worship unless there is worship. There can even be reading of the Bible and forms of prayer but no worship. Clothe these with the "worship . . . in spirit and in truth" to make this fea-

ture of home life a powerful factor for building Christian character.

Let us observe, moreover, that family worship is an exercise intended to be highly interesting. It can never be a drudgery. Every parent is challenged to plan for and conduct it in such a way that the children will look forward to and ask for it if there is any tendency to overlook it. Those parents are to be congratulated whose children will ask for the daily gathering around the family altar. It is the evidence that it has been made meaningful for them.

Variety is important in keeping the interest of the children in worship. Any set pattern may become monotonous and tiresome. There should always be prayer, of course, but perhaps not always in just the same order. The Bible should be used, but not necessarily in exactly the same way. Some parents have given certain evenings to the children to plan their own program for worship. There are many possibilities for variation and it is the responsibility of the parents to maintain the interest of the family by its use.

There is a third point in the definition of family worship which emphasizes the family, that is, all the family. There may be infants who are incapable of worship and grown children gone from the family circle to establish altars of their own. But it is important to have all the members residing within the circle to be present for this phase of the family life. The modern life pattern in which we live has made it increasingly difficult to accomplish this. However, inasmuch as possible, the time of the day or night should be chosen when all can be present. A word of caution should be given about having the worship at such a late hour that the little ones are too tired and sleepy to enjoy it.

Not only should all the members of the circle be present, but there should also be some plan for all to have some part in it. If the father always does the reading and the praying, the children are denied that opportunity of giving expression to their own burdens and needs. Family worship is for the family. It ties the family together. It removes misunderstanding, heals feelings that are hurt, and works to sweeten the atmosphere of the home. Much of the bickering and the quarreling would flee away if all the family were brought together for prayers. That person who utters a prayer of sincerity in the presence of the other members of the circle is going to find it more difficult to utter words of harshness the rest of the day. Or, having failed in the relationship with one another, how easy it is to talk it over and gain an understanding when the family meets for worship!

This, in part at least, is the meaning of family worship. Let us make it what it ought to be, though it require time and effort. None of us can afford to do without it. It may mean the difference between failure and success with our children, and even with ourselves.

Denbigh, Va.

OUR SCHOOLS (Continued)

It has been suggested that an excellent way to help keep the objectives of our institutions clear as well as to sustain grateful remembrance of Bro. D. A. Yoder's service to the church would be for the Board of Education to set up a memorial scholarship. This the Executive Committee authorized by Action 8 of its May 18, 1948, meeting, which reads as follows:

Action 8: That in consideration of D. A. Yoder's extended period of consecrated service as a member and President of the Mennonite Board of Education, we set up a D. A. Yoder scholarship fund at Goshen College. That we express our appreciation for the initial gift of \$250.00 by the Goshen College Faculty toward this fund and that we ask the President of the Board and the President of the College to solicit gifts to this scholarship fund by appropriate publicity. It is understood that when income from this fund is available it be given during the Junior and Senior years to a Mennonite student at Goshen College who is preparing for medical missionary work, and who has spent his Freshman and Sophomore years in Hesston or Goshen Colleges. The recipient of this scholarship is to be chosen by the President of the College in consultation with D. A. Yoder during the latter's lifetime.

This we feel is a most fitting memorial which will bring to mind not only the man who served the Board for so many years but also the cause of education and service for Christ which he cherished and for which he labored and prayed.

We are hereby recommending that persons who have appreciated the services of Bro. Yoder, those who have been blessed by his influence and life, and any others who are interested, make a contribution large or small to this scholarship fund. As soon as this is provided and income is available, young people will be given assistance in securing training for the Christian service of medical missionary work. Those wishing to contribute should send these gifts to Bro. E. E. Miller, Goshen, Indiana, designating them for the D. A. Yoder Memorial Scholarship Fund.

MENNONITE BOARD OF EDUCATION,
Nelson E. Kauffman, President.

ON ONE'S CRITICS

Do not heed much if men mock you and speak lies of you, or in goodwill defend you unworthily. Heed not much if even the righteous turn their backs upon you. Only take heed that you turn not from them.—George Macdonald.

FIELD NOTES

Bro. Allen Erb, superintendent of the hospital at La Junta, is spending some weeks at Lebanon, Oreg., assisting in the transfer of the hospital there to the control of the Pacific Coast Mission Board. A community campaign there is raising \$300,000 for the construction of a new hospital, which will become the property of the Mission Board.

A Gospel team from Belleville, Pa., will have charge of the program at the July 3 meeting of Youth Gospel Evangelism to be held at the North End Mennonite Mission, 204 Stevens Street, Lancaster, Pa.

A C.P.S. reunion will be held Aug. 1 in Wilkins Howe's grove near Morgantown, Pa. In case of rain, the date will be changed to Aug. 8.

The annual meeting of the Publication Board, scheduled for Aug. 24-26, will be held at the Pike Church, Elida, Ohio.

Bro. George Smoker delivered the morning message for the Scottdale congregation on June 20.

Bro. Milton Vogt, soon to return to India, preached at the West Union Church, Parnell, Iowa, on June 16, and at Lower Deer Creek, Kalona, on June 17.

Bro. John Hochstetler, Creston, Mont., was scheduled to preach at Casselton, N. Dak., on June 20.

Bro. Chester K. Lehman was scheduled to preach at Creston, Mont., on June 23. Bro. Roy Koch and Bro. S. Paul Miller were scheduled for the same place on June 24.

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C.P.S. No. 85 will meet for a reunion on July 4 near Kidron, Ohio. This camp was located at Howard, R.I. For more information, write to Clair Hoffman, Christian Light Press, Elizabethtown, Pa.

Lancaster Mennonite School is the place for the Young People's Christian Life and Service Institute, sponsored by the Mennonite Bible School Board of Lancaster Conference, to be held July 29-31. Instructors and speakers include Clarence Y. Fretz, H. Raymond Charles, Richard Detweiler, John E. Lapp, Sanford G. Shetler, J. Irvin Lehman, Merle W. Eshleman, Milton G. Brackbill, Jacob Z. Rittenhouse, B. Charles Hostetter, Henry F. Garber, Amos S. Horst, Richard Danner, J. Otis Yoder, Clyde B. Stoner, and Lela Fretz.

An Alternate Service Workers' Reunion will be held at the United Missionary Church (formerly M.B.C.) pavilion, near Kitchener, Ont., on Wednesday evening, June 30, and all day Thursday, July 1. A.S.W. men, their families and friends, and all interested in a Christian peace witness are invited to attend.

The address of Sister Margaret Sarah Kreider is changed from 313 Thirty-sixth

Calendar

- Chesley Lake Camp, Allenford, Ontario
- Civic Holiday Week end, July 31-Aug. 2
- Special Young People's Conference, Sept. 4-6
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, June 19-25
- Music Conference, June 26 to July 2
- First Young People's Institute, July 2-5
- Girls' Camp, July 10-16
- Boys' Camp, July 17-23
- Second Young People's Institute, July 24-30
- Second Family Week, July 31 to Aug. 6
- Third Young People's Institute, Aug. 7-13
- Missionary Bible Conference, Aug. 14-22
- Little Eden Camp, Onokama, Mich.
- Boys' and Girls' Camp, June 23-30
- High School Boys' and Girls' Camp, June 30 to July 7
- Young Adults' Conference, July 10-17
- Family Week, July 17-24
- Recreation Workshop, July 24-31
- Literary Group, July 31 to Aug. 7
- Church Music Week, Aug. 7-14
- Ministers' Retreat, Aug. 14-21
- Farmers' Week, Aug. 21-28
- Pacific Coast Young People's Summer Camp, Camp Magruder, Barview, Oreg., June 21-28
- Mennonite Commission for Christian Education and Young People's Work, Zion Church, Hubbard, Ore., June 28-30
- Annual Meeting, Alberta-Saskatchewan Conference, Duchess, Alta., July 4-6
- Annual Meeting, Southwestern Pennsylvania Mission Board, Kaulman Church, Davidsville, Pa., July 9, 10
- Young People's Institute, Eastern Mennonite College, Harrisonburg, Va., July 21-25
- Young People's Institute, Goshen, Ind., June 24-27
- Young People's Christian Life and Service Institute, Lancaster Mennonite School, Lancaster, Pa., July 29-31
- Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10
- Young People's Institute, Mansfield, Ohio, Aug. 10-15
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22
- Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26
- Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3
- Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6

Street to 330 Fifty-second Street, Newport News, Va., since she has moved into the home which the Virginia Conference recently purchased as a center for the Jewish work. Sister Kreider expects to be joined this week by Bro. and Sister Lloyd Weaver, Sr., formerly of Lancaster, Pa., who will assist in the work at Newport News.

An inspirational song service is scheduled to be held at the Goodville Church, in Lancaster Co., Pa., on July 4 at 2:00 p.m. Emory Herr, of the Strasburg congregation, will be the song leader; Clyde B. Stoner, instructor of music at the Lancaster Mennonite School, will speak on the subject, "Methods in Song Leadership." All are welcome.

Speakers at the annual Christian Life Meeting of the Lancaster Conference district, to be held at the Ephrata Church on Aug. 17, 18, are the brethren Andrew Jantzi, John L. Stauffer, and J. Ward Shank.

Six young people were baptized at the Churchtown Church, in eastern Lancaster County, Pa., on Sunday, June 20.

The quarterly Bible Conference at the York, Pa., Mission, was scheduled to be held June 26, 27, with Bro. Elmer E. Yoder, Elida, Ohio, as a guest speaker.

The second annual Franconia C.P.S. reunion was scheduled to be held at the Doylestown, Pa., Mennonite Church on Saturday afternoon and evening, June 26, with Clarence Fretz and local brethren serving on the program.

Bro. Eli D. Kramer, minister of the Deep Creek congregation, in Virginia, was called to the office of bishop, to serve the churches in the Norfolk County district, on Sunday afternoon, June 6, at the Mt. Pleasant Church.

Dedicatory services for the Meadow Mountain Church, Grantsville, Md., will be held on July 11, which is the sixth anniversary of the dedication of the basement of this building by the late S. G. Shetler. All are invited to attend the entire day of services. Those driving via route 40 will find markers along the roadway after leaving the National Hotel, Grantsville, Md., traveling south.

The Naubinway Mennonite Church, in Michigan, was dedicated in special all-day services on Sunday, June 27, if plans carried.

(Continued on page 620)

Announcements

RECREATION WORKSHOP

Little Eden Camp
July 24-31

For those who would like to study together the problem of how to provide Christian social and recreational opportunities for the young people of our communities. Time will also be given to demonstrations of various kinds of activities. Write for program or reservations to Roman Gingerich, Camp Manager, Onokama, Michigan.

YOUNG PEOPLE'S INSTITUTE

E.M.C., Harrisonburg, Va.
July 21-25

Eastern Mennonite College offers the fourteenth annual Young People's Institute July 21-25, with registration beginning at four o'clock, July 20. Classes are offered every morning, recreational features every afternoon, inspirational messages every evening. The climax of the institute comes on Sunday with a Youth Conference, carrying a missionary emphasis. For reservations and bulletin, write to J. Otis Yoder, director.

Go, Preach

MISSIONS

Give, Pray

Mission News

At their annual meeting at Eureka, Ill., the Mennonite Board of Missions and Charities accepted a plan which will bring one representative of the India Mennonite Church and one Indian student to the United States by August. The India Conference has selected Deacon Stephen N. Solomon as their representative and the Mission Committee has selected an ordained minister, Pyare J. Malagar. We are very happy that these ordained men from the India Mennonite Church will be able to visit the church in America. This should prove helpful to the church there and to the church in America. Both these brethren will be able to preach in the English language.

Sister Nellie Ebersole, wife of Allen Ebersole, superintendent of the Ft. Wayne, Ind., Mission, was taken to the Methodist Hospital in Peoria on the evening of June 15 for an appendectomy. Special prayer was offered in her behalf at the workers' meeting session of the Board meeting on the same evening. She is making good progress.

Greensburg, Kans., Hospital: At the last annual meeting the Mennonite Board of Missions and Charities took action assuming the responsibility for the operation of a small hospital being constructed by Kiowa County in the city of Greensburg. This involves no financial obligations for the church but will require the services of nurses and other helpers.

First Mennonite Church, Denver, Colo.: "Bro. and Sister George Smoker, missionaries on furlough from Africa, were with us Wednesday evening, June 2. Their messages were very inspirational to us."

Lima Mennonite Mission, Lima, Ohio: Joe Pantana, converted Catholic from Goshen, Ind., brought the message on Sunday morning, June 13. On the same evening, members of the mission rendered a program at the First Mennonite Church, Ft. Wayne, Ind.

Two mothers and eleven young people were added to the Wayside Mennonite Church, North Gulfport, Miss., by baptism, on Sunday evening, June 13.

Puerto Rico

Plans are being made to conduct two summer Bible schools in the La Plata Valley area and two in the Pulguillas area.

During the week end of June 10-13 a Victorious Life Conference was held at La Plata. Another similar conference is planned for the church at Pulguillas the week end of June 17-20.

Some of our young men have gone to other communities to work for the present. We feel their loss keenly, for the church here needs leaders; and one of the young men who left us was assistant Sunday-school superintendent. Others of our young people's

group have been having struggles in their Christian life. It is not an easy thing to be a Christian in a home where there are no other Christians. Will you pray especially for the youth of the Mennonite Church in Puerto Rico?

Plans are under way for the opening of a day school at the mission at Pulguillas this fall. Present plans include two classes, first and second grade, with about fifteen pupils in each class. Beulah Litwiller will teach Spanish classes, and Mrs. Elmer Springer will teach English and arithmetic and handicraft. A small tuition fee will be charged. This week the carpenters have been putting windows into our present chapel. This building will be used for the school this fall.

Days are much hotter now, although it is the time of year when the dry season begins, we have had enough rain to keep our gardens growing nicely. We have planted individual gardens in place of the one large mission garden which we had previously. Our gardens are near our houses and we hope to be able to carry water to our vegetables from time to time.

Kansas City, Kansas

Mennonite Children's Home, F. R. Swartzendruber, Supt., June 8: "School is out and again some of the children have gone to the country for the summer. Later the entire group will go to Iowa for three weeks. This is always a great event."

"Tomorrow we are taking in a seven-year-old boy who, because his widowed mother could not keep him at home, was confined to a cell in jail for nearly two weeks. He is not really a problem child, and when one sees their poor and filthy home it is easy to understand why the boy does not want to stay there. We are also taking his two brothers."

"The court has asked us to take in five boys from a family which is deep in sin and poverty. But the physical examination shows that three of them have scabies; so they must wait until that is cleared up. This family lives in such a low shack that they had to dig down into the ground until the floor was deep enough to stand under the roof."

"Next week the service unit arrives. While they are here a number of the workers will take their vacations."

"In a few days Verlene Knepp, of Kalona, Iowa, will leave us after serving the Lord here for three years. We appreciated her help very much."

"Martha Duerksen is again staying with us while she teaches summer Bible school at Quindaro. We appreciate her looking after things here while we are away a short time."

India

Daniel Sonwani, Drug, C.P., India, June 1, 1948: "We are still at Drug and filling the place of a pastor. I am glad that I am doing

this great task of taking care of the Church which is the Body of Christ. . . .

"The names of our children begin with 'W.' We do not know why but we have special love for that letter. Their names are: William, Wilfred, Wallace, Watsala, Winifred, Waldon, and Wijoy Kant. . . .

"I have recently returned from Kurukshetra and Delhi, where I had been for relief work in the refugee camp for a short term. Bro. Martin Schrag, Bro. B. F. Hartzler, Sisters Vera Good, Fern Hershberger, and Elaine Snyder are also working in these refugee camps as M.C.C. workers under the direction of the National Christian Council of India. Kurukshetra is one of the holy cities of India. This is the place where the great battle of Mahabharat was fought in the Vedic period. It is one hundred miles northwest of Delhi and only twenty-five miles from Ambala, one of the military centers of East Punjab. About 300,000 refugees from West Punjab (Pakistan) are now staying in this camp. . . .

"I have returned with fine recollections and experiences of the work and of the place. You might be interested to know my experiences of the work which you will please find in the report I have submitted for printing in the small pamphlet, 'India-Java News.'"

Pinckney, Michigan

Gospel Mission, Ezra Beachy: "Of our twenty-six members, two have moved away but still have their membership here, four are inactive, some are aged and infirm, and some are children. For the past several years our annual contributions per member have averaged more than \$50.00 for the entire membership, even though there are only ten active members with an income. . . .

"In addition to our local work, we have assumed full responsibility for the work at North Hamburg, a country church seven miles east of here, which had been closed for thirty years. With the help of a carload of brethren from Howard-Miami and Marion last fall, the leaky roof was repaired, the windows repainted and puttied. We wired it for lights and new concrete steps are to be built soon. It needs redecorating, but otherwise is in usable condition. Since our second annual summer Bible school, held in July, 1947, we have had regular services on Sunday afternoon at 2:30. Thus far, one mother from the community has accepted Christ."

"Two years ago, with the help of a summer service unit, the work at Liberty, forty-seven miles from here, was begun in a church building closed for five years. Bro. Oscar Leinbach has now been ordained and is located there with his family."

Released by the Mennonite Board of
Missions and Charities, Elkhart, Indiana,
June 23, 1948



Johnstown and the Great Commission

BY ROSS D. METZLER

FOR many years interested brethren felt that the Mennonite Church should have a Gospel mission in the city of Johnstown, Pennsylvania. The result was the opening of mission work in 1939, with the renting of a residence on Napoleon Street that served as a mission home and a place of worship.

Probably about one half of the more than 100,000 population of Johnstown is Catholic with the remainder Protestant. The chief industry is the Bethlehem Steel Company's extensive mills. There are a number of other factories and considerable coal mining is done in near-by communities. The city is located in a very hilly area and the various sections extend into the valleys between the hills.

Services

Sunday school is conducted each Sunday at 10:00 a. m., followed by the morning worship at 11:00. In the evening a lesson is given

to the children. This is followed by a Gospel message to the whole group. On the last Sunday evening of each month the entire service is conducted by the juniors and young people of the church. Our mid-week service is a Bible study and prayer service on Tuesday evening at the church. Cottage meetings are held on Thursday and Friday evenings in two different sections of the city, with about twenty individuals gathered in each of the homes.

House to House Visitation

An aim is made to spend three afternoons each week calling in homes. This visitation affords a real opportunity to gain the confidence of the people, definitely enlarges our vision of the world's crying need, and gives an opening for presenting the Word face to face and heart to heart. Shut-ins appreciate it if we sing, read Scriptures, and pray with and for them.

This visitation program provides opportunity for distribution of Gospel tracts and papers. The Spanish paper, "El Heraldito,"

is distributed in a number of homes of Mexicans.

Occasionally, confessions are made in the homes, but difficulty arises in having the converts go all the way and confess Christ as Lord. We are keenly conscious of the need of the enlightening, convincing, and transforming work of the Holy Spirit in reaching these lost souls. We are convinced that if men and women are to be saved today the Gospel must be given to them in their homes. The commission of Christ is to go with the message of redeeming grace to where the people are.

Vacation Bible Schools

One month each summer is given to the work of summer Bible schools. A two-week school is conducted at the mission home and another one is held in another section of the city, in a church owned by the Church of God people. In addition to this regular work, our two sister collaborators are conducting two child evangelism classes one day each week for an hour after the dismissal of school. One is held in a home and the other is conducted in a colored church where several dozen boys and girls, mostly colored, gather for an enlightening, illustrated Gospel lesson, singing and memory work. The seed is being sown; may God give an abundant harvest.

"Compelling" Attendance

Jesus tells us of a certain host who said to his servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." We do considerable hauling of pupils for our summer Bible school work and for our Sunday services. Our Chevrolet sedan is used heavily, with often nearly twenty riders in one trip. Sometimes this transporting program becomes a bit disheartening, like so much wasted energy; but think of all the energy seemingly wasted by Jesus as He taught, fed and healed the multitudes and yet had only 120 disciples



A mother of seventeen children, with only ten living, manages to attend services once or twice a year. Millie, her nine-year-old daughter, had a perfect attendance at the Sunday school for over a year. Someone has given this mother a Spanish Bible and she now daily reads and feeds upon God's Word. Twenty-five Mexican homes receive copies of "El Heraldito Evangelico."



Several morticians give flowers regularly for distribution to shut-ins, the sick, or patients in hospitals. In one instance, twenty-eight large baskets, valued at over \$200, were received at one time. "Give me the roses while I live, trying to cheer me on; useless the flowers that you give after the soul is gone."

to show for His labors at the end of His ministry. We recognize that the sowing of Jesus perhaps had much to do with the harvest at Pentecost.

In addition to using the mission car for transportation, each Sunday one of our workers travels to a distant part of the city and gathers a group which she brings in on a streetcar. Then, too, we try to "compel" them to come in by making them welcome and giving them by God's grace, a good meal from God's Word.

Hospital Evangelism

Some of our most interesting and fruitful hours are those spent at the hospitals of the city each week. Fully one third of the men patients are from coal mine accidents. On Tuesday afternoons we generally visit one large and one small hospital. Each worker is assigned a section of the hospital and with a smile and a word of cheer hands out Gospel literature to each patient. Very few refuse the papers; usually they are received with a thank you. Approximately 500 pieces of literature, mostly "Youth's Christian Companion," "Words of Cheer," "Beams of Light," "The Way," and Gospel tracts, are given to patients and a few nurses each week.

It is quite encouraging to walk through a ten-bed hospital ward and as an exit is made glance back and see most of the patients intently reading their papers. We are able to have many heart-to-heart talks with the patients. For many it is the one time in their lives in which they have time to read Gospel literature and give serious thought to their soul's need.

I shall long remember one elderly man who was trusting in his good works to save him. After I explained to him the necessity of the shedding of blood for the remission of sin, he very seriously asked, with a perplexed look, this question, "How can I shed my blood for my sins?" How my heart was thrilled to be able to tell him that another, God's Son, has already shed His precious blood for him.

In this hospital work we are very careful to observe the rules of the hospital; we never enter closed doors without a nurse's permission. We are also rather particular that we hand out neat, clean, and attractive papers. The children's ward is visited with a great deal of pleasure, with an aim to give each child a Sunday school or other religious card which has an attractive picture.



Nearly every Sunday morning three to fifteen children are brought to the services by the workers. Very few of those attending have cars.

We try to have our name and address placed on the literature which is distributed, so that when those who receive the papers may feel a real need for their souls they will know where to obtain assistance. Will you pray with us that this ministry will be fruitful to His glory?

A Ministry of Goodwill

Since there are many ways in which one can minister to the physical and material needs of individuals, gaining their confidence and goodwill which is so helpful in leading them to Christ, every now and then we go to our fruit cupboard and the store and make up a box of provisions for a needy widow with children, or for a family where the husband is out of work. We also customarily have a supply of good used clothing on hand for distribution. This is a real help to many, especially because of the present clothing costs.

A special event is our annual Christmas dinner held in the Y.W.C.A. dining room, replacing the usual Christmas basket program. This past Christmas about 190 were served. Small, inexpensive gifts sent in by the sewing circles were given to the children.

It is our privilege to give many bouquets of flowers to the sick and shut-ins in the homes and in the hospitals. Several times each week different undertakers bring us from three to eight baskets of flowers. These are made over into beautiful bouquets and distributed. The expense in delivering the flowers is taken care of by the ten cents which we receive from the flower companies for the return of each basket.

Another work is that of running errands in our mission car. Perhaps someone desires to see a physician, another wants to visit an ill relative, and another wants to make a business errand—and so they call upon us for assistance. (It seems so few today have time to help others; we are so busy about many things.)

In case of illness or death, washing, ironing, cleaning and cooking sometimes needs to be done for the family. This is cheerfully done by our workers.

The New Church

In February of 1944 the mission location was moved from Napoleon Street to a residence at 722 Somerset Street, a few blocks away. The Southwestern Pennsylvania Conference Mission Board has purchased a double house and a lot on 701 Somerset Street. This will be the new mission home and living quarters.

About two years ago construction was started on a new brick church forty-five by

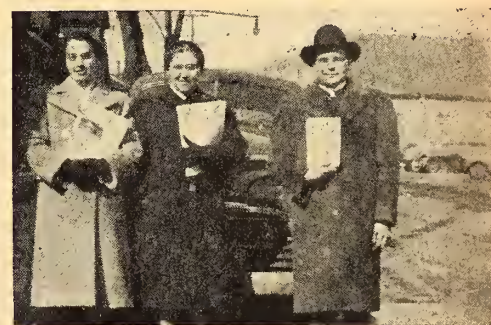
(Continued on page 621)



An exterior view of the Mennonite Mission Church. The interior is not yet completed. The double house back of the church, connected by a wing to the church, will be used as the mission home. Funds are still needed for its completion.



The Bible school in the Woodvale section of Johnstown is held in a Slovak Church of God building, whose children also attend. The above is the large class of young boys taught by Bro. Delmar Shetler. About seventy attend.



The mission workers standing in front of the mission's car just before leaving for an afternoon of witnessing at two hospitals. To left, Sister Cora Hostetler; center, Sister Barbara Eberly; right, the pastor, Bro. Ross D. Metzler.

Three Gregorio sisters, Caldicia, Itrica, and Herlinda picking cotton on the mission farm in Argentina. The women are very capable cotton pickers and can earn as much as the men.

SINCE solicitation of new homes where the Gospel can be taken in Argentina is the work of the Bible readers and the missionary sisters, all the Mennonite missionary families have servants to help with the house work. Maids can be obtained at very reasonable rates. I shall tell you about a number of the maids we have had in our home and trust that you will pray for them. The first four mentioned are native workers now and are taking the Gospel to the unsaved. May they have the guidance and the infilling of the Holy Spirit during their entire life.

The first is Maria, a girl who at fourteen years of age began coming to our home at about the time our son Paul was born. She lived very near our home and she and her widowed mother never missed attending a meeting of our four weekly services. (It is a blessing to have folks who do not stay at home for mere trifling matters.) Maria was a lively and intelligent girl. She was capable but was not very anxious for others to know that she was working as a maid. (Many poor Argentines are so proud that they almost starve rather than work as servants. Praise the Lord this attitude is changing some and now many are not ashamed to do honest work to earn their living.) Later, Maria became a Bible reader. At the age of seventeen she began courting a young Spanish boy, a member of our church. He had had a difficult time to overcome keeping company with former friends who had led him away from the narrow path. We feel that the influence of Maria and the prayers of his Christian mother helped him to consecrate his life to the Lord's service. For many years they have been preaching the Gospel. They now have six sons, for whom Maria is very much concerned. They now live in Arrecifes. Pray for this family.

At the time I employed Josefa, I had thought that I would get a girl who knew nothing of the Gospel and pray that she might be saved. A lady who sold us vegetables said that her neighbor's daughter was a nice girl and was looking for work where she could have the hours of 1:00 to 4:30 off each day to learn dressmaking. Josefa was a pretty girl of fifteen years. Some Argentine girls know how things should be done but when one has his back turned they do it the opposite way; but not Josefa, for when I showed her how I wanted the dishes cleaned and then washed with soap and rinsed, she did it that way even though she had not been accustomed to this method. Since she was in our home at night she began attending our services. She eventually became converted and met much opposition in her home. Her father, a Catholic, was from Spain. Later Josefa began keeping company



Photo by B. Frank Byler

Witnessing in the Home

By FLORENCE B. LAUVER

with one of our young men who had been a soul winner since he was fifteen. I had become acquainted with his mother when I went to her home weekly in visitation work to give her a Gospel message. They now have several children and are full-time workers in the city of Santa Rosa. Josefa's husband, Brother Lanik, is tall, light haired, and of Polish descent.

The third girl is Pilar. I remember first seeing her when she was only twelve years old. At that time she had black hair, fair skin and a sunny smile. She was with us in our home for seven years until she was married. She was dependable and attached to our children. She later married a member of the Trenque Lauquen congregation and she and her husband served as pastor in the churches at Quiroga and at Salto, where her consecrated husband was called home to be with his Lord. Although often sad and lonely she continues as a worker. Pray that she and her little daughter may be a great blessing to others.

The fourth maid is Celena. She did not work in our home but worked in the home of Sister Selena Gamber Shank when we were on furlough. Capable and consecrated, Celena helps with the Lord's work in the city of Buenos Aires. She has passed through a great trial. Please pray for the Lord's blessing in her work.

Maria T. was a girl with whom I became acquainted when I went to her home in 1922 to explain the Gospel message. She stayed in our home and was very accomplished at sewing, although she was not as dependable in the kitchen as some others. She was one of the members of the first class that was baptized and for many years has been faithful and wants to live separate from the world and its pleasures. Pray for this

jolly sister that her influence may always be for Jesus.

Mrs. Alfaro, a widow who needed work, came to work for us in 1923. She did not work long for us because her physician told us that she had an eye disease that our children might contract from her. She had much joy after her conversion and often said, "How I wish you had come to the Argentine one year earlier. My husband died without finding peace. He tried many sources but all were in vain. Oh, that he might have had this wonderful salvation that I have through Jesus' blood." Mrs. Alfaro is now in glory. Pray for her children that they may be saved. Two of her three children were members but are not at home.

An acquaintance was started with Dionicia when I visited her home weekly to explain the Word. She worked in our home on a half-day basis for three years. She was kindly, dependable and a good cook. Her mistake was that she married an unbeliever, an Irish Argentine man who came to our meetings with her but refused to accept Christ. Her life was not easy, and later, because of not being able to take care of her health, she contracted tuberculosis and died. She read her Bible and prayed always and her great desire was that her three unruly children might be taken into our children's home so that they could be brought up under the Gospel's influence. But that did not happen. May Jesus yet save them, is our prayer.

I also became acquainted with Elida in my visitation work in the home. Her whole family has accepted Christ. We had enjoyable times together visiting the hospitals and homes, taking the message of Jesus to others. She is now in Buenos Aires working in a Christian orphans' home but belongs to a church that does not teach separation from

the world. She told me before I left Argentina that she was very happy in her Christian life when she was a Mennonite before she came to Buenos Aires. Our prayer is that Christ may live in her.

I should say that Juan could not be a hired girl since that is the Spanish name for John. Juan was a boy of thirteen when he came to our home. His mother, a widow, was a member of the church. An aunt and grandmother were also converted and have left ringing testimonies of salvation. Juan helped entertain our three boys, ran errands, cleaned the church, gave out tracts, and also helped in our home. He had acquired the habit of telling the untruth, so one day Bro. Lauver gave him texts to read on what the Word says about liars. In a short time he had memorized all the verses. He is very intelligent and has a great gift in public speaking. He now keeps company with a daughter of a native pastor, Inez Luayza. Pray that the Holy Spirit may work through him and that he may be a power for Christ.

I could tell you of other maids but space does not permit. I want you to pray for several intelligent and pretty girls who worked in our home in Salto. They were the Marin girls and the Coronel girls—three in each family. May they not find the worldly pleasures so attractive that they are kept away from the most important things in life. Three of them are members of the church and the others are counting the cost. May they be saved and serve Him.

Mathis, Tex.

WHEN GOD CALLS AND YET THE DOOR SEEMS CLOSED

BY ALMETA GOOD

*Lord, there is much I ought to do for Thee,
In service to bewildered, lonely souls,
But I am crowded also with wife-duties,
And mother-duties, and Thy work must wait—
Surely Thou understandest, Lord!
For these, my little ones, are Thy work, too!*

*Still on my mind, this other work keeps calling,
But now no tools for it are to my hand,
(When I would spare an hour or two today)
Broken or gone, and nothing I can do. . . .
Lord, keep me sweet. . . .*

*He worked within a carpenter's shop
Till thirty years of age.
(And I am not yet thirty)
Dare I think He fretted:
"Father, the time grows short,
Three years will never be enough.
I must start now!"
Oh no, not He!*

*Well, then, be still, my soul!
Put from thee bitter thoughts.
He knoweth all.
Do well what is required of thee for now—
And leave the work of God within thy Father's
care;*

He over-rules all things for thy good.

Hammett, Idaho.

What Can I Do?

BY MRS. WILLIAM MILLER

PAUL exhorted the Christians in Philip-
pians 2:5, "Let this mind be in you,
which was also in Christ Jesus." What then
was the mind of Christ? We might answer
this question by several statements made by
Christ Himself. John 4:34—"My meat is to
do the will of him that sent me." Matthew
18:11—"For the Son of man is come to save
that which was lost." Therefore, if we have
the mind of Christ, we will also do what
we can for those who are lost.

For some, that will mean leaving home
and loved ones and spending most of their
lives in active service, either in the homeland
or in a foreign country. For others, it may be
spending a few years or a few months of the
year on some mission field. I think it would
be a great blessing to ourselves and to the lost
if more of us would spend some time out on
the field. It would increase our vision of
the needs about us. We can do Bible school
teaching, help in the homes of some of the
workers, help in their building program, or
whatever need they might have. Also, we
could take a job in the community and help
at the mission. In fact, a number of our mis-
sion workers feel this need very keenly and
are praying that some consecrated lay mem-
bers might get the vision and heed the call to
come into their communities and help with
the work. We need to awaken to the fact
that there is mission work for unordained
Christians working with the ordained out in
the mission field.

Going out into a mission field for several
weeks may be impossible for some Christians
who feel they also want a part in seeking
and saving the lost. I am sure if that is our
vision and desire, the Lord will show us
things we can do right in our own homes. I
think the call to serve in our homes is just
as much a call as it is to go to a foreign field.

Some of us are called to make money for
the Lord. I am amazed when I think of
the possibilities for a man with much money,
who is consecrated to the cause of Christ. I
will mention only a few of his opportunities.
He could buy homes for workers who have
very little means; yet have gone out into
mission work. He could give liberal sup-
port to those on the field or buy things for
them which they very much need. Most of
us are not so blessed with money that we can
give it out in such terms, yet when a num-
ber of us give what we can, we will be sur-
prised what the Lord can do with it. Each
of us as Christians should use our occupa-
tion to further the Kingdom rather than to
see how many treasures we can lay up on this
earth.

As mothers in the home, possibly we can
spare some time to sew garments, or can
meat, vegetables, fruit, and spreadings for
the workers. Many of the workers are busy
with their mission and Bible school work
and do not have time to provide for their
families according to their needs. Then
some of our workers are called to places
where they cannot raise the fruits and vege-
tables they have learned to like. We can sup-

ply some of those foods for them. Here is
one example: It is not necessary that our
Northern Peninsula workers do without to-
matoes because they cannot raise them. Sis-
ters, here is our opportunity. Dried fruits
are also much appreciated by our India work-
ers.

In many places the young people and chil-
dren find opportunities through the youth
missionary projects and junior sewings. They
also can make things in their own homes, or
in their regular organized groups, to be used
at our mission stations in Bible school and
Sunday-school work. I have also seen moth-
ers taking delight in working with the chil-
dren in this project. Last summer our home
group supplied us with cutouts for the chil-
dren's attendance and Bible memory verse
records for our Bible school work. This was
a real help to us and they had a definite part
in the work. Mottoes can also be made at
a very small expense. Many of our mission
workers would appreciate getting such help
for their Sunday schools.

These are only a few of the opportunities
we have. I am sure if we would visit more
of our mission stations, looking for ways in
which we could help them, we would be sur-
prised at the many opportunities to which
we have been blind. Remember, those last
words of Jesus, "Go ye into all the world,
and preach the gospel to every creature,"
were meant for all His followers, and not
only for the few in each congregation who
leave home to go to some mission field.

Am I doing all I can to help to seek and
to save those who are still lost? If not, what
excuse will I give to my Lord when He
comes?—"The Gospel Evangel," organ of
Indiana-Michigan Mennonite Mission Board.

Spiritual Oil

THE machinery of revival must be well
oiled. Squeaky or rusty bearings must
be lubricated so they will run smoothly. The
world, ever seeking for something better, is
not easily fooled, even in religion. They
know the genuine from the spurious.

We need the oil of love—of unity in the
Spirit. God cannot send a revival to the
hearts of those who hold grudges, who are
jealous of others. The person who is al-
ways "so badly hurt" about every little thing
will not experience much spiritual refreshing
because he is essentially selfish. God's way
is the way of love.

When the love of God has gripped us and
permeated into the very minute crevices of
our spiritual existence, what joy 'tis to labor
and work for Him. The flesh is not dictat-
ing to us but we are led of the Spirit. It
makes it easy for God to work in us His good
pleasure. And how pleasant are the hours
of fellowship one with the other when love
is the guiding principle!—Raymond L.
Kramer.

Missions Editorial

A Single Rose

A county daily newspaper with a circulation of over 10,000 in the Swiss Mennonite area of Dalton, Kidron, and Sonnenberg, Ohio, recently carried two front-page articles about accidental deaths of Mennonites. These articles included, for all to see, that the bereaved families requested that flowers be omitted at the funeral services of the victims.

Articles in recent issues of "The Mennonite," "Mennonite Life," and "The Mennonite Community" have discussed the high cost of burials and the elaborateness of some funeral services. The opinion is that we should return to more simple services.

We teach frugality, and rightly so; and we tell our children not to spend foolishly. Yet, are we teaching them good stewardship when it comes to modern-day burial services? Experience proves that when death comes into a home, there is no quibbling about expenses. Just imagine, we think, of relatives trying to save money over the body of a loved one!

Jesus had much to say on the use of wealth. Since a man's Christianity is tied up with his pocketbook and efficient stewardship is a Christian's prerogative and privilege, we dare say that the purchase of many and large bouquets may be out of place for Christians. The flamboyant display of flowers (and solicitation for their purchase) is not only an encroachment upon good stewardship, but the practice borders on heathenism. What can a dead person do with flowers, the cynic asks.

A Chinaman was once made fun of because of his custom of placing a bowl of rice upon the grave of the departed. Taunted with the foolishness of the act and asked when the dead person expected to eat the rice, the intelligent Chinaman replied, "When the white man comes up to smell his flowers."

Perhaps it is true that flowers represent the resurrected life, but how many funeral sermons ever call attention to this? Instead, perhaps a kind remark is made about the respect shown to the dead individual as evidenced by the pretty flowers.

Since wealth, like rain and drought, comes upon the just and the unjust, and is not necessarily an indication of proper Christian stewardship, dare we for a moment assume that an elaborate floral display is indicative of the deceased's contribution to the cause of Christ, and/or his blessing by God? Even if the newspaper notice, "Members of the family request that flowers be omitted," is more and more being disregarded, the practice does

have merit. If flowers are given, it behooves us to make wise use of them. An excellent way to do this is mentioned in the article, "Johnstown and the Great Commission," printed elsewhere in this issue.

An aunt once remarked that at her departure to be with the Lord she wanted flowers omitted and instead a collection plate placed upon her casket so that passers-by could give to the cause of missions. This is a splendid idea. Would it not be an excellent thing to place a single rose upon the casket, indicating the resurrected life, and then also place upon it, or near by, an offering plate where friends of the dead and bereaved could reverently place their memorial gift, the money to be used to further the cause of Christ, that others might also be privileged to reign eternally with Him. This practice, instead of paying respect to the dead, would be "in respect to the living."

The Wayside Mennonite Mission at Gulfport, Mississippi

BY W. R. NAFZIGER

ON the evening of Thursday, May 13, a little mission building called the Wayside Mennonite Church was dedicated as a house of God to serve the people of the locality north of Gulfport, Mississippi. This dedication was another forward step in the progress and development of the spiritual program which was begun in this community by a Civilian Public Service unit.

For some time and with various degrees of regularity, a Sunday school was conducted at Gulfport by local talent. Through the assistance of C.P.S. personnel, this effort was encouraged and the C.P.S. chapel was given for use as a meeting place. Soon the full responsibility of carrying on this Sunday-school work was turned over to the C.P.S. group. After the close of C.P.S., it was turned over to the Mennonite Central Committee Service Unit program.

After the baptism of a class of seven converts and the organization of another instruction class of twenty, it became evident that the work should be placed on a more permanent basis. Bro. Edward Miller, who had been ordained shortly before to assist Bro. Paul Hershey in the Gulfhaven Church, was released to act as missionary pastor of this new work.

The half of an army barrack, size twenty by fifty feet, was purchased and moved to a choice plot of ground which had been donated by an interested man. This building was remodeled to the extent which the money on hand would permit. Much more could be done and it is already evident that more rooms need to be added for classrooms. The morning attendance is about eighty with the evening attendance around one hundred.

The work is carried on among white folks of limited means. There must be a continuous visitation program and most of the people need to be transported to the services.

Today in Missions

J. D. GRABER

I am pleased this week to be able to quote in this column from the report of the London Mission Study Committee. The committee was composed of J. B. Martin, Chairman; C. Warren Long, H. S. Bender, and John Coffman.

Religious Situation in the City

Through interviews with pastors and laymen, and from observations, we learned that the religious life in the city is at a very low level. Before World War II about 10% of the people went to church at least some of the time during the year. Today it is commonly believed by the clergy and social workers that between 1% and 5% go to church. Then, too, about eight out of every ten people in the church services are women, with scarcely no young people. Children are never found in church services, only in Sunday schools. Pastors frankly state that church attendance is poor because the spiritual life is low and that they see no reliable signs of an awakening.

Sunday School Work

Nearly all of the Free churches and missions have Sunday schools on Sunday afternoon for children up to about fourteen years of age. Most of the schools are small. The common complaint of pastors is "I lack a teaching staff." They attribute the lack of a staff to the low level of spiritual life and to the fact that people who were evacuated during the war have never returned. Some pastors believe they could triple the size of their Sunday schools if they would have the staff to handle the classes.

Conversion Unnecessary

Just prior to 1914 a definite move arose in the ranks of the clergy to do away with conversion as a necessary experience to become church members. The War of 1914-18 put this effort of the clergy on a toboggan and ushered it quickly into the churches. Evangelical clergymen today believe this is one of the chief contributions to the loss of spiritual life and power in the churches today. They also believe this is the chief cause for the great lack of middle-aged people to staff their Sunday schools. Pastors were free to say that people have ceased to be conscious of the dynamic of God and have become conscious of the dynamic of economics and social life.

Since this work is of special interest to all the young people who have served in either the C.P.S. or the M.C.C. units at Gulfport, the Mission Board of the South Central Conference is giving you this information and solicits your continued interest and support. Donations have been received by Bro.

June 29, 1948

and Sister Edward Miller from interested friends to be added to the building fund and the bus fund.

Christians who are planning to spend the winter in the South might well consider Gulfport. Living is more economical than most other winter tourist localities and consecrated talents could well be put to use in this needy field.

Harper, Kans.

Relief Notes

Mennonite Leader Visits Refugee Camps

Mennonite refugees at Backnang and Gronau camps, located in the American and British zones of Germany respectively, were recently visited by J. J. Thiessen, chairman of the Canadian Mennonite Board of Colonization. Brother Thiessen held services with the refugees, preached, and delivered greetings on behalf of the Canadian Mennonite Board of Colonization which is carrying the responsibility for receiving and resettling Mennonite immigrants in Canada after the Mennonite Central Committee and the I.R.O. bring them to Canada. The refugees were greatly encouraged by Bro. Thiessen's messages, and this contact with him helped bring them closer to the work that is being done on their behalf within the Canadian constituency. Bro. Thiessen is expected to return to Canada on June 21.

Refugees Board "Volendam" for Canada

On June 21 a group of 279 Mennonite refugees left from Europe for Canada aboard the ship, "Volendam." The Mennonite Central Committee had secured 500 space reservations on this sailing of the "Volendam," because a considerable number of refugees had been processed for migration, but could not be provided with transportation to Canada. However, several weeks prior to the sailing of the vessel, the I.R.O. enlarged its shipping schedule, taking to Canada more refugees than had been expected. So there were only 279 persons fully processed for sailing on the "Volendam." The remaining space was offered to the I.R.O., so that it could be utilized for movement of non-Mennonite refugees. The refugee staff is continuing the processing work.

Siegfried Janzen, who has been director of the refugee camp at Gronau, accompanied the group sailing on the "Volendam." Until he returns to Europe, Marie Brunk and Magdalen Friesen are in charge of the camp.

Shipments to Paraguay

Within recent months a substantial supply of tools and other equipment, largely gathered through the gifts-in-kind program, has been sent to the Paraguayan Mennonite colonies. From the various packing centers have come the following amounts: Reedley, Calif., 9½ tons; Vancouver, B.C., 10½ tons; Silver Springs, Pa., 25 tons; Coaldale, Alta., 4 tons; Newton, Kans., 34 tons. Most of these shipments have left port; one is to leave late in June, and one early in July. About 3½ tons of books are also being sent. The total

CHURCH CORRESPONDENCE

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear Readers: Greetings in Jesus' name. May 20-30 Bro. Jesse Short, Archbold, Ohio, served us in our annual evangelistic meetings. On May 30 he also participated in our communion services. God richly blessed the meetings, and as a visible result seven precious souls decided to serve the Lord. They are being instructed in the doctrine of the church and will later be received by water baptism.

On the evening of May 24 a short talk on relief needs was given by Sister Viola Wenger, Akron, Pa. Her message was great-

value of this contributed material is \$29,638.05.

New equipment valued at \$15,153.84 has also been purchased. In May, 717 rolls of barbed wire were shipped, and now 1,000 more rolls have been purchased and await shipment. Two new International pickup trucks are also ready to ship.

The above shipments do not bring to conclusion the effort in supplying equipment to the Paraguayan Mennonites; additional tools and other equipment are being packed and will be sent.

Released June 18, 1948

Via M.C.C. Headquarters, Akron, Pa.

Report on Belgium

The recommendation regarding the possibility of opening mission work in Belgium as it was passed by the Mission Board reads:

"We accept with appreciation the excellent studies and informative reports of our committee on the investigation of the missionary situation in Belgium. We acknowledge that there exists in that country a need and an opportunity for Gospel work and that the situation requires personnel of exceptional ability and training.

"In view, however, of the increasing demands upon the financial resources of the church for the support and expansion of our present world-wide commitments and of the present unavailability of properly qualified and trained personnel, we recommend to the Board that we do not plan to enter this field at the present time but that the question of opening mission work in Belgium be kept under advisement and that we instruct our Executive and Missions committees to report again on this subject at next year's annual meeting.

"We instruct M.R.C. to provide for a continuing relief program in Belgium in order to give a witness through a Christian service and to maintain contact while the mission study continues."

Released by Mennonite Relief Committee

June 22, 1948

ly appreciated, especially by the sisters.

A number of our sisters traveled to Scottsdale on May 22 to enjoy the annual district sewing circle conference.

A few weeks ago our Sunday school was reorganized for the coming year. The following were elected: Supt., Richard Kissell; Asst. Supt., Owen Lehman; Secy., Marlin Sala; Asst. Secy., Cora Cable; Treas., Robert Cable.

Our annual Bible school was conducted June 7-18, with an enrollment of 122, the largest in our history. Under the able direction of Bro. Aldus Wingard, Bro. James Saylor, and Sister Esther Eash, the school progressed very nicely. With a staff of ten teachers, all classes from Kindergarten to Junior IV, inclusive, were taught. Teachers included Katie E. Thomas, Mrs. Erie E. Thomas, Mrs. Novelda Kissell, Thelma Gindlesberger, Louise Croyle, Mrs. Beula Shaffer, Dolores Pebley, Mrs. Lizzie Hersherberger, Esther Eash, and Fannie E. Thomas. The new materials were used and greatly appreciated by pupils and teachers. To all who have labored so faithfully to supply us with these new courses, we wish in this little way to express our thanks and appreciation: thank you, and God bless you for your labors of love for us.

June 28 to July 2 a group of six teachers and a superintendent will give their services in conducting a Bible school at Headrick, our mission station. Pray for us as we enter into this work.

God has blessed us abundantly with showers and warm sunshine, and crops are looking good. As we harvest them, may we be willing to share with those who are in need.

Pray for us daily, that God's way may be our way.

June 19, 1948.

In His service,
Fannie E. Thomas.

MIDDLEBURY, INDIANA

(Town Line and Griner Congregation)

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad."

On May 29 a Peace Institute was held at Feters Grove, near Wakarusa, Ind., for Elkhart and Lagrange counties. The purpose of this institute was to help young people to understand the nonresistant faith and how we can practice it in our everyday living. Each nonresistant denomination had one representative on the planning committee.

May 14-29 summer Bible school was conducted at the Griner Church for the first time, having been formerly held conjointly with the Middlebury congregation. Levi E. Bontrager was director of the school; he was assisted by fourteen teachers. There were 240 pupils enrolled; lowest attendance, 202; highest, 238; average, 226.

On the evening of June 9 Bro. Warren Shaum, from the Holdeman congregation,

brought a very timely and helpful message from Matt. 5:14-16.

On Sunday evening, June 13, Alvin G. Becker, a representative of the Northern Bible Society, spoke at the Town Line Meetinghouse. That same day a group of 175 people from our congregation gathered at the David Christner home for a basket dinner. In the afternoon Bro. Ephraim Brenneman, from Kalona, Iowa, gave a talk concerning his trip to Europe. Music was furnished by an octet of young people from our congregation. The talk was appreciated by all and was very informative of conditions existing in Europe.

Our congregation was host to the thirty-eighth annual Conservative Amish Mennonite Conference June 8-11. On June 8 was the ministers' conference, with a public session in the evening; June 9, church conference; June 10, mission conference; and June 11, Sunday School conference. Those serving on the program included the brethren John Zook, Belleville, Pa.; Jonas B. Miller (editor of "Herold der Wahrheit"), Grantsville, Md.; Roman H. Miller, Hartville, Ohio; David Beachy, Alma, N. Y.; Alvin Swartz, Talbert, Ky.; Andrew Farmwald, Plain City, Ohio; George Lapp, Goshen, Ind.; David Stutzman, Berlin, Ohio; and Nevin Bender, Greenwood, Del. Two workers' meetings were conducted during the conference. Many stirring testimonies were given. The conference theme was "Saved to Serve." The importance of missions and the value of relief work were stressed throughout the conference. The tent, which held 1,200, was filled at every session; and in the evening sessions many had to stand. We thank God for His mercy which permitted us to assemble in this way. Some ministering brethren from other conferences were in our midst and also took part in the services.

Jonas Christner.

ROSELAND, NEBRASKA

Dear Herald Readers: Greetings in our Redeemer's name. We have many reasons to praise God, who is continually showering His blessings upon us.

On Sunday, April 11, we had our communion service. Bro. Peter Kennel was with us and conducted the service.

On Sunday, April 18, Bro. Fred Reeb preached for us.

Bro. George Lapp was with us on Sunday, May 16, and preached for us in the morning. In the evening he gave a talk on the work and conditions in India. Following the morning service a fellowship dinner was enjoyed in the basement of the church. We were very glad to have Bro. Lapp with us once again.

Our church building has been repaired and repainted. There is still some work to be done. On Saturday, June 5, twenty-seven young people from the Youth Fellowship of the East Fairview Church came in and reshingled part of the roof and did some interior painting. We very much appreciate the work of these young people. May the Lord bless them in all their efforts. And may the work at this place continue to grow.

June 20, 1948. Mabel B. Gingerich.

PRYOR, OKLAHOMA

(Zion Congregation)

A number of visitors have taken part in our worship services during the past several months. One Sunday morning Bro. Fred Hartzler, a minister in the Wesleyan Methodist Church, whose boyhood home was in this community, preached for our congregation. In the evening of the same day Bro. James Lark gave us a much-appreciated message and talked about the work of the Bethel Church in Chicago. A Gospel team from Hesston was here on March 25. On Good Friday, March 26, Bro. M. C. Vogt brought the message, and in the evening the Vogt family gave a program on India. Bro. Amos Gingerich preached for us on the morning of April 4 and for the Oak Grove Church at Adair in the evening. During Bro. and Sister Gingerich's visit they also showed their son Clayton's pictures of Puerto Rico. Bro. Alva Swartzendruber was in our community on April 12, 13 for communion. On the evening of May 20 Bro. Clayton Beyler gave an illustrated talk on China. An inspiring part of the young people's meeting on May 30 was the singing by the four Berkey sisters from Oronogo, Mo.

Our summer Bible school was held the first of May, with Bro. and Sister Jerry Troyer, Sr., and Bernice Berkey, Oronogo, Mo., as teachers. The new materials were used; they were liked very much.

Our young people have been active, putting up Gospel signs, making chairs for the kindergarten class, and singing for shut-ins. They are also raising a patch of cotton this summer.

We are now using the new basement for the children's Sunday-school classes. Another improvement is in the graveling of almost all the roads of the community. Yesterday the church house was in the path of a windstorm which uprooted trees and turned over small buildings.

June 17, 1948. Mrs. Nelson Histand.

FIELD NOTES (Continued)

The Weaver Church, Johnstown, Pa., planned to hold its annual mission meeting on Saturday evening, June 26, and all day Sunday, June 27, with Dr. Walter Slabaugh, Windber, Pa., and Charles Shetler, Schellsburg, Pa., as out-of-the-district speakers.

Bro. Amos Swartzendruber's address is changed from 1323 S. Eighth St., Goshen, Ind., to Baden, Ont., Canada.

Bro. G. D. Troyer will speak in the interest of the work in Puerto Rico at the following places: June 20, 21, Fisher, Ill.; evening of June 20, Flanagan, Ill.; June 22, Arthur, Ill.; June 23, Hopedale, Ill.; June 24, Elkhart, Ind.; June 25, Nappanee, Ind.; June 27, Howe, Ind.; July 4, Kokomo, Ind.

A house trailer is urgently needed by the Virginia Mission Board to house three school-teachers in Kentucky. School starts in July. Anyone having a trailer that could be used, please communicate with John H. Shank, Denbigh, Va. Phone: Lee Hall 4286.

COULD BE!

A rich man said to his minister, "Why is it everybody is always criticizing me for being miserly, when everyone knows I have made provision to leave everything I possess to charity when I die!"

"Well," said the minister, "Let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and your kind eyes,' said the pig. 'True, you give milk and cream, but I give even more. I give bacon and ham—I give bristles, and they even pickle my feet! Still nobody likes me. I am just a pig. Why is this?'"

"The cow thought a minute, and then said, 'Well, maybe it's because I give while I am still living.'"—Selected.

HOW TO BE WRETCHED

1. Take offense easily.
 2. Do not forgive readily.
 3. Think and plan mostly for self.
 4. Carry a chip on your shoulder.
 5. Imagine that others intended to slight you.
 6. Do not rejoice in the success of your rival.
 7. Never apologize, but always insist that you are right.
 8. Do not practice self-denial, but always yield to the flesh.
 9. Give only enough to ease your conscience, but not your full share.
 10. Take inward satisfaction in hearing of the misfortune of your opposer.
 11. In glancing over a report, notice quickly if your name is mentioned or omitted.
 12. Work like a slave if others will only revolve around you, like planets around the sun.
 13. But if they do not, then sulk and come in late, so as to cripple the program.
 14. Pull off in spirit from those who have the courage to tell you your faults, but shout when you are praised.
 15. Do not give much credit to others for the success of the meeting but rather infer that it was because "Big I" was prominent.
 16. Make believe that what you said or wrote was wholly original, when it was what you stole from another, but you were too dishonest to give proper credit.
 17. Swell out when invited to sit on the platform, and do not offer to step down and give your place to another who is living cleaner and closer to God than yourself.
 18. Be a fine politician; look ahead and boost another for a small office if he is likely later on to obstruct your unsanctified ambition for a larger place.
- Yes, my friend, these things, when entertained, will help make you perfectly miserable. But, thank God, if you will truly cry out, "O wretched man that I am, who shall deliver me?" Then you will be able to say, "I thank God through Jesus Christ our Lord."—E. E. Shelhamer, in "The Free Methodist."

JOHNSTOWN (Concluded)

fifty-eight feet. This building will be adequate in size, with a balcony and ample space for classrooms in the basement. It is fireproof throughout, has concrete floors and brick and cement block construction.

We are fortunate in having a brother in the church as our contractor and he has worked hard and conscientiously to build it substantially and as economically as possible, especially since it costs much more to build a church in the city where there must be conformity to city regulations.

Located in a residential section where the average working class of people live, the new church is six blocks from the center of the city and one block from the main streetcar line. To the rear of the new church is the river which sometimes floods Johnstown. (The wall of the river is four feet from the church.) The flooding problem, however, has largely been taken care of by a billion dollar Federal government dredging and walling project. To the left of the new church and adjoining it by a wing in the rear is the double house which the Mission Board purchased. This serves as living quarters for the mission family and workers. Now, after many delays, the building is nearing completion and we hope to be occupying the church and the living quarters within several months.

Brethren Pray for Us

"Brethren, pray for us," are the words of the missionary Paul to the church at Thessalonica. Paul was a great man of prayer, "praying night and day exceedingly." He was also keenly conscious of the need for prayer helpers to overcome the many adversaries. As workers, we want to keep spiritually fit for the task by a faithful devotional life, being instant in prayer, with meditation and searching of the Scripture. Our desire is to spend at least one or two hours each day alone with God in the secret closet. We are increasingly conscious of the truth that God's work must be done in God's way and in His strength. Of ourselves we can do nothing. We need an absolute submission to and dependence upon the Holy Spirit whom Christ sent to take His place with His followers in the world.

"Except the Lord build the house, they labour in vain that build it." Will you go with us, give with us, and pray with and for us that many precious souls for whom Jesus died might be saved for heaven and that God's name may be glorified in Johnstown?

"Go ye into all the world and preach the gospel to every creature." Are you, dear reader, doing your best to help fulfill this command of Christ before He comes? "Behold, I come quickly."

Johnstown, Pa.

In a Hindu Family

IN A HINDU FAMILY the man of the house is also the lord of the house. The children do not greet him with joyous shouts of welcome. He comes into the house quietly and silence greets him. His wife has been watching for him and brings him water to wash. That is, she brings a container of water and pours it over his hands as he rubs them together, washing them. All this in silence. Then she brings in a leaf plate which she lays on the floor. This she fills with a mound of rice—just right and free of stones. Should her "lord" find a stone, he is permitted to beat her. The rest of the meal will depend on his caste but in most cases it will consist of a vegetable curry and chutneys. Served only by his wife, she (believe it or not) in complete silence, the mighty male eats in lonely solemnity.

After the masculine appetite has been served and satisfied, the children of the family may eat. What is left, mama may have.

One day I was talking to a woman and her daughter when the husband and father came home. They saw him coming, and, jumping up from the floor where they had been sitting, they went to the back of the room, saying, "You go ahead and talk to Him. We'll listen from back here." (You could actually hear the capital "H" in the word "Him.") And they did. We addressed only him, according to their custom, and the women listened without saying a word. He talked freely to us and finally left so that we could talk to the women again. (It is not often one finds a man so thoughtful of his women. It so happened that he was a secret believer and wanted us to tell his wife of Jesus. He couldn't according to Hindu custom.)

Christ changes the picture. We had open house for the girls' parents in the school. We always held our family prayers at night with each cottage-family of girls conducting their own prayers. In the morning we had our group prayers. This night when the fathers and mothers were there I walked up and down our "streets" just at family prayer time. I saw the girls with the parents kneeling in prayer with the girls leading. Next day Ademma, one of the teachers, came to me with a look of wonder in her eyes. "Amma," she said slowly, "the girls tell me that not one of the fathers last night would take the lead. They said that they wanted to see their girls do it. And there was a pastor and two catechists in the compound!" These men were actually concerned about their daughters and proud of them!

One evening I saw one of our Christian men come home. He walked into the house and greeted his wife. He told me, very proudly, that they always are together with their children. "She doesn't want to be because of what the neighbors will say but I want her to. We are Christians!" At another time I saw them sitting together, talking.

Just about dark one day I came back to the bungalow from a day in the village. I felt then as never before the great difference between the non-Christian home and the Christian home. From the houses of the

Christians rang out the sincere, though not always harmonious, voices of father, mother and children united in singing a hymn, part of their family devotions. I knew that the father, or one of the children who could read if the father could not, would read from the Holy Book. Prayer—free prayer—would be offered, followed by the Lord's Prayer and benediction. Father, mother, and children kneeling together before our Father in heaven. Truly, family life at its best.—Mrs. C. Steinert, American Lutheran Church.

TORONTO, ONTARIO

(Mennonite Gospel Mission)

Dear Gospel Herald Readers: Greetings in the name of Him who loved us and gave Himself for us.

On Friday evening, April 30, we were glad to have Bro. Wilson Hunsberger at our young people's meeting. He recently returned from relief work in Poland, and told us of some of his experiences there.

On Sunday, May 2, Bro. and Sister George Musselman and family, from Elmira, were with us. The primary department of the Sunday school had open Sunday school, and Bro. Musselman brought them a message. During the evening service the family favored us with several messages in song. The same evening, Bro. Albert Classen from the Russian Mennonite Brethren Mission, here in Toronto, preached for us. His message was taken from Job 11:7: "Canst thou by searching find out God?" and Job 23:8-10: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

On May 9, we had a special Mother's Day message by our pastor. During the evening service two young children were dedicated to the Lord. These parents need our prayers, that they may bring up the children in the fear of God.

On May 14, we enjoyed an interesting program at Y.P.B.M. on "Witnessing for Christ." The first two speakers told about Stephen and Paul, and the last speaker discussed "How We May Witness for Christ."

On May 23 and 24, the workers enjoyed the fellowship at the annual Mission Board meeting held at Kitchener. We were inspired by the messages given by the missionaries on furlough, Bro. and Sister Amos Swartzentruber, Bro. and Sister Simeon Hurst, and Bro. Elvin Snyder. In the absence of Bro. McDowell at the mission on Sunday evening, Bro. Sam Brownsberger took charge of the service.

On Friday evening, May 28, the young people's meeting was in the form of an open discussion led by Bro. McDowell. Some problems of Christian young people were discussed.

Come and worship with us when you have the opportunity. It is an encouragement to the Christians here in Toronto to fellowship with those of other congregations.

June 2, 1948. Mrs. Emerson McDowell.

The serene silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Spurgeon.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Berkey—Ours.—Clayton S. Berkey, Sheridan, Oreg., and Doris J. Ours, Harrisonburg, Va., by S. H. Rhodes, June 12, 1948.

Cramer—Pfaunmiller.—John Cramer, Ephrata, Pa., congregation, and Anna Pfaunmiller, Vincent congregation, Spring City, Pa., by Matthew Kolb, June 3, 1948.

Cressman—Brunk.—Lester Cressman, Biehn congregation, New Hamburg, Ont., and Gladys Brunk, Pike congregation, Elida, Ohio, by Elmer E. Yoder, June 10, 1948.

Hartman—Brenneman.—Marion Hartman and Norma Brenneman, both of the Pike congregation, Elida, Ohio, by Elmer E. Yoder, May 30, 1948.

Hege—Garrett.—Henry M. Hege and Pauline M. Garrett, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, June 16, 1948.

Hensler—Sommers.—Charles Lloyd Hensler and Donna Joan Sommers, both of the Howard-Miami congregation, Amboy, Ind., by Willard Sommers at the home of the bride, June 11, 1948.

Histand—Alderfer.—Claude H. Histand, Trevoise Heights, Pa., Gospel Mission, and Arlene K. Alderfer, Blooming Glen, Pa., congregation, by Paul W. Histand, uncle of the groom, at the home of the bride, May 15, 1948.

Hofstetter—Eberly.—Richard Hofstetter, Kidron, congregation, Dalton, Ohio, and Mary Eberly, Martins congregation, Orrville, Ohio, by Reuben Hofstetter, assisted by Stanford Mumaw, at the home of the bride, May 16, 1948.

Kanagy—Brunk.—Lee Kanagy, Stuarts Draft, Va., and Adella Brunk, Goshen, Ind., both of the Goshen College congregation, by Sanford C. Yoder at the Goshen College Chapel, June 9, 1948.

Landes—Allebach.—Curtis H. Landes, Franconia, Pa., congregation, and Ruth Allebach, Souderton, Pa., congregation, by Jacob M. Moyer at the home of the bride, June 12, 1948.

Miller—Neuhauser.—Wayne Miller and Virginia Neuhauser, both of the Protection, Kans., congregation, (the latter formerly of the Peabody, Kans., Nazarene Church), by Laurence Horst at the Protection, Kans., Church, June 5, 1948.

Mullet—Kauffman.—James Oliver Mullet, Bloomfield, Mont., and Leah Belle Kauffman, Glendive, Mont., both of the Red Top congregation, Bloomfield, by L. A. Kauffman, June 4, 1948.

Nelson—Graber.—Boyd Nelson and Welma Graber, Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich and Willard Leichty at the church, May 23, 1948.

Rush—Detweiler.—William M. Rush, Plumsteadville, Pa., and Mrs. Sarah Detweiler, Dublin, Pa., both of the Deep Run, Pa., congregation, at the home of the officiating minister, Erwin K. Nace, Dublin, June 5, 1948.

Rush—Smith.—William G. Rush, Plumsteadville, Pa., and Gladys Marie Smith, Gardenville, Pa., both of the Blooming Glen, Pa., congregation, by Erwin K. Nace at the Plumstead Church, June 12, 1948.

Schrock—Coopridner.—Ivan Schrock, Yoder, Kans., and Joyce Coopridner, McPherson, Kans., by J. G. Hartzler at the West Liberty Church, Windom, Kans., June 2, 1948.

Swartzendruber—Roth.—Edwin Swartzendruber and Lucille Roth, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty at the home of the bride, June 6, 1948.

Swartzendruber—Kauffman.—Earl D. Swartzendruber, Christiana, Pa., and Delilah F. Kauffman, Gordonville, Pa., both of the Millwood congregation, Gap, Pa., by LeRoy Stoltzfus at the Millwood Church, June 5, 1948.

Yoder—Kinsinger.—Maynard Yoder and Marvel Kinsinger, both of the West Union congregation, Wellman, Iowa, by J. Y. Swartzendruber at the church, June 10, 1948.

BIRTHS

Burkholder.—To Nelson David and Dorothy (Holloway) Burkholder, Denbigh, Va., a son, Sanford Dale, Feb. 27.

Headings.—To Sanford and Ruth (Brenneman) Headings, West Liberty, Ohio, a son, Wayne David, June 10.

Hofstetter.—To LaVerne and June (Herr) Hofstetter, Dalton, Ohio, a son, Larry Edwin, May 4.

Kratzer.—To Loyal and Rosa (Nussbaum) Kratzer, Dalton, Ohio, a son, LaVon Wade, May 22.

Miller.—To Orville E. and Mary (Grieser) Miller, Flanagan, Ill., Brian James, April 22.

Neff.—To Leon H. and Virginia (Hostetter) Neff, Christiana, Pa., a son, Leon Delmar, June 15.

Peachey.—To Joseph L. and Minerva (Glick) Peachey, Belleville, Pa., a daughter, Vivian Jean, May 31.

Peachey.—To Stephen and Emma (Yoder) Peachey, Belleville, Pa., a son, Jay Irvin, May 20.

Roth.—To Ray and Edna (Reschley) Roth, Wayland, Iowa, a son, Larry Dean, June 10.

Selzer.—To Wilbur E. and Lizzie Mae (Yoder) Selzer, Canton, Kans., a son, Harold Floyd, June 3.

Sensenig.—To Luke M. and Thelma A. (Lehman) Sensenig, Lebanon, Pa., a daughter, Carol Ann, May 30.

Sharp.—To Christian and Bertha (Good) Sharp, Greenwood, Del., a son, Christian Duane, May 31.

Siegrist.—To John B. and Ruth H. (Rohrer) Siegrist, Bird-in-Hand, Pa., a son, James Marvin, May 26.

Steiner.—To Willis and Celesta (Nussbaum) Steiner, Dalton, Ohio, a daughter, Irene Faye, May 30.

Warfel.—To Donald and Verena (Kropf) Warfel, Harrisburg, Oreg., a daughter, Carol Joy, June 9.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bricker.—Menno C., son of the late John and Elizabeth (Cress) Bricker, was born near Elmira, Ont., in 1875; died in the hospital at High River, Alta., April 29, 1948; aged 73 y. Death resulted from heart trouble. In 1900 he moved to Alberta, and in 1903 returned to Ontario and married Catherine Cress. They lived near Aldersyde, Alta., for three years, and then moved to his homestead near Blackie. He was a member of the Mt. View Mennonite Church, High River, Alta. Surviving are his companion, one son (Urban, on the home farm), 3 daughters (Vera, at home, Verda—Mrs. Herbert Willoughby, and Irene—Mrs. Ronnie McKeage, all of the Blackie district), one sister (Mrs. Mary Weber, of Ontario), and a large number of friends and acquaintances. One son (Ralph) was accidentally killed in 1917, and one son (Oliver) in 1937. Funeral services were held in the United Church at High River by Isaac Miller and Harold Boettger. Text: Ps. 90:12. Burial was made in the Mt. View Cemetery.

Graybill.—Elizabeth S., daughter of Eli W. and the late Emma (Musser) Graybill, was born in Juniata Co., Pa., Jan. 23, 1896; died at the Harrisburg, Pa., Hospital, after four months' illness, May 14, 1948; aged 52 y. 3 m. 21 d. Surviving are her father (Eli W. Graybill, Thompsonstown, Pa.), 5 brothers (Ira M., Mifflintown, Pa.; Everett R., McAllisterville, Pa.; William D., Thompsonstown; John M., Elizabethtown, Pa.; Eli S., Cocolamus, Pa.), 18 nieces and nephews, and many other relatives and friends. Her mother preceded her in

death on May 4, 1937. At the age of eleven she united with the Delaware Mennonite Church, and was an active member, taking part in Sunday-school, Bible school, and sewing circle work. For twenty-five years she spent much of her time as a nurse, and won many friends through her love and kindness. Funeral services were held May 18 at the home and at the Delaware Church, in charge of Donald Lauver and Banks Weaver. Texts: Heb. 11:10; Mark 14:8. Burial was made in the adjoining cemetery.

Hershey.—Mary A., daughter of the late Jacob and Susan (Bushong) Esbenschade, was born Nov. 25, 1852; passed away at her home, New Holland, Pa., May 8, 1948, after a four-week illness; aged 95 y. 5 m. 12 d. Her husband (Jacob E. Hershey) passed away ten years ago. One daughter and 3 sons also preceded her in death. Surviving are 2 sons (Herbert and Milton), 3 daughters (Mrs. Bertha Myer, Mrs. Mabel Martin, and Mrs. Margie Hershey, all of Lancaster Co., Pa.), 48 grandchildren, 68 great-grandchildren, 5 great-great-grandchildren, 3 sisters (Mrs. Sue Kreider, Mrs. Lydia Ebersole, and Mrs. Amanda Mays), and one brother (Adam). Funeral services were held May 11 at her home and at the Hershey Mennonite Church by Martin R. Hershey and Parke Book. Interment was made in the cemetery adjoining the church.

Kime.—Andrew Kime was born in Somerset Co., Pa., May 28, 1859; passed away at his home, Detroit, Mich., May 17, 1948; aged 88 y. 11 m. 19 d. He moved with his parents to Michigan, where he was united in marriage to Hetty Bleam, who preceded him in death on June 30, 1893. He was later married to Lottie Bedell, who survives. Also surviving are 4 children (Jesse, Glen, and Clare, of Detroit; Edna—Mrs. Elmer Miller, Clarksville, Mich.), 8 grandchildren, 9 great-grandchildren, one brother (Peter Keim, Johnstown, Pa.), and one sister (Mrs. Lydia Towns, Clarksville, Mich.). About six weeks before his death he was baptized, in bed. Although strong and clear-minded for a man of his age, he had not been entirely well for seven or eight years. Funeral services were conducted by Frank B. Raber in Detroit on May 19 and at the Clarksville Mennonite Church on May 20. Interment was made in the Mennonite Cemetery at Clarksville.

Leatherman.—Levi L., son of Jacob and Elizabeth Leatherman, was born June 4, 1857; passed away at the home of his daughter (Mrs. Menno Yoder) May 17, 1948, after one day's illness; aged 90 y. 11 m. 13 d. In 1877 he was married to Mary Kreider, who passed away in 1892. To this union were born 12 children. In September, 1893, he was married to Fianna Burkhart, who passed away in March, 1919. In young manhood he accepted Christ as his Saviour and united with the Salem Church. He served the churches of Yellow Creek and Salem as chorister, Sunday-school superintendent and teacher. Surviving are 4 sons (Jacob, New Paris, Ind.; John, Oceanside, Oreg.; Mervin and Ray, Elkhart, Ind.), 3 daughters (Ella—Mrs. W. C. Stouder, Bristol, Ind.; Maud Replogle, Elkhart, Ind.; and Orpha—Mrs. Menno Yoder, New Paris, Ind.), 19 grandchildren, 24 great-grandchildren, 13 great-great-grandchildren, one brother (Dan, Chicago, Ill.), and many other relatives and friends. Funeral services were held at the Yellow Creek Mennonite Church, in charge of R. F. Yoder, assisted by Carl Stump, of the Church of the Brethren.

Myers.—Annie Myers was born in Franklin Co., Pa., May 15, 1876; passed away at the home of her brother (David L.), with whom she resided, May 6, 1948; aged 71 y. 11 m. 22 d. Surviving are 2 brothers (David L. and John, Chambersburg, Pa.), 2 sisters (Ida Gardener, Chambersburg, Pa.; and Mrs. Lehman Horst, of California), and a number of nieces and nephews. Funeral services, conducted by Christian V. Martin, Daniel Kuhns, and Harold L. Hunsecker, were held at the Chambersburg Mennonite Church, of which she had been a member for many years. Interment was made in the adjoining cemetery.

Rohrer.—Frances S., daughter of the late Jacob and Elizabeth (Hershey) Mellinger, was born near Strasburg, Pa., Sept. 25, 1871; passed away at her home, near Paradise, Pa., April 28, 1948; aged 76 y. 7 m. 3 d. She had been ill for several months and patiently endured intense

suffering. She was a member of the Paradise, Pa., Mennonite Church. Surviving are her husband (Isaac H. Rohrer, Ronks, Pa.), 7 children (Walter M., Ellis M., and J. Arthur, Paradise, Pa.; Elizabeth—Mrs. David Benner, Ronks, Pa.; Alice M., Anna L., and Isaac M., at home), 16 grandchildren, one brother (John H., Lancaster, Pa.), a number of nieces and nephews, and many friends. Two children (Mabel F. and Charles H.) preceded her in death. Funeral services were held at the late home on May 1 by Martin Hershey, and at the Paradise Church by Amos Weaver and Frank C. Torrey. Her sons carried her body to rest in the Paradise Cemetery.

Shrock.—Peter S., son of Samuel and Rebecca (Yoder) Shrock, was born near Berlin, Pa., Dec. 31, 1862; died at his home in Middlebury, Ind., April 3, 1948; aged 85 y. 3 m. 3 d. On Aug. 31, 1882, he was married to Barbara Troyer, who preceded him in death on July 5, 1904. To this union were born 9 children (John, who died at the age of twelve; Mary—Mrs. P. J. Troyer, who died in 1935; Samuel, Molalla, Oreg.; Clarence, Hubbard, Oreg.; Jerry, Middlebury, Ind.; Edna—Mrs. N. E. Miller, Hutchinson, Kans.; Edd, Odon, Ind.; Fred, Goshen, Ind.; and one daughter who died in infancy). On Nov. 4, 1906, he was married to Susan Hochstetler, who died Jan. 6, 1948. He was also preceded in death by 5 brothers (John, Ed, Samuel, Tobe, and Ruben) and 3 sisters (Catherine, Elizabeth, and Lydia). Surviving besides 6 children are 3 brothers (Manass, Milwaukie, Oreg.; David, Shipshewana, Ind.; and Eli, Haven, Kans.), 36 grandchildren, and 41 great-grandchildren. He became a member of the Old Order Amish Church and later transferred to the Mennonite Church at Middlebury, Ind. Funeral services were held at Middlebury, in charge of Wilbur Yoder, assisted by Harold Yoder. Burial was made in the Rose Lawn Cemetery, Middlebury.

Throckmorton.—Rosa G., wife of James Throckmorton, was born in Jefferson Co., Va., March 11, 1870; passed away at her home, near Chambersburg, Pa., May 14, 1948; aged 78 y. 2 m. 3 d. Surviving are her husband, one brother, one sister, and 5 children (Leonard, Edith, Fannie, Hugh, and Irene). In February, 1948, she was baptized and received into the fellowship of the Chambersburg Mennonite Church, where funeral services were conducted by Harold Hunsecker, Christian V. Martin, and Daniel E. Kuhns. Burial was made in the cemetery adjoining the church.

Zook.—Anna Mary, daughter of Elam B. and Mattie (Stoltzfus) Zook, New Holland, Pa., passed away May 18, 1948, in the Lancaster, Pa., General Hospital; aged 16 y. 5 m. 3 d. Death was caused by an infection of the brain, following measles. Surviving are her parents, her twin brother (Aaron, at home), one sister (Edna, at home), 2 grandparents (Mr. and Mrs. Ezra Zook, Talmage, Pa.), many other relatives, and a number of friends. Funeral services were held at her late home on May 21. Interment was made in the Millwood Cemetery.

Special Meetings

MANHEIM, PENNSYLVANIA

Report of the Ascension Day Meeting held at the Erisman Mennonite Church, May 6, 1948.

Organization.—Mod., Frank Enck; Chors., David Thomas, Paul K. Burkholder; Secy., H. Howard Witmer.

Program and Speakers.—Ascension Sermon, G. Parke Book; Special Privileges of Believers (Rom. 5:2), Abner Stoltzfus; Children's Meeting, Frank Enck; Occupy Till I Come, Jacob Rittenhouse; Christian Liberty, Blessing or Temptation, G. Parke Book; Rom. 10:1, Abner Stoltzfus; "Even So, Come, Lord Jesus," Jacob Rittenhouse.

Thoughts Gleaned.—As surely as Christ ascended, He shall come again. What the Mennonite Church needs today is PASTORS; ministers are coming short of their pastoral duty. It is a privilege to suffer for Christ. Christian liberty results from the love of God through Christ. Submission is our first and last obligation. Without a conflict there is no victory. We need to show the Jews that we love them. Secretary.

KINZERS, PENNSYLVANIA

Report of the forty-third annual Sunday School Meeting of the churches of eastern Lancaster County, held on Ascension Day, May 6, at the Hershey Mennonite Meetinghouse.

Organization.—Mod., Amos Hershey; Chors., Raymond Hershey, Warren Denlinger.

Topics and Speakers.—Remembering Wherein We Are Grateful, Elmer Martin; My Responsibility Until Christ Returns, Warren Good; How to Make the Teaching Period Profitable to Teachers and Pupils, Frank Leaman; The New Birth, Martin R. Hershey; Sanctification, Noah Hershey, Jr.; Go Forth, Raymond Charles; Sermon (1 Pet. 2:7), Frank Leaman; Christian Youth and Their Conduct, Raymond Charles.

Thoughts Gleaned.—One of the hardest things for man is to grow in wealth and also grow spiritually. Teachers should feel a burden but enter their task with joy. Sanctification is a normal, continual growth in the life of the believer. Let us not neglect the gift that is within us. Aaron Hershey.

PALMYRA, MISSOURI

Report of the Sunday School and Missionary Meeting held at the Mennonite Church, May 23, 1948.

Topics and Speakers.—The Temple in the Life of the Nation, J. M. Yoder; Present-day Tests of Faith, Daniel Kauffman; Persecution, Clyde Stutzman; Children's Meeting, Cleo Hathaway; The Field, Nelson Kauffman; The Worker's Calling, Nora Hathaway; The Worker's Preparation, Oney Hathaway; The Worker's Reward, LeRoy Zook; What Constitutes Church Loyalty, Anna Bender; Sermon, David Hathaway.

Gleanings.—By viewing the perfect life of Christ we see our sinfulness; by viewing the lives of Christians sinners should see their need of Christ. More folks would be saved if we were more faithful in testifying for the truth regardless of the persecution we might experience. None can stay on the field if none stay at home and work. We are prepared for tomorrow by doing our duty today. It does no good to study if we are not willing to obey. We should not have a charitable attitude towards self. M. Lena Kreider.

ITEMS and COMMENTS

Time magazine reports atomic physicist Enrico Fermi as saying, "Science cannot escape its social responsibilities."

Television is growing rapidly, according to an article in *Time*. There are now in the United States only twenty-seven television stations, but scores of others are under construction. By the end of this year the number of receiving sets in use will be near a million. If present trends continue, in 1954 television will have an audience of 65 million.

Christian people must consider the issues raised by this remarkable new invention. There were and are good reasons why the radio has a debatable place in a Christian home. Certainly no person of piety and good taste can turn on the radio and let it uninterruptedly pour into his ears its mixture of good and bad. Television is a combination of radio and the movies. It will raise still more questions for the Christian than does the radio. The editor can scarcely think of anything now said to be available through television that he would care to see. It may be that it will be so largely lacking in edification that it should be completely boycotted. But our experience with the use of other inventions should warn us against an abso-

lute position. One medical school, for instance, has already televised two operations. That sort of thing might be very valuable. But the consciences of Christian people will need a lot of teaching before television can be safe in our homes.

Dr. Robert G. Lee, pastor of the Bellevue Baptist Church in Memphis, Tenn., was elected president of the Southern Baptist Convention at its recent annual meeting in Memphis.

The General Association of Regular Baptist Churches in its annual conference at Grand Rapids, Mich., recently, passed resolutions favoring Universal Military Training. The Association reaffirmed its stand against anti-Semitism and expressed sympathy "for the people of Israel in the present disasters involving the land of Palestine."

Religious News Service reports from Richmond, Va., that three Virginia farm families who, for religious reasons, refused to send their children to public school but taught them at home, have appealed to the state's highest court from a lower court conviction on charges of violating compulsory school attendance laws. These families belong to no established church but hold religious services among themselves. The children of these families have "book lessons" about four hours a day, six days a week, winter and summer.

Permission to use public school buildings for religious instruction in towns where there are no churches will be sought by the Vermont Church Council, it has been announced. The Council's Religious Education Committee says it will seek permission from the State Board of Education to use the buildings when classes are not in session. It was estimated that more than one hundred Vermont communities have no churches. The Vermont Board of Education recently ruled that religious education classes cannot be held in public schools.

Baptist churches in Kansas must now choose between membership in the Southern Convention. A Southern Baptist State Convention for Kansas was organized in the recent national convention of that denomination. Most Baptist churches in Kansas have previously been affiliated with the Northern Convention, although certain churches have changed their affiliation to the Southern Convention, which in general is closer to fundamental orthodoxy.

The society for the propagation of the Gospel among the Indians and others of North America reports that thirty-five different religious denominations are engaged in some form of missionary work in 370 communities of North American Indians.

It is reported from Scotland that 80% of Britain's population are gamblers. According to a professor of theology at Trinity College, University of Glasgow, \$2,000,000,000 were spent in the United Kingdom in gambling

YOUR PUBLISHING HOUSE BUILDING PROGRAM

The excavation is nearly completed. Some forms are set for pouring the concrete footers. Since the steel will not be delivered until August and little more can be done until then, the construction work is not being pushed much at present. However, all other plans and materials are being readied so that upon the arrival of the steel the building will take shape rapidly.

The rich promises of the Lord, the offerings from our congregations and the spirit of letters received give good hopes that the funds will be available as needed. An example of expressions received is the following from a pastor: "The _____ Church has given one offering for your new building fund, but I want to assure you that it isn't the last one. We will easily reach your very conservative quota of \$2.00 per member."

Following is the monthly report to May 31:

	Total to April 30	Received in May	Totals to date
Donations	\$17,787.11	\$6,426.79	\$24,213.90
Gos. Herald Annuities	3,880.00	960.00	4,840.00
Chr. Monitor Annuities	1,075.00	100.00	1,175.00
Cash Annuities	1,700.00	2,500.00	4,200.00
	\$24,422.11	\$9,986.79	\$34,428.90

annually before the war. Since then the sum has almost doubled and is now nearly \$4,000,000,000. It is declared that family gambling has provided a substitute for the family reading of the Bible of the earlier generations.

* * *

American soldiers and civilian personnel in Europe rate religion last in radio listener interests, according to surveys made by the American Forces Network in Germany. Popular music holds the first place in interest, according to this survey.

* * *

The movement toward church union in this country received something of a setback when the General Assembly of the Presbyterian Church in the United States (Southern) agreed to postpone for five years a vote on whether the denomination should unite with the Presbyterian Church in the U.S.A., which is the Northern Presbyterian group. The chief reason for this action was considerable opposition in the southern group against membership in the Federal Council of Churches.

* * *

Henry R. Luce, American editor, has estimated that discrimination against Negroes costs the American people \$6,000,000,000 yearly. He said that "if overnight we could end all Negro discrimination, that in itself would pay for the whole of the European recovery program."

* * *

North Dakota's Bible study program for high-school students has been discontinued as of June 1 because of the recent Supreme Court decision banning religious instruction in the Champaign, Ill., public schools. About 700 Protestant and Catholic high-school students were enrolled in classes during the last

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Mennonite Publishing House

Scottdale, Pa.

school year and were taught by clergy of both groups. The plan of high-school Bible-accredited courses originated in North Dakota in 1912. The courses were first offered in the high schools as electives in history and literature.

* * *

Roger Babson, the great statistician, said, "What America needs today more than it

needs banks, railroads, and industries is a return to the kind of religion that years ago stopped work on the farm an hour earlier in order that everybody could go to the mid-week prayer service."—The Free Methodist.

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ENNONITE BIBLICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JULY 6, 1948 ————— NUMBER 27

An Achan in the Camp

Judgment Begins at the House of God

There is only one obstacle that can block up the channel and choke God's power, and that is SIN. Sin is the great barrier. It alone can hinder the work of the Spirit and prevent a revival. "If I regard iniquity in my heart," declared David, "the Lord will not hear me" (Ps. 66:18). And in Isaiah 59:1, 2, we have these significant words: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Sin, then, is the great barrier, and it must be put away. Nor is there any alternative. THERE CAN BE NO COMPROMISE. God will not work as long as there is iniquity covered up.

"Break Up Your Fallow Ground"

In Hosea 10:12 we read, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." And in II Chronicles 7:14 the promise of blessing is vouchsafed, based, however, upon unalterable conditions: "If my people, which are called by my name," declares the Lord, "shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Hence, nothing short of a broken heart over sin, full confession and restitution, will satisfy God. Sin must be forsaken utterly.

Hell Is Full of Remorse But No Repentance

And not only sorrow for the consequences and punishment of sin, but for sin itself as committed against God. Hell is full of remorse, but only for the punishment incurred. There is no real contrition. The rich man uttered not a word of sorrow for his sin against God. Luke 16:29, 30. But David, though guilty of both murder and adultery, saw his sin as against God alone. Ps. 51:4. Mere remorse is not true godly sorrow unto repentance. Judas, though filled with remorse, never repented.

Now God alone is able to bestow a contrite and broken heart, a sorrow that will result in the confession and forsaking of sin. And nothing short of that will

suffice. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer. 3:13).

There are three kinds of confession that must be considered:

Private Confession; for where the sin has been committed against God alone, it need be confessed to no other but God. I John 1:9; Ps. 32:5.

Personal Confession; for where the sin has been committed against another, it must be confessed not only to God but also to the one who has been wronged. Nor will there be any peace until the confession has been made and forgiveness sought. Matt. 5:23, 24.

Public Confession; for where the sin has been committed against the church, that is to say, the entire congregation, a class, organization, or company of people, the confession must be as public as the transgression.

Covered and Unconfessed

As long as iniquity among the people of God is covered over and unconfessed, just so long will the Spirit of God be unable to bring about a revival. Men must get right with each other in order to be right with God.

One night, at the close of a searching message, a young man walked to the front, and turning to the congregation, made the startling confession that he had stolen and used money that did not belong to him; after which he passed into the inquiry room to get right with God. He had been the treasurer of two important organizations and had squandered nearly all the funds entrusted to him.

It is a common experience to find souls kneeling at the altar and calling upon God with apparent great anguish of heart, who fail to receive anything. And it is just as common for groups of people to gather together for nights of prayer for a revival and yet never have their prayers answered. What is the trouble? Let the Word of God answer: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Hence, let us uncover our sin first of all; let us make straight the crooked ways, let us gather out the stones, and then we may ask in faith and expectancy for showers of blessing.

"Search Me, O God"

Now let us take our sins one by one and deal with each transgression separately. And let us ask ourselves the following questions. It may be we are guilty and God will speak to us.

Have we forgiven everyone? Is there any malice, spite, hatred, or enmity in our hearts? Do we cherish grudges; and have we refused to be reconciled?

Do we get angry? Are there any uprisings within? Is it true that we still lose our temper? Does wrath hold us at times in its grip?

Is there any feeling of jealousy? When

Victory

BY GRACE DOROTHY LEHMAN

*"O Lord," I prayed, "forgive me of my evil thoughts today;
Too often I have been the tempter's prey";
I waited, but my heart accused me yet,
Nor did I have the promise He'd forget.*

*I somehow sensed I'd only skimmed the top,
So now 'twas just the time for me to stop:
Just what deep, subtle cause was there within
That gave occasion for this awful sin?*

*Because I earnest sought, the Spirit gave me light,
And showed just why I hadn't conquered in the fight;
It shocked me so, that when I saw it there,
It overwhelmed my soul with deep despair.*

*"O Lord," I cried, "I see it now; 'twas love for sin
That made me helpless in the fight to win";
The spirit saw that love deep in my breast,
Which lay there unawares to me—and unconfessed.*

*Afresh I took a view of Calvary,
And saw those nail-pierced hands outstretched for me,
Then in my mind His precious Word I stored,
And found it still a sharp, two-edged sword.*

*When evil thoughts come now, they're put to flight,
Not by my wisdom, or by fleshly might,
But when I quickly draw the Spirit's sword,
I conquer in the name of Christ, my Lord.*

Lancaster, Pa.

another is preferred before us, does it make us envious and uncomfortable? Do we get jealous of those who can pray, speak, and do things better than we can?

Do we get impatient and irritated? Do little things vex and annoy? Or are we sweet, calm, and unruffled under all circumstances?

Are we offended easily? When people fail to notice us and pass by without speaking, does it hurt? If others are made much of and we are neglected, how do we feel about it?

Is there any pride in our hearts? Are we puffed up? Do we think a great deal of our own position and attainments?

Have we been dishonest? Is our business open and above reproach? Do we give a yard for a yard and a pound for a pound?

Have we been gossiping about people? Do we slander the character of others? Are we talebearers and busybodies?

Do we criticize unlovingly, harshly, severely? Are we always finding fault and looking for the flaws in others?

Do we rob God? Have we stolen time that belongs to Him? Has our money been withheld?

Are we worldly? Do we love the glitter, the pomp, and the show of this life?

Have we stolen? Do we take little things that do not belong to us?

Do we harbor a spirit of bitterness toward others? Is there hatred in our hearts?

Are our lives filled with lightness and frivolity? Is our conduct unseemly? Would the world by our actions consider us on its side?

Have we wronged anyone and failed to make restitution? Or, has the spirit of Zacchaeus possessed us? Have we restored the many little things that God has shown us?

Are we worried or anxious? Do we fail to trust God for our temporal and spiritual needs? Are we continually crossing bridges before we come to them?

Are we guilty of lustful thoughts? Do we allow our minds to harbor impure and unholy imaginations?

Are we true in our statements, or do we exaggerate and thus convey false impressions? Have we lied?

Are we guilty of the sin of unbelief? In spite of all He has done for us, do we still refuse to believe the promises of His Word?

Have we committed the sin of prayerlessness? Are we intercessors? Do we pray? How much time are we spending on our knees? Have we crowded prayer out of our lives?

Are we neglecting God's Word? How many chapters do we read each day? Are

we Bible students? Do we draw our source of supply from the Scriptures?

Have we failed to confess Christ openly? Are we ashamed of Jesus? Do we keep our mouths closed when we are surrounded by worldly people? Are we witnessing daily?

Are we burdened for the salvation of souls? Have we a love for the lost? Is there any compassion in our hearts for those who are perishing?

God's Finger on Our Sin

These are the things, both negative and positive, that prevent the work of God in the midst of His people. Let us be honest and call them by their right name. "SIN" is the word that God uses. And the sooner we admit that we have sinned and are ready to confess and forsake it, the sooner may we expect God to hear us and work in mighty power. Why deceive ourselves? We cannot deceive God. Then let us remove the obstacle, the hindering thing before we take another step. "If we would judge ourselves, we should not be judged." "Judgment must begin at the house of God."

This has been the history of revival work all down the centuries. Night after night sermons have been preached and no results obtained, until some elder or deacon bursts out in an agony of confession, and, going to the one whom he has wronged, craves forgiveness. Or some woman who is a prominent worker breaks down and in tears confesses publicly that she has been gossiping about some other sister or is not on speaking terms with the person across the aisle. Then when confession and restitution have been made, the fallow ground broken up, sin uncovered and acknowledged, then and not until then, the Spirit of God comes upon the audience and a revival sweeps over the community.

Generally there is but one sin, one hindering thing. IT WAS AN ACHAN IN THE CAMP OF ISRAEL. And God will put His finger directly on the spot. Nor will He take it off until that one obstacle has been dealt with.

Oh, then, let us plead first of all the prayer of David when he cried, "Search me, O God, . . . and see if there be any wicked way in me." And no sooner will the obstacle of sin be taken out of the way than God will come in mighty revival power.—From "The Revival We Need," by Oswald J. Smith. Used by permission. Reprinted by request.

Sin is man's utmost attempt to destroy the image of God in which he was created.—Quoted by G. G. Yoder.

Sinners Masquerading as Christians

By C. WARREN LONG

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (II Tim. 3: 1-8).

It seems difficult for us in our Christian way of thinking to view such a catalog of human conduct and associate it with Christianity. In spite of the sinners' wicked hearts, Paul recognized that they retained a semblance or shell of Christianity. "Having a form of godliness," verse five says. The behavior of these people is all wrong, yet they reflect or mirror the truth that such conduct makes for "perilous times." This conduct springs from thinking. Verses three and four reveal that their thinking about themselves and others is all wrong. Behind their conduct and their thinking is the hidden hand which can be called "their affections." Their love is unnatural; thus a strained relationship exists in the home between husband and wife and parent and child. They just love themselves, pleasure, and money. Misplaced love produces misplaced thinking and conduct, all of which adds up to perilous living.

Such a picture of society can be named "Sinners Masquerading as Christians." They retain or cling to a form of godliness in spite of their ungodly way of living. Such a life, such a society, is a farce and not a force. If they ever knew the power of Christianity, they now refuse to own it. Oh, yes, they may still go to church and read their Bibles and say prayers and accept an office or a class. Their life is formal, empty, unreal, powerless. In their effort to impress upon us their religious life, they exalt the rich heritage of their church, not aware that by exalting the rich heritage they are

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GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Old, Old Story

"Tell me the old, old story" is the cry of hungry hearts the world over. And the Gospel is a story. It is not a philosophy, although it is possible to build a philosophy on its basic truths. It is not a creed, although its fundamental assertions can be formulated into a confession of faith. It is not a code of ethics, although its ethical implications affect the conduct of life at every point. The Gospel is a story to be simply told, a narrative to be naively believed.

It is the story of how man, created in God's image, fell away from his Creator through sin; of how God purposed, promised, and accomplished his redemption; of how He sent His Son into the world to be our Saviour—His birth, His kindly deeds, and His wonderful teachings; of how Jesus died on the cross for our sins, and rose again to complete the redemptive act; of how, after He had ascended to heaven, He sent the Holy Spirit to indwell those who believe in Him; of how He is working to take out of the nations a people for His name; of how He will come again to receive us to Himself and to establish His eternal kingdom. The Gospel is not merely something that God thought; it is something He did. He turned concept into history, and that sacred history is the story we tell.

And how happy we are that a doctrine about God has been transmuted into a Good News of what God has done. For some of us are not philosophers, nor even theologians, and we might not be able to understand some abstract system of truth. But we all can understand a story. Characters are real to us, and their actions, recounted for us in vivid narrative, create pictures in our minds that continue to live. In the hour of desperate need we don't want an exposition or an exhortation; we want a story which can be simply told and simply believed.

And how it simplifies evangelization! What a power the story has! The storyteller always has an audience. Thousands never read or listen to anything except the story of something that happened. The novel, the epic poem, the theater, the newspaper, even the comics,

capitalize on the human desire to know what happened next. Wherever people are, the teacher or the preacher of the Gospel has an audience ready-made. Here again is an instance of the wisdom of God—His Revelation is a Story, the greatest Story ever told.

A Continuing Faith

The Christian believer is not one who has believed, but one who does believe. Faith is not something static, to be thought of in terms of a point of time; it is something dynamic, growing, developing, beginning in time, but expanding, perhaps modifying, through the decades of earth and the aeons of eternity.

Herein is the error of eternal security. Christ is indeed able to keep forever those who trust in Him; and He does so. But the condition is the trust in Him. When I believed, Christ saved me, and He continues to save me so long as I believe. If I lose my faith, then I lose my salvation. A continuing faith assures a continuing life of God in the soul.

But not only is it important that faith continue; it should grow. It must come to a more comprehensive understanding of its object. It must gain in assurance and certainty. It must become more inclusive of every area of need. It must grow in warmth and love. It must become more spiritual in its desire, and more concerned with the will of God. It must become less solitary and more corporate in a fellowship in the faith of other believers. It must continually raise its sights from the here and now to the ultimate and final. As faith is written into realization, it must ever find new areas of outreach and conquest.

Some people can give an effective testimony of what God did for them thirty years ago. They rehearse with feeling the story of a conversion or a blessed outpouring of the Spirit. Thank God for the warmth of such a remembering. But much more significant is the testimony of what God is doing for us now. How far beyond that blessed point of thirty years ago have we gone? A vital faith is told in the present and future tenses rather than in the past.

Having begun a good work in us, God

is able to complete. Let us go on with Him in triumphant progress, from faith to faith.

God's Power and Love

Two of the great postulates concerning the character of God are these: "God is might" and "God is love." Either of these assertions is superlatively true; together they constitute truth of superlative value; but for either to be true without the other would be unspeakable tragedy.

Suppose God had only might. His power to affect our lives would be infinite, but for what happened to us He would have no care. He would make bare His mighty arm, but no love would control and motivate the stroke. He would shatter us in accordance with our deservings, instead of protecting us according to His mercy. He would be a heartless giant, a tyrant to be feared and dreaded, whose name would be whispered in hatred and despair.

Or suppose that God had only love. He would be conscious of our need, and would feel for us in our affliction. His heart would ache with ours, and He would speak His compassion and His sympathy. But He could do nothing about it. His arm could not reach us, and His hand would fall limp and helpless. He would have to impotently moan, "If only I could do for you what I would like to." But the wish would die in powerlessness; God would merely be a sentimental Sympathizer. The Benefactor would be lost in the Well-wisher.

But banish the suppositions! For God is both mighty and loving. Where His love impels His power performs. His heart is in His arm, and His arm expresses His heart. How mighty is His love, and how loving is His might! We may repose in the assurance that neither shall ever fail.

*"Nature with open volume stands,
To spread her Maker's praise abroad;
And every labor of His hands
Shows something worthy of a God."*

*"But in the grace that rescued man
His brightest form of glory shines;
Here, on the cross, 'tis fairest drawn
In precious blood and crimson lines."*

*"Here His whole name appears complete;
Nor wit can guess, nor reason prove,
Which of the letters best is writ,
The power, the wisdom, or the love."*

MASQUERADING (Continued)

confessing that the church would be better off dead than alive. They lack a real vital Christian experience. Their profession is an empty shell. Those characterized in our text lack a vital Christian experience that directs their conduct and character.

It could be said that our text pictures the hypocrite. Someone has said that "a hypocrite is one who appears like a Christian externally and internally mocks God." Yet, it seems to me that there are not many people who consciously plan and scheme to be hypocrites. Most of such false lives can be pictured in the words of Hosea 7:9: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." How sad and how true of so many of us! Timothy in verse five was instructed, "from such turn away"—that is, as a minister, and to guard the purity of the church in doctrine and life. And he personally needs to take heed to himself. To keep company with such and have them in official position soon creates havoc to himself and the church.

These people described in our text are not only masquerading as Christians, but they also maintain a certain missionary interest and zeal as presented in verses six to nine. They seek to recruit those who are "silly," that is, people who are unstable. Their effort is to take those who are afflicted with the disability of instability and make them their slaves, removing the little freedom they did possess in their unstable way of living.

These masqueraded missionaries remind us of a fox. There is a certain slyness about them and their work. Paul says that they "creep into houses." Our Lord speaks of them as wolves masqueraded in sheep's garments. Have you even seen them at your doorstep? Jehovah's Witnesses, Christian Scientists, Spiritualists, Unity, and such like? Have you not admired their tenacity, pertinacity, and even at times their pugnacity? Their missionary zeal puts us to shame, in the light of the fact that we carry the message of redemption—"good news." These masqueraded missionaries pretend to be equal to the Christians. They insist their message is the same, only put into a modern dress. They are like Jannes and Jambres, who pretended to counterfeit Moses and the power God had given to him. These two snake charmers succeeded in impressing Pharaoh. However, he soon saw the difference when the limits of their power to counterfeit were revealed by Moses and their folly exposed.

This hollow, shallow, subtle, masqueraded religiousness is to be seen in the "last days." Wrong affections, thinking, and conduct make for a perilous atmosphere in which the true Christian carries on his work of witnessing for the Lord. A knowledge of this atmosphere is a forewarning that the "whole

armour of God" is essential to the Christian. Bullange, Belgium.

Walking with Christ

By WM. M. WEAVER

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" (Luke 24:32)?

(Please read prayerfully Luke 24:13-32 to get the connection between walking and talking with Jesus. Admittedly, much more could be written on this subject, but we have elected to shorten the thesis. May the reader then go on to higher heights and deeper depths as he, or she, ponders the possibilities and responsibilities so ripe in the study of these verses.)

That such a 'burning' experience should have been enjoyed by Cleopas and his friend, so very long ago, would not be so very important to us were it not for the fact of the undiminished power from that burning experience in the hearts of present-day disciples who walk and talk with Jesus along the way of life.

That our hearts still burn within us when captivated by His presence is proof that He is not only a wonderful Saviour and Redeemer, but that He is also a wonderful Counselor—an everyday, along-the-way Friend who sticketh closer than a brother. He imparts cheer, wisdom, understanding, comfort, and guidance.

None are too mighty to seek and share His company and none are too lowly to touch the hem of His garment. He is equally lovely to all men, irrespective of their station. All mankind is in need of His comradeship. It is equally as beautiful to see a bishop kneel at His footstool seeking added wisdom as it is to witness wonderful victories as humble Christians successfully defy the forces of evil with no more weapons of defense than simple, childlike faith in His name. Both are champions, conquering in the name of the Lord because of a burning zeal in their hearts. All this is possible only to those who walk with Him.

To depend upon any device other than the close, daily walk with our Christ may result in disillusionment and the disappointment of wrecked design in our lives. The best preparation for real service in life is to walk and talk with Jesus daily. The standards set up by man as measures for certain qualification, in Christ's kingdom, are often as unstable as the theories under which they were sponsored, and are subject to change every decade or two, whereas our changeless Christ has never ceased to bless His disciples, on their way to Emmaus, nor does He exact *changing* standards to earmark their status as disciples.

It is one thing to know of Jesus as a Saviour, but quite another to know Him as a daily Companion. Companionship

with Jesus transcends all other ties. Those who learn to walk with Jesus find that the entire course of their lives must sometimes undergo renovation. Many of their plans and purposes must be altered in order to maintain companionship with Him. Their entire careers may need to undergo drastic remodeling. Maybe the chosen vocation dare not be pursued. They may be constrained to work among foreigners at home instead of realizing the vision in which they now indulge, that of glorified sacrifices upon remote mission fields. Perhaps they may be required to treat the American Negro charitably before they get the "green light" for work in Ethiopia or Africa. Or they may be required to give up matrimony with one who does not share their desire to walk with Jesus all along the way through life.

The companionship of Jesus is lovely; it is beautiful and inspiring. It is also exacting. He will walk with us only when we are true to ourselves and honestly seek heavenly light. He is a "discerner of the thoughts and intents of the heart." He will commune only with those who voluntarily surrender all desires and graces (talents) on the altar of His sovereign will. Only that which is accomplished "in the Lord" will receive eternal reward. How often the Scriptures admonish us to do this or that "in the Lord"!

It is popular, these modern days, to extol Jesus as the Saviour; and it is proper that He be extolled. Too often, however, these radio rallies and other popularized methods forget to stress the burning appeal to walk daily with Him, whether it lead to cross-burdened martyrdom or to song-blazoned rapture. Many may accept the Gospel of Jesus, wrongfully expecting to sail through life on flowery beds of ease, as it were—not knowing that every step of their way will be hotly contested by the enemy of their souls, and that unless Jesus walks by their side they will fail. But with Jesus we can go safely. His peace, which is not as the world giveth, will cause the heart of any disciple to abound in joy, unspeakable and full of glory (praise His name!), whether the lot of that individual be Gethsemane or evangelistic renown.

Would to God that more professing Christians walked with Jesus all the way. Then this evil world would feel His burning presence and recognize the testimony from such lives as unmistakable evidence of the transforming power that engages the principles of love, joy, peace, etc., to gainsay the wicked passions of men and governments who would dethrone Christianity by their false claims that it has done nothing constructive for humanity. If those evil disciples of materialism would only give our lovely Jesus a trial, what a different world this would be! May we all walk closer to Him, lest we bring further disrepute upon His sacrifice on Calvary in our behalf. Great Valley, N.Y.

The Christian's Hope—Its Effect on Life

BY MENNO H. MAST

"For we are saved by hope [the German translation reads, We are saved, yet in hope]: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). To me this would mean that our hope is always for something future which we do not yet have or possess, and after we have possession of that which our hope was for, then it is no longer hope, for what a man seeth (or possesseth), how can he yet hope for it?

In the first phrase of the above verses Paul says, "We are saved"—"by grace . . . through faith" (Eph. 2:8), by believing (Acts 16:31), by "the washing of regeneration" (Tit. 3:5; Rev. 1:5), and many others—which is a positive statement, and is in the present tense, so much as to say that we already possess salvation of the soul. So if we already possess salvation of the soul, that cannot be the Christian's hope. It must be something else, something yet future. What is it? I am glad the Scriptures do not leave us in the dark on this subject.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:11-13). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2, 3). "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23).

I believe the above three passages describe the Christian's hope as the glorious appearing of the great God and our Saviour Jesus Christ, being like Jesus and seeing Him as He is, and the redemption of the body. These I believe will all come to pass when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18).

Then shall we be like Jesus, as Paul writes: "And as we have borne the image

of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (I Cor. 15:49-51). Then also shall our body be redeemed: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:53, 54). No wonder Paul wrote: "Wherefore comfort one another with these words" (I Thess. 4:18). For it is indeed a comforting thought to know that we need not always remain in this sinful world, in this mortal and corruptible body, but that we can someday leave this world and spend eternity in the presence of Christ and the holy angels, where there will be neither sorrow nor sighing. Isa. 35:10.

What effect will this hope have on the life of the believer?

Let us look again into the Word of God. "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure" (I John 3:3).

Dear Christian friend, who is reading this, and who I trust has read the Scriptures referred to, and studied them carefully (because we do not want anything that will not bear the test of the Word of God), is the hope set forth in these Scriptures truly your hope? Do you long to see the day when the Lord Jesus will come to receive His own, or do you dread to think of the possibility of His coming at any moment?

Let us consider the positive statement of I John 3:3. Notice he states the fact that every man that hath this hope in him will purify himself even as He is pure. Do you seek to live a pure life? I Tim. 5:22. Do you seek to live a holy life? I Pet. 1:15, 16; I Thess. 5:21-24. Or do you have a desire to live in sin and indulge in the sinful pleasures of the world? Please read Luke 8:14; II Tim. 3:1-4.

If you do not have an earnest desire in your heart to hear the shout of the Lord, the voice of the archangel, and the trump of God (I Thess. 4:16), and if you dread to think of the possibility of His immediate return, according to the foregoing Scriptures there must be something in your life not as it should be. What is it? May God help you to find peace with Him (Phil. 4:7; John 14:27), that you also may "rejoice in hope of the glory of God" (Rom. 5:2) and look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)!

Lovington, Ill.

Christian Joy or Worldly Pleasure

BY JONAS CHRISTNER

First, let us consider what God says about joy. He is the supreme and ultimate authority on the subject of true joy.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

"The joy of the Lord is your strength" (Neh. 8:10).

"Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God" (Ps. 43:4).

"And my soul shall be joyful in the Lord: it shall rejoice in his salvation" (Ps. 35:9).

"With joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation" (Isa. 61:10).

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

"Ask, and ye shall receive, that your joy may be full" (John 16:24).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

"My brethren, count it all joy when ye fall into divers temptations" (Jas. 1:2).

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

"These things write me unto you, that your joy may be full" (I John 1:4).

Let us also note Gal. 5:22, in which joy is an element of the fruit of the Spirit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

Now let us consider what God in His Word says about worldly pleasure:

"But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

In Hebrews 11:25 we read about the choice of Moses: ". . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

In Ecclesiastes the riches and pleasures of this world are rated as "vanity and vexation of spirit."

The boundary line of carnal pleasure is set in I John 2:16, "For all that is in the world, the lust of the flesh, and the

lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Many persons try so hard to be happy that they make themselves miserable. They have lost sight of the fact that the main purpose of life is to glorify God. And if we glorify God, we have constant joy in serving Him.

Let us consider some of the reasons why Christians should rejoice.

The joy of redemption through the blood of Christ—"the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also . . ." (Rom. 5:1-3).

The Christian has joy of salvation by grace. "For by grace are ye saved through faith; . . . not of works, lest any man should boast" (Eph. 2:8, 9).

The Christian has the promise which was Paul's: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Then there is the joy of divine ownership: "Know ye not . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

And there is joy in unconditional surrender to God. Rom. 6:13; 12:1, 2.

Following is a list of other joys:

The joy of the Lordship of Jesus Christ by the Holy Ghost. I Cor. 12:3.

The joy of the Spirit-filled life enjoined in Eph. 5:18-20: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The joy of our position in the heavenly things—love, peace, joy in Jesus Christ by the indwelling of the Holy Spirit.

The joy of fruit-bearing mentioned in Gal. 5:22, 23.

Joy because "by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

The joy of the assurance of success in God-assigned service, for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

The joy of victory in all things: ". . . thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory" (I Cor. 15:54, 55)?

My Empty Heart

By ANNA B. GEORGE

*Though dreams of youth may never be my lot,
Though all the wealth of happy years depart,
And were I void of any goodly thought,
God faileth not.
For He is looking down, and sees my need,
And in His goodness graciously doth feed
My empty heart.*

*But should despair and doubt remain with me,
With me, unfettered captive though I be,
What succor, could I to the mountain flee,
God's highest one!
There I could see with vision clear, and view
What might have been; and so, build life anew,
With Him alone.*

Hanover, Pa.

The prospect of heaven for every believer is recorded in Revelation 21 and 22.

In this connection we want to consider the wages of earthly pleasure and see what is the end of those who follow the course of this world: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:17).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

We should all read and study carefully and prayerfully II Peter 2. Those people who follow the lust of uncleanness are as natural brute beasts "whose judgment now of a long time lingereth not, and their damnation slumbereth not."

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Read also Rom. 1:32, 24, 26, 27, 29.

Having considered this small part of the Gospel treatment of Christian joy and of worldly pleasure, it behooves us to choose which we would have. Among our so-called "Mennonite people" and among all Christian professors, a sad condition exists: the joy of many of these depends on natural well-being; when everything goes well, when no trouble comes up, no trials and tribulations, then they are circumstantially happy. But as soon as things go into reverse, they become downhearted and wretched. This is not true joy. We can rejoice amidst trials, temptations, tribulations, when things go wrong, if we remain true to God.

Several years ago a minister of a city church called at one of the homes of his congregation, and the eldest daughter came into the living room limping very badly. The minister, being well acquainted with the family, asked, "Why do you

limp, Helen? Did you meet with an accident?" The perplexed girl looked at the minister with honest eyes and said, "You are our minister and you have a right to know that I danced in my new slippers from ten o'clock last night until three this morning, and it blistered my feet so badly I can hardly walk." A long silence followed. Finally it was broken by the minister's question, "Helen, did you ever blister your feet for Jesus Christ, who suffered so much for you?" The pastoral call was finished with a fervent prayer and Helen went to her room, under deep conviction. There she fell upon her knees and prayed to God, asking Him to save her from sin and to use her anywhere He could.

Several years passed and Helen was called to Persia to help in the mission work in that land. After seven years of hard labor in the hot climate, she came home for a much-needed rest. The same minister insisted that she must tell the congregation of her experiences and work over in Persia. One Sunday morning she related a few of the numerous experiences and told about soul-winning in Persia. With tears of joy she said she had the privilege of having her feet blistered in the burning sands of Persia and she closed her short talk with this question, "How many are there that are willing to blister their feet in the service of God?" This question comes to us. Our feet never seem weary when we are busy with our own affairs, but when it comes to serving God, we seemingly make all kinds of excuses.

The people who live in pleasure are dead while they live. The saints who live in Christ have joy evermore. Why not choose Jesus and an enduring joy and be willing to blister your feet in the service of God?

*"I know I love Thee better, Lord,
Than any earthly joy;
For Thou hast given me the peace
Which nothing can destroy.*

*"O Saviour, precious Saviour mine!
What will Thy presence be,
If such a life of joy can crown
Our walk on earth with Thee?"*

May God give us grace to obtain true Christian joy and forsake vain worldly pleasure.

Goshen, Ind.

WORRY

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.

“... Even So ...”

(I Thess. 4:14)

By S. C. BRUBACHER

Comparison is a profitable method of acquiring information. It is particularly so in our study of the Scriptures. “No prophecy of the scripture is of any private interpretation.”

Paul taught the Thessalonian Christians concerning the death and resurrection of Jesus. These two events form the basis of all of Paul's teaching. In fact, Christianity stands or falls on these truths. Jesus was overtaken by death. He bowed to this defeat. But thanks be to God, “it was not possible that he should be holden of it.” There was but one possible result—the pains of death were loosed. God raised Him up. It has been said that the resurrection of Christ is the best-established fact of history. And yet there is very little known about it. No one saw it; a desperate effort to prevent it failed; it happened very quietly. But He did rise; He was recognized and identified by many. Praise His name, for by this act He “hath abolished death, and hath brought life and immortality to light through the gospel.”

Paul also taught the Thessalonians that there is a difference between a dead saint and a dead unsaved individual. He tells them, “... sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” The teaching appears to be that when Christ returns to this earth, God will bring with Him those saints who had died and were raised from the dead, even so as Christ was raised from the dead. How was Christ raised? By God Himself; so quietly that it was unnoticed by those who were in the immediate vicinity of the tomb, for the express purpose of preventing this very thing.

To the Corinthians Paul wrote: “But now is Christ risen from the dead, and become the firstfruits of them that slept.” To the Thessalonians he writes: “... the dead in Christ shall rise first.” The interpretation of these passages is obvious. Paul was speaking about two distinctly separate events. In the former he refers to one that had already taken place; the other was still future. In the former the fact of the resurrection was established when Jesus became the firstfruits; in the latter he introduces the order of certain events, including the resurrection of sinful humanity. According to Paul, from this vast throng of men, women, and children who have died and been buried during these many centuries, “the dead in Christ shall rise first.” The term “first,” indicating position in the order of certain events, may be very significant. To what events was Paul referring in this enumeration?

Previous to this dogmatic statement, Paul referred to this group as “them also

which sleep in Jesus.” Since his immediate purpose was to comfort his Thessalonian brethren regarding their Christian dead, Paul first generalizes on the fact of the resurrection, using Christ's experience in this respect to assure this people of the ultimate state of the Christian dead: “For if we believe that Jesus died and rose again, even so . . .” Identical in every respect shall your Christian dead be raised also.

It would appear that these words, “even so,” carry with them a great deal of significance. This passage (I Thess. 4:14) covers an indeterminate period of time. It commences with the death and resurrection of Jesus, and concludes with His return. When He returns, then “. . . will God bring with him.” It is quite obvious that before God can “bring with him” those who sleep in Jesus, these sleeping ones will have to experience their resurrection and ascension, for Christ hath ascended to the Father, from whence He will return; and according to Paul, when He does return, “God will bring with Him those who had previously fallen asleep in Him.”

It is also quite evident that before it is possible to travel together, there must be a meeting place. Before God can “bring with him” these buried saints, they will have to be raised and taken up to meet the returning Lord. Paul teaches very clearly where this meeting will be, when it will take place, and how long it will last: “The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” We shall meet the Lord in the air after the dead have been raised; we shall remain with Him forever; and we are coming back to earth, in His presence, since “them also which sleep in Jesus will God bring with him.” It would appear that the order of events that Paul was referring to is: first, the raising of the dead and the rapture of all the saints; then the return of our Lord to this earth “with all his saints” (3:13).

In the light of these Scriptures, it is entirely probable that the resurrection of the dead in Christ and the “changing” of the living saints, simultaneously, followed immediately by the translation to “meet the Lord in the air,” will be equally as quiet and unnoticed by the rest of the world as was the resurrection of Christ. “Jesus . . . rose again, EVEN SO . . .” He arose bodily, quietly, and unnoticed, yet surely and eternally.

But this passage also speaks of an event that is accompanied with shouting, angelic acclaim, and the blowing of trumpets. “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” This indeed is a spectacular display of personality, pomp, and power. Nothing of the kind accompanied our Lord's resurrection. On the other hand, there are many passages of Scripture that

A Prayer for This Week

Loose me, dear Lord, from the bondage of this body, that my free spirit may soar through ethereal realms; that mine ear, attuned unto Thy heavenly world, may hear sweet angel choruses and stars, forever praising; that I may tread in reverence the street of that fair city where Thou alone art the Light. Loose me, O God, from the bondage of this sinful body, that I may see Thy face, that I may be satisfied when I awake, with Thy likeness. Amen.—H. H. S.

clearly indicate that our Lord's return to this earth will be accompanied by a great deal of noise and display, causing great disturbances and consternation to this old world and its sinful inhabitants. The conclusion, therefore, is that this passage (I Thess. 4:13-17) speaks of two distinct separate events. First, the meeting of the Lord and His saints in the air, with no display whatsoever; then God bringing with Him to this earth, at a later date, in full regalia, all that is essential to frustrate Satan and his plans to thwart God's plan in His creation. At this time, apparently, will begin to come into fulfillment that which Jeremiah spoke of in words like these: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” Ezekiel also refers to the introduction of such an era: “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”

This great event is still future. A careful study of it is very profitable. He “that hath this hope in him purifieth himself, even as he is pure.” In light of events as they are transpiring these very days, it may be that His return is very near at hand. Therefore we do well to give heed to the words of Jesus: “Occupy till I come.” When He comes there will be an entirely different picture. Happy are they whose privilege it will be to come with Him.

Ayr, Ont.

THE CHURCH

The true messengers of the Gospel who are one with Christ in spirit, love, and life, teach that which is entrusted to them by Christ, namely repentance and the peaceable Gospel of grace which He Himself has received of the Father and taught the world. All who hear, believe, accept and rightly fulfill the same are the church of Christ, the true, believing Christian church, the body and bride of Christ, the ark of the Lord. They are chosen to proclaim the power of Him who has called them from darkness unto His marvelous light.—Menno Simons.

FOR OUR SHUT-INS

We Can Trust

BY RUBY BERKEY

*We cannot understand;
But we can trust
Our future
In the hands of One
Who understands;
Who understands and cares.
We cannot understand,
But we can trust.*

Oronogo, Mo.

Outside, Looking In

BY MIRIAM S. LIND

Often as we read these columns devoted to "shut-ins" and to the bereaved, we have felt our inability to offer any encouragement or sympathy which would have the ring of sincerity. Why? Not because our hearts are hard, but because they are ignorant; not because we are of unsympathetic make-up, but because we have so little an idea of what it means to be in your place. Do not judge us too harshly if we appear bewildered at suffering, inept in the hour of your sorrow. For we are those of the outside, looking in. We are those few who in our lives have not known severe and prolonged pain, crippling illnesses, loss of our members, physical dependence. We are those to whom the sting of death has not come very near. We have been spared, we know, not because we are particularly holy, but because thus far it has not been the will of God for us.

Yet every time we say, "I've never had a sick day in my life!" or "All of our family are yet living"—every time we say it or think it, we know that our time will come, and that perhaps it will be very soon.

When that day comes for us, we pray that we may be able to accept it in the same spirit of remarkable cheerfulness, courage, and patience which we have seen in so many of you. And although we do not morbidly anticipate it, yet we know that, if borne rightly, it can mean for us increased usefulness, since then we will be able, for the first time, to sympathize, to understand, to help bear your burdens. For then we will be on the inside, looking out.

Scottdale, Pa.

ANSWER

"But how can God bring this about in me?"—Let Him do it and perhaps you will know.—George Macdonald.

We're Just Queer Folks

BY FANNIE E. MARTIN

No doubt many of you have heard the song, "We're Just Plain Folks"; so I'm going to change the name of it and say we are just queer folks. Really, I'm wondering if plain folks and queer folks aren't just about the same. Webster says queer folks are odd, singular, droll, strange, and out of health.

It is to those who are out of health that I dedicate this article. It is to you I am offering my greatest sympathy. I know you don't like to be bedridden, invalids, or cripples, for many of you were born with well bodies and clear minds, and I know it makes you feel conspicuous to be singled out or set apart from the rest of the family.

Fate has been unkind and laid a heavy hand on your shoulders; often you have had to struggle so hard under its pressure that folks say, "Doesn't he or she act queer?"

Now I want to paint you the other side of the picture. If you are feeling queer and all sidetracked by being shut away from the outside world so long, why stay queer? Yours is a wonderful world. There are many golden opportunities awaiting you.

Fanny Crosby said when her mother learned she was to be blind forever, she took her into her confidence and told her that two of the world's greatest poets were blind, and that sometimes Providence deprives persons of some physical faculty in order that spiritual insight might more fully awaken. Aunt Fanny, as she was affectionately called, made use of every opportunity afforded her and became the world's greatest hymn writer.

We cannot all be Fanny Crosbys, but let us begin with the small things in life. It is the small things that really count, and many of them after all have the highest value.

On the highway of life we come to realize the value of a word of encouragement, a smile, or a warm, firm handclasp in the time of despair. These little acts of love can never be valued in dollars and cents.

Never in the history of the world was there such a large field open for prayer. Every few months or years at least we hear of new mission fields, for which prayer is requested. Can we not support the workers with our prayers, while our brother is toiling in the heat of the day to support them with his means?

Truly the harvest is great, but the laborers are few. Let us therefore pray that He may send more laborers into His vineyard. I feel it a great privilege to pray for our ministers and evangelists.

After all, it is through their untiring efforts that we have workers on the field.

Have you ever heard how D. L. Moody became a world-wide evangelist? While in England for a much-needed rest he was invited to preach in a large Congregational church one Sunday morning. He accepted rather reluctantly and preached with great difficulty. Sunday night he was to go back, but went with a heavy heart. He did not preach long until it seemed the powers of the unseen world had fallen on his audience.

When the invitation was given to accept Christ, about five hundred arose. He could hardly believe his eyes and thought there must be some mistake. He left for Ireland the next day, and after arriving there received a wire stating

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EXPRESSIONS OF APPRECIATION

I wish to express my heartfelt thanks and appreciation for the many cards, letters, flowers, gifts, visits, and prayers offered in my behalf while I was at the hospital and since I am at home. I also wish to thank those who, with kind hands and hearts, ministered to me. May the Lord bless each one in my prayer.—Mrs. Sallie Horning, c-o John L. Musser, East Earl, Pa.

I wish to express my sincere thanks and appreciation to all those who so kindly remembered me with flowers, cards, and gifts, and those who visited me during my stay in the hospital and during my recovery at home. May God abundantly bless each one of you.—(Miss) Carrie Brooks, Smoketown, Pa.

I wish to express my sincere thanks and neighbors who remembered me with prayers, visits, flowers, and cards during my stay in the hospital and since my return home. May the Lord bless each one.—Mrs. Sanford Groff, Leola, Pa.

Ruth Clugston, of R. 1, Lititz, Pa., wishes to thank all the brethren and sisters who have so kindly remembered her and her family during the death of her husband and during the illness of her baby.

I wish to thank my friends for the many prayers, visits and cards I received at the hospital and at home. May God bless you all.—Mrs. Eli Zimmerman, East Earl, Pa.

My wife and I wish to thank all our friends, neighbors, and relatives for remembering me with cards, flowers, and visits during my illness. I also wish to thank the brotherhood at Hanover for the many prayers offered in my behalf. May our kind heavenly Father richly bless you all.—Emanuel S. Bair, R. 1, Thomasville, Pa.

We wish to express our sincere thanks and appreciation to the many friends, neighbors, brethren and sisters who were so kind to us during the recent illness and passing away of our mother, Amanda H. Gish.—The Zimmerman family, Florin, Pa.

Ray and Ethel Weaver, who were seriously injured in a recent automobile collision which occurred near their home on R. 2, Waynesboro, Va., are joined by their father, Walter Weaver, in extending their sincere thanks and appreciation to their friends and neighbors for the many expressions of kindness and sympathy received during their illness.

I wish to take this opportunity to thank the many kind friends who remembered me with gifts, cut flowers, plants, and cards during my recent illness. I also want to express my great appreciation for the lovely scrapbook from friends in the valley of Virginia. May God bless all of you.—Mrs. Joseph Stutzman, Drumore, Pa.

TO BE NEAR TO GOD

Sunday, July 11

Read Psalm 8.

Have you ever gone out on a starbright night and gazed into the heavens until suddenly the immensity and the marvelous intricacy of it overawes you? You feel yourself dwindling away into insignificance—a nonentity—a mere pin point in the oceans of space. You gasp, "What is man, that thou art mindful of him?" And what is one man among countless generations of men? Then like a glad cry comes the answer—you are made a little lower than the angels, you are crowned with glory and honor, you were made to have dominion over the works of His hands. You, God's fallen creation, are still beloved of your Maker.

Monday, July 12

Read Ruth 1:19-22.

Naomi had left Bethlehem with her husband and two young sons, but her return was made without them, for death had taken her men. Through all of her unhappiness she recognized God's dealing.

"Lord, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands,
Thy cross-torn hands—
My Saviour, show me Thy hands.

"Christ, if ever my footsteps should falter
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet—
Thy bleeding feet,
Thy nail-scarred feet—
My Jesus, show me Thy feet.

"O God, dare I show Thee
My hands and my feet?"

Tuesday, July 13

Read Genesis 12:1-5.

God leads His children along the way which He has planned for them. As long as it be through familiar pastures and along pleasant places we have no trouble following Him. But when God calls us to go outside the borders of our own little well-defined world—what then? What if our way lies through the wilderness of the unknown and uncharted—are we as ready to go? If we are quick to hear His call and never stop to count the cost, He will make for us in this foreign land a refuge—a Canaan. May we keep our eyes on Him who will lead our steps aright.

Wednesday, July 14

Read Hebrews 11:1-6.

God moves in a mysterious way,
His wonders to perform;

He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

—William Cowper.

Thursday, July 15

Read Hebrews 11:7-16.

They bade me cast the thing away,
They pointed to my hands all bleeding,
They listened not to all my pleading;
The thing I meant I could not say;
I knew that I should rue the day
If once I cast that thing away.

I grasped it firm and bore the pain;
The thorny husks I stripped and scattered;
If I could reach its heart, what mattered
If other men saw not my gain,
Or even if I should be slain?
I knew the risks; I chose the pain.

Oh, had I cast that thing away,
I had not found what most I cherish,
A faith without which I should perish—
The faith which, like a kernel, lay
Hid in the husks which on that day
My instinct would not throw away!

—Helen Hunt Jackson.

If I lay waste and wither up with doubt
The blessed fields of heaven where once my
Faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the
place
Within me where He dwelt in Power and
Grace,
What do I gain by what I have undone?

—William Dean Howells.

(Continued on next page)

A WONDERFUL MOTHER-IN-LAW

Sunday School Lesson for July 18

(Ruth)

An unheralded character—a woman. Are not the sagas of women usually unsung? But is this fair? Doesn't woman do any deeds worth telling? Did God put woman in an insignificant place? Is motherhood so little appreciated that woman must seek other work to make a name for herself? Are not mothers rather the most important people in the world—good mothers? Whose name would ever be sung if his mother did not nurture him to greatness?

Naomi was the mother-in-law of a famous woman, Ruth. But in her own right she was a woman whose praise we can sing loudly. In a time of poverty she was courageous enough to pioneer in a new land. There she lost her husband. Then her sons and their wives must have brought joy to their godly mother. But soon more tribulation came to Naomi in the loss of her sons. Three widows lived in loving fellowship. Naomi would be no burden to her daughters-in-law, and decided to return to her country, that Ruth and Orpah might return to their homes. They might find new husbands and be relieved of widowhood.

When the parting time comes, the curtain is lifted and we see a most unselfish woman, a great mother, and a grand mother-in-law. "One who called forth such affection and loyalty as Ruth showed could be no ordinary woman." In the midst of her own sorrow Naomi was very considerate of the right of the daughters-in-law. She loved these women dearly, no doubt. Parting from them to go to those whom she had reason to believe may have forgotten her, and to live in bitter sorrow, was not a pleasure. And then to have Ruth cleave to her and sacrifice her possible future for Naomi's sake was a real tribute. How noble Naomi shows herself in her acceptance of this great sacrifice! "Thy God [shall be] my God" must have filled and thrilled the heart of the mother-in-law.

Yes, Ruth made a great decision, but why did she decide to follow Naomi to Bethlehem? Naomi walked with God in this foreign land, had nurtured her sons in love and faith, had attracted her daughters-in-law to her God. This mother and mother-in-law was a very loving, wise, kindhearted, unselfish, noble, God-fearing woman. She was lonely, no doubt, but her faith laid the foundation for the greatness of Ruth's grandson.

Although Naomi's home-coming was sad, she did not give way to grief, but in quiet and steadfast faith directed her daughter-in-law to glean with her wealthy kinsman, who became to her a restorer of life, and a nourisher of her old age. The women even said, "There is a son born to Naomi." Naomi's faith is honored by God.

"If we had more elder women like Naomi, we should have more younger women like Ruth" (Maclaren).

—Alta Mae Erb.

I am convinced that nothing in Christianity is so rarely attained as a praying heart.—Charles G. Finney.

OUR SCHOOLS

The Top of the Ladder

BY STANLEY SHENK

Alexander the Great had conquered Greece, Asia Minor, Egypt, the Tigris-Euphrates Basin, Persia, and the legendary regions beyond. His legions had swept all the way to the Indus River. Now at the end of his third decade of life he mourned because there were no more worlds to conquer.

His trouble was that his world was too small, even though it had, not one, but two compartments. He delighted in the kingdoms of this world and the shallow glory of massed infantry, thundering chariots, the triumph of clever strategy, and the crash of ancient empires. He also delighted in Greek art and in its far-flung extension. These centers of interest were tremendous in scope, but they were not enough for such a dynamic person as he. He too quickly attained pre-eminence in both of them. He needed a bigger world—and the pity of it was that there were hundreds of bigger worlds right around him to which his eyes were blinded. There was the world of self-control. Alexander never conquered that one. It was a far country to him. There were the worlds of sin, poverty, and disease. Alexander never even glimpsed them as areas of conquest.

His ladder of vision was too short. He too quickly reached the topmost rung, and then despondently stepped off into the thin air of dissipation and death.

Harrisonburg, Va.

GOSHEN COLLEGE

The Summer School enrollment now totals 206 students: 81 men and 125 women. Many of these are older teachers who are taking further courses in elementary and secondary education. Advance statistics for next year show a total of 324 readmissions and 129 new admissions with 85 applications still in process.

Recently several new scholarship funds have been established: The David A. Yoder Memorial Scholarship and The Franklin N. Kornhaus Scholarship in Public Speaking. The former scholarship was recently authorized by the Executive Committee of the Board of Education in grateful remembrance of Brother Yoder's long years of service. It will be given in the junior and senior years to a student at Goshen College preparing for medical missionary work who has spent his first two years at either Hesston or Goshen College. The faculty made the first contribution to the scholarship fund. Other friends are invited to contribute. The Public Speaking Scholarship of \$2500.00 was established as a direct endowment by an alumnus of the

College, Franklin N. Kornhaus of Oakland, California.

Contributions have also been coming in for the Clifford A. Snyder Memorial Scholarship established last year. The fund now exceeds \$1500.00. Other scholarships previously established are the D. A. Lehman Memorial Scholarship and the J. S. Hartzler Memorial Scholarship.

The Cornerstone Laying Ceremony for the Auditorium-Gymnasium on Monday afternoon, June 7, highlighted the Commencement activities. Ernest E. Miller, president of the College, presided. S. C. Yoder, former president, conducted the devotions. D. A. Yoder, president of the Mennonite Board of Education for twenty years, gave an address.

A number of documents containing information of interest to future generations were then presented and placed in the copper container to be sealed into the wall immediately behind the cornerstone. Nelson Kauffman, present president of the Mennonite Board of Education, offered the prayer of commitment. Then D. A. Yoder and J. Gordon Jackson, construction engineer, laid the cornerstone. Music on the program was provided by the Vesper Male Quartet. Rain which had been falling intermittently all day stopped long enough for the ceremony to be completed and then continued. We solicit your prayers and continued contributions so that this much-needed building may become a reality soon.

Because of inadequate auditorium space, the Indiana-Michigan Literary Convention which is usually held on the college campus was held this year at Fetter's Grove, United Missionary Church campground west of Goshen, June 18-20. The program concluded Sunday night, June 20, with a convention chorus program under the direction of Walter E. Yoder.

Three peace teams are in training on the campus this week in preparation for programs which they are to give in churches in the United States and Canada during the summer. One team is being sponsored by the Peace Problems Committee of General Conference, one by the Peace Committee of the General Conference of Mennonites, and one by the Peace Section of the Mennonite Central Committee. Instructors are G. F. Hersberger, Melvin Gingerich, Don Smucker, Franklin Littel, and Roy Umble. Ray Horst and Ernest Lehman are serving as directors of the conference.

The annual Young People's Institute sponsored by the Indiana-Michigan Christian Workers' Conference and Goshen College will be held at the College, June 24-27. Staff members include C. F. Derstine, J. Robert Kreider, Wyse Graber, Paul Lantz, S. C. Yoder, John Mosemann, Howard Charles, Lloyd Conrad, J. Harold Yoder, and Maurine Bauer.

On Saturday night, June 26, a Mennonite Youth Fellowship meeting will be held at the Nappanee Community Building, Nappanee, Ind., in co-operation with the Northern Indiana M.Y.F. Committee. C. F. Derstine will be the speaker. On Sunday night a Hymn Sing will be held at the Nappanee Community Building in co-operation with the Northern Indiana Hymn Sing Committee. Wyse Graber will give a short address.

Bro. and Sister J. N. Kaufman, recently returned from India, will serve the college church on Sunday, July 4. Bro. Kaufman will preach in the morning and both Bro. and Sister Kaufman will speak about their work in India, at the evening service.

The first section of the 1948 Mennonite World Conference will be held in Goshen, Aug. 3-5. Anyone desiring lodging should write at once to Robert Hartzler, 605 South Seventh Street, Goshen.

June 23, 1948.

Levi C. Hartzler.

NEAR TO GOD (Continued)

Friday, July 16

Read Luke 7:2-10.

Here is the story of a man, a Gentile, who had heard of Jesus but evidently had never seen Him; yet his faith was so great even Christ was astounded. This centurion, this man of distinction and eminence, felt Jesus was too great a man to enter his doorway; so he asked Him just to say the word so that his servant might be healed. Does our faith begin to compare with this? We have the testimony of His Word—the Bible. We have seen His rejuvenating power at work in others and have felt it in our own lives. We have the witness of all this and of the Holy Spirit and yet how weak and miserable and dried-up a thing our faith often proves to be!

Saturday, July 17

Read James 2:14-18.

Judging by my works—what is my faith? Is it a live thing which laughs at impossibilities? Does it lay hold upon His promises and claim them for my very own? Is it kept strong and virile with daily exercise? for our faith cannot stand still. If it does not grow, unbelief will. "Faith and obedience are bound up in the same bundle" (Spurgeon). Our works are the only tangible thing man has to take a measurement of our faith. "A string of opinions no more constitutes faith, than a string of beads constitutes holiness" (John Wesley). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

—Eleanor R. Swartz.

I would do almost anything within my power to help on the work of rescuing all men from the grip of Masonry and all other unchristian secret societies. I believe that Masonry is an incalculable evil, and essentially anti-Christian in its principles and influence.—George F. Pentecost.

CHURCH MUSIC

My Prayer

By MIRIAM SIEBER LIND

*Oh, let me sing, God—
Give my voice wings.
As the bird sings
So would I sing, God—
As the trees swing
Let my voice ring.*

*Let my voice rise, God,
Higher toward Thine;
With the Divine
Sweeten my voice, God,
This voice of mine—
This voice of Thine!*

Scottdale, Pa.

The Ministry of Music

Is a song service, to you, a perfunctory performance to be endured tolerably until something more important happens? If so, you share the erroneous idea held by so many otherwise intelligent Christians. Only casual observance is sufficient to prove that the Scriptures place no small value upon music and singing. The Psalms abound with such phrases as "Sing unto the Lord," "It is good to sing praises," "With the harp, and the voice . . . with trumpets . . . make a joyful noise before the Lord." Other portions of the Word of God support the importance of music and singing in the work and worship of Almighty God.

A Medium of Worship

Worship is defined as the act of paying honor to God, and includes such elements as reverence, adoration, praise, thanksgiving, and homage. "God is a Spirit: and they that worship him must worship him in spirit and in truth." True worship must transcend the physical and mental means employed and must involve the spirit of the worshiper. It is through the spirit that man holds communion with God, and that only as enabled by the Holy Spirit. Thus it is possible only for born-again ones to worship truly. Jesus said, "No man cometh unto the Father, but by me." He is our approach. He is the way, the truth, and the life. Any doubt or denial of Him precludes the possibility of worship. Man's noblest efforts, loftiest thoughts, and holiest acts utterly fail except as they conform to God's requirements for worship—"in spirit and in truth." Sincerity is not enough. Harmony with the nature and will of the God whom we worship is achieved only in "truth." Thus, true worship emanates from a heart made right with God. "Psalms and hymns and

spiritual songs" offer a medium through which we may express the worship of our hearts.

A Means of Grace

Can anyone estimate the value of sacred song in the encouragement of the saints, the instruction of little children, the winning of the lost, and the challenge to life and service? Who can measure the power of a hymn to minister joy to the sorrowing, comfort to the bereaved, courage to the fearful, assurance to the doubting, hope to the hopeless, and peace to the troubled heart? Many have been the souls that have bade farewell to this valley of tears and have set sail for heaven on the wings of Rock of Ages or Jesus, Lover of My Soul.

We should not ignore the importance of song in the instruction of children. They like to sing and can be taught Bible truth and doctrinal fact through good hymns. Unfortunately, in too many instances, children are being taught flimsy, frothy, flowery jingles which sound religious but are of such small value, spiritually and musically, as to be cast aside, with the using, for something else just as trifling. That a proportionate use of so-called Gospel choruses may serve a worth-while purpose is not to be denied, but when sentimental repetitions replace the doctrinal and didactic message of immortal hymnology, what but irretrievable loss can result? The use of well-selected hymns and songs will prove to be a valuable means of grace.

A Ministry of Service

Both singers and players occupied places of honor and esteem in the worship of God in Old Testament times. Choruses numbering into the thousands united to sing the praise of the Almighty. Among Jews, even today, the cantor, who is the leader of song, is an honored official of the synagogue. To use one's God-given talents to sing God's praise is a privilege not to be taken lightly. D. L. Moody recognized the worth of presenting the Gospel in song and Ira D. Sankey's singing cannot be divorced from Mr. Moody's preaching without doing violence to the entire structure of their combined achievement . . .

"Sing Unto the Lord"

"Sing unto the Lord" is one of God's commands which should be obeyed and enjoyed by every believer. Yet how poorly we sing! Difficult indeed is the task of the song leader. When a hymn is announced, instead of hearty co-operation by all, there are those who have gossip to attend to and not only do not sing themselves but hinder others who would like to participate. From . . . announcement of the opening hymn, all idle talk should cease, and the spirit should be

brought into subjection in worship and praise. Thus will God be honored and the body of Christ be edified. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing . . . Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100).—Paul White, in *The Voice*, condensed in *Christian Digest*.

"He Died That We Might Be Forgiven"

A young lady, the possessor of a good voice, which she loved to use for the glory of God, was once interviewed by a newspaper reporter. Among other questions, he asked her; "What was the highest fee you ever got for one evening's singing?"

The lady considered for a few seconds, and then replied:

"The highest payment I ever received was for singing one hymn in a mission hall where I occasionally sang. That evening I chose the beautiful hymn, 'There is a Green Hill Far Away.' I love it very much, for it tells the sweet and precious story of the great love of Jesus in dying for sinners, in a way that goes home to my own heart. Though written for children, it can meet the needs of the wisest of mankind. There was a great silence in that crowded hall, as with my whole heart I sang:

"He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by His precious blood.

"There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heav'n, and let us in."

"I do not know how others felt, but I knew that to me this simple message of God's pardoning love in Christ was very precious; and I left the service and went home the happier for having sung it with my understanding as well as my voice. At the close of the service, a gentleman who seemed much moved about something, told the minister that it was the singing of that hymn, which by God's blessing had gone straight to his heart. It had shown him that he was a sinner, and that Jesus was the Saviour whom he needed.

"All the sermons I ever heard, all my own reading, never touched my heart in the same way," he said.

"Ah, my dear friend," replied the minister, "this is only another proof that God's ways are not our ways; He deigns to use the simplest means and humblest instruments in carrying out His purposes of mercy. Let us kneel together and thank Him for His dealing with you tonight."

"Long afterwards I heard that the impression produced on the gentleman's

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FIELD NOTES

Congregations in California and Arizona have been granted permission by the Pacific Coast Conference to withdraw from that conference and form a new conference in their area.

Mary Miller, Hesston College instructor and former relief worker in France, is vacationing and teaching summer Bible school in Oregon. On June 22 she spoke concerning her experiences in France to the young people's camp at Barview, Oreg.

The enrollment of the young people's camp at Barview, Oreg., was fifty, with a number of others attending part time. Instructors were John R. Mumaw, George Kauffman, and Paul Erb.

Commission members and other brethren attending the Commission meeting at Hubbard, Oreg., on June 28-30 spoke on Christian Education topics at all the churches in Idaho and Oregon Saturday evening and all day Sunday, June 26, 27.

The church building program in eastern Pennsylvania includes the following: the historic meetinghouse at Deep Run has been torn down and a new one will appear on the same site; Martindale will be built on a new site; Locust Grove and Hess's are being enlarged; Bossler's, Rohrerstown, Millersville, Landis Valley, and Masonville will have some needed improvements; Hershey's has been remodeled; Parkesburg and Rawlinsville have new buildings; Oxford Village will have a new building. May the church be built up as her housing improves.

Bro. Amos Kolb, Spring City, Pa., filled appointments in Oregon as follows: Cascadia and Sweet Home, June 20; Western Mennon-

ite School, June 22; Sheridan, June 23; Hopewell, June 24.

The Young People's Camp at Barview, Oreg., enjoyed on June 23 a visit from Bro. Fred Gingerich, Canby, Oreg., and Bro. and Sister Ernest Bontrager and Bro. and Sister Richard Culp of Western Mennonite School.

Bro. John P. Duerksen, Hesston, Kans., who is teaching at the Eastern Mennonite College during the summer term, preached at the Trissels Church, near Broadway, Va., on the morning of June 20 and in the evening at the Lindale Church. Bro. E. E. Showalter, La Junta, Colo., also preached at Lindale on the evening of May 23.

The Lakeview congregation, Wolford, N. Dak., recently enjoyed a series of revival meetings conducted by Bro. William Jennings, Knoxville, Tenn. Services began an hour earlier on the evening of June 22, at which time Bro. Roy S. Koch, St. Jacobs, Ont., was also present and gave a message on "Biblical Nonresistance."

Continued prayers are requested for Bro. John M. Snyder, of Goshen, Ind., R. 4, who has been confined to his bed ever since Feb. 6 with a severe case of rheumatic fever. There has been some slight improvement in his condition.

Bro. S. Paul Miller, on furlough from India, will speak on "Our Witness in India" at the district young people's meeting at Landisville, Pa., on Sunday evening, July 11. In the morning of the same day he will speak to the Chestnut Hill congregation.

Calendar

Chesley Lake Camp, Allenford, Ontario
Civic Holiday Week end, July 31-Aug. 2
Special Young People's Conference, Sept. 4-6
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Girls' Camp, July 10-16
Boys' Camp, July 17-23
Second Young People's Institute, July 24-30
Second Family Week, July 31 to Aug. 6
Third Young People's Institute, Aug. 7-13
Missionary Bible Conference, Aug. 14-22
Little Eden Camp, Onkama, Mich.
Young Adults' Conference, July 10-17
Family Week, July 17-24
Recreation Workshop, July 24-31
Literary Group, July 31 to Aug. 7
Church Music Week, Aug. 7-14
Ministers' Retreat, Aug. 14-21
Farmers' Week, Aug. 21-28
Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10
Young People's Institute, Eastern Mennonite College, Harrisonburg, Va., July 21-25
Young People's Institute, Goshen, Ind., June 24-27
Young People's Christian Life and Service Institute, Lancaster Mennonite School, Lancaster, Pa., July 29-31
Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10
Young People's Institute, Mansfield, Ohio, Aug. 10-15
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22
Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26
Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2
Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3
Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6

Bro. and Sister E. E. Miller, Goshen, Ind., called at Scottdale on Friday, June 25, en route to Virginia.

A daughter requests the prayers of God's people for her mother who is living a careless life.

God has been answering prayer in meeting the need for a church building in East Goshen, Ind. Work on the new church building is progressing rapidly. Pray that through Holy Ghost power a spiritual body of believers may also be built up there.

The Calvary Hour staff, consisting of Bro. and Sister William G. Detweiler and the Amstutz Sisters' Trio, of Orrville, Ohio, is scheduled to give programs on Saturday and Sunday, July 10, 11; as follows: Saturday, 7:30 p.m., Wilkins Howe's grove, Morgantown, Pa.; Sunday, 2:30 p.m. and 7:30 p.m., Highland Park on U.S. Route 309, between Souderton and Sellersville, Pa. Prayer for the radio ministry of the Calvary Hour is requested.

Bro. and Sister S. Paul Miller and family were with the Salem Mennonite Church, near Tofield, Alta., on the evening of June 21. Their messages were much appreciated.

The Ambassadors, extension group from E.M.C., gave programs on June 21, 22, 23, at the Tofield Hall, Salem Mennonite Church, and Round Hill Hall, in the Tofield, Alta., area.

Bro. Merle Shantz, Kitchener, Ont., conducted a series of meetings at the Orrville Mennonite Church, Orrville, Ohio, June 20-27.

Bro. Kenneth Good, Elida, Ohio, preached for the Scottdale congregation on Sunday morning, June 27.

Tent meetings at East Scottdale, an outpost of the Scottdale congregation, are scheduled to be held July 11-25, with Bro. C. C. Culp, Brethren, Mich., as evangelist.

Bro. C. F. Yake is spending a number of weeks in study at the Winona Lake School of Theology, Winona Lake, Ind.

Speakers on the dedication program of the Meadow Mountain Church in the Casselman Valley district, southwestern Pennsylvania, are J. L. Horst, Leonard Haarer, Harry Y. Shetler, and Milton Headings. Bro. Roy Kinsinger, pastor of the congregation, will serve as moderator of the program to be held all day Sunday, July 11.

Bro. Paul Erb served the Pleasant Hill congregation, Sterling, Ohio, on Saturday evening and all day Sunday, July 3, 4, if plans carried.—C. H.

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Announcements

YOUNG PEOPLE'S INSTITUTE
E.M.C., Harrisonburg, Va.
July 21-25

Eastern Mennonite College offers the fourteenth annual Young People's Institute July 21-25, with registration beginning at four o'clock, July 20. Classes are offered every morning, recreational features every afternoon, inspirational messages every evening. The climax of the institute comes on Sunday with a Youth Conference, carrying a missionary emphasis. For reservations and bulletin, write to J. Otis Yoder, director.

Go, Preach

MISSIONS

Give, Pray

Mission News

Ft. Wayne, Indiana; Allen B. Ebersole: "Mrs. Ebersole is doing very nicely after her appendectomy in Peoria, Illinois. Several days were spent at the Old People's Home in Eureka before returning to Ft. Wayne."

Lima, Ohio: "Summer Bible school is being held each evening. Attendance is growing larger every night."

"Attendance during these beautiful summer Sundays is taking its usual slump."

Canton, Ohio: "A good summer Bible school program was given June 18 to the parents and friends of the ninety-four children enrolled."

"On June 27 a special program was given by Bro. Alva Wengerd and workers from the Pleasant View Church."

"J. Robert Kreider, Wadsworth, Ohio, is expecting to preach for us on July 4."

Denver, Colorado: "Recent additions to our fellowship are John Abromski by baptism and Evelyn Gingerich by letter."

Kansas City, Kansas and Missouri, Twin City Mennonite Missions, Edward Yoder, June 25: "Two vacation Bible schools have been held."

"As a result of our recent evangelistic meetings we are praising God for seven children and one man who professed faith in and acceptance of the Saviour. One twenty-one-year-old girl of the Argentine Church who has been out of the church for about a year was restored to fellowship. There was also, of course, the sowing of precious seed of God's Word which is guaranteed of results by God Himself."

Detroit, Michigan, June 24: "We are looking forward to a good vacation Bible school to begin on June 28."

"On June 20 a group of young people from Pennsylvania were with us for the week end. A men's quartet sang several numbers in the morning service and the group gave the entire service in the evening. We were grateful for this fellowship and it would be interesting to have more such programs to tie us closer to Mennonite churches."

Buenos Aires, Argentina: A cable, "SIEBERS ARRIVED SAFELY," was received on June 22. We are thankful that the Lord has now opened the way for the Siebers to begin their service in this field."

Speakers at the annual meeting of the mission board of the Southwestern Pennsylvania Conference, to be held at the Kaufman Church, Hollsopple, Pa., Friday evening, July 9, and Saturday, July 10, are listed as: James Brenneman, Belleville, Pa.; Dale F. Nofziger, Cleveland, Ohio; and J. N. and Lillie Kaufman, India.

Bro. J. J. Hostetler, pastor of the Canton, Ohio, Mennonite Mission, was scheduled to participate in the services at the Portland Mission Church, Portland Oreg., on June 27.

Prayers of the brotherhood are requested in behalf of the revival meetings in charge of Bro. Newton D. Weber to be held at the Dillonvale (Ohio) Mission, July 9-18.

Bro. E. M. Yost is to deliver the baccalaureate sermon at the Mennonite Hospital and Sanitarium, La Junta, Colo.

Pinckney, Michigan, Ezra Beachy: "For six years we have been working, praying, and trusting that the way will open for the building of the auditorium over our basement church. We feel that the time is now ripe for the carrying out of this building program."

"During the summer we hope to continue a program of community survey, Bible classes, two summer Bible schools, erect roadside Gospel signs, conduct services at the university hospital, tuberculosis sanatorium, and the county jail in addition to the building program. We enlist your prayer help in this program."

Cleveland, Ohio, Service Unit, Laurence Horst: "I marvel how God made it possible to find an adequate teaching staff for a Bible school of 200 colored children. This is a needy section; yet, such a great response was not anticipated. By the time that the first 200 children were contacted, not a door had been closed in anyone's face. Three policemen are patrolling all of the time, yet the unit works right on, speaking for Christ in every home of the district."

Puerto Rico

Marie Yoder, Aibonito: "June 18-20 the Victorious Life Conference, which was held at the Pulguillas Church, was very well attended. We borrowed the loudspeaker system from La Plata and people from many miles around told us they enjoyed the half hour of music before the services as well as the evening meetings. One father who has not, as yet, come to church, walked to a hill some distance from his house each evening so he could hear the music and the message."

On the last night of the conference, Father's Day, twelve men, fathers and sons, confessed Christ. Pray for these men that they may prove sincere and that not only a select few from each family may be reached, but that families may be won for Christ. We need, as does every congregation, Christian homes in our church!

"May we present this prayer request from Pulguillas? Satan has been working in such subtle, yet sure, ways to break the unity among our group of young people. We have a fine group of young folk, but our effectiveness will surely be broken if the seeds of jealousy and envy and resentment and often imagined misunderstandings are permitted to grow. How hard it is for any of us to admit that we are at fault! Our young people are young in their Christian lives and these lessons which they are learning are so foreign to the natural man. Pray that the spiritual man, Christ in them, may truly be more than conqueror in their lives."

T. K. Hershey, Box 1018, Aibonito, June 21: "I just returned from the horseback ride up the mountains to the chapel at Los Mangos where we hold biweekly services. We had a very good meeting with thirty-six present."

"In La Plata there was one response to the invitation last Sunday night, and the Sunday night before there were ten. God is blessing our efforts and we hope and pray that these will remain faithful. We ask you to unite in prayer with us."

Lester T. Hershey, La Plata, June 23: "Our summer Bible school is now in its third day. We had 91 the first day, 114 the second, and 120 today. There is a good spirit this year even though we have some opposition."

Board Actions

The following are some actions taken by the Mennonite Board of Missions and Charities at its recent meeting at Eureka, Illinois, June 13-15:

"Dr. George Troyer presented plans for the clinic and church building in Puerto Rico. On motion it was decided that we approve the building plans for the clinic presented by

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COMPARATIVE STATEMENT OF CONTRIBUTIONS RECEIVED DURING THE MONTH OF JULY

	Missions	Relief	C.P.S.	Total
1944	\$16,883.26	\$ 4,963.22	\$28,709.91	\$50,556.39
1945	18,404.38	6,709.06	36,413.53	61,526.97
1946	39,070.97	8,943.91	22,540.12	70,555.00
1947	29,743.22	15,614.99	152.33	45,510.54
1948	22,925.14	12,180.82		35,105.96



Children from Chicago, Ill., playing ball at Camp Ebenezer, near Millersburg, Ohio, last summer. Service Unit workers staffed this camp in which nearly seventy colored youngsters were given a taste of rural life while being taught the message of Christ. There were twenty-four conversions and seven reconsecrations.

1948 Mennonite Service Unit Program

BY LAURENCE HORST

IT IS gratifying to see the hand of God on the lives of our youth as He calls them to definite tasks of service in the Kingdom. Your prayers are desired to aid these youthful workers in the many tasks they will face in the summer service unit program which the Lord has so wonderfully undertaken and led.

CAMP EBENEZER, MILLERSBURG, OHIO (I)

Camp Ebenezer is nestled in the beautiful hills of Holmes County, Ohio, on the farm of Bro. J. S. Yoder, who has given his tenant house and yard space for the camp. He has also given liberally of his time and finances to see this program go forward.

Personnel:

Leroy Bechler, Pigeon, Mich.
Tillie Yoder, Millersburg, Ohio
Martha Kanagy, Manitou Springs, Colo.
Ruby Oaks, Fairview, Mich.
Elsie Burkhart, Orrville, Ohio
Dorothy Schrock, Hesston, Kans.

During the summer four groups of colored children will come to the camp, each group for a period of two weeks. While at this camp their strict schedule will run approximately as follows:

6:30 Rising Time
7:00 Devotions
7:25 Breakfast.
8:00 Work Period

9:00 Supervised Play
10:00 Bible Instruction
10:40 Recess
11:00 Expressional Work
11:30 Recess
12:00 Lunch
12:45 Work Period
1:30 Supervised Play
2:00 Rest
3:00 Recreational Studies
5:00 Dinner Preparation
5:30 Dinner
6:15 Work Period
7:00 Play
8:00 Bedtime Preparation
8:30 Bible Story Hour and Devotions
9:00 Bedtime

The religious program will consist of morning Bible reading, memorization of Scripture, singing, prayer, religious counseling, morning Bible school, weekly Sunday school, and evening Bible study and prayer.

Work projects will include clearing of tables and washing of dishes, carrying water and wood, sweeping floors, preparing vegetables for the meals and disposing of garbage.

The recreational program includes nature study, bird hikes, experimentation in milking and minor farm activities, camp picnics, exploring springs, wells, streams and woodlands on the farm, assisting in the care of the farm animals, and gardening.

YOUNGSTOWN, OHIO (II)

Work started among the colored in the Youngstown community produced a call for

a service unit to do community survey work and help in the summer Bible schools. Children of this community will be selected to be sent to Camp Ebenezer.

Personnel:

Ruth Bauman, Leetonia, Ohio
Anna Cocanower, Elkhart, Ind.
Arletta Selzer, Canton, Kans.
Gladys Selzer, Canton, Kans.
Doris Oswald, Hudson, Ohio

CLEVELAND, OHIO (III)

This group will spend eight weeks at the Gladstone and Mayflower schools (four weeks at each place). The first two weeks will be spent in a community survey and visitation program; the remaining two weeks a summer Bible school will be held. The Lord has opened this door and we need your prayer that His will and purpose may be accomplished.

Personnel:

Leonard Beckler, Ontario
Elsie Zook, Wellman, Iowa
Edna Guth, Flanagan, Ill.
Dorothy Bender, Milford, Nebr.
Emma Fisher, Fleetwood, Pa.

LOS ANGELES, CALIFORNIA (IV)

Bro. H. E. Shoup has requested this unit to join local workers in their summer's plans among colored folk. There will be three Bible schools to teach and a youth recreational program to lead.

Personnel:

Earl Greaser, Hesston, Kans.
Gladys Zimmerman, Conway, Kans.
Ruth Nussbaum, Filer, Idaho
Loren Kremer, Milford, Nebr.
Paul Miller, Hudson, Ohio

MEXICAN MISSION, CHICAGO, ILLINOIS (V)

This unit will be working with Sister Dorothy Bean who has been appointed to the Mexican work by the Mennonite Board of Missions and Charities.

Personnel:

Frank Ventura, Chicago, Ill.
Mrs. Frank Ventura, Chicago, Ill.
Fern Nitzsche, Bancroft, Nebr.
Ada Rosenberger, Waterloo, Ont.
Norman Kauffman, Creston, Mont.

UPPER PENINSULA, GERMFASK, MICHIGAN (VI)

Service units have been serving in this far northern field for a number of years. Members of this summer's unit, chosen and placed by the service unit office, is made up entirely of youth from the Fairview Mennonite Church, in Michigan. All plans were made locally. Unit members will teach in the extensive Bible school program that has become a part of every summer's Christian service plan.

Personnel:

Robert Handrich, Fairview, Mich.
 Mrs. Robert Handrich, Fairview, Mich.
 Delilah Troyer, Fairview, Mich.
 Mildred Troyer, Fairview, Mich.
 Emerson Troyer, Fairview, Mich.

PINCKNEY, MICHIGAN (VII)

Bro. Ezra Beachy, of Pinckney, is field pastor and is planning the service for this unit. This summer's plans are for two Bible schools and any time that can be given to the building program for the new church at Pinckney. Two Sunday schools are conducted each week.

Personnel:

Morris Leinbach, Goshen, Ind.
 Mrs. Morris Leinbach, Goshen, Ind.
 Pauline Miller, Fairview, Mich.
 Alma Jean Rediger, Hesston, Kans.
 Ella Barbara Gerber, Dalton, Ohio

AKERS-ALLEMANDS, LOUISIANA (VIII)

This work, under the guidance of Henry Tregle and John E. Wenger, will be among the French fishermen and the colored of southern Louisiana. The bulk of the time will be spent in Bible School and community survey work. Just as in most of the work programs of the various units there will be much time spent in home visitation.

Personnel:

Elno Steiner, Goshen, Ind.
 Mrs. Elno Steiner, Goshen, Ind.
 Helen Hostetler, Harper, Kans.
 Ruth Landis, Alpha, Minn.

CULP, ARKANSAS (IX)

Plans under way for Culp are three summer Bible schools, visitation work, two Sunday schools weekly, and midweek prayer meetings. Unit men will spend time working on the building which is to serve as a clinic for the community and a home for the John Detwilers. Sister Detwiler (Mary Wenger) has wide experience in nursing. Bro. William Miller will spend most of his time on the building project. Beginning August 1 the unit will assist in the youth camp program at Blanchard Springs, Ark.

Personnel:

Paul Martin, Souderton, Pa.
 Mrs. Paul Martin, Souderton, Pa.
 Leona Yoder, West Liberty, Ohio
 Mary Ann Selzer, Protection, Kans.
 William Miller, Wellman, Iowa

MOUNTAIN HOME, ARKANSAS (X)

This community is located on the north side of the White River in north central Arkansas among a group of persons who welcome the preaching of the Gospel. They have responded very nicely to the evangelistic call and a new church building has been erected in the Lone Pine area. The unit members will aid the local workers in a strong visitation program and in their summer Bible school work.

Personnel:

Ordo Yoder, Goshen, Ind.
 Mrs. Ordo Yoder, Goshen, Ind.
 Gladys Mumaw, Goshen, Ind.
 Margie Culp, Goshen, Ind.

NORTHERN MINNESOTA (XI)

This unit will work among the Finns and Indians of the beautiful lake country. Quite a prosperous work has been established among these people and a church has been dedicated at White Earth, Minn., recently. Summer Bible schools will be held in a caravan type of work; each two weeks the unit will change communities.

Personnel:

Orie Schrock, Clarksville, Mich.
 Laura Metzler, North Lima, Ohio
 Velma Yoder, Kalona, Iowa
 Maxine Kauffman, Goshen, Ind.
 Anna Mae Sommers, Uniontown, Ohio

**CHILDREN'S HOME
WEST LIBERTY, OHIO (XII)**

Workers will aid in the regular round of appointed home duties such as cooking, cleaning, laundry work, as well as helping in recreational work among the children, conducting daily chapel services, teaching in the local Bible school, and in the evening, leading in the children's story hour and devotions. Each summer there is a boys' camp for a week and then a girls' camp for a week. Bro. Paul Eber Kuhns will be busy on the farm part of the time.

Personnel:

Paul Eber Kuhns, Protection, Kans.
 Mrs. P. E. Kuhns, Protection, Kans.
 Mary I. Weaver, Harper, Kans.
 Dora Belle Hochstetler, Mylo, North Dakota
 Iva Belle Stoll, Wheatland, N. Dak.
 Esther Carpenter, Centerville, Mich.

**CHILDREN'S HOME,
KANSAS CITY, KANSAS (XIII)**

Unit members will be appointed to tasks such as boys' matron, girls' matron, laundry worker, and others. There are daily chapel programs to conduct and evening story hours

for the children. In this type of work many opportunities open to speak to the children about Christ. Summer unit workers in the children's homes make it possible for the regular workers to take their yearly time off.

Personnel:

Harold Nofziger, Wauseon, Ohio
 Anna H. Miller, Elizabethtown, Pa.
 Anna Belle Nelson, Goshen, Ind.
 Thelma Long, Goshen, Ind.

PINEY WOODS SCHOOL, MISSISSIPPI (XIV)

Piney Woods School is a school for the colored, located a few miles south of Jackson, Miss. God seems to have laid the burden for these people upon the heart of a young colored man, Laurence Jones, from the North. Bro. Jones, with a strong faith in God, established this school for colored students who do not have the funds to pay for schooling and yet are willing to work for an education.

This school is supported entirely by donations; not one cent has been solicited in thirty years. The unit located there this summer will have many unique opportunities for service and Christian witnessing. They will supervise cooking, do various forms of domestic duties, and aid in a Sunday school held on the campus.

There has been a call for Christian teachers to come and help staff this school. Surely this is one of the outstanding opportunities to touch the lives of colored youth and send them back to their home communities with a testimony for Christ and enable them to do in their homes what the "whites" are not allowed to do in the South.

Personnel:

Myrna Kremer, Milford, Nebr.
 Bernice Berkey, Oronogo, Mo.
 Martha King, West Liberty, Ohio
 Lois Marks, Goshen, Ind.
 Hesston, Kans.

Not a Man Can Be Spared . . .

By J. H. KOPPENHAVER

HERE is a short story that should make us think for a long time. At the recent annual meeting of the Argentine Mennonite pastors, held in Pehuajo, the delegate body voted against sending a representative of the national pastors to the Mennonite World Conference to be held in Newton, Kansas, and Goshen, Indiana, this August.

This elected representative would have visited many of our home congregations. He might even have studied for a term at one of our church colleges. What a splendid opportunity for the exchange of fellowship!

The Argentine Mennonite pastors did not vote against it because none wanted the privilege of going. Perhaps all of them would have appreciated the opportunity. But after careful consideration they felt that there was not even one man who could be spared, not even for three months. Regardless of who might have been chosen, some congregation would suffer. There would be no one to act as substitute. No, not a man could be spared.

I am sorely tempted to use the facts in the preceding paragraph as an introduction to a lengthy discussion of all the implications of those facts. But suppose that instead of saying the obvious things that could be said, that I simply leave you with the story, your thoughts and the Holy Spirit. What things will the Holy Spirit bring to the mind of the individual who will just now think seriously for five minutes? Why don't you try it? Will you let two facts burn into your conscience until there is no forgetting, ignoring or indifference possible: first, the fact of our Saviour's imperative command uttered about 30 A.D., "Go ye into all the world and preach the gospel"; secondly, the fact that in 1948 in Argentina not a man can be spared.

Bragado, F.C.O., Argentina.



The Miracle of the Bread of Life

BY CLAYTON BEYLER

THEN those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (John 6:14).

The age of miracles is not over. The works of Christ are still going on to prove to the world the power of God and His concern for a sick and dying humanity. One notices this fact particularly as he observes the work of the church in the Far East. Life in the Orient still bears a striking resemblance to the times and age of the Gospels. As one travels through India and China he sees a number of everyday occurrences that remind one of the stories of Christ.

In China the farmer still sows his grain by hand and as he sows some of it may fall on the roadside, for the roads are but a path through the field. The yoke is still by far the most common means of power in both India and China. The unequal yoke applies to China, for in China any two animals make a team; a cow and a donkey, an ox and a horse. The women are still grinding at the mill as they were in the time of Christ. The virgins with their lamps might well have had

the same type of lamps that are used by the poor in China today.

Conditions may vary from age to age and from country to country, but human nature is still the same. The lesson of the sower applies to us today. The message we hear may fall on stony ground or on good ground and bring forth fruit. The Chinese desire the seats of honor at a feast just like we do, although we aren't as clever in saying so. When one goes to a Chinese feast there is no end of politeness and insistence that the other person take the seat of honor, all the time hoping that they will be forced into the highest position.

As I read the sixth chapter of John's Gospel I am reminded of the work of the missionaries and relief workers in China and India today. The second verse especially reminds me of experiences I have had in China. "And a great multitude followed him, because they saw his miracles which he did on them that were diseased." This verse reminds me of a trip I made into the flooded area of Honan Province, China. To begin I should tell you how we spent two days and two nights on the road to get to our destination which was only sixty miles away from headquarters. The climax came on the

The tile roof and the upturned corners on the eaves of this Chinese church are typical of Chinese architecture. "We have given much for the relief of the physical needs of China, will our home congregations respond to the greater need so that our missionaries can build more churches as the one in this picture."—Clayton Beyler. Photo by Beyler.

last half day just as it was getting dark. It was raining and our big truck loaded with relief supplies slipped off the freshly graded road. It would have been impossible to pull that truck out with tractors or other trucks, but as people are to be found in great numbers almost anywhere in China, we soon had half the village out to watch and push, and with the help of a few oxen all the men who could get around the truck practically lifted it out of the ditch. If that was a miracle, several more occurred that day when we did not get into deeper ditches.

The next day when we got to our destination (we slept in the truck all night), we found a city in great need of help, in the heart of the flooded area. Thousands of refugees were returning, in hopes that the water would go down. As we walked up and down the streets I was reminded of the story of the Pied Piper of Hamelin, for out of every door and street the children—the dirty, hungry, sick-looking children—came following by the hundreds. They came running and shouting and the streets became fuller and fuller. This was probably very similar to the great multitudes that followed Jesus because they saw the miracles which He "did on them that were diseased."

As any foreigner visits the villages in China he is confronted with the great need for medical attention. One of the first questions the poor peasants will ask is, "Ni hue kan bing?" "Can you treat sickness? Are you a doctor?" A great change has come about in China that should make the foreigner welcome. At one time all foreigners were called foreign devils. Anything from the outside was looked at with suspicion. Modern medicine must have had a hard time taking a foothold. But that is not true today. Instead, a great multitude of people are looking to the foreigner and to the missionaries and relief workers for the help that they can give them to heal diseases. This change has been brought about by the miracles which have been performed on them that were diseased.

Modern hospitals are one of the outstanding contributions of the Christian mission program in China. Statistics before the war showed that eighty per cent of the hospital beds in China were in mission hospitals. The medical standards in China and the nurses' training program are largely the result of the missionary effort. During the war many of the missionaries had to leave their hospitals. During the war years many of the hospitals were left vacant or occupied by soldiers. Today there is a great dearth in hospitals and, as a result, much of the effort of the relief teams is spent in rehabilitating these hospitals; and the missionaries are again going back to continue the miracles of healing. Our own Mennonite Central Committee relief team is rehabilitating a small

mission hospital not far from Kaifeng, Honan.

As one sees the doctors and nurses at work in these poverty-stricken countries so full of disease and sickness, he is reminded of the miracles which Christ performed. In the Orient there is a very common disease known as kala azar, or black fever, so called because of the dark, anemic appearance of the patient in advanced stages. This disease is very common among children. If not treated it is fatal in ninety-nine per cent of the cases; but if treated in time, it is over ninety per cent curable. It is a matter of life and death, and the only place these poor people can receive treatment is at the hospital and medical clinics which in many places are run by the missionaries. These sick children, although not actually raised from the dead, are saved from death, a miracle to the poor Chinese—a miracle made possible only by the love of Christ at work in the hearts of consecrated Christians.

Cholera is another disease where the patient is seemingly raised from the dead. Cholera strikes in a hurry, and unless given hospital treatment the patient will die within a few hours. Nurses who have worked through cholera epidemics testify to having seen patients who looked pale and blue revived by the putting of necessary fluids back into their bodies.

Eye diseases and blindness are very common in the Orient. In many of the poor villages as many as ninety per cent of the people may be suffering from the eye disease known as trachoma. In one of the orphan schools in the village where we had our first medical clinic, we discovered that over ninety-four per cent of the school children had this terrible eye disease. Let me quote from an article by Verna Zimmerman in the "Christian Monitor"; "A pale, anemic woman was helped into the consultation room by her twelve-year-old daughter and a grown son. Her face and head were covered by a large red handkerchief, red being a color of good luck and a means of warding off the evil spirits. Her eyes were red and swollen and extremely sensitive to light, and her occasional groan was an indication of the excruciating pain she was enduring. The corneas of both eyes were badly ulcerated, which condition, if not treated in time, would result in blindness. After several weeks of careful treatment by Wilbert Lind, in the eye clinic, she walked into the consultation room by herself, her face uncovered, and smiling said, 'Shang hao la,' which meant she was much better and now was able to see. Because of a little medicine and time and energy expended, another person was spared from a life of total blindness."

Thus I could go on telling stories of how the blind see, how the lepers are cleansed, how the dead are raised—what better proof have we today that the spirit of Christ is still at work among the churches and missionaries to promote such miracles of healing on the diseased? "Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into the world."

(To be concluded)

Missionary Motives

BY CLAUD M. HOSTETLER

TO SAY that all Christians are missionaries is the same as saying all Christians are Christians; the former must be true if the latter is. Have we as dear children of God, known as "the church," the called-out ones, caught the full significance of what we call the Great Commission. "Go ye into all the world" was spoken to every believer in Christ and the statement has never been recalled because it is part of the Word of God.

It was a little over nineteen hundred years ago that this commanding "GO" was spoken and should it not then be at least nineteen times more forceful today than it was at that time. Often when we look on the negative side of a commanding statement such as these parting words of Jesus, we can compre-

work of the missionary said to him, "I have been coming to India for forty years and I have never seen a Christian Indian." The missionary replied to the hunter, "I have been in India for fifty years and have never seen a tiger." How true it is that we can only find what we are looking for. If we are interested in souls and the missionary effort of the church, we will see the great need that exists today in this field and will put forth every ounce of effort that is within us to promote it.

One day a lady was asked, after she had passed through New York City by way of one of the tubes and the subway, what she thought of the city. Her reply was that she could not tell, because she had had only a worm's-eye view of it. This perhaps is the way with many of us. We need a higher and larger vision of the great task that lies before us. In Proverbs 29:18 we read, "Where there is no vision, the people perish." I think this is the very thing that Jesus had in mind when He said, "Lift up your eyes, and look on the fields." Truly, if the fields were ripe already when Jesus was on this earth, what are they now? Let us all as believers put forth every effort that we can and broaden the borders of His kingdom; in other words, an "all out" for the Gospel. Let us remember there is a mighty "go" in the word GOSPEL.

We are saved because of past missionary efforts. Someone might wonder what we mean by such a statement, especially the individual who is not missionary-minded. A good answer to such is given by E. P. Westphall, who said, "Our faith is a mouth-to-ear religion. A Jew brought the Gospel to Rome. A Roman took it to France. It was a Frenchman who took it to the Scandinavians. A Scandinavian took it to Scotland. A Scotsman evangelized Ireland, and an Irishman in turn made the real missionary conquest of Scotland." Here again we see that it is up to the Christian believer to tell the Gospel story far and wide. It seems that every one of us received the Gospel at the hand of an alien. If we love not the immigrant in our own country whom we see, how can we love the foreigner in the heathen country whom we have not seen? Let us stop and think of the coming generation at home and abroad.

If God wants you, dear reader, on the mission field, neither your money nor your prayers will ever prove an acceptable substitute. There is a place of service for every child of God and the nearer you come to God's altar, the more likely you are to be a missionary either at home or in the foreign field. The requirement of most importance is that we be faithful to whatever field of service we are called: farmer, factory worker, mission worker or anything you wish to mention. Let us look at it in this way: we are

Confidence

BY REBECCA FREDERICK

*Called of God, oh, blest assurance!
He hath planned my life for me,
Where He leads, e'en there I'll follow,
Walking in His footsteps—free.*

*Free, but not to do mine own will,
For I'm under God's command,
Sin's strong chain for me is broken,
And in Christ complete I stand.*

*When the way ahead is darkest,
Looking up the light I see,
For I know He leads His children
And His way is best for me.*

Bristol, Pa.

hend the more forceful and powerful meaning for which they were intended. Let us then put it into the form of a question, "Have I the Master's permission to stay at home?"

It is true that God does not intend for all of us to be called out into a field of service away from relatives, friends and home, but I do believe if we could grasp this command of "go ye" as the apostles did when it was first given, we would not think in the terms of "home" or "foreign" missions. These words were spoken to a people at home but they were not to be confined there—and they were not, for which we truly thank God.

Who is there among us, that is truly born again, that can look around himself and cannot see anything that needs to be done for those who know not the Saviour? The story is told of a great hunter that went to India year after year to hunt tigers. One day while on one of his trips through the jungle he came in contact with a Christian missionary. The hunter, having no use for the things of God, and trying to bring to naught the

Missions Editorial

Petrification in the Pews

We so often listen to the wonderful triumphs of the Gospel in the past, the accomplishments of the present, and the splendid opportunities of the future for still greater achievements. The name of the Lord is glorified. We are enthralled. We are ready to give more than the customary dollar. Yet, the message is ended, the final song is sung, the "Amen" is voiced, and the meeting is ended.

Someone has said that "the surest way to petrify a human heart is to awaken feeling and give it nothing to do." The recent action by the executive committee of the Mission Board in deciding to lift an offering at each afternoon and each evening session during the Board meetings at Eureka is one step in avoiding the petrification evident in too many of our meetings. May this move be indicative of the willingness of the church at large to lift offerings more frequently.

Some ministers, it has been noted, offer an apology for the need of taking an offering for a specific purpose. In doing this, they acknowledge that their people are not accustomed to Christian stewardship of their possessions. There need be no apology for lifting an offering, for it is one of the means whereby we worship. There is need, however, for apologizing that Christian stewardship has not been taught. If giving has been taught, there will be results. If the love of God and the matchless grace of Jesus is the burden of the listeners, there need be no apology for an appearance of the offering plate. It is when people do not understand the true love of God, the saving power of Christ, and the wonders of His grace, that they object to giving.

We agree that steady, systematic giving is better than spontaneous giving. Yet, there are times when we would like to give. There are times when we feel an especial burden for the cause of Christ. There are times when we rejoice in the Gospel and want to show our appreciation by giving.

It is said that the giving church is the growing church. Lord, help us to permit our people to give.

all called together to labor for Him. If you are not a full-time Christian worker you have the opportunity to witness in two ways, by the spoken word and by the giving of your means. If you are a full-time Christian work-

er, perhaps the only way of giving is through the spoken "Word of Life." I do think, too, that there are those who perhaps can give in no other way than through their means; if such is the case these individuals should heartily support the full-time worker. Whatever our lot might be in the three cases just mentioned, let us sacrifice and be faithful. Whenever we are called to give, in whatever way we give, let us give till it hurts a little; we will never win the world for Christ with our spare cash or half-hearted efforts. The most anyone can give is one's self. The price is personal sacrifice and effort. In the light of the cross of Jesus and what He did for us, the price He paid is far beyond our comprehension. Let us remain true and faithful and do all we can for this, the greatest work on earth.

Portland, Oreg.

TRENQUE LAUQUEN, ARGENTINA

(Annual Workers' Institute of Argentina)

This is the time of the year when missionaries with national workers and pastors assemble for a few days of Bible study, prayer, and fellowship. The institute is usually held near the middle of the year; this year the dates were June 3, 4. The institute proper was preceded on June 2 by a day of business and decisions relative to our work. Financial problems resulting from inflation of the peso (Argentine currency) was one of the main topics under discussion. Another subject on which we spent much time was the matter of appointing a delegate to the Mennonite World Conference in the States in August. Finally it was decided by the majority that at this time we cannot spare any of the three ordained nationals long enough to make the trip, do visitation work in the States, attend the conference, and possibly get some months of advanced Bible school work into the program before returning. For such a venture we should plan nearly a year in advance, and either have more nationals or missionaries on the field. We hope that it will not be many years until one of our Argentine brethren can visit the church that makes possible our work here in this country.

The program of studies during the institute was divided into two series of general themes. Under the general subject, "The Spiritual Resources of the Worker" came the topics of prayer, discussed by Bro. L. S. Weber; the Bible, by Albano Luayza; the communion, by Nelson Litwiller; and the Holy Spirit, by William E. Hallman. The other general subject was entitled, "Doctrines and Practices that Characterize Our Church." B. Frank Byler had a message on the theology of the Mennonites; the attitude of our church on militarism was to be discussed by F. Gorjon, and in his absence Ernesto Suarez opened a discussion on the subject. Next Rogelio Perugorria gave us a message on "Applying the Doctrine of Nonconformity on our Present Day." The series ended with Bro. J. W. Shank's message, "Reaffirming Our Ideals and Practices."

Quite a number were agreed that this was the best institute we have held thus far.

Certain it is that there was a spirit of harmony and communion with each other that we have seldom seen among our workers. This spirit was marred only by the realization that one of our number who should have been there was missing, and this fact caused us anxiety, especially knowing that if he would have been there, complete harmony might not have reigned. We wish to ask a special interest in your prayers on behalf of Bro. Feliciano Gorjon, the absent one. We also missed the cheery presence of Bro. J. L. Rutt who was absent due to the great distance that he would have had to travel.

In many respects our institute made me think of most any district conference in the States. The way that the different speakers based all arguments and exhortations on the Bible was consistently Mennonite in method. Then to feel the very warmth and spirit with which our particular doctrines and practices were defended was comforting to our hearts. If one could have closed his eyes and heard Bro. Perugorria's message on nonconformity, in English, one could easily have thought that he was listening to one of the main messages of General Conference. The message was Biblical, scholarly, and heart-searching. Much the same thing could be said about a number of the other addresses. Each evening Bro. Pablo Cavadore brought a stirring evangelistic message to the general public that was invited for this part of the institute program. I am sure that others felt as I did when we all returned again to our stations where we serve—more inspired than ever to work diligently in evangelism and indoctrination.

William E. Hallman.

Relief Notes

Mennonite World Conference

Plans for the Mennonite World Conference to be held at Goshen, Ind., Aug. 3-5 and at Newton, Kans., Aug. 7-10 are developing favorably. Arrangements have been made for thirty-three delegates and guests from Europe and South America to attend. It is expected that most of the visitors from abroad will be interested in spending some time following the conference visiting various churches, schools, and communities. The M.C.C. is prepared to make arrangements for deputation visits to such places from which requests are received.

There will be representatives from various countries who will be available for speaking engagements for a period of four to six weeks after the World Conference sessions: 4 from Holland; 5 from Germany; 4 from Switzerland; 2 from France; 3 from Paraguay; and 2 from Brazil. Select speakers in the fields of Mennonite history, evangelical preaching, religious philosophy, Christian education, and Swiss scenery (illustrated in colored slides) are represented by this group of leaders. In addition, these people have some interesting experiences to share as a result of living under the stress of recent difficult years.

All final arrangements in connection with planning the itineraries will be made by the M.C.C. It is understood that offerings will

be received at the individual meetings to cover the travel costs of the deputation visits. These are to be forwarded to the M.C.C., Akron, Pa., from where expenditures will be authorized and paid. Be sure to indicate your special interests as to subject matter and the nature of the occasion before July 20.

Displaced Persons Bill Passes Congress

On June 19, 1948, the Senate passed a much-debated bill to admit 205,000 displaced persons to the United States during the next two years. Another more liberal measure was passed by the House of Representatives, but the compromise bill which the President is expected to sign within a few days follows the wishes of the Senate more nearly. Included in the restrictions, designed primarily to exclude certain categories of refugees, is the requirement that a person must have resided in Italy, Austria, or the British, French, or United States zones of occupied Germany before Dec. 22, 1945. Forty per cent of the immigrants must come from countries annexed by a foreign power: Latvia, Esthonia and Lithuania. Thirty per cent must be farmers and intend to remain in farming pursuits.

As soon as the president appoints the administrators of this new law, the Mennonite Aid Section will endeavor to clarify the status of our refugee brethren. It appears that many of the Russian Mennonite refugees now in Germany will be eligible for immigration.

Germany Personnel Changes

Cornelius Dyck, until recently over-all director of M.C.C. activities in Germany as well as M.C.C. director of the British zone and C.R.A.L.O.G. representative in the Schleswig-Holstein area, is now exerting most of his energies in the interests of the Mennonite refugees in Germany. Walter Eicher, director of M.C.C. activities in the French zone, has been appointed over-all director of the M.C.C. German program. John Oyer has been appointed M.C.C. director in the British zone.

Individual Packages to Europe

It is regretted that M.C.C. cannot forward to individuals in foreign countries packages which have been sent to collection centers with that request. All food and clothing shipped through M.C.C. channels is shipped in bulk and distributed in the areas of need to the most needy. When it becomes necessary to forward individual packages, the regular postal channels are recommended.

Volendam Colony Official Address

The Volendam colony is now officially registered with the government postal system and carries the following address:

Colonia Volendam
Puerto Mbopicua
Alto Paraguay
Paraguay

Released via M.C.C., Akron, Pa.,

June 25, 1948

CHURCH CORRESPONDENCE

WINDOM, KANSAS

(West Liberty Congregation)

Greetings in the Master's name. Our Bible school was held during the first part of May, with an average attendance of sixty. A good program was given at the close of the school.

The men's quartet from Goshen gave us a message in song on Sunday, June 13. Talks were also given by the brethren.

The evening of the same day Bro. Zimmerman, from Sterling, representative of the Bible Society, gave a talk on their work and preached a short sermon.

Bro. and Sister Menno Troyer attended the Mission Board meeting in Illinois. June 22, 1948. Mrs. Barbara Zink.

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Greetings to all Gospel Herald readers. "Great is the Lord and greatly to be praised."

Thus far this spring and summer we have been privileged to have the following visiting ministers preach for us: Milo Stutzman, Kingman, Alta.; Eli Hochstetler, Mylo, N. Dak.; Elmer Hershberger, Detroit Lakes, Minn.; Ben Grieser, Frazee, Minn.; John Stoll, Pleasant Lake, N. Dak.; I. Mark Ross, Hesston, Kans.; John Hochstetler, Creston, Mont.

Quite a number from our congregation attended the dedication services at the Strawberry Lake Church, near White Earth, Minn., on June 6. We are always glad to see the work grow and prosper at these different mission stations.

Most of our people were able to attend our North Central Conference held June 7-11 with the Lake Region congregation near Detroit Lakes, Minn. We enjoyed many inspiring messages from God's Word.

We were very happy to have the Ambassadors, extension group from E.M.C., give us a program on the evening of June 17.

Our ten-day summer Bible school will close on Friday, June 25, with a program in the evening. The enrollment is forty-two.

June 23, 1948. Cor.

METAMORA, ILLINOIS

Greetings to all Gospel Herald readers. The congregation at Metamora has enjoyed the many special meetings which have been held during recent weeks.

On the evening of May 2 the Calvary Hour staff presented a program for us.

On May 9 Jim Roberts, of Chicago, brought the morning message.

Two young people from Paraguay, who were students at Goshen College during the past year, and Dr. Willard Smith spoke to us on the morning of May 16.

Bro. Howard Zehr worshiped with us on May 30 and was present for a vesper service in the afternoon.

We very much enjoyed meeting old acquaintances and making new ones during

the Missionary Training Conference, Youth Fellowship meeting, and Mission Board meeting held at Mackinaw Dells. The sessions were well attended and much appreciated.

The dates for our daily vacation Bible school are June 21 to July 2, inclusive.

June 24, 1948. Eunice A. Schrock.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

Greetings. During the past few months we have been privileged in having with us a number from outside our community.

On March 11 a quartet of nurses from the Mennonite Hospital at La Junta, Colo., accompanied by Bro. and Sister Wesley Jantz, gave a program of song and testimony.

Bro. Henry King and wife, of Arthur, Ill., were with us the week end of April 9-11, at which time Bro. King delivered a series of four inspiring messages from the Word of God.

Sunday afternoon, May 2, Bro. and Sister William G. Detweiler and the Amstutz Sisters' Trio, of Orrville, Ohio, stopped with us while on tour. They gave an inspirational song service and Bro. Detweiler reminded us of the words of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Bro. Roy D. Roth, of the Pleasant Hill congregation, near Peoria, Ill., brought us the Mother's Day sermon, May 9. His text was II Cor. 12:14. In the evening he led the song service preceding the evening message, which was delivered by Bro. Milo Kauffman, president of Hesston College. Bro. Kauffman spoke from Ps. 103.

The Men's Chorus from Hesston College, Hesston, Kans., gave a much-appreciated program on Friday evening, June 4. They were accompanied by their director, Bro. John Duerksen.

On Sunday evening, June 6, Bro. Paul Clemens, of Lansdale, Pa., had charge of the evening service. He spoke on "The Place of Song in the Worship of the Church" and gave some interesting information concerning our hymns.

Our annual summer Bible school was held May 31 to June 11. The new materials were used and appreciated by both teachers and children. The school had an enrollment of seventy-three, with an average attendance of seventy-three. Teachers and director were from the local congregation. At the closing program, which was well attended, a class of five high school girls received diplomas.

On June 20 Bro. Merle Eshleman, M.D., and wife, medical missionaries to Africa, brought us informational messages both morning and evening. Slides concerning the work in Africa illustrated the evening message.

June 24, 1948.

Alma Kaufmann.

CONNEAUT LAKE, PENNSYLVANIA

(Sunnyside Congregation)

Dear Herald Readers: Greetings in Jesus' name. On Monday evening, March 29, the Goshen chorus brought us a message in song.

Our bishop, Bro. D. D. Miller, Berlin, Ohio, was with us on Sunday, May 16, when we held our communion services.

The Ohio Mennonite and Eastern A.M. Joint Conference was held at our church May 25-27. The theme was "God's Will for the Church and Our Response." These services were very well attended.

On Sunday, May 30, Bro. Will Miller, formerly of this congregation, brought us the morning message.

We are looking forward to our annual youth conference to be held in the near future.

In His service,
Katherine Shetler.

KALONA, IOWA

(East Union Congregation)

"Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" One aspect of this question is at present being answered by a six-thousand-dollar improvement project in the East Union Church building. This includes a new lowered ceiling, a double paint job, new lighting, and refinishing of floors. During these weeks while our church is closed, we are enjoying to the full the warm hospitality of the neighboring churches.

Herman Ropp, this community's first European relief worker to return, gave a most interesting report on June 20 at his home church, Upper Deer Creek. He stressed the many, many privileges which we as citizens of the United States enjoy and our opportunity to help those less fortunate.

Midweek meetings are being held at the Thomas Miller home in Kalona during the repairing of the church building. Bro. Paul Erb, of Scottsdale, who stopped here en route to Oregon from the Mission Board meeting, conducted this meeting on June 16. He explained the aims of the Mennonite Youth Fellowship and its recognition of the needs of our youth.

The annual Independence Day meeting will be held this year at Lower Deer Creek Church on July 5. There will be one out-of-the-state speaker, Ezra Beachy, of Pinckney, Mich. "Nonresistance" will be the theme for the day.

Bro. Sanford C. Yoder and wife and granddaughter, Emma June Hostetler, spent June 23 with relatives in Iowa, stopping here on their return from Chappell, Nebr., where they attended a family reunion held in honor of the ninetieth birthday of Bro. Yoder's mother, Anna Swartzendruber Yoder. On June 20 Bro. Yoder delivered the morning message at Chappell, where as a young man he was ordained. Wilfred Ulrich, whose wife is a granddaughter of Sister Yoder, brought the evening message.

The messages of Bro. George and Sister Dorothy Smoker at the East Union Church on June 6 were most thought-provoking, emphasizing especially the need for an inner

change of heart. The Smokers showed slides of Africa to the community at the Herman Yoder home in Kalona on June 7.

June 28, 1948. Mrs. Jacob L. Erb.

FIELD NOTES (Continued)

Bro. John L. Horst was scheduled to fill appointments at Minot, N. Dak., on July 2, en route home from Oregon.

Bro. Stanley Shenk, Harrisonburg, Va., is scheduled to give three messages on "Direct Methods of Bible Study" at the Maple Grove Church, near Atglen, Pa., on Saturday evening, July 24, and Sunday morning and evening, July 25, the Lord willing. Everyone is welcome.

The annual open air singing in the grove of Joseph G. Kennel, three fourths of a mile north of Atglen, Pa., is scheduled to be held July 25 at 1:30 p.m., D.S.T. Those attending are asked to bring Life Songs No. 2 with them.

Bro. Millard Lind served on the program of the annual Sunday School Conference at the Glade Mennonite Church, Accident, Md., on Monday, July 5.

Youth Gospel Evangelism will hold its July 10 meeting at the Rossmere Mission, Janet Avenue, Lancaster, Pa., if plans carry. Bro. Harold Brenneman, Scottsdale, Pa., is scheduled to speak on "The Romance of Tracts."

Among worshipers at the Lindale Church, in Virginia, on the morning of June 27 were the Norman H. Martin family, of Marion, Pa. Bro. Martin delivered the morning message. Bro. E. E. Miller, Goshen, Ind., who was also in the community, took part in the evening workers' meeting.

Bro. Moses Slabaugh has been installed as assistant pastor of the Lindale congregation, Linville, Va., where Bro. John R. Mumaw is in charge.

The Beaver Dam congregation, near Union City, Pa., closed their annual daily vacation Bible school on June 18, with 147 enrolled. Teachers and pupils alike expressed their appreciation for the new course and workbooks.

The annual youth conference of the northwestern Pennsylvania district, held June 26, 27, at the Beaver Dam Church, was well attended. Seven persons rededicated their lives. Walter Otto and C. Z. Martin were the guest speakers.

The brethren Raymond Kramer, Meadville, Pa., and Elmer Stoltzfus, Hudson, Ohio, are filling the pulpit at the Beaver Dam, Pa., Church on July 4 and 11, respectively, while the pastor Bro. J. F. Weirich, is conducting summer Bible school and evangelistic meetings at the Tressler Church, near Greenwood, Del.

Bro. James A. Steiner, upon recommendation by his local physician, requested a release from his responsibility as pastor of the

Sunnyside congregation, near Meadville, Pa. His release was granted, and on June 29 he and his family returned to their former home at North Lima, Ohio. Bro. Steiner's faithful service and splendid co-operation among the ministry and congregations of the northwestern Pennsylvania district was commendable and will be missed.

MISSIONS (Continued)

Bro. Troyer, that we authorize him to raise the amount of \$12,000 for the project, and that procedure in building the clinic be undertaken when the funds are raised. On motion it was decided to approve the plans for the hurricane-proof church presented by Bro. Troyer, that we authorize Bro. Paul Lauver to raise funds to the amount of \$10,000, and that procedure in building the church be undertaken when the funds are raised.

"The London report was accepted and the following resolution was adopted: That we accept the report of our Investigation Committee on London mission work and approve in general its recommendations, and that we further recommend to the Board the opening of mission work in London when suitable personnel is available for appointment and authorize the Executive Committee to implement this decision when in their judgment such personnel is available."

Released by the Mennonite Board of
Missions and Charities, Elkhart, Ind.,
June 30, 1948

"HE DIED THAT WE MIGHT BE FORGIVEN" (Continued)

silence in that crowded hall, as with my mind that night had not passed away, but had become stronger; and its reality was proved by his Christian life and conversation."

The young lady ceased. Her listener waited for her to go on. He had no idea of her meaning, as his next remark showed. "But what fee did you get for singing the hymn? You told me just now that it was the largest you ever received, and I am very curious to know the amount."

The lady smiled sadly as she replied, "I did not say that my fee was in money. The richest reward that one can receive is in what I have told you. Has not Jesus Himself taught us that the worth of a soul exceeds that of the whole world?"

How departure from God renders brutish the mind of otherwise intelligent men! Spiritual and eternal realities are in their darkened minds valued with money!—The S. S. Visitor.

PRAYER

'O God!' I cried and that was all. But what are the prayers of the whole universe more than expansions of that one cry? It is not what God can give us, but God that we want.—George Macdonald.

OUR SHUT-INS (Continued)

that a great revival had broken out in that church. Why? All because a bedridden sister had prayed mightily for his meeting on this very day.

Two sisters living together, the one bedridden, the other attending church services, were supporting the work in prayer. When the one went home from church and told her bedridden sister that a Mr. Moody from Chicago had preached, she turned almost as pale as death and said, "I've read of him in the American papers and have asked God to send him to London. If I would have known it was he, I would have spent the entire morning fasting. Go now, lock the door; I'm going to spend the afternoon in fasting and prayer." God did hear and answer her prayer.

Then, too, my friends, one of our greatest opportunities is to put ourselves into an envelope. It's there we have the ability to say things we cannot say at any other time. Ofttimes we speak fast as though in a great hurry. Thus our words lose their full meaning. But never so in a letter.

I heard recently that Irvin Browning wrote one of the most beautiful letters in American literature to his wife when (as he thought) their baby, Dora, was at the point of death. It was indeed a letter filled with tenderness and love, not only for little Dora but for the other member of the family as well.

Ofttimes, my friends, the time does seem long. It seems God does keep us in His great training school much longer than we like. Perhaps we are poor scholars. Just what would our grades be if He were to grade us on our growth in the Christian life? It is while thus detained He wished to teach us patience, gentleness, meekness, love, and appreciation for all who minister to our welfare in any way.

I once had a girl friend who was sick over a long period of time. Finally the doctor said if she did not secure help immediately, she could not live. She was sent to a specialist in a large city hospital, who soon put her to work caring for others less fortunate than herself. She worked so faithfully she soon had blisters on her feet. After being away only a short time she was sent home a well girl. Many have been her deeds of love to other unfortunate ones since then. Her remarkable recovery has done more to encourage other unfortunate ones than all the years she spent on the mission field prior to her illness.

God does sometimes shut us away from fields of active service, but not from fields of usefulness.

I once heard a writer say that he never worried about the stones that lay in his pathway through life. When he came to them he just passed them by. But it was the little sand that was continually creeping under his shoe soles day by day that made him so many unhappy moments.

Let us gather up all the tiny pebbles of doubt and fear in our life, and while treading on the green grass we may look up and see the beauties of life, such as a pretty sunset, a beautiful rainbow, a rugged mountain in the distance, and the mighty oaks in the forest.

If at any time you feel like giving up, don't say like Norman McClean said when he was a boy. He was much discouraged and in a fit of petulance said to his mother, "I wish I had never been born." His pious mother said, "Norman, you have been born, and if you were a wise bairn you would ask the Lord what you were born for." He took the good advice and afterward God had a notable place in his life.

In the early years of my life I read a sermon in the *Christian Herald* which was an inspiration to me. It was addressed to those in ill health. The minister used the text found in Joel 2:25, "I will restore to you the years that the locust hath eaten [wasted]." So do not worry about the future. Perhaps God will give you back the years the locusts have wasted, if not in this world, maybe in the next.

*"Don't worry about the future,
The present is all thou hast;
The future will soon be the present,
And the present will soon be the past."*

Hinton, Va.

True Christian Service

BY MARY I. DETWILER

To serve is to work for others. Everyone serves—some because they must, and others with a willing heart. True service is service that is prompted by love and not by selfish motives. Christian service goes one step beyond this; it is service which is given out of a love for Christ and man. Our motto of Christian service should be: God First, Others Next, Self Last. The poet has well said:

*"No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great, that seeks God's will."*

If we do a task only because we must, we will not perform the work as we should, and we will lose the blessing God has in store for tasks well done.

The parable of the sheep and goats, in Matthew 25, is illustrative of servants. One group was condemned, not because of what they had done, but because of what they had not done; the other group was blessed for unselfish service. The service rendered consisted of such common, everyday tasks that they did not realize it as service for God. But Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our service need not be great to receive a blessing and reward from God. We can serve by a kind word and friendly smile to the lonely and sad.

Or we may bring cheer to a discouraged soul by a song. Any task, whether great or small, can be a service for God. Christ tells us that even a cup of cold water given in His name is rewarded.

What a difference love makes in service! To be truly Christian, our service must be motivated by love. I John 2. Love changes duty into delight. Those who have no real love for their work go about their tasks with heavy and reluctant feet; the lover's heart is light and he sings at his toil. Those with hearts full of love do not stop where duty draws the line but are always adding another touch—love goes the second mile in service.

We cannot expect to have smooth sailing in serving. But true service does not shrink from unpleasant tasks. When we shrink from duty we put more burden and responsibility on others. The Good Samaritan served not for reward but from a heart full of love, even to those who hated him. (Cf. Luke 10.) Christ's life on earth was a very good example of true Christian service: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Dorcas was a fine example of living service, and she had her reward.

The result of service without love is shown in I Cor. 13:3: "Though I bestow all my goods to feed the poor, . . . and have not charity [love], it profiteth me nothing." This is especially true in our Christian service—we can sing, pray, help in church work of every kind, and give large sums of money for missions and relief, but if we are not filled with the love and spirit of Christ, our service is useless. We ourselves lose a blessing and others are not blessed if our service is not wholehearted, willing, and consecrated, whatever service it might be. Christ's greatest blessings are to those who are willing to serve as was Isaiah, when he answered God's call: "Here am I; send me"; or as Samuel, when he said, "Speak; for thy servant heareth" (I Sam. 3:10).

In working for and with others, we need not and should not lose our convictions, but we should have consideration for the rights of others. Our motto should be that adopted by a certain Christian hospital: "Service with Courtesy, Kindness, and Thoughtfulness." Another motto very fitting for Christian service is this: "I Serve Not for Reward or Praise of Man, but from a Heart Full of Love for Christ and Man." If we apply Gal. 5:22-26 to our service, it will bring honor to God and blessing to our fellow men and to ourselves.

*"And now I only ask to serve,
I do not ask to rest;
I would give all without reserve,
My life, my love, my best."*

*"Then take my hand, most gracious God;
Guide all my goings still,
And let it be my life's one aim
To know and do Thy will."*

Newton, Kans.

BIRTHS

Bond.—To George E. and Frances (Roth) Bond, Hubbard, Oreg., a son, Dwight Elvin, April 21.

Brubaker.—To Paul S. and Alma R. (Graybill) Brubaker, Mifflintown, Pa., a daughter, Dorothy Irene, June 11.

Burkholder.—To Andrew J. and Lillie Mae (Miller) Burkholder, Waynesboro, Va., a son, Weldon Eugene, June 6.

Egli.—To Donald and Thelma (Wenger) Egli, Denver, Colo., a daughter, Judith Lynne, June 11.

Esch.—To Wilbur and Catherine (Nafziger) Esch, Parkesburg, Pa., a son, Carl Jerome, May 4.

Eshleman.—To John L. and Dorothy (Drybread) Eshleman, Lancaster, Pa., a son, James Lee, May 10.

Geiser.—To Herman and Martha (Steiner) Geiser, Orrville, Ohio, a daughter, Dorothy Lucille, June 15.

Good.—To Aaron and Mary (Burkholder) Good, Petersburg, Ont., a daughter, Esther Miriam, June 8.

Graber.—To Clarence E. and Salome (Bare) Graber, Mt. Pleasant, Iowa, a daughter, Esther Elizabeth, June 25.

Grieser.—To Joseph S. and Viela (Roth) Grieser, Broken Bow, Nehr., a daughter, Donna Rae, May 24.

Hooley.—To Wesley and Doris (King) Hooley, Hammett, Idaho, a daughter, Judith Arlene, May 7.

Hostetter.—To Donald and Verna (Umble) Hostetter, Parkesburg, Pa., a son, Dayton Barry, May 21.

Hummer.—To Lewis and Mary (Helm) Hummer, Greencastle, Pa., a daughter, Naomi Jane, June 7.

Hunsberger.—To Daniel and Alverna (Yothers) Hunsberger, Perkasio, Pa., a son, John Meryl, June 14.

Lapp.—To Darius and Frances (Peachey) Lapp, Gordonville, Pa., a daughter, Gladys Arlene, June 6.

Lind.—To Millard C. and Miriam (Sieher) Lind, Scottdale, Pa., a son, Timothy Christian, June 23.

Martin.—To David L. and Rhoda (Diller) Martin, Greencastle, Pa., a son, Warren Eugene, April 20.

Martin.—To Wilbur and Floe (Meyers) Martin, Hagerstown, Md., a daughter, Roberta Kay, May 8.

Moore.—To Walter G. and Miriam (McGlinsey) Moore, Hollsopple, Pa., a daughter, Alvena Susanne, June 4.

Neuenschwander.—To Wilfred and Verda (Nusshaum) Neuenschwander, Apple Creek, Ohio, a son, Harlan Ray, June 17.

Roth.—To Levoy E. and Lulu (Martin) Roth, Drayton, Ont., a daughter, Anne Lucille, May 13.

Rudy.—To John H. and Lucy (Gehman) Rudy, Bareville, Pa., a daughter, Marjorie Elaine, June 16.

Rychener.—To Earl and Helen (Frey) Rychener, Wauseon, Ohio, a daughter, Norene Faye, June 18.

Schrock.—To Alvin and Grace (Brunk) Schrock, Lowpoint, Ill., a son, Dana Paul, June 17.

Sensenig.—To Isaac K. and Ruth (Gehman) Sensenig, Ephrata, Pa., a daughter, Lois, June 17.

Shetler.—To Ralph and Margaret (Pursley) Shetler, Hubbard, Oreg., a son, Howard Eugene, June 12.

Tyson.—To Millard M. and Jeanette (Moyer) Tyson, Silverdale, Pa., a daughter, Donna Jean, May 26.

Weaver.—To Harold K. and Iona (Souder) Weaver, Collegeville, Pa., a son, Donald Edwin, June 10.

Wolfer.—To Clayton and Ida Rose (Nice) Wolfer, Sweet Home, Oreg., a daughter, Miriam Jean, April 24.

Zehr.—To John D. and Ruth (Lais) Zehr, Goshen, Ind., a daughter, Joan Kay, June 1.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Augsburger—Kling.—Donald Augsburger, Pike congregation, Elida, Ohio, and Martha L. Kling, Paradise, Pa., congregation, by G. Parke Book at the Paradise Church, June 5, 1948.

Bair—Oswald.—Ray S. Bair and Lillian R. Oswald, both of the North Lima, Ohio, congregation, by J. C. Wenger at the Goshen College Chapel, June 8, 1948.

Brunk—Hartman.—Franklin Brunk, Phoenix, Ariz., and Annetta Beatrice Hartman, Lancaster, Pa., by C. Warren Long at the Geisberg Mennonite Church, near Wissembourg, France, June 19, 1948.

Bucher—Denlinger.—Paul C. Bucher, Ephrata, Pa., congregation, and Anna Mary Denlinger, Mellinger congregation, Lancaster, Pa., by Elmer G. Martin, June 9, 1948.

Cressman—Milne.—Earl Henry Cressman and Edith Irene Milne, both of the Latschar congregation, Mannheim, Ont., by Osiah Horst, June 12, 1948.

Eshleman—Horst.—Mahlon D. Eshleman, minister of the Williamson, Pa., congregation, and Mary C. Horst, of the same congregation, by Harvey E. Shank at the home of the bride, June 20, 1948.

Fisher—Clemens.—John J. Fisher, Jr., Goshen College congregation, Goshen, Ind., and Pauline R. Clemens, Plain congregation, Lansdale, Pa., by J. C. Clemens at the home of Paul R. Clemens, Lansdale, June 19, 1948.

Gingrich—Bontrager.—Dilman S. Gingrich, Freeport, Ill., and Ann Barbara (Coffman) Bontrager, Elkhart, Ind., at the home of the officiating minister, J. E. Gingrich, June 21, 1948.

Haarer—Weaver.—Nohle Haarer, Shore congregation, Shipshewana, Ind., and Florence Weaver, Maple Grove congregation, Gulliver, Mich., by Norman Weaver, father of the bride, at the Maple Grove Church, June 19, 1948.

Hartman—Berkshire.—Melvin S. Hartman, Pike congregation, Elida, Ohio, and Mabel R. Berkshire, Masontown, Pa., congregation, by Paul M. Roth at the Masontown Church, June 3, 1948.

Hostetler—Miller.—Levi Hostetler and Martha Miller, both of the United Bethel Conservative A.M. congregation, Plain City, Ohio, by Harry Stutzman, June 17, 1948.

Huber—Stoner.—John Elwood Huber, East Chestnut Street congregation, Lancaster, Pa., and Erma Marie Stoner, Strasburg, Pa., congregation, at the home of the officiating bishop, Jacob T. Harnish, June 19, 1948.

Jantz—Diener.—Benjamin M. Jantz, Greensburg, Kans., congregation, and Margaret L. Diener, Wellman, Iowa, congregation, by W. S. Guengerich at the Wellman Church, June 12, 1948.

Kaufman—Gerber.—Elmo Kaufman, Millersburg, Ohio, and Kathryn Gerber, Sugar Creek, Ohio, members of the Martins Creek and Walnut Creek congregations respectively, at the home of the officiating bishop, Paul R. Miller, June 5, 1948.

Kraus—Garnand.—Lewis Kraus and Louise Garnand, both of the Warwick River congregation, Denbigh, Va., by T. H. Brunk at the home of the bride, April 23, 1948.

Leatherman—Rice.—Wilson Leatherman and Dorothy Rice, of the Deep Run, Pa., congregation, by Wilson Overholt, March 27, 1948.

Martin—Lapp.—Eber Martin, Midway congregation, Columbiana, Ohio, and Della Lapp, Maple Grove congregation, New Wilmington, Pa., by E. J. Zook at the home of the bride's parents, June 12, 1948.

Matthijssen—Berkman.—Johannes P. Matthijssen, Vlissingen congregation, the Netherlands, and Mary Mae Berkman, North Goshen congregation, Goshen, Ind., by J. C. Wenger at the North Goshen Church, June 8, 1948.

Moser—Lyndaker.—Julius Moser, Croghan, N.Y., and Avis Lyndaker, Lowville, N.Y., by Lloyd Boshart at the Croghan Meetinghouse, June 16, 1948.

Myers—Leatherman.—Clayton Myers and Margaret Leatherman, of the Deep Run, Pa., congregation, by Wilson Overholt, May 15, 1948.

Schmucker—Miller.—Robert J. Schmucker, and Betty Marie Miller, both of Hartsville, Ohio, and of the Beech congregation, Louisville, at the home of the officiating bishop, O. N. Johns, June 2, 1948.

Shantz—Gingrich.—Clayton Shantz and Olive Gingrich, both of the Floradale, Ont., congregation, by Oliver D. Snider at the home of the bride's parents, June 3, 1948.

Stoltzfus—Weaver.—Luke G. Stoltzfus, Oley, Pa., congregation, and Miriam R. Weaver, Paradise, Pa., congregation, by G. Parke Book at the Paradise Church, June 19, 1948.

Stutzman—Hostetler.—Vernon M. Stutzman, Walnut Creek, Ohio, congregation, and Bernice E. Hostetler, Beech congregation, Louisville, Ohio, by O. N. Johns at the Beech Church, June 5, 1948.

Stutzman—Miller.—Dale Stutzman and Ethel Miller, Berlin, Ohio, by C. Warren Long at the Geisberg Mennonite Church, near Wissembourg, France, June 19, 1948.

Troyer—Kauffman.—B. Nortell Troyer, Aibonito, P.R., and Elda Kauffman, Chicago, Ill., by G. D. Troyer at the Home Mission, Chicago, June 18, 1948.

Wenger—Smith.—Herbert C. Wenger, Rockhill congregation, Telford, Pa., and Marian E. Smith, Blooming Glen, Pa., congregation, by J. C. Wenger, brother of the groom, at the Blooming Glen Church, June 12, 1948.

Wyatt—Widmer.—Earl Wyatt, Culp, Ark., and Pauline Widmer, Zion congregation, Hubbard, Oreg., by Chester D. Kauffman, assisted by Paul Erb, at the home of the bride, June 20, 1948.

Yoder—Driver.—I. T. Yoder and Elaine Driver, both of the Zion congregation, Hubbard, Oreg., by Chester D. Kauffman at the church, June 18, 1948.

Yoder—Weaver.—Maurice Yoder, Maple Grove congregation, Topeka, Ind., and Gladys Weaver, Olive congregation, Elkhart, Ind., by Norman Weaver at the Prairie Street Church, Elkhart, June 6, 1948.

Yoder—Weber.—Vernon Ray Yoder, Clarence Center, N.Y., and Mary Anna Weber, Latschar congregation, Mannheim, Ont., by Osiah Horst at the Latschar Church, June 19, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are hereaved.

Amstutz.—Paul George, son of Moses and Aldine (Nusshaum) Amstutz, was born near Kidron, Ohio, Sept. 15, 1930; passed away at his home, near Dalton, Ohio, May 25, 1948; aged 17 y. 8 m. 10 d. Death was caused by a carcinoma. Although he had never fully recovered from an operation which he underwent in January, 1948, he was able to finish school and to help with the farm work. Early in youth he accepted Christ as his Saviour and was baptized; he remained a member of the Kidron Mennonite Church until death. He had a cheerful and friendly disposition, which won for him many friends. He was also a lover of music and would often be heard to sing at his work. Surviving are his parents, one brother (Vilas, Kidron, Ohio), 3 sisters (Esther, Irene, and Lila, at home), one grandmother (Mrs. Anna Amstutz, Kidron, Ohio), and a large number of other relatives and friends. Funeral services were conducted May 28 at the home and at the Kidron Church by Reuben Hostetter, Isaac Zuercher, and Allen Bixler. Burial was made in the church cemetery.

Blough.—Rhoda Marie, daughter of Orvin and Mary Blough, was born Nov. 29, 1939; died at the Memorial Hospital, Johnstown, Pa., May 11, 1948; aged 8 y. 5 m. 12 d. Surviving are her parents, 2 sisters (Barbara Ann and Ruth Naomi), one brother (Melvin Wayne), her grandparents, and one great-grandmother.

Although she suffered a prolonged illness, she bore it patiently. Funeral services at the home and at the Stahl Church, Johnstown, Pa., were in charge of Sanford G. Shetler and Harry C. Blough.

Brubacher.—John H., son of the late Daniel F. and Elizabeth (Huber) Brubacher, was born June 29, 1862; passed away at his home in East Petersburg, Pa., May 26, 1948; aged 85 y. 10 m. 27 d. In his youth he united with the Mennonite Church. In October, 1884, he was married to Mary S. Hostetter, who passed away on April 6, 1947. Surviving are 2 daughters (Elizabeth H., and Anna H. Farmer, at home). Funeral services were conducted May 29 at the home by Frank N. Kreider and at the East Petersburg Mennonite Church by James Siegrist and D. Stoner Krady. Text: Psalm 23. Interment was made in the adjoining cemetery.

Dombach.—Mark S., son of Ira H. and Earla B. (Snyder) Dombach, East Petersburg, Pa., was born Jan. 4, 1933; departed this life on May 28, 1948; aged 15 y. 4 m. 24 d. Having been freed from exams, he had gone with a group of others to a near-by creek to swim, and there he was accidentally drowned. At the age of twelve he accepted Christ as his Saviour and became a member of the East Petersburg Mennonite Church. Surviving are 2 sisters and 5 brothers (Arlene, Joyce, John, Ira Jr., Robert, Kenneth, and James). Funeral services were held May 31 at the East Petersburg Church by Frank Kreider, Raymond Bucher, and James Siegrist. Texts: Gen. 27:2; 1 Sam. 20:3; Eccl. 12:1. Interment was made in the East Petersburg Mennonite Cemetery.

Gish.—Amanda H., daughter of the late Jacob and Sarah Martin, was born Aug. 25, 1866; passed away in the Lancaster, Pa., Osteopathic Hospital, May 27, 1948; aged 81 y. 9 m. 2 d. Death resulted from complications following a broken hip which she suffered in a fall on March 29. She was married to Henry E. Gish, who predeceased her. In their early married life they joined the Mennonite Church, of which she was a member at the time of her death. One son (Phares) died seventeen years ago. Surviving are 2 daughters (Grace—Mrs. Benjamin B. Zimmerman, Florin, Pa.; Ruth—Mrs. Joseph B. Zimmerman, Hershey, Pa.), 12 grandchildren, 13 great-grandchildren, 2 sisters (Mrs. Elmer Engle, Rheems, Pa.; and Mrs. Henry Burkholder, Elizabethtown, Pa.), and one brother (Abram H. Martin, Marietta, Pa.). Funeral services were held May 31 at the home of Benjamin B. Zimmerman, with Martin R. Kraybill in charge, and at the Good Mennonite Church, with Ira Z. Miller, Walter W. Oberholtzer, Noah W. Risser, and Simon E. Graber taking part. Text: Job 17:11. Interment was made in the adjoining cemetery.

Graber.—Abraham, son of Joseph and Saloma (Kneep) Graber, was born in Davis Co., Ind., Nov. 17, 1886; passed away at his home near Middlebury, Ind., May 13, 1948, as the result of a heart attack; aged 61 y. 5 m. 26 d. On Dec. 10, 1910, he was united in marriage to Robeana Roth, who survives. Also surviving are 7 sons and 2 daughters (Daniel, Kalona, Iowa; Allen, Middlebury, Ind.; Ezra, Mendon, Mich.; Joseph, Ervin, Samuel, Floyd, Esther, and Ruby, at home), 8 grandchildren, 8 brothers (Levi, Mylo, N. Dak.; Albert and Daniel, Middlebury, Ind.; Henry, Peter, Amos, William, and John, all of Nappanee, Ind.), and 5 sisters (Amanda Helmuth, Mylo, N. Dak.; Anna Schweitert, Lizzie Bontrager, Lucy Bontrager, all of Middlebury, Ind.; and Sarah Gingerich, Goshen, Ind.). One brother and 3 sisters preceded him in death; 3 daughters and 1 grand-daughter died in infancy. In his youth he accepted Christ as his personal Saviour and united with the Conservative Amish Mennonite Church. Thirty years ago he moved to Middlebury, Ind., and united with the Town Line and Griner congregation, remaining an active member until death. Funeral services were held at the Griner Church on May 16, with Samuel T. Eash and Edwin Albrecht conducting services in the auditorium and Noah Zehr and John J. S. Yoder conducting services in the basement, for the approximately 1,900 people who attended. Burial was made in the Miller Cemetery.

Haldeman.—Cornelius R., son of the late Isaac and Anna (Graybill) Haldeman, was born in Evendale, Pa., Dec. 6, 1864; passed away April 12, 1948; aged 83 y. 4 m. 6 d. His youth was spent in Juniata Co., Pa. On Dec. 4, 1890, he was married to Fannie H. Shirk,

who survives. Also surviving are 3 daughters (Grace—Mrs. George Malin, Myrtle—Mrs. Harry Brackbill, and Ruth—Mrs. Milton Brackbill, all of Malvern, Pa.), 11 grandchildren, 17 great-grandchildren, and a number of nieces and nephews. Two infant granddaughters, 6 brothers, and 3 sisters predeceased him. In 1891 he and his wife joined the Mennonite Church at Kernstown, Va. In 1904 they moved to Frazer, Pa. He was a charter member of the Frazer Church, where he and his wife faithfully attended. He was a devoted husband and father, a man with a quiet testimony, one who lived consistently, helped the needy, and served willingly as church treasurer and as a trustee. After Christmas he grew steadily weaker and was bedfast for three weeks. Although anxious to be released from suffering, he was willing for the Lord to use his last days for His glory. Funeral services were conducted at the home by Amos Kolb and at the Frazer Mennonite Church by Mahlon Witmer and Charles Hostetter. Burial was made in the Frazer Mennonite Cemetery.

Herr.—Amelia E., daughter of the late John S. and Sarah (Eby) Nissley, was born near Mt. Joy, Pa., Sept. 12, 1875; departed this life at her late home in Salunga, Pa., May 26, 1948; aged 72 y. 8 m. 14 d. On Jan. 11, 1900, she was united in marriage to Clayton H. Herr. Surviving are her husband, 3 daughters (Ruth—Mrs. Clarence E. Lutz, Elizabethtown, Pa.; Mary—Mrs. John S. Eby, Manheim, Pa.; and Myra, at home), and 9 grandchildren. She was a member of the Mennonite Church, having united with the Salunga and Landisville congregation early in her married life. Funeral services were held May 29 at her late home and at the Salunga Mennonite Church, having united with the Salunga and Landisville congregation early in her married life. Funeral services were held May 29 at her late home and at the Salunga Mennonite Church, with Christian Frank and Henry E. Lutz in charge. Text: Rom. 14:8. Interment was made in the Salunga Mennonite Cemetery.

Hostetler.—Milton, son of Christian J. and Magdalena (Hershberger) Hostetler, was born in Elkhart Co., Ind., July 19, 1863; died at his home, near Lowpoint, Ill., May 29, 1948; aged 84 y. 10 m. 10 d. Early in life he moved with his parents to Hickory Co., Mo., and later to Cass Co., where he united with the Amish Mennonite Church, remaining a member until death. On Jan. 29, 1893, he was united in marriage to Ida M. Zook. In 1912 he moved with his family to Shelby Co., Ill., and in 1942 to Woodford Co., where he spent the rest of his life. Surviving are his companion, 5 sons (Dan, Lowpoint, Ill.; Chancy, Westover, Md.; Ed, Roanoke, Ill.; Milo, Washburn, Ill.; Ira, Benson, Ill.), 2 brothers (Levi, Tampico, Ill.; and Dave, Prophetstown, Ill.), 29 grandchildren, and 5 great-grandchildren. Four daughters preceded him in death in infancy. His parents, 8 brothers, and one sister also predeceased him. Funeral services were held June 1 at the home by Joseph Reber and at the Linn A. M. Church by J. E. Hostetler, assisted by D. M. Ulrich.

Roth.—Joel, son of Peter and Magdalene (Swartzentruber) Roth, was born at East Zorra, Ont., Dec. 24, 1865; died at the home of his son (Irvin), Clarence Center, N.Y., May 21, 1948; aged 82 y. 4 m. 27 d. In his youth he accepted Christ and united with the East Zorra Amish Mennonite Church. On Nov. 25, 1890, he was united in marriage to Nancy S. Gardener, who survives. Also surviving are 4 children (William, Clarence Center, N.Y.; Daniel, Iowa City, Iowa; Emerson, Hemlock, Mich.; and Irvin, Clarence Center, N.Y.), one sister (Fannie Kipfer), 11 grandchildren, and 7 great-grandchildren. Three children (Emma, Adeline, and Edward) preceded him in death. In 1902 he moved with his family to Pigeon, Mich., where they were among the first settlers and members of the Pigeon River Amish Mennonite Church. In 1942 he and his companion moved to Clarence Center to make their home with their son (Irvin). At the time of his death he was a member of the Clarence Center Mennonite Church. He was a loving husband and a kind father and enjoyed the fellowship of Christian believers. Funeral services were in charge of Edward Diener and Moses Roth. Interment was made in the Good Cemetery.

Weaver.—Clara B., daughter of John and Barbara (Creager) Railing, was born at Scotland, Pa., Aug. 12, 1857; died at the home of her daughter (Mrs. George S. Eshleman), Maugansville, Md., May 31, 1948, after a lingering illness; aged 90 y. 9 m. 19 d. On

Dec. 17, 1878, she was united in marriage to John W. Weaver, who preceded her in death on March 18, 1933. Surviving are one son (Jacob A., Greencastle, Pa.) and 2 daughters (Annie—Mrs. Moses K. Horst and Amanda—Mrs. George S. Eshleman, both of Maugansville, Md.). She was a member of the Reiff Mennonite Church for many years. Funeral services were held June 3 at the home of her daughter (Mrs. Horst) and at the Reiff Church, in charge of Stanley H. Martin, Samuel R. Eby, and John D. Risser. Text: Phil. 1:21. Burial was made in the cemetery adjoining the church.

ITEMS and COMMENTS

Presbyterianism's youngest and oldest national magazines have been consolidated. Presbyterian Life, four-month-old official publication of the denomination, will absorb The Presbyterian, 117-year-old independent magazine. An illustrated news and feature magazine published every other week, Presbyterian Life now has a circulation of 94,000.

The annual convention of the Northern Baptists at Milwaukee heard the report of outstanding progress toward union between the Northern Baptist Convention and the Disciples of Christ. This proposed merger would heal a century-old break between the two groups, and would unite more than 14,000 churches and 3,000,000 church members in the United States.

The General Assembly of the Presbyterian Church in the United States (Southern) turned down a proposal to withdraw from the Federal Council of Churches by a vote of 274 to 108 at the eighty-eighth session of the Assembly in Atlanta, Georgia. It was pointed out in the debate that sixty-one southern presbyteries had voted to remain in the Council, while twenty-four had voted to withdraw.

The director of visual education of the national W.C.T.U. has calculated that the \$8,800,000,000 spent for alcoholic beverages in the United States in 1946 would have provided for 5,000,000 families most of the necessities of life, including house rent, bread, milk, meat, fruit, vacations and recreation, daily paper, books and magazines, medical service, clothes, and insurance. What a lot of good things America literally pours away!

A plan of union with the United Presbyterian Church has been accepted by the General Synod of the Reformed Church in America. The plan of union will be studied during the next year and will come up for discussion again at the next year's meeting of the General Synod. The Reformed Church is already joining with the United Presbyterians in the publication of two new hymnals, and is anticipating a joint project in Sunday-school literature.

According to Religious News Service, land owners in seven northern and central Montana counties have been invited to meet at Choteau for the purpose of discussing land

buying by Hutterite colonies. Many ranchers in that part of Montana have expressed strong disapproval of the many and large land purchases made recently by Hutterite colonies.

* * *

The Evangelical and Reformed Church, itself a merger, has approved a merger with the Congregational Christian churches, which is another merger. Final action on the union will be taken by general council of the Congregational Christian churches in a meeting to be held soon at Oberlin, Ohio.

* * *

The Mennonite World Conference will meet at Goshen, Ind., Aug. 3-5, and at Newton, Kans., Aug. 7-10. Various conferences of Mennonites are co-operating in presenting a composite picture of Mennonitism throughout the world. Speakers from outside North America are the following: Dirk Cattepoel, Krefeld, Germany; H. W. Meihuizen, Rotterdam, Holland; Ds. Van der Water, Friesland, Holland; Pierre Widmer, Montbeliard, France; W. F. Golterman, Amsterdam, Holland; P. J. Malagar, Dhamtari, India; Puran Banwar, ———, India; Ulrich Hege, Baden, Germany; Christian Schnebele, Thomashof, Germany; Gustav Reimer, Sr., Prussia, Germany; Jean Widmer, ———, France; Jacob Isaac, Fernheim, Paraguay; Samuel Geiser, Brugg bei Biel, Switzerland; Emil Haendiges, Monsheim, Germany; F. van der Wissel, Leeuwarden, Holland; W. Leendertz, Amsterdam, Holland. There will be speakers from the following North American groups: (Old) Mennonites, General Conference Mennonites, Mennonite Brethren, Evangelical Mennonite Brethren, Church of God in Christ Mennonite, Conservative Amish Mennonite, Brethren in Christ, United Missionary Church (Mennonite Brethren in Christ).

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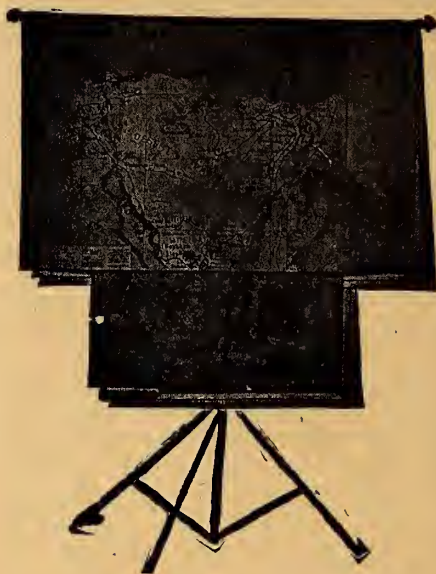
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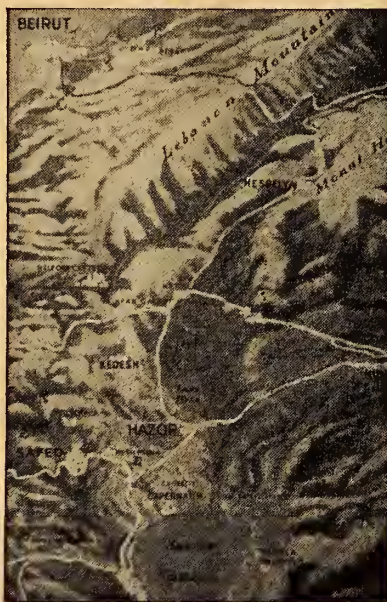
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and encountered opposition. He was declared insane, and friends deserted him. On his memorable voyage his crew assailed him and chained him on board his own ship. He was imprisoned by his own countrymen, and died neglected, deserted and heartbroken.

Abraham Lincoln walked sixteen miles to borrow a book. With a wooden shovel and a piece of charcoal before an open fireplace he learned his mathematics. While splitting rails or plowing corn he always had before him an open book; but his reward was the Presidency of the greatest nation on earth, and the consequent freedom of an enslaved race of people.

Charles V gave an edict against Martin Luther which read thus: "No one shall print, write, copy, keep, conceal, buy or give away any book written by Mr. Luther." This was the price Luther paid for freedom of belief in "salvation by faith," and for the founding of the Protestant movement.—Selected.

If God has called you, do not spend time looking over your shoulder to see who is following.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JULY 13, 1948 ————— NUMBER 28

The Terror of the Lord

BY LINDEN M. WENGER

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. 2:17-20).

Some years ago a young man who held a trusted position with a large firm was tempted by the large sums of money which it was his duty to handle. In what he considered an opportune moment he seized a princely sum and left for parts unknown. As far as the law was concerned he made a clean getaway and after a time the officers were obliged to give up their search for the young criminal. In the comparative safety of distant cities the young man found it was not so easy to escape the accusings of his conscience and that stolen goods were miserable company. He was afraid to spend his large bills for fear of detection; he feared to give himself over to a life of pleasure lest his actions should attract attention; and least of all did he have the face to establish himself in a respectable business, knowing in his own heart that he was a thief. Worst of all his fears was the panic and terror that seized him whenever he saw a policeman. To him those blue-clad figures represented the waiting arm of vengeance, ready to grasp him and exact from him the penalty of his crime against society.

One day as the young man sat in his car pondering his unhappy state a policeman suddenly appeared at his elbow. While the officer had entertained no suspicions of the young man sitting in the car, his sudden appearance coupled with the man's overwhelming sense of guilt so unnerved the man that he cried out, "I am the man you want." Then he broke down and confessed his crime.

It was the practice in former times for ministers of the Gospel to speak a great deal more about the wrath of God, the

day of judgment, and eternal punishment than is the case in our day. This sort of preaching was not without a wholesome effect in restraining men from evil by implanting in their hearts a fear of suffering the consequences of their deeds. In our day the Gospel has been so watered down by preachers who aim to please the people that one too seldom hears men warned with the stern realities of the judgment day. We may be guilty of expounding the love of God to the obscuring of the whole Gospel truth. Of course, there is no greater marvel in all the world to the Christian than the marvel of God's love that reached down to helpless sinners in this weary world. But if we are to appreciate God's love we must in a measure comprehend the awful price which God was willing to pay in order that sin might be judged and men set free from its bondage. When once we realize how much it cost the Son of God to overcome sin we can realize also the terror that awaits the soul who has spurned God's mercy and goes into the presence of God with his sins yet to be judged.

Scripture speaks of the day of judgment. It speaks of the second coming as a day of terror for the wicked, and it speaks of the day of the Lord as a time when God will visit judgment upon unrepentant men. These events all have much in common.

Out of the passage quoted above there are three things to which I wish to call your attention, hoping that they may serve to warn every one to have his sins washed away by the atoning blood in the day of mercy, lest that great and terrible day of the Lord should overtake us unawares.

1. In that day the Lord alone shall be exalted.

We know that our victorious Lord has been exalted and given a name that is above every name, a name at which every knee should bow and every tongue confess Him Lord to the glory of God the Father. But in this day of grace He does not compel men to serve Him or bow the knee to Him. Now He is despised and rejected and set at nought of men; but in that day He shall come as Judge and His name shall be exalted. Yes, His name alone shall be exalted and all the mighty men shall be abased and brought low.

All those who exalted themselves, ruled over their fellow men with oppression, and demanded their homage, shall be brought low. And all the proud and haughty, the rich, and those who oppress the poor, they shall be brought down to the dust. All the blasphemers and boasters and scorners shall be silenced and set at nought. The Lord alone shall be exalted in that day. To Him shall every knee be bowed and every tongue shall confess Him Lord of all.

2. In that day the presence of the Lord shall strike unutterable terror into the heart of the wicked.

The lurking fear that makes the criminal wary of the policeman shall be as nothing in that day when men shall see the Son of God in His righteousness. Paul knew the character of the righteous Judge when he said, "Knowing therefore the terror of the Lord, we persuade men," and again, "It is a fearful thing to fall into the hands of the living God."

The most excruciating pain, the most unspeakable terror that can possess the hearts of men shall arise out of the necessity for sinful men to face the presence of the just and holy God whose mercies they have spurned too long. Worse than the thought of death itself will be the thought of that righteous presence. See how men will attempt to flee and to escape! They will hide in the caves and holes of the earth; they will flee to the tops of the ragged rocks; they will cry for the mountains to fall on them and hide them from the face of Him that sitteth on the throne, but to no avail.

In that day there shall be none who shall keep silent, who shall hold back and deny their guilt; but in that right-

Eclipse

(John 13:30)

BY GRACE DOROTHY LEHMAN

*Ah, Judas, he went out,
And it was dark that night;
No stars to twinkle overhead,
No moon to give her light.*

*Ah, Judas, he went out,
And in his soul was night,
Because he turned his back
On Him who is the Light.*

Lancaster, Pa.

eous presence all shall confess and acknowledge their shame. Before Him they shall confess that they have stolen and squandered the life and the talents which God gave them for His glory and have used them for their own pleasure. In that day none of the haughty and brave shall resist Him, but kings and captains, rich and poor, great and small, bond and free alike shall bow before Him and confess Him, but too late to receive His gracious pardon.

3. In that day men shall see the utter failure of the things in which they trusted.

Isaiah tells us that in that day men shall cast their idols to the moles and the bats. In the hour of their need they shall find the things in which they trusted to be worse than useless; they shall be a condemning weight about their necks. In their haste to rid themselves of these idols they will cast them into the dark and out-of-the-way places; they will hide them in the earth; but they cannot be rid of their condemning influence.

Not all the idols of men are graven images made to be worshiped. In that day those who trusted in money shall find that the righteous Judge cannot be bought or bribed; no lawyer can help them to escape their just punishment. Those whose highest goal has been earthly pleasure will find that there is no pleasure which can alleviate the pain and remorse of everlasting punishment. Those who have trusted in fame and the honors of men will find that they stand before the King of kings and Lord of lords, before whom the ranks of men are as nothing, but both great and small must answer for their own deeds.

In that day those who had trusted in philosophies and systems of thought which deny scriptural truth and ignore the plan of salvation shall find that there is no truth save that revealed by God alone. All that have spurned the Son of God shall stand condemned before Him in that day.

The Bible makes it plain that God cannot condone sin. Every act of unrighteousness must be accounted for. Two ways are open to sinful man. You can bring your sins to Jesus now to be dealt with by His blood, and you will find Him your Redeemer. Or you can carry your load of sin and guilt until you meet Him as your Judge who shall in righteousness condemn you to suffer the just penalty of your own sin. Let Him be your Redeemer.—Pastoral Letter, No. 167.

I am reading the Word of God and behaving it.—A native convert.

EDITORIAL

Vacations

This issue of the GOSPEL HERALD is one third the usual size. All workers in the Publishing House are granted each year a week or more of vacation. This year it was decided that these vacations should all be taken at the same time, the week of July 5-10. Only a few workers have remained on duty to get out this abbreviated issue of the HERALD and to take care of other necessary work. Vacation is doubly desirable this year, for a very heavy production schedule, with considerable overtime, has been a heavy physical strain.

The tempo of modern life requires vacations. It is good to get away from one's work for a while, not only for physical recuperation, but also for spiritual refreshment and to get the perspective which it seems only a more distant view can give. We need to see ourselves and our work in proper setting. We need to see others at their work, and appreciate the complicated co-operation which makes modern life possible. It is good that the developing camp program in our church is making it possible for increasing numbers of our people, both young and old, to enjoy a rest by mountains or by waterside in an environment that is upbuilding in every way. For we must never take a vacation from God and from spiritual things. We always need more of whatever will build us up spiritually, and send us back to our tasks with renewed vigor and renewed consecration.

Retreat into Oblivion

On the stage of attention for but a brief moment came the rich young ruler. He was rich, both in wealth and in the culture and refinement of his time. He seems to have been sincere in his search for further equipment for good living. He had a good personality and gave

promise of a career of greatness. We are told that Jesus loved the young man, and no doubt He coveted his talents and his resources for the advancement of His kingdom.

But the conditions which Jesus imposed upon him were too exacting. Very dear to his heart were his possessions. Rather than give them away to the poor whom he despised, he turned from the Master in sadness. But it was for him a retreat into oblivion, for he never appears in the Gospel story again. His only act is the Great Refusal, and his name remains unknown.

What he might have been had he renounced his wealth and followed Jesus we can never know. We can only know that on that ignominious retreat into oblivion he is accompanied by a great multitude who lose their place in the sun, who refuse their niche in the annals of history, because they prefer the anonymity of their own sinful ease. Thus those who might be beacon lights for the Lord become nonentities. But the greatest tragedy of all is the fact that the obscurity into which they go is the outer darkness of eternal separation from God. Choosing to be less than God willed them to be, they sentence themselves to be nothing, yes, less than nothing. Refusing the stone with the new name written, they are doomed to remain forever in the legion of the unnamed.

The Root of Bitterness

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15).

Very common is the experience of a bitter heart. The passage of years may bring disappointment and disillusionment. Contrary experiences, such as injustices, reproofs, rivalry, fancied slights, and malicious gossip, may develop in the heart a chronic bitterness and hate.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

The text quoted above teaches us in its context that peace with men and holiness toward God need to be sought after. They need to be ardently desired and definitely striven for. And bitterness of heart is an enemy to both. A bitter root is sure to bear a bitter fruit.

Bitterness is the root of hatred and malice. Like jealousy, it feeds upon itself, beginning with a trifle, and growing into a monster of passion and possible crime. Murders often begin with small grudges.

Bitterness causes faultfinding. Since humanity is weak, it is easy to find fault wherever we want to. It is easy to overlook faults when we love, and it is hard to see good when we harbor bitterness.

Bitterness of heart is a root of self-pity. We imagine ourselves to have been injured, and begin to defend ourselves as downtrodden, mistreated, cheated, or imposed upon. Most of all to be pitied is the man who pities himself. For such a one, in the damage which he does to his own personality, is his own worst enemy. A broken heart may be a tragedy, but a hard heart is much worse. Let them break your heart, but don't let them harden it.

Bitterness may even be a root of ill-health. Anger is a devastating emotion. Stomach ulcers, we are told, may be caused by chronic ill temper. Brooding ill will may bring on insanity. A bitter heart is itself the worst kind of heart trouble.

And so it brings ugliness of soul. Oh, the hard lines that are written on the faces of those who are cynical and mean! Such people often remind us of the burned-out lava beds of our western mountains—extensive stretches of lifeless, barren, scorched rock. Some of us have often been thankful that we don't need to live with certain bitter souls of excoriating tongue and deadened affection. One of the worst things that can happen to one is the development of such a warped personality as he himself cannot respect. One person we must live with is ourselves, and we had better keep that person companionable.

Bitterness causes unhappy homes. Many a hearth is a volcano, always threatening and sometimes erupting in angry quarrels. Some husbands and wives, fathers and mothers, sons and daughters, brothers and sisters live in a perpetual grouch or in a never-ending feud. Inheritance squabbles are a most shameful form of family quarrel and

cause wounds which are never healed. A civil war, they say, is the bloodiest sort of war. We do things to our own flesh and blood which we would scarce do to others. What an awful atmosphere for children to grow up in is a bitter home!

Likewise does bitterness cause divided and fruitless churches. Paul condemned the contentious members of the Corinthian Church. The whole spirit of the Gospel is against the type of prejudice which motivates most church fights. To perpetuate religious feuds and hand our prejudices down to our children is the height of unchristian folly.

But the worst fruit of a bitter heart is eternal separation from God. For to fail of the grace of God is nothing less than that. The Word tells us that to hate is to murder, and that no murderer shall inherit the kingdom of God. The beginning of many a backsliding is the sheltering of bitterness in the heart.

If we would find a cure for bitterness, we must acknowledge first of all that it is a sin. Jas. 3:14. It is nothing to glory in. It is contrary to the holiness of God and His practice of long-suffering and forgiving. Then we must put it away. Eph. 4:31. We must refuse to harbor it, must reckon it as belonging to the life of the flesh. On the positive side there must be a cultivation of love and kindness, the purposed culture of a life of beauty and benediction. It will help to this end if we try to appreciate other people's troubles. Bitterness will often turn to sympathy when we understand what has made people what they are. The dirty bum will become an unfortunate brother for whose sorrows our tears will flow. By the transmutation of grace the root of bitterness may be torn out and in its place will grow the gracious plant of a loving heart.

SUNDAY SCHOOL (Continued)

a greater for the throne and "from beginning to end the love of Jonathan for David was a disrobing, a divestiture."

Jonathan's father, Saul, became very jealous of David and asked Jonathan to put David to death. But since Jonathan was exceedingly fond of David he told David of the plot. He advised David to hide until he tried to turn his father's anger from him. This Jonathan did by speaking well of David. David was restored to the court for a short season. When jealousy again made David's presence dangerous, he fled afar with the help of his wife (Saul's daughter).

In Ramah, David met Jonathan in what must have been a trial of their friendship. David's remarks suggest that Jonathan knew

Saul had determined David's death but did not tell him. Has David forgotten already how Jonathan revealed a previous plot against him? Didn't David trust Jonathan? A real test is given to friendship when a friend is suspected of being untrue. This pathetic scene shows the great heart of Jonathan, far nobler than that of David seemingly. True love is not easily provoked. Jonathan had to break with Saul, his father, to take David's part. David seems to lack faith in his God, while Jonathan still loved his rival as his own life, and planned to abet God's plan. Once again at the new moon feast Jonathan gently pleaded for David. His love for David put his life in danger before his father.

Knowing that David must be separated from him, Jonathan fasted in grief. In the last interview both of the beloved friends were overcome with deep emotion. David went out to the wandering life of a public enemy. Jonathan, fully aware of David's future, lonely, and sorrow-stricken, went back to his father and died with him in battle. David's dirge was

"O Jonathan! by your death am I mortally wounded,
I am distressed for you, my brother Jonathan!
You were exceedingly dear to me,
Your love was more marvelous to me than the love of women."

David was loved. Jonathan loved. He had a magnanimous heart. He was wholly uninfluenced by selfish considerations. His acts of love show no trace of jealousy, although he had every reason to be unfriendly. Such love must be born of God. It is not the way of the world.

—Alta Mae Erb.

FIELD NOTES (Continued)

Tent meetings, sponsored by the North Goshen congregation, are being held in Goshen, Ind., July 11-21, with Bro. Kenneth G. Good, Elida, Ohio, as evangelist.

The one-hundred-and-fourth Bible Conference will be held at Columbia, Pa., July 22-25. Instructors are Kenneth G. Good, Elida, Ohio; Elmer G. Kolb, Pottstown, Pa.; and John S. Hess, Lititz, Pa.

Bro. Jacob Rittenhouse, Lansdale, Pa.; and a group of young people from his district, will give a program for Youth Gospel Evangelism at the East Chestnut Street Church, Lancaster, Pa., on July 17.

Hymn appreciation will be the subject at the Mount Joy District Young People's Meeting on Sunday evening, July 18. Bro. Amos Sauder will bring a sermonette on Hebrews 13:15.

Bro. John Roth and family, Morton, Ill., visited at Scottdale July 5, 6.

Bro. and Sister S. Paul Miller, missionaries on furlough from India, have been visiting churches in Alberta, Saskatchewan, and northwest United States.

Bro. Paul Lauver, missionary on furlough from Puerto Rico, is visiting churches in Oregon, Idaho, and Nebraska during the first part of July.

FIELD NOTES

The Youth for Christ Institute at Laurelville, Pa., had an enrollment of 106. Speakers on the program included A. J. Metzler, Kenneth Good, Harold Eshleman, Harold Brenneman, and Richard Martin. The director was Myron Livengood.

Doctrinal and inspirational meetings are being held in the churches of Bro. Noah W. Risser's district, Lancaster County, Pa., each Saturday evening from July 3 to September 11. Bro. Ray J. Shenk, Elkridge, Md., spoke at Good's Church on July 3; Bro. Ira E. Miller, Steelton, Pa., at Strickler's on July 10; Bro. Richard Danner, Hanover, Pa., will speak at Stauffer's on July 17; and Bro. J. Irvin Lehman, Chambersburg, Pa., at Risser's on July 24.

The Boy's and Girl's Camp at Little Eden, Onkama, Mich., June 23-30, had an enrollment of 106. The same number of high school boys and girls were at the camp the following week. This week Bro. Leland Bachman is serving as director for the Young Adults' Conference.

Bro. Levi C. Hartzler, Goshen, Ind., spoke at Fairview, Mich., Sunday morning, July 4, and at Pigeon, Mich., the evening of the same day.

Bro. John Shenk, Denbigh, Va., is scheduled to be with the Mt. Hermon congregation, near Mathias, W. Va., for evangelistic meetings, July 18-28.

The church building at Limon, Colo., has been moved into town from its former location south of town. Although the basement and foundation have not been put in for lack of funds, the building is being used. Bro. Richard Birky, Cheraw, Colo., preached the first sermon at the new location.

Bro. J. J. Hostetler, Canton, Ohio, conducted a week-end meeting at Shickley, Nebr., July 3, 4.

Bro. J. Robert Kreider, Wadsworth, Ohio, filled the appointment at Canton on July 4. Bro. Harold Bauman, of Orrville, will preach at Canton on July 18.

Mennonite Youth Fellowship of Stark County, Ohio, will sponsor an outdoor singing in a grove north of Canton Sunday afternoon, July 25. J. W. Yoder will be in charge of the singing. Bro. Gerald Studer will deliver a short address.

Visitors at the Alberta-Saskatchewan Conference, July 4-6, included the following:

J. F. Garber, Alma, Ont.; B. B. Shantz, Preston, Ont.; J. C. Fretz, Kitchener, Ont.; Charles Hostetter and the E.M.C. chorus group, Harrisonburg, Va.; Nevin Bender, Greenwood, Del.; Nelson Kauffman and family, Hannibal, Mo.; Amos Kolb, Spring City, Pa.

Bro. John Gingrich, Elkhart, Ind., was scheduled to preach at Los Angeles on July 4.

The Nampa congregation, in Idaho, was scheduled to enjoy visits on July 4, 5, and 6, respectively, from Bro. and Sister S. Paul Miller, the Goshen College quartet, and Bro. Paul Lauver.

Bro. Paul Bender, Goshen, Ind., spoke on "The Message of Peace" at the Pleasant Hill Church, East Peoria, Ill., on June 27. He was accompanied by a peace team who brought a program in the evening.

Bro. Reuben Hofstetter, of the Kidron Church, Wayne County, Ohio, gave a very acceptable message to the Pleasant View congregation, near North Lawrence, Ohio, on June 27.

Bro. J. R. Mumaw is the evangelist for a series of meetings at the Valley View Church, Criders, Va., July 9-18. Pray for these meetings.

The Lititz-Hess Young People's Bible Meeting was scheduled to enjoy a message from Bro. J. Irvin Lehman on July 11 on "The Biblical Basis of Nonresistance."

Calendar

Chesley Lake Camp, Allenford, Ontario
Civic Holiday Week end, July 31-Aug. 2
Special Young People's Conference, Sept. 4-6
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Girls' Camp, July 10-18.
Boys' Camp, July 17-23.
Second Young People's Institute, July 24-30.
Second Family Week, July 31 to Aug. 6.
Third Young People's Institute, Aug. 7-13.
Missionary Bible Conference, Aug. 14-22.
Little Eden Camp, Onkama, Mich.
Young Adults' Conference, July 10-17.
Family Week, July 17-24.
Recreation Workshop, July 24-31.
Literary Group, July 31 to Aug. 7.
Church Music Week, Aug. 7-14.
Ministers' Retreat, Aug. 14-21.
Farmers' Week, Aug. 21-28.
Annual Meeting, Southwestern Pennsylvania Mission Board, Kaufman Church, Davidsville, Pa., July 9, 10.
Young People's Institute, Eastern Mennonite College, Harrisonburg, Va., July 21-25.
Young People's Christian Life and Service Institute, Lancaster Mennonite School, Lancaster, Pa., July 29-31.
Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
Young People's Institute, Mansfield, Ohio, Aug. 10-15.
Annual Meeting, Illinois Conference, Pleasant Hill Church, East Peoria, Ill., Aug. 17-19.
Ohio Christian Workers' Conference, Oak Grove Church, West Liberty, Ohio, Aug. 17-19.
Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26.
Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

A peace team, consisting of John A. Hostetler, John Howard Yoder, and Willard Hunsberger; will visit, during July and August, congregations at Kokomo, Ind.; Fisher, Ill.; Kalona, Iowa; Sterling, Ill.; West Liberty, Ohio; Kidron, Ohio; North Lima, Ohio; and Springs, Pa. This team is sponsored by the Peace Problems Committee of General Conference. The men will stay in each community four or five days, conducting a conference and meeting interested people.

Bro. J. D. Graber was the out-of-the-district speaker for the quarterly mission meeting held at Sweet Home, Oreg., on July 5.

Bro. Abram Kauffman, Amlin, Ohio, was ordained to the office of bishop for the Sharon congregation, Plain City, Ohio, on June 20.

Bro. Russell Krabill, Goshen, Ind., was scheduled to fill appointments at Chappell, Nebr., on July 4.

The newly elected officers of Mennonite Youth Fellowship met at Laurelville, Pa., on July 5 to elect the secretaries in the various areas of activity. The complete general council of Mennonite Youth Fellowship is now as follows: Gerald Studer, president, Orrville, Ohio; Richard Detweiler, vice president, Souderton, Pa.; Ada Schrock, secretary, Salisbury, Pa.; Edgar Metzler, treasurer, Scottdale, Pa.; Paul Erb, sponsor for the Commission, Scottdale, Pa.; Frederick Erb, secretary of extension and service, Waterloo, Ont.; Myron Ebersole, secretary of faith and practice, Sterling, Ill.; Ray Horst, secretary of fellowship, Ephrata, Pa.; Ethel Yake, editor of news and publicity, Scottdale, Pa.; Levi C. Hartzler, liaison for the Mission Board, Goshen, Ind.

This eight-page issue is being produced by the few workers who are remaining on the job during the general vacation week at the Publishing House. The unusual quietness throughout the plant is made up for by the noise of the drills and the motors working on the foundation of the annex.

The northeast Ohio Goshen College alumni and prospective students will have a meeting at Millen Nussbaum's home, one-half mile north of Kidron, Ohio, at 1:30 p.m. on July 25. There will be a basket lunch.

The C.P.S. reunion to be held at Wilkens Howe's grove on Aug. 1 will be held despite weather conditions. All C.P.S. men and their families are invited. Those attending are asked to bring lunch; the meal will begin at 1:00 p.m. D.S.T.

The brethren Howard H. Charles and John H. Mosemann, members of the Goshen College faculty, received the Th.M. degree from Princeton Theological Seminary recently.

Bro. Etril J. Leinbach was ordained to the ministry by Bro. Paul Mininger on July 4, following an appropriate sermon by Bro. Ira S. Johns, in the Middlebury Mennonite Church, Middlebury, Ind. Bro. Leinbach is to be placed in charge of the work being carried on by the Middlebury congregation at Moore Park, Mich., about three miles north of Three Rivers.

(Continued on page 651)

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Go, Preach

MISSIONS

Give, Pray

Mission News

Ft. Wayne, Ind., Allen Ebersole, July 1: Sister Ebersole came home from Illinois on June 28. She is recovering rapidly from the operation performed on June 15 at the Methodist Hospital in Peoria. The Lord has definitely answered the prayers in her behalf and we want to thank all those who interceded for her and also those who sent cards and letters. This experience has been one in which the presence of God has become more real. . . .

"Summer Bible school will be held July 6-16. We are looking for a good attendance, and anticipate using the new course put out by our publishing house. Pray for the messages as they go into the homes of non-Christians via the boys and girls who will attend Bible school. . . .

"Two young girls confessed Christ in one of the Sunday-school classes recently. Will you pray with us that they will go all the way with the Lord, and that their parents will not discourage them in any way?"

On Sunday, July 4, **Bro. and Sister J. N. Kaufman** gave messages for the Goshen College congregation. They plan to attend the annual meeting of the Southwestern Pennsylvania Mission Board at Davidsville on July 9, 10.

Bombay, India, July 2: A cable was received saying that the brethren Solomon and Malagar, from the India Mennonite Mission, left Bombay on July 2 on the "Exmouth," via the American Export Lines. In about a month they will be arriving in Boston.

Chengtu, China, Don McCammon, June 23: "It is our plan to leave for Mt. Behluding on Monday, June 28, for July and August. About half of the language school is going to this place and we will have the benefit of some of our regular teachers for the two months of study. . . .

"The political situation has seemed much quieter for Szechwan this last month. True, there have been adverse predictions and threats, but on the whole there is not undue fear of invasion at present. . . . We continue to plan with Christian optimism in the opening of the work this fall. The need is so tremendous and our people so ready to hear."

Bragado, Argentina, Nelson Litwiller, June 24: "Floyd Siebers arrived on scheduled time and have seen the orphanage, which later will be in their charge. For the present they will go to Pehuajo to study the language. . . .

"**Bro. B. Frank Byler** has been given a course to teach in the Bible school at Bragado. In addition to this half day in the Bible school, he takes care of the work in French and in Casares, which give every evidence of a healthy growth. . . .

"We have twelve in our converts' class here in Bragado and hope to have a baptism-

al service before long. These converts need our prayers and yours."

Bro. G. D. Troyer, M.D., missionary from Puerto Rico, has been visiting churches in northern Indiana and Illinois in the interests of the work in Puerto Rico. From July 13 to 18 his schedule will take him to the churches in southeastern Iowa. The Troyers will return to the island the last of July.

W. G. Lauver: "Bro. Sanchez is having biweekly meetings with the believers in Mathis, Tex., while we are away. . . . We have ten applicants for baptism."

Palo Alto, Pa., Noah N. Sauder: Several years ago a mission committee was elected in what is known as the Mahlon Witmer district — the congregations of Groffdale, Metzler's, Carpenter's, Hinkletown, and New Holland, in Lancaster County, and Frazer, in Chester County. This committee after some investigation, located an idle Methodist chapel, the only church in the borough of Palo Alto, Pa., about a mile east of Pottsville, Pa. After about one half the borough of about one hundred and thirty-five families had been canvassed, and promising results received, the chapel was finally purchased; and considerable repairing was done by the willing-minded workers of the home base.

The chapel is now ready for services. Summer Bible school was to begin on Tuesday morning, July 6, and preaching in the evening by John W. Hess of Akron, Pa., to continue for two weeks. A dedicatory service is planned for 1:30 p.m., Sunday, July 11, and Sunday school is to begin on Sunday afternoon, July 18, continuing every Sunday, with preaching every other Sunday. Remember this needy field.

Glen Flora, Wis., Esther Schrock: This morning in the midst of a very welcome shower forty-two pupils met for Bible school in the new basement church. Sunday school was held in this building for the first time yesterday. Sixty-six were present. We appreciate the ample room and want to extend our sincere thanks to God and the many friends who made this possible. Four Bible school teachers came from a distance: Bro. and Sister Clifford Moore, of Ohio; Sisters Edna Miller and Cleora Ropp, of Iowa.

Another Bible school is being held twenty-five miles southwest, in a section where there is no Sunday school. Children have asked, "Won't you start a Sunday school? Why can't we have Sunday school this Sunday?" We want to go forward as the Lord leads and provides. Bro. Ezra Good is principal. Other teachers are: Sister Vida Good and Lydia Kalas, of Glen Flora, and Sister Ida King, of Iowa. Average attendance last week was twenty-three.

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., July 7, 1948.

Relief Notes

Summer Activities in Germany

Feeding projects in Germany will continue to the end of June, with several continuing to the end of July. The months just before harvest are the most acute hunger months. The large-scale feeding projects will then be suspended during the more abundant months of August, September, and October. As "plus projects," to supplement the feeding and round out the service given, various activities are carried on, including sewing rooms for girls and women, workshops for boys, shoe repair shops, etc. Certain religious gatherings also prove valuable as contacts for making a spiritual contribution.

Relief Project in Paraguay Reopens

The M.C.C. feeding project at Itacurubi, Paraguay, reopened recently, was welcomed with great enthusiasm, although for the first few weeks it was not possible to supply milk as in previous years. Four hundred school children, almost two thirds of whom are boys, have been fed daily in this school project which has been carried on for several years. It is intended to provide a service in Paraguay which reaches the Paraguayan people rather than only our Mennonite colonists.

Peace Teams Prepare for Work

A training conference under the direction of the M.C.C. Peace Section was held at Goshen College, June 21-25, for nine Mennonite young men who are now engaged in peace education work in three Mennonite areas during the summer months. Speakers participating were: Guy F. Hershberger, Jacob Enz, Roy Umble, Melvin Gingerich, Franklin Littell, Esko Loewen, Paul Goering, Verda Kauffman, and Howard Charles.

Harold Buller, Mt. Lake, Minn.; Harvey Toews, Steinbach, Man.; and S. Allen Shirk, New Holland, Pa., constitute one team of three men which will spend July and August in the Ontario area under the sponsorship of the M.C.C. Peace Section, holding meetings to help young people understand and follow more devotedly the nonresistant way of life. Another team, consisting of Dave Schroeder, Altona, Man.; Ramon Jantz, Drake, Sask.; and Bruno Epp, Mt. Lehman, B.C., are serving in Saskatchewan under the General Conference Mennonite Church. A third team, consisting of John Andrew Hostetler, Goshen, Ind.; John Howard Yoder, Wooster, Ohio; and Willard Hunsberger, Souderton, Pa., are working in Iowa, Illinois, Indiana, Ohio, and western Pennsylvania, under the direction of the (Old) Mennonite Church.

Released July 2, 1948

Via M.C.C., Akron, Pennsylvania

TO BE NEAR TO GOD

Sunday, July 18

Read Psalms 28:6-9.

It seems to be a natural thing for man in his Gethsemanes to turn to God. In times of physical danger and emotional upheaval sincere and earnest prayers ascend to His throne. We remember God in times of stress and strain; but when our prayers have been answered and we have been given strength, what then? How many lepers cured of their loathsome disease remembered to thank their Healer? "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

Monday, July 19

Read I Samuel 19:1-7.

In a recent issue of the "Readers Digest" is an article, "What Friendship Means to Me," by Grove Patterson. "Friendship stumbles most often on the rock of inconvenience. Most of us have an abundance of good impulses which we either forget or find it inconvenient to translate into actuality." He then used the story of the Good Samaritan to illustrate this truth. "You see, the Samaritan had a kind heart PLUS, and it's only the kind heart plus that goes all the way. Every morning each one of us goes out on the Jericho road. Yet no matter what a good-natured, well-meaning citizen you or I may be . . . if we haven't the PLUS which makes us humbly willing to take inconvenient action, we are only jolly good fellows and the Jericho road will never be smoother because we walked that way."

Tuesday, July 20

Read Proverbs 17:17; 18:24.

"Give to the world the best you have, And the best will come back to you. Give love, and love to your heart will flow, A strength in your utmost need. Have faith, and a score of hearts will show Their faith in your work and deed."

—Madeline Bridges.

"Keep us, O Lord, from pettiness; let us be large in thought, in word and deed, Let us be done with fault-finding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment, and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene, gentle;

Grant that we realize that it is the little things that create difference,

That in the big things of life we are as one.

And may we strive to touch and know the great common heart of all of us.

And, O Lord, let us not forget to be kind."

—Unknown.

"How few there are who would dare to address God each night: 'Lord, deal with me tomorrow as I have this day dealt with others . . . those to whom I was harsh and, from malice or to show my own superiority, exposed their failings; others to whom from pride or dislike I refused to speak; one I have avoided; another I cannot like because she displeased me . . . I will not forgive . . . to whom I will not show any kindness.'

"And yet let us never forget that sooner or later God will do unto us even as we have done unto Him." —Charlotte M. Yonge.

Wednesday, July 21

Read Genesis 5:21-24.

Could it be said of us as it was of Enoch, that we "walked with God"? Pray earnestly:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

"In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give;
With Thee, O Master, let me live."

—Washington Gladden.

Thursday, July 22

Read John 15:12-17.

Christ's commandment, "Love one another as I have loved you," is one which we in our own strength cannot keep. His love for us is so rich and deep and measureless that our human affection for one another seems insipid by comparison. His love reached the vilest sinner; ours stumbles over one misdeed; His love surrounds those who laugh Him to scorn; ours weakens at a slight misunderstanding.

"No one could tell me where my soul might be;

I searched for God, and He eluded me;
I sought my brother out, and FOUND ALL THREE!" —Ernest Crosby.

Friday, July 23

Read Matthew 9:35-38.

If all Christians would be filled with the compassion which moved Christ when He saw the fainting, scattered multitudes, there would be no need to pray to the Father to send laborers into the harvest. There would

be laborers aplenty and money more than sufficient for their support and the support of their work. If we could create a deeper feeling of understanding and sympathy for others, if we would pray for a compassion like Christ's the fields which are white to harvest would be garnered in. If we have little feeling of love and pity for those around us, how can we be moved to compassion regarding the condition of those far away? And if we are not compassionate, how can we pray this prayer for laborers effectually?

Saturday, July 24

Read Acts 28:11-15.

When our friends are in need, do we manifest the true spirit of friendship, or do we pan out to be nothing more than fair-weather friends? Paul, after his misfortunes, had friends who were so concerned about him that they came to meet him on his journey, and the Scriptures state that when Paul saw them he thanked God and took courage. I'm afraid we often fail our friends at times of their greatest trials and temptations because we are so enveloped with our own little troubles that we are blind to the needs of others.

"If I had known what trouble you were bearing,

What griefs were in the silence of your face,
I would have been more gentle and more caring

And tried to give you gladness for a space.
I would have brought more warmth into the place

If I had known.

"If I had known what thoughts despairing drew you

(Why do we never try to understand?)
I would have lent a little friendship to you
And slipped my hand into your hand,
And made your stay more pleasant in the land

If I had known."

—Mary Carolyn Davies.

—Eleanor R. Swartz.

A WONDERFUL FRIEND

Sunday School Lesson for July 25

(I Sam. 18—20; 23:16-18; II Sam. 1:1-27; 21:7)

A story of friendship. What is there in that relationship to sing about? Are we not all friends? Do we not all have friends? Which is more difficult—to be a friend or have a friend? A friendship like Jonathan's for David is, indeed, a story worth knowing. Few of us love "at all times." Here is the story of Jonathan, the unselfish lover.

When Jonathan met David upon his return from slaying the Philistine, his soul was knit to the soul of David. He loved David as himself, and sealed his love with a covenant by stripping himself of robe, sword, bow, and girdle and giving them to David. Jonathan was a great warrior and had already shown himself heroic in loyalty to the crown to which he was born. But in David he must have seen by the eye of faith

(Continued on page 651)

BIRTHS

Amstutz.—To Leo and Rosella (Lehman) Amstutz, Apple Creek, Ohio, a daughter, Delores Faye, June 18.

Eisenberger.—To George D. and Esther (Thomas) Eisenberger, Ronks, Pa., a son, George Daniel, Jr., June 5.

Gehman.—To Allan and Lucy (Horning) Gehman, Mohnton, Pa., a daughter, Sara Jane, June 12.

Gerig.—To Melvin and Waneta (Nofziger) Gerig, Archbold, Ohio, a daughter, Marlene Fay, April 4.

Holsopple.—To Paul and Mary Jane (Short) Holsopple, Pettisville, Ohio, a son, Allen Lee, June 19.

Hostetler.—To Mark S. and Florence (Beachy) Hostetler, Plain City, Ohio, a son, George Dennis, June 16.

Johnson.—To Earl E. and Joyce (Wenger) Johnson, Detroit Lakes, Minn., a daughter, Bonita Faye, June 15.

Landis.—To John B. and Kathryn (Heller) Landis, Lancaster, Pa., a daughter, Nancy Elaine, May 24.

Martin.—To Russell and Lois (Diller) Martin, Maugansville, Md., a son, Olen Glenn, June 17.

Myers.—To Paul L. and Aquilla (Freed) Myers, Danboro, Pa., a son, John Vernon, May 31.

Nolt.—To Harry M. and E. Luella (Hershey) Nolt, Bareville, Pa., a son, Leonard Ellis, June 16.

Stutzman.—To Marion and Edna (Beechy) Stutzman, Millersburg, Ohio, a daughter, Karen Joy, June 24.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bellar — Stutzman.—Francis Bellar and Evelyn Stutzman, Broken Bow, Nebr., by Lester Guldner, Nov. 16, 1947.

Bender—Hochstetler.—Dwight Bender, West Union congregation, Wellman, Iowa, and June Hochstetler, Lower Deer Creek congregation, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church, June 27, 1948.

Birnie—Yantzie.—Johnie Birnie and Marion Yantzie, both of Broken Bow, Nebr., by Lester Guldner, March 7, 1948.

Brenneman—Wolgemuth.—Clifford Brenneman, Masonville congregation, Washington Boro, Pa., and Jean E. Wolgemuth, Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz at the home of the bride, May 15, 1948.

Charles—Longenecker.—Jay Harold Charles, Masonville congregation, Washington Boro, Pa., and Mary Brubaker Longenecker, Erisman congregation, Manheim, Pa., by Homer Bomberger, June 19, 1948.

Croyle—Schnell.—Denton Croyle, Thomas congregation, Hollsopple, Pa., and Mary Schnell, Orrville, Ohio, congregation, by Harold Bauman at the Orrville Church, June 19, 1948.

Denlinger—Kreider.—J. Elvin Denlinger, Mountville, Pa., congregation, and Edith A. Kreider, East Petersburg, Pa., congregation, by H. E. Lutz at the home of the bride, March 11, 1948.

Ebersole—Metzler.—Seth H. Ebersole and Virginia M. Metzler, both of the Landisville and Salunga, Pa., congregation, by H. E. Lutz, June 26, 1948.

Faggella—Tressler.—Frank Faggella and Goldie Pauline Tressler, both of Park View, Harrisonburg, Va., by Daniel W. Lehman at the Chicago Avenue Church, Harrisonburg, June 24, 1948.

Gerber—Miller.—Dennis Gerber and Loretta Miller, both of Millersburg, Ohio, by D. D. Miller, June 15, 1948.

Good—Cline.—Howard Good, St. Jacob's, Ont., congregation, and Pauline Cline, Zion congregation, Broadway, Va., by Ernest E. Miller, assisted by J. L. Stauffer, at the Zion Church, June 26, 1948.

Good—Slabach.—Ira D. Good, Elida, Ohio, and Mary Anne Slabach, Middlebury, Ind., by Andrew Brenneman, uncle of the groom, assisted by Wilbur Yoder, at the Middlebury Church, June 20, 1948.

Heatwole—Kreider.—Kenneth M. Heatwole, Springdale congregation, Waynesboro, Va., and Ruth M. Kreider, Bethel congregation, Wadsworth, Ohio, by J. Robert Kreider, brother of the bride, at the Bethel Church, near Wadsworth, June 12, 1948.

Hess—Ober.—Sanford H. Hess, Lititz, Pa., congregation, and Cora M. Ober, Gantz and Hernley congregation, Manheim, Pa., by Homer Bomberger at the Hernley Church, June 13, 1948.

Hostetler—Longacre.—David Henry Hostetler and Anna Pearl Longacre by George M. Hostetler at Spring City, Pa., June 12, 1948.

Keeler—Freed.—Alvin W. Keeler, Towamencin congregation, Kulpville, Pa., and Thelma G. Freed, Franconia, Pa., congregation, by Menno B. Souder at the home of the bride, June 12, 1948.

Landis—Wenger.—David W. Landis, East Chestnut Street congregation, Lancaster, Pa., and Mary B. Wenger, Gantz and Hernley congregation, Manheim, Pa., by Homer Bomberger at the home of the bride, June 16, 1948.

Lefever—Landis.—Robert T. Lefever, New Danville congregation, Lancaster, Pa., and Esther R. Landis, East Petersburg, Pa., congregation, by Henry E. Lutz, June 11, 1948.

Marnier—Stoltzfus.—Wallace Dale Marnier, Lower Deer Creek congregation, Kalona, Iowa, and Leola Verle Stoltzfus, Wellman, Iowa, congregation, by George S. Miller, June 20, 1948.

Miller—Kandel.—Clarence Miller, Rittman, Ohio, and Ethel Kandel, Millersburg, Ohio, by D. D. Miller, assisted by E. F. Hartzler, June 4, 1948.

Moyer—Godshall.—Mahlon L. Moyer and Grace M. Godshall, both of the Franconia, Pa., congregation, at the home of the officiating minister, Menno B. Souder, Elroy, Pa., June 26, 1948.

Nighswander—Drudge.—Joseph M. Nighswander and Elsie K. Drudge, both of the Markham, Ont., congregation, by Abraham Smith at the bride's home, June 9, 1948.

Oswald—Yoder.—Marcus Oswald, Hudson, Ohio, and Martha Yoder, Mantua, Ohio, both of the Plain View congregation, Aurora, by Eugene Yoder, father of the bride, assisted by Elmer Stoltzfus, at the church, June 12, 1948.

Ranck—Peifer.—Robert H. Ranck, Rohrsers-town, Pa., congregation, and Pauline E. Piefer, East Petersburg, Pa., congregation, by H. E. Lutz, May 15, 1948.

Shantz—Hawes.—Lyle Addison Shantz and Dorothy Jean Hawes, both of the Sharon congregation, Guernsey, Sask., by Stanley D. Shantz at the Sharon Church, June 27, 1948.

Stover—Overholt.—Edwin L. Stover, Franconia, Pa., congregation, and Annie D. Overholt, Souderton, Pa., congregation, at the home of the officiating minister, Menno B. Souder, Elroy, Pa., June 19, 1948.

Stutzman—Bellar.—Harry Stutzman, and Mildred Bellar, Broken Bow, Nebr., by Lester Guldner, April 4, 1948.

Troyer—Stutzman.—Maynard Troyer and Dorothy Stutzman both of the Britton Run congregation, Spartansburg, Pa., by J. W. Birky at the home of Frank Stutzman, June 24, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Augsburger.—Sarah Ann, eldest daughter of Christian G. and Mary (Schlonegger) Augsburger, was born near Trenton, Butler Co., Ohio, May 10, 1868; passed away May 9, 1948; aged 79 y. 11 m. 29 d. At the age of twenty-one she moved with her parents from Butler Co. to the West Liberty community, where she spent the remainder of her life. That same year she joined the Oak Grove Mennonite Church, of which she remained a member until death. Surviving are 3 sisters (Emma Warye and Bena Lapp, West Liberty, Ohio; and Wilhelmina Kanagy, Cahle, Ohio). Her parents preceded her in death in 1907 and 1914 respectively. She always spoke German, but could read and understand English. She enjoyed friends and visitors in her quiet way. Earthly possessions had no appeal to her; but she enjoyed the home which was so graciously provided for her as a place to live and do things for others. Funeral services were conducted May 11 at the Oak Grove Church by S. E. Allgyer, assisted by N. E. Troyer and Nelson Kanagy. Burial was made in the South Union Cemetery.

Carrington.—Elanor Lucretia Plank was born at Hampton, Iowa, Feb. 1, 1869; departed this life at Albany, Oreg., June 5, 1948; aged 79 y. 4 m. 4 d. In early childhood she moved with her family to Illinois and later to Nebraska, where she spent her girlhood days. In 1886 she moved with her father, who was then a Methodist minister, to Akron, Colo. On Dec. 31, 1887, she was married to William H. Carrington at Harrisburg, Colo. He preceded her in death in 1923. One infant son also predeceased her. Surviving are 4 daughters (Mrs. Mabel Ebersole, Filer, Idaho; Mrs. Bessie Barber, Akron, Colo.; Mrs. Laura Ricketts Carrington, Detroit, Mich.; Mrs. Myrtle Reeder, Albany, Oreg.) and one son (William H., Jr., San Francisco, Calif.). In her youth she united with the Methodist Church and in April, 1946, was taken into the fellowship of the Mennonite Church at Filer, Idaho. Funeral services were conducted in the Mennonite Church at La Junta, Colo., by Allen H. Erb. Interment was made in the Fairmount Cemetery.

Niemela.—Selma Charlotte Ohlgren was born at French Lake, Dakota, Minn., Oct. 5, 1884; died in St. Joseph's Hospital, Park Rapids, Minn., May 29, 1948; aged 63 y. 7 m. 24 d. On Sept. 22, 1906, she was united in marriage to Andrew Niemela, of Menasha, Minn., who survives. Also surviving are 11 children, 1 brother, 3 sisters, 13 grandchildren, and many friends. In 1945 she united with the Mennonite Church and remained a member. She was sincerely devoted to her family. Funeral services were held at the home and at the Lutheran Church in Menasha on June 3, conducted by Irwin Schantz, Werner Hanonin, and Eli G. Hochstetler. Texts: Matt. 25:1-13; Ps. 103:15, 16.

Snyder.—Peter B., son of John and Elizabeth (Bally) Snyder, was born in Woodford Co., Ill., Dec. 31, 1864; died at the home of his son (Vernon) May 17, 1948; aged 83 y. 4 m. 17 d. In his youth he accepted Christ and became a member of the Mennonite Church, in which faith he died. On Jan. 24, 1886, he was united in marriage to Ida Grabill, who preceded him in death about two years ago. In 1889 he was ordained to the ministry at Cullom, Ill., where he served as minister. In 1894 he and his family moved to Alpha, Minn., where he also served as minister. In 1907 they moved to Plainview, Tex.; and from 1922-29 he and his wife lived at Hesston, Kans. Surviving are 9 children (Maude Kreider, Los Angeles, Calif.; Orville, Orrville, Ohio; John, Wadsworth, Ohio; Susie—Mrs. Paul K. Hoover, Goshen, Ind.; Joe, Los Angeles, Calif.; Paul, Kalona, Iowa; Mark, La Junta, Colo.; Vernon, Ashley, Mich.; and Grace—Mrs. George Swartzendruber, St. Johns, Mich.), 2 brothers (Jake, Alpha, Minn.; and Henry, Elkhart, Ind.), one sister (Minnie—Mrs. Charles Hamilton, Sheridan, Oreg.), 43 grandchildren, 29 great-grandchildren, and other relatives and friends. Two grandchildren predeceased him. Funeral services were conducted by D. S. Oyer and J. Kore Zook. Text: John 11:25. Burial was made in the Washington Township Cemetery.

CRY FROM THE HIGH SEAS



From the Heat of Bengal . . .

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me! I am old; I have prayed, given alms, gone to the holy shrines, become as dust from fasting—and all this is useless. Where have you been all this time?"

From the Icy Northwest . . .

"You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Have you known this good news always? Since you were a boy? And your father knew? Then why did no one come sooner?"

From the Snowy Andes . . .

"How is it," asked a Peruvian, "that, during all the years of my life, I have never before heard that Jesus Christ spoke those precious words?"

From the Streets of Casablanca . . .

"Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

The Mennonite Sequence

From the Latitudes of Argentina . . .

He was an elderly, illiterate man, but after his conversion he taught himself to read the Bible. One afternoon, while talking to the missionary in charge, he said,

"You say that your father was a Christian?"

"Yes."

"And your grandfather was a Christian?"

"Yes."

"And your great-grandfather?"

"Yes, as far back as I know, my forefathers were Christians."

With tears streaming down his cheek, this aged believer said, "Well, brother, why didn't your father come and tell my father, and your grandfather come and tell my grandfather? Why were they deprived of this glorious message which I now know?"²

From the Inlands of China . . .

"Our missionary friend asked us to tell about the Mennonite Church, how it came into being and the emphases which distinguish it from other denominations. . . . Through our interpreter we told of the early Anabaptists and their insistence on a believers' church, the consequent persecution and dispersal, their practice of the pure life, and their centering the whole life around Christ, relating every phase to Him and His will as revealed in the Word.

"The question which really put us on the spot was this, 'Why, if you are so old a church, and bear so worth-while a message, have you been so long in bringing it to China?'"³

1 Compiler unknown.

2 Page 132, "Argentina From Within," by Lewis S. Weber.

3 "Glimpses of a Mission in Action," p. 593, June 22, 1948. Gospel Herald.

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, JULY 20, 1948 ————— NUMBER 29

Our Witness to the Frontiers

BY LINFORD HACKMAN

Frontiers are appealing to most people, the interest usually beginning in childhood as we learn about the early days associated with life among the Indians, going west with the covered wagon trains, on strange rivers by canoe, in the north on snowshoes, and by dog team.

Pioneers on the frontiers, all over the world! How thrilling to live with them as we are seated in a comfortable chair, in a comfortably heated living room, in the presence of our loved ones, on a cold and stormy winter evening!

But God knows (if we do not) that our heritage did not originate in a setting like that, but long ago He sent His only Son to be the greatest Pioneer of all. This frontier He found hard and dangerous, but by dying He won the great victory, and by rising again He shares it with all who will accept it. And just before He returned to heaven He told His disciples what to do with the victory He had accomplished for them: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Ever since has it taken *power to witness*, power over self, power over circumstances, power over the devil. The evidence of the power of the Spirit is in the fruit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. With this *power of the Spirit* our Anabaptist forefathers witnessed on the frontiers of the Reformation, and many lost their lives because of their faith. This same power moved many of their descendants to the frontiers of North America and elsewhere. All of us today are living where at one time had been the frontier, if it is not now.

Every one of us is also able, at the place we are, to find a frontier of some type—national, racial, religious, etc., to witness to. However, I am thinking primarily of the geographical frontiers. Our heritage, our emphasis on the simple life, our practice of self-denial, our faith in the Word of God, our love for all people (woe to us if these things are not so) makes our witness to the frontiers not only possible, but *obligatory*. Our experience as a church in C.P.S., which included work from cooking to smoke-

jumping, from hookworm control to mental hospitals, from dairy-testing to cowboys on the cattle boats, has been invaluable. And with the continuation of the voluntary service units and worldwide relief work, and now the enlarged program of the Mennonite Youth Fellowship (which to me seems to be a wonderful plan for "training at home") and the many in training in our church schools, there is a great door of opportunity opened to us. And there are some of the most spiritual, and best qualified of all, just working at home.

Besides all these are the many parents and friends, brothers and sisters, grandparents and pastors, who are working hard at home to give stability and support to those away in training, and those in service.

There is another one that remembers every Christian. His name is Satan. He is saying, "It costs a little too much—it's too hard work for what you get out of it—you must not expect too much—we must be careful or if a depression comes we will be hit too hard. But when Christ comes we will be *hit* a lot harder, if we fail to obey Him now.

So let us go and witness to the frontiers, first (like Bro. George R. Brunk said in the closing address of the World-Wide Missionary Conference in Lancaster on May 23) in the secret closet, to ourselves and God. (Yes, I remember it is *geographical* frontiers, but too often the closet is just that). Then let us go home and tell our friends; then go to the uttermost part of the earth.

The first frontier away from home may be a missionary outpost for the home congregation. The next might be a new farming district opened by a new road, or by irrigation, or land previously opened but not needed. There are some places where old settlements again become frontiers. If the children leave the farms, and the parents are unable to get hired help, the land will be neglected, as will also the buildings, roads, and practically everything else, and in time some people will be attracted there by the lower prices, and these people may be of a different nationality, or race. Their manner of life is also different, and their spiritual need has never been supplied before; but now on the frontier they are discovered.

Because of better transportation and communication facilities, and a greater need for more different kinds of raw materials for this complex age, new frontiers are springing up throughout the world. This fact is evident in northern Canada and Alaska.

It is important that we witness to the frontiers, because it is there, in unsettled conditions and isolation, that Satan is able to get his work usually well established before the Christian messenger arrives. We have seen this in mining towns in northern Ontario, in farming communities in northern Alberta, as well as in the settlements along the Alaska Highway in northern British Columbia, Yukon Territory, and in Alaska.

The following poem, while written for Africa, is applicable for frontiers in general, but especially for the North. Some unknown friend, on seeing the statue of General Gordon as it stands facing the great desert and the Sudan at Khartoum, penned these lines.

BUT STILL I WAIT

The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile.
The needs of men are met on every hand,
But still I wait
For the messenger of God WHO COMETH LATE.

I see the clouds of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
The messenger of Peace; HE COMETH LATE.

They set me brooding o'er the desert drear,
Where broodeth darkness at the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on CHRIST for light;
But still I wait
For the messenger of Christ, WHO COMETH LATE.

Confidence

BY GRACE DOROTHY LEHMAN

*I scanned with strange forebodings
The path that lay ahead;
But lo! I saw my God is there,
So what have I to dread?*

Lancaster, Pa.

Man goes to hard places, endures the heat of the tropics, the cold of the polar regions, the criticism of friends, the sneers of his enemies, takes a chance on losing his life and his soul, all for science, or gold, or fur, or maybe just for fame. Should we not count it a privilege and honor to go for souls for Jesus' sake?

As I think of Bro. Clayton Kratz, whose body is believed to be somewhere behind the "iron curtain," and Bro. Clifford Snyder, whose body was lowered into the sea on which he had sailed toward the frontiers of South America, I join you in prayer to the Lord of the harvest that He will send forth laborers into His harvest, until He will have witnesses on every frontier.

Carstairs, Alta.

Marks of the Lord Jesus

By J. MARK STAUFFER

A huge, chiming clock in a near-by tower has just sounded its call nine times; it is Sunday morning on one of American's great college campuses. It is rather quiet this morning; students walk leisurely by on campus walks to and from breakfast. The city traffic can be heard about a block away, but the weekday rush and rattle is strikingly absent. The campus birds are chirping with ecstasy; the sun shines through a foggy, blue atmosphere and casts long, velvet shadows on the grass. A group of my dormitory fellows are having a philosophical session over on the dormitory porch.

I am seated on a rocker on the porch of the Social-Religious Building; huge supporting pillars rise immediately before me on either side. This building was donated to the college by Rockefeller and bears the inscription: "Dedicated to the Glory of God and the Service of Man." This is a great confession, a confession that could give an exalted directive for the entire institution.

The fellow beside me is reading the comics of the Sunday paper; he has plenty of company in the dormitory. Others are catching up on their studies or sleeping late, because last night was Saturday night. I am reading the last two chapters of Galatians as a part of my daily devotions. I shall never tire of the challenge that Paul implies in chapter six, verse seventeen: "... for I bear in my body the marks of the Lord Jesus."

Witnessing for Christ on a university campus is no simple task. An educated non-Christian, or even a nominal Christian, is a hard man to win. He is experienced, self-sufficient, philosophical, skeptical, and critical. If a person can

"bear in [his] body the marks of the Lord Jesus," a persistent, silent witness is in evidence which no graduate or post-graduate student can dismiss or gainsay.

I have two roommates, Rueckert from Texas and Collins from Alabama. The other night (third night, to be exact) I swung up into the upper bunk; we had been talking about the noise that occurred in the room above us which wakened both my roommates the night before. I had not heard the noise; I chanced to remark that I usually fall asleep immediately upon retiring. Collins, who lay on his bed, remarked, "You must have a good conscience." Rueckert, seated at the desk, piped up, "He does; he lives right."

Your writer had not anticipated such a commendation from his newly-acquired roommates. He buried his face in a soft pillow and thanked God that someone had apparently seen "the marks of the Lord Jesus." He prayed for continued guidance and blessing in his life. Refreshing sleep was not far distant.

Nashville, Tenn.

Buffalo Valley

By JACOB G. BRUBAKER

Buffalo Valley, in Union County, Pennsylvania, is about fifty miles north of Harrisburg. The town of Mifflinburg is located toward the western end of the valley and Lewisburg on the eastern end on the Susquehanna River. It is a beautiful, fertile agricultural valley about ten miles long and four miles wide. About seventy-five years ago a number of Amish families lived on these fertile farms and made good; and congregations were established. Some family names were Glick, Stoltzfus, Beiler, Reile, and others. For reasons not necessary to mention here, misunderstandings came among the various groups and leaders, which brought dissatisfaction and discouragement to most of the families, who later left the valley for other parts.

At the present time there is an interest manifest in this beautiful valley by folks who live in the more thickly settled Mennonite communities where land prices are higher. Young folks who are looking for good land, Buffalo Valley offers you an opportunity. Church privileges are not too far away. The Juniata and Snyder county bishop district of Lancaster Conference is only thirty miles driving distance on hard roads. Should any Mennonite families move into Buffalo Valley or a colonization movement materialize, the congregations of Juniata and Snyder counties invite Christian fellowship and express a willingness to help make pub-

lic worship privileges available as the Lord leads and doors open.

Cocolamus, Pa.

The New Birth

By MELVIN A. BISHOP

True Christianity begins by a new and heavenly birth. Apart from this all are "dead in trespasses and sins" (Eph. 2:1), "alienated from the life of God" (Eph. 4:18), and have no life in them. John 6:53. The necessity of the new birth was first taught by our Lord to Nicodemus. John 3:3, 5, 7. And what Nicodemus needed we all need. There is no place in God's family or program apart from this personal experience.

This experience is not according to nature (John 1:13), nor of man, but a new life imparted (I John 5:1), a new creature (Eph. 4:24), a new nature implanted. I Pet. 1:4; Rom. 7:22. This is contrary to all that is of the old man and the flesh, which war against it. Gal. 5:17. It is the work of the Spirit, who uses the Word of God as His instrument. I Pet. 1:22, 23; James 1:18. It takes place when Christ is received (John 1:12) and requires personal faith, believing in His name. John 20:31. This new life is assured to all believers as a present possession (I John 5:13), and is enjoyed in the Spirit. Rom. 8:3, 4.

In the light of these Scriptures and many others such as Heb. 11:6, Rom. 10:9, 10, II Cor. 5:17, I Cor. 6:20, John 5:24, and John 3:16, 17, I tremble to think there are so many who are not much concerned about such a vital subject and who are going on in this life as if church membership were all that was necessary for salvation. Again, in the words of Paul, "How shall we escape, if we neglect so great salvation" (Heb. 2:3)?

My dear readers of the Herald, the new birth is not uniting with some church or the observance of the ordinances as found in the Word of God. These ordinances should be kept after we are born again. But first we should know that we have passed from death into life. For instance, the observance of the Lord's Supper unworthily brings damnation. I Cor. 11:27-29.

Blooming Glen, Pa.

For we must share if we would keep
That blessing from above;
Ceasing to give we cease to have,
Such is the law of love.

—Bishop Trench.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Perpetual Guard

"Who are kept by the power of God" (I Pet. 1:5).

We received a blessing the other day when it was pointed out to us that the verb in the above quotation is in the present tense. Now there are people who seem to think that grammar is dry and uninspiring. Such folks should read on into the next paragraph.

In the Greek language the present tense indicates continuing action. It is not merely something that happens once; it keeps on happening. The power of God, Peter tells us, has this continuing function: to perpetually keep watch over us and protect us from all that would be to our spiritual harm. The eye of God is always watchful and His mighty arm is always raised in our behalf. The enemy of our souls can never take advantage of a sleepy moment; the guard is never down. For "keeping guard" is just what the word means; the Eternal Guard, who never slumbers and never sleeps, is ever mindful of His own. He is at hand in every moment of need, to warn and to make Himself strong in our behalf. He who knows no past or future, who comprehends aeons in the glance of this moment, is our "very present help in trouble." Praise His name for His blessed presentness!

In Christ's Thralldom

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

Every man is a servant. He serves either the devil or Christ; he is the servant of sin or of righteousness. There is no neutral no man's land between these two realms of servitude. The question is not, to be or not to be; the question is, to be to whom. There may be those who think they can maintain a grand independence. But their fancied freedom is only an illusion; and sooner or later, in some way or other, they reveal the thralldom in which they live. No careful observer can question the truth of Paul's teaching in Romans that men in sin are under the bondage of sin, and that men released from that onerous bondage auto-

matically and necessarily come under a servitude to Christ, with all that entails of righteousness and service. If I am no longer the servant of sin, by very definition of the Christian state I am a servant of Christ, committed to do His bidding and to further His interests.

But to say that the Christian is in the thralldom of Christ is not at all to infer that there is anything unpleasant about that thralldom. Somewhere it is written, "In His service is perfect freedom." Every true servant of Christ knows the blessedness of losing his own will in the will of the Lord. Our own selfish way soon tires us; our own desires turn to bitterness. But the sweet will of our Lord grows sweeter and sweeter as we grow in its acceptance and realization. Who would flee bonds which can bring only pleasure and profit? Who would refuse to acknowledge a Master who is always wise and kind? There is happiness and blessing in the thralldom of our Lord.

Keeping Covenant

"He hath remembered his covenant for ever" (Ps. 105:8).

Various passages in the Bible point out that Jehovah is a covenant-keeping God. A covenant is an agreement, a promise to perform. And the blessed truth is that God keeps every agreement; He fulfills every promise; He pays all His vows; He makes good every word He has spoken. On this integrity of God depends our assurance of forgiveness, our basis of trust, and our hope of eternal life.

Like his Lord, the godly man will be constant to his word. His debts he will pay, and his vows he will perform. The Old Testament law on the matter of vows was very strict. It was no light thing to make a promise; it lay upon one as a sacred obligation. The psalmist spoke approvingly of a man who, though he may have made a covenant to his own disadvantage, fulfilled it to the letter.

The Christian must be a man of his word. Not only his own character is at stake, but also the influence and testimony of the church. A promise-breaker is a cheat, as the world will soon tell you. One should not commit sin to fulfill a

promise, but neither should one make hasty promises that he does not understand. Covenants and contracts are made to be kept, and promissory notes are written to be paid. The truce-breaker not only ruins his credit; he also belies his Christian profession. And most serious of all, liars are consigned to eternal destruction, the lake of fire. Therefore, in the language of Ecclesiastes, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (5:5). A covenant-keeping God wants a covenant-keeping people.

"Prodistants"

Ernest Gordon tells in the *Sunday School Times* of a student who listed his religious affiliation as "Prodistant." He says it was probably "an unconscious confession of the student that he was 'pro,' or in favor of, but 'distant' in the practice of his faith."

There seem to be many "Prodistants." They know that religion, or even Christianity, or even real salvation, is a good thing. They wouldn't want to live in a community that has no church. They know that the best people are church members, and that community projects would pretty largely break down without the support of the church. They are rather convinced that general morality must have Christian principles as a basis. And so they have their names on some Protestant church roll, it matters little which. They attend church on Christmas and Easter as a part of the celebration, and on Mother's Day out of respect. They may go other times, too, if there is nothing more important going on. They help to support the preacher, and may give a dollar now and then for the work among the heathen. They like to participate in the social affairs that are adjunct to the church. Oh, they are on the right side; they believe in religion, and all that sort of thing.

But by any spiritual standards they are following afar off. Their participation in worship of the church is reserved and unemotional. They wouldn't think of doing anything as aggressive as personal work; they leave that sort of thing to the preacher and the prayer-meeting crowd. There is no positive Christian tone in their homes. They don't let their Christian profession interfere with their business or their amusements. Separation from the world seems to them a strange and unnecessary doctrine. They see no

use in being so extreme in these religious matters.

Paul describes Christians as those who were once afar off, but who are now brought nigh by the blood of Christ. The Psalmist said it is good to be near unto God. Our Lord wants us to be so close that we become identified with Him; He asks us to abide in Him, to find delight in His immediate presence. How pitifully inadequate is this "Prodistant" faith! How spiritually poverty-stricken its adherents are! How unsatisfying it must be! How utterly it fails to glorify our precious Lord!

The Fall and Redemption of Man

BY N. STEINMANN

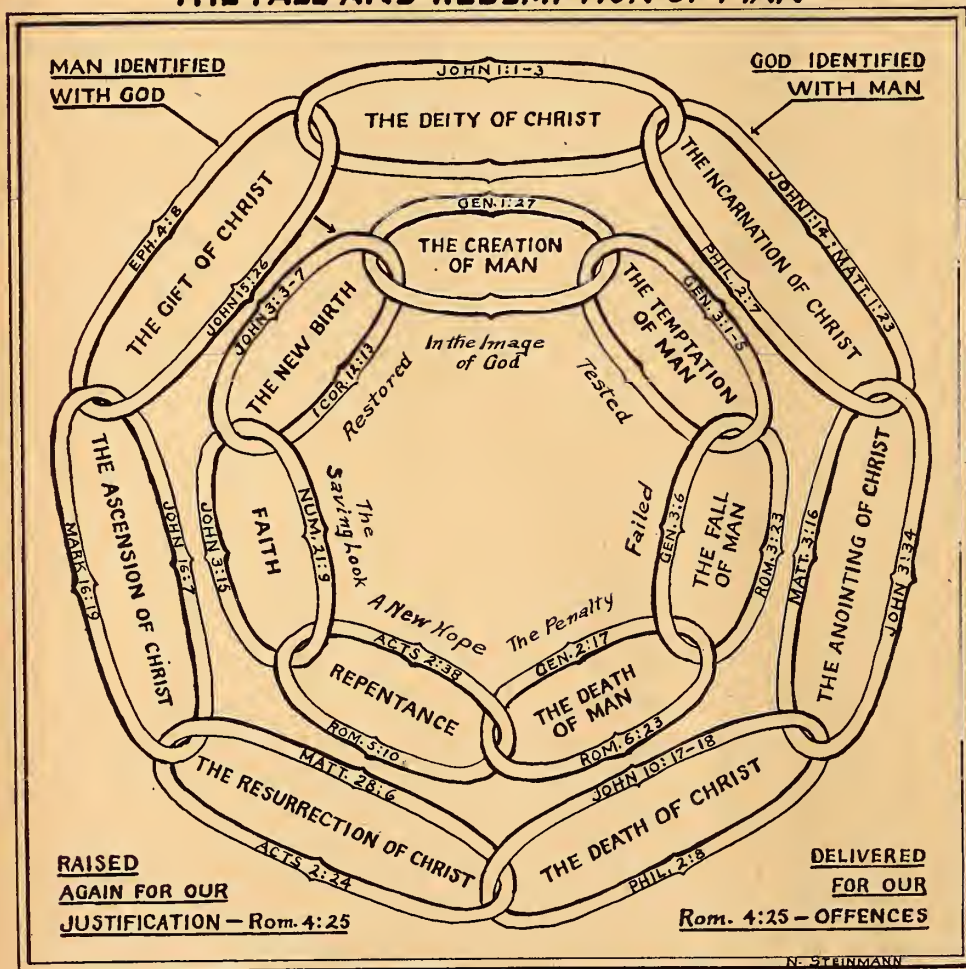
"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

link representing the deity of Christ fittingly occupies the uppermost position in the diagram. Directly underneath is the creation of man in the image of God. Then, in the inner circle, there are three steps downward, away from God, until we have the link representing the death of man at the lowest point in the circle. Spiritually dead, man is utterly helpless and without any hope in himself. But "God so loved the world, that he gave his only begotten Son." So we note that Christ, also, voluntarily took three steps downward until in vicarious death He got beneath man, and then in three glorious steps upward "he led captivity captive" and brought man with Him (whoever will) back to God—restored in the image of God.

Again, as man abides within that outer circle of God's love, he is saved, and eternally safe. Outside of that circle there is no hope. There is no other way.

Wellesley, Ont.

THE FALL AND REDEMPTION OF MAN



"The law of the Lord is perfect, converting the soul."

In the accompanying diagram I have attempted to give an example of the endless marvels of perfect design in the Word and the works of God.

The reader will please note that there are two circles of seven links each, each link representing one of the great foundation truths of the Christian faith. The

The lodge system traces its origin, in Freemasonry at least, to a heathen source. It has the same rules, rites, and symbols of the ancient mysteries of paganism. Essential features of all the other counterfeits are found in the lodge system, and while this is not to say it is the consummation of them all, it is as dangerous as any in its tendency to rob men of a clear and satisfying hope in Christ their only Saviour.—James M. Gray.

Our Witness to Our Children

BY EVA W. CARPER

We of the Mennonite Church are becoming increasingly conscious of our obligation to witness to the world. We feel that in these challenging times God has given us a responsibility as a people which we cannot evade. We want to share our hope, and give to others the Gospel story of salvation and joy.

Our witness to the world will be directly proportional to the witness we give our children. As parents, or teachers, or preachers, or doctors, or farmers, or merchants, we are responsible to our own children and the children of others. "Children are an heritage of the Lord." They are our most valuable possession and our first obligation.

As parents, we are the first and guiding influence of our children's lives. Our responsibility in witnessing to them begins before they are born. Our aims and ideals, our vision and hope, will be built into our homes and realized in our family living. What we are will determine to a large extent what our children will be. We must believe that the best we can give to them is "health of mind and body and the rule of God in their lives,"¹ with faith in Him and a saving knowledge of our victorious Saviour. We must be careful that "what we are and what we are becoming will be naturally and consistently of one piece with what we profess and what we teach."² Faith made real by living is a far better teacher of children than words alone.

In infancy, the security that comes with love, order, obedience, and the consistent regard for truth will become the foundation for a full, joyous life of service to God. When our children first face the world as they enter school, we must be alert in the knowledge that they will continue to need careful nurturing with love and understanding. We are their protecting wall and their home is a fortress. As children grow into adolescence, they need, more than ever, the help and confidence of honest Christian parents, who will regard and respect their growing independence and right of choice. Our never-ending obligation is to witness to our children so that they may know the Way, live the Way, and show the Way to others. Everything we do should be the means to the ultimate end, that our children "know the truth."

To make our witness to our children effective we must be sure that we are possessors of those things we want for them. What we are counts more than either words or actions. Children have an uncanny power of reading intentions and of seeing back of our example the spirit that prompts the deed. Children can sense our feelings in spite of anything we do or say to camouflage or suppress them. Perfection cannot always be attained. If our attitudes, aims, and ideals are right, the imperfections that often result with even the best intentions will not likely

make much difference or lasting impression on children. We must give heed that our children love the right rather than do right only from fear of consequences. "Investigation has shown, time and again, that revolt against God in adolescence is generally a revolt against unjust parental authority associated with religious sanctions."³ This knowledge should make us want to be just and loving in our dealings with children. We should prepare ourselves by much study, thought, and prayer so that we may have the consistent point of view, for our own choice of values and regard for beauty, order, and simplicity will be reflected in our children.

It is not wealth or possessions nor lack of them that makes a difference in our Christian living. It is the contagion of our own reaction and attitude toward material things and our rating of them in their proper scale that is important and gives or takes from our children a happy, sturdy, Christian experience. Clothing should be given just enough stress to achieve good taste, which includes simplicity and modesty. Home furnishing should be bright, cheerful, and usable, an expression of the spirit within the home. It is surprising how seemingly insignificant things can contribute to or subtract from the Christian influence of a home. The kind of pictures we hang on the walls, the songs we hum as we work, the cozy nook where we relax and talk with our children, the bookcase built at home with their help, or the candles placed on the birthday cake, all appear to be such little things, but it is of such fabric that life and memories are made. How we labor to implant truth in the minds of our children; how carefully we try to make a Christian background for them! But when they grow up it is often the things that we considered least important that they remember. Ideals have taken on significance for them in the small events more often than through our studied effort. Often what seems small to us looms large in the eyes of children.

It is in the warm light of family companionship that the Christian witness is most powerful and that unintentional mistakes can be charitably forgotten. It is in this way that "Christ in us" may become our hope and glory in family living. It is in this way that Christ may become known in every daily experience. If we would keep this companionship, we may never allow ourselves to get lost in the grind of endless work or in the competition of business. All families can find time to enjoy work, play, and worship together and to share their homes with others.

A Christian attitude toward labor must be developed. Very early children can learn that work well done is a joy and is "as unto the Lord." Working together is also an opportunity for learning intelligent planning and co-operation. Invaluable arts may be learned to the ac-

Broken Cisterns

BY EDNA BEILER

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

*Oh, empty hollows along this desert trail,
Half-crazed by thirst, I pray to you in vain—
You, with your futile unkept promises fail
Even to hold, for an hour, the winter rain.
Soon as it falls, the clutching thirsty sands
Swallow it greedily. After the blaring sun,
Blotting out faintest traces of moisture, brands
You and the heartless deadly desert as one.*

*I am lost—so lost—in a wilderness world of
space
Where cacti frighteningly loom in the amber sky,
And distant coyotes forever bewail their loss,
Yet if I but lift my blurring eyes to Christ's
face
(Forgetful of broken wayside wells that lie),
I may quench my thirst at the stream that flows
from His Cross.*

Phoenix, Ariz.

companiment of pleasure and sociability. Gardening with children, for instance, can be made into "a lovesome thing" instead of a long hard row. In shared work as well as individual projects, children can grow in a sense of stewardship and thrift.

The Christian home must not become ingrown or self-sufficient, both for the sake of the family and for the good which may be done. Entertaining guests in the home and enjoying fellowship with neighbors, relatives, and strangers within our gates give great opportunities for parents and children to make friends and exercise themselves in Christian graces. Helping missionaries and ministers and inviting them into the home, giving to the poor, visiting the sick, all help to teach our children also to witness.

Recreation should be given more thought than is often counted necessary in Christian homes. Parents should plan things with their children which will be a diversion, a relaxation, and at the same time contribute to companionship and creativeness. A game of ball with his boys for a weary father may be truly a labor of love and likely the most important thing he does that day. Mother may often have to leave her good housekeeping to go for a walk with her little ones or leave her mending to sew a doll dress, but she knows that what she does for her children is of lasting value. What joy and satisfaction family picnics or trips can bring. Singing together has been a well-loved family pastime in many Mennonite homes and communities. The story hour for younger children, shared reading when they become older, is a way of broadening horizons and of learning to distinguish between the good and bad in life as well as in

reading. Work with the hands has always been and should continue to be valued among us. Tools and materials and a place to make things are assets to any Christian home when the encouragement and help of parents is added. Enjoyment of nature and the out-of-doors is another source of great joy, companionship, and spiritual satisfaction. To awaken them to the joy in the songs of birds, in the murmur of brooks, in the fragrance after a shower is to give our loved ones a possession worth more than gold. Re-creation and joy can be put into every little thing we do with our children, and the time and effort spent thus will pay dividends through eternity.

As children grow older, parents will help them plan for recreation with their friends. Some parents may even have to take time out in their busy lives to sponsor little clubs with their children and go with them on hikes or camping trips. The home should always be a pleasant and friendly place in which to entertain their friends.

Worship, of course, should always be an integral part of family life. Each member of the family, from the youngest to the oldest, should be able to take part in a way that he can appreciate and understand. Bible story books, memory verses, songs, poems, and special topics of discussion with the younger children in mind will make *their* worship real also.

Since a great part of our church's witness begins in the home, we must not forget that our influence must reach out with our children into other fields which exist and are being developed as further witness to them. The church, Sunday school, summer Bible school, and the Christian day school can all be more effective helpers by the aid of our co-operation and interest.

A comparatively new and growing movement for witnessing to our children is the reviving of the old custom of primary-elementary church schools. The church school is a project to which parents and pastors should give much careful thought and prayerful study. Conditions differ in the various communities. Some churches may not need a school as definitely as others. Possibly there are others that could not support or successfully administer a school of their own. Among our congregations, we see an increasing number of well-built, well-equipped, and well-taught schools. These schools will furnish a professional opening in a useful field of service for our young people, as well as a right beginning for our littlest ones. The satisfaction of being able to send out our six-year-olds on their first flight into the world to a small school where they will be nurtured and guided further into the way of truth far exceeds the cost of such a project. The advantages of having them started well in habits of obedience, thrift, and good workmanship and having the love of God and Christian ideals

taught along with their reading, writing, and arithmetic cannot be overestimated. The greatest need in the whole school system is the securing of consecrated, well-trained teachers—teachers who have not only a great love for children but also a great aptitude for teaching.

The Sunday school has become an established institution. Increasingly, more study and care is given to this area of church work, in supplying both teachers and materials. New churches are being built and alterations are being made in older churches in order to make adequate provision for Sunday schools. The Sunday-school program, to be most effective, must be planned so that from the first day that the nursery child enters, through to adulthood, it will meet and fill the special needs of his advancing age. The superintendents and teachers must know and love the Lord, and know and love their pupils. Aptitudes and training too must be considered in filling these positions. This same care should be used in administering the summer Bible schools. Both these mediums are also a means of witnessing to homes outside of the church.

There has been a growing tendency in our church services to give more consideration to the children, and this could be further developed. With shorter services it is easier for parents to keep their children with them. The hymns, Bible reading, and the sermon, even if beyond the complete comprehension of the smaller ones, may be of such a nature that the over-all atmosphere of quietness, of worship, and of love for the Master will have a lasting effect on the children's attitude toward the church. Parents should prepare their little ones for the service by telling them beforehand the kind of behavior expected in church and then holding them firmly to the pattern. At first tiny children may have some quiet toy, but they should soon grow to love the peace and security of experiencing and sharing this worship with their parents.

In addition to church services and the Christian education program, many churches sponsor youth activities of various kinds, including missionary group projects, junior sewing circles, clubs, youth fellowships, junior meetings, literaries. In some church communities there are parents' study groups. In co-operating with and assisting these the home is also doing a service to its own children.

We appreciate the special emphasis our church is giving to the printed page. Our periodicals are bringing to us a wider vision of our needs and opportunities. Our children's literature is being made more meaningful and attractive. Church-wide thought and planning is being given to the needs of our children and young people. The Commission for Christian Education and Young People's Work has been organized to find ways of helping our children and directing our

young people into useful channels of service. The whole church program should be of vital interest to families, as it is through our church that we will want our children to extend their witness and service to their Lord.

(Note: Quotations numbered 1, 2, 3 are from "Opening the Door for God," a manual for parents by Herman J. Sweet.)

Oyster Point, Va.

Prayer and Service

BY GEORGE J. LAPP

You who read the *Pathfinder* will have noted with more or less concern the section under "Religion" of the June 30, 1948, edition, page 44, entitled, "Freethinkers." While it does not necessarily express the editor's sentiments, yet it publishes with a great degree of tolerance views which are not religious and should not have been given a place under the caption of RELIGION. They are irreligious and definitely anti-Christian. Joseph Lewis advocates that "man could best lead an ethical, good life if he depended more upon himself and demonstrable facts and didn't feel falsely bolstered by a 'crutch of religious superstition.'" Such as he would borrow from Robert Ingersoll the slogan, "Hands that help are holier by far than lips that pray."

It should be disturbing to the conscientious Christian parents and community leaders to see published a discussion which is aimed definitely to lead men and women from the Church of Jesus Christ. But how much more damaging is such a dissertation published in a magazine which reaches the homes of so many in which the children are of such a wide range of age and educational levels. It is one proof that the religious conscience of our country is at a low ebb and that this must be faced as a great challenge by every consecrated, praying father and mother, Christian community leader, and by the organized forces of Christian young people in our ranks.

How could I have lived as a missionary for forty years on the other side of the world laboring in the vineyard of the Lord, struggling with the many difficult problems facing the missionary forces, and suffering the hardships that come from opposing non-Christian forces, unfriendly climatic conditions, sickness, and exposure, without that dependence that obtains from communion with God and knowing His holy will from His holy Word and without knowing from personal experience the power and the guidance from His knowledge and wisdom? What miniature pigmies we self-dependant human creatures become when we ignore God and His wonder-working power!

Let us look at the implications of this depending more upon ourselves instead of on the "Crutch of religious supersti-

tion" as contrasted with those implications related to prayer.

(1) Depending on one's self leads him to a dead end in his attempt at progress toward the highest and best he desires to attain. We have our human limitations. What is done in unbelief, however outstanding it may seem, ultimately becomes the result of self-interest. Lewis has forgotten (or did he deliberately ignore the fact?) that all achievement which has *constructively* contributed to the welfare of humanity, whether invention, progress in human relations or discovery, or well-doing, are the result of prayerful, careful planning and implementing plans by those who are God-fearing. One is of the earth earthy and the other bears the image of the heavenly.

(2) Prayer is directly related to dependence upon Almighty God the Creator, Preserver, and Ruler of the universe. In Him are hid all the treasures of knowledge and wisdom. The freethinker, the atheist, or the agnostic has not, nor will ever be able by his human wisdom and humanly esteemed cunningness to rule God out of the universe. Since there is such a general acknowledgment of this, why should any periodical condone such utterances as will poison the minds of our youth? It would be well for us to read "A Christian Manifesto," written by Francis B. Sayre and published in the July number, page fifty-seven, of the *Reader's Digest*. This helpful article, written in the spirit of true Christian faith and reverence, directs the mind toward God and gives the rightful place to His Son Jesus Christ, and also directs one to this world as God's world and to the great outstanding scriptural truth that until we ourselves are changed we cannot hope or dream of any world order which will be safe from fear, frustration, self-seeking, cynicism, or strangling strongholds of Satanic agencies that rule mankind. No, you and I need God and the transformation that comes through believing on Jesus Christ His Son, our only Saviour and Lord.

Turn to the Word of God and study the lives of those who met Him in both Old and New Testament writ. Note how through dependence upon His knowledge and wisdom they accomplished great things according to *His* purpose. Moses met God at the burning bush and then under the mighty hand of God led Israel out of Egypt. Isaiah received a vision of the majesty and power of the Almighty and rendered a ministry which was widespread and effective. Peter experienced Pentecost and through his preaching three thousand souls were saved. Again, he received the vision on the housetop at Joppa and a great ministry in the house of Cornelius resulted. Saul of Tarsus after his conversion went to Arabia to think and pray through to a full understanding of God's will and way for him. The result was a powerful ministry by the wisdom and power of the Divine in his life. Scientists in secular

July 20, 1948

areas think God's thoughts after Him and are ready to exclaim, "What hath God wrought?"

Take the contention that "hands that help are holier than lips that pray." We have seen non-Christian hands that help religiously. Hindus give alms to gain merit. Others give with the expectation that it will somehow be returned to them again. We have seen no case among the unbelieving where almsgiving was prompted by what one could consider a love and sympathy comparable to that which has prompted the Christian forces to serve the interests of suffering and sinful humanity. No humanitarian agency without God can adequately meet the needs of suffering humanity. Where have the hands that have sought to help without God ever met spiritual need? Thank God for the Christian forces which are following their program of relief with a program of evangelism for the saving of the soul.

Let us then take up the challenge of those who are seeking to overthrow the Kingdom of God—which of course cannot be done—and let us more aggressively witness to His love and grace, to His power and His alone, to lead us along the right paths of prayerful, effective service. "Without me ye can do nothing."

"This is no time for fear or doubt,
Though greed and hate still curse our way
And dread darkness casts its darkening gloom.

The Light of Life is ever near.
God's Kingdom comes at last.
Babels and baubles crash.
Selfish flags now furled will fold.
Prayer and faith with love's service
Still witness to man's folly and his eternal doom.

Goshen, Ind.

How to Have a Revival

BY A READER

On every hand we hear and read of the desire for a revival. There is no question as to the need for a revival, for there is evidence of the lack of the power of the Spirit in the church, as well as the lack of evidence of the fruit of the Spirit as it is listed in Gal. 5:22, 23.

What will bring a true Holy Spirit revival?

(1) Repentance

Repentance is godly sorrow for sin. Repentance was the message of John the Baptist and also the first message of Christ. We, like Isaiah, must see God in His holiness and ourselves as unclean before Him. To see this *we must read and meditate on God's Word.*

We must not excuse ourselves by thinking of sins as little weaknesses of ours. We must see sin as God sees it. We must not classify sins into greater and lesser sins, for God does not.

(2) Confession

True repentance will result in confession. Sins that have been harbored in the heart and as yet not resulted in wrongs done to fellow men need to be confessed to God alone. But wherein we have wronged someone else, we need to confess to him as well as to God. Confession needs to go as far as the wrong is known. If the public knows about it, it needs to be a public confession. If a lie has been told, confession should be made to the one to whom it was told. If theft or damage to property has been done, it should be confessed and restitution made to the individual thus wronged. If evil has been spoken of someone, the one to whom it was said should be told of the wrong done in speaking thus. Other sins could likewise be mentioned. But in all our confession we must be careful not to justify ourselves or the confession is not real.

(3) True Forgiveness

"Forgiving one another, even as God for Christ's sake hath forgiven you." God has forgiven and does not bring up again those sins that have been taken to the cross. We should do the same with those who have wronged us and confessed it. Our own forgiveness from God is based on this. Matt. 6:14, 15.

(4) Obedience to God

Christ puts a great deal of emphasis on obedience. He ends the Sermon on the Mount with this point. And many other times He speaks of the need for obedience. One outstanding statement of His on this subject is one we all know: "Ye are my friends, if ye do whatsoever I command you." Our receiving the Holy Ghost is hinged on obedience. Acts 5:32.

(5) Being a Disciple of Christ

A disciple is a learner. Like Mary we should sit at Jesus' feet and learn of Him. The first step and the constant condition necessary is the crucifixion of self. This must be a continual and progressive process; by it we are made alive unto God. The New Testament is full of teaching concerning the believer's death, burial, and resurrection—identification with Christ. It is manifest in the yielding of our members as instruments of righteousness. Romans 6. Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(6) Continuously Feeding on the Word

Our desire for reading the Bible should increase. When we are well acquainted with the Bible we can more easily detect error.

(7) Walking in the Spirit

We should become more and more conscious of the leading of the Spirit. All that He speaks is in harmony with the Word. Therefore we need to know the Word so that we can discern the

A Prayer for This Week

Dear Father, whose love is infinitely greater than a mother's love, bless the work of our hands today: each act of faithfulness in our calling; each sacrificial deed; each kindness done as unto Thee. For each duty performed grant contentment; for each burden or care give peace; recognize every effort at self-denial, every temptation resisted, every pain or weariness patiently endured. We beseech Thee, hear and bless all mothers whose hearts are lifted to Thee in prayer. Amen.—Frieda Amstutz.

spirits. As we obey, He will lead us into a deeper and fuller life with Him.

Just as we do not need to tell others that we have been born and are living physically—because of the existence of natural life—so we do not need to speak of our birth and life in the Spirit because of the evidence of spiritual life as it is shown in fruit. When we live in the Spirit we will not fulfill the lust of the flesh. Our experience will be the kind described in Romans 8.

(8) A Life of Prayer

Outside of regular prayer periods we will be in the constant atmosphere of prayer. Praying always and praying without ceasing will be our experience as we grow in the knowledge and grace of our Lord and Saviour Jesus Christ.

I know that many are putting the last one first, but we need to realize that we must meet the conditions for answered prayer. We do need prayer meetings, but a greater need is deeper private prayer lives.

Of course all of these points are interwoven and cannot be separated, but each part is significant.

The question is, Are we willing to pay the price of revival?

PATIENCE

Susanna Wesley was very thorough in everything she undertook. One day she was teaching little Samuel a lesson, and he was very slow in learning it. So she drilled him over and over again until he understood it.

While she was thus engaged Mr. Wesley said to her, "Why, my dear, do you sit there teaching that dull child that lesson over for the twentieth time?"

Mrs. Wesley calmly replied, "Because the nineteenth is not enough."—Selected.

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—Middleton.

FAMILY CIRCLE

Kindness

BY STELLA WENGER GOOD

Kindness is a virtue

*That comes down from above,
And its influence reaches farther
Than just to those we love;
It reaches to the humblest heart
And feels for its distress;
It shares with genial attitude
The victor's happiness.*

It knows that human nature

*Is very much the same,
And the erring ones will pity,
Oftentimes, instead of blame.
True kindness everywhere
Is what this old world needs—
Kindness in thought and motive,
Kindness in words and deeds.*

Dayton, Va.

Obedience in the Christian Household

BY ROLLIN FREY

Obedience in young children is very important, for it is essential to the building of the type of personality which will in later life find little difficulty in making adjustments within the wide realm of human relationships. And more than that, only the truly obedient life will prove a blessing to God. "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:20, 21).

The character of a home is determined not so much by the nature of the place where it is set up as by the kind of people who live in it. The achievement of obedience in the Christian household depends therefore upon the development of character and of spiritual life in the parents first of all. Congenial marital relationships between husband and wife make obedience easier for the children.

"How can I bring up my son in the way he should go?" asked an anxious father. "By going that way yourself," was the reply. Words are easily forgotten, but the example of a good life is never forgotten. It behooves parents to keep their tempers under control and let love's winsome ways and wooing words adorn their lives. There is no more effective way of making children dislike their homes, break family ties, and leave home than the habit of fault-finding, wrangling, and ill-tempered arguments on the part of the parents.

Peace, gentleness, love, and consideration bind heart to heart, strengthen the ties of affection, make obedience easier, and make home both interesting and attractive.

To the child a parent should be a companion, friend, and confidant. The parent whose child brings all troubles and doubts to him for solution has established a relationship of tremendous value. This can never be brought about if the parents' attitude is cold and repellent or even indifferent.

Questions must be answered, explanations made, doubts and fears removed; and as parents we must be careful that we are always truthful or sometime the child might be disappointed in his parents. A mother who is too busy to bother with a child's nonsense will never be bothered with his real problems.

Furthermore, a child should be treated with as much courtesy as an adult. Children have affairs of their own which they are following and which grown-ups frequently disregard utterly.

Parents generally do not start early enough in a child's life to teach obedience. Schoolteachers can soon tell what the home training of a child has been and some parents send their high-school-age children to a church school expecting them to be reformed there. That is certainly too long to wait to start teaching obedience. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17).

A child in a mood of determination will sometimes cry, kick, and otherwise show extreme resentment, exerting the will very openly. Some parents smile while children play themselves out at this game; but the wise parent will immediately apply some form of punishment to show the child that to disobey is a very painful thing. Even older children must know that they bring punishment upon themselves by disobeying. After all, parents and teachers do not enjoy punishing but only do it to try to teach obedience.

The old rule of a pioneer schoolmaster was, "Where a look will do, say not a word; where a word will do, say no more; but where words fail, use the rod and use it so hard that they will not want it used the second time."

Where would you put the blame for the so-called strikes of school children—on the parents, the children, or the teachers?

Our children enjoy playing and we as parents sometimes think that they should work more, but God has given them the first impulse to play. A child need not be very old until of his own accord he starts to play with whatever is near. A child should be instructed in clear and

definite terms regarding any duty that he is to perform. Some parents feel that it is easier to do a task themselves than to wait for the child to perform it. Many times the failure to secure the child's co-operation is directly the fault of the parents. One must allow a reasonable length of time for the completion of the task, but the point is be careful not to tell the child to do something and then in some manner permit him to get by without doing it.

Constant fretting and nagging at the child for his misbehavior is nerve-racking, both to parents and children, and in the end creates repulsion on the part of the children.

Again let me point out the importance of co-operation between parents and children to obtain obedience in a Christian household. A neighbor boy of ours was left on his own day after day while his father worked at a factory. Often he would come work for me without pay just because he wanted companionship. When he wasn't working at our place, he was all over the neighborhood, often doing some questionable things.

Some of us wonder sometimes whether we are living and serving at the right place. Missionaries are busy in the foreign fields, leading souls to Christ; but we cannot all go to foreign fields. So as parents we have a very important responsibility in our own homes that somehow we might lead these little ones to the fountain of the living water, that they too might enjoy this Christian life. Shipshewana, Ind.

Celebrate Golden Wedding Anniversary

BY G. J. LAPP

On Sunday, June 6, 1948, the members of the family of Edwin E. and Bessie B. Ebersole of Goshen, Indiana, joined them in celebrating their fiftieth wedding anniversary in the home of their son-in-law, Clifford Mann, also of Goshen. The five living children are Clarence Raymond, of La Junta, Colorado; Ardis Jane Hostettler, of Bellefontaine, Ohio; Allen Bennet, of Ft. Wayne, Indiana; Helen Catherine Mann, of Goshen, Indiana; and Esther Ruth Glick, of Wooster, Ohio, who with their families, all of whom were present, numbered twenty-four. The eldest of the children died in infancy and lies buried in the Roseland (Nebraska) Mennonite Cemetery.

Brother and Sister Ebersole were born in Illinois and New York, respectively, and moved with their parents to Adams County, Nebraska, in early childhood, where they grew to manhood and womanhood. They early gave their hearts to the Lord and have remained loyal to Him and the church and also have lived exemplary Christian lives before their family and friends. All their family

(Continued on page 667)

TO BE NEAR TO GOD

Sunday, July 25

Read I Corinthians 13.

How does my love which I confess to bear for others compare with the picture drawn in this chapter? Does it cool at the slightest provocation? "Love suffereth long." Do I cast a jealous eye upon my more fortunate friends? "Love envieth not." Do I feel hurt when others seemingly get too much credit and I feel myself neglected? "Love vaunteth not itself, is not puffed up." Do I sometimes take care of my own interests to the detriment of others? "Love seeketh not her own." Do I sometimes silently gloat, "I told you so"? "Love rejoiceth not in iniquity." Love "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." That's a pretty big assignment, isn't it?

Monday, July 26

Read Jeremiah 36:4-8.

At a time when it was dangerous to do so, Baruch obeyed Jeremiah's request that he read the prophecies which the Lord had prophesied regarding the Jews "that they may return every man from his evil way: that I may forgive their iniquity and their sin." Let us remember those who, in our time, are bravely carrying the Gospel of the despised Jesus to Judah. Pray that, unlike their forefathers' in the time of Jeremiah, the hearts of present-day Jews may be prepared and they may truly know that this Jesus is their longed-for Messiah and that this Gospel is for them.

Tuesday, July 27

Read Philippians 2:25-30.

Today pray for God's servants who, like Epaphroditus, have become so engrossed with the work of Christ that their health has suffered as a result. They see how ripe the fields are, they feel so keenly the need, and they know that in spite of their ceaseless efforts many will not be reached. Pray for them a return of health and a renewal of strength, and grant that they may have the joy of seeing the fruits of their labors.

Wednesday, July 28

Read Colossians 1:1-8.

Remember especially today your own pastor. Think of him in a loving rather than a critical spirit, for he is a man with human frailties and human shortcomings and yet he is a man chosen and ordained of God to serve you. Perhaps you have not evidenced as much of an interest in him as you should. Have you expressed occasionally an appreciation of his messages and services? Have you helped to lighten his responsibility in the support of his family so he will have more time for study and to better serve you? Have you remembered him regularly in prayer?

Thursday, July 29

Read II Timothy 4:6-13.

Analyze your own relationship with your minister, with those in authority, and with

the work of the church in general. Could it be said of you that you are "profitable" to the ministry? Do you criticize, either viciously or subtly, behind their backs? How much better it is to take whatever criticism or suggestions you may have to the person in authority, criticize constructively, work out your differences, and then enter into whole-hearted co-operation and support. A person such as this is a joy to any leader's heart—a faithful person who is "profitable."

Friday, July 30

Read I Corinthians 16:13-18.

It is interesting to notice how our feeling toward a new acquaintance changes when we discover he is a Christian. Immediately a certain element of kinship and brotherhood enters in. There is no room for Christians to be other than friends, for the closer we draw to Christ, the closer we naturally become to one another. Why is it we often tend to be more critical of our Christian friends in the church than we are of others? We should pray for an understanding and charitable heart. Pray that we be kept above petty envyings and that we may be friends, steadfast and true.

Saturday, July 31

Read Ephesians 6:21-23.

"God— let me be aware.

Let me not stumble blindly down the ways, Just getting, somehow, safely through the days;

Not even grasping for another's hand, Not even wondering why it all was planned; Eyes to the ground, unseeking for the light, Soul never aching for a wild-winged flight. Please, keep me eager just to do my share; God— let me be aware.

"God— let me be aware.

Stab my soul fiercely with another's pain.

Let me walk, seeing horror and strain.

Let my hands, groping, find another's hands.

Give me the heart that divines, understands.

Give me the courage, wounded, to fight.

Flood me with knowledge, drench me with light.

Please, keep me eager just to do my share;

God— let me be aware!"

—Eleanor R. Swartz.

I do not see how an intelligent, consecrated Christian can belong to a secret order. It is in express disobedience to God's plain command (II Cor. 6:14-18). Furthermore, the awful mockery of the professed prayer in the pretending resurrection scene in the initiation ceremonies of the Master-Mason degree must shock beyond measure any man of real spirituality. Some of the oaths of the higher degrees must be horrible beyond expression to any man possessed of genuine Christian sentiment.—R. A. Torrey.

A MAN WHO COULD BE A HELPER

Sunday School Lesson for August 1

(Jeremiah 32:6-15; 36; 37; 43:5-6)

Why is it so difficult to do the work of an assistant well? It would seem that the man in the second place is as essential as the first or top man. Some one must be the president or the manager or the chairman or the executive. Others are also essential in many important helping positions. But how difficult it is to find the good helper! Baruch was a second-place man but not a second-rate man. Let him challenge us to magnify the office of assistant, helper, secretary, aide, or the hundreds of lay functions that occupy many of us.

Baruch was an employee of Jeremiah. We see him first acting as trustee for Jeremiah in the purchase of a property. Next we see him in his memorable work of writing part of the wonderful Book as dictated by Jeremiah from the mind of God.

National affairs in Judah are in a critical condition. The last of the two Jewish kingdoms was about to fall to the enemy because of sin. Yet God in love wanted to call them back. "It may be that . . . they may return . . . that I may forgive." God also wanted Jeremiah to collect all his prophecies into a book.

Baruch was asked to do the vast job of writing on a parchment roll all God's words spoken unto Jeremiah against Israel, against Judah, and against all the nations. Then since Jeremiah could not go into the house of the Lord, Baruch took the roll and read it to all Judah as they came on a fasting day. Baruch, too, must have yearned for the return of Judah to God. The princes, upon hearing what was read to the people, called Baruch to read to them. Fear came on people and princes when they heard of the evil that was coming on Judah. But Baruch was courageous to read and to declare the source of the words. When the king heard the threatening prophecies, he burned the roll; but that act didn't change or do away with the message. The Lord told Jeremiah to dictate all words again and also other words. Faithfully Baruch wrote them for Jeremiah and for the Lord. Baruch was serving the Lord as a faithful scribe for Jeremiah.

Nor was Baruch unfaithful to Jeremiah in the face of death. He hid with him, sharing his seclusion and danger and opposition. Later he went with Jeremiah into captivity in Egypt.

How essential Baruch was to God! Although God did not dictate the message directly to him, he was a great link between God and the people. He was a noble employee, secretary, scribe, and spokesman for his master. If only people in so-called second positions could see the importance of their opportunities and faithfully enhance the cause for which their master works! The opportunities or open doors for good, loyal helpers are numerous. Consider with your pupils what are some of the helping positions they might have and how to perform them well.

—Alta Mae Erb.

OUR SCHOOLS

LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING

On June 14 the remaining nine members of the senior class returned from Denver and Pueblo, where they had spent the past nine months in affiliation at Denver General Hospital and the Colorado University School of Nursing. On the same date eight of the members of the junior class began their affiliation in psychiatry and pediatrics at the same institutions. Instead of being gone from their home school for nine months, these students will be gone only six months, returning here on Dec. 14.

Several faculty members had the privilege of attending the meeting of the Mennonite Board of Missions and Charities at Eureka, Ill. These included Allen H. Erb, Edna Amstutz, Zelma Brunk, and Maude Swartzendruber.

Commencement activities began on Friday evening, when the juniors entertained the seniors at a banquet in the hospital dining room. The dining room had taken on the appearance of an Indian village. A special feature of the evening was the presence of a "real" Indian who sang several Indian songs, accompanying himself on a "tom-tom." This Indian happened to be a patient in the hospital at the time and was willing to be used for the occasion.

The following evening at the junior high school auditorium the senior class presented their class program to their relatives and friends. At the close of the program the class president, Ida Zook, announced the class gift to the school—a cash gift of one hundred dollars to be added to the nurses' home fund and a pledged gift of furnishing the lounge in the new nurses' home. A heavy downpour of rain—a most unusual event for Colorado—added variety to the evening's program.

On Sunday noon about three hundred and fifty friends and relatives of the graduating class gathered at the city park for the annual community picnic. The rain of the previous day had cooled off the atmosphere and a beautiful day and a most sumptuous chicken dinner were thoroughly enjoyed by everyone. The Vesper Quartet of Goshen College sang a group of songs during the afternoon. Five alumnae who had been away from their Alma Mater for some time brought greetings and the senior class and quartet gave several numbers of song. That evening a packed house enjoyed the baccalaureate service at the Mennonite Church. The Vesper Quartet again brought a number of messages in song. E. M. Yost, of Denver, preached an inspiring message on "Service that Counts."

Monday afternoon the alumnae held their annual business meeting at the Graduate Nurses' Home. Following the business meeting J. R. Mumaw, of Harrisonburg, Va., gave a short message on "Consecration," after which refreshments were served by the hostesses. On Monday evening the commence-

ment program was rendered at the junior high school auditorium to a capacity crowd. R. L. Davis, M.D., class doctor, gave a short address, and Bro. Mumaw delivered the main address of the evening. The presentation of diplomas and the candle-lighting ceremony with the nurses' pledge and class song brought to a close another commencement of the school of nursing.

The last feature of the season was the alumnae-senior breakfast on Tuesday morning at the Kit Carson Hotel. About sixty-five alumnae and guests enjoyed this short but delightful event. Carl Kreider, dean of Goshen College, was guest speaker. An important part of the program was the annual presentation of a "Nurses' Handbook" to each member of the graduating class by the alumnae and the presentation of the Lydia Heatwole Memorial Scholarship of one hundred dollars to Dora Taylor, of the class of '48. Edna Amstutz, president of the alumnae association presented these gifts. As the closing number for the morning, E. M. Yost, a guest, sang a solo, accompanied by Virginia Gomall, R.N.

Relatives and friends from out of town who attended the commencement activities numbered eighty-five. These came from as far north as Alberta, Canada, west to Oregon and east to Lancaster, Pa.

On Tuesday, June 22, the School of Nursing Board of Control met at the hospital for the annual meeting. Members present were J. D. Graber, Carl Kreider, A. C. Gingerich, E. M. Yost, Dr. Esther Hodel, and A. H. Erb.

That evening a conjoint meeting of the School and Hospital boards was held. At this meeting definite plans were drawn up for the building of a nurses' home, which the Colorado State Board of Nurse Examiners has made a requirement to be met within the coming year. They state that unless this building is in the process of construction by next June this school will be dropped from the list of accredited schools in Colorado.

Bro. Allen H. Erb, superintendent of the hospital, left on June 23 for Lebanon, Oreg., where he will spend several months in the interests of the hospital at Lebanon which the Pacific Coast Mennonite Conference is taking over on July 1.

The hospital is glad for the services of several workers from other states who will spend a short time here this summer. Mary Wiens, from Paraguay, is working as maid on medical floor. She will return to Tabor College this fall. Elsie Cressman, a registered nurse from Ontario, has been here since April and will continue her work in the obstetrical department till fall. Kathryn Hostetler, R.N., of Virginia, is working in obstetrics for about five weeks. Her sister is serving as housemother while Mrs. Matilda Gage takes her vacation. Florence and Arlene Griesser, R. N., have returned after several months' absence due to their father's illness. They will remain here until August.

Nursing personnel who have left during the past month are Esther Zimmerly, Lola Egli, Frances Zuercher, and Alice Eichelberger. Our supervision and head nurse positions are not all filled for the coming year as yet. Should any nurse be interested in the cause of Christian nursing here at this hospital, we would be very happy to hear from her. The Staff.

RELIEF NOTES (Continued)

the ship's 762 passengers from Recife to Asuncion will be completed by July 10. The baggage will be sent by ocean freight to Buenos Aires and thence to Asuncion by river boat. The air transportation of the refugees from Recife to Asuncion is being financed largely by the International Refugee Organization.

Plans for receiving the refugees in South America have necessarily been changed. John W. Warkentin, who had been in Buenos Aires to meet the ocean vessel, has now gone back to Asuncion where the people are arriving by air. Elfrieda Dyck, who accompanied the refugees from Europe, will assist temporarily at Asuncion, along with the other M.C.C. workers now there.

More Refugees to Enter Canada

Word has been received from Europe that 165 Russian Mennonite refugees are scheduled to leave on July 19, aboard the S.S. "Tabinta," a Dutch vessel. It is not known at which port these will arrive, but clarification should be received soon, as the staff in Europe makes further arrangements for the movement.

Mennonite World Conference

One interesting feature of the Mennonite World Conference, in addition to actual messages by delegates and other speakers, is to be that of displays and exhibits. Graphically described will be the Mennonite activities in relief, refugee resettlement, world-wide missions, young people's work, Mennonite life and institutions, and the Mennonite peace testimony. These exhibits are to be open during the conference at both Goshen, Aug. 3-5, and Newton, Aug. 7-10.

Released July 9, 1948

Via M.C.C. Headquarters, Akron, Pa.

Service Unit News

Bro. Paul Miller, Hudson, Ohio, who was listed as being with the Los Angeles, Calif., unit, is working with the Cleveland, Ohio, group. Sister Betty Culp, Perkasi, Pa., has been added to the service unit at the Kansas City Children's Home.

Serving with the Camp Ebenezer Service Unit are Sisters Mary Ellen Helmuth, Pryor, Okla.; Ada Webb, Harrisonburg, Va.; and Hattie Cully, Chicago, Ill. The latter two are colored sisters. Surely God is presenting to the church a great open door to serve our colored brethren.

Released by Mennonite Relief Committee

July 13, 1948

PEACE AND WAR

The Inescapable Responsibility in Accepting Deferments

BY FORD BERG

The provision in the draft bill passed recently which defers conscientious objectors says that there shall be no constraining "to require any person to be subject to combatant training and service in the armed forces of the United States, who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form." This action has far-reaching consequences and places an inescapable responsibility upon the Mennonite Church.

It is not known just why this deferment for conscientious objectors was made into law, especially when certain groups were asking for a repetition of the Civilian Public Service program. Whatever the reason, our challenge is to accept this desirable provision and demonstrate whether we really believe in nonresistance and the consistent living which it entails.

In the February 3, 1948, GOSPEL HERALD Bro. Shem Peachey, in discussing the alternative service proposal then before Congressional officials, significantly said that our first loyalty and obligation is to God, who has already given to us our commission and lifework. "To voluntarily make a permanent commitment to our government of a year's service by our young men as an alternative to military service inevitably places an involuntary emphasis on government first, God second. There is nothing in the New Testament indicating that we should commit to the state so much potential man power, time, and wealth, which God claims and requests for His own use."

The sincerity of a man is determined by his actions. The sincerity of conscientious objectors will be determined by what they are doing before they receive their deferments and what they do after receiving their deferments.

Brigadier General Lewis B. Hershey, director of the Selective Service system, told me and two representatives of the Church of the Brethren, during a conference in his office, that during the last war he was considered by many C.O.'s as a slave driver. "But now," he asked us, "since the war is over, where are these men who were doing 'voluntary work' and sacrificing their time and efforts so nobly, so conscientiously, and so freely under their own initiative?" We did not reply; we could not. Hershey, in his quizzical way, must have chuckled inwardly at the strange silence which followed this pricking question. Yet, it was undoubtedly through the suggestion of Selective Service that this deferment for C.O.'s was included, or even considered.

Now that we have this gracious provision of deferment, each brother and sister in the Mennonite Church must ask himself what the Christian should be doing in lieu of military service. Here we need to remember that since age, sex, physique, and wealth is no determining factor in eligibility for Christian service, the calls of God, ever a recurring and welcome sound, are not directed solely at draft-age youth.

It is evident that many of our churches supplied a dozen to two dozen, and some three dozen, men for Civilian Public Service during the war years; this was done willingly and the financial load was easily met. Now, we need to admit that these same churches have none, or at the most a couple, of young men in full-time Christian service, and yet our mission offerings have dropped over \$100,000 during the past year, despite the fact that these thousands of young men are not draining our coffers and instead are themselves earning a prosperous livelihood.

A statement made by Bro. J. D. Graber at a public meeting a couple of years ago, that if the Mennonite Church could support at least 2,000 men in Civilian Public Service, she could also spare that many for the mission field, was met with a chorus of "amens"; this response in "amens" was so unusual and emphatic that it was talked about for a long time afterward and references are still made to it publicly. This indicates our interest in mission work, but the consequent action has shown that this interest has lagged.

Our voluntary service program should be expanded and enlarged so that a greater number of brethren will be in this work than would be in the armed forces were they drafted. This number of men should be over and above the women volunteers. In other words, if the coming draft should call for 1,000 young Mennonite men within the next year, our program should be geared to serving even more than 1000—all in some form of voluntary Christian service. But, what are we doing about it? Has our thinking taken us that far; or are we to sit back and await developments? Granted that many occupations, depending upon the proper Christian motivation, are in the Lord's will, yet we recognize that there may in many instances be opportunities for more direct Christian service.

The very things which our church is now doing in her relief and service unit program can be enlarged to provide avenues of service; and this service need not be categorized into either relief or mission work. One without the other is void. A Christian's testimony, whether it be in relief work or mission work, if

not sparked by the Christian motivation of love for God, is of little value. It is when we examine motivation that we learn that involuntary service bulges with weakness. Let us acknowledge that some young men "found" themselves while in required service; but this is no safe criterion, since people are led to Christian service by various ways, yes, even by what is known as evil, such as narrow escapes, loss of health, accidents, and other shaking experiences. These experiences, though, are not to be sought.

A forty-hour week, less portal-to-portal time, has little place in the Christian economy. A Christian works, with all due regard for the welfare of his body, when there is a need. He is not a clock watcher; neither does he quit when the year is up, or when a non-Christian organization like the government says that service is no longer required. His whole life and every action is geared to Christian service.

The Mennonite Church is faced with an unprecedented opportunity. She has the man power of young people as few churches in the world do. She has the Gospel—the full, unadulterated truth. She has the wealth necessary for an expanding program. All she needs is to have this potential unleashed, with consecrated leaders, ministers, and parents leading out in offering themselves, their sons and daughters, in such a way that others (including the government) will rightfully say that the Mennonite Church is a church that lives her faith. It is when this potential is placed into use that we can rightfully claim exemption from military service. Scottsdale, Pa.

FAMILY CIRCLE (Continued)

members are Christian and loyal members in the communion of their parents.

On Sunday afternoon the family gave an "At Home" to the many friends of their parents. About one hundred people from Goshen, Elkhart, and surrounding areas called to offer their congratulations. Refreshments were served. Many cards and valuable presents were received by the honored couple, including an electric record player from the family.

On this occasion the undersigned was asked to give a short address, since he was the only guest who lived in Nebraska fifty years ago when the celebrants were married. He dwelt on the exemplary Christian lives of their forbears and how they were reflected in the lives of this worthy couple. He also recalled the close ties of friendship which bound the Ebersole and Lapp families, very near neighbors for a number of years.

The Ebersoles held their family reunion at Stone Lake, Indiana, for five days, June 7-11. The Ebersoles wish to thank their many friends for the valuable contributions which they made to the happiness of this occasion. We all join them in wishing them God's richest blessings and many more years of happy wedded life. Goshen, Ind.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Conscientious objectors of World War I will hold an annual reunion on Aug. 8 at Men-o-lan, near Finland, Pa. Reservations for the dinner should be made with Norman Derstine, Secretary, Souderton, Pa.

Bro. George J. Lapp, Goshen, Ind., is speaking in various meetings in the Lancaster and Franconia districts in Pennsylvania, July 18-31.

The series of peace institutes sponsored by the Peace Problems Committee for mid-western states began the week end of July 3, 4 with the Howard-Miami congregation at Kokomo, Ind. Good interest was reported, with an average attendance of more than three hundred present at the three public sessions, including members of the near-by Amish, Brethren, and Friends churches. The meeting on Sunday afternoon dealt with an evaluation of C.P.S., an explanation of the present draft law, and a looking to the future in the event of conscription. These institutes, which are arranged by a traveling team, are being held each week end for eight weeks at the following places: Fisher, Ill., July 11; Kalona, Iowa, July 18; Sterling, Ill., July 25; West Liberty, Ohio, Aug. 1; Kidron, Ohio, Aug. 8; Leetonia, Ohio, Aug. 15; and Springs, Pa., Aug. 22. Members of the team are John A. Hostetler, Willard Hunsberger, and John Howard Yoder.

A German service will be held at the Denver Meetinghouse, Denver, Pa., on Sunday evening, July 25, with Bro. John H. Reinard, Port Trevorton, Pa., as speaker.

Bro. C. F. Derstine announces the following addresses for mail: July 22-25, Bible School Park, Binghamton, N.Y.; July 31 to Aug. 8, Lakemont Park Bible Conference, Penn Alto Hotel, Altoona, Pa.

A Young People's Institute will be held at the East Union Church, Kalona, Iowa, Aug. 11-15. The director will be Bro. Paul R. Miller, Sugarcreek, Ohio. Sister Miller will serve as matron. Other instructors are Paul Bender, Goshen, Ind.; Raymond Byler, Pigeon, Mich.; and Ernest Garber, Nampa, Idaho.

Bro. Newton S. Weber held meetings at Dillonvale, Ohio, July 9-18.

A quarterly Bible meeting was held at the Twelfth Street Church, Reading, Pa., June 26, 27, with the brethren Clarence Lutz and G. Parke Book as speakers.

A missionary training institute will be held Aug. 9-16 at the Norris Square Church in Philadelphia, Pa.

Six teams are engaged in itinerant evangelism in Alabama this summer under the direction of the Itinerant Evangelism Committee of the Eastern Mission Board.

Bro. Ira D. Landis worshiped with the congregations at Los Angeles and Upland, Calif., on July 4.

The community at Kokomo, Ind., is this year observing the one-hundredth anniversary of its settlement.

College students, according to announcements from both Hesston and Goshen col-

leges, will have induction under the new draft law postponed until the end of the academic year or until they cease satisfactorily to pursue a course of instruction in college. The significance of this specification is that any student enrolled in college or who enters college before he is ordered to report in September will be allowed to complete the year 1948-49 without interruption by the draft. Since the Selective Service Act of 1948 does not go into effect until late September, any high school graduate who enters college before about September 20 to pursue a full-time course of study will be exempt from military duty until after the June commencement in 1949. Even then, there are some courses of study which automatically release the student from the draft.

A song service will be held at the Haycock Church, Quakertown, Pa., July 25, with Bro. George J. Lapp as guest speaker.

Bro. John E. Lapp, Lansdale, Pa., has prepared and used a syllabus containing twelve "Studies in Nonresistance." It is a valuable outline of Scriptures, facts, and bibliography for anyone conducting courses in this study. The outline has been mimeographed and can be ordered from Bro. Lapp.

The Goshen College Vesper Male Quartet is making a summer tour through twelve middle western and western states and through three Canadian provinces. The tour started at Hopedale, Ill., on June 8. Since that time they have been in Missouri, Kansas, Colorado, Arizona, California, Oregon, Idaho, and Montana. On July 11 they crossed the border into Alberta and are spending the middle of July in Saskatchewan and Manitoba. They will return through Minnesota, North Dakota, Montana, Nebraska, Iowa, and Illinois, arriving at the latter point on Aug. 2. The quartet is presenting the message of the Gospel through the spoken word and through songs of fellowship and praise. The personnel of the quartet is: Ralph Wade, first tenor, of Sterling, Ill.; Ralph Buckwalter, second tenor, of Hesston, Kans.; his brother, Albert Buckwalter, first bass, also of Hesston, Kans.; and David Shank, second bass, of Goshen, Ind. The itinerary calls for sixty programs during the fifty-five days between June 8 and Aug. 2, when they will give the last program at the Science Ridge Church at Sterling, Ill., the home congregation of Ralph Wade.

Bro. Jacob Rittenhouse is scheduled to speak to the Lititz-Hess Young People's Bible Meeting group on July 25 at the Hess Church, Lititz, Pa., concerning New York City, A Needy Field.

The theme of the South Central Conference to be held at Yoder, Kans., Aug. 17-20 is "The coming of the Lord draweth nigh." Every session will have a message on the Coming of the Lord. Bro. E. M. Yost is scheduled to preach the conference sermon.

"He Is Altogether Lovely" will be the theme of an open-air young people's Bible meeting to be held at Ironville, Pa., on Sunday evening, July 25. In case of rain the meeting will be held in the Chestnut Hill Church.

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 Civic Holiday Week end, July 31-Aug. 2
 Special Young People's Conference, Sept. 4-6
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp, July 17-23.
 Second Young People's Institute, July 24-30.
 Second Family Week, July 31 to Aug. 6.
 Third Young People's Institute, Aug. 7-13.
 Missionary Bible Conference, Aug. 14-22.
 Little Eden Camp, Onokama, Mich.
 Family Week, July 17-24.
 Recreation Workshop, July 24-31.
 Literary Group, July 31 to Aug. 7.
 Church Music Week, Aug. 7-14.
 Ministers' Retreat, Aug. 14-21.
 Farmers' Week, Aug. 21-28.
 Young People's Institute, Eastern Mennonite College, Harrisonburg, Va., July 21-25.
 Young People's Christian Life and Service Institute, Lancaster Mennonite School, Lancaster, Pa., July 29-31.
 Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
 Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
 Young People's Institute, Mansfield, Ohio, Aug. 10-15.
 Young People's Institute, Kalona, Iowa, Aug. 11-15.
 Annual Meeting, Illinois Conference, Pleasant Hill Church, East Peoria, Ill., Aug. 17-19.
 Ohio Christian Workers' Conference, Oak Grove Church, West Liberty, Ohio, Aug. 17-19.
 Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
 Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
 Annual Meeting, Mennonite Publication Board, Plke Church, Elida, Ohio, Aug. 24-26.
 Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
 Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
 Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

Go, Preach

MISSIONS

Give, Pray

Mission News

Aibonito, Puerto Rico, T. K. Hershey, July 9: "We are in the midst of our vacation Bible school. The highest attendance was 135 and the lowest was 128. Much interest is manifested. Every morning I go in the pickup on the road toward Barranquitas and bring a number of new folk. This morning there were twenty-six. An evangelical home, Disciples of Christ, was found and they helped me to get into some entirely new homes. . . .

"Last Monday night up in the mountain we had thirty-five in attendance from there and fifteen from here. We had a fine meeting and the Spirit of the Lord was upon us. . . .

"We have been having some conversions there and here. There are nearly twenty in the converts' class. . . . Last Tuesday night we held a members' meeting, where a number of things were discussed and considered."

Bethel Mennonite Church, Chicago, Ill.: "Our summer Bible school is now being conducted in Medill School by permission of the Chicago Board of Education. We are confident that these efforts in behalf of the youth of our community by the laborers in our midst, the faithful ones who have dedicated their lives to the Master's work, shall not be in vain and that this community shall be a living testimony to the fact. . . .

"Bro. Lark has been asked by the Medill Parent-Teacher Association to head the Committee on Juvenile Delinquency. . . .

"Our prayers and best wishes for a useful and enjoyable time are extended to Sisters Ada Webb and Hattie Caulley, along with the latter's daughters, Alfreda and Mildred, and Alexander Lark, who departed to spend the coming nine weeks as assistants at Camp Ebenezer, Millersburg, Ohio."

Denver, Colo.: "We are happy to welcome Irene Detweiler back to the mission. Irene attended Hesston College the past year."

The one hundred forty-eighth quarterly Mission Meeting of the Oregon churches was held at Sweet Home, Oreg., on July 5. The three sessions were well attended and the meetings were inspiring. Out-of-state speakers were the brethren J. D. Graber and Allen H. Erb.

The hospital board for the Mennonite Hospital at Lebanon, Oreg., met with the executive committee of the Pacific Coast District Mission Board on July 5. Plans for the taking over of the Lebanon Community Hospital are maturing, although there are still some problems to be solved.

Correction: In the July 6 issue the "Comparative Statement of Contributions Received" is for the month of May instead of July.

Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, visited

the colored mission at 3505 South Normandie Ave., in Los Angeles on Sunday morning, July 18. The same evening he preached for the mission church at 151 West Seventy-third Street.

Bombay, India, Pyarelal J. Malagar, June 29: "Bro. Solomon and I count it a great privilege and responsibility to visit America and to represent our church and mission in this land. We are hoping for a time of rich fellowship and spiritual blessings."

Word has been received from the American Export Lines that brethren Malagar and Solomon will arrive on the S.S. "Exmouth" in Boston on July 27.

Loman, Minn., the workers: "This finds us all busy in summer Bible school work . . . anticipating sixteen schools . . . four units teaching for eight weeks . . . teachers from nine states. . . .

"The church building program is progressing. . . . The basement will be dug in a few days. . . .

"We praise the Lord for the help Bro. Edward Birkey and his Sunday-school class from Manson, Iowa, have given us. They spent four days with us helping to pile lumber and haul sand and rock. Bro. David Kauffman, Minot, N. Dak.; Bro. Daniel Yoder, Wolford, N. Dak.; and Bro. and Sister Henry Schantz, Hereford, Pa., are a real blessing and help in the planning and construction of the church. . . .

"The church at White Earth was dedicated on June 6 with an overflowing crowd from the community and other congregations and states represented. . . .

Northern Echoes, Linford D. Hackman, Carstairs, Alta., July 1: "I am very happy to say that two brethren are on the way . . . [to] Alaska, expecting to arrive July 5. They intend to get work, support themselves, and help in whatever way they can in the work of the church. Two others are getting ready to fly to Alaska by way of the Alaska highway, which is the best route. . . . A car with a tent or house trailer, and two other brethren are needed to complete the unit. . . .

"We requested prayer for Mrs. Rollin Yoder; now we ask you to join in praise for her healing. The Yoders moved to the Culp community the first week of June. . . .

"At Smith . . . the Sunday afternoon services that had been held in a home . . . are now held in the schoolhouse. A new work has been started by Bro. and Sister Paul Burkholder in distributing 'The Way' and visiting from house to house along Lesser Slave Lake. . . .

"At Stirling, Bro. George Hofer goes into town each Sunday to gather children for Sunday school and church held in the chapel on the Hofer farm. It is there that we met the first Japanese in a Mennonite Church. There are mostly Mormons and Japanese in Stirling and its neighboring towns.

"On Sunday, May 2, Bro. Gordon Buschert was ordained to the ministry at Carstairs. . . ."

Mechanicsburg, Pa., Mrs. M. A. Benner: "Tent meetings every evening, 7:30 p.m., Aug. 3-15, one mile south of Boiling Springs, Pa., on Old Town Road, with Bro. John S. Hess, Lititz, Pa., as evangelist. On Aug. 8, an all-day Sunday-school and harvest home meeting will be held at the same place."

"An earnest request for prayer is asked in behalf of these meetings, that the folks living in the vicinity of the tent may come to the services and find Christ as their Saviour. The tent is to be located along the mountain where the people do not attend services of any kind. Only lately the children are being hauled by bus to Churchtown to Sunday school."

The Eastern Mennonite Board of Missions and Charities held its eighty-fifth quarterly business session at the Gingerich Church, Annville, Pa., on July 14. Speakers included George and Dorothy Smoker and Merle Eshleman, on furlough from Africa, and Daniel W. Miller, under appointment to Argentina.

Bro. J. Paul Graybill officiated in the baptism of the first five persons to be received as members of the Seventh Street Mission (for Colored), Reading, Pa., on July 11.

Bro. William Anders, Telford, Pa., and Bro. Mahlon Stoltzfus, Elverson, Pa., both licensed pilots, left by plane from the Conestoga Airport on Tuesday, July 13, for Alaska, via the Alcan Highway. The use of the plane is through the courtesy of the Morgantown Aero Corporation, a local flying club founded by young Mennonite men in the Morgantown, Pa., area. Bro. Harold Mishler, Quakertown, Pa., and Bro. Mahlon High, Lancaster, Pa., left by car on July 14 for Alberta, Canada, from where they will then also fly to Alaska. The air route, it is reported, is the best way to reach Alaska.

The M.R.C. Service Unit working in Cleveland is holding a Bible school at the Gladstone School, in the central area of Cleveland, with a high attendance of 227. Another two weeks' survey and two weeks' Bible school will follow at the other end of the same area. Prospects are good and the staff is enthusiastic about their work. Members of the Camp Ebenezer Unit, Millersburg, Ohio, visited the Cleveland work over the week-end of July 11.

Bro. Darwin O'Connell is serving the Lima Mennonite Mission during the couple weeks' absence of the pastor, Bro. Glen B. Martin, who is on vacation. July 4 services were under the direction of the brethren S. E. Allgyer and O. N. Johns.

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., July 14, 1948.



Photo by Don McCammon

Begging Food

Hunger came and drove me along.
I knew not whither to go.
By and by I came to this village.
I knocked at the door, but my words were clumsy.
The host understood my meaning.
Empty-handed could I have come to give a present?

—Tow Chien (373-427 A.D.)

BY DOROTHY S. MCCAMMON

READ again the poem printed above, before you go on with this article. Read it this time knowing that it was written about 400 A.D., written by a Chinese scholar whose heart knew and suffered with his fellow men. And read it knowing that its counterpart could have been written daily, by countless millions, down through the decades from that day to this. Does it grip your heart? It should. It must!

Every corner of the earth is today in great need—both spiritual and physical need. And the relationship between these two types of

need is closer and more direct than we like, idealistically, to admit sometimes. God forbid that our church ever be primarily interested in a physical ministry. But God has already forbidden, in the example of Christ on this earth, that we minister only to men's souls when their bodies are suffering. Blunt and awful as it may sound, the simplest statement of the relationship between our primary and secondary ministry might be this: We dare not let their bodies die until their souls have Life.

Szechwan is China's richest province, and Chentgu is rightly called the "garden spot" of the province. The need here must be relatively slight, but it is greater than most of you who read have ever seen. There are

three types of people and their needs which I want to bring briefly before you: first, those who will not help themselves; second, those who are trying to help themselves; third, those who cannot help themselves.

I have yet to make a trip into the city without being asked by a beggar for either food or money. "Professionals," you say. Of course they are, but merely shrugging off the word "professional" does not soothe my conscience, nor do I want it to. The "professionals" are those who do not want to be herded into a work camp and forced to stay there, living on a starvation diet and looking to an empty future. Who would want to? And so they continue their "profession," teaching their children to cry pitifully when a likely-looking prospect approaches; purposely irritating and polluting ugly infected sores so they will not heal; adding still more filth to their already dirty bodies; further destroying their few rags of clothing; renting or borrowing vermin-ridden children to lie on their laps all day and look pathetic; or sometimes using their dead children's bodies to good advantage before nature forces them to dispose of them. These are typical of the "professionals" we meet daily. How they need the help of someone who really cares! We must not harden our hearts toward them.

There is another class who needs our help. It is those who are trying to help themselves. The servants of our household belong to this class. They are better paid than many of the working class; they consider themselves fortunate. But a conversation I had with them recently revealed that the coolie's children never tasted eggs, nor do they ever have cow's milk to drink. Our cook, who feeds us steaks and roasts and eggs two and three times daily (at six to eight cents a pound), told me that his family never has milk or eggs and is fortunate to have meat once a week. Or look at many students; take for instance our friend Peter. He is graduating in dentistry this year, and his wife will graduate with an M.D. degree. That is, she will if she doesn't completely break down in health before that time. Peter doesn't know what to do after he graduates. He would like to go to America and do research work, meanwhile sending home money to his family, but he knows his wife is dying and they have small children. If they eat properly, they can buy nothing else. Plenty of promising young Christian students have not been able to attend school, or have had to enroll in government schools because they could not afford the equivalent of twenty to twenty-five dollars (U.S.) that the Christian University charged for a term (four months) of board, room, tuition and fees. The list of deserving people in this category is almost endless.

And then there is the most touching class of all—because they can't help themselves—the children. Chentgu fairly abounds with institutions for needy people, and they all have long waiting lists. Day schools, boarding schools, orphanages, foundling homes, blind schools, deaf schools, and all the rest. Some of these institutions are endowed, but all are in need of further financial help. Some of them have instituted supplementary feed-

The Miracle of the Bread of Life

Part II

By CLAYTON BEYLER

ing programs; all of them could do much more if they had the money. Various philanthropic organizations contribute through the University Hospital to a daily feeding project. Small children all over the city receive one fortified bun and one cup of soybean milk per day. This is very little, but in numerous instances it has not only meant the difference between blindness and sight, but death and life. But only the most extreme cases are given this help; the other hungry youngsters stand and watch them eat. The director of this feeding program tells me that a day never passes but that he receives requests he cannot fill. An orphanage we visited this week was filled with dull, listless, undernourished infants. The smallest children were being fed by wet nurses at a ratio of five children to one nurse. Many children were sick, of course, and many covered with sores.

Does this article belong on a missions page instead of in a relief bulletin? Yes, for we all need to try to realize more vividly the problems our mission workers are facing all over the world. These are not short-term emergencies; they are in fairly stable and permanent situations. A recent editorial in this paper encouraged the Mennonite Church to invest in her youth. We must go farther than our own church, and invest in promising personalities the world over. There is no better investment. We want not only to send missionaries to other lands, but to raise them up from among that land's own people. A healthy, growing, self-supporting, self-directing church* is one great goal of every mission program.

Friends, when a few cents saves a life, and a dollar of your money buys a million and more of China's money, do not wait until you can do some great deed or make some great gesture. Only share—share a fraction of the God-given blessings you have. And do that sharing today and every day.

I can't believe that God wants me to turn blind eyes on the empty rice bowl that needy child thrusts toward me. Those eyes are not only my eyes, friends, but yours. And when our eyes are blind, their ears are understandably deaf to the love we come professing. I quote again from this same Chinese poet who wrote above, and let us all earnestly and honestly pray God that these portals he mentions may never be ours.

"Within one million portals, wines and meats are spoiling.
Out on the road are bones of men frozen to death."
House 46, W.C.U.U., Chengtu, West China.

SO RIGHT

"Juvenile delinquency," says J. Edgar Hoover, "roots in the quack theories of pseudo psychologists who have preached that discipline and control were bad for children." Not long since I read a paragraph from a teacher in which the same sentiment was expressed. Children, left uninhibited, to work out their own patterns and establish their own discipline, will have every reason to go wrong, for the "carnal mind is . . . not subject to the law of God, neither indeed can be." We are now reaping the results of the teaching in our schools.—Southern Baptist Home Missions.

THE STORY in the sixth chapter of John is the story of another kind of miracle—the miracle of feeding. In the twenty-sixth verse we read, "Jesus answered them and said, Verily, verily, I say unto you. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." The people were following Jesus in great crowds because of hopes of getting more to eat. This is exactly what happens in famine times: people go in crowds from place to place in order to find something to eat. This is what happened in Bengal, India, in the famine of 1943. There was a serious shortage of rice. The people left the small villages and crowded to the big cities. Hundreds died on the way; others died on the streets of the cities such as Calcutta. It was in response to this need in the eastern part of India that our missionaries and the M.C.C. opened relief work in Bengal. With the rice stations, hundreds and perhaps thousands of lives were saved. This was little, in comparison with the great need; but the respectable men of the community praise the work of the Mennonites in this area in saving the lives of thousands of poor villagers.

The feeding of the multitudes of India and China needs to be left up to the larger relief organizations that can bring in food by the shipload. Perhaps there is the miracle of example which the Mennonites are performing today in getting people to give of their meat, flour, and other food to the hungry people throughout the world. Perhaps we can be like the boy with the five loaves and the two fishes who gives what little he has to the Master. The work of feeding the multitudes must still be a miracle, for what else but the miracle of love and service in the hearts of Christians will prompt men to share of their goods to feed the starving people of foreign lands?

There is another miracle of feeding I would like to tell about which is happening

in China today. In 1938 when the Chinese army cut the dike of the Yellow River near Chengchow, Honan, a great area of China's wheat belt was flooded, with millions of farmers driven away from their work to West China. There were probably 5,000 villages destroyed, a total of one and one-half million acres of the very best farm land. In March the break in the dike of the Yellow River was repaired. This means that the river will go back into the old river bed and this flooded area can be reclaimed. For eight years the Yellow River had been flooding this area; each year it would bring in a new layer of silt and sand until everything was buried under a layer of sand from five to ten feet deep. Everything grew up into a jungle of tall grass and willow trees. The refugees coming back today have nothing with which to start in again. Their animals have been drowned and their tools buried. To help them out, U.N.R.R.A. has introduced a new animal into Chinese agriculture, the Chinese call it the foreign ox—better known to us as a tractor. As the Chinese had never seen a tractor or a foreign plow, they needed someone to help them and teach them how to run a tractor. Here some of the Mennonite young men who are in Honan helped with the teaching of Chinese students to care for and operate these tractors and plows in plowing some of this jungle on the flooded area.

Because of the difficulty of transportation in China it is important that food is grown in the area where it is needed. More food can be grown in Honan province than could ever be shipped in, so the reclamation of this flooded area, which is good wheat land, was a step forward in feeding the multitudes of returning refugees. Last fall 3,000 acres of wheat was seeded by the tractors and foreign drills. This year there may be ten times that much with more tractors which have been sent over. Some members of our M.C.C. relief unit in China, and others from the

During the war years millions of Chinese fled from their homes to West China. Many of them are now returning to take up where they left off eight years ago. This family has traveled hundreds of miles, hauling all their belongings on this one wheelbarrow. Photo by Beyler.



Brethren Service Unit, are supervising the work of these tractor-plowing projects. The work that the tractors do is small in comparison with what the thousands of Chinese farmers are able to do with their hoes and shovels. It might sound like a miracle in reverse, but that is what is happening. Encouraged with what little the foreigners are able to do with modern farm machinery, the refugees are coming back today to reclaim their farms, and the jungle of grass and flooded fields is again becoming the bread basket of China, and I am sure that when the final count is taken there will be many thousands of baskets of food over and above that which the tractors and foreign plows and harvesters were able to produce.

Today there can be no miracles of healing or miracles of feeding unless there is a church that believes in these miracles, for how else can the works of God be accomplished except through the spirit of Christ in the hearts of believers. But these two miracles are not enough. We have only to read the remaining verses of the sixth chapter of John to see that there is an even greater miracle, the miracle of the bread of life. It is important that we as a Mennonite church are interested in relief work, but this is only the beginning of miracles. Christ said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

The miracle of the bread of life is a hard miracle to explain. The disciples could see and understand the miracle of the loaves, but the living Bread which would give everlasting life was hard to understand. Likewise in our day of material needs we are apt to overlook the spiritual needs of the world. Christ was trying to explain to His disciples that eternal life could be obtained only by those who ate His flesh and drank His blood. He said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Today if we understand the fundamental need of mankind we see that it is not primarily a physical need. What men need is not so much physical food as spiritual food. In our day as in the time of Christ, the only food that endures unto eternal life is the broken body of Christ upon the cross, even the life of the Son of God which was given for the sins of the world.

What the world needs, what the individuals of the world need, is a changed life. This can be brought about only by another miracle, the miracle of the Bread of life; for it is a miracle how faith in the cross of Christ has power to change lives and save souls. This miracle of the Bread of life can be brought about in the world only by a church that believes in the Bread of life. We have responded

ed to the miracles of healing and feeding, but if we stop here the real message of the feeding of the five thousand will be lost: the miracles in the Gospel of John are recorded that men might believe that Jesus is the Son of God, and that believing, they might have life. Today the Mennonite churches have about three hundred young people engaged in relief work throughout the world, but how many are interested in missions? We have given thousands of dollars to feed the hungry and clothe the poor. Now the call comes out again to promote this third miracle, the Bread of life.

When we reach this point, we have to ask the same question which Christ asked His twelve disciples. For when Christ talked about giving His life, many of His disciples turned back and walked no more with Him. Then Jesus turned to His twelve and said, "Will ye also go away?" Those of us in church today are like the twelve—we want to go all the way with Christ; but what does this mean? It means that we are willing to

eat of the flesh of Christ. It means that we are willing to take up our cross and follow Christ. It means that we are willing to give our lives in service for Christ, that we are willing to forget self and are willing to give our lives unselfishly for the service of others. There is no alternative. If we believe that Jesus is the Christ, the Son of God, we must promote the works of Christ today—this includes the miracle of healing and the miracles of feeding but our responsibility does not stop here. We must be willing to promote the miracle of the Bread of life both at home and abroad. This means that you must be willing to go, and to send; for as there can be no miracles of healing and feeding except there is a church that believes in these miracles, likewise there can be no miracle of the Bread of life except there is a church that believes that the story of Christ is the miraculous story of the Bread of life and that faith in the Gospel of Jesus Christ is the message of eternal life for all the world.

Protection, Ka's.

The Gospel in London

By J. B. MARTIN

THE city of London has a population of over nine million people. When one thinks of London it is well to visualize a city of three circles. The center of London, once a residential district with shops and churches, is now the business section. The area within the second circle, just outside of central London, is the congested area with factories, flats, and apartment houses. The area in the outer circle might be called the suburbs, with residential houses. The transportation system of London reaches out fifty miles, and every morning five million people travel into London for business and work, and in the evening return.

The "blitz" in London did a lot of damage but all the rubble is cleaned up and only the damaged buildings and walls remain to remind one of the bombing. One of the pitiful sights is that of bombed churches. We were told that the Anglican church had two thousand churches damaged and two hundred destroyed beyond repair. Of 520 churches the Methodists had 400 damaged and eighty-seven destroyed. Besides these, the London Mission churches, the Baptist, the Congregational and other free churches suffered damage.

As we contacted pastors, laymen, businessmen, government officials, Y.M.C.A. workers, mission workers, deaconesses, and others, we saw that the spiritual condition in London is a heart-touching one. Before World War II, about ten per cent of the people attended church. Clergy and social workers say that today two per cent of the nine million people go to church. There are no children in the Sunday services, very few young people, and eight out of ten of the adults are women.

There are three religious groups in London: the Protestant or Church of England; the Free or nonconformist churches; and the Roman Catholic Church. The Free or nonconformist churches, such as the Methodists, Baptists, and Congregationalists have the greatest appeal and make the greatest impression on the masses and especially on the middle class and laboring people.

The Sunday schools are held on Sunday afternoon for children up to the age of fourteen. The attendance is fair. Many pastors and Sunday-school leaders say that they could triple the attendance at Sunday school but because they lack a teaching staff they are unable to take care of more pupils. Parents are very indifferent towards the Christian teaching of their boys and girls and often the motive for sending children to Sunday school is to have a quiet afternoon at home. Young people's Christian activities are almost out of the picture. It seems the churches have no trained leadership outside of the pastor and no program that appeals to youth above the Sunday-school age.

The religious life of London has been described as follows: "We are a people that are confused and frustrated religiously." "Fifty per cent in London are untouchable religiously." "Londoners are mechanically-minded and difficult to reach for Christ. They claim the church has nothing to offer." "People have lost the dynamic of God and become victims of the dynamic of economics and social life." "We are praying and trying to reach the power of God and are unable to move forward spiritually."

You ask what is the secret of the present condition in the English churches? The answer is: "Too many churches drifted into

a formal church service and the clergymen were isolated from the people." "The middle and lower classes of people feel that the church has an organized religion that was designed for a higher cultural level decades ago and no adjustments made to meet the cultural changes." Before 1914 a move arose to do away with conversion as a necessary experience. Orthodox ministers say this is the chief contribution to the loss of spiritual power and life in the churches. "Letting go of conversion, regeneration, and the new birth ushered in the rationalistic doctrine of humanism and the church lost her saving evangelistic power." "The result is that the old, virile, evangelical Christianity is gone and the consciousness of the power of God in people's lives is gone and today the people are crowding the cinemas, dog races, public houses, parks, and week-end holiday resorts."

How can mission work be done in London? It cannot be done by mass evangelism, by preaching to crowds in church on Sunday, or by popular publicity methods. Mission work can be done by personal work in shops, markets, and public houses, by persistent house-to-house visitation in flats and apartments, by the use of good Gospel literature, by the Sunday-school method, by teaching the Bible in summer camps, by cottage meetings, by rescue mission work, by getting a small group to fellowship together and inviting others to come. The work will be difficult and hard and let no one volunteer to go to London as a mission worker unless he is prepared to overcome discouragement and to commit the humanly impossible to God.

The people in London need a revival of repentance and conversion. Will you pray with the remnant of Christians in London that God might revive the high standards of spirituality found in the Wesleyan revival, the Moody revival, and the Christian ministry of Charles Spurgeon? In the Gospel of Luke Jesus is journeying towards Jerusalem and in His teaching says, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (13:34). In chapter nineteen Jesus came to Jerusalem, and the Bible says, "When he was come near, he beheld the city, and wept over it." Again and again Bro. C. Warren Long and I said, "Can it be that England has departed so far from God? How our Lord must long to save the millions in London!"

I stood at the grave of Susanna Wesley and read the inscription:

"I'm sure of certain hope to rise
And claim a mansion in the skies.
Christian here her flesh laid down,
The cross exchanging for a crown."

I say and pray, Is there not another Susanna Wesley, a praying, godly mother through whom God may raise up another Wesley to preach a Holy Ghost revival in London? I stood on the steps of Spurgeon's tabernacle and beheld the ghastly sight of the bombed building. Again I say and pray, Is there not another Spurgeon whom God will use in a mighty spiritual ministry to the conversion of

thousands? I worshiped one Sunday morning in the Congregational church where G. Campbell Morgan used to preach to thousands; and again I say and pray that God may send more Morgans to teach the people of London the way of life. We stood at the gates of Buckingham Palace and saw the king and queen drive through the gates.

May we pray that the King of kings, He who wept over Jerusalem, may speedily enter the city of London with an outpouring of Holy Spirit power that a mighty saving revival may take place among these nine million people, and that by all means some may be saved.

Waterloo, Ont.

The Siebers Sail for Argentina

BY MRS. SAMUEL GLICK

IT WAS five o'clock in the late afternoon of June 4 when the S.S. "Brazil" began to move out of Pier 32, New York City, with our friends, Bro. Floyd and Sister Alyce Sieber and their two small children, Wanda, two, and James, almost 1, on deck. It was a beautiful afternoon, calm and sunny. Just so were the attitudes and expressions of the Siebers as we mingled there. One could almost feel their faith and confidence in Almighty God during those moments.

About one hundred and twenty-five relatives and friends from different parts of Pennsylvania and Ohio motored to New York to witness the sailing of the Siebers. We spent several hours on the S.S. "Brazil," a large, beautiful, and well-equipped ship. At about 3:30 our group of about one hundred and twenty-five gathered with the Siebers on deck for a farewell service. This was an impressive moment, as we sang together, "Leaning on the Everlasting Arms," and "Speed Away." Matt. 19:27-30 and Matt. 20:1-16 were read, followed by prayer. We

believe many prayers ascended to God at this moment. "God Be With You Till We Meet Again" was then sung. As we bade farewell there was joy mingled with sorrow—joy because our friends were going out to carry the blessed Gospel, and sorrow because of partings.

At five o'clock the great ship began to move into the great ocean. Again many prayers ascended to God for their safety. The God that calmed the seas thousands of years ago is the same God whom the Siebers are serving and for whom they are witnessing; and He is still able to calm and to keep. We shall remember the smiles on the faces of our friends as they left us and waved their last farewells. Their last message to friends was, "[we]. . . must work the works of him that sent . . . [us], while it is day: the night cometh, when on man can work" (John 9:4). May God bless them in their new field of labor and let us remember them daily at the throne.

Belleville, Pa.



Floyd and Alyce Mast Sieber, with their two children, Wanda 2, and James 1, new missionaries to Argentina, arrived safely at Buenos Aires on June 22. They will take charge of the orphanage.

Missions Editorial

Democracy in the Church

A genius of Mennonitism is the democracy and brotherhood which is considered as an integral part of the Mennonite faith. Since all Christians in the church are brothers and sisters in Christ, all should have a voice in matters concerning church policy and polity.

Many of us have heard the voice of the pastor ask, just before a believer is admitted into church membership, whether anyone in the congregation has an objection. Time was when this consideration was practiced at all decisions affecting the brotherhood. The church, the body of believers, all members in Christ, made decisions on church policy. Was there a minister to be ordained? The church—every member—had a voice. Was a member's conduct unbecoming a Christian—the church voted what to do about the matter. Was there a marriage in the offing? The church gave her yea's. Were there believers to be accepted into the fellowship? The church voiced her approval. And that is as it should have been because of the Mennonite emphasis that our faith concerns our brother as well as God.

There are several ways that our beloved Mennonite Church has deviated from this Biblical, brotherhood concept. One which is becoming more evident is the use of nominating committees. To save time and for other reasons apparently, two or three brethren are appointed to draw up a list of qualified individuals for certain positions in the church, say the Sunday school superintendency, the office of chorister, a delegate to a meeting, or the janitor. The ballot drawn up by this nominating committee is then submitted to the members of the church for their approval. No one objects. How dare they? Perhaps it would appear as though they had wanted their names on the ballot. This publicly accepted ballot is then submitted to the members, with the members voting for their choice.

Submitting approved ballots to the congregation is good Christian democracy, but this wisdom should go back farther; it should begin by the abolition of nominating committees and having the members of the church vote and chose their representatives. This can be done by voting by paper, each member giving a written choice. The names of the three

or four individuals receiving the largest number of votes could then be voted on again, with the person receiving the highest number of votes receiving the office and the individual receiving the next highest placed into the assistant position, as for example, the assistant superintendent.

Nominating committees, however sincere, cannot help being prejudiced at times. Remember the time this or that member did this or that? Certainly he is not qualified, a member of the three-man committee interjects. The other two members agree, perhaps reluctantly. How much better would it be to have the whole church, one hundred or even three hundred members, vote on the qualifications of certain members for specific positions. Extending the membership this privilege would tend to destroy mistrust and dissatisfaction by the laity.

There are those who will immediately say that the members of the church are not fit, not capable of selecting proper candidates. Granted that there were occasions when the congregations could have made better choices, yet the same holds true for nominating committees. If the nominating committees and the full membership of the churches both make mistakes at times, why not let the church have the voice, to the satisfaction of all members. Who can object if the members select certain individuals. If the body of believers within a church is not capable of selecting proper candidates, the pastor needs to preach the Word as he never has before. An all-around teaching of Biblical truths will condition and lead the members to make sensible choices. The more near believers are to Christ, the more Christian will be their voting. The church whose membership needs watching is in a sad condition, indeed.

Congregational rule with full democratic voting by the members has several advantages. It is a sharing of the brotherhood of Christ. It would tend to help remove dead material on committees and would at times inject new life. It would place the laity of the church on a brotherhood basis, giving to them the New Testament right to have a voice in the church. The same principles hold at conferences and board meetings. Voting by delegates (who have been congregationally appointed by home churches or boards) would place the atmosphere of the meetings on a more representative, brotherly level. Certainly there are more than two members of the church who are capable of being moderators, chairmen, or secretaries.

Democracy in governments is the leaven of Christianity. Democracy in the

Today in Missions

J. D. GRABER

Youth movements have become common in our world. All vigorous movements lay heavy stress on the youth section. It was so with Nazism and with Fascism. Common sense dictates the wisdom of this emphasis, for any program without youthful supporters and promoters has no future. Furthermore, youth is pliable and impressionable. In one generation the great thought movements of Europe, in Germany, Italy, and Russia, were and are succeeding in raising up an army of youthful fanatics with lives wholly dedicated to the "cause."

The Mennonite Youth Fellowship is the newly organized youth movement in the Mennonite Church. Its first church-wide sessions were held at Mackinaw Dells just preceding the annual meeting of the Mennonite Board of Missions and Charities. The Mission Board was happy to give facility to this youth meeting in connection with its own annual sessions. This aids in putting the missionary objective squarely in the center of the Mennonite Youth Fellowship—it helps to clarify its objective.

It is dangerous to create enthusiasm unless it is directed to a worthy objective. When steam rises in the boiler, one of two things must be done to avoid disaster. Either the fire must be drawn or the throttle must be opened. Youth is being fired with new visions and consuming ideals of service. But the mere development of these enthusiasms will be futile if not positively dangerous unless directed into legitimate and useful channels. What is more gratifying, then, than to see the developing youth movement of our church tied in with the mission program? The church's central task of evangelizing all men everywhere furnishes youth its most potent vision and its most Biblical objective. May the newly organized and rapidly developing Mennonite Youth Fellowship be used of God to release much of the youth potential of our church for witness and for service for the Master.

church is a part of Christianity. The dignity and sacredness of the individual believer cannot be expected to be given consideration when the church herself discards the brotherhood concept. The Mennonite church is one of the very few churches in the world known as a congregational church. May we keep her a membership-governed church.

DEATH

'You have tasted of death now,' said the Old Man. 'Is it good?' 'It is good,' said Mossy. 'It is better than life.' 'No,' said the Old Man. 'It is only more life.' —George Macdonald.

Relief Notes

Relief Needs Continue

The recent survey of the M.C.C. relief units in the Far East, Near East, and Europe, made by M.C.C. Relief Director J. N. Byler, indicates that there continues to be a definite need for relief service in the various countries.

In China and in certain areas of India and Pakistan there are staggering needs among the people displaced because of civil strife. Chief among the services that can and are being rendered are feeding, sanitation, and medical care. In certain parts of the Dutch East Indies there is also suffering from warfare. This will be a needy field for relief when the doors are open. In Japan the food and clothing conditions are not as acute, but a community center project will be a valuable service. In Ethiopia good progress has been made in training native helpers to assist in the medical program, making it possible to give a much larger service with the relief worker staff.

Crops in central Europe are good this summer, but in spite of this, relief will be needed during the coming winter months. Food and clothing are still scarce, and for another year or more, until economic conditions become more stable, prices will most likely be very high, making it virtually impossible for poor people and especially older people, to buy sufficient for their livelihood. During May a total of 149,418 people in the French and British zones of Germany received M.C.C. food regularly. This does not include food sent to the American zone, C.R.A.L.O.G. shipments to the three zones, feeding of Mennonites in refugee camps, and assistance of individual needy Mennonite families. The total in June was expected to be still higher.

Relief Material Needs in 1948

In view of the continuing needs in the various countries of the world, as observed and reported by our Mennonite workers, we urge our people to continue contributing for the needy during this summer and fall season. Especially needed this year are: flour and wheat products, dried fruits and vegetables, meats, and fats, soap, shoes, clothing, bedding, mending materials. Also needed are certain qualified workers, as well as cash for the support of the total program. A folder describing in more detail the relief needs for 1948 is being printed, and should reach the pastor of each congregation during the latter part of July.

Refugees Complete Voyage by Air

Because of a major breakdown, the "Charlton Monarch" has not been able to carry her Mennonite refugee passengers to the port of Buenos Aires as had been scheduled; she was towed to Recife, on the eastern tip of Brazil. Since the shipping company was unable to restore the vessel to a seaworthy condition, it was necessary for the people to be flown to Asuncion, Paraguay.

The first group, including aged and ill, left by air on July 3; other groups are following. It is expected that the movement of

(Continued on page 666)

CHURCH CORRESPONDENCE

HIGH RIVER, ALBERTA

(Mount View Congregation)

Dear Herald Readers: The latter part of Prov. 3:20 is a phrase that seems applicable to this section of the country during the first half of this year: "And the clouds drop down the dew." The clouds have dropped their contents, giving us snow in the winter and rain in the spring. Because of road conditions we had no services for twelve Sundays. But we were glad the presence of the Lord and the blessing from His hand could be felt and realized in our homes and hearts.

On May 30 our inquiry and communion services were held under the direction of our resident bishop, Isaac Miller. Among those missing were Bro. and Sister Harold Boettger and Bro. M. S. Guengerich, who were on a month's trip, attending the Ontario Conference and the General Mission Board meeting. They stopped also at other churches en route, and have now returned home safely. Bro. Boettger has left us again, this time for Oregon.

On June 6 Henry Ramer, of Duchess, served us with the bread of life, morning and evening. On June 13 the young people's project group spent a pleasant and profitable time distributing over five hundred copies of "The Way" in the city of Calgary.

On June 22 S. Paul Millers came into our district, but because of another downpour of rain it was impossible to have a service. All concerned were very much disappointed. Plans are being made to have the Ambassadors, extension group from E.M.C., with us two days, giving two evening programs and singing to some shut-ins.

Will you pray that all our activities will be for God's glory?

June 25, 1948.

Myrtle Miller.

BROKEN BOW, NEBRASKA

(Broken View Congregation)

Greetings of Christian love to all Herald readers. "O sing unto the Lord a new song; for he hath done marvellous things."

We have many reasons to thank our heavenly Father. After a long dry spell He has showered blessings of rain on us. We are also enjoying many spiritual blessings. On June 6 Bro. Fred Gingerich, from Chappell, Nebr., preached two inspiring sermons and conducted a short children's meeting in the evening. On June 20 Bro. Nelson Kauffman and family, from Hannibal, Mo., stopped with us for evening services. The family song service and Bro. Kauffman's sermon were much enjoyed. On the evening of June 24 Bro. Paul Roth, Masontown, Pa., gave us a powerful message. He also conducted an inspiring children's meeting. Twenty children attended and took part in this little meeting. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." In all these services the straying were warned

of the wrath to come and the saints were encouraged to continue in the work.

We have no resident minister here, and so we extend an especially hearty invitation to all passing by to stop for Christian fellowship with us. We are a body without a head. We ask an interest in your prayers.

June 29, 1948.

Lydia Stutzman.

WADSWORTH, OHIO

(Bethel Congregation)

Greetings to Gospel Herald readers. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On Saturday evening, March 27, a group from E.M.C., under the direction of J. Mark Stauffer, gave us a program of song.

Easter Sunday morning we had our communion service. The same morning, before church, a group of young people went out singing for some of the aged who cannot come to church regularly.

April 30 to May 2 we were privileged to have the Ohio Mission Board meeting in our midst. The house was filled to overflowing throughout the meetings and a keen interest was shown as the needs were presented to us. The doors for evangelism are open. Let us grasp the opportunity.

On May 10 Bro. D. W. Miller, Canton, Ohio, gave us a talk on North America missions in our evening program. He presented needs and challenges to be met. Are we satisfied in being saved ourselves and unconcerned for the many who are waiting for us to bring them the Gospel?

A peace team from Goshen was with us both morning and evening on May 23. The following Sunday the Vesper Quartet, also from Goshen, was with us.

The Calvary Hour staff gave the entire program for us on the evening of June 27.

Our summer Bible school was held June 7-18.

We are looking forward to having Bro. Kenneth Good, from Elida, Ohio, with us for a series of meetings in August.

In our midweek prayer meeting we are at present taking up a study in personal evangelism. Earlier this year we completed a study in Romans and also a course on China missions.

Oh, the many opportunities for rich spiritual feasts that are ours if we grasp them!

July 1, 1948.

Bertha Gehman.

ELIDA, OHIO

(Pike Congregation)

Dear Herald Readers: "Let every thing that hath breath praise the Lord. Praise ye the Lord" (Ps. 150:6).

We were glad to have Bro. Enos F. Hartzler, from Marshallville, Ohio, with us on the evening of April 18 to give a message.

On May 9 Bro. Louis Amstutz, Apple

Creek, Ohio, favored us with a message both morning and evening.

On Saturday evening, April 24, our bishop, Bro. Edward Frey, Archbold, Ohio, was with us to conduct our counsel meeting. On Sunday morning, April 25, Bro. Frey conducted baptismal and communion services. Seven young souls were baptized and a number received by letter.

On June 6 Bro. Wallace Kauffman and family were with us. Bro. Kauffman gave us the morning message.

Bro. Paul Mininger, Goshen, Ind., preached for us on the evening of June 17 in place of our regular prayer meeting.

On June 20 two young ministers were with us. Bro. James Siegrist, Manheim, Pa., preached for us in the morning and Bro. Paul Martin, Duchess, Alta., brought the evening message.

Bro. and Sister Aldine Brunk, missionaries to India, who have been making their home in Goshen, Ind., spent the week end of June 27 visiting this community. Bro. Brunk gave us a message on the evening of June 24 and also preached for us the following Sunday morning.

Some of the young folks from the Mt. Pleasant congregation, Cloverdale, Ohio, favored us with a young people's meeting program on Sunday evening, June 27.

We appreciate having visiting ministers and other folks stop and worship with us whenever convenient.

July 2, 1948. Laurel Shenk.

NEW PARIS, INDIANA

(Salem Congregation)

Dear Herald Readers: During the month of May our young people's meeting committee arranged for a number of programs using speakers who had been abroad. One evening Bro. S. C. Yoder spoke to us about the beginning of the mission work in Argentina. Another evening Bro. C. L. Graber told us about his relief work in the Philippines, and later Sister Grace Augsburg spoke of her work in a refugee camp in the Sinai desert. All these gave us a glimpse of the vast need and of the variety of work being done by the church.

Last year Bible school at Toto was conducted in the dance hall since there was no church building or any other suitable place in town. So it was decided this spring to build a basement church. This was completed in time to hold Bible school there this summer. The work was done by volunteers from the home church and some help hired in the Toto district. Interest and attendance at Bible school exceeded expectations and more chairs had to be provided. Immediately after the close of Bible school a Sunday school was organized and is conducted every Sunday morning. Bro. Serenus Bare is superintendent; teachers are Harold Myers, Ruth Christophel, Ruth Davidhizar, Elizabeth Anglemeyer, and Ethel Davidhizar and Hazel Garber. (Ethel and Hazel work in the Goshen Hospital, and Hazel takes Ethel's place when she cannot be there.) Our bishop asked us to help to choose a name, with the result that we have named it Toto Mennonite Gospel Mission. It is located in Stark County, Ind.

Our own Bible school at the home church was held May 17-28, with our bishop, Ray F. Yoder, in charge. There were thirteen teachers. Children from the surrounding churches and community responded well, so that we had the largest enrollment and attendance in the three years since we started.

On June 13 the James Lark family, from Chicago, were with us in the forenoon and evening services. We enjoyed the fellowship and inspiration of their presence.

Sister Martha Yoder, from the Kansas City Children's Home, is having a four-week vacation at home at present. Sister Anna Mabel Kilmer, of Pinckney, Mich., is also at home with her mother since school closed. Sisters Cora Garber and Eunice Hartman are in a service unit at the Richmond State Hospital for the summer. A number of new families have moved into the community. We welcome them to our services.

The congregation met for a day of fellowship at the home of Bro. Sam Hochstetler on July 5. A basket dinner was served and a short program given in the afternoon.

July 7, 1948. Mrs. Elmer Hartman.

EAST PEORIA, ILLINOIS (Pleasant Hill Congregation)

Dear Herald Readers: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

On Sunday evening, May 30, an impressive service was held here at Pleasant Hill, when Bro. Paul Friesen was ordained to the ministry. Officiating in this service were his father, Bro. P. A. Friesen, of Greensburg, Kans.; Ezra Yordy, of Eureka; A. C. Good, Sterling; and Ernest E. Miller, Goshen, Ind. A number of other ministers from neighboring churches were also present. May the Lord bless Bro. Friesen in his ministry and keep him faithful in his calling.

Another term of Bible school has passed into history. This was believed to be the largest and best Bible school ever held at Pleasant Hill. Attendance was about 150, with little variation. Sister Alma Yordy, of Chicago, again had charge of the adult class three days a week. This class was well attended and enjoyed. A short program was given at the close of the school in the tent erected for evangelistic meetings. A short talk was given by our evangelist, Bro. C. F. Derstine. Evangelistic meetings continued every evening, June 16-25. Short talks on large topics always preceded the sermon. There was special music each evening, including male quartets from Goshen, Flanagan, and Metamora, a male chorus and octet from Metamora, and a male chorus from Hope-dale. The meetings resulted in nine confessions; and the members were greatly strengthened to go on in the service of the Lord.

On June 27 a peace team from Goshen College, consisting of Paul Bender, Bob Eckland, Orval Shoemaker, and Paul Hooley, spoke on problems relative to the Biblical doctrine of peace and Christian nonresistance. May God bless and use these brethren in strengthening convictions wherever they labor.

Aug. 17-19 is the time for the Illinois Men-

nonite Conference to meet here at Pleasant Hill. May the Lord direct all to His honor and glory.

Pray for the church here, and for our pastor, Bro. Roy Roth, that all might work together in unity for a great ingathering of souls for the Lord's kingdom. Amelia Conrad.

FIELD NOTES (Continued)

Bro. Ernest E. Miller announces that a few more students can be admitted into the freshman class entering Goshen College in September. The housing situation, however, remains acute. A considerable number of young married couples have been denied admission because the college is unable to find suitable apartments for them. Students who own a trailer or who can assure the college administration that they have completed satisfactory housing arrangements can be admitted. The college can supply, a limited amount of parking space for trailers.

A series of ten meetings held primarily for boys of draft age in the Weaverland district, Lancaster County, Pa., will be brought to a climax in a special closing Harvest and Non-resistance Meeting to be held at the Weaverland Church Saturday afternoon and evening, July 31, and all day Sunday, Aug. 1. All are welcome to attend.

Bro. J. Irvin Lehman, Chambersburg, Pa., is conducting a series of revival meetings at the Pike Church, Elida, Ohio.

Bro. Abram Baer, Maugansville, Md., and Paul B. Waterhouse, Pasadena, Calif., father of Sister Dorothy Smoker, assisted in the morning service at Scottdale on Sunday, July 11. Bro. C. C. Culp, Brethren, Mich., who is conducting tent meetings at East Scottdale, delivered the message.

Special prayer is requested by a sister for their bishop who is seriously afflicted.

The address of Mrs. M. C. Lehman was erroneously given in the Prayer Calendar as Kiel, Germany. Bro. and Sister Lehman are living in Berlin, and their more certain address is OMGUS BICO, Man Power Division, A.P.O. 757, c/o Postmaster, New York City, N.Y.

The Risser congregation, Elizabethtown, Pa., will enjoy a harvest service and Sunday school meeting, the Lord willing, on Saturday afternoon and evening and all day Sunday, July 24, 25.

A Youth Sunset Meeting is scheduled to be held at the Eastern Mennonite Convalescent Home on Route 309, at Unionville, Pa., Saturday, July 31, at 7:00 p.m., with B. Charles Hostetter, Harrisonburg, Va., as speaker. The Gospel Light Quartet will also serve on the program. In case of rain the meeting will be held at the Souderton Church.

Bro. Nelson King, Meadville, Pa., was ordained to the ministry at the Meadville Mission on July 11, with O. N. Johns and D. D. Miller officiating. Bro. King will serve in the Crabapple, Ohio, field. Present at the ordination were the brethren Stanford Mumaw and Walter Stuckey, representatives of the Ohio Mission Board, through which Bro. King received his call. May God's blessings attend our brother.

Ontario Conference

Report of the annual meeting of the Mennonite Conference of Ontario, held at the Moyer Church, Vineland, June 1-3, 1948.

The conference convened at 2:30 p.m., June 1. The conference theme, **Our Witness**, was reflected through the devotional messages as well as in most of the addresses of the conference.

Tuesday Afternoon

Song Service, in charge of Clarence Huber.

Devotion, **Jesus' Witness to the World** (John 6:1-14), Amos Martin.

Jesus' Purpose in Witnessing, Emerson McDowell.

Ministerial Session. The conference program was approved with small changes due to the absence of some assigned speakers. The three conference questions were approved to be discussed in open conference.

After a song, Leslie H. Witmer closed the ministerial session with prayer.

Tuesday Evening

Song Service, in charge of Roy S. Koch.

Devotion, **Our Commission** (Matt. 28), Howard Bauman.

The Lord's Field. J. B. Martin discussed this topic, giving a survey of Europe as a prospective mission field. There was a brief season of prayer for Bro. Amos Swartzentruber who was unable to be present to discuss the above topic because of ill health.

Prayer, Floyd Schmucker.

Wednesday Forenoon

Song Service, led by Paul Erb.

Devotion, **Living Witnesses** (John 6:27-51), Arnold Gingrich.

Communion Service, in charge of A. L. Fretz.

Communion Sermon, C. C. Cressman. The text used was a portion of Luke 9:22.

After the communion service the moderator delivered a brief address in which he appealed to conference members to allow the Spirit to use them.

The business session opened by welcoming new members and visiting brethren. The following motions were passed:

Be it **Resolved**, That we recognize in their new offices as bishops, brethren Simon B. Martin and Curtis C. Cressman and wish them the Lord's blessing upon their lives and ministry in their new responsibilities. And furthermore,

Be it **Resolved**, That we recognize as members of this conference Bro. Orphen Weber, deacon of the Latschar congregation, and Bro. Amos Martin, deacon of the Hagey congregation.

Be it **Resolved**, That we welcome and extend the privileges of this conference to the following visiting brethren: Harold R. Boettger, delegate from the Alberta-Saskatchewan Conference; Paul Erb, editor of the Gospel Herald, and that we grant to the moderator the privilege of welcoming others who may be present during the conference sessions. At later sessions the following were welcomed: Simeon Hurst, missionary from Africa; Elvin Snyder, missionary from South America; A. C. Good, Sterling, Ill.

The minutes of the last conference were approved as having been read. Minutes of Executive Committee meetings were next read and approved with the understanding that separate action would be taken on recommendations. The following committees which had been appointed by the Executive Committee were approved:

Nominating Committee: Oscar Burkholder, Floyd Schmucker, Abner Cressman.

Program Committee: Moses H. Roth, John F. Garber, S. F. Coffman.

Committee on Arrangements: Stephen Peachey, James Martin, Arnold Gingrich.

Church Records Committee: Abner Good, Alvin Jantzi, Joseph Cressman.

Resolutions Committee: C. C. Cressman, A. L. Fretz, Howard Bauman.

In the absence of Abner Good it was agreed that the two remaining brethren should carry on the work of the Church Records Committee. Reports of boards and committees were received, as follows.

Conference Treasurer, Eldon Hunsberger. Accepted.

Mission Board, J. C. Fretz. The report was accepted and the recommendations held for later consideration.

Sunday School Conference, read by O. Burkholder. Accepted.

After announcements by Alvin Culp relative to plans for the noon meal Noah Hunsberger led in a closing prayer, remembering the provisions for our bodies.

Wednesday Afternoon

Song Service, in charge of Paul Erb.

Devotion, **Sowing the Seed** (Matt. 13:1-23), Leslie H. Witmer.

Memorial Service for Moses H. Schmitt, in charge of S. F. Coffman. C. F. Derstine and Isaiah Rosenberger also paid tribute to his memory. The following facts were among those presented. Bro. Schmitt was Sunday-school superintendent at the church near Carstairs, Alta., for a number of years, where he was ordained to the ministry in 1915 for Youngstown, Alta. His first text after ordination was, "My

heart's desire and prayer to God for Israel is, that they might be saved."

Edwin Bowman presented his conference letter from the Alberta-Saskatchewan Conference. On motion Bro. Bowman was welcomed as a conference member.

The Witness and the Word, Simeon Hurst.

The Problem of Worldly Affiliations, Paul Erb.

Additional reports were heard.

General Mission Board, Emerson McDowell.

Request from Bethel Church, Elmira, presented by O. D. Snider, desiring recognition within the conference. On motion this congregation, to be known as the Bethel Mennonite Church, was welcomed into the conference.

Mennonite Aid Union, Harold Schmitt. Accepted.

Publication Board, O. Burkholder. Adopted. Merle Shantz and Paul Erb both spoke briefly of the work of the Publishing House.

Board of Education, A. L. Fretz. Accepted. Paul Erb spoke of plans for an inspirational meeting in the interests of education and intimated that an invitation from the Kitchener district would be welcome for the first of these meetings, Oct. 22, 23, 1948. A motion was passed that we invite the Board to have such a meeting at Kitchener and leave further plans with the new Executive Committee.

Bible School Board, James Martin. Accepted with recommendations to be dealt with at a later time.

Rockway School Board, Stanley Brubacher. Accepted. The session adjourned at 5:00 p.m. to reconvene at 6:00 to consider the recommendations of the report.

H. W. Stevanus led in closing prayer. The further considerations resulted in the rejection of the recommendations and a motion to start immediately to add to the present building. (See the action as recorded at the close of the report.)

Nonresistant Relief Organization, S. F. Coffman. Accepted.

Peace and Military Problems Committee, J. B. Martin. Accepted.

Radio Hour Committee, Roy S. Koch. A motion was passed that we accept the report and ask the Executive Committee to arrange for auditing the books.

Wednesday Evening

Song Service, C. W. Huber.

Devotion, **Sowing with the Spirit** (Acts 2:1-4, 22-24, 36-41), Orphen Weber.

Observations in London, England, J. B. Martin.

Conference Sermon, Paul Erb. The topic chosen was, "The Church of Christ," and the text, Eph. 1:22, 23. Christ is the head of the church; He saved it, cares for it, and brings it to maturity. John Garber, Roy S. Koch, and B. B. Shantz responded to the message. Conference members as well as the entire audience gave their consent to the truths by a standing vote. An offering was received.

After announcements, a closing song, and prayer by C. F. Derstine, the meeting was dismissed.

Thursday Forenoon

Song Service, Roy S. Koch.

Devotion, **The Fruit of the Sowing** (Matt. 13:24-43), C. W. Huber.

Witness of a Resurrected Life (Eph. 2:1-10), H. R. Boettger.

Witnessing in the Present Crisis, Oscar Burkholder.

The committee appointed to arrange for a conference charter reported through Oscar Burkholder on proposed changes to the constitution to make provision for the charter. It was agreed to consider these changes after conference members had time to look them over.

Sewing Circle Report, read by Roy S. Koch. Accepted.

Conference Historian, J. C. Fretz. Accepted.

Welfare Board, Alvin Culp. Accepted.

Day School Study Committee, Merle Shantz. Accepted. It was moved that the first recommendation be adopted and the second be deleted from the report.

Colonization Committee, Isaac Hurst. Accepted. The first and second recommendations were adopted. The action on the third recommendation was that a committee of five be charged with the responsibility of providing a workable plan to be approved by the Executive Committee after which it should be publicized. The Nominating Committee was charged with the responsibility of providing a slate for these appointments.

Delegate to the Alberta-Saskatchewan Conference, M. H. Roth, Accepted.

Placement and Probation of Workers. O. Burkholder reported verbally that no work had been done in the past year due to the fact that no definite assignment had been given to the committee. A motion was passed that the Resolutions Committee consider the matter and present a resolution to meet the need.

Mennonite Benefit Association, C. F. Derstine. Accepted. A motion was passed that we retain the committee in an advisory capacity for another year.

The Executive Committee presented a recommendation that our fall conference be canceled because of the Board of Education meeting to be held at Kitchener in October.

The recommendation was accepted.

Adjournment for noon recess.

Thursday Afternoon

Song Service, C. W. Huber.

Devotion, Preaching Christ (1 Cor. 15:1-11), Elmer Burkholder.

More Laborers, Elvin Snyder.

A. C. Good, moderator of the Illinois Conference, spoke briefly.

The Executive Committee presented a recommendation that the resignation of Moses N. Baer from the conference, which involves his resignation from all boards or committees of the church, be accepted. On motion the recommendation was accepted.

Oscar Burkholder, chairman of the Nominating Committee, took charge and presented the slate for the election of officers. The recommendation for mission bishops presented by the Mission Board conflicted with the slate of the Nominating Committee. The moderator took the chair to clear up the difficulty. The recommendations of the Mission Board were rejected. A motion was passed that the part of the constitution which specifies that the mission bishops be appointed on the recommendation of the Mission Board, be suspended and that the Executive Committee be responsible to prepare a clarification or amendment to this clause before next year. The slate was then approved with the addition of some names and voting was carried out.

S. F. Coffman presented the revised constitution which had been circulated for study earlier in the day. A motion was passed to accept the revised constitution but that it be considered provisional for another year, allowing time for other revisions to be incorporated.

Committee to study Worldly Affiliations, Roy S. Koch. Accepted. A motion was passed that we retain the same committee to continue the study and to present recommendations to next conference.

Conference questions were next presented for consideration as follows:

Conference Questions

1. Consideration of the question of having lay delegates appointed to conference.

2. The advisability of allowing moving pictures in our churches.

The following report of a subcommittee was presented to and accepted by the Executive Committee to be passed on to conference for consideration:

"Because there has been considerable misunderstanding of the action taken by the conference at St. Jacobs, in June, 1941, regarding the showing of pictures in our churches; and because there is considerable emphasis laid upon this so-called method of visual education in our various schools; and because mission and relief interests are making increasing use of pictures to interest the church in support of these projects; and also because there is considerable questioning of

this method of instruction as it relates to the historic principles and practices of our church, we believe the whole question needs to be studied from every angle, advantages and disadvantages carefully weighed, with the view that conference may be enabled to make a pronouncement that can be easily understood by all concerned."

3. Solicitation for school building programs.

In view of the proposed building program at the First Mennonite Church, which is designed to make fuller accommodation for the Ontario Mennonite Bible School and also the proposed building program for Rockway Mennonite School, be it

Resolved, That the question of solicitation for these two causes be given consideration by conference.

No. 1. Presented by Roy S. Koch. A motion was passed that we appoint a committee of three to continue the study and to report to next conference. The committee appointed was C. F. Derstine, Roy S. Koch, and the moderator.

No. 2. Introduced by the secretary. A motion was passed that we retain the present committee and ask the Executive Committee to appoint a third member, to study the question and to report to next conference.

No. 3. A motion was passed that the Bible School Board be instructed to co-operate with the Kitchener Church in the matter of solicitation for the Kitchener church building program.

A recommendation from the Bible School Board to invest endowment funds in the Kitchener church building, if this is practical, was considered. On motion the recommendation was adopted.

The Nominating Committee reported on the results of the election. This report is found elsewhere.

A recommendation from the Mission Board that conference appoint a Service Units committee was rejected. A motion was passed that we refer the matter back to the Mission Board.

A motion was passed that we retain the present Day School Committee to implement the recommendation of their report, which was accepted.

A motion was passed that we approve the revised constitution of the Mission Board.

Resolutions Committee Report, C. C. Cressman. Five resolutions were presented and approved.

Church Records Committee, Alvin Jantzi. Accepted.

A motion was passed that the Executive Committee be authorized to set the date for next conference.

At 5:45 p.m. the conference adjourned and was led in closing prayer by C. C. Cressman. H. D. Groh, Secretary.

Special Meetings

GOSHEN, INDIANA

Report of the annual Indiana-Michigan Missionary and Sewing Circle meeting held at Goshen College on May 15, 1948.

Theme: "Now then, we are ambassadors for Christ" (II Cor. 5:20).

Program and Speakers.—Ambassadors for Christ, Lydia Oyer; Panel Discussion, Junior circle members and their secretary, Ella Mae Hooley; Goshen Girl's Center, Ada Brubaker, matron; Why Be Active in the Lord's Service, Mrs. Bontrager; How to Be Active in the Lord's Service, Mrs. Marion Yoder; A Word of Appreciation, E. E. Miller; Pulguillas, Puerto Rico, Mrs. Paul Lauver; Chief, Mich., Mrs. Lester Wyse; Shantipur, India, Mrs. A. C. Brunk; Leo, Ind., Mrs. David Witmer; Cairo, Egypt, Grace Augsburg, R.N.; East Goshen, Mrs. Paul M. Miller.

Thoughts Gleaned.—Every Christian is an ambassador. He who does his best never fails. Reconciled living is a dynamic power in drawing the unsaved. Everyone was created with a talent. The power of the Word changes lives in any country. Being reconciled to God brings inner joy to men of every station. The life indwelt by Christ can and will live victoriously.

Mrs. M. L. Weaver, Secy.

MARION, PENNSYLVANIA

Report of the forty-third annual Sunday School Meeting held May 30, 31, 1948.

Organization.—Mod., Norman Martin; Chor., Irvin Risser; Secy., Barbara Hege.

Program and Speakers.—The Christian Workers' Urge, The Major Sunday School Task, Purpose and Blessings in Giving, Sermon, Nelson Kauffman; Sermon, The Place of the Sunday School in the African Mission, Praying Effectually, Medicine as a Means to Missions, Merle Eshleman; Children's Meeting, Sara Eshleman; Daily Christian Testimony, John D. Risser.

Thoughts Gleaned.—God can use nothing

that has even a little of self in it. We need to be as dependent upon Christ as He was upon God. There is no actual teaching done when no one learns. One cannot believe something he knows nothing about. Giving is the outpouring of ourselves in substance.

Secretary.

MILLERSVILLE, PENNSYLVANIA

Report of the Youth Conference held June 12, 13, 1948.

Organization.—Mod., John Breneman; Secy., Daniel Hostetter; Chor., David Landis.

Topics and Speakers.—Why the Reformation, The Meaning and Significance of Church Membership, Why the Mennonite Church, Separation, John C. Wenger; An Unchanging Christ in a Changing World, Sunday School Lesson, Nonresistance, "Until Christ Be Formed in You," Noah Hershey.

Thoughts Gleaned.—Our hope of salvation rests in the Lord Jesus and our look of faith. The church is the body of believers who have separated themselves from the world. When we sin against God, we need to confess to God; when we sin against man, then we should confess to man. The adornment of the Christian is spiritual and not of the body. The kingdom of the Lord Jesus knows no bounds. We are responsible not for what we are but for what we might be; not for what we know but for what we could and should know.

Secretary.

MANHEIM, PENNSYLVANIA

Report of the Sunday School and Bible Instruction Meeting held Saturday evening, June 5, and all day June 6.

Topics and Speakers.—The Believer's Walk as a Help or Hindrance in the Lord's Work, Raymond Charles; Sunday School Lesson, Frank Garman; How Can the Sunday School Become a Greater Blessing to the Community? Martin R. Hershey; Sermon, John S. Hess; Responsibilities and Possibilities in the Sunday School Work: The Preacher, Raymond Charles; The Superintendent, David Groff; The Teacher, Frank Newcomer; The Pupil, Harry Frank; Blessings of Faithful Service, John S. Hess; Children's Meeting, John Martin; Blessings for

Our Young People in the Lord's Service, Raymond Charles.

Organization.—Mod., Martin Kraybill; Secy., Mrs. John Becker; Chors., Miller Hess, Paul Burkholder.

Thoughts Gleaned.—We are God's capital. To have all working together in unity is a blessing to the community. Whether preacher, superintendent, teacher, or pupil, we all have work to do. Our lives should be a help to all we meet, and especially to the unsaved. There is great joy in faithful service.

Secretary.

JOHNSTOWN, PENNSYLVANIA

Report of the Annual Mission Meeting held at the Weaver Mennonite Church, June 26, 27, 1948.

Organization.—Mod., Lloyd Croyle; Asst. Mod., Ralph Wingard; Secys., Ruth Yoder, June Beisel. Chors., Denton Croyle, Harold Thomas, Fern Yoder.

Program and Speakers.—Entering into a Vital Worship Service, Ross Metzler; The Influence of Home Worship, Delmar Shetler; The Influence of Public Worship, Harold Kaufman; Mission Sermon, Harry Blough; Calling of Consecrated Youth, Harry Shetler; Adventuring with God in Soul-winning, Charles Shetler; Our Missions and the Unique Opportunities They Present, Walter Slabaugh, M.D.; Essentials for Effectual Prayer, Aldus Wingard; John 17, Harold Thomas.

Thoughts Gleaned.—Only the heart in tune with God can really worship. A church which is not interested in mission work is a dead church. Consecration means a life of service for God. Soul-winning is the most noble calling one can have; it requires courage, boldness, and faith in God. Faith, patience, obedience, and yieldedness are required for an effectual prayer life.

Secretaries.

TOFIELD, ALBERTA

Report of the one hundred and twenty-sixth quarterly meeting held at the Salem Church, June 27, 1948.

Organization.—Mod., William Boettger; Chor., Dorothy Reil; Secy., Malinda L. Dettwiler; Devotion Leader, Milo Stutzman.

Program and Speakers.—Ezekiel's Message for Our Day, Ezra Stauffer; God's Standard for Life, John Wideman; Nehemiah Rebuilds Jerusalem, Joe Roth; What Place Should a Revival Program Have in My Local Congregation, Barbara Wideman; Children's Meeting, Verda Burkholder; The Effect of a True Religion in a Nation of Life, Willard Burkholder; Characters Who Stood by Their Convictions, Ada Burkholder; The Hope for the Messiah, Paul Voegtlin.

Thoughts Gleaned.—God's Word is certain and sure and can be relied upon. As the Lord delivered those in Bible times, He will also deliver us from the evil when we trust in Him. A tremendous amount of money is spent by the world for pleasure and for waging war; are we doing as much in spreading the Gospel? We are constantly exerting some kind of influence, either for good or for evil. There is much work to be done for the Lord. Secretary.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bowman—Detwiler.—Paul Bowman and Ruth Detwiler, both of the Midway congregation, Columbiana, Ohio, by Paul Yoder at the home of the bride's parents, July 3, 1948.

Brenneman—Bachman.—Leroy Brenneman, Wellman, Iowa, and Vilma Bachman, Manson, Iowa, by Nicholas Stoltzfus at the Manson Church, June 6, 1948.

Conrad—Grassmeyer.—Clarence Conrad, Albany, Oreg., and Joyce Grassmeyer, Belleville, Pa., by Aaron Mast at Twin Acres, June 5, 1948.

Headings—Weber.—Tillman Headings, South Union congregation, West Liberty, Ohio, and Naomi C. Weber, Bethel congregation, West Liberty, by Newton S. Weber, father of the bride, at the Bethel Church, May 27, 1948.

Herr—Herr.—Walter A. Herr and Elizabeth H. Herr, both of Lancaster, Pa., by D. Stoner Krady at the home of the bride, June 24, 1948.

Kauffman—Yoder.—Raymond Kauffman and Mary Yoder, both of the Arthur, Ill., congregation, by H. J. King at the home of the bride, March 28, 1948.

LeFevre—Schmit.—Marlin LeFevre and Lois Schmit, both of Sterling, Ill., by A. C. Good and Alfred E. Grewe, May 5, 1948.

Lehman—Lyndaker.—Nevin Lehman and Donna Lyndaker by Simon Gingerich at the First Mennonite Church, New Bremen, N.Y., June 10, 1948.

Nussbaum—Steiner.—Irvin Nussbaum and Arlene Steiner, both of the Kidron, Ohio, congregation, by Reuben Hofstetter, assisted by Allen Bixler and Isaac Zuercher at the Kidron Church, June 26, 1948.

Rupe—Wade.—L. O. Rupe, Chicago, Ill., and Doris Wade, Sterling, Ill., by Otis Rupe, brother of the groom, May 15, 1948.

Zehr—Lyndaker.—Walter Earl Zehr and Ramona Mae Lyndaker by Gordon Schrag at the First Mennonite Church, New Bremen, N.Y., June 8, 1948.

BIRTHS

Alderfer.—To Edwin and Helen (Wade) Alderfer, Bangued, Abra, Philippines, a daughter, Ann Wade, July 7.

Beachy.—To Vernon and Nora (Miller) Beachy, Yoder, Kans., a son, William Ray, July 5.

Buckwalter.—To Richard B. and Sara (Hos-tetter) Buckwalter, Lancaster, Pa., a son, Richard La Mar, June 14.

Byler.—To Wilmer T. and Nancy (Stoltzfus) Byler, Glenmoore, Pa., a daughter, Twila Jean, June 24.

Clemmer.—To Horace and Esther (Jones) Clemmer, Schwenksville, Pa., a son, Horace Leroy, June 18.

Diller.—To J. Robert and Marcella (Bare) Diller, Hesston, Kans., a son, Melvin Wayne, July 8.

Erb.—To Howard S. and Nora (Landis) Erb, East Petersburg, Pa., a son, James Howard, June 22.

Fox.—To Daniel and Ruth (Winey) Fox, New Holland, Pa., a daughter, Mildred Lois, June 17.

Frederick.—To Mark and Sarah (Jones) Frederick, Mertztown, Pa., a son, Daniel Paul, June 2.

Hartman.—To Alpheus and Lila (Litwiller) Hartman, Prophetstown, Ill., a son, Larry Eugene, June 28.

Herr.—To Jacob C. and Mildred M. (Shenk) Herr, Lancaster, Pa., a son, Raymond Lee, June 15.

Hiestand.—To Paul S. and Esther Mae (Longenecker) Hiestand, Marietta, Pa., a daughter, Velma Jane, June 30.

Hollinger.—To Russel S. and Esther Ruth (Bucher) Hollinger, Lancaster, Pa., a son, Russel LaMar, April 13.

Miller.—To Daniel E. and Sarah (Bender) Miller, Lancaster, Pa., a son, David Ethan, June 23.

Morris.—To David and Lucille (Leasa) Morris, Belleville, Pa., a son, Calvin Jay, May 12.

Newcomer.—To Floyd and Alma (Kreider) Newcomer, Seville, Ohio, a son, Stuart Floyd, July 4.

Sarco.—To Michael J. and Fannie (Kauffman) Sarco, Hagerstown, Md., a son, Daniel Charlton, June 19.

Shank.—To Joseph G. and Sybil (Koger) Shank, Broadway, Va., a daughter, Margaret Fern, June 27.

Snyder.—To Aden and Verna (Bender) Snyder, Bridgeport, Ont., a daughter, Ruth Anne, June 17.

Yoder.—To Karl and Fern (Slagel) Yoder, Los Angeles, Calif., a daughter, Jean Marie, May 31.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Fisher.—Alice, daughter of Alpheus and Martha (Haynes) Holdeman, was born in Wayne Co., Ohio, Sept. 19, 1866; passed away at the home of her daughter (Mabel), Greensburg, Ind., June 1, 1948, after a three-week illness; aged 81 y. 8 m. 12 d. Death resulted from a paralytic stroke. In 1886 in Missouri she was married to Jacob M. Fisher, who preceded her in death. Five children also predeceased her. Surviving are 6 children (Charles, Fairland, Ind.; Mrs. Mabel Huntington, Greensburg, Ind., with whom she had resided for two years; Mrs. Myrtle Dougherty and Mrs. Edna Love, Indianapolis, Ind.; Mrs. Bessie Simmonds, Greensburg, Ind.; and Everett, Milan, Ind.), one sister (Mrs. Nettie Day, Marysville, Calif.), 3 half sisters (Mrs. Martha Pletcher, of Missouri; Mrs. Ella Jobson, of Louisiana; and Mrs. Melinda Estes, of Oklahoma), one half brother (William Holdeman, of Texas), 19 grandchildren, and 19 great-grandchildren. At the age of twenty-three she became a member of the Mennonite Church in Jasper Co., Mo., and remained a member until death. Funeral services were held June 3 at the Ewing mortuary at Shelbyville, Ind., with Harold Fraker, of Indianapolis, officiating. Text: John 14. Burial was made in the Fairland, Ind., Cemetery.

Hershberger.—Esta L., daughter of John B. and Catherine (Yoder) Miller, was born near Amish Post Office, Johnson Co., Iowa, Dec. 15, 1874; died at her home, in Kalona, Iowa, June 1, 1948; aged 73 y. 5 m. 16 d. At the age of sixteen she accepted Christ as her Saviour, was baptized and became a member of the Lower Deer Creek Mennonite Church, Kalona, Iowa. On Nov. 18, 1894, she was united in marriage to Chris E. Hershberger. They lived in the vicinity of Kalona and Wellman, Iowa, all their married life except during the years 1911-19, when they lived near Pigeon, Mich. Surviving are her husband, 7 children (John J. and Edward E., Kalona, Iowa; Albert, Buffalo, N.Y.; W. Delmar, Princeton, N.J.; Lydia N.—Mrs. Clifford Emery, Yoncalla, Oreg.; Lloyd R., San Angelo, Tex.; and Earl C., Akron, Ohio), 14 grandchildren, 3 brothers and 3 sisters (Naomi—Mrs. David D. Miller, Sr., and Anna—

Mrs. David D. Miller, Jr., Wellman, Iowa; Eli, Colorado Springs, Colo.; Helena—Mrs. M. S. Swartz, Limon, Colo.; and Ura and Uriah, of Wellman, Iowa), and many other relatives and friends. She enjoyed good health until Nov. 6, 1947, when she submitted to a major operation, from which she never fully recovered. Two days before her death she was confined to her bed, suffering from pneumonia and other complications. Funeral services on June 4 at the home were conducted by D. J. Fisher, and at the Lower Deer Creek Church by J. Y. Swartzendruber, George S. Miller, and E. G. Swartzendruber. Texts: I Cor. 15:12-23; I Thess. 4:13-18; Ps. 73:24; Ezra 7:10.

Kennel.—Doyle Vernon, infant son of Vernon and Shirley (Noel) Kennel, was born prematurely at the Geneva General Hospital, Geneva, Nebr., June 1, 1948; passed away three days later, at the Geneva Hospital. Surviving are his parents, 4 grandparents, 3 great-grandmothers, and many other relatives and friends. Funeral services were held at the Salem Church, Shickley, Nebr., June 5, by Fred Reeb. Text: II Sam. 12:23.

Koser.—Stella, daughter of the late Jacob and Mary Ann (Etienne) Helter, was born Nov. 10, 1868; passed away at her home near Neffsville, Pa., after an extended illness, May 15, 1948; aged 79 y. 6 m. 5 d. On Dec. 27, 1892, she was married to William Koser, who survives. Also surviving are one son (Alvin E., at home), 3 brothers (Nathan and Elias, Penryn, Pa.; and Jacob, Halfville, Pa.), and one sister (Lizzie Shearer, Brunerville, Pa.). In 1916 she with her husband became a member of the Landis Valley Mennonite Church, near Lancaster, Pa., remaining a member until death. Funeral services were held at the home by Levi Weaver and at the East Petersburg Mennonite Church by Ira D. Landis. Text: Rom. 14:8. Interment was made in the adjoining cemetery.

Miller.—Allen A., son of Lydia (Beachy) and the late Simon S. Miller, was born Aug. 17, 1889; died May 24, 1948; aged 58 y. 9 m. 7 d. Surviving are his mother, 2 sisters and 2 brothers. Funeral services, in charge of Roy Otto, were held at the Springs, Pa., Mennonite Church.

Miller.—Pauline, daughter of Eli A. and Marie (Schmucker) Miller, was born at Orwell, Ohio, March 15, 1934; died at her home, near Benton, Ohio, May 28, 1948; aged 14 y. 2 m. 13 d. Her death was caused by a heart ailment. Two years ago she was baptized upon her confession of faith and received as a member of the Martins Creek congregation, Millersburg, Ohio. She attended services regularly as long as her health permitted. Surviving are her parents, 4 brothers, 3 sisters, one grandfather, and 2 grandmothers. Funeral services were conducted on May 31 by D. D. Miller and S. W. Sommer at the home and at the Martins Creek Church.

ITEMS and COMMENTS

Signs of the Times quotes Lewis B. Schwellenbach, United States Secretary of Labor, to the effect that 84 out of 100 women in this country now work to support themselves or others.

* * *

The Bible is still considered a best seller in Norway. Since the Norwegian Bible Society was founded in 1816 there have been sold approximately 4½ millions of Bibles in Norway. At the present time the Bible Society is unable to supply the demand for new Bibles. Books of spiritual devotion are also being sold in considerable numbers.—D. Carl Yoder.

* * *

An arch composed of 25,000 Bibles weighing 23 tons was built over the entrance to a hotel in Miami Beach, Fla., where the Gideon International held a Cabinet meeting. Members of the Miami ministerial association assisted the Gideons in construct-

ing the arch and later attended a mass dedication of the Bibles, which are to be distributed in hotels there.—D. Carl Yoder.

* * *

Stewart P. MacLennan, who performed the wedding ceremony for Bob Topping and Lana Turner last April, has been rebuked by his Presbytery in the following language: "For as you, Stewart P. MacLennan, are guilty by your own confession of having failed to observe the law of the church in the remarriage of divorced persons and by this act which you have committed have brought reproaches upon your Christian profession and provoked the enemies of your Master to scoff at His holy religion, we therefore in the name of and by the authority of the Lord Jesus Christ express our condemnation of your act and do rebuke you therefor."

* * *

An international council of Christian churches will be organized at a fundamentalist conference held in Amsterdam, Holland, August 12-19. The new council will be organized in opposition to the World Council of Churches which is also meeting in Holland during that month. The fundamentalist Amsterdam meeting is being sponsored by the American Council of Christian Churches, which now claims a total constituency in America of over one million members.

* * *

Transfer of the administrative work of the United Presbyterian Church in India and Pakistan to the Synod of the Punjab, thus giving the indigenous church entire administrative responsibility, was approved by the denomination's ninetieth general assembly recently held in New Wilmington, Pa.

* * *

It is expected that about 5,000 young people of various denominations will attend the Christian Youth Conference of North America which will be held at Grand Rapids, Mich., Aug. 31 to Sept. 5. The congress is being sponsored by the International Council of Religious Education.

* * *

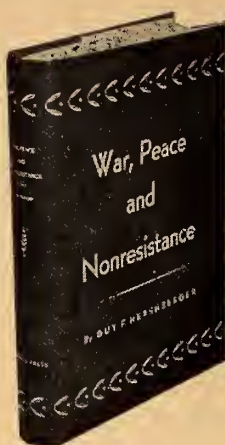
Forty million pounds of snuff are produced each year in the United States, according to the *New York Times*. The annual volume of consumption of this form of tobacco has not changed much in the last thirty years. Snuff has never regained its seventeenth-century popularity, although it was used widely during World War II in war plants where smoking was forbidden.

* * *

The latest program of the beermakers is to enter and to despoil every home in America. A series of advertisements portraying "home life in America" in full colors painted especially for the brewers by some of the country's most distinguished artists is now being used in magazines totaling 18,000,000 circulation, to persuade the public that "beer belongs" wherever an American family maintains its domicile.—In Action.

* * *

Bible classes will no longer be conducted in public school buildings in Winston-Salem, N. C., in consequence of the recent Supreme Court decision. Courses for students sixteen



War, Peace and Nonresistance

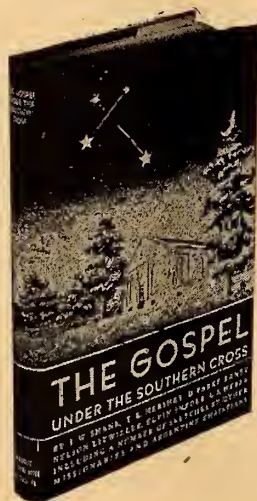
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years old or more, however, will continue in churches or other buildings adjacent to the senior high school. The high schools will give credit for the courses but they will not be conducted in the school building. The superintendent of the county schools in that area, however, has announced that he plans to increase the number of Bible teachers in county schools from one to three. He said religious courses would be continued in the county system unless the State Department rules against them.

Beer sales in the United States have grown during the past six years from 56,000,000 barrels to some 85,000,000 barrels annually.

Brewers are now carrying on a \$75,000 advertising campaign.

* * *

Edmund G. Brown, district attorney of Los Angeles County, California, has declared that the total cost of crime in the United States is \$25,000,000 annually. The most dangerous age for young men is from 18 to 22. America has more criminals than it has students in its colleges and universities.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, JULY 27, 1948 NUMBER 30

Our Witness to the Lost in Our Cities

BY EDWARD YODER

In approaching this subject it is well for us to think of what we mean by the word *witness*. There are different shades of meaning, depending somewhat upon its use. Some phrases of meaning given in the dictionary are: knowledge brought in proof; testimony of a fact; one who sees or has personal knowledge of a thing; to give evidence; that which furnishes proof.

As this word *witness* pertains to our subject some of these terms are more meaningful than others. As a Mennonite people we have direct knowledge of God's goodness and grace. According to unsolicited commendation by some around us we seem to give evidence of that goodness, and to such our lives seem to give testimony and we are thought of as a people who see or have personal knowledge of a thing. Therefore we are often quite happy because of the nice things others say about our way of life and somehow feel that when we come in contact with the unsaved of our cities our commendable lives should kindle in their hearts a longing to be thus blest and happy.

But let us look a bit further into the meaning of this word *witness*. "That which furnishes proof." Proof of what? Proof that it is enjoyable to be happy in the Lord? Proof that we as a people, hitherto quite generally removed from the snares and evils of city life, are abundantly blessed above our city friends who have been more intensively subjected to the snares and evils of city life? Yes, certainly. These proofs stand very well without any support. They are self-evident.

Someone has said that the grace of God brought to the attention of the sinner at first arouses in him intense resentment because he knows what he ought to and often longs to be, but like Paul in Romans 7, knowing that the law is holy and just and good is not the solution to his dilemma. It only increases his misery. And from this meaning of the word *witness*, we may realize that we may have overlooked something. We may be quite unconsciously lacking in "that which furnishes proof" of the fact that what we Mennonite Christians have and enjoy as a goodly heritage, having largely escaped the corruption that is in the world through lust, our city neigh-

bors may, by the sheer grace of our Lord Jesus, receive for their happy possession and enjoy as well as we.

Here, then, may be one weak point in our witness to the lost in our cities. The burden of our witness is to prove to them that they may become what seems to them we have always been, "good, clean people." Add to this their disillusionment that we, like they, are full of imperfections, and our problem is intensified. The gap between us and them is far greater, often taking much more grace to bridge than we realize. To us it seems obvious that they should gladly leave their unhappiness and despair and the causes for them, and hasten to receive and enjoy with us the goodness of God, escaping thereby the condemnation of their sins. We too often cannot understand why they would not be eager to do this. To them, on the other hand, as they sometimes express it, and may be we have given cause to feel it, it seems that not having been "born Mennonites" there just isn't a chance. And in spite of all our earnestness and desire to help them, it seems to them we should understand that no amount of trying and repenting will ever enable them to be or to become "born Mennonites." This may seem ridiculous to some who read this, but unfortunately, it is even more real than it is ridiculous. Upon one occasion, a candidate for church membership raised this question, stating that she had been informed by a fellow city convert that there is no use counting upon being a real Mennonite. Undoubtedly, this lack of understanding between us is often greater on our part than on theirs. Why is this? Might it be that the disparity between our Mennonite way of life and the accepted way of other religious groups whom they have observed—our appearance, and to them, our peculiar doctrines—stands out and causes this misunderstanding? It might be, too, that the cost of true discipleship, as set forth by us, is seemingly so much greater that many, like the rich young ruler, turn sadly away, loving what they have and lacking faith to believe that God has something better for them. Dare we censure this lack, when, perhaps more than we realize, our own love for and interest in things material and social, at the expense of real spiritual development, may

constitute a lack of "THAT WHICH FURNISHES PROOF"?

Another weak point in our witness to the lost in our cities may be a lack of "that which furnishes proof" that the grace which has been entrusted to us as stewards is abundantly sufficient for the foulest as well as the fairest of sinners. It was General Booth, founder of the Salvation Army, who would direct his workers to go out and bring in the worst and most hopeless sinners, being convinced that the grace of God could make of such the greatest monuments of that grace. We have not gone very far in "that which furnishes proof" in this direction. Might it be that we, like the Israelites in Christ's day, have, more than we realize, left an impression that Mennonite parentage and background is something on a par with the grace of God? Have we, in some measure, overlooked the words of Jesus, that at the root (man's inherent nature of sin) rather than at the fruit (man's actions of sins) is where the ax is to be first applied? And that the *self-life*, whether expressed in outward, overt acts of violent sin or fast city life or, on the other hand, carefully directed into more respectable channels of good moral living, is after all, in the measure that it is not recognized for its exceeding sinfulness, crucified with Christ, and replaced with the burning, yearning spiritual life of Jesus, still the same *self-life* of sin and, accordingly, is filthy rags in the nostrils of a holy God. A certain able evangelist brother evidenced displeasure at the idea that God, through the instrumentality of

Thy Love

BY EUNICE SHELLINGER

*Thy love, O Lord, how broad its reaches are,
Broader than the scope of mortal mind.
Its vast illumined aura circling far
Cradles a whole wide world of humankind.
Plumbing the darkest depth of sin and shame,
Lifting the hopeless soul to life and light,
It soars into the heaven from whence it came.
Nor height nor depth can limit godly might.
From the infinity to the now its length unfurls
And on throughout an everlasting day
Till suns and worlds have ceased their rhythmic
whirls,
God's love alone shall live for aye and aye.
Thou art its person, Christ of Galilee,
The love of God, come down from heaven for
me.*

La Junta, Colo.

an unlearned, but saved and sanctified heathen woman, brought about an outpouring of Holy Ghost baptism upon the Mennonite foreign missionaries themselves, feeling that this was an affront to the good Mennonite homes from which they had come.

Again, as J. C. Macaulay writes in one of his books, "Tackling some really hard cases would be good for many a Christian worker . . . We must not confine ourselves to children simply because they are more easily reached." And one might well add, also, not to avoid the corruption and unpleasantness that is prevalent in dealing with the dyed-in-the-wool subjects of the devil. It seems evident to successfully promote our witness to the lost in our cities, it will be necessary for us as witnesses to be "that which furnishes proof" of the power which saves from the guttermost to the uttermost. We have not too convincingly done this. Carrying on Sunday-school work among children is certainly not to be discredited, but to the vile, sinful woman on the street and the man whose mind and body have been wrecked and his soul damned by the demon, drink, the testimony of a children's Sunday school brings only remorse rather than hope to their sin-cursed souls. Positively, it is better to save a soul plus a life than to see only the soul plucked, as a brand from the burning, but one such hopeless soul may become one of the strongest of "that which furnishes proof," and be a hope-kindling challenge to another similar sin-ridden victim.

A precious secret of a more potent witness to the lost in our cities is revealed in Ex. 6:9-13. Here Moses found that those whom he tried to deliver failed to respond. The reason was, "for anguish of spirit, and for cruel bondage." God told Moses, "Go in, speak unto Pharaoh . . . that he let the children of Israel go." "And the Lord spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel and unto Pharaoh . . . to bring the children of Israel out of the land." This means a coming to grips with the adversary; a wrestling in prayer in intercession for another, which we, like Moses, would rather avoid and confine ourselves in our efforts to dealing only with people. For, as Ruth Paxson writes, it is utter folly to rush into warfare with the mighty, supernatural satanic hosts, unless one can creditably pass God's efficiency test so clearly outlined in Eph. 4:1-6:9. And yet no true Christian is exempt from this warfare.

God has no place for a spiritual pacifist. He calls every saint to arms. In

other words, our witness to the lost in our cities will depend, not merely upon funds, fixtures, and folks, all of which are essential, yea, indispensable, but much more upon each member of the body of Christ, away from as well as upon the field, to become thoroughgoing prayer warriors, valiantly waging war against the satanic hosts. How can this be done? By a consecrated life of self-denial; a constant yielding of the members of our bodies according to Rom. 6, which means more than a good life. It means an earnest exercising of all the faculties in a spiritual, aggressive walk and warfare. Then we have every reason to believe and expect that God, through us as channels of His power, will hurl back the forces of Satan and cause souls to be released and born into the kingdom of our Christ. "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8b).

Kansas City, Kans.

Suicide

BY A BROTHER

Commit suicide? Go down to the dust when there are yet a million details to do, to see, to know more perfectly? God forbid. I am worried enough as it is that I won't be able to get everything done even if I do live out my threescore and ten. I have books to write (a score of them), and books to read (hundreds, yea, thousands of them). I have trips to take and speaking appointments to keep. I have hobby projects to carry out. I want to hike on the Appalachian Trail and get a canoe, and build up a collection of wild-flower kodachromes, and expand my darkroom.

Yet, strangely enough, I can understand why some people commit suicide. I have known (in years now past) the futility of sensualism, the tyranny of materialism, the loneliness of a pagan world from which a kindly Providence has been forthwith thrust. I have known the sudden incisive realization that my pattern of life was not right, that it was all wrong, that the colors were clashing, and that I was unhappy. However, I was blessed of God. I knew a better way. I took it. Today I revel in the glory of life. The tragedy is that there are millions who come to the same incisive realization that the pattern is wrong and that they are unhappy, and who do not know a better way. They are spiritual orphans. They have never known a home, spiritually speaking. They have no place to go when the shadows gather. They think that life has mocked them. Despair has its way, and they head for the river, the garage, or the gun-closet.

On Being Human

BY MAURICE T. BRACKBILL

A rock lasts a long time. But who would want to be a rock? It has neither power nor will to move. A star is very old and will doubtless grow older a long, long time. But who would want to be a star? It can't think nor smile. The best it can do is to twinkle. A river keeps at its job for centuries and millenniums. But who would want to be a river? It can't love, nor peel an apple and eat it, nor write a letter. On the outside you can hope to live scarcely a century. But just think what you can do. You can choose for yourself to do something and then you can do it, or change your mind. A mountain can't do that, nor a whole continent. You can see a sunrise in full color, and watch a meteor blaze a trail in the sky. You can look at the crescent moon in the evening and know what it is and why it is that way. Of all the creatures on this globe, only human beings can do that, and perhaps not all of them. You can think yesterday and next year and eternity. That's something. You can think distance in inches, miles, light years, or megaparsecs to the farthest point in the universe. You can think heaven, and God. You can feel gratitude and sympathy and experience delight and know what they are.

How is it that you can do all that? It is because you have a human soul. There are some other things you can do. You can sin. A squirrel can't do that nor an elephant. You have a moral sense of right and wrong. No member of the brute kingdom has that, not even a dog although he may act a little like it some times. No living creature other than man can lift his head and eyes and think upward, heavenward, Godward. You can do that and, more than that, you can read these lines and know what I mean. And that's something too, maybe.

The worst that can happen to a rock is to be cracked or crushed or burned in a kiln. The rock has no objection, no will nor wish. The worst that can happen to an animal is to perish. No animal knows death; it never heard of it, nor of life either. An animal dies and that's the end of him, no doubt. But you're different; death does not bring an end to you; you're a soul and a soul does not die. And if you think it does, you deny the tremendous gap between you and other created things all about you, and you lower yourself to the level of the crow, which is a very intelligent bird and can count up to four, they say.

Harrisonburg, Va.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Draft

The United States Congress, in the closing hours of its session, passed the Selective Service Act of 1948. This act became law when it was signed by the President on June 24. The draft may be put into operation ninety days after that date.

The Mennonite Church, because of its conscientious objection to participation in war, is especially interested in the provisions of the Draft Act for conscientious objectors. The act authorizes local draft boards to grant deferment to anyone "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code." Thus Biblical nonresistants such as we claim to be may be deferred by local boards. There is opportunity to appeal from an unfavorable decision of the local board.

The Peace Problems Committee was scheduled to meet on July 16, and the Peace Section of the Mennonite Central Committee on July 17. In due time the full implications for our church of this Act will be set forth, and definite instructions will be given our people detailing proper procedures concerning registration and request for deferment. Since at the time of this writing the report of the Committee is not available, we only point out at this time certain facts as they appear to us.

In the first place, it is clear that the representations made to our lawmakers by religious objectors have resulted, under the blessing of God, in provisions which may be considered liberal. Thanks are due to our God and to our government that we are thus permitted to live according to a Christian conscience.

It is also clear, as was pointed out in the Field Notes last week, that our young men of draft age (19-26) who were intending to be in school this year need not change their plans. Under the law

draftees in school are to be deferred to the end of the school year, and conscientious objectors should have the same privilege.

Most important of all, it should be apparent that the privilege of deferment granted us has concomitant problems. Our young men may find that it takes more conviction and courage to accept deferment than it did to be sent to C.P.S. camps. There is likely to be a good deal of social pressure in our communities which it will be hard to stay at home and face. It seems likely that it will hardly be advisable for young men who, but for their consciences, would be drafted into the armed forces, to remain at home and continue their occupations as if there were no draft law. The church faces, it would seem to us, both a privilege and an obligation to greatly expand her service unit program. We have published articles in which church leaders said we would like to do service of a definitely Christian character in lieu of military service. Our government has given us exactly that privilege. We are put on our own honor and on our own initiative to send both our young men and our young women into service that our consciences can approve and that both government and populace will admit is significant and valuable.

The motives which impel us to this service will naturally be varied. Chief must be those which have motivated our service unit, evangelistic, and relief programs during recent years. The world has needs of many kinds which it is within our power to meet. Certainly God calls us to do all we can to meet those needs. But responsive as we are to current situations, we will also be motivated by our desire to answer the charges of our neighbors that we are yellow slackers by a type of sacrificial service that will convince them of our willingness to sacrifice largely in order that we might save instead of destroy. We will also want to give our government such a demonstration of efficiency in voluntary service as will help our lawmakers to be satisfied in a continuance of our privileges.

The church is fairly well prepared to act quickly in the situation suddenly

thrown upon us. At the Mission Board meeting in June a full-time director of relief and service was appointed. Some district boards are prepared to organize and purposefully direct various types of service units. The Mennonite Central Committee gives service unit opportunities. The recently organized Mennonite Youth Fellowship, with its primary emphasis on extension and service, provides a means for quickly enlisting the youth of the church in a widespread program of Christian service.

Seldom has the Mennonite Church faced a more challenging situation. May God direct those responsible for developing our answer to that challenge. May He prepare the heart of the church to warm to that answer. Particularly may He bless with courage and conviction the hearts and the minds of our young men who in only a few short weeks will be facing the test of a great decision. And may He lead us all in the ways of peace, for the glory of His name and the triumph of His Word.

Spilling Over

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

A speaker we heard recently forcefully likened the individual to a glass of water. Some glasses, he said, are almost empty. There is little that can be drawn from a vessel that is only moist. He went on to say that some glasses are half full. One can drink from such a glass by tipping it up far enough. And then some glasses are full, so full that they run over. What they are full of they spill out, in blessing or in curse.

Jesus taught us that the mouth runs over from the abundance of the heart. The apostles answered the officials in Jerusalem that they could not help speaking the things which they had seen and heard. What a man talks about most is a very good indication of what means the most to him. The enthusiasms of his heart break out in his speech. His feelings are turned into exclamations, and his convictions into sentences. His actions, too, reveal what his heart treasures. One ought to be full, so that his life has an abundant overflow. But it is important that what overflows is something of value and blessing. We should be full to overflowing of truth, of kindness, of wisdom, of love, of the grace of God, of the Holy Spirit. Are the people around you being blessed by your overflow?

MENNONITE WORLD CONFERENCE

The Fourth Mennonite World Conference will be held August 3-5 at Goshen, Indiana, and August 7-10 at Newton, Kansas. These sessions at the two locations will not be duplicate, but will rather constitute a single conference program, the Newton meeting continuing and completing the work begun at Goshen.

Arrangements have been made for thirty-four delegates and guests from Europe, South America, and India to attend the conference: sixteen from Holland, six from Germany, three from Switzerland, three from France, two from Paraguay, two from Brazil, and two from India. The Mennonites in these various countries have been invited to select and send representatives to assure adequate representation at the conference. The responsibility of delegates will be to report back to their home groups, rather than to speak officially as delegates at the conference. It is assumed that Mennonite groups in the United States and Canada will be widely and adequately represented through the attendance of ministers and church leaders. Any Mennonite groups may ask one or more of their number to specifically represent them at the conference if they desire to do so.

Special attention will be given to the accommodation of delegates and representative leaders at the conference. While it is hoped that seating will be adequate for all who attend, preferential seating for guests is planned. At Goshen the sessions will be held in the Goshen High School auditorium, which provides seating for 1,200, with loudspeaker service for over 1,500 more. At Newton the sessions will be held in Memorial Hall, which accommodates 3,000 people.

This World Conference of Mennonites is by nature somewhat different from the usual American Mennonite conferences of organized bodies which meet mainly to discharge their regular business. Instead, there will be a distinct emphasis throughout on information, inspiration, fellowship, and challenge to promote mutual understanding and edification.

A wide-range program has been planned in which the Mennonite representatives from the various countries of the world will participate in discussions on many phases of Mennonite life and thought. The various sessions are to be devoted to subjects such as Mennonite Relief, World-wide Missions, Refugee Resettlement, Mennonite Institutions, Nonconformity to the World, The Peace Testimony, Young People's Work, and Christian Education. Conference speeches are being translated into both English and German in advance so that all present can follow the messages without undue language barrier.

Most of the subjects being discussed at the conference will be supplemented by special illustrative exhibits. Also in addition to the regular programs, the conference will provide tours to various points of special interest to foreign delegates. Following the close of the conference, some of the guests from abroad will spend some time visiting Mennonite churches, schools, and communities, both for speaking and becoming better acquainted with Mennonites in the United States and Canada.

This is to be the Fourth Mennonite World Conference. The first such conference was held in Switzerland in 1925 to commemorate the four-hundredth anniversary of the founding of the Mennonite Church. The second took place in Danzig in 1930 and dealt mainly with the problem of helping the Mennonite refugees who had just come from Russia. The last one, in 1936, was held at Amsterdam, partly in commemoration of Menno Simons' conversion.

To enable the local committees at Goshen and Newton to provide accommodations for guests, those who desire board and lodging should request reservations prior to the conference by contacting Robert Hartzler, 605 South Seventh Street, Goshen, Indiana, for lodging at Goshen through August 3-5, and Harry Martens, North Newton, Kansas, for lodging at Newton through August 7-10. It is important that reservations be in the hands of the lodging committees at the earliest possible date.

ORGANIZATION

P. C. Hiebert, Chairman
Ernest E. Miller, Technical Chairman
Lester Hostetler, Technical Chairman
Raymond C. Schlichting, Secretary-Treasurer

PROGRAM

Tuesday, August 3, 2:00 p.m.

REGISTRATION AND BILLETING

Tuesday, August 3, 7:30 p.m.

CONFERENCE OPENING

Henry A. Fast, North Newton, Kansas, presiding
Devotion and Words of Welcome S. C. Yoder, Goshen, Indiana
Welcome to Goshen Community Civic Leaders
Conference Address P. C. Hiebert, Hillsboro, Kansas
Responses Representative Guests
Announcements Technical Chairman
Benediction D. A. Yoder, Goshen, Indiana

Wednesday, August 4, 9:00 a.m.

MENNONITE RELIEF

Julius G. Toews, Steinbach, Manitoba, presiding
The Mennonites of Germany, 1936-48, and the Present Outlook
Dirk Catterpoel, Krefeld, Germany
The Mennonites of Holland, 1936-48, and the Present Outlook
H. W. Meihuizen, Rotterdam, Holland
Relief Work in Holland A. P. van de Water, Friesland, Holland
Basic Principles Underlying M.C.C. Service and the
Committee's Future Orie O. Miller, Akron, Pennsylvania

Wednesday, August 4, 2:00 p.m.

CHRISTIAN NONCONFORMITY TO THE WORLD

Paul Erb, Scottdale, Pennsylvania, presiding
The Divine Imperative of Nonconformity
Frank H. Wenger, Moundridge, Kansas
The Historic Mennonite Expression of Nonconformity
Donovan E. Smucker, Chicago, Illinois
The Purpose and Power of Nonconformity
Pierre Widmer, Montbeliard, France
The Limitations of Nonconformity
Paul Mininger, Goshen, Indiana

Wednesday, August 4, 7:30 p.m.

CHRISTIAN FAITH AND LIFE

The Lordship of Jesus Christ
W. F. Golterman, Amsterdam, Holland
The Christian's Personal Religious Life
Erland Waltner, Mt. Lake, Minnesota
The Church of Jesus Christ
D. Edmond Hiebert, Hillsboro, Kansas

Thursday, August 5, 9:00 a.m.

WORLD-WIDE MISSIONS

A. E. Janzen, Hillsboro, Kansas, presiding
A Survey of Mennonite Foreign Missions
J. D. Graber, Elkhart, Indiana
The Open Door of Foreign Missions
A. E. Kreider, Goshen, Indiana
Testimonies Members of the Younger Churches

Thursday, August 5, 2:00 p.m.

YOUNG PEOPLE'S WORK

C. N. Hostetter, Grantham, Pennsylvania, presiding
The Church and Her Youth Ulrich Hege, Sinsheim, Germany
A Program of Service for Young People of the Church
J. A. Huffman, Winona Lake, Indiana
Recruiting Young People for Service in the Church
John R. Mumaw, Harrisonburg, Virginia

Thursday, August 5, 7:30 p.m.

YOUNG PEOPLE'S PROGRAM

Christ's Vision for Youth Youth Representative
Discipleship in the World Today Several Young People
Consecration to Christ's Vision for Youth
J. N. Smucker, Bluffton, Ohio
Remarks Conference Chairman

Friday, August 6

RECESS FOR TRAVEL

CONFERENCE RECONVENES AT NORTH NEWTON, KANSAS

Saturday, August 7, 2:00 p.m.

REGISTRATION AND BILLETING

Saturday, August 7, 8:00 p.m.

CONFERENCE OPENING—NEWTON SESSIONS

Henry A. Fast, North Newton, Kansas, presiding
Devotion and Words of Welcome
P. P. Wedel, Moundridge, Kansas
Conference Address P. C. Hiebert, Hillsboro, Kansas

Responses
Announcements
Benediction

Representative Guests
Technical Chairman
C. F. Plett, Hillsboro, Kansas

Sunday, August 8, 10:30 a.m.

Worship Services in Churches of the Community

Sunday, August 8, 2:30 p.m.

FOREIGN MISSIONS

Basic Principles of Foreign Mission Work
P. R. Lange, Hillsboro, Kansas
Present Opportunities and Needs for Mennonite Foreign
Missions S. F. Pannabecker, Chicago, Illinois
Short Testimonies
Missionaries and Representatives of the Younger Churches

Sunday, August 8, 7:30 p.m.

THE PEACE TESTIMONY

Scriptural Basis for Nonresistance
Andrew Shelly, Kitchener, Ontario
Essence of the Christian Peace Testimony
John H. Mosemann, Goshen, Indiana
Nonresistance Under Test Several Testimonies

Monday, August 9, 9:00 a.m.

RESETTLEMENT

William Snyder, Akron, Pennsylvania, presiding
Factors Contributing to Success and Failure in Mennonite
Settlements J. Winfield Fretz, North Newton, Kansas
Mennonite Refugees: The Challenge of the Day
C. F. Klassen, Abbotsford, British Columbia
Resettlement Experiences in Paraguay
Jakob Isaak, Fernheim Colony, Paraguay
J. W. Warkentin, Hillsboro, Kansas

Monday, August 9, 2:00 p.m.

INSTITUTIONS AND MENNONITE LIFE

J. J. Thiessen, Saskatoon, Saskatchewan, presiding
Institutions Among Mennonites of Europe
B. B. Janz, Coaldale, Alberta
Institutions Among Mennonites of America
A. J. Metzler, Scottdale, Pennsylvania
The Mennonites of Switzerland and France 1936-48, and the
Present Outlook Samuel Gerber, Les Mottes, Switzerland

The Catastrophe of the West Prussian Mennonites
Emil Haendiges, Monsheim, Germany

Monday, August 9, 7:30 p.m.

CHRISTIAN FAITH AND LIFE

Mennonite Treks Cornelius Krahn, North Newton, Kansas
Biblical Evangelism H. H. Janzen, Winnipeg, Manitoba

Tuesday, August 10, 9:00 a.m.

NONRESISTANCE AND PEACE EDUCATION

H. S. Bender, Goshen, Indiana, presiding
Biblical Nonresistance: Its Foundation and Its Outreach
G. F. Hershberger, Goshen, Indiana
The Christian and the State
F. van der Wissel, Leeuwarden, Holland
Christian Love in Action Albert Gaeddert, Inman, Kansas
Mennonite Peace Action Throughout the World
H. S. Bender, Goshen, Indiana

Tuesday, August 10, 2:00 p.m.

CHRISTIAN EDUCATION AMONG MENNONITES

E. E. Miller, Goshen, Indiana, presiding
Higher Education Among Mennonites in Europe
W. Leendertz, Amsterdam, Holland
The Liberal Arts College in the Life of the Mennonite Church
Ed. G. Kaufman, North Newton, Kansas
The Mennonite Contribution to Evangelical Christian
Education Mary Royer, Goshen, Indiana
Several Short Talks Representative Students

Tuesday, August 10, 7:30 p.m.

PROGRAM FOR YOUTH SERVICE

The Power of Love as It Unites Man with God
Several Young People
The Power of Love as It Unites Man with Man
Several Young People

Closing Conference Message
Henry A. Fast, North Newton, Kansas
Farewell and Benediction Conference Chairman

Released July 14, 1948

Via Mennonite Central Committee, Akron, Pennsylvania

Do Plain Clothes Make People Chaste?

BY SHEM PEACHEY

Much has been written in the past thirty years about the evil influence and irretrievable results of the present-day feminine styles with their indecent exposure of the body, so that some might gain the impression that plain clothes were regarded as a preventive of social sins. They of course do help as compared to the nude styles of the day, and one would expect that those wearing attire that is in accord with scriptural teachings would have high moral standards. But it takes more than clothes to produce holiness; however, holiness can neither be produced nor maintained without clothes, and the Bible says what kind, and why.

Chastity and continency are only to be had at the price of self-control. The person who wears modest apparel is not thereby made immune to the sex impulse, but must "through the Spirit . . . mortify the deeds of the body," not through his modest apparel. If the plain-clothes man is devoid of the Holy Spirit, he may be as unchaste as any one else.

Significant it is indeed that not one instance of unchastity is recorded in the early Christian church in Acts. Two instances there are in chapter five, of Ana-

nias and Sapphira, and of Simon the sorcerer in chapter eight, where unregenerate ones got into the church, and just as promptly got out. The one lone instance of a fornicator recorded, and expelled, in the church outside of the Book of Revelation is mentioned in I Cor. 5. Another possible instance is Titus 1:12. There are two other instances sixty-three years after Pentecost in Rev. 2:14, 20. There are many teachings and warnings against the sins of the flesh. There were many who had been living in such sins before conversion. I Cor. 6:11.

How do our plain people of today compare with the early church in Acts? "But fornication, and all uncleanness . . . let it not be once named among you, AS BECOMETH SAINTS" (Eph. 5:3). Not possible? It was in the Apostolic Church. Oh, the grievous sins of the flesh! What humiliating reproach; what blasphemy occasioned by them!

We think of two reasons why plain clothes are worn by many church members, aside from the true heart expression of godliness which we shall note here. First, many members wear plain clothes, not because of their own convictions, but because church regulations require them to. Second, as in the days of Jesus on earth, so today there are those whose faith emphasis rests on outward, formal things, whose lives are devoid of a true scriptural testimony, who apparently cover up an unregenerate heart with

plain clothes. If this is possible, and we know it is, then we can readily see that plain clothes (or even "modest attire" worn insincerely) are no guarantee against the sins of the flesh. But contrariwise they can be used as a cloak to cover them hypocritically.

Again, and note this well, the wearing of "modest attire" sincerely is likewise no guarantee against falling into these grievous sins. History amply attests to this fact. There have been those who have lapsed from holy lives to unholy lives. Or there have been those who have in an unguarded moment, or in a season of indifference, yielded to sin which they had never thought possible to themselves. Some of them were by the grace of God forgiven and again established and kept in holiness.

Thus apart from the damning sin of immodest attire so prevalent today, we are led to inquire whether the low level of morals occasioned by the licentious fashions of the day has not made its impact felt in the lowering of the morals of even those who oppose fashion with its lewd forms. Yet we do not want to fail to recognize the primary cause for all of the sins of the flesh, which is THE FLESH, which "they that are Christ's" crucify, "with the affections and lusts," and they that are not Christ's do not crucify, whether they dress fashionably or plainly. We would next inquire what are the contributing causes to low moral

standards where these occur among plain people.

We shall first observe that where moral standards are low, social and spiritual standards also are. Social, moral, and spiritual standards always rise and fall together. High spiritual concepts always produce high moral and social concepts. Where social or moral practices violate Gospel teachings, they reflect a low spiritual perspective. Thus we see that the foremost cause for unchastity, whether people have regulation dress or not, is a spiritual one. Holiness and unchastity do not dwell in the same bosom. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). The Jews were a people who wore a regulation dress, prescribed by the law, but who became at times apostate and very immoral. No one need be especially surprised to discover that many who dress immodestly also are immodest, but the Scriptures expressly state that "... modest apparel, with shamefacedness and sobriety . . . becometh women professing godliness with good works" (I Tim. 2:9, 10).

The Jews in Christ's time were formally and outwardly strict, but inwardly corrupt. Everything that men do, they do in some form. When men worship, they have some manner or form of procedure. When men serve the Lord, they have a form of procedure. When men do anything, they do something. Thus in the Christian religion, according to the Gospel, form and spirituality strike an even balance. In a material world, the Holy Spirit manifests Himself in some manner and expresses Himself in some form. In all non-Christian religions, where the Holy Spirit is not present, there is only form, and all religious exercises are only formal.

In the Christian religion, when form and spirituality become unbalanced, they maintain a proportionate ratio in relation to each other. As formality builds up, spirituality diminishes, or more properly stated, as spirituality decays, formalism takes its place, in the same proportion. Now only spirituality can produce godliness in our lives. Formalism can produce only a counterfeit, a "form of godliness" without the essence or contents. It will, however, not be void of content. Dead formalism, or a "form of godliness," cannot contain godliness. It can only contain the antitype of godliness, which is ungodliness. This ungodliness need not necessarily express itself through licentiousness. It can assume innumerable forms, such as strict pharisaical self-righteousness as the Pharisees, or the "company of Korah," or the so-called good moral man.

Among people of the true Christian faith, when spirituality declines and formality takes its place, this produces a corresponding amount of carnality, to annoy, create problems, and harass the work and spiritual progress of the church.

The Song of Heaven

BY ANNA B. GEORGE

*Sing me the song of heaven,
Of God and the angels above;
Sing me the song, the whole day long,
Oh, sing of His endless love!*

*Sing me the song of heaven,
Of the Christ, the glorified Son;
Sing of the cross, the lowly cross.
Sing of the crucified One!*

*Sing me the song of heaven,
Of the stars, the moon, and the sun;
Sing of the mystic lights of God,
Sing on, till the song is done!*

*Sing me the song of heaven,
Of the city lying foursquare;
The temple halls, the jasper walls,
Oh, sing! for heaven is fair.*

*Sing me the song of heaven,
Of the streets that are paved with gold;
Sing of the jeweled gates of pearl,
Sing on, till the story's told!*

*Sing me the song of heaven,
Of the land prepared for His own;
Mansions of God—for you—for me,
How beautiful must be Home!*

*Sing me the song of heaven,
Sing of the heavenly throng,
Around the great white throne of God,
Oh, sing that triumphant song!*

Hanover, Pa.

A striking example is to be found in the Corinthian church. Right here we believe to be the sore spot among our own people. Here we do well to remember that carnality is carnality, whether it assume a liberal or formalistic aspect. Scriptural discipline according to the Gospel is intended to supplement the teaching of the Word and spiritual exercise in it, not to supplant it.

Under the law, the sins of ignorance did not draw as heavy a penalty as willful sins. The sins of ignorance of our children and young people, when no one tells them of the fateful implications involved, could largely be avoided. The one who is responsible to train the child is more guilty that the untrained child who did not know better. We will here list a number of contributing factors to moral transgressions among our people.

1. Delinquent homes, in which the training, associates, private lives, indoctrination of the Scriptures, prayer, and safeguarding of children are neglected.

2. A formal church program which neglects to shepherd the lambs and sheep in home visitation, to ascertain the spiritual needs and soul problems of every member: their sex and social questions

and problems which must be intelligently and scripturally answered and solved, but often are not.

3. A church program established upon the policy of what was good enough for grandfather is good enough for grandson by some of our more conservative people. Perhaps good enough, but not complete enough. We appreciate our Christian heritage and the faith of our fathers. But where shall we look for our standards? to them or to the Scriptures? With cities small and our communities sparse and scattered, travel and communication difficult in the days of the scythe and cradle, with the world's pleasures removed from our people by inconvenient distances, one would expect a quite different church program than today with our populous communities near to large cities, travel and communication, luxuries, with all of the modern inventions, conveniences, and organizations, with the world's pleasures and evils right at our doors, a materialistic educational program by the state, copious literature good and bad, the church's missionary and relief programs, which call for more training, etc., etc.

4. Ministers who misconstrue the words "disciple" and "discipline." These words mean becoming and being a disciple of the Lord. A disciple of Christ is a believer, a follower, and an obeyer, not a joiner of an organization only. We here refer to those who ignore the principle of union with God and separation from evil, and tolerate standards of life which obliterate the line of separation between church and world.

5. A church program which cuts off from its young people their rightful heritage of scriptural exercise and spiritual and mental development; which does not appreciate and makes no provision for its youth to reach their holy aspirations; which does not realize that young people want to be challenged with a spiritual enterprise for the Lord which will demand the full consecration of all of their powers; which does not realize its opportunity in the insatiable thirst for knowledge the normal young person possesses; which construes such aspirations of its youth to be a love of the world and pride, yet fails to implant the love of God, humility, and purity in the hearts of its youth.

6. A church program which is not evangelistic; whose endeavors terminate on itself; whose emphasis on separation from the world forgets union with God, and the church's commission from God to the world; which allows religion of six days a week for making money to call your own, and "attending church on Sunday," to get the strangle hold on its people, and to determine their attitude toward the commandment of the Lord to preach the Gospel to all men; whose aim is to hold its own young people for the church, rather than to rear them for the Lord that He may hold them for Himself (Jno. 10:29); who place more value on

outward appearance than on holiness; where moral eruptions and lapses come to be taken for granted, as a thing to be expected, with the false consolation that "Such things happened in the past, and they also will in the future," when the Word says, "Let it not be *once* named among you, as becometh saints" (Eph. 5:3).

O beloved ministering brethren and parents (this is meant only for those to whom it applies; let each judge himself prayerfully), *why*, if we see ourselves going spiritually bankrupt, don't we use other methods? The man of low integrity approaching financial bankruptcy may become indifferent to his debts, seeking only to get by; the formalist church leader may forget to emphasize heart purity in his zeal to maintain outward forms, and parents may do likewise. Yet not one of us will admit that we herein err. Yet unless and until we recognize our errors, we never set about to correct them. We place the blame elsewhere. That is more agreeable, but it does not get us anywhere. The Word does not say, "Be ye regulated," but it does say, "Be ye transformed." One could think by the practice of some that Rom. 12:2 reads, "Be not conformed to this world, but be ye conformed to the regulations of our church." But if we are transformed (Eph. 4:23; Tit. 3:5), then the heart, soul, mind, body, clothes, life, *all*, will be chaste, pure, holy, in obedience. We must relearn to direct our people into heart holiness, lest we have plain clothes on a plain, unregenerated, and perhaps unchaste heart.

Springs, Pa.

Religion for Youth

BY GERALD C. STUDER

Some twenty-five years ago there appeared an essay by one, Dr. Jacks, editor of the "Hibbert Journal," under the striking title, "The Lost Radiance of the Christian Religion." His thesis was that although Christianity began as a religion of the youth, it is now losing its appeal to youth. I cannot judge the truth of this opinion, since it was written before my time. But, were that same thing to be said today, I would be forced by my experience and the circumstances as I see them to accept the premise and reject utterly the conclusion.

Christianity is, indeed, a religion of youth. Its Founder laid down His life while a young Man. His apostles were chosen as young men. The beloved prodigal of whom Christ spoke so promisingly was the younger son. The one who recognized a need in his life above and beyond the law was the rich young ruler. Christ put youthfulness, and not age, in the center of His thinking. He rebuked the disciples when they argued that adults had prior claim to His time and efforts. He acknowledged readily that the simple faith and youthful zeal of young people

gives them a greater usefulness. The Apostle Paul had many words to speak specifically to the young men, and he felt them to be anything but wasted. Yes, we must agree, even the most superficial study of Scripture yields nothing that is unobtainable by the youth that steps early into the pathway of the Master and follows it earnestly.

Only the most blind or calloused observers of contemporary events could possibly come to the same conclusion as did Dr. Jacks of two and a half decades ago. For all the alleged superficiality, militarism, lack of permanence, and undue dependency upon human leadership, the thousands of young people that have been touched by Youth for Christ and Christian Endeavor cannot be ignored. How drastically Christ stretched the bonds of fellowship when He said to His young disciple, John, "Forbid [them] . . . not, for he that is not against us is for us." Nevertheless, neither can we ignore the increasing juvenile delinquency. This contrast puts our thinking into what would appear at first sight to be an impasse, a blind alley, a one-way road to destruction. For if the crimes of youth are on the up-swing numerically, what evidence is there of any salvation in Christian youth organizing?

JUST THIS!!! It is the unseen pitfall that is most dangerous. The crisis that is recognized, the pitfall that is seen, can be avoided. It can be avoided not by walking around it—that would be isolation—but by preparing a bridge which will span it. The Chinese written character for our word "crisis" is a combination of the characters for peril and opportunity. Although youth are not to blame for the present peril, they are willing to take advantage of any opportunity that is offered them to dissolve it. The church has responded to this fact by sponsoring the organization known as the Mennonite Youth Fellowship. As an officer in that organization, I either want to banish the suspicion that may lurk in the minds of some of our church leaders that we young people of the M.Y.F. are "up to no good," or else I want to discover the proofs of their suspicions and resign the presidency.

I have yet to find the young person who thinks that joining the M.Y.F. is the atonement for his sins or the panacea of his ills. He is quite aware of the fact that the setting up of the machinery in no way guarantees the production or the quality of the product. But it does provide the means for both. What hope is there for the Mennonite Church and its institutions unless this most potential generation becomes identified with them!! And what of the wrecked and broken world? It is certainly true that the men now over forty will never be able to effect the extensive, profound, and permanent changes so desperately needed, for the simple reason that they will not live long enough. It is the present younger generation that must carry

A Prayer for This Week

Our heavenly Father, as we think of Thy love, the gift of salvation through our Lord Jesus Christ, we earnestly pray that we may be constrained by Thy mercies to love and serve Thee better. Help us each one to recognize Thy claim upon our lives, whether we are rich or poor, strong or weak, white or black, a farmer or a doctor. It is only our reasonable service to say to Thee, We'll do what you want us to do; we'll be what you want us to be. Forgive us, O God, for shutting up our bowels of compassion toward those in need or giving in a half-hearted way. As we look at the need of the world today and then the need of the church, and coming still closer, as we consider our own need, our hearts cry, Revive us, O God. We plead in the name of Jesus, our Lord. Amen.—Dr. and Mrs. S. J. Bucher.

through the stupendous undertaking of revitalizing the church so that it can continue to stand as a light, undefiled, before lost men.

What is the secret of winning and enlisting the services of this new generation? It is not opposing M.Y.F., but neither is it becoming so jello-backed that the maturer minds of the church shimmer to every impulse of youth. The combined forces of the Mennonite Church must meet this problem fearlessly, and prayerfully, with united plans and concerted efforts. It is difficult to work for anyone, even God, when you feel that your every move is being watched by a suspicious and misunderstanding eye. Confidence does not feed well on the fruit of misgiving nor grow in the fields of mistrust. Remember, adults, that it is YOU that the youth of today have as their examples.

Orrville, Ohio.

The good women of our cities are helping earnestly in this reform (to stamp out the social evil) and by their lewd and vulgar dressing in our public streets they are doing more to increase the evil than to restrain it. I venture to predict that in the next decade the social evil will be a more serious problem than it is today and that women who are doing so much to stamp it out will be responsible for it.—Dr. James M. Gray, in "Christian Workers' Magazine."

I feel now that the happy fifty-six years that I spent in the glorious ministry of the Gospel of redemption is the direct outcome of my beloved mother's prayers, teaching, example, and holy influence.—Theodore L. Cuyler.

FAMILY CIRCLE

Lord, What Should I Say?

BY ANN JENNINGS BRUNK

*I wonder, Lord, what I should sometimes say,
When questions fall—like rain from clouds
too full—*

*Upon my ears, and fill each happy day—
I wonder, Lord, what I should say!*

*"Oh, Mother, why aren't we Catholics?
And, Mother, what is hell?
Well, Mother, Jimmy says 'oh, darn,'
Why can't I, just as well?"*

*"And why does Daddy pray for Bro. Lark?
Can't Bro. Lark pray for himself?
Does God hear when the black folks talk?
Like He hears me all by myself?"*

*"Say, Mother—tell me about the whole world,
Are we in it—or just on it?
Why must it be so dark to see the stars?
Why does the storm make such an awful noise?"*

*Dear Lord, on days so full of joy like this,
I must not say one word that goes amiss—
For well I know these little minds now seek
For paths through fields of facts beyond their
peak.*

*I would that they first thirst for things above
That all the facts blend well with truth and
love,
That they in Thee a Master teacher find
All answers right—all doubts and fears behind.*

Chicago, Ill.

A Modern Eunice and Timothy

BY C. WARREN LONG

Our Christian testimony for Christ to our children must go on, even though the course traveled is not always smooth. The interruptions, troubles, tragedies, problems, confusions, and challenges slow up our progress; yet it is important to remember we must go on. The football player, when tackled and thrown, keeps crawling if it is humanly possible, for he knows he must keep on keeping on if the goal is to be won. Just imagine John Bunyan, when put in jail, doing nothing but resting his bones and complaining of his fate. We would never have heard of him, but he went on and gave to the world a masterpiece, "Pilgrim's Progress."

Parents who keep on keeping on in their training program of their children eventually present to the world, Christian youth. The simple outpouring of the heart of a parent in words that are fashioned in the heart is a blessing to any son or daughter. Listen to this faithful mother who instructs with her pen the son who lives many hundreds of miles away from home.

"Yes, indeed, we are saved by faith. And because of that faith we obey. We do not obey God's Word to get that faith, but because of that faith we obey. Now we must not get the Mosaic law and Christ's law confused. Christ's laws are the commandments of the New Testament. The commandments in the New Testament are the expression of God's will. Jesus said, 'If any man will come after me, let him deny himself' (this denying ourselves is none other than our will; it is of the carnal nature. 'To be carnally minded is death'). So the death of ourselves (our will) must take place when we accept the shed blood of Jesus Christ. Jesus said, 'Verily, verily, I say unto thee, . . . ye must be born again.' So now, when we have denied ourselves (our will), and of course, accept Jesus as our Saviour, we are a new creature in Christ. Somewhere we read, 'Let this mind be in you, which was also in Christ Jesus.' What was the mind of Christ? It was to do the will of God. We read in Hebrews 10:7, 'Lo, I come . . . to do thy will, O God.' Remember the commandments in the New Testament are the expression of God's will. Now could any one be sincere in his love for God and rebel against the will of God? Jesus said, 'If ye love me, keep my commandments.' I believe to rebel against the will of God is sin. I believe what Brother Derstine said at the ——— Church one evening. Some one said to him that certain things he does contrary to the will of God do not bother his conscience, therefore to him they do not seem wrong. Brother Derstine told him, 'You are either not a born-again Christian or a bastard.'

"Now think with me for a moment the reason for Paul's writing the epistle to the Galatians. Paul's work in Galatia had been extremely successful. Many accepted Christ by faith. Now some time after Paul left Galatia certain Jewish teachers came along insisting that Gentiles could not be Christians without keeping the law of Moses. The Galatians gave heed to this teaching with the same wholeheartedness with which they had at first received Paul's message; and there was a general epidemic of circumcision among the Gentile Christians. Paul heard of this and wrote this letter to tell them how utterly foolish they were. Circumcision had been a necessary part of Jewish life. It was not a part of the Gospel and had nothing whatever to do with salvation. So keep in mind that the Mosaic law is different from the commandments in the New Testament.

"Now we might think of the purpose of John's writing the epistles. This is the background which well fits our day. Just so we believe and then are saved. The devil believes with trembling. The

saving faith means more than that. In John's day there was a false teaching that spirit and body are two separate beings, hostile to each other and that sin resided in the flesh only. The spirit could have its raptures; the body could do as it pleased. Now with this in mind read the epistles of John. (John is writing to believers.) 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' On and on we read about the importance of keeping the commandments. Now read the latter part of Matthew 7 and Luke 7, to learn what Jesus says about one that hears and does.

"Let us build on the solid rock, Jesus Christ, so that when the devil assails us we will not be moved. We read in James 1 that if we are hearers only and not doers we deceive ourselves. In Hebrews 5—He is the author of eternal life to those that obey (speaking of believers). When the Holy Spirit dwells in our body, we are the temple of God. So therefore we couldn't possibly rebel willfully against the will of God and sincerely say we love Him. If you are ever called to preach the Word of God, teach it simply the way the Word of God says. It is no use to go around behind the bush. I think people are hungry for the Gospel. They are confused and they want to know the way. Jesus is the way, the truth, and the life. We have the Holy Spirit and His Word to guide us. Again I would say the commandments of the New Testament are the expression of God's will. Let us be found in His will when our life's work is finished in this world. Not those who say, 'Lord, Lord,' shall enter in, but those who have done His will. I am burdened for every one and my prayer is that every one may find the Saviour and be found in His will when his life's work is ended. I do not speak of perfection, but there must be a continual striving for perfection. I would say again, we are saved by faith. But 'faith without works is dead.' I believe a modern version says, 'faith without being obedient.' Let us believe and obey."

Bullange, Belgium.

Most all of the beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts, and cousins, but one mother in all the wide world.—Kate Douglas Wiggin.

She was occupied with great themes. I never heard a word of gossip from her lips. She had no time for it. My mother had courage of intellect and heart.—Frances Willard.

More than a thousand times since you have journeyed on we have said, "If only Mother were here as of old, that we might say the word and do the thing we postponed or forgot."—John Wanamaker.

TO BE NEAR TO GOD

A FRIEND IN NEED

Sunday School Lesson for August 8

(Jeremiah 38:1—39:18)

Recall the good Samaritan story that Jesus told to describe a real friend. The man to whom Jesus was speaking and two of the men in the story were of a high religious status according to profession. But as a man is in his heart, so is he. God looks on the heart. If one sees his brother has need and shuts up his bowels of compassion from him, how dwells the love of God in him? I John 3:17.

Ebedmelech's story is another good Samaritan story, except that he was an Ethiopian rather than a Samaritan. The man in need is Jeremiah.

The siege of Jerusalem by Nebuchadnezzar is on. Jeremiah advised the king, Zedekiah, to submit to Babylon and his life would be preserved. This advice was for their hurt, the princes said, and they asked that Jeremiah be put to death. They put him in a miry dungeon with the king's permission. In time he would die.

In the king's house was a eunuch, Ebedmelech, a palace servant, condemned to this status of slave for all his life. He probably helped to keep the king's harem. Ebedmelech was a foreigner and not of the Jewish race. But as Israel was rejecting God and being taken into captivity, a colored Gentile was accepting God. He must have believed the words of Jeremiah, and he came forth boldly to champion the prophet because he believed in Jeremiah's God.

Why should Ebedmelech care for Jeremiah's suffering? Was he not just a despised Gentile? Surely he had not learned anything about justice in the wicked court of his master. He might have been provoked to deride the God of such corrupt professors of religion. The Jews, Jeremiah's people, despised Gentiles like Ebedmelech. Since Jeremiah's message was rejected by the king, any one who showed too much interest in him might have been in danger of losing his life or his position at least. And to plead for Jeremiah's release would speak condemnation on those princes who put him to suffering. Certainly Ebedmelech had everything against him.

But why did he feel so keenly the injustice that Jeremiah was receiving? Why did he, a stranger to the commonwealth of Israel, so surpass the human kindness of Israel for one of their own? Why was he so plucky? Why was he so thoughtful and tender in his compassion? How is it explained that this servant not only saw the need and felt for the suffering one, but he went to the man in need and at the risk of his own life tenderly lifted the prophet from the mire of the dungeon?

The answer to his loving-kindness is given by God in chapter 39 verse 18. Ebedmelech trusted in God and God gave him a heart of love. Surely this man's story is worth knowing and telling—the story of a godly Gentile gentleman.

What is the response of my heart to the needs of the suffering? What do I think? What do I feel? What do I do?

—Alta Mae Erb.

THEME FOR WEEK: "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

Sunday, August 1

"Draw nigh."

Gracious invitation. High privilege! A flaming sword closed the entrance into Eden. Only with unsandaled feet could Moses approach the burning bush. Intrusion into the holy of holies brought instant death. Daniel fell upon his face in the presence of Divinity. Three disciples, stupefied by transfiguration glory, "fell on their face . . . sore afraid." Mortal men could not see God and live. Sinful man could not come into His presence. "The holy commandment forbade me draw near." Yet He bids us draw nigh!

Monday, August 2

"Draw nigh to God."

Who is this One who so graciously invites us to Himself? It is "the high and lofty One that inhabiteth eternity, whose name is Holy" who dwells "in the high and holy place." It is "the everlasting God, the Lord, the Creator of the ends of the earth," the ruler of the universe, the great "I am." We have grieved Him, spurned His love, rejected Him. Well could He reject us, but His mercy calls. This is the God who says, "Draw nigh."

Tuesday, August 3

"And he will draw nigh—"

Having come to Him, He will not disappoint or turn us away. "He is faithful that promised." "There hath not failed one word of all his good promise." A covenant-keeping God will not fail us. A prayer-hearing, prayer-answering God will not turn a deaf ear. The promise is given—"He will draw nigh"—and this He does to every one who draws nigh to Him.

"Approach, my soul, the mercy seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

"Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.

"O wondrous love! to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious name!"

Wednesday, August 4

"To YOU."

How personal! How precious! How encouraging! Others have come and found Him. Sacred history, Christian biography, lives about us have proved the fact. But not all have thus found Him. The reader may be in that number. Though surrounded by Christian friends, a regular attendant at God's house, and even a Christian professor, yet the Lord seems far away. No reality in Christian experience, no joy in service, no sense of His nearness. The aching void and burden remain. There is uncertainty, unrest, defeat, no assurance, no joy. But, praise God, when

even you (or I), so helpless and hopeless, "draw nigh to God" with all that that implies, "He will draw nigh to you."

Thursday, August 5

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18).

Inclusive and imperative as is the command to "draw nigh"; much as God desires it and the human heart needs it; yet Omnipotent God cannot enter the unprepared heart. Pride and self-sufficiency will bar Him out. When "the natural heartstrings have not been snapped, and the Adamic flint ground to powder, and the bosom has not throbbled with the lonely, surging sighs of Gethsemane; and not having the real death marks of Calvary, there cannot be that soft, sweet, gentle, floating, victorious life that flows" from the conscious presence of the Lord. How blessed to know that He will not despise "a broken and a contrite heart" and that we may "come boldly unto the throne of grace"!

Friday, August 6

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18).

"Thou desirest truth in the inward parts." To know our inner selves—the innermost thoughts and desires, the hidden and deepest recesses of the heart, the willfulness and sin—and to know the truth about sin and salvation and to act upon it, will set us free. Glorious freedom, glorious nearness, when He hears the call of sincere hearts and comes to abide! Truly blessed when those "who sometimes were far off are made nigh by the blood of Christ."

Saturday, August 7

"The Lord God of Israel hath separated you . . . to bring you near to himself to do the service of the tabernacle" (Num. 16:9).

Not separated to a life of ease and idleness, nor dead and dull in activity, nor self-complacency and satisfaction, but near to Him to serve, and that service lifted high above the human and natural until the commonplace and difficult become sacred delights. It matters little if serving on foundation stone or finely engraved pillar; doorkeeper or priest; apostle or "helper," if only it is service for Him.

Yes, we may be near to God, not in theory or fancy of imagination but in reality. Not in fear and trembling, not by wondering and hoping, but in real and blessed fellowship.

"Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

—Emma Risser.

Paul understood what most Christians never realize, namely that the Gospel of Christ is not a religion, but religion itself, in its deepest and most universal significance.—Dean Inge.

OUR SCHOOLS

Mennonite Board of Education Executive Committee Report

(Excerpts from the Minutes of the Meeting held at Chicago, May 18, 1948.)

Of interest to the church at large will be the following excerpts taken from the minutes of the Executive Committee meeting held in Chicago, May 18, 19, 1948. These items are presented with the purpose of keeping our church informed about the work which the Board of Education is attempting to do in behalf of the total educational work of the church. The following are some of the more significant actions.

I. Christian Day Schools

The minutes and the recommendations of the Christian Day School Council meeting held at Lancaster, April 28, 29, 1948, were approved and the recommendations adopted, including a budget sufficiently large to carry forward the work. (A detailed report of this action has already been published in the GOSPEL HERALD.)

II. Secondary Schools

1. *Area Study and Advisory Committee.* The following persons have been appointed to this committee to make a careful study of our secondary school work and report to the Executive Committee: Nelson E. Kauffman, D. Ralph Hostetter, Walter Oswald, Harold Groh, Noah Good, O. O. Miller. Nelson Kauffman is to be convener of the committee. A report of this committee will be presented to the Executive Committee. This information will be reviewed with the Educational Counseling Committee, very likely, so as to make possible any recommendations for the Constitutional Revision Committee.

2. *Indiana-Michigan High School Committee.* In addition to the president and the dean of Goshen College, the following persons are appointed to this committee: O. O. Miller, Jesse Short, and Howard Zehr. O. O. Miller is to be the convener.

This committee will study the possibilities and advisability of the establishment of a high school to serve this area or the offering of the last two years of high-school work.

III. Winter Bible Schools

Action was taken authorizing the continuation of the arrangement of the past several years to offer counsel and guidance to the winter Bible schools of our denomination. C. F. Yake is to continue to serve as liaison for the Executive Committee.

IV. College and Seminary Work

A considerable amount of time was spent in evaluating the college and sem-

inary work which is being done at Goshen College, and numerous recommendations were offered for possible improvement of the educational service rendered to our church by this institution.

1. *Educational Department.* Karl Massanari has been appointed to the faculty of Goshen College to serve in the area of education, especially in the secondary phase of it. Brother Massanari will come well qualified in training and scholarship as well as experience. It is expected that he will join the faculty in January, 1949, with the rank of associate professor of education, after having completed his doctorate.

2. *A New Scholarship Fund at Goshen.* In consideration of D. A. Yoder's extended period of consecrated service as a member and president of the Mennonite Board of Education, a D. A. Yoder Scholarship Fund has been established at Goshen College. An initial gift of \$250 has been given by the Goshen College faculty. To this fund any interested friends may contribute. Several thousand dollars will be needed to make this fund operative. The interest of this money will be given as a scholarship during the junior and senior years to a Mennonite student at Goshen College who is preparing for medical missionary work, and who has spent his freshman and sophomore years in either Hesston or Goshen College. The recipient of the scholarship is to be chosen by the president of the college in consultation with D. A. Yoder during the latter's lifetime.

3. *Department of Agriculture at Hesston College.* The following action was taken, "That we look with favor toward the development of agriculture at Hesston College, and instruct President Milo Kauffman to bring a plan and program for the development of the same." It is planned that agricultural courses will be offered at Hesston in the high school as well as in the college.

4. *Christian Day School Courses.* It is hoped that educational courses of interest to Christian day school teachers and workers will be offered at Goshen College as may be required, without being competitive with any of our other church schools offering similar courses.

5. Securing Faculty Members.

(a) The faculty questionnaire which was in process of revision has been completed and will be mimeographed for temporary use. This questionnaire will be given to persons who are being interviewed as prospective teachers.

(b) A plan for securing needed teachers has also been recommended, which it is hoped will help in securing much-

needed and the best-qualified teachers possible.

V. First General Board of Education Meeting

A general Board of Education meeting is being planned for Thursday, Friday, and Saturday, October 21-23, 1948, at Kitchener Mennonite Church, Ontario. This is a special meeting, the first day of which will be devoted chiefly to business of the Board; Friday and Saturday will be devoted to our educational interests as a whole, from Christian day school to seminary. There will be platform messages as well as group discussions and sectional meetings. The detailed program will be arranged in the near future and will be publicized as soon as possible.

It is proposed that our church schools declare a two-day holiday over that week end in October so that as many faculty members as possible can attend this meeting. At the same time the Board is paying the expenses of a representative from each of the secondary schools which have four years, and those which have a well-established two-year terminal secondary school. The various schools are encouraged to offer to pay part of the expenses of those staff members who will and can attend this meeting.

At this first general Board of Education meeting it is hoped to have enough time to discuss quite thoroughly the Christian day school work, winter Bible school work, as well as the collegiate and seminary work. There should be opportunity at this meeting to become thoroughly oriented to the total educational program of our church so that it will be possible for the Board to function more effectively for the church in these areas of work, as well as to make it possible for all our schools to lend their co-operation and support as best they can.

Remember this forthcoming meeting very definitely in your prayers. We need to praise the Lord together for His leading us thus far in our Christian educational offensive against secularism.

C. F. Yake, Secretary

Mennonite Board of Education.

INTERCESSORY PRAYER

And why should the good of anyone depend on the prayer of another? I can only answer with the return question, 'Why should my love be powerless to help another?'—George Macdonald.

Some features of our modern life which contribute to the increase of the social evil are just now assuming alarming proportions. One of these appears in the vulgar tendency of modern fashion. Many of our women are going to such extremes of dress as to shock the least prudish.—General Assembly of the Presbyterian Church (1914).

CHURCH HISTORY

Anabaptism and Community of Goods

BY LEONARD VERDUIN

It has been very correctly said that one of the main tasks of the historian is to debunk history. And in no area is this more eminently true than in regard to the convictions and practices of the Anabaptists of the sixteenth century. By Henry Bullinger in the sixteenth century down to Preserved Smith in the twentieth the Anabaptists have been made the receptacle into which all soiled linen was thrust. And that without distinctions. John of Leyden was taken to be the spokesman of all and the Münster excesses were made to characterize pretty well the whole movement. To this day the thirty-sixth Article of the Belgic Confession of the Reformed Churches says, "we detest the Anabaptists and other seditious people, and in general all those who would reject the higher powers and magistrates and would subvert justice, introduce community of goods, and confound that decency and good order which God has established among men."

This is unwarranted, even if understandable. Just as Menno Simons attempted to clear himself and his flock from the excesses committed by the lunatic fringe of the Anabaptist movement by asserting that the errors occurred farther down the scale than where he and his people stood, so the Reformed and Lutheran writers of the day attempted to show that the censurable things that had been committed by non-Catholics had all of them occurred in an area farther down the scale. These writers did not attempt to differentiate between Anabaptists and Anabaptists; they were satisfied if it had been made plain that they themselves and the Anabaptists were not one and the same thing. It has been left to us of a later and freer age, to us who have no case to argue before the magistrates, to us who don't have to fight for a place in the sun, to make the necessary distinctions within the general category "Anabaptists."

To the credit of at least a few sixteenth century minds, it must be said that they realized that there were Anabaptists and Anabaptists. One such was the freckle-faced Adrian Van Haemstede, a native son of the low countries, a man who represents the reformed theology of the Netherlands, prior to the influx of Genevian theology. This man with many thousands of his countrymen fled to London, which just then offered asylum to all people persecuted for the faith. Here our Adrian asserted from the pulpit that the Anabaptists were not such bad people as they were popularly held to be.

He declared that they were weaker brethren in Christ, that even the off-colored view of the incarnation at that time held by many Anabaptists concerned only the mode and not the fact of the incarnation, and he maintained that when Anabaptists died at the stake they died for the truth. The intrepid man from Flanders had poked into a hornet's nest, it seems. Pages upon pages of the minutes of the consistory meetings are given to record the actions taken against him. More and more people became involved, for Van Haemstede seems to have had much popular support. Finally he was threatened with excommunication unless he recanted. This he could not conscientiously do. And so he was deposed and defrocked—with the assistance of the civil authorities, sorry to say. He fled to Emden and years later when he showed up once more in London, he was arrested forthwith. I suggest that this man be restored to honor posthumously for he was the only one that talked sense in the matter.

John Calvin also, although he had no sympathy for the theological tenets of Anabaptism, was too keen an observer to process all Anabaptists alike—as too many of his followers have done. As early as 1545, when he was prevailed upon to write against the Anabaptists, he first of all divided them into two groups, the mild and the furious, and then drew up a tract against each group. The former he chides for certain theological things such as Antipedobaptism, etc. The latter he treats with utmost sternness (the tracts may be read in *Corpus Reformatorum*, Volume 34, column 53 to 142 and 145 to 248 respectively).

The fanatic and seditious Anabaptists did no doubt commit many excesses. That part of the story everyone knows. Those iron cages still on exhibit in which some of these wretches were put to death did no doubt enclose men that were a menace to society. When men take over the keys to the city and set up their own administration of public affairs, they are no doubt revolutionary. But this was not representative of the movement as a whole.

Menno Simons was no seditious. Nor were his colleagues. Nor his flock. It speaks volumes that when the Hagepreeken (unauthorized preaching services) were coming into vogue in 1566 and the Calvinists went to them by the thousands and with every kind of weapon—guns and pikes, pitchforks and flails—the Anabaptists in the vicinity of Antwerp discontinued their own variety of Hagepreek (which they had been having for some time already in the field and forest) because they didn't want to be implicat-

ed in any such seditious demonstration.

It has long been held against the Anabaptists, and that again without distinction, that they wanted to introduce "community of goods." The passage quoted earlier from the Belgic Confession has undergone considerable change during the course of time. This is hardly the place to go into the evolution of the passage as it stands now, but suffice it to say that as the passage now stands "all who would introduce community of goods" are said to be detestable. This is far from satisfactory. As an economic pattern for human society, community of goods is not detestable. Our Lord and His disciples had a common wallet, and were they detestable because of it? Those who lived in the medieval monastery were not detestable because they had no *Mein und Dein* (mine and thine). The Brethren of the Common Life had their goods in common and I envy them for the happy solution they had found for a knotty problem. The kind of communism practiced in some of our Mennonite settlements is not at all detestable. Community of goods is not satanic as such, and capitalism is not angelic *per se*.

Of one thing every person that reckons at all with God's Word may be certain. It is that *Mein und Dein* is never absolute. Few sins are so incessantly rebuked in the Bible as is the sin of holding the earth's goods without a deep sense of responsibility toward human distress. The rich man who lives of the fat of the land should be told from the pulpit that he is in great danger morally and that the fact that he can afford it seemingly is not enough to justify the luxuries he allows himself. If this is not the thrust of the parable of the rich man and Lazarus, then human language has no meaning.

Many churchmen, and especially those of the more orthodox areas, seem to think that *competitive* society is heaven's greatest boon: but any man who can make himself to read the Scriptures without capitalistic spectacles will discover that the Book prefers *co-operative* society. Schism (that is, clash or opposing interest) is not wanted in the body of Christ, says Paul in I Corinthians 12:25, hand and foot going each its way in disregard of the other. But this phenomenon, this schism, is just as undesirable in that entity known as the total family of men. By what token, pray, are we Americans entitled to a car apiece while millions of men walk, and without shoes? In terms of irresponsible *Mein und Dein* the answer is easy; but it will be an answer hard to harmonize with Biblical thinking.

Whether or not Calvinism is congenial to irresponsible *Mein und Dein* is perhaps still open to debate—whether the Anabaptists were is not. From the outset there has been a keen awareness among them that luxury may be very sinful. Calvinists have been quick to

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Satan, the Adversary of God and Man will be the theme of the East Petersburg Young People's Meeting on Sunday evening, Aug. 1.

An inspirational song service is scheduled to be held at the River Corner Church, Conestoga, Pa., on Sunday evening, Aug. 1, at 7:30. A harvest home and Sunday school meeting is to be held at the same place on Wednesday morning and afternoon, Aug. 11. All are invited to attend these meetings.

Bro. C. C. Cressman, New Hamburg, Ont., preached the conference sermon at the Alberta-Saskatchewan Conference, Duchess, Alta., July 3-5; he also took part in the services at Tofield on July 11.

Bro. and Sister Amos Swartzentruber gave a program at the Salem Church, Tofield, Alta., Sunday afternoon, July 11, on mission work in South America.

Sister Vera Hallman, New Dundee, Ont., former missionary in Argentina, is assisting in summer Bible school work in northern Alberta during July.

Bro. and Sister J. C. Fretz, Kitchener, Ont., attended the Alberta-Saskatchewan Conference, where Bro. Fretz had a bookstand.

Bro. John Hochstetler, Creston, Mont., was unable to attend the Alberta-Saskatchewan Conference on account of sickness. He is, however, on the way to recovery.

Nineteen boys and girls accepted Christ as Saviour during the summer Bible school held at West Liberty, Ohio.

Bro. Nevin Bender, Greenwood, Del., conducted a series of revival meetings at Carstairs, Alta., following the Alberta-Saskatchewan Conference.

Bro. Nelson E. Kauffman conducted revival meetings at Tofield, Alta., July 8-18.

Bro. C. J. Ramer, Duchess, Alta., was elected chairman of the Alberta-Saskatchewan School Board and also was re-elected as moderator of the conference at its recent annual session.

B. Charles Hostetter and Norman Kraus, members of the E.M.C. Ambassadors' Gospel Team, spoke at different sessions of the Alberta-Saskatchewan Conference.

Sister Lillian Brunk, Elida, Ohio, has become one of the mission workers at the Hannibal, Mo., Mission. She will give part time to secretarial work.

The dedication services of the Chesley Lake Camp in Ontario were held on July 18. Bro. S. F. Coffman preached in the morning, with A. J. Schultz and C. F. Derstine speaking in the afternoon and evening. The Ladies' Chorus of the Kitchener Church assisted in the program. All camp facilities were needed. Good interest is shown towards this Christian recreational project.

Bro. Samuel E. Miller and family, on furlough from Argentina, stopped at Denver, Colo., on July 13, en route to Idaho, where they will stay a couple of months convalescing in the healthful Idaho climate.

A tornadic wind and rainstorm struck the Amish and Mennonite community southeast of Hutchinson, Kans., on July 14. Many

large barns, sheds, silos, and windmills, and homes were damaged, including that of Bro. H. A. Diener. The wind velocity registered up to one hundred miles per hour. Damage in the community will run into millions of dollars.

Bro. S. H. Brunk, Denbigh, Va., requests that those who know the value of prayer should pray that the Spirit of God might awaken our faithful Mennonite church leaders to the urgent need of definite action to preserve to their posterity the principles and doctrines peculiar to our Mennonite Christian faith.

Peter Varonoff, who calls himself a "missionary, lecturer, and author," frequently asks for appointments in Mennonite churches. He continues to use the names of Mennonite ministers whom he has met or in whose churches he has spoken in spite of the fact that some, including the editor, have asked him not to use their names. Varonoff has no connection with any organization of good standing, so far as we know. The donations of our people had far better go through our own channels.

Bro. Andrew Jantzi, Flint, Mich., is holding revival meetings at Millersburg, Ohio, July 21 to Aug. 1. These meetings are sponsored by the Martins Creek and Berlin congregations.

Bro. J. D. Graber gave a brief picture of the missionary program of the Mennonite Church at the Zion Church, Hubbard, Oreg., on Tuesday, July 6.

Bro. J. G. Hartzler, Windom, Kans., together with his wife and youngest daughter, are in the Carstairs, Alta., community for a few months this summer. Bro. Hartzler is assisting his son in building a house.

Bro. John C. Wenger is the speaker at the second annual C.P.S. fellowship of all former Illinois, Ohio, Michigan, and Indiana C.P.S. men, which will be held at the M.B.C. campgrounds south of Elkhart, Ind., on Aug. 1.

Bro. E. E. Miller, president of Goshen College, spoke at the Goshen College Alumni Reunion held at Kidron, Ohio, on July 25.

Bro. J. Robert Kreider, Wadsworth, Ohio, preached at Goshen College on Sunday morning, June 27.

Bro. and Sister J. N. Kaufman, recently returned from India, spoke at Goshen College morning and evening on July 4.

Dr. D. V. Slosser, of the Winona Lake School of Theology, was the speaker at Goshen College Sunday evening, July 11.

Bro. Gerald Studer, Orrville, Ohio, preached at New Wilmington, Pa., on July 18.

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Calendar

- Chesley Lake Camp, Allenford, Ontario
- Civic Holiday Week end, July 31-Aug. 2
- Special Young People's Conference, Sept. 4-6
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Second Young People's Institute, July 24-30.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onkama, Mich.
- Recreation Workshop, July 24-31.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.
- Young People's Christian Life and Service Institute, Lancaster Mennonite School, Lancaster, Pa., July 29-31.
- Southwestern Pennsylvania Conference, Belleville, Pa., July 31 to Aug. 2.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Young People's Institute, Kalona, Iowa, Aug. 11-15.
- Michigan Ministerial and Sunday School Meeting, Fairview, Mich., Aug. 12, 13.
- Annual Meeting, Illinois Conference, Pleasant Hill Church, East Peoria, Ill., Aug. 17-19.
- Ohio Christian Workers' Conference, Oak Grove Church, West Liberty, Ohio, Aug. 17-19.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26.
- Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
- Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

Announcements

NOTICE

The Ohio Young People's Institute will be held at Mansfield, Ohio, Aug. 10-15. Instructors are Wyse Graber, director; Kenneth Good, Harold Bauman, Bro. and Sister S. Paul Miller, and Paul Erb. An interesting program of Bible study, nature study, music, and inspirational services has been provided. The Sunday program includes morning, afternoon, and evening sessions with the additional names of Ira Amstutz, O. N. Johns, and William G. Detweiler on the program. For information about the institute, write to the secretary, Ross Gerber, Route 2, Wooster, Ohio.

Go, Preach

MISSIONS

Give, Pray

Mission News

Evangelistic meetings are planned for the Optimus, Ark., district, Aug. 6-15, with Bro. Henry Tregle, Akers, La., in charge. Prayer helpers are solicited.

The third annual Youth's Summer Camp is planned in the Culp, Ark., area to be held as previously at Blanchard Springs Camp of the Ozark National Forest, Aug. 2-5, under supervision of the resident and service unit workers. Instructors are: Ivan R. Lind, Hesston, Kans., and Laurence Horst, Peabody, Kans. For additional information and for reservations, write to Frank Horst, Calico Rock, Ark.

Bro. Nelson King, who was ordained to the ministry on July 11 to serve at Crabapple, Ohio, will remain at the Meadville, Pa., Mennonite Mission for several weeks before leaving for his field of service. Bro. King and Bro. Walter Crosley have started a Sunday school on Sunday afternoons in an area north of Meadville.

The Meadville Mennonite Mission had an enrollment of 169 in their summer Bible school, with an average attendance of 144. A second Bible school was held north of Meadville in a much-neglected area.

Bro. Frank A. Sturpe and family spent the week end of July 10, 11, at the Meadville Mennonite Mission. Bro. Sturpe spoke to the Meadville Youth for Christ rally on Saturday night and at the mission, the following morning and evening.

A Christian day school is scheduled to begin on Sept. 1 in the basement of the Knoxville, Tenn., Mennonite Gospel Mission building. Bro. Omar Stahl is attending the University of Tennessee this summer in preparation for teaching. Send contributions and letters of inquiry to 709 N. University Ave., Knoxville 16, Tenn.

Tent meetings are scheduled to begin Aug. 8 at the Washington, D.C., Suburban Mission, with Bro. Aaron Shank, Meckville, Pa., as the evangelist.

The Y.P.C.A. of Eastern Mennonite College, in co-operation with the Virginia Mennonite Board of Missions and Charities, supplied several teachers for the summer Bible school held at the Mennonite Gospel Mission, Knoxville, Tenn. The enrollment of the school was 145. One of the three girls who confessed Christ at the closing program has gone back into sin. Another is working at the mission home for the remainder of the summer. Remember these girls in special prayer.

Thanks are expressed by the Washington, D.C., Suburban Mission to those who contributed to the Gospel sign fund, making it possible to erect Gospel signs along routes 1 and 50.

Bro. George R. Brunk and Sister Margaret Kreider were guest speakers on a Jewish

evangelism program at the Washington, D.C., Suburban Mission, July 11.

Bro. J. Irvin Lehman is scheduled to hold tent meetings at Knoxville, Tenn., Mennonite Gospel Mission, beginning Sept. 1.

A missionary Bible conference, with Bro. J. D. Graber as director, will be held at the Laurelville Mennonite Camp, Aug. 14-23. Included as speakers are English-speaking P. J. Malagar, and Stephen N. Solomon, Indian brethren, who will be here attending the Mennonite World Conference.

A service unit of four young people assisted in conducting summer Bible school at the mission church at 3515 South Normandie, Los Angeles, Calif., among colored children. The closing program was given to an appreciative audience on the evening of July 9. The unit members are continuing a survey of the community.

Bro. Paul Buckwalter, formerly from Palmyra, Mo., was installed as pastor of the Seventy-third Street Mission Church, Los Angeles, Calif., by Bro. Sherman Maust on Sunday, July 11. Bro. Buckwalter's ordination is planned for the near future.

Detroit, Mich., Frank Raber, July 14: "We have had a very good Bible school. The program was well attended and the parents of the community seemed to be well pleased with the school. . . . It would be fine if many of the folk would follow into the Sunday-school and church service, but that seems to be another matter entirely."

Peoria, Ill., Wilfred Ulrich, July 12: "We had a good Bible school with an enrollment of ninety and an average attendance of eighty-one. A bus was used to gather children from a trailer court and housing project."

OVERCHECKED FUNDS FOR THE MONTH OF JUNE

India:	
Missionary	\$1,422.22
Education	1,025.00
Medical	392.67
Pastors' Support	190.50
Literature	19.79
South America:	
Missionary	2,066.56
Missionary Children	583.33
Chaco Indians	358.80
Clinic and Welfare	620.86
Evangelism	120.00
National Workers	2,630.19
Students' Training	60.00
Puerto Rico:	
General	1,153.71
Missionary	823.59
Home Missions:	
Canton, Ohio	214.83
Chicago, Ill.	514.85
Chicago Mex., Ill.	61.13
Denver, Colo.	487.38
Detroit, Mich.	551.37
Fort Wayne, Ind.	483.93
Kansas City, Mo.	499.97
Lima, Ohio	574.30
Mex. Border, Tex.	113.40
Peoria, Ill.	399.24
Spanish Work, Colo.	255.00
Home for Aged, Ill.	134.00
La Junta Hos.-Nurse	535.28
Aged and Disabled Missionary	180.00
Culp, Ark.	589.86
Bethel Springs School, Culp, Ark.	998.16
Missionary Preparation	241.90
Rural Missions	75.00
Total	18,376.82

Through this we were able to give instruction to a number of children who would not have been in any Bible school.

"We were happy for the talk Bro. Nortell Troyer gave us on Puerto Rico, July 4. Paul and Lois Lauver are expected to speak to us later this summer.

"Overnight outings are being planned for some of our Sunday-school children. One group of boys is going this week. We pray God will instruct as we lead these children."

Mexican Mennonite Mission, Chicago, Ill., Dorothy Bean, July 15: "Our summer Bible school closed last Friday with an average attendance of ninety-seven. New homes have again been contacted and a goodly number of parents who seldom come to services were present for the closing program to hear the children recite Scripture, answer questions, and give short accounts of what they had learned.

"We are grateful for the faithful services of the unit who are placed here. Besides teaching summer Bible school they conducted club work for the boys and girls in the afternoon. This week they are spending much time in visitation besides repair work and cleaning of our hall where we have services. Bro. and Sister Frank Ventura will be assisting here throughout the summer months. We are happy to have one of our own members who is willing to be used in ministering to his own people. Bro. Ventura needs your prayer support as he continues to prepare for Christian service among the Spanish-speaking people.

"This is 'fresh-air' week. Three groups have already gone for their two weeks' stay in the country. In all, forty-seven are scheduled to go from the Mexican Mission Sunday School where they have been faithful attendants this past year. Pray that the influence of the country home may be far-reaching—even unto the salvation of souls."

Laurence Horst, service unit director, stopped at the Elkhart office on July 19. He was on his way to northern Minnesota to spend some time with the unit there.

Denver, Colo., Irene Detweiler, July 16: "A. J. Metzler was with us for week-end meetings June 23-27. We were indeed fed richly in spiritual food and encouraged to go into deeper fellowship with our Lord.

"The brethren W. R. Nafziger, Sanford E. King, J. J. Hostetler, and Roy S. Koch stopped off to visit the Denver Mission as they were en route to their respective homes after attending the meeting of the Mennonite Commission in Oregon.

"Our summer Bible school was held from June 28 to July 9 with an average attendance of ninety-six. Almost half the school were kindergarten children, making four classes with ten to twelve in each class. Good interest was manifested and the new Bible

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God's Provision for London

BY C. WARREN LONG

WHY IS it that many of the leading clergymen and Christian laymen in London are saying today, "We are a confused, frustrated people"?

The great city of London is rich in history through the ministry of John Bunyan, John and Charles Wesley, William Booth, George Muller, Charles Spurgeon, D. L. Moody, G. Campbell Morgan and others. Today the London churches are largely abandoned. A Baptist pastor said to me recently, "We are greatly frustrated today because we have not been able to tap new reservoirs of power. The people are not anti-Christian. They are just neglecting Christianity because they are more conscious of the dynamics of economics than of the dynamics of God."

The President of the society, The Bible Speaks to Britain, said, "The people of London have lost sight of God because they have neglected the Word of God. The result today is a confused, frustrated people. This is especially true during the 'Battle of Britain' and since V-E day."

The editor of "The Movement for World Evangelism" states in an editorial, "Well may we ponder the words, 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' The Christian church is always tempted to lean to her own understanding and many people are feeling that this is the cause of so much spiritual poverty."

Just prior to World War I, many a London clergyman leaned heavily on his own understandings and decreed that salvation is not a prerequisite to church membership. This teaching has led the churches to the place where they still retain the form of godliness and confess the lack of power. The result in London today is that the people have neglected salvation. The churches are largely empty and the people readily admit their disinterest in organized religion.

London stands today in her confused, frustrated condition with her thousands of bomb-destroyed church buildings and mission halls, with other thousands nearly empty as a great Goliath of the city mission field. In the study that the Mission Board committee made of this great field, we were repeatedly led to believe that no field is obviously more in need for a wise planning of missionary effort, based on the information provided by the survey work.

Our beloved church need not pray and seek for missionary opportunities; instead, we need to pray for a clearer vision and conviction, and thus realize Paul's statement in I Cor. 16:9: "For a great door and effectual is opened unto me, and there are many adversaries."

The Londoners can rightfully say, "Where we are is because of what we are." This is a law of life that we American Christians

can well afford to remember. As a church we can let the people continue to do what they are now doing and think what they are now thinking, and the result is they cannot escape the loss of "so great salvation." To be a loser we need not be a flagrant sinner rejecting all that is good and righteous. The end result of neglecting is the same as rejecting. The writer to the Hebrews said it in these words, "How shall we escape if we neglect so great salvation?" The loss of salvation carries with it eternal consequences. Certainly it is clear that no person can escape the fruit of his neglect. Let a person neglect the refreshing water and he will not escape thirst and the cleaving of the tongue to the roof of the mouth. Let a person neglect his diet and he will not escape disease with all of its ravaging power. Let a person neglect right attitudes toward mankind and he will not escape the ill will and restraining power of an orderly society toward his antisocial behavior. Let a person neglect right attitudes toward God and he will not escape the "severity of God." There is an eternal law that decrees that we will always reap the fruits of our neglect, be that neglect with our farm crops, machines

in the factory, our minds, body, soul, or society.

The nature of the loss is determined by the nature of the provision that is made.

God's provision for a sinner is salvation, the forgiveness of sin, and a change of the very nature of the sinner. The natural tendency of the soul to sin is changed to a nature of righteousness and true holiness. Thus to neglect so great a provision means to cut ourselves off from God's remedy for sin in the soul of man. It is losing the "Balm in Gilead." To neglect this provision, man cannot escape the accompanying degeneration. To accept this provision man cannot lose the accompanying regeneration. London must accept God's provision. She needs to be awakened in her lethargy. Thus the Mennonite Church should open a mission in London, and bring the message of salvation to the people.

As Christians let us enlarge our field of service as we work on our farms, in our factories, offices, and schoolrooms. Let us bring the people of London, who are so greatly confused and frustrated because of their neglect of God's Word and God's remedy for sin, into our enlarged field of service. In your field carry this slogan, "We work not for profit, but for souls." Profits are only a by-product of our work. Bringing Christ to the lost is our work.

Bullange, Belgium.

Why Stand We Here Idle?

BY ANNA M. FREY

THE tragic cause underlying the spiritual inertia and indifference of many Christians to the needs of lost souls about them is that too many Christian people have stopped really believing in hell. No, I do not mean the modern religious liberals who teach the social gospel of the fatherhood of God and the brotherhood of man. "God," they say, "is our Father, and we are all His children, whatever our religion or creed." No, I am not talking about these so-called Christians; I am speaking of those Christians who teach and believe that man outside of Jesus Christ is lost, but who go on to act as though they did not really believe. If we really be-

lieve that men's souls are lost without Christ, that there is no other name under heaven given among men whereby we may be saved, how is it that we can come in daily touch with men and women and do little or nothing about it?

As you work beside that fine young man with the honest face and friendly smile, as you speak to the girl who rides beside you on the bus each day, or stop to chat with an unsaved neighbor, or smile at the Jewish clerk who waits on you, do you ever pause and say to yourself, "Here is a human soul traveling toward eternity; where is it going?" Or do you go on, unknowing, uncaring?

An atheist once reproved a Christian by saying, "If I believed as you say you do that there is a living, flaming hell to which men are going, I would not rest another instant; I would spend my whole life to save them from such awful destruction." When Billy Sunday was once asked why he was an evangelist, he walked over to the window, pointed to the men and women on the busy thoroughfare below and, with tears streaming down his face, said, "Because they are going to hell." Is our belief in the awful reality of hell as clear as that? If not, our faith is not real. Believing in the reality of hell is more than an act; it produces action.

None of us would stand idly by while a blind man walked over the edge of a precipice, or hesitate to arouse a sleeping neighbor



if his house was on fire. Yet we stand idly by while sin-blinded souls topple over the brink to destruction, while men and women asleep in the lethargy of sin face not earthly flame but eternal torment. While we would not withhold bread from starving children, we withhold the spiritual food of salvation from starving souls.

Someone has pointed out that if we do not save this present generation, it will not be saved. If hell is as real and awful, if

eternity is as unending as God's Word tells us, what excuses have we as Christians for our hesitance and delay in speaking to the unsaved? If we really believe in hell, why stand we here idle?

"Lord, teach us to know the value of one human soul. Fill us with such a passion and love for Thee and for the lost that we may be used as instruments to win men's souls back to Thy love."

Lititz, Pa.

The Challenge of Each New Missionary

By E. C. BENDER

THE forty-second annual meeting of the Mennonite Board of Missions and Charities is history. It has placed upon us a new responsibility and a new challenge which we must accept.

New missionaries have volunteered for service in various fields abroad and in the homeland. They have been carefully examined and are accepted. They have participated in the impressive consecration service. This has been accomplished through the prayers of many earnest Christians who know that the fields are already white unto harvest and also know the value of prayer for laborers.

These newly appointed missionaries are among those who accepted the call years ago

and have spent years of special preparation for the task which they are now entering. Certainly we must be ready to make it possible for them to go. This brings to us a financial responsibility. Here are some facts that may interest you:

1. It requires approximately \$1,000.00 to equip and send a new foreign missionary to the field.

2. A single missionary in India requires \$850.00 yearly support; a missionary couple, \$1,500.00.

3. A missionary to South America, Puerto Rico, or China requires \$600.00 support yearly.

4. Each missionary child requires additional support, depending upon his or her age.

5. In order that these missionaries have houses in which to live, transportation while on the field, and many other things so that they may carry on their work, a monthly operating allowance is required.

6. Each native worker on the field requires an addition to the allowance.

7. As we expand our work we need to continue our building allowances.

This word is sent out to give congregations, Sunday schools, classes, organizations or individuals the opportunity to accept the responsibility of equipping and sending one or more of these missionaries to the field and continuing their support. It is also hoped that there will be an increase of contributions to our general funds to meet the increase in operating costs.

Following are the names of the new appointees:

Name	Field
Daniel and Eunice Litwiller Miller	Argentina
John and Miriam Weaver Beachy	India
Royal Bauer	India
Evelyn Showalter	India
Goldie Hummel	India
Nortell Troyer	*Puerto Rico
Wilbur and Grace Kauffman Nachtigall	Puerto Rico
Elda Kauffman	Puerto Rico
Clayton and Gladys Graber Beyler	China
Eldo and Bertha Schweitzer Miller	Mexican Border
Alda Rosenberger	City Mission

May we hear from you early stating your intention concerning this challenge. Communicate with the treasurer of the Mennonite Board of Missions and Charities, Box 574, Elkhart, Indiana.



While our churches in America are in the midst of a busy season of Summer Bible school work, we are reminded that Bible schools are held in other lands also. The above picture is the Summer Bible school group of the Calvary Mennonite Church at La Plata, Puerto Rico, held July 7-18, 1947. The school consisted of Bible memory work, Bible story period, missionary story period, notebook work, and much singing. There was

also handicraft for the boys who made mottoes from plywood, hanging them by braided plastic. The girls sewed mottoes into cloth in colors. All teachers were M.C.C. workers except the Paul Lauvers and the Lester T. Hersheys. Four of the converts, not yet baptized, helped the teachers. The Bible school for 1948 has just been completed. Despite a great deal of local Catholic opposition, the enthusiasm was greater.

The Philippine Country and Her People

BY EDWIN ALDERFER



A part of the 1300 children who receive milk every day from M.C.C. supplies.

THE Philippines are made up of 7,083 islands. Only 2,773 are named and only 462 contain an area of one square mile or more. If all of the islands were put together, the area would be slightly less than that of the states of Pennsylvania, Maryland, Virginia, and West Virginia combined. The islands are mountainous and in the larger islands the ranges of volcanic origin are continuous, with the highest peaks attaining 10,000 feet. There are few large rivers and many small streams. The coastal plains are narrow and broken.

The headquarters of the Mennonite Central Committee Relief Unit of the Philippines is located in the northwest section of the Island of Luzon, about 250 miles from Manila and about fifteen miles inland from the China sea. The people in this section of the island are Ilocanos, this name being given them by the dialect which they speak—Ilocano.

In the islands in general there are about eighteen million people in forty-three different ethnological groups that speak eighty-seven different dialects. There are eight main dialects, of which Ilocano and Tagalog are a part. About twenty-five per cent of the people speak English. Since the inauguration of the Philippine Republic, Tagalog has been named the national language and is being taught in all of the schools. As it is now, English is the common denominator among the dialects; when people from different geographical areas meet and want to converse, they have to use English to be able to understand each other. English textbooks are used in the schools and all the teaching is in English. It is understandable that a student in the first year of high school does not have as thorough an understanding of his subject matter as a first-year student in the United States, for a child begins school knowing only his native dialect and in the six-year elementary school system preceding high school the child has to learn two foreign languages and all the studying and teaching are done in one of them. At present, also, they use the double system, in which half of the students go to school in the morning and the other half are in school in the afternoon; thus,

children have only a half day of school for ten months. This is an emergency measure employed since the war and necessary because of the lack of space due to destroyed buildings and because of the increased school population resulting from the war years when there was no school.

Here in Abra province, with a population of about 80,000, about 55,000 are Ilocanos and 25,000 are members of a mountain tribe called Tinguians. There are a few hundred Chinese here who are merchants and store owners, but other than the Chinese, the Catholic priests who are European, and our group, there are very few other foreigners. The Filipino people are brown-skinned descendants of Malaysia. The average man is about five feet four inches tall and about one hundred thirty-five pounds in weight. There are very few fat people, but there are many thin people. They have high cheek bones, black hair and black eyes.

The houses of most of the people are of bamboo. Sometimes the bamboo is cut into lengths and used in its round form, and at other times it is split, to make the walls. Most of the houses are from two to six feet off the ground on either bamboo or heavier wooden posts. The roofing is of grass that is long and put into bundles. It is put thickly on the roof and although generally waterproof, is heavy and very susceptible to fire. The life span of these houses is not very long, ranging from five to ten years. Some houses have been built of lumber with wooden posts and these have outlived their builders. Practically all of the lumber used in this province is sawed by hand with a two-man saw in which half of the teeth run one way and half the other way.

Rainy and dry seasons separate the year in the northern and central parts of the islands. With the coming of the rains in June the farmers will begin preparing their fields for rice planting. They use a single-point plow that loosens the ground but does not make a furrow, a bamboo harrow, and a single plank for a roller. The work animal is the carabao or water buffalo. Rice farming is a slow and muddy job. The plowing and working of the ground are done in a few inches of water; planting is done by placing each seedling in the ground by hand and in water, also. And

the harvesting is done in water; each head of rice is cut singly and put into bundles. After the rice is dried, the threshing begins. The grains are pounded loose from the stalks and then the husks are pounded off the grain. The men prepare the ground and help plant and harvest the rice, but the threshing is done almost altogether by the women. Although the economy of the Philippines is founded on agriculture, less than twenty-five per cent of the land is under cultivation. Ninety per cent of the agricultural output is rice, coconuts, hemp, sugar, and corn. The Philippines are one of the world's largest sugar producers, and the largest producers of high grade hemp.

The Philippine Islands were named by Magellan upon his discovery of them in 1521 for King Philip of Spain. With the coming of the Spanish came Catholicism and today the influence of the Roman Catholic Church is very strong. Protestantism came to the Philippine Islands with the beginning of American occupation in 1898 after the Spanish-American war. In proportion to the Catholic church members, the members of the Protestant church are still few, but their influence is beginning to be felt in community affairs and living. The time seems to be ripe for gathering souls into the kingdom of God here in Abra province. During the Easter season just passed, in one area alone—and that an area where there was no established Protestant work—some one hundred and fifty people were baptized into the fellowship of the church of Jesus Christ upon confession of faith. We, as members of the Philippine Relief Unit do not carry on any particular religious activities of our own but do co-operate with the local Protestant congregations in every way that we can. Our work brings us into contact with many people who are in the remote areas as well as some of the more prominent people of the province, and we seek to utilize every opportunity for testifying and witnessing of Jesus Christ, our risen Lord. In this way we feel we have had a part in the winning of individuals to Christ. We are happy that the demonstration of Christian love through material aid distribution has not only satisfied material needs but that it is, also, influential in satisfying the spiritual needs of these people.

Bangued, Abra. P.I.

The Clothing Need Overseas

BY VIOLA WENGER

THE accompanying picture shows a little American girl wearing a stocking taken from a mending pile in a children's home in Neustadt, Germany. The relief worker who sent this stocking to the Mennonite Central Committee office at Akron, Pa., traded it for a new pair of stockings. She said that if she had not made this exchange, the stocking would have been mended again and worn longer. Children are seen every day on the streets wearing stockings such as this. The picture does not show the various colors of thread used in the darning on the stocking, but judging from the appearance of the thread, it is evident that it was gathered from parts of old garments which were unraveled.

One of the overseas directors of relief said, "We need all kinds of stockings and socks, not only for women, but also for children and for men." Another said, "One cannot pass through Germany without noticing the extreme need for shoes and stockings." He further states, "The Germans are very thrifty and utilize and repair clothing as long as there is anything remaining. It is extremely moving to see the condition of this important item and I would guess that particularly for the working man and the children this is very important."

The scarcity of stockings and socks makes it necessary for mothers and those caring for children to spend hours and hours each evening repairing so that the children can again have something to wear the next morning.

The task of mending becomes a double task because of the scarcity of darning cotton, or even materials with which to insert a patch on the knee (as in picture).

There are a number of ways that this situation can be eased. Some individuals or groups may want to send stockings of different sizes and weight; others may want to contribute woolen yarn to be sent overseas and have the women there do the knitting. If the women overseas would be supplied with wool and needles for knitting, they would find great pleasure in making warm stockings for their children, or even for other members of the family.

A challenge such as this, if met in the spirit of Christ, will bring with it untold blessing, not only to those who will enjoy warmth and comfort from the gifts they receive, but to those who minister in the name of Christ to supply these tokens of love and good will. Those receiving the garments receive much more than the warmth the articles themselves give; they are touched by warmth much more penetrating and enduring—the touch of the love of God. The stockings or socks will be channels through which that love is conveyed.

This challenge is much like the one Christ placed before His disciples as they were face to face with a hungry multitude: "Give ye them to eat" (Luke 9:13). The disciples answered, "We have no more but five loaves and two fishes," which was as much as to

say that what they had was so small that it was of no avail. Yet, under Christ's blessing, the small lunch of the boy was sufficient to feed the multitude.

Our little is much when God is directing it: God alone knows how much good will be accomplished if we yield our all to His disposal, and follow His leading in our giving.

"Give of your best to the Master;
Naught else is worthy His love."

Akron, Pa.

BRAGADO, F.C.O., ARGENTINA

Orphanage Day in Bragado

The cost of living is continually rising and it is hard to meet the budget that is authorized by the Board. Blankets, sheets, clothing, etc., are much needed by our orphanages. Our local church decided they wanted to do something about the matter. After securing permission from the town mayor, a house-to-house visitation was arranged. It was known throughout the town that we were going to do this and the evening before we began our collection gifts began coming in. The biggest one was an anonymous gift of \$125.00. After two days' visitation we had \$440.00. This amount is being distributed among the orphanages and is being used to buy the essentials that are so badly needed.

This was an opportunity to make our work better known to the town folks. Pray for our church members, that as the eyes of the people are turned toward them they might give a faithful testimony.

Sunday Evening Get-togethers

Every Sunday night after our regular church service the young people of our church get together at Bro. and Sister Nelson Litwiller's home for a time of fellowship. They invite any older person who wishes to stay; our number oscillates between thirty-five and fifty. We are finding these evenings very profitable. Bible drills, Bible quizzes, and Bible games challenge the group to study their Bibles. Some who did not have the habit of reading the Bible are now studying it in a systematic way. Sometimes we have a sing-song, learning new hymns and trying part singing.

Pray for our young people that they might grow spiritually and not be lured by the glare of the world.

We are looking forward to having the Floyd Siebers here with us on the field. If plans carry they will land June 22.

Pray for the J. H. Koppenhavers and the Siebers as they study the language. Pray for all the missionaries in their various tasks, that they may ever be conscious of God's presence and leading, "that in all things he might have the preeminence" (Col. 1:18).

June 21, 1948.

Doris Snyder.



Judy Yoder, daughter of Dwight Yoders, of near Akron, Pa., wears a stocking sent to the Mennonite Central Committee office at Akron. This stocking was exchanged for a new pair at the children's home in Neustadt, Germany. The clothing need overseas is still urgent.

Missions Editorial

Mutilation

Missionary interest presupposes breadth of soul. Anyone can love his friends and family, but it takes a godly man to love all souls. The Christian who has that which the world needs is debtor to the world. He would feel this debt even if Christ had not given the Great Commission.

The missionary impulse should stir the Christian to action. If we believe that Christ is our life, it is impossible to avoid the conclusion that to be without Christ is death, separation from God. It is irrefutably true that non-Christians are living in known sin. By no amount of reasoning can they be considered beyond the need for the Gospel.

People who by their actions indicate that they do not believe in missions are usually unaware of the indictment which they bring against their own Christian experience. If a man's religion is of little value to himself, then he logically is not interested in making it known to others. Any man who is convinced of a momentous truth has the desire of communicating it.

The internal motive is the evaluation gauge for the Christian. The sincerity of professed Christians, with the Bible in their hands, the call of Christ ringing in their ears, and the evidence of the lost world at their eyes, can be determined by their greatest interest. *"If a man love me, he will keep my word,"* said Christ; and the word is to evangelize the world. This obligation is laid upon every Christian. No occupation, however necessary, can supersede this call of Christ. Failure to do the will of Christ mutilates the purpose of the Church.

MUSOMA, EAST AFRICA

(Village Work)

From my house here at Bumangi I can see a number of villages dotting the landscape. They are typical of villages in a large section of East Africa. Some villages have many huts; some have only one, two or three huts. The huts usually are round, mud and stick buildings with grass thatching; some huts, however, are of mud brick and are rectangular. Some villages have large hedges of prickly pear or other kind of cactus surrounding them, except for an entrance which they close at nighttime. Somewhere in the village is the cattle kraal. Chickens, sheep and goats are allotted a portion of the huts; but some

people are building separate huts for the animals.

In such villages live thousands of natives who know not the Lord Jesus Christ. They will hear the good news of salvation only when they are visited in the village and told in their tribal tongue. We must get out into these little villages if we would reach the people and teach them of God's wonderful love and provision for their salvation. There are those who come to the mission for church services and school and there hear the Gospel, but those people are few. The great number must be reached by going to them in villages and their gatherings. In order to reach the old people and the women and girls, we must know the tribal language. Only a very few know the trade language, which is Swahili. I have begun the study of this vernacular since I returned from furlough and cannot speak to them without an interpreter. I hope that in a few months I can begin some conversation in Zanaki.

I have gone with Sister Alta B. Shenk to a number of the villages. The other week we visited a blind woman who lives with her sister. She invited us back again. It was a joy to get to one village where the Lord had been convicting a young woman of her sinful life. She was in misery but found release when she turned to the Lord that afternoon in confession and sought cleansing with the blood. She had been a believer but was living in sin. Please pray for her, that she might fully yield herself to the Lord and be a witness unto Christ where she had been bringing a reproach upon His name, and that she might know victory through the cross and His resurrection.

Sometimes it is well for a group to go together to villages to witness for Christ. Here at Bumangi each Sunday afternoon some of the Christian women go as a group to a village and witness in song and in personal testimony of what Christ means to them. Yesterday we went to a village and witnessed to three old women, a young woman, and a few children. Last Sunday we

Today in Missions

J. D. GRABER

The annual meeting of the Board at Mackinaw Dells was a good meeting. It is perhaps true that in no other general church-wide meeting does inspiration rise quite so high. In church conferences there are the inevitable problems to consider, and problems are usually not inspiring. But at mission meetings the church considers her central task. Everyone agrees that this task exists and all agree quite well on what the task is.

Bound together by a common purpose—this is what is felt at an annual Mission Board meeting. Missions have a unifying effect. We have differences of opinion and some disagreements on polity and practice. When these differences and the resultant problems are pondered and discussed, there may arise the temptation to disunity and even division. But when we sit together facing our central and our common task, we feel ourselves being warmed and bound together. Our great and world-wide mission undertaking unites us in a bond that we dare not break. Disunity and inner stresses would jeopardize this central mission, and that dare not be. There is a great task to be done and if we do not accomplish it, what else can matter much? Nothing!

Inspiration and challenge arise from a large mission conference such as the annual Mission Board meeting. The Gospel of God's saving grace is made plain. This inspires. God's redemptive purpose is stressed. This challenges. For why should I encumber the ground if my life is not somehow fitting into God's plan and is used by Him for the saving of others?

went to a village north of the mission. Following the testimonies, one of the village women accepted Christ. Yesterday she was



The brethren Amos Horst and J. Paul Graybill, with a group at Shirati, East Africa, in August, 1947, near the Merle W. Eshleman home. These people have come to bid farewell to the visitors from America, even though they were unable to converse in a common language. The woman at right with the bundle on her head desires a ride in the car. The man in the center wearing a hat is not a Christian. Lake Victoria is in the background.—Photo by Merle W. Eshleman.

one of the number who gathered in the church to worship in the morning services.

Village work, like every other phase of Christian ministry, in order to yield fruit unto life in others, must be in the power of the Holy Spirit and backed by prayer. You can have a part in village work by praying that many more Christians go out into the villages witnessing for Christ, and pray for us that we fulfill the ministry God has given us, for His own glory and the salvation of souls.

June 8, 1948.

Vivian N. Eby.

Relief Notes

Goodwill Christmas Bundles

Quite a few Christmas bundles have already been received. Indications are that the total response will be good, but it should be stressed that in past years the supply was insufficient to fill the need. Some children received none even though they may have been just as deserving as those who were first to receive. The workers abroad report that these Christmas bundles are ideal gifts to needy children, for they contain the various items for which there is need.

All Christmas bundles should be sent in by Aug. 14, so that they can be packed and shipped for distribution by Christmas. Instructions appearing on the Christmas bundle folder should be carefully followed.

Refugee Migration

After escorting the group of 279 Russian Mennonite refugees on their recent voyage from Europe to Canada aboard the "Volendam," Siegfried Janzen visited the Akron headquarters on July 8 to discuss various aspects of the future refugee migration work. In July 9 he again left from Canada to return to Europe, where he will resume his work as director of Gronau, the camp for Mennonite refugees in the British zone of Germany.

Relief Worker Departures

John and Amalia Unruh with son, John Jr., of Freeman, S. Dak., left on July 2 for Holland. Cornelius and Agnes Wall, of Mt. Lake, Minn., left on July 2 for the American zone of Germany. Stanley and Iona Hofstetter, of Dalton, Ohio, left on July 2 for the French zone of Germany. Abe Peters, of Corn, Okla., and Peter Isaac, of Niagara-on-the-Lake, Ont., are scheduled to leave for Paraguay on July 16. John and Margaret Lehman and son, Thomas, of Columbiana, Ohio; Ruth Zimmerman, of Stevens, Pa.; Loretta Mayer, of Pigeon, Mich.; and Meryl Grasse, M.D., of Chalfont, Pa., are scheduled to leave for Ethiopia on July 17.

Akron Headquarters Personnel

The following workers have recently joined the M.C.C. staff: Doreen Harms, North Newton, Kans.; Vera Isaak, Ottawa, Ont.; Marilyn J. Kaufman, North Newton, Kans.; Henry R. Loewen, Steinbach, Man.; Mabel Miller, Wellman, Iowa; Edna Collins, Pinto, Md.; and John H. Hess, Lancaster, Pa. Workers for the summer only include Donald Reist, Mt. Joy, Pa.; Ray Horst, Ephrata, Pa.; and Erma Sensenig, Ephrata, Pa. Additional sum-

CHURCH CORRESPONDENCE

BALLY, PENNSYLVANIA

Dear Herald Readers: Greetings in Jesus' name. We would like to share with you some of the spiritual feasts we enjoyed the last two months. We think especially of the shut-ins who are not able to enjoy Christian fellowship in public worship.

On May 8 we had preparatory and baptismal services, when two young souls were taken into the church. The following day we had communion, with the Boyertown congregation joining us after the dismissal of their Sunday school. In the fall our congregation joins them in their communion service. Bishop Stanley Beidler was in charge.

On May 15, 16 we had our annual Bible instruction meeting. Bro. John C. Wenger, of Goshen, Ind., and Bro. Andrew Jantzi, of Flint, Mich., served as instructors. Two young souls confessed Christ after the revival sermons in the evenings. They have been under instruction and will be baptized in the near future.

Bro. Jantzi stayed with us and preached revival sermons at Boyertown each evening from May 17 to 22. The last sermon was preached at Bally on the morning of May 23. Sister Jantzi and their daughter, Edith, and son, Clayton, joined Bro. Jantzi on May 22 and went with him to Rockville, Pa., to continue in evangelistic work there.

All these meetings were well attended. The house was filled to overflowing at most of the meetings; an amplifier was used so those on the outside could hear. We thank all who helped to make these meetings a success. Both congregations were refreshed. Many bishops and ministers were present from the Franconia and Lancaster districts.

Since the meetings another young soul that had strayed has come back and entered the fold. We rejoice with her. Let us pray for others that have strayed.

The Bally Gospel Gleamers have been working on their mission project some evenings after working hours, thinning peaches for an orchardist. After the crop ripens they will again help to pick peaches.

Our sewing circle meets at the home of Noah Gehman in Bally on the first Wednesday of the month, afternoon and evening. The rooms formerly used for meeting are now needed for living apartments.

On Sunday, July 4, we were privileged to have Bro. Ernest Gehman, of Harrisonburg, Va., preach for us in the morning service. This was Bro. Gehman's home town during his boyhood days. Both of the home pastors were absent: Bro. J. S. Kriebel was not pres-

mer voluntary service workers include: Ada Frey, Betty Frey, and Lorene Nafziger, of Archbold, Ohio.

Released July 16, 1948

Via Mennonite Central Committee,
Akron, Pa.

ent on account of slight illness and Bro. E. W. Kulp was at Ellicott City, Md., engaged in summer Bible school and evangelistic work June 27 to July 10.

Bro. George J. Lapp is expected to preach for us on the evening of July 28.

A number of our sisters are engaged in teaching summer Bible school. Sister Mary Ehst is spending the greater part of the summer in Vermont. Ruth Kulp and Rhoda Longacre will spend two weeks there. They will also teach at Boyertown. Sister Edna Gehman will teach at Boyertown; and Sarah and Anna Gehman plan to teach at Boyertown and Perkiomenville.

July 10, 1948.

In His service,
Elizabeth R. Kulp.

HOPEDALE, ILLINOIS

Greetings to all Gospel Herald readers. The men's quartet from Goshen College gave us a message in song on the evening of June 8.

On June 11 the men's chorus of Hesston College, Hesston, Kans., presented a program.

On June 13 Bro. Harry Diener, of Hutchinson, Kans., and Bro. W. R. Nafziger, of Harper, Kans., had charge of the morning worship.

Our summer Bible school was held June 22 to July 2, with an enrollment of 164, and an average attendance of 147. Sister Rachel Litwiller was superintendent of the school.

On Sunday morning, June 27, Bro. and Sister Richard Yordy, of Arthur, Ill., worshiped with us, Bro. Yordy bringing the message.

On July 11 Bro. Don Smucker, of Chicago, Ill., was with us and gave very interesting and helpful messages both morning and evening.

July 12, 1948.

Cor.

KANSAS CITY, KANSAS

(Argentine Mennonite Church)

Greetings in Jesus' name. On Sunday morning, June 6, we enjoyed a missionary sermon by Bro. Milton Vogt, India missionary. In the evening a program was given by a group of young people from Versailles, Mo., followed by a sermon by Bro. Clayton Beyler, recently appointed missionary to China. A group of our young people gave programs at Versailles and Edwards, Mo., earlier this summer.

On June 20 we had reports from nine people who attended Mission Board and related meetings at Mackinaw Dells, in Illinois.

Bro. Raymond Hershberger, our bishop, was with us on the evening of June 20, at which service Bro. Norman Teague, of this congregation, was licensed to help in the ministry here. Bro. Teague began his ministry on June 27 by helping our pastor, Bro. R. P. Horst, with the five preaching appointments for that day.

We had sixty-four enrolled in summer Bible school at Quindaro, our branch Sunday school, with an average attendance of fifty-one. At the Argentine Church there were ninety-four enrolled, with an average attendance of seventy-three. Nineteen of these are regular attendants in our Sunday school. Ten denominations were represented. Bro. John Powell was director of both Bible schools. Pray for the seed sown, and that at least some of these children will come to Sunday school.

July 4, 1948.

J. Alvin Weaver.

FREEPORT, ILLINOIS

Dear Gospel Herald Readers: On May 2 we were privileged to have Bro. and Sister William Detweiler and the Amstutz sisters of the Calvary Hour take charge of the morning worship service. They presented a fine program.

On May 9 Bro. and Sister D. Parke Lantz, former missionaries to South America, had charge of the morning and evening services.

On May 30 our pastor, Bro. Howard Zehr, and a group from our congregation presented a program at Metamora. In the absence of our pastor, our deacon, William Pfile, preached a fine sermon.

On June 13 Bro. Curtis Cressman preached for us. He and his family were visiting in this vicinity. In the evening a group from E.M.C. presented a fine program.

June 14-25 our Bible school was in progress, with our pastor as director. Good interest was manifest. The average attendance was 130. The children presented a program on the last evening.

On the evening of July 8 Bro. S. Paul Miller and family, on furlough from India, were with us and showed pictures of India.

A large number of our congregation attended the musical program given by the state chorus at the coliseum at Sterling on July 11.

July 12, 1948.

Mrs. Gale Brown.

STERLING, ILLINOIS

(Science Ridge Congregation)

We have enjoyed another successful summer Bible school. The highest attendance was 177. Again, as in former years, we brought the children out from the mission on the west side in one of the city busses. The number ranged from forty-five to fifty-five. Two missionary offerings were taken during the school—one for the work in the Philippines, and the other for Ethiopia. The closing program was given to a full house on the evening of July 1. Many of the parents spoke words of appreciation for the work that was done by the children.

Dr. George D. Troyer was with us on the evening of July 8 in the interest of the work in Puerto Rico and especially the new clinic. His talk was very illuminating and was much appreciated.

We had as our guest preacher on July 11 a minister from Jamaica. He was an interesting speaker and chose as his theme, "The Two Adams." His message was a clean-cut one without a tinge of Modernism.

Howard Zehr, of the Freeport congregation, and A. C. Good, of the Science Ridge congregation, will exchange pulpits on Sunday, July 18.

If plans carry, a peace team will be here July 22-25. We are anticipating a very profitable time together.

The Science Ridge congregation was host to the men's chorus composed of eighty-five men from twelve congregations in the conference. The program was given in the Sterling Coliseum in the presence of an audience numbering almost a thousand people. Bro. Walter E. Yoder, of Goshen, Ind., was the director.

July 14, 1948.

Mrs. A. C. Good.

GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear Readers of the Herald: As a result of the revival meetings conducted by Bro. Roy Roth during the latter part of November and the first of December, there were eleven confessions. On April 25 we had baptismal services in charge of our bishop, Bro. Ray Yoder, at which time ten were baptized. The one who was unable to be present at that time was baptized before the communion services held May 16.

Our Bible school was held May 10-21. The attendance was very good. For several days there were more than two hundred present.

April 15-18 we had a Bible Conference, with J. C. Wenger, Roy Koch, and Dr. Eshleman, missionary on furlough from Africa, as speakers.

The men's chorus from Hesston College and Bible School gave us a program on the evening of June 8.

Other visitors who brought us messages during the last three months were J. D. Graber; Chester K. Lehman, who brought us a Mother's Day message; D. Wyse Graber; Paul Miller and a group from the East Goshen congregation; Bro. and Sister Ed Kauffman; and Bro. Floyd Weaver.

Mrs. Earl R. Stauffer.

FIELD NOTES (Continued)

Bro. Milton Brackbill, Paoli, Pa., is holding meetings in the Virginia district beginning at Crest Hill, Wardsville, W. Va., July 17, and at Zion, Broadway, Va., on Aug. 1.

Bro. A. J. Steiner, North Lima, Ohio, is conducting the annual home-coming service at the historic Harmony Mennonite Church, Harmony, Pa., on Aug. 1.

Bro. Paul Lehman, Embarrass, Minn., brought a much-appreciated message at the Pleasant View Church, North Lawrence, Ohio, Sunday morning, July 11.

Bro. Harry Good was ordained to the office of deacon at the Hinkletown Church, Ephrata, Pa., on Wednesday morning, June 16. Four brethren were in the lot. Christian K. Lehman delivered the ordination message. The home bishop, Mahlon Witmer, had charge of the ordination. The Lord bless our brother in his responsibilities.

Bro. J. Otis Yoder, Harrisonburg, Va., will serve as evangelist in a series of tent meetings to be held at Richmond, Va., Aug. 8-20. The Y.P.C.A. of Eastern Mennonite College, in co-operation with the Virginia Conference Mission Board, has planned these meetings. A men's quartet, composed of Aaron King, Eugene Souder, Paul Swarr, and Ray Kreider, will assist in the work. Bro. John H. Shenk,

Virginia Conference field worker, has made advance plans for the meetings. Besides the evening services, a morning summer Bible school will probably be held. Pray for this new work.

A peace conference was held at Orrville, Ohio, Saturday evening and all day Sunday, July 17, 18. Speakers included Ross Gerber, Emanuel Hertzler, Phil Frey, Glen Esh, and J. Robert Kreider.

Speakers in the series of doctrinal meetings held in the churches of Bishop Noah Risser's district, Lancaster County, Pa., for the next few weeks are as follows: July 31, Elizabethtown, Nonresistance, John E. Lapp, Lansdale, Pa.; Aug. 7, Goods, Separation, Raymond R. Peachey, Belleville, Pa.; Aug. 14, Stricklers, Justification, John S. Hiestand, Maytown, Pa.; Aug. 21, Stauffers, Sanctification, Paul Erb, Scottdale, Pa.

Leonard Verduin, author of the article on page 691 of this issue, is a Reformed minister who has been engaged in making for us a new translation from the original Dutch of the complete works of Menno Simons.

The Young Adults' Conference at Little Eden Camp, Onkama, Mich., had an enrollment of sixty. The staff included Leland Bachman, director; S. C. Yoder, Roy Koch, Carol Glick, and Paul Erb.

Enrollments for the girls' and boys' camps at Laurelville were each in the neighborhood of 175. The respective directors, Esther Eash, Hollsopple, Pa., and Chester Wenger, Fentress, Va., were assisted by a strong corps of counselors.

Sara Jane Johnson, formerly a worker at the Publishing House and more recently at the Orphans' Home, West Liberty, Ohio, is en route to Portland, Oreg., where she will become one of the workers in the mission there.

"The Mennonite Community" is being represented this summer in different communities of the northwestern states and provinces by John Harshberger and J. Delbert Erb, who are gathering materials for future issues of the magazine.

The Manheim district in Lancaster County, Pa., will hold a Harvest Service and Sunday School Meeting at the Kauffman Church on Thursday, Aug. 5, if plans carry.

The twelfth annual open-air inspirational song service will be held, D.V., at Martin's Meetinghouse (or Red Run), between Red Run and Fivepointville, Lancaster County, Pa., at 1:30 p.m., Aug. 1.

MISSIONS (Continued)

school materials were appreciated both by teachers and pupils.

"On the evening of July 15 'The Ambassadors' from Eastern Mennonite College were with us and rendered a splendid program of song and two short messages given by their leaders, Bro. B. Charles Hostetter and Bro. Norman Kraus."

Canton, Ohio: "Attendance has been encouraging this summer. This is a help to the work."

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., July 20, 1948

North Central Conference

Report of the Sunday School Workers' Conference held at the Lake Region Mennonite Church, near Detroit Lakes, Minn., June 7-11, 1948.

Moderator, Ezra Good, Glen Flora, Wis.

Assistant Moderator, Elmer Borntrager, Bloomfield, Mont.

Chorister, Clayton Godshall, Souderton, Pa.

Secretary, Gladys Mullet, Bloomfield, Mont.

Program:

The Holy Spirit Power in Our Teaching, Sam Helmuth, Glen Flora, Wis.

Without the power of the Holy Spirit, we cannot expect any results from our Sunday-school and Church work.

Teaching Effectively:

1. **In Sunday School**, Gladys Mullet, Bloomfield, Mont.

The teacher must have an abiding experience in Christ to teach his pupils the love of Christ and to live the answers to the questions.

2. **In Summer Bible School**, Elaine Johnson, Casselton, N. Dak.

Plan schools carefully well in advance with teachers who live the Scriptures. Almost as many hours of instruction are received by children in a year through summer Bible school as in the Sunday school.

3. **In Winter Bible School**, E. G. Hochstetler, Mylo, N. Dak.

God expects all of us to use our talents, including the gift of teaching, to help our fellow men. Doctrinal soundness should receive ample emphasis.

4. **In Young People's Meetings**, Vernon Hochstetler, Mylo, N. Dak.

Assignments are from God, not merely the committee. A prayerful program committee is the cornerstone of an effective young people's meeting.

5. **In Church Service**, Ben King, Sheldon, Wis.

In observing the Great Commission, it is vital to put first things first: Preach the Gospel, then teach to observe all things.

Ways and Means of Doing Extension Work, L. A. Kauffman, Glendive, Mont.

Go faster in the same direction—scattering to form new congregations. Engage in visitation work in the sparsely settled regions.

Children's Meeting, Sister Hobbs, Iowa City, Iowa.

Administrative Problems:

1. **Methods of Reorganization**, Omar Erb, Amenia, N. Dak.

Of the many different methods, no one can be said to be best, but every member should be given a voice in selecting officers. Method is important, yet success or failure of the Sunday school depends upon far more than method.

2. **Selecting Teachers**, Ezra Good, Glen Flora, Wis.

Choose only teachers backed up with the Word and the power of the Holy Ghost; never choose one that is questionable.

3. **Conducting Review**, Lawrence King, Minot, N. Dak.

"Emphasize the lesson in the lesson." Answer questions unanswered in classes. Apply the lesson to the need of the day.

4. **The Primary Department**, Erma Hershberger, Casselton, N. Dak.

The teachers in this department are among the most important in the school and should be selected with great care. Give the children a good start!

Report of President of Mission Board, A. L. Glick, Minot, N. Dak.

Near White Earth a new church house was dedicated on June 6. At Loman, 240 miles northeast of White Earth, another church is being built. Great is the challenge to support the work both through prayers and means.

Report from Northern Light Mission, Llewellyn Groff, Ogema, Minn.

Attendance is good in all the different stations. In spite of some opposition, healthy progress is being made and new church buildings are needed.

Report from Exeland, Wisconsin, Mission, Paul Bucher, Exeland, Wis.

Here also interest is growing. A new church is being built and additional workers are needed.

Missionary Sermon, Norman Hobbs, Iowa City, Iowa.

The New Testament is a missionary book. God does not hold us responsible for the increase, but He does hold us responsible for the planting!

Report of the North Central Mennonite Conference held at the Lake Region Church, near Detroit Lakes, Minn., June 10, 11, 1948.

Moderator, E. D. Hershberger.

Assistant Moderator, Elmer Borntrager.

Secretary, A. J. Stoll.

Chorister, I. Mark Ross.

Resolutions Committee: F. E. Kauffman, Norman Hobbs,

J. C. Gingerich.

Nominating Committee: E. G. Hochstetler, Bennie Grieser,

L. A. Kauffman.

Devotion, led by Irwin Schantz.

Conference Sermon, W. R. Hershberger, Garden City, Mo.

Theme: Building the Church. Text: Matt. 16:18, 19.

The greatest success of the church is not in numbers but that she grow spiritually. We must go forward and build, regardless of the

obstacles Satan puts in our path. Let us build by the help of God.

To the leaders of the church is given the largest and greatest task in the world. Our congregation will not rise to any greater degree of spirituality than we possess.

In building the church, one thing of great importance is the foundation. "Upon this rock I will build." The foundation of skyscrapers is drilled deep into solid rock. "Other foundation can no man lay." "The church's one foundation is Jesus Christ her Lord." Satan is doing his utmost to sweep the building from this foundation. We must put good material into our building.

Essential things in building the church:

1. Prayer. The things worth while are born in the closet of prayer with the world shut out. Every member has a responsibility in this building. It is easier to preach than to intercede in prayer.

2. The Spirit of Christ. We must beware lest we crowd out the Holy Spirit and substitute something else in our building.

3. United effort. We must be united in order to build. Disunity is hindering our progress, especially among the leaders.

4. Witnessing for Christ. The church is a body of called-out ones. We are to be separate from the world. We cannot win the world by being like the world. Let us be a testimony to the world in non-conformity.

5. Working for Christ. "We are labourers together with God." Mennonite Church builds on the solid Rock. In our building program let us go on just as fast as the great Master Builder leads us.

The following brethren gave testimony to the message:

E. G. Hochstetler, F. E. Kauffman, John Stoll, Irvin Schantz, Dan Martin, A. J. Stoll, J. C. Gingerich, B. B. King, Leroy Schrock, Llewellyn Groff, L. A. Kauffman, Elmer Borntrager, Bennie Grieser, Edward Hershberger, S. K. Zook, J. E. Harshbarger.

Visiting brethren: I. S. Mast, Embreeville, Pa.; Norman Hobbs, Iowa City, Iowa; Walter Lehman, Chambersburg, Pa.; I. Mark Ross, Hesston, Kans.; Paul Hendricks, Souderton, Pa.

Conference Questions and Resolutions

Practical Applications from Galatians. Discussed by Walter Lehman.

Answer: Whereas church problems have always been since the beginning of the church, because of our carnal nature, which when not crucified causes a turning aside from the truth of the Gospel, be it

Resolved, That we apply the truth of the Gospel to our lives, and be not turned aside from the truth (Gal. 1:6; 3:1) because of the call of God to a life of crucifixion and consecration (Gal. 2:20; 6:14), liberty in Christ (Gal. 5:13), fruit bearing (Gal. 5:22, 23), and walking in the Spirit. Gal. 5:16, 25.

Present-day Trends to Apostasy. Discussed by Llewellyn Groff.

Answer: Whereas apostasy is only leaving the faith, or scripturally speaking, letting them slip (Heb. 2:1-3), going over on the other side and standing with them (Ps. 1)—the earmark is ears to hear and not hearing, and the walking in the way of Cain (Jude 11)—be it

Resolved, That we urge our ministers to study the Word and the Standards and Discipline of our conference and to faithfully teach, instruct, and entreat any such members who may have been or are catering to worldly standards, whether it be religious, business, social, or dress. Jas. 4:4; I Jno. 2:15; Rev. 13:10; 14:12.

Strengthening the Spiritual Life of Our Congregations. Discussed by F. E. Kauffman.

Answer: Since the spiritual tempo of a congregation can be no higher than the spiritual life of the individuals that compose the congregation, be it

Resolved, That as a ministry we seek in every way to be an example of the believers (I Tim. 4:12-16), faithful in our devotion to the Master in feeding on the Word (Jno. 6:53) and in the preaching of the Word. II Tim. 4:2. Be it further

Resolved, That by personal contact and encouragement we seek to enhance the spiritual life of every member of the flock.

Scriptural Standards of Temperance. Discussed by John Stoll.

Answer: Since liquor, tobacco, and other narcotics are poisons and have no food value and are therefore harmful and detrimental to the body (Isa. 55:2); it is unscriptural because it defiles the temple of the Holy Ghost (I Cor. 3:16, 17; II Cor. 7:1); it is morally wrong because it defiles and weakens our brother to whom we ought to be an example of purity and cleanliness (Rom. 14:13, 21), therefore be it

Resolved, That we take the teaching of Scripture on these and kindred sins, seriously, knowing that we must give an account to God. II Pet. 2:9, 10; I Pet. 4:18. Be it further

Resolved, That we conform our lives to the spirit and teaching of our conference on this point. Pp. 17, 18.

The Return of the Lord. Discussed by Norman Hobbs.

Answer: Whereas the coming of the Lord is imminent (Matt. 24:36-42), His coming will be sudden (Matt. 24:27), and He commands us to watch (Matt. 24:42; 25:13), be it

Resolved, That we take heed to our lives each day we live and that we may be ready when He comes, because we face the issues of life in His will and the power of the resurrected Saviour (Col. 1:9-12), taking heed to the divine promises that we might be partakers of the

divine nature, keeping ourselves from the corruption that is in the world. II Pet. 1:3, 4.

Resolution:

To the President of the Board of Education and heads of our schools: Greetings:

The North Central Mennonite Conference in session at Detroit Lakes, Minn., June 10, 11, 1948, wish to express our appreciation to the Board of Education and our schools for their work in the educational field and the fine spirit of co-operation between the schools and this conference.

We, the North Central Conference, herewith express our desire that those coming into our district as quartets and Gospel teams or otherwise representing the educational institutions be conformed in attire as held forth in the Book of Standards of General Conference, page 9—"modest (I Tim. 2:9, 10; I Pet. 3:3, 4) as distinguished from vain display, superfluities, or partial nudeness"—and our district Constitution and Discipline of the North Central Mennonite Conference, page 16.

We believe that our regular Sunday morning service should be respected, and that only those who have been separated by the laying on of hands should be asked to fill this sacred service of preaching the Word. Furthermore, we will appreciate co-operation in holding forth these scriptural standards.

To conferences sending delegates and visiting ministers: be it

Resolved, That we as a conference in session in the Lake Region congregation near Detroit Lakes, Minn., herewith express our appreciation for their presence and help in our conference sessions.

Resolution of Appreciation:

We, the North Central Mennonite Conference, wish to express our gratitude and appreciation to the Lake Region congregation for their kind hospitality in providing for our physical needs; to the Detroit Lakes High School for the use of their chairs; Bro. Clayton Godshall for the use of his loud-speaker. May the Lord richly bless them for their service. Be it further

Resolved, That we offer praise and thanksgiving to our kind heavenly Father for the bountiful blessings and very pleasant weather during this session of conference.

All conference members were present at this session of conference.

Conference Election for 1948

Moderator, Floyd E. Kauffman (1 year).

Assistant Moderator, Llewellyn Groff (1 year).

First Additional Member to Executive Board, E. G. Hochstetler (1 year).

Second Additional Member to Executive Board, E. D. Hershberger - President District Mission Board, A. L. Glick (1 year).

Vice-President District Mission Board, Ezra Good (1 year).

Secretary-Treasurer District Mission Board, L. A. King (1 year).

District Historian, F. E. Kauffman (3 years).

Member General Mission Board, Leroy Schrock (1 year).

Member Publication Board, B. B. King (1 year).

Field Evangelist, John H. Stoll (1 year).

Member Winter Bible School, Daniel Yoder (3 years).

Third Member Program Committee, Richard Yoder (1 year).

President Sewing Circle, Golda Hershberger (1 year).

Vice-President Sewing Circle, Fanny Mae Stoll (1 year).

Secretary-Treasurer Sewing Circle, Amy Glick (1 year).

No changes in examining committee.

Conference membership, 505.

Bishops, 3.

Ministers, 10.

Deacons, 4.

Congregations, 12.

Remarks: There has been a gain of 99 members in the district in the past three years. 1938 membership was 331; 1948 membership is 505. The mission building at White Earth was dedicated June 6, 1948, and has been named the Strawberry Lake Mennonite Church.

BIRTHS

Denlinger.—To Lester and Pauline (Herr) Denlinger, Paradise, Pa., a son, Garry Lee, June 29.

Frey.—To Jesse and Helen (Beck) Frey, West Unity, Ohio, a daughter, Charlotte Faye, July 15.

Horst.—To Melvin J. and Elizabeth (Miller) Horst, Holley, Oreg., a daughter, Miriam Paul-eeta, May 25.

Hostetler.—To Donald and Annabelle (Shumaker) Hostetler, West Liberty, Ohio, a daughter, Linda Sue, June 6.

Hostetter.—To Eby and Ruth (Martin) Hostetter, Gap, Pa., a son, Sanford Lynn, June 29.

Kennel.—To John R. and Olive (Phenneger) Kennel, Gap, Pa., a son, John Ray, June 20.

King.—To Lloyd and Cena (Plank) King, Oley, Pa., a son, Leon Lloyd, June 24.

Longacre.—To John E. and Anna B. (Gehman) Longacre, Boyertown, Pa., a son, John, III, July 13.

Martin.—To Melvin H. and Savella H. (Shetter) Martin, Chambersburg, Pa., a daughter, Doris Ann, July 7.

Maust.—To Paul and Esther (Weldy) Maust, Montgomery, Ind., a daughter, Opal Lorene, July 4.

Miller.—To Floyd E. and Verna M. (Sauder) Miller, Archbold, Ohio, a son, Terry Lee, July 5.

Myers.—To Norman and Ruth (Gross) Myers, Blooming Glen, Pa., a son, Norman Douglass, July 5.

Ogburn.—To John and Twila (Speigle) Og-burn, Boswell, Pa., a daughter, Joyce Elaine, July 1.

Schlegel.—To Aal and Edna (Eichelberger) Schlegel, Shickley, Nebr., a son, Lester Lee, July 5.

Stoltzfus.—To Grant M. and Ruth (Brunk) Stoltzfus, Scottdale, Pa., a daughter, Kathryn Esther, July 17.

Stoltzfus.—To Mast and Mabel (Petersheim) Stoltzfus, Oley, Pa., a daughter, Esther Grace, June, 30.

Stutzman.—To Walter and Erdine (Miller) Stutzman, Mantua, Ohio, a daughter, Verda Mae, May 10.

Tyson.—To Harold and Esther (Grabill) Tyson, Bristol, Ind., a son, Devon Rex, May 3.

Yoder.—To Clifford and Freda (Hartzler) Yoder, West Liberty, Ohio, a son, Elvin Charles, July 3.

Zuercher.—To Mahlon and Beulah I. (Stauffer) Zuercher, Wooster, Ohio, a daughter, Carol Ann, July 1,

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brunk—Ketterman.—James Brunk and Thelma Ketterman, both of Harrisonburg, Va., by S. H. Rhodes at the home of the bride, July 10, 1948.

Deiter—Eshbach.—Robert Deiter, Strasburg, Pa., congregation, and Mary Eshbach, Millersville, Pa., by Christian K. Lehman, March 3, 1948.

Drewes—Stauffer.—Arlen L. Drewes and Maxine Stauffer, both of the East Fairview congregation, Milford, Nebr., by Joseph E. Zimmerman at the home of the bride, July 4, 1948.

Fath—Wengerd.—Willis Fath and Verla Wengerd, both of the Pleasant View congregation, North Lawrence, Ohio, by Alva J. Wengerd, father of the bride, at the Pleasant View Church, June 18, 1948.

Gingerich—Kauffman.—George Gingerich and Clara Kauffman, both of Hannibal, Mo., (formerly of Kalona, Iowa), and members of the Hannibal Mission Church, by Nelson E. Kauffman at the Lower Deer Creek Church, Kalona, Iowa, June 8, 1948.

Kurtz—Sutter.—Alvin Kurtz, Greentown, Ohio, and Hilda Mae Sutter, Bowne congregation, Elmdale, Mich., at the home of the officiating minister, O. N. Johns, Jan. 21, 1948.

Martin—Burkhart.—Edmund Martin, Waterloo, Ont., congregation, and Ruby Burkhart, Breslau, Ont., congregation, at the home of the officiating minister, Oscar Burkholder, May 22, 1948.

Reeder—Jones.—Harry Reeder and Maryanna Jones by C. I. Kropf, Woodburn, Oreg., June 5, 1948.

Reil—Stauffer.—Dennis Reil and Louida Stauffer, Salem congregation, Tofield, Alta., by J. B. Stauffer at the home of the bride, June 30, 1948.

Troyer—Short.—Alvin Troyer and Crystal Short, both of the Lockport congregation, Stryker, Ohio, by D. L. Sommers, assisted by Walter Stuckey at the Lockport Church, June 13, 1948.

Yoder—Miller.—Robert Yoder, Fairview, Mich., and Edna Miller, Wauseon, Ohio, by D. L. Sommers at the home of the bride's parents, June 6, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birky.—Katherine Magdalena, daughter of Jacob and Magdalena (Hochstetler) Birky, was born near Tremont, Ill., Feb. 16, 1861; passed away at her home in Shickley, Nebr., June 23, 1948; aged 87 y. 4 m. 7 d. At the age of fourteen she moved with her parents to Cass Co., Mo., in 1891 she moved to Kansas, and in 1910 to Shickley, Nebr. In her youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining a member until death. She was patient in her affliction and often expressed her desire to go home. Surviving are one sister (Mary, Shickley, Nebr.), 6 nieces, 4 nephews, and other relatives and friends. Funeral services were held June 26 at the Salem Church by P. R. Kennel and Fred Reeb. Text: Ps. 127:2.

Eigsti.—Lena, daughter of John and Elizabeth Springer, was born on a farm near Hope-dale, Ill., Nov. 21, 1869; passed away at the Proctor Hospital, Peoria, Ill., after a short illness, June 17, 1948; aged 78 y. 26 d. On Nov. 1, 1892, she was united in marriage to John Eigsti, of Morton, Ill., who passed away on March 24, 1939. They opened their home to two infant girls, rearing them as their own. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church. It was always her desire to be in the house of God on the Lord's Day. She also spent much time in her home reading her Bible. Surviving are 2 daughters (Mrs. Robert Yordy, Morton, Ill., with whom she made her home the last eight years; and Mrs. Carl Holloway, Hope-dale, Ill.), 11 grandchildren, one sister (Mrs. Mary Nafziger, Foolsland, Ill.), and one brother (David Springer, also of Foolsland). Funeral services were conducted June 20 by N. N. Roeschley, Simon Litwiller, and L. A. Bachman. Burial was made in the Pleasant Grove Cemetery.

Gingerich.—Joseph M., son of Menno J. and Lucella (Miller) Gingerich, was born near Mt. Eaton, Ohio, March 4, 1927; died June 2, 1948; aged 21 y. 2 m. 23 d. In 1945 he was baptized and received into the Amish Mennonite Church at Bunker Hill, Holmes Co., Ohio, of which he remained a member until recently when he decided to transfer his membership to another Mennonite Church of like faith. During World War II he served about fifteen months in C.P.S., after which he was employed by a mining company near Mt. Eaton. It was there that he

met with a fatal accident while greasing the machinery of a dragline shovel; his left hand was caught and he was drawn into the mechanism, killing him instantly. Surviving are his parents, of Kidron, Ohio, 5 brothers (Eli M. and Alvin M., Orrville, Ohio; Albert, Fredericksburg, Ohio; Andy and Atlee, at home), 5 sisters (Mary—Mrs. Roman Yoder, Orrville, Ohio; Melinda—Mrs. Amos S. Miller, Apple Creek, Ohio; Emma—Mrs. Abner P. Miller, Fredericksburg, Ohio; and Anna and Fannie, at home). One sister preceded him in death. Funeral services were held at the Kidron Church on June 5, in charge of Reuben Hofstetter, assisted by Abner J. Schlabbach, Isaac Zuercher, and Allen Bixler. Interment was made in the adjoining cemetery.

Hallman.—Veronica Hockendorn was born in Woolwich Twp., Waterloo Co., Ont., March 1, 1861; died at her home, near New Dundee, Ont., June 6, 1948; aged 87 y. 3 m. 6 d. On March 21, 1882, she was united in marriage to George S. Hallman, the late deacon, who predeceased her in 1934. Surviving are 3 sons (Arthur, Galt, Ont.; Anson, Kitchener, Ont.; and Edgar, on the old homestead near New Dundee, Ont.), 3 daughters (Vera, at home; Ellen—Mrs. Ivan Schiedel, Preston, Ontario; and Salome—Mrs. Clarence Shantz, Freepoint, Ont.), 19 grandchildren, 3 great-grandchildren, and 2 sisters (Susanna—Mrs. John Brubaker, of Maryland; and Maryann—Mrs. Ezra Geiger, Waterloo Twp.). Two daughters (Edna and Malinda—Mrs. Omar Snider) predeceased her. She and her husband accepted Christ in the J. S. Coffman revival of 1891 and remained members of the Mennonite Church and of the Detwiler congregation as long as they lived. Funeral services were conducted at the Detwiler Church on June 9 by Moses S. Bowman and Manasseh Hallman, followed by interment in the Detwiler Cemetery.

Imhoff.—John Franklin, son of the late Henry P. and Susan (Burk) Imhoff, was born near Paradise Hill, Ashland Co., Ohio, April 11, 1873; departed this life at his home in Wayne Co., Ohio, June 1, 1948; aged 75 y. 1 m. 21 d. On Dec. 3, 1896, he was united in marriage to Flora Showalter, who survives. Also surviving are 3 sons and 3 daughters (Harry E., and Franklin H., West Salem, Ohio; Mary—Mrs. Edward Beegle, Wooster, Ohio; Alice—Mrs. Ray Beegle, Laura—Mrs. Myron Hochstetler, West Salem; and John Jr., of Wooster), 25 grandchildren, 3 great-grandchildren, one brother (Rufus, Wooster, Ohio), and one sister (Annie—Mrs. E. M. Wenger, Dalton, Ohio). One brother, 2 sisters, and 2 grandchildren preceded him in death. About forty-five years ago he united with the Eight Square Mennonite Church, of which he remained a member, attending services as long as his health permitted. Funeral services were held June 4 at the Eight Square Church, in charge of Abram Good. Text: II Tim. 4:6-8. Burial was made in the adjoining cemetery.

King.—Simon H., son of the late Abraham and Mattie (Yoder) King, was born near Bellefontaine, Ohio, Oct. 7, 1876; passed away June 5, 1948; aged 71 y. 7 m. 28 d. On Dec. 27, 1898, he was united in marriage to Katie Plank, who died in 1917. To this union were born two children (Carl and Nora—Mrs. George Coop- rider), both of whom also predeceased him. Later he was married to Mary Bontrager Detwiler, who passed away in 1939. On Easter Day, 1941, he was married to Lola Hartzler, who survives. Also surviving are 2 grandsons, one stepson, 2 sisters and 6 brothers (Lydia—Mrs. F. P. Kauffman, Garden City, Mo.; Aaron, West Liberty, Ohio; Jona, Hubbard, Oreg.; Abe, Harrisonburg, Va.; Irvin, Malvern, Pa.; Rudolph, Columbus; Maude—Mrs. R. E. Myers, Geneva, Pa.; and Nelson, Meadville, Pa.). One brother (Harvey) and 2 sisters (Anna—Mrs. D. J. Kauffman, Minot, N. Dak.; and Ellen—Mrs. M. L. Plank, Oley, Pa.) preceded him in death. In his youth he answered God's call to salvation and maintained a keen interest in the work of the Lord. While at work on June 1 he fell, receiving injuries which led to his death. Funeral services were held June 8 at the Oak Grove Church, in charge of S. E. Allgyer, assisted by Wallace Kauffman. Burial was made in the Hooley Cemetery.

Martin.—Mary Ann, daughter of the late Mr. and Mrs. Joseph Shantz, was born in Waterloo Twp., Ont., Oct. 11, 1870; died at the Kitchener and Waterloo Hospital, Ont., June 16, 1948; aged 77 y. 8 m. 5 d. She was married to Enoch Martin, who predeceased her ten years ago. Surviving are 3 sons (Cleonson, Oscar, and Melvin, all of Waterloo, Ont.), 7 grandchildren, and 6 great-grandchildren. She was a member of the Elmira Mennonite Church, where funeral

services were held, in charge of Jesse B. Martin and Oliver D. Snider. Interment was made in the adjoining cemetery.

Miller.—Jennie, daughter of Jacob Y. and Anna (Blough) Miller, was born in Kent Co., Mich., Aug. 15, 1886; died at the home of her sister near Fairview, June 15, 1948; aged 61 y. 10 m. Surviving are 3 brothers and 3 sisters (Ransom, Flint, Mich.; Mrs. Pearl Stutzman, Goshen, Ind.; Harry, Ionia, Mich.; Lester, Wayland, Mich.; Bertha—Mrs. John Winton, and Nora—Mrs. Otis Bontrager, Fairview, Mich.) and 58 nephews and nieces. Her parents and 8 brothers and sisters preceded her in death. In her youth she accepted Christ and united with the Mennonite Church, but drifted away. In January, 1948, she renewed her covenant with the Lord and was again received into the Mennonite Church at Fairview, Mich. She often said that she wished very much she would have remained faithful. Funeral services were in charge of Menno Esch. Text: I Peter 1:3, 4.

Phillips.—Lillie B., foster daughter of Joseph and Rebecca (Zook) Miller, died at her late home, Long Green, Md., June 5, 1948; aged 75 y. 11 m. 5 d. She had been ailing from a heart condition for several months previous to her death. At the age of twelve she moved with her foster parents from Tennessee to the beautiful Long Green Valley, where she lived until death. On Dec. 24, 1893, she was married to John W. Phillips. To this union were born 4 sons (John Maurice and Joseph Raaman—twins, Luke Arthur, and Frank Edward). Her husband died on May 2, 1937. Two sons (Joseph and Luke) died in infancy and one son (John Maurice) died in 1930. Surviving are one son (Frank, at home), 6 grandchildren, and 6 great-grandchildren. In 1910 she and her husband transferred their membership from the Methodist to the Mennonite Church. She was a devoted servant of the Lord, always active in the church of her choice. Her hospitality and friendliness won for her many friends. Funeral services were conducted June 7 at her late home by Christian Kurtz and at the Wilson Cemetery by Ira Kurtz. With her passing goes the last sister of the once happy and active Mennonite congregation of Long Green, Baltimore Co., Md. Only her son (Frank) remains as a member. It was early in the eighteenth century that the Mennonites pioneered in this settlement. On the tombstones in the cemetery are familiar names: Miller, Yoder, Mast, Kennel, Smoker, Warfel, Nafsiger, Nuhauser, Waltz, and others. John M. Hertzler, ordained in North Dakota, received the call and served the congregation from 1909 to 1916, when he moved to Mifflin Co. Since then the Morgantown, Millwood and Maple Grove congregations in Pennsylvania gave pastoral aid. John S. Mast, Elverson, Pa., who for many years had bishop oversight, has now been succeeded by Ira Kurtz. The church building burned in 1916, and since then the church services have been held mostly on the first Sunday of each month at the Phillips home.—A. K. Mast.

Smucker.—Ruth Almeda, daughter of Peter and Orpha (Steiner) Smucker, was born at Smithville, Ohio, Aug. 29, 1915; passed away at Holbrook, Ariz., June 18, 1948; aged 32 y. 9 m. 19 d. She and her parents had gone to California and were on their homeward trip when an accident occurred near Holbrook, Ariz., resulting in her almost instantaneous death. In her early teens she confessed the Lord Jesus Christ, and was received into the Mennonite Church by water baptism. In this fellowship she remained, being at the time of her death a member of the Pleasant Hill congregation in Wayne Co., Ohio. Interested in the activities of the church, she spent several years as dietitian at the C.P.S. camps at Medaryville, Ind.; and Powellsville, Md. Since then she had been employed at Washington, D.C. Surviving are her parents, one sister (Mrs. Leslie Morrison, Wadsworth, Ohio) and one brother (Paul, Smithville, Ohio). Funeral services were held June 23 at the home of her parents and at the Oak Grove Mennonite Church, near Smithville, with Gerald C. Studer and William G. Detweiler in charge. Interment was made in the Oak Grove Cemetery.

Stebbings.—Anna Marie Stebbings was born at Bear Lake, Mich., Feb. 7, 1907; passed away June 24, 1948, after a lingering illness of nearly a year; aged 41 y. 4 m. 17 d. She had resided in Chicago for twenty-three years, returning to her parental home in March, 1948. Surviving are her father (Charles Ostlund, Gulliver, Mich.), one brother (Eric Ostlund, Chicago, Ill.), and 5 sisters (Mrs. Margaret Vallier, Gulliver, Mich.; Mrs. Charles Tyk, Roselle, Ill.; Mrs. Roy Schwichow, Chicago, Ill.; Mrs. Clarence Haberstick, Roselle, Ill.; Mrs. Leon-

ard Jackson, Gulliver, Mich.). She was a member of the Mennonite Church. Funeral services were held at the Maple Grove Mennonite Church, Gulliver, Mich., by Edwin Yoder and Norman Weaver. Interment was made in the Fairview Cemetery, near Manistique, Mich.

Wetly.—David Nelson, son of Benjamin P. and Maryann (Baumgartner) Wetly, was born Nov. 26, 1891; fatally injured in an automobile accident near Kidron, Ohio, June 1, 1948; aged 56 y. 6 m. 6 d. His mother passed away in January, 1896; and his father predeceased him in December, 1929. On April 9, 1909, he was received by baptism into the Sonnenberg Mennonite Church, Dalton, Ohio, where he remained a member until death. On Nov. 26, 1916, he was united in marriage to Susan Gerber. He spent his entire life as a farmer in Paint Twp., Wayne Co., Ohio. Surviving are his wife, one son (Denver), one daughter (Edith), and one granddaughter, all on the home farm; and many other relatives and friends. Funeral services were conducted June 4 at the Sonnenberg Church by Louis Amstutz. Interment was made in the adjoining cemetery.

Zook.—Tillie May, daughter of David and Katie (Zook) Kauffman, was born in Lawrence Co., Pa., Sept. 25, 1885; died at her home in Neshannock Falls, Volant, Pa., June 13, 1948; aged 62 y. 8 m. 18 d. Death followed an extended illness. On Sept. 11, 1903, she was married to Andrew H. Zook. She lived all her life in Lawrence Co., Pa., and was a member of the Maple Grove Mennonite Church. Two brothers, one sister, and 2 children preceded her in death. Surviving are her husband, 10 children (Katherine—Mrs. Norman Lebman, Volant, Pa.; Lester, New Wilmington, Pa.; Earl, Volant, Pa.; Lee, New Castle, Pa.; Erma—Mrs. Don Campbell, Grove City, Pa.; Gertrude and Edna, of New Castle; Esther, Donald, and Blanche, at home, 21 grandchildren, 2 great-grandchildren, one sister (Mrs. Benjamin Hertzler, Fairview, Mich.), 3 brothers (Abraham Kauffman, Volant, Pa.; Harry Kauffman, New Wilmington, Pa.; Lewis Kauffman, Pulaski, Pa.), and many other relatives and friends. During her long illness she was very patient and cheerful. She was a kind and loving mother and wife. Funeral services were held at the Maple Grove Church, in charge of David Steiner, assisted by E. J. Zook, Roy Kauffman, and Truman Yoder. Burial was made in the church cemetery.

Special Meetings

ALPHA, MINNESOTA

Report of the joint Sunday School Convention of the congregations of Manson, Iowa, and Alpha, Minn., held at Alpha, June 27, 1948.

Moderators.—V. J. Hooley, James Bute.

Topics, Speakers, and Thoughts Gleaned.—Opportunities for Evangelism Afforded in the Sunday School to Children, Noah Mack, New Holland, Pa. Sometimes parents emphasize wrong things; teaching children about Christ and what the cross means are the most important things. The Holy Spirit's Power in Our Teaching Program, Paul Davidbizar. The Holy Spirit helps us in our lesson preparation. Our teaching should be in the power of the Spirit. Sermon (Text: Rom. 12:11), Nick Stoltzfus. Children's Meeting, Pearl Birkey. The Believer's Meditation, Carol Birkey. The believer must have communion with God. We can meditate best when alone and in surroundings which suggest God. The Believer's Joy, Loretta Hertle. We have joy of salvation, joy in union, joy of communion, joy in service, joy of His presence, joy of His Word, joy of victory, joy of suffering. The Believer's Reward, John Egli. All men shall receive a just reward for their deeds. The believer has a great reward—eternal life. Christian Standards for Youth, Noah Landis. The world's standards may have merit, but they do not go far enough. We need Christian standards—in business life, in social life, in courtship, in respect and honor for our elders. God's Challenge to Purity, Luella Summer. "Be thou an example of the believers . . . in purity." Our associates have much to do with controlling our lives. "Whatsoever things are pure . . . think on these things." Sermon (Text: Heb. 12:1, 2), Edward Birkey.

Betty Hartzler,
Joseph Stoltzfus
Secretaries.

ITEMS and COMMENTS

The largest city in India where prohibition is expected at an early date is Cawnpore, with a population of more than half a million. It is the third largest industrial city in India.

* * *

A recent Buddhist conference in Ceylon declared for nation-wide prohibition in India.

* * *

Eight districts in the Madras area of India have adopted prohibition within the past year, making sixteen in all. Reports indicate that the new policy is proving effective and popular.

* * *

Princess Anne of Bourbon-Parma, a Catholic, by her recent marriage to ex-king Michael of Rumania according to the rites of the Greek Catholic Church has excommunicated herself from the Catholic Church, according to Roman Catholic canon law.

CHURCH HISTORY (Continued)

intimate that this is due to the Anabaptist less-than-Christian evaluation of nature and the good things of life due to common grace, a sort of *Verneinung* of the order of nature. Without denying that there may be an element of truth in this representation, it may be said that a candid examination of the record shows that a deep sense of community lay back of the Anabaptist aversion to luxury. The Anabaptists did not usually go in silk and satin, not because silk and satin are satanic, but because to do so seems to imply that somebody else has to go in rags.

Anyway Menno Simons wrote very significantly, when the slur of community of goods came to his ears: "The charge is false. We do not teach and practice community of goods." Then he adds that the kind of community he and his people held to is the kind Moses referred to when he said, "if there be among you a poor man, thou shalt not harden thine heart nor shut thy hand from thy poor brother." And he adds jubilantly, "this community we have taught and practiced these seventeen years so that God be thanked forever although our property has to a large extent been taken away from us and many a pious father and mother is put to the sword [so that an abnormal number of orphans became their responsibility] and we are not allowed the free enjoyment of our homes and the times are hard besides, yet none of the pious nor any of their orphan children have been forced to beg." He adds, "if this is not Christian practice, then we may well abandon the whole Gospel and say that it is mere fantasy and a dream." Then not without justifiable resentment he goes on to say that many of his opponents have plenty of

everything, go about in silk and velvet, gold and silver, and in all manner of pomp and splendor, adorning their houses with all manner of costly furniture, having their coffer filled and living in luxury and splendor, yet "in the many years of your preaching you have been unable to effect enough with your Gospel so as to remove your needy and distressed members from the streets" (*Opera*, p. 504 f. in the writer's translation). Such community of goods would do the world a lot of good, and if practiced on the international level would mark the end of much of our trouble. Exactly to the extent that human beings ignore these words of wisdom there will be a major war in each generation.

Just as it is true that you do not know a person until you have seen him with his children, so it is also true that you do not know a movement until you have heard what it has to tell its little ones.

Light on the Wedding Ring

By E. A. ANNABLE

A reprint from THE FREE METHODIST and the GOSPEL HERALD

It should be apparent to one who accepts the New Testament as an inspired directive for Christian living that the wearing of gold or precious stones for the purpose of ornament is forbidden. It becomes an immediate question, then, whether the wedding ring so widely worn, is not, in spite of a certain symbolic meaning, forbidden to Christians by the principle which forbids ornamentation.

It is clear to an unprejudiced observer that any church which permits its members to wear the wedding ring cannot long keep up a barrier against other jewelry, for there are all sorts of rings and pins which can be said to have a symbolic significance. When evidence is needed, as this essay shows, the marriage certificate is more acceptable, and the scriptural rule against ornament need not be compromised. We believe that an open-minded study of this pamphlet will help to create conviction in those who are seeking light on the wedding-ring question. . . . [This] essay is written by one who formerly took the wedding ring for granted, but who was led to his present position by a study of the Scriptural principles involved.—From the preface, by Paul Erb.

Subjects Discussed

- Origin of the Wedding Ring Custom
- The Essentials of a Valid Marriage
- Evidence and "Protection" of the Married
- The Bible on Worldly Customs and Ornamentation
- The Personal Leadings of the Spirit
- The Cost of the Custom, in This World and the Next

\$.20 each; \$2.25 doz.; \$15.00 hundred.

Menno Publishing House

Scottdale, Pa.

And once again, our early Anabaptists have a message for us of later but not more trouble-free times. The following lines from a nursery rhyme (the very capitalization of every word reminds of the nursery) make good reading for the generation that will inherit the problems, economic problems too, that we leave unsolved:

"Gottes Wort Wår Nit So Schwår
War Nur Der Aigen Nutz Nit Wår!"

Also these, from a Hutterite nursery rhyme:

"UNITY and COMMUNITY are pure words that build the Lord's house
But MY OWN, YOUR OWN, and HIS OWN are bad words and tear it down."

Ann Arbor, Mich.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, AUGUST 3, 1948 NUMBER 31

Our Witness to World-wide Mennonitism

BY IRVIN B. HORST

We have arrived, as a Mennonite brotherhood, at new frontiers of witnessing not only because we are increasingly aware of our obligation to go "into all the world, and preach the gospel to every creature," but also because the Holy Spirit has led us by the circumstances of world events into new areas of concern and need. Such has certainly been the case in regard to our present opportunities to witness to world-wide Mennonitism. Loyalty to our convictions of peace and nonresistance, during the militarization of our national life, led us into contact with thousands of Mennonites from other groups in the United States and Canada. Compulsion to serve as a Good Samaritan, in the wake of the greatest destructive forces of all history, has brought us into close touch with European Mennonites, many of whom have suffered the worst fears and deprivations of the war.

Thus, in 1948, we find ourselves at new frontiers in the Mennonite world, not only in America, but also in Europe with resident and refugee Mennonite groups. Some of these frontiers were unforeseen but have been reached as a result of the leading of the Lord and devotion to other tasks. For example, the quiet, positive, generous manner in which relief materials were contributed and shared has gained for us a respect and entree with resident Mennonite groups which was not planned. Such is the leading of the Lord. With the liberal offering up of our money and possessions, youth and leadership in a true spirit of service, as was done in C.P.S. and relief, we may expect His further blessing and leading. The closer we follow Him and the more our love increases the more He will ask of us.

Witnessing to world-wide Mennonitism is similar to witnessing in one's family circle. We rightly speak of fellow Mennonites as brothers and sisters. In the case of European Mennonite groups we should properly call them our fathers and mothers. Really, we are two Mennonite families, both as to historical origin and present existence and activity, with considerable intermarriage and adoption. The oldest family is the Swiss and South-German one, of which we are the largest part. The other is the Dutch family with its offshoots in Western Ger-

many, East Prussia, Russia, and more recently in the United States, Canada, and Paraguay. At present this Dutch family with all its groups outnumbers the Swiss, South-German groups. In cultural pattern and way of life the Swiss groups have much similarity both in Europe and America, although there is difference on points of faith. The differences in the Dutch family are much greater. While these groups in Russia, the United States, Canada, and Paraguay are largely rural and conservative in faith and practice of nonresistance, their relatives in Holland and Western Germany are, with some exception, urban and have relinquished a conservative faith along with nonresistance.

If we may continue to use the figure of a family, it becomes apparent that the task of witnessing becomes both important and difficult. Important, because we owe our first concerns and efforts to our family members; difficult, because of closeness and familiarity and the necessity of living together. In Mennonite family witnessing it is probably true, as it is in our homes, that prayer with consistent, dynamic Christian living is more effective than preaching and overt evangelism. However, there is always the tendency to take for granted the spiritual well-being of family members, and we must have the needed initiative, courage, and tact to approach those who are bound to us by blood.

In our witness to world-wide Mennonitism, it is important that we first have a sincere, deep, Christian love that rises above suspicion, prejudice, and denominational pride. The importance of such love for the individual is known by missionaries and personal workers.

Second, we must personally possess spiritual warmth and sincerity. This has to do with our Christian experience and the presence of the indwelling Christ. For attraction and appeal there is nothing more effective than the realistic expression of the living Christ in the life of a fellow human being. Such a life is also humble and leads the seeker beyond himself to the true, inexhaustible fountain of living water.

Third, our faith and way of life must be fresh and vital and always be centered in the Bible and the working of the Holy Spirit in the lives of Christian

believers. In this connection comes the challenge to remain loyal to a simple, wholehearted acceptance of the message of the New Testament, and at the same time sufficiently submissive, open, and adaptable to give a living expression in terms of the present-day needs of the world.

Many other qualifications might be mentioned. A knowledge of certain languages and dialects is necessary to really become attached to particular groups. A simple way of life in regard to personal bearing, dress, and daily habits commends itself to European Mennonites. In some circles experience with and appreciation for rural life is a great help; in other circles intellectual status and accomplishment is necessary. The paramount requirement, however, is always the man or woman with a Christian experience and knowledge who is growing by his love for the Word of God and fellowship with the Spirit, who knows whereof he speaks and trusts in the possibility and reality of God to transform human lives.

No consideration of this subject is complete without an endeavor to suggest precisely what our witness is. In doing this we certainly must be aware of the evil of dogmatic criticism and judgment regarding other Mennonite groups. It

My People

People of Nazareth,

You, whose eyes have

known me in my childhood,

Oh, I weep for you

'with Jeremiah's bitterness.

And yet I owe to you

this very life, this breathing.

The punctuated silence broke,

And that voice spoke.

Remember, child, you said

it tasted like a sour dough

Before you knew the honey of my roll.

Now with myself again I overwhelm you.

Love this people, child,

You who know so many

fathers, mothers, brothers,

You, who said you could not

dream such kingdom,

Love this people. Love.

—Anonymous.

would seem that the ethical blind spots, unconscious hypocrisies, picayune squabbings, on our part, which have been revealed by our contact with other groups, would be sufficient to keep us humble on this score. At the same time this contact also brings our own distinctive calling and heritage into relief so that we can better appreciate what the Lord has committed unto us.

It is of utmost importance to know assuredly what our faith and witness is. To be hazy is to confuse the appeal and the support. To be dogmatic is to consign a world mission to the narrow confines of ambitious denominationalism. To overemphasize "Mennonite" is a mistake, but if we have a right to exist we must know decidedly the living faith and witness the Lord has committed to us for propagation. No doubt the most certain and profitable answer can be found by carefully observing our Anabaptist faith in its original historical context and the success or failure of various interpretations in life which have been given to it in the course of the past four centuries.

The content and nature of our witness is revealed in the New Testament. It is the "good news." The Gospel in brief means the new birth, the coming and indwelling of the Holy Spirit, conformity to Christ, hope after death, and deliverance from this evil world at the second coming of Christ. In connection with situations in the brotherhood and the world at certain times various points of this faith were given special emphasis, such as believers' baptism, righteous daily living and good works, honesty in speech, nonresistance, nonconformity to the world. These emphases were a result of the supreme place and authority of the Bible in the thinking and living of our forefathers.

To accept, preserve, and propagate the full Gospel as revealed in the New Testament calls for diligent response on our part in our own circles, among other Mennonite groups, and in the whole world. Pride of mind, the easy road to compromise, the desire for social and intellectual approval always threaten to adulterate the pure Word of God. The Gospel is still an offense to the world, especially to the "Greeks." In our witnessing we need to present the Gospel and defend the Gospel in the spirit of the Gospel.

Sometimes criticism is brought in our own circles and by other Mennonites that the doctrine of nonresistance is overemphasized. Nonresistance, I believe we would agree, is not the primary teaching of the New Testament, although the

Gospel is one whole and nonresistance partakes of its cardinal characteristic or fruit—that of love. It may be that Biblical nonresistance is for us in our times the burning point as baptism upon confession of faith was for our forefathers in the sixteenth century. Baptism, we and they would agree, was not the most important part of their faith. But it had such great implications in regard to the authority of the Bible and the position of the believer that they even forfeited life itself to preserve the doctrine. Living in a world today that is blighted by militarism and facing the threat of an atomic war, who will say that nonresistance is overemphasized! A Gospel of nonresistance with positive love for all men—does it not have a dynamic message for the despairing masses! May God give us the vision, courage, and faith to preach the Gospel of peace and save us from the guilt of participation in the demonic hate and war which is again threatening our world!

The Gospel of the New Testament, whether it means a special emphasis on believers' baptism in one age and nonresistance in another—is what we must live by and witness to. We must always be open to adopt and learn from other Christians, and especially from other Mennonite groups. Many of the literary bulwarks of our Anabaptist faith—Martyrs' Mirror, Works of Menno Simons, Confession of Faith, Handbook of Dirk Philips—we have received from the Dutch side of the family. Let us hope, pray, and witness that God will lead us, as well as all Mennonites of the world, into a greater understanding and obedience to the Gospel so that we may increasingly and more effectively go "into all the world, and preach the gospel to every creature."

Amsterdam, Holland.

Love Your Enemies

(Matthew 5:44)

By S. L. LONGENECKER

Jesus, in His Sermon on the Mount, said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you . . ." He then goes on to give us an example of how true love acts toward even our enemies: "For he [God] maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

How we mar our testimony for the Lord and bring shame and reproach on the church of Jesus Christ by our uncharitable attitude! Some in the church today show an uncharitable attitude even toward their brethren; how then could they exercise a loving attitude toward their enemies? Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). As the world looks into the church and sees jealousy and envy existing there, do we wonder that they are unmoved? "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). Is this true of us today?

We cannot plead ignorance on this matter, for God has given us ample instruction as to how we should deal with one another's failings and how we should be governed in our relations with one another. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The first requirement in the application of this Scripture is to be sure you are acting under the power and guidance of the Holy Spirit, for then only can you be sure that your approach will be one of love; and according to I Cor. 13:8, love never faileth.

The second requirement is meekness—gentleness and a serene temper of mind, not easily ruffled or provoked to resentment. When we need to approach a brother in regard to some failing in his life, let it be a gentle, kind approach rather than the sort we sometimes hear expressed in the words: "I gave him a piece of my mind; if he doesn't like it he'd better mend his way."

And let us not forget the third part of the statement ". . . considering thyself, lest thou also be tempted." None of us is immune to any of the temptations that befall our brother.

May God give us a vision of His great love to us when we were enemies of His. And may we fall on our faces in shame before Him, asking His forgiveness for our uncharitable attitude toward one another. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). The Apostle Paul, writing to the Ephesians, says, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to

(Continued on page 711)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Is There Anything Else?

A brother tells how, when he was going through the process of getting right with God, a friend helped along the confession and repentance as he kept repeating, "Is there anything else, John?"

It was an essential kind of help. The soul-winner who would help others to an experience of salvation must be able, of course, to point them to the Saviour who atoned for their sin and thus made peace possible. But first he must help them to an honest facing of their sin. For the man who has not thoroughly confessed cannot firmly believe. Much evangelism is superficial in that it exhorts people to believe when they are not yet ready for saving faith. When the repentance is not thoroughgoing, there can be no bed-rock believing.

The flesh asks for an easy way. It begs to be spared complete exposure. It urges the requirements of reputation and self-respect. The penitent is usually tempted to stop something short of an utter baring of the soul before God. And some have no one to keep asking, "Is there anything else?"

As long as there is something else there will be nothing else. The joy of forgiveness comes at the far end of the road of confession. Saving reality comes only to the one who has fully acknowledged his need of salvation. God has many things that He wants to reveal to us. But first He asks us, and perhaps He asks us long, whether there isn't something else we want to reveal to Him. Short cuts in repentance mean a long delay in an experience of saving grace. "Is there anything else, John?"

Education for Missionaries

From several sources the question has recently been brought to us whether we are not putting too much emphasis these days on educational qualifications for our missionaries. It is a good question to raise, for our missionary work is doomed to abject failure if we place our reliance upon human elements. Winning souls to Christ is a spiritual task. The prime Mover must be the Spirit of God,

who enlightens and empowers the missionary, and who must do His work of conviction and regeneration in the hearts of those who are brought to a knowledge of salvation. Every successful missionary is one who has faced his own soul need in true confession and repentance; who has been born of the Spirit and filled with the power from on high; who has learned to rely upon the Lord in the performance of his missionary tasks. Nothing but bitter disillusionment can come to one who thinks that because he has a certain degree or diploma he is qualified for effective missionary service. The soul-winner must be a man who has fully surrendered himself to the Spirit of God and who is enabled by spiritual resources for his task and thus becomes only a means through which God works.

This is not to say, however, that school training has no place in the preparation of a missionary. Mere physical strength does not qualify a missionary and yet no missionary on the field can be effective without physical stamina. Mere intellectual strength does not qualify a missionary either, and yet every missionary of experience knows how valuable is all the intellectual training which he has been able to secure. In learning a foreign language, for instance, the person who has no training in formal language study is often at a serious disadvantage. A knowledge of history, literature, and philosophy is a great aid in meeting and understanding people of other cultures. And, of course, Bible study is an indispensable part of a missionary's training. Missionaries go forth as teachers and few people can qualify as teachers until they themselves have been taught. Of God's great servants in the Bible, there are certain ones, such as Moses and Paul, who we know were educated men. There is never a suggestion in the Word that this education was to them a handicap. Paul urged Timothy to give himself to reading. The writing ability of such a man as Luke suggests the value of literary training. God did not repudiate his training and ability, but rather used it. So, we feel, God wants to do with the training of our missionaries today.

Our mission boards do not require a college education of those whom they appoint to the field. They do, however,

usually choose those who have taken good advantage of their opportunities to prepare for whatever service God may have for them to do. Certainly it would be a mistake for the church to fail to step out into the development of our missionary work because of a lack of college- or seminary-trained workers. But it would be just as much of a mistake for our young people to wait until they were appointed to missionary service before they gave serious thought to the kind of training which that service requires. Moderation and balance are needed here as in everything. We should not rely upon human talent and the development of that talent. But neither should we allow our talents to lie in neglect, thinking that spiritual endowment will take the place of self-application and study. God's cause requires the finest talent, with the best possible training, thoroughly taken charge of by the Spirit of God so that the message may be adequately proclaimed.

Getting It Said

In the latest issue of *The Christian Ministry* we were pleased to see a discussion of language errors commonly heard in sermons of our ministers. We would urge every minister to give a careful study to this collection and to see if some of his own boners are included there. The Gospel has a right to be proclaimed in language which everybody can respect. The minister ought to use good English.

But we would also like to say a word on the other side of the question. Some people become so self-conscious about their language that they forget what they are trying to say. Now language is most effective when it accomplishes results, that is, when it serves the purpose of language, which is to convey meanings and convictions to another. It is told of Henry Ward Beecher that a young man came to him at the close of a sermon and said, "Mr. Beecher, there were five grammatical errors in your sermon today." According to the story Beecher replied, "Young man, when the English language gets in my way, it doesn't stand a ghost of a chance."

We have read in an exchange recently that Edward T. Taylor, the sailor preacher, was once preaching in the north end of Boston. Although usually correct in his speech, Taylor that day floundered through a sentence. He picked himself up to say, "I have lost my nominative case but am on my way to glory." One

supposes that there was little harm done in his grammatical bungling that day.

It is important to master the medium of one's expression. A speaker ought to know how to speak correctly and effectively. But the most important element in speaking is not grammatical correctness. We would rather hear a person speak who has something to say but who butchers up the language than one who is a mollycoddle but speaks with perfect English. The thing said is always more important than the manner in which it is said.

Commission Echoes from Zion

BY IRA D. LANDIS

The enlarged biennial Commission meeting this year went to the Pacific Coast with the eleven wise men from the East, their second string secretaries, and the invited district representatives, filing in by auto, train, and air. Most of them served in week-end meetings in the Idaho and Oregon churches, introducing the Commission and themselves to these congregations, in many cases for the first time.

Beaming Ed Kenagy and genial Edward Z. Yoder were hosts at the Zion Church near Hubbard for these three days of important deliberations in the great program of our church. The new face on the Commission was Roy Koch. A new secretary was Paul M. Roth. Among the new Conference Christian Educational Committee representatives were Sanford King, Fred and Uncle Fred Gingerich, Harold D. Groh (John E. Gingrich's twin brother), Wilbert Nafziger, Clayton L. Keener (who is no secretary nor chairman of anything but an ambassador of the King), Amos Kolb, Mahlon Blosser, Paul Lauver, and a good strong group from the Pacific Coast.

"Somewhere in Oregon" the Commission met somehow on Monday morning at 10:00 with three men on the rostrum and five men around the secretaries' tables. *Somewhat* in this fashion this group opened with John R. Mumaw at the gavel. John L. Horst, Scottdale, Pa., bishop and editor, opened with the Spirit's searchlight thrown upon Ps. 119:97-112.

Then since we were out near the Orient, there was the orientation of visiting delegates and the arranging of agenda for the complete program. The reports of the chairman and treasurer were read. The spectacles were cleaned and the machinery was well oiled in the opening session.

At noon eleven more came in by mission truck from Portland, traveling at eighty, forty forward and forty up and down, heavily loaded with suitcases and brief cases (for the incoming reports), about completing the working personnel of the Commission meeting. On this

sight-seeing trip in which we saw nothing but each other, we realized that this "Can-by Oregon." With dinner served by the congregation in the substantial adjoining house built just for us (according to size) and a few personal greetings exchanged, business in earnest was on.

Ezra Beachy used Ps. 145 to remind us in this large world that we should be a praising people and thus be in a better position to be the recipients of our afternoon blessings. New men were oriented, so that the Field Secretary, Nelson E. Kauffman, could give all a vision of his work and a scanning of what is and what can be done through Commission channels. It gave tentative plans for his work, a suggested 1949 emphasis of "adult indoctrination," and how such a program might be promoted.

Paul Mininger in Miningerized fashion brought in an exhaustive study of the Commission, Retrospective and Prospective. He listed the functions as follows:

To co-ordinate the teaching efforts of the local church.

To study the teaching needs of the church.

To promote efficiency among the teaching agencies engaged in the local church.

To plan and integrate curriculum materials.

To help the church solve her teaching problems.

To gather, record, and interpret statistics.

To investigate youth problems and seek to find their solution.

To give constructive guidance to young people's organizations.

In reviewing the work he pointed to most progress through the eleven years of work in the production of the Program Builder (a quarterly), the superb and highly appreciated new summer Bible school materials, and the organization of a Mennonite Youth Fellowship (at Eureka, Illinois, in June).

Among recommendations offered, the Field Secretary was chosen as the clearing house for all promotional articles for publication; the motto, emphasis, and goals (annual or perennial) shall be studied and the Commission shall make an effort to reach the individual congregations more frequently.

Nelson E. Kauffman's report brought forth approved recommendations for the preparation of a booklet on the study of our creeds, the suggesting of programs for Bible Conferences, the recommendation of church-wide reading of John C. Wenger's *Glimpses of Mennonite History and Doctrine*, and the use of doctrinal study emphases during the year. "Nourished in Faith and Doctrine," taken from I Tim. 4:6, was chosen as a motto for '49 and a goal was set of some doctrinal study classes in each congregation throughout the church.

The visiting delegates were informed that, being under age, they were with-

out franchise but not without voice and yet when voice was not enough a straw vote (whatever that is) was accorded them. Opportunity was given for any questions, and problems, brakes and urges, criticism and inspiration they can give the Commission.

After a devotional service by Sanford King the Summer Bible School was presented by Clayton F. Yake in *absentia*. He showed how enthusiastically the new series of materials released and used this year for the first were received, both within and even without the church. By June 21, 7,095 teachers' books and 86,760 workbooks were sold and some issues oversold. A proposed enlarged reprint to meet future enlarging service is on the agenda.

The enrollment in '47 was an increase of 7,831. The average attendance rose to 84 per cent. The average expenditure was four cents per day per pupil. While the new materials will raise the latter figure, it reaches more outside, with less effort than any other arm of our teaching service.

The Secretary of Young People's Activities, Paul Erb, then reported progress here too. He expects to be present in nine different Young People's Institutes this year to keep in touch with young people, their activities and problems. He reported the progress of work leading up to and the organization of Mennonite Youth Fellowship at the June Eureka Mission Board Meeting. He reported the present Executive Committee to consist of Gerald Studer, Orrville, Ohio, President; Richard Detweiler, Souderton, Pa., Vice-President; Ada Schrock, Salisbury, Pa., Secretary; and Edgar Metzler, Scottdale, Pa., Treasurer.

The Constitution of Mennonite Youth Fellowship was then read and carefully discussed. This includes as a fivefold purpose: "(1) a deeper spiritual life; (2) opportunities for uplifting fellowship; (3) a conviction for and entrance into active Christian service; (4) a strengthening of Christian faith and belief; and (5) the stimulation of church and congregational consciousness." In addition to the above officers, the General Council shall be composed of the Secretary of Young People's Activities of the Commission for Christian Education and Young People's Work, a representative from both the Mennonite Board of Missions and Charities and the editorial staff of the Y.C.C., and three youth secretaries representing the following general fields of M.Y.F. work: (1) Faith and Practice; (2) Fellowship; (3) Extension and Missions. The latter three shall be selected by the other five. The delegate body shall consist of one representative from each affiliated Mennonite unit, with one franchise. The latter shall vote at each election on candidates of a slate chosen by an appointed Nominating Committee. All candidates for office in M.Y.F. shall have the fivefold prerequisites: (1) a positive Christian character; (2)

membership in good standing in the Mennonite Church; (3) experience in some form of youth work; (4) acquaintance with and interest in the work of the church, and conviction for her standards of doctrine and life; and (5) ages 18-28. No candidate shall be over twenty-eight at the time of nomination.

After the Tuesday morning devotional service on "Contending for the Faith" by Noah G. Good, the Sunday School Secretary, J. J. Hostetler, brought his report. He showed an increase of 3.68% over 1946, a net increase of eleven Sunday schools; and a slight increase in teachers' meetings and study classes. A questionnaire revealed: (1) The majority of our teachers are over thirty years of age; (2) Half of our teachers have ten or more years of experience; (3) Over 60% of our teachers never completed high school; (4) Well over 50% have had some special Bible training in W.B.S. or college; (5) Teachers' meetings are regularly held in 17% of our schools, but 60% favor having them; and (6) Of teachers, 67% use other helps in addition to our own.

The new nursery and kindergarten materials will be available in another year. The young people's quarterly and Teachers' Monthly Magazine are in the formative stages. Suggestions for the latter are still in order. The school year suggested to begin Oct. 1 instead of Jan. 1 met with considerable encouragement. In view of this the secretary will send out his questionnaires this year about Sept. 1, with the suggestion that they be immediately filled out after the beginning of the fiscal year, Oct. 1, 1948, and returned to conference Sunday school statisticians and they directly to J. J. Hostetler that they may be tabulated accurately for both the 1949 Commission Handbook and the 1949 Mennonite Yearbook and Directory. The promotional change of the school year came in for its share of discussion, but the conferences will be making such necessary changes apace. A diagnosis of the local Sunday school is in the offing and a flier on memory work from the Psalms will be encouraged the last quarter of '49.

Nelson E. Kauffman, handy man, brought in the report in the Young People's Bible Meeting area. Roy E. Koch at this meeting was chosen Y.P. B.M. Secretary. Meanwhile the Topics Committee for 1949 included J. R. Mumaw, Chm., Roy Koch, Harold Bauman, and Nelson E. Kauffman. 1950, Gordon Shantz replaces Bro. Kauffman. A five-year cycle was presented as a tentative program for '49 through '53. The Program Builder was put under the fluoroscope and the Meeting Record Books were recommended for analytical and historical purposes. It was suggested that the Program Builder be put on an annual subscription basis.

Harold D. Groh opened the afternoon meeting by reading Eph. 2:1-10 and dividing this Scripture thus:

What we were by nature—vv. 1-3.

Plea for a Pastor

By ADA KREIDER WINE

*Lord, give us a shepherd, for we are Thine own;
And we long to remain in the fold:
But Satan is crafty, and we are so prone
To wander out into the cold.*

*'Tis not that we hunger, for we have been fed;
Thy Word is rich source of supply;
But oft we need counsel from one who is led
By the Spirit of God from on high.*

*Sometimes there are pathways that look cool
and sweet,
Inviting, and easy to pass;
But dangers are lurking where we cannot see,
And serpents lie hid in the grass.*

*And oft in our lives there are mountains to
climb,
Where dark shadows fall over steep ways,
So strait we must pass over one at a time;
Where following close always pays.*

*Lord, give us a shepherd to lead us along,
To comfort, to counsel, to love,
To lead us at last to that beautiful land,
Safe home with our Father above.*

Palmyra, Pa.

What we were by grace—vv. 4-6.
What we shall be in glory—v. 7.
How the change took place—vv. 8-10.

Paul Roth reported for Christian Workers' Training, encouraging this avenue of our teaching ministry. The three new sample diplomas were presented. The one for Christian Workers' Training was a four-unit course; the second for Teacher Training was a six-unit course, and a Missionary Training diploma for another six units of designated study. This area of work was correlated with others and within its own field.

Apparently there was a dearth of credits desired, for but twelve courses in seventeen classes in four eastern conferences gave credit to but 184 pupils. Promotional work is necessary and the use of these courses in winter Bible schools is recommended.

From Lancaster Conference came Noah G. Good with his Weekday Bible School report, carrying an eastern tinge. The twenty-year-old materials first designed for Lancaster Conference have been used more extensively elsewhere. A thorough revamping, and completing of series with promotional endeavor was the keynote of his message.

In the evening two mass meetings were held for the benefit of the Sheridan and Fairview (Albany) congregations. The complete personnel of the Commission meeting were kindly transported to these services, thirty miles west and sixty south respectively. At the former place Gabriel Shenk introduced the chairman and the visitors had charge of the meeting. Among the things heard were these: (1) Paul said, "Yet not I" (Gal. 2:20; I Cor. 7:19; 15:10), but "God had done" (Acts

14:27; 15:4, 12). (2) Christ gives us a blanket check. You fill it in and "it shall be done unto you." (3) "The blood of Jesus Christ is sufficient to make the vilest sinner clean." (4) To be workers together with God we need to be: (a) pure vessels through whom He can work (II Cor. 4:7); (b) humble—e.g., "the voice of one crying in the wilderness"; (c) work where God is and be engaged in His business; and (d) step with Him, moving with and building through Him.

The next morning, back at the Zion Church, J. D. Graber in *absentia* presented his report on missionary education. The new China Study Guide will soon be available. One on India's fiftieth anniversary and another on Latin America are under consideration. The Mission Section of the GOSPEL HERALD has been improved and enlarged. Culp was featured in a recent issue of *The Mennonite Community*, mission slides are in process of preparation, and your secretary is ever on the alert for production, promotion, and assimilation of all missionary intelligence possible. Youth Missionary Projects reported were but 57, of which 24 were in Pennsylvania and our figures on Lancaster Conference alone are 26 affecting 32 Sunday schools. They are church-wide in sixteen states and provinces, covering the production of many cash crops, the care of a cemetery and of a church building, day labor, woodcutting, custom hoeing, picking corn after a commercial picker, poisoning gophers, and raising cane.

Before starting the business of the King this morning, Loren King turned our attention to His program in Rom. 12:1, 2. Thereafter Paul Mininger presented the Curriculum Committee Report. The International Series of Lessons of the International Council of Religious Education was studied and will be used in 1949 with certain specific adaptations to our Mennonite constituency. Representatives sat in with the I.C.R.E. and the National Sunday School Association (N.S.S.A.). The former represents one shade of Modernism. The latter, the organ of the National Association of Evangelicals, represents another. Their significant classic decision thereafter follows: "It was moved and passed that in the light of information we now have at hand, we continue for the time being the use of the Uniform Lessons (I.C.R.E.) AND that we continue our study of the possible development of our own Sunday-school lesson outlines." In view of the much-appreciated production of the new summer Bible school materials and the promised Y.P.B.M. Topics Cycle, the possibility and the growing need for our own Sunday-school lessons are increasingly apparent. This meeting's opinions concurred.

The question of how far others who use our materials should aid in planning them was conservatively and wisely handled, after a spirited open discussion. After materials are wisely, thoroughly,

and completely blueprinted, others expecting to use them have access to samples and for what they hope to use, wise changes consistent with publishing practicability may be suggested to interested committees. This would enlarge the distribution, and thus the mission of the church, through the field of literature. Yet all production, first and foremost, regardless of cost or of distribution, necessarily needs to be of, by, and for our church.

This committee has nobly discharged itself in the summer Bible school area, in guiding the Sunday-school courses, the Topics Committee of Y.P.B.M., and in steering for Christian Workers' Training. They were challenged with the need of much in new materials and possibly an all-church memory program.

The devotional service of the afternoon session was directed by Harold Boettger of the near Northwest, using I Timothy 4. George R. Brunk reported for Home Interests. He recommended ministers' meetings in conferences built around this theme, for enlightening and guiding our youth and parents through an informed ministry. Here and elsewhere it was felt that the work of the Commission should simmer closer to the individual. These biennial meetings certainly aid.

Russell Krabill brought the final report on Junior Activities. Forty per cent of Questionnaire Surveys showed nothing in this field. A few have summer camps. The Junior Bible Meeting reaches most. Others have Junior midweek meetings, club or craft activities, Junior Sewing Circles, Junior Missionary Projects, and Weekday Bible Class. His work is in process of correlation and development.

In mass meetings again at Fairview and here in Zion most of us were assembled with the local constituency. Gospel messages were presented and all of us were inspired to build upon the Rock and whether here or elsewhere to be "labourers together with God."

In spite of fogs and fog horns, mistifying (spelled with one "y") and spearheading, this Commission meeting will go down in history as one of the "best yet" and of far-reaching effect upon our own beloved church. Being in the Far West the hospitality and fellowship was unique amidst the grandeur and magnanimity of the handiwork of God, both in nature and grace. May these memories linger long and the great program of His church here envisioned fearlessly and grandly launch out with Him into the ocean of His love.

Lititz, Pa.

What the Cross of Christ Means to Me

BY ELLIS GERBER

First of all, the cross draws my mind to our communion service which celebrates the death of Christ. It isn't very often that we hear about celebrating someone's death. We have a memorial day when we celebrate the death of soldiers in general, but we do not even celebrate Abraham Lincoln's or George Washington's death. We celebrate their birth! With Jesus it was different. His life of service might well be celebrated, and we have a day set aside as Christmas when we celebrate Jesus' birth.

Can you think of anyone whose death is celebrated as Jesus' death is? We love Him. Does it not seem paradoxical that we celebrate the death of someone we love by eating bread and drinking the cup? Both of these are symbols of Jesus' death, of His cruel death on the cross where He was extended on the hill of Golgotha. This is the kind of memorial service by which we remember the death of Jesus. We sing, "In the Cross of Christ I Glory." Or, in other words, we say, I'm so glad for the cross of Christ, and we have good reasons for doing so.

When Jesus was obedient to death on the cross He triumphed over His enemies in doing so. That's what the cross of Christ means to me. We too can be overcomers and more than conquerors because of this. We need not be servants to sin; we need not be subject to sin; we need not make sacrifices for our sins because Jesus, being a sacrifice for us, has made atonement possible if we put our faith in Him. "Without shedding of blood is no remission." "The blood of Jesus Christ his Son cleanseth us from all sin."

The cross of Christ means that God loves me. Why did God ask Jesus to take the form of man? Why did He become sin? Why did God not make some other provision by which we might be saved? It was a manifestation of God's love. God's tremendous sacrifice in offering His only begotten Son shows that God loved the sinful human race, and it is in this fact that all believers can rejoice.

In this world of hundreds and thousands of people you may say, "God can surely not know everyone. Surely He will overlook me." God's Word says, "The very hairs of your head are all numbered."

You say, "I'll try some other way to get saved." God's Word says, *There is no other way "whereby we must be saved."* The cross means that God went to the extreme to show His love to me. It means that I must accept this way as my own if I would want the benefits of it. It is not for me to ask, "How can Jesus' blood atone for my sins?" NO, if God would have seen fit for us to know, He would have had someone write about it.

It is for me to accept Christ's atonement on the cross by faith.

The Gospel of Jesus' death on the cross means that I can start a Christian life by faith. It means that if I take this step of faith, I will be acceptable in God's sight. It is important that we get started, and the cross of Christ is the starting place of every believer. Certainly we must endure to the end to be saved. I do not mean to say that the only thing we must do is to get started in a Christian life. But let me ask, "Can you endure to the end if you never start enduring?" Of course not! To me the cross of Christ means the starting place for a life of victory over sin, and indeed it is that to each person who takes God's Word by faith.

When Paul was writing to the church at Corinth, he said, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The cross of Christ means power to me. No! more than that, it is power.

Did you ever hear of anyone with a new tractor saying, "I'm ashamed of this tractor; it has so much power"?

Did you ever see a young fellow lift a heavy weight which no one else could lift? Did he hang his head and say, "I'm so ashamed of my strength"? NO! Power is something to glory in. The power of the cross is something in which all Christians should glory. I have the power of the cross at my disposal. Far be it from me that I should boast, unless it is in the power of the cross. That power is not my own, and because of that I dare glory.

The cross of Christ means victory over the powers of Satan. Colossians 2, addressed to believers, says: "Having forgiven you all trespasses; blotting out the handwriting of ordinances [referring to Old Testament ceremonial law] that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." My condemnation is blotted out, taken out of the way, nailed to the cross, and forgiven! Forgiveness is what the cross means to me.

Let's take an illustration from a Negro boy. He was always afraid of his sins and the other boys knew it. They liked to tease him about his sins because they knew it made him feel so bad.

They said, "You know, Rastus, God has a big book and He's got a record of all your sins."

One time they started to tease him like that, but he wasn't scared. He only smiled back. "What all done happen to you, Rastus?" they asked him. He said, "I know God has a book with a record of all my sins in it, but He sent Jesus to die for my sins. They nailed Him to the cross and made His hands bleed. Now when God goes to read my record, Jesus just puts His bloody hands on the page and it's all blotted out so God won't hold it against me." This is indeed a crude illustration, but it shows the truth I am trying to convey.

Every Christian should use his Bible as a full-length mirror, with this motto before him: "Before you go out and tell anybody that you represent Christ and the Church, look yourself over and see whether you do or not."—The Brethren Missionary Herald.

It is not the *cross* that I worship; it is not the *cross* that saves men; it is not the *cross* that forgives sins; but the *cross* is precious to me because it reminds me of the blood Jesus shed as He took the punishment of my sins while hanging there for three hours in dreadful pain. Sin must be punished, and God had Jesus take the punishment that I deserved for my sins. Sin always costs, for "the wages of sin is death."

An evangelist was giving the invitation in a revival meeting one time and said that salvation is free. After the meeting he talked to a miner, and the miner said, "I'm not interested in cheap things. Salvation is too cheap if it doesn't cost anything." The evangelist wondered for a moment how he could explain this free salvation and then answered, "You are a miner, aren't you?"

"Yes," was the reply.

"And how deep do you go into the mine?" The miner told him.

"That must cost you a lot to go that far."

"Oh, no!" said the miner, the company pays that."

"It is just the same with salvation; it does not cost you a thing but it cost Jesus death on the cross."

The cross means that the punishment of death has been paid. I need not pay for my sin with eternal death. I have accepted Christ's substitutionary death as the wages for my sins.

"Years I spent in vanity and pride,
Caring not my Lord was crucified,
Knowing not it was for me He died
On Calvary."

"Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,
Oh! the mighty gulf that God did span
At Calvary!"

Kidron, Ohio.

Right Attitudes Toward Our Ministry

BY MRS. CLAUD MILLER

Paul attributes much of his success to the prayers of faithful saints: "Ye also helping together by prayer for us . . ." (II Cor. 1:11). When Peter was in prison, "... prayer was made without ceasing of the church unto God for him" (Acts 12:5), and soon he was delivered. All true ministers realize the worth of prayer and they long for the prayers of their congregations. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ . . ." (Col. 4:2, 3). Again Paul says, "... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . ." (Eph. 6:18,

19). Have you ever thought of these verses when criticizing an uneloquent preacher? Have you ever thought that perhaps your lack of prayer is the cause of his stammering?

The minister should have our best attention when in the pulpit. And, of course, to give our best attention, we must be present and on time. It is very distracting to a speaker to have people entering the room, looking around, whispering, reading Sunday-school papers, sleeping, or in any other way being inattentive. If the message seems dull, spend your time praying for the speaker instead of sleeping.

It is also our duty to be obedient. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Where there is a lack of obedience to those in authority, there can be no successful work done in any congregation. "Rebellion is as the sin of witchcraft . . ." (I Sam. 15:23), and it works havoc wherever found—in the home, in the church, in the nation.

We should also respect and esteem the ministry. "And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (I Thess. 5:12, 13). Nothing tends to cripple the work of the ministry so much as does a lack of proper regard for them and their sacred calling on the part of lay members of the congregation. Parents often unwittingly drive their children from the church by expressions made in the home reflecting upon the ministry. The reputation and standing of the ministry should, instead, be guarded and enhanced whenever and wherever possible. A congregation can rise no higher in standing than that ascribed to the heads of the group. All church leaders should be honored, and the "elders that rule well [shall] be counted worthy of double honour . . ." (I Tim. 5:17).

The Word also teaches us to bear one another's burdens. Certainly this applies in the case of the ministry. Lay members can do much in assisting the ministry by making them welcome when they call, by giving words of encouragement and appreciation. There are many ways in which the laity can be of help to the ministry other than by giving them money. The ministry that realizes that the members of the congregation are willing to and do share their burdens, sympathize with them in their apparent defeats, and rejoice with them in their triumphs, becomes stronger in the added strength of the members.

Lagrange, Ind.

Mistakes and failures ought to humble but not to discourage; whatever helps to lead to lowly thoughts of self and to more real dependence upon God is good.

A Prayer for This Week

Our dear Father in heaven, this morning we thank Thee for the glorious gift of life. As this day unfolds to us may we be faithful to every trust. Help us to cultivate cheerfulness, charity, and diligence as we undertake the many tasks that shall be ours. Repel any inclination to impatience or anxiety or discontent, we ask. And do Thou save us from self-seeking; give us the joy of ministering unselfishly to those in need of what we may give them in Thy name. We pray Thy forgiveness and mercy upon us wherever we have failed to seek first Thy kingdom and Thy righteousness. At the close of the day may we rest in the blessing of Thy acceptance of our labors and devotion. In Jesus' name. Amen.

—Elizabeth G. Yoder.

Elegance and taste are shocked where modesty and comfort are sacrificed and no fashion can really make that dress becoming which belies the very ends for which dress is worn at all. Protection to the person, good taste, and pure morality readily combine in the same garment. —Hickok, in "Principles of Moral Science."

LOVE YOUR ENEMIES (Continued)

give thanks for you, making mention of you in my prayers . . ." (Eph. 1:15, 16).

It is impossible to love our enemies unless we first learn to love our brethren. Again quoting the words of Jesus: "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9). How lovingly Christ dealt with us in our own lives when we were His enemies! When He called us by His Spirit and we failed to respond, His loving Spirit called us again. And when He reminded us of some sin in our lives, and we failed to repent, He called again. Let us notice also how Christ dealt with His enemies when He was on earth. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34). "And when he was come near, he beheld the city, and wept over it." From these scriptures we get a glimpse of the love and compassion of our Lord for His enemies.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation . . ." (II Cor. 5:18). May we be faithful to this ministry which is entrusted to us.

Love your enemies!

Middletown, Pa.

FOR OUR SHUT-INS

Trust Thou Me

BY ROSE M. MAGINES

*Fear thou not, for I am with thee;
Child of mine, be not dismayed;
With my perfect peace I'll fill thee,
If thy mind on me is stayed.*

*Peace, my child, be thou not fearful;
Wind and wave obey my will.
Storms of life shall not o'ertake thee,
When I say to them: "Be still."*

*'Neath my wing, O child, I'll hide thee.
Rest securely, trust thou me;
Know that I'm thy strength, thy refuge;
I, thy God, do care for thee.*

La Junta, Colo.

The Cross for the Christian

BY MRS. LAWRENCE WENTLING

Jesus first, others next, and ourselves last should be our motto. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Our privileges, opportunities, and duties are many: to help the weak, the afflicted, the poor and needy, and the lost and wayward. It is a blessed assurance to know the Lord has gone before. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21).

You say, just what is my work and my cross to bear? Turn to the life of Christ, of Paul, and other Bible characters who followed Jesus and made Him known to men. We must be led by the Spirit of God and be willing to hear and obey. Let this be our constant prayer:

*"Lord, give me strength to keep in line,
To march with lifted head;
Help me to bear my cross each day
With steady rhythmic tread.*

*"Oh, may my ears be opened to hear
And heed my Captain's call,
Quick to obey the orders given
No matter what befall.*

*"Help me to keep my weapons bright,
Unsheathed my ready sword,
To multiply the ranks of Christ,
And spread His holy Word.*

*"Give me a loving word to speak
To one whose life is drear,*

*A heart that understands each loss
And knows just how to cheer.*

*"Lord, give me strength to help the
weak,
Who stumble out of line,
To lift them up with gentle hands
And share their cross with mine."*

God has a plan for each life. As we study the figures of Biblical history, we see how, unknown to them oftentimes, and certainly unknown to those who opposed them, our infinite Father worked out in their lives His eternal purpose. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

I love the following article about the Bible: "The Bible contains light to direct us, food to supply us, and comfort to cheer us. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibilities, will reward the greatest labor, and condemn all who trifle with its sacred contents" (Evangelical Visitor).

Let us rejoice and be glad in our Master. Let us go and bring forth fruit. In every life there are moments, sometimes small, sometimes large, that are definite turning points. There are moments when we reach a place where the path branches out. Taking the right road involves many things: it requires a knowledge of situations and conditions; it involves a knowledge of self; it above all involves a knowledge of God. We must have thrift and a desire to work and a desire to learn. Let us live within our means, let us build our personality, and let us acquire true friends by true methods. These are all steps in the right direction.

*"The path that leads across the earth
Is sometimes hard to travel;
The skein of life, from which we weave,
We sometimes can't unravel.*

*"The songs we sing, the words we speak,
The thoughts we leave unspoken,*

*Sometimes come haltingly from hearts
That circumstance has broken.*

*"And yet the path leads ever on;
The skein that has been twisted
Will come undone before our eyes,
Although those eyes are misted!*

*"The songs we sing, the words we speak,
Despite the time or weather,
Will thrill again, for broken plans
Will knit again together."*

Sterling, Ill.

THE PROMISE OF FAITH

How often have decent, kindly folk when overtaken suddenly by tragic loss or stunning agony cried out, "What have I done to deserve this? Why should God allow this to happen?" Plainly this reveals an entirely unchristian philosophy of life. An easy road and roses all the way was never the promise of the Father even to the well-beloved Son. The very symbol of Christian faith is the cross—not an ornament but an instrument of pain.

Experience comes to good men and bad quite impartially. The same weather tests houses built on rock and on sand. The rain descended and the floods came and the winds blew on both houses. When the storm was over, the wisely founded house survived. And does anyone fail to recognize that this is equally true of persons? Jesus has survived many storms—the same yesterday, today, and forever. For all possible conditions there is guidance here. The place for this compact, unerring counsel to every man is not merely on our shelves but in our souls. Here indeed is the key to recovery. —Presbyterian Tribune.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He *ever liveth* to make intercession for them" (Heb. 7:25). "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).—*Christian Life and Times*.

The old saint who suffered much and whose suffering brought her into periods of mental darkness stated her trust in God thus: "When I can, I think of God and rely upon Him; when I cannot, He thinks of me and bears me through my darkness."—Selected by Mary Burkey, Nappanee, Ind.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all those who so kindly remembered me with prayers, visits, cards, and flowers during my stay in the hospital and at home. May God bless you all.—Mrs. Isaac B. Hoover, Bareville, Pa.

I thank the many friends who remembered me with cards and fruit during my sickness. May the good Lord, who is the Giver of every good and perfect gift, bless every one of you.—Mrs. Frank Garman, Columbia, Pa.

TO BE NEAR TO GOD

THEME FOR WEEK:

"Lord, teach us to pray."

Sunday, August 8

The Place and Meaning of Prayer.

Our Lord's first lesson in the school of prayer was, and still is: "Enter into thy closet" (Matt. 6:6). The "closet" is the closed place, where we are shut in, alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, depends upon prayer. To the praying soul there becomes possible the faith which is the grasp of the human spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience which is the habit of waiting for the unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen divine image and ideal, and the innermost secret of a heavenly bliss.—The Fundamentals, Vol. IX.

Monday, August 9

A Pattern Prayer (I Chron. 4:9, 10).

Hidden in the long record of genealogies of this and other chapters is the illuminating story of Jabez. Jabez, whose name meant sorrow or misery, and, called by his mother, "Little Misery," knew bitterness and misfortune. In his helplessness and sorrow he offered this memorable prayer which may well be copied. He knew his source of help and called on the "God of Israel." He recognized his own need and asked for personal blessing—always the starting place in prayer. Then for enlargement—the natural sequence. He followed with the request that the hand of God be upon him to keep him from evil. His humble, submissive spirit prevailed. His prayer was heard, for "God granted him that which he requested." What a pattern for praying saints today! Obscure, poor, needy, and troubled, yet the same "God of Israel" hears and answers prayer. He increases capacities, enlarges the coast, turns sorrow to joy, and fills the aching void with Himself.

Tuesday, August 10

Intercessory Prayer—"Pray one for another" (Jas. 5:16).

Pray One for Another

I cannot tell why there should come to me
A thought of some one miles and miles away;
In swift insistence on the memory,
Unless a need there be that I should pray.
Too hurried oft are we to spare the thought,
For days together, of some friend away;
Perhaps God does it for us, and we ought
To heed His signal as a call to pray.
Perhaps, just then my friend has fiercer fight,
And more appalling weakness, and decay

Of courage, darkness, some lost sense of right;
And so in case he needs my prayer, I pray.
Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.
And when you pray, dear friend, I ask of thee,
That thou wilt seek of God not mine own way;
Not what I want, but His best thought for me,
Do thou through Jesus Christ implore, I pray.
—Marianne Farningham.

The Place

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, "Arise."
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker and the Word.
Where is that secret place—dost thou ask "Where?"
O soul, it is the secret place of prayer!
—Adelaide A. Pollard.

Wednesday, August 11

Importunate Prayer (Matt. 15:21-25).

Only persevering faith could take one through the obstacles that came to this distressed woman of Canaan. Her appeal to Jesus, who had come to help such as she, brought utter silence. She next appealed to the disciples, but they would send her away. The door seemed further closed when Jesus, apparently approving their suggestion, answered, "I am not sent but unto the lost sheep of the house of Israel." This left no ray of hope. She had no claim or merit. But, not repulsed, she threw herself at His feet and begged for mercy. Again the refusal seemed almost harsh and cruel in the insinuation that she was only a dog. But taking her place as such and begging for the crumbs which were given the dogs, her faith triumphed and brought healing and joy to her home.

"How this matchless story encourages us when our need is desperate, when the prayers of others have failed us, when even the logic of the Bible itself and the answer of God leaves us no place of hope, still to throw ourselves upon His mercy and to wring mercy from seeing defeat" (A. B. Simpson).

Thursday, August 12

Prayer Is Costly—"Lord, what wilt thou have me to do" (Acts 9:6)?

This prayer offered in all sincerity is like an unsigned check. We say, "Lord, I'll endorse any sum you may stipulate—health, wealth, time, family, friends, talents, myself, my all." The answer may bring surprises. It may cost more than we expected.

It may cost in personal aspirations and ambitions. It may cost in family ties or means, sickness, bereavement, or loss. But the consecration prayer keeps its constant endorsement upon all that may be required.

Prayer costs in the physical. It is strenuous exercise. Elijah "stretched himself upon the child three times, and cried" before the widow's son was restored. Isaiah likened it to travail, birth pains. Paul had "great heaviness and continual sorrow" as he prayed for his brethren. Many of God's children have known this drain upon the physical. Such praying costs but is rich in fruitage.

Prayer costs in time. It takes time to reach

the throne. Not that God is not ready, but we may not be. There are hindrances, not always our own—not "flesh and blood" but satanic opposition coming through "principal" (Continued on page 724)

A GOOD FISHERMAN

Sunday School Lesson for August 15

(Matt. 4:18; Mark 1:16-21, 29; 3:18; 13:3-7; Luke 6:14; John 1:37-43; 6:8, 9; 12:20-22; Acts 1:12-14.)

It is so gratifying to us that God has given man such a variety of talents. "I can't do anything" is the cry of some proud hearts. Such people could do very worth-while deeds if they would. To do what one can and be wise and content in that is a secret to happiness. Some people are very unhappy because they are jealous of other people's talents. But some are glad to bring the talented man and an opportunity together. Such was one of the men Jesus chose for His inner circle.

From Galilee comes a genuine disciple of John the Baptist. As soon as that Light, for which he was looking, came, Andrew recognized the Light and followed Him. Jesus was looking for such prepared believers and invited Andrew and John to His abode that day. Convinced thoroughly that Jesus was the Messiah he told Peter, his brother, and brought Peter to Jesus. Upon sight of him Jesus predicted that Simon would be distinguished in his work. Andrew had already, before he was formally called to be a fisherman, caught one big fish. Consider what blessings Peter brought to the church! Andrew had done a great work to bring such a man to Jesus. This act proves his faith, love, and joy.

Jesus needed such a go-between man as Andrew, for when He found Andrew fishing one day He called him to follow Him. "Come . . . I will make you . . . fishers of men." Later when He had selected twelve men He asked the Twelve to be with Him, to go preach, and heal. Often in this fishing-for-men story Peter is mentioned first, but Andrew was not jealous.

Andrew even appreciated children. He caught the spirit of Jesus very quickly, it seemed. When Jesus wanted to feed the 5000 hungry followers, it was Andrew who had discovered the lad with the loaves and fishes, and brought the lad to Jesus. Jesus used this bit of food to feed a great multitude. Andrew and the boy must have been very happy.

Once again Andrew went between some Gentile Greeks and Jesus. These Greeks wanted to see Jesus.

All these introductions of people to Jesus tell us of Andrew's faith and belief in Jesus as the true Messiah, the One who could meet men's needs. A true believer God can always use. He will ever be pointing others to Christ. We find no "wanting to be first in the kingdom" in Andrew. He was very happy in second place and busy bringing in other "fish," even though they were greater than he. Let's remember Andrew was one of the twelve disciples.

Andrew was rewarded with the gift of the Holy Spirit at Pentecost.

—Alta Mae Erb.

OUR SCHOOLS

Address

*At Laying of Cornerstone of the
Auditorium-Gymnasium of
Goshen College*

By D. A. YODER

Friends of Goshen College:

It gives me much pleasure to have you with us at the ceremony of laying the cornerstone of the Auditorium-Gymnasium of Goshen College, which has been designated as a fiftieth anniversary memorial. In thinking of the purposes of the building I am reminded of the words of the Apostle Paul in I Thess. 5:23, "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," the entire being kept for Him who made us.

A Building to Serve a Threefold Need

We recognize in these words the trinity of man: the spirit, the mind, that part of man which knows (I Cor. 2:11); the soul, the seat of affections (Jno. 12:27), the active will or the self; and the body. The three are needed for a complete well-rounded being. If we were robbed of either one, we would not be able to live a complete life. Those with impaired minds fill our mental institutions, those with broken affections fill our penal institutions, and those with broken bodies, our hospitals and charitable homes.

Having the welfare of the student body (mind, soul, and body) in mind, the Mennonite Board of Education has undertaken the task of erecting the proposed structure. This building is to serve a threefold purpose: auditorium, gymnasium, and student center. Much has been said pro and con relative to this building. The need is apparent and the church is rising to meet it. We want to look at the three purposes briefly.

The Auditorium

For many years the need for more room for holding public functions has been very noticeable. Commencement exercises, lecture course numbers, and many other public functions have drawn large crowds so that for the larger gatherings we have been obliged to ask the cooperation of our city school system for use of the high-school auditorium. This privilege has been graciously accorded us, but it tends to draw the interest of the surrounding community away from the College. The near-by churches also have brought to our attention that the activities of our Indiana-Michigan literaries, and larger gatherings of the church, have need of some central place to hold large gatherings. With all these interests in mind the Board has planned in such manner as to meet them adequately. We are hoping that consideration has been

given to all details of purpose and construction so that we can enjoy the privilege of adequate auditorium space and that the public can feel well repaid for coming to the public programs of the school and the church. It may be a place where church-wide meetings may be held, conference-wide, nation-wide, and world-wide. May God so help us that this may be possible.

The Gymnasium

The first call for this building program arose because of the need for better and larger facilities for the physical education program of the church school program of the College, and, later, with it the idea of its serving other purposes.

The idea connected with the gymnasium is the fitness and the development of the body. God tells us that this body is the temple of the Holy Ghost and the dwelling place of the Christ. As He would meet His people only in a well-ordered temple of worship, so today He expects a well-kept body for Him to dwell in, a body pure and blameless.

Circumstances may mar the physical and impair our usefulness in certain areas but they need never destroy the fitness of the body for His service. Some bodies which have been broken have still been kept fit for the Master's service.

Our young people come to school and their major interest is in the development of the intellectual and the spiritual; the interest of all schools is the intellectual but the interest of a church school is also the spiritual. The intellectual should never be at the expense of the spiritual. Keeping these two interests in mind the Board also remembers that to do the best in both areas there must be provision for well-rounded development of the physical body. Overemphasis in the physical education program of the present-day school systems has brought about a keen rivalry between schools and has brought about a wrong emphasis—athletics promoted for the few rather than for the entire student body. Excellency in the field of athletics has been made a goal rather than a means to an end. The emphasis of the day has taken the students of schools away from the main purposes—away from the campuses, and caused a rivalry which is not conducive to the best interest of a church school. Instead of benefiting the entire student body the present-day trend has been to benefit a limited few, the physically superior, and the remainder have been left on the side lines looking on.

Sensing the needs of the entire student body, and the evils and disadvantages of an intercollegiate system of athletics, the Mennonite Board of Education does consistently insist on intramural athletics

rather than intercollegiate. With the larger student body it becomes necessary to provide more room to carry on a physical education program commensurate with the requirements of the North Central Association, the accrediting agency of the College, and also consistent with the principles of the Mennonite Church.

Our confidence in those in authority of our schools is that they will never betray the trust placed in them by the Board and the church.

A Social Center

As a third factor leading to the size of the building—a study of the facilities provided for the social life of the student—it was deemed advisable to enlarge former plans for the auditorium-gymnasium by adding room for meetings of students in the regular activities of the school: religious gatherings, literary societies, and similar organizations, a place where students may have meetings of a social nature. Here also we have a student room where friends may meet friends to make friendships mean more and where stranger may meet stranger to make new friends, and above all make the word *friend* mean more.

A Building to Meet the Needs

We do not want to close without taking a look at the building. Looking at it from where the cornerstone is laid we envision a large structure built of brick and surrounded by beautiful landscaping. We see a spacious entrance. Walking through it we see a large cloakroom, beyond this a spacious student lounge, large enough for smaller student meetings. We go through this room and enter the snack shop, bookstore, post office, with an adjoining classroom and large supply rooms in the basement. We return and enter a large room and are amazed at its size—it is the auditorium. We see doors in the center which can be closed to make two regulation basketball courts. At the end we have a large platform, large enough to accommodate a chorus of 300. What a building! The other buildings on the campus were large structures in their day—this is comparable in size and cost to those of other days.

Hopes are being realized and we look forward with larger hopes. Men of the Mennonite Church have invested themselves, their time, and their money in the cause of Christian education. This building project is one more indication of an interest in a cause. It is a large venture and it amazes us when we see it with the mind's eye. The expense is great; the outlay of money is large. What kind of investment is it, good or bad?

We are not investing in stocks and bonds, farms or businesses whose returns will be measured in dollars and cents, but in buildings where the return will be men and women committed to a cause for God and the Mennonite Church, the greatest investment in existence.

It is a large venture, but under the hand of God and the loyalty of the Mennonite Church it can be accomplished.

CHURCH MUSIC

The Musical Settings

William Horsley set a tune to the hymn, which has made it easy to sing. The famous Charles Gounod, the French composer, set the words to music that has become historic. The story of how he found the hymn is of great interest. In the early forties of the last century France was in danger of a second revolution. The composer sent his little daughter, Jeanne, to a school in England, where it was a rule to commit to memory Gospel hymns. When she returned to France she recited "There Is a Green Hill" to her father, who, being much impressed by it, at once set it to music. He pronounced it the most perfect hymn in the English language, and gives as his reason its simplicity, which he says is a charm of all Mrs. Alexander's hymns. They corresponded regularly and she greatly prized an autographed copy of his setting to the hymn.

The Centenary of the Hymn

It was first sung on "Good Friday," 1848, and for a hundred years has been a favorite hymn in Passion tide, and at other seasons of the year. It has been translated into many languages. A missionary preaching the Sunday after the poet's death in 1895, in Londonderry Cathedral, said that where he ministered in the heart of the dark continent of Africa, the dark-skinned, half-clad African boys and girls sang it in a tongue the author had never heard. It is a hymn that will never lose its popularity, and will continue to be sung by both young and old, with spiritual blessing, for all time.

Its Present-day Popularity

In February, 1948, at a children's service one Sunday morning at the Odeon Cinema, High Wycombe, hundreds of boys and girls attended, mostly from nonchurchgoing homes. The opening hymn, "Onward, Christian Soldiers," was sung very feebly, but the closing hymn, "There Is a Green Hill," was sung with great enthusiasm. During the war years many soldiers and civilians have sung the hymn on "Good Friday" outside the city walls of the Holy City. For a hundred years visitors to the Garden of Gethsemane have sung the hymn with deep emotion on that sacred spot.

Centenary Meditations at the Grave

The writer has visited the grave of Mrs. Alexander, in the Londonderry cemetery. At this hallowed place many thousands of wanderers from distant lands have paid tribute to the inspiration of the beautiful hymns of the poet. As I stood there toward the close of day I gazed upon the woods of Preben, and watched the golden rays of the setting sun illuminate the rolling waters of the near-by river Foyle. Words came to my mind that she wrote long ago:

"The roseate hues of early dawn, the brightness of the day,

(Continued on page 724)

Hill." Thus a hundred years ago this beautiful hymn was given to the world. Three years later she married, and shared her husband's parish work diligently, ministering to the poor and needy, the aged, the sick, and the lonely. She was of a most benevolent disposition, and carried out the exhortation of her hymn:

*"And we must love Him too,
And try His works to do."*

The entire proceeds of her publications were given to an Irish school of the deaf and dumb.

The Meaning of the Hymn

The meaning is summed up in the line of the first verse:

"Who died to save us all."

As the Litany says: "There is no health in us," no goodness that can make us good enough to dwell with God. We have no merits of our own. We need a Saviour, One who can do for us what we cannot do for ourselves, to save us from the guilt, power, and penalty of sins. By His atoning work on Calvary's hill, Jesus suffered and died to save all mankind. Verse two speaks of the anguish of body, mind, and soul Christ endured on the cross for our redemption. Death by crucifixion was a pagan device to inflict the greatest, and most prolonged, measure of pain. No other form of death was so dreaded, and so degrading.

Verse three refers to our need of pardon, of a righteousness not of our own but in Christ, a cleansing of the heart, by the life poured out by Christ through His sinless blood. In verse four we are reminded that Christ was the only One good enough to redeem us from the curse of sin. Heaven's gates are fast closed to anything that defileth. Christ Himself, through the sacrifice of Himself on the cross, is the Key that unlocks the gates of heaven. He is the Creator of heaven and only through His redeeming work can sinful mortals gain an entrance into the heavenly home. The cross has become as a Jacob's ladder, reaching from heaven to earth, down which God comes to man, and up which we may ascend to God and heaven.

Verse five sums up the previous verses with a tender appeal to love one another as Christ has loved us, to claim our salvation by faith in His atoning work on the "Green Hill," to prove the sincerity of our repentance and trust in Him by living as He taught us to live, by precept and example. The alteration of the word in the first verse, *outside*, in place of *without* a city wall, was the work of the poet, who wanted to make the verse easy for children to understand.

"There Is a Green Hill Far Away"

The historic city of Londonderry in Northern Ireland has many historic monuments. One of the most notable is the city wall, on the top of which are mounted the twenty guns which were used to defend the city in the famous siege of 1689. In the center of the city is the Cathedral, where on July 30, in the year of the conflict, the brave citizens attended divine worship to hear an appeal from their minister to continue to exercise patience and faith, believing that God would surely send deliverance. As they walked to the service they saw everywhere the bodies of brave people who had died of starvation, rather than surrender to the foe. Prayer was swiftly answered, two days later victory came, and the city was saved. The most enduring monument is outside the city walls, on a green hill, where in a small circle of evergreens is a cross which marks the resting place of Mrs. Cecil Frances Alexander, who wrote the beloved hymn: "There Is a Green Hill Far Away." The hymn writer was born in 1823 in County Tyrone, and in 1850 married William Alexander, who later became bishop of Londonderry, and primate of all Ireland. Her maiden name was Miss Humphreys and when only nine years of age she began to write poetry.

Belonging to a Victorian family, where the children were not allowed to assert themselves, she hid her verses under the carpet. These were discovered, and read by her father, who was so pleased with her efforts he gave her a little box in which to place her writings. On Saturday evenings he read aloud her poems and encouraged her to write. She wrote hundreds of poems and hymns for old and young. Her poem on the "Burial of Moses" was much admired by Lord Tennyson, who often said he would have been proud to have been the author of such a fine work. All her life she continued writing.

The Writing of "There Is a Green Hill"

She was a great lover of children and when twenty-four years of age, was sitting by the bedside of a little girl who was hovering between life and death. As she sat in quiet thought the words of the hymn came into her mind, and she wrote them down at once. The sick child recovered and always said she felt a big share in the ownership of the beautiful hymn.

At the very same time in Brixham, Henry Francis Lyte was writing his last hymn: "Abide with Me." Miss C. F. Humphreys, as she then was, then began to compile a book of thirty hymns for the young, which was attractively illustrated, and was published in 1848, at Easter. The first hymn was "The Green

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Bro. and Sister William G. Detweiler and the Amstutz Sisters' Trio, of the Calvary Hour staff, Orrville, Ohio, are scheduled to present programs as follows: Saturday evening, Aug. 7, Landisville Campgrounds, Landisville, Pa.; Sunday afternoon, Aug. 8, Cedargrove Church, Greencastle, Pa.; Sunday evening, Aug. 8, Mountville Church of the Brethren, Mountville, Pa.

Alaska Calls will be the missionary challenge presented by Bro. Linford Hackman in young people's meeting at East Petersburg, Pa., Sunday evening, Aug. 8.

Bro. Harold Brenneman, Scottdale, Pa., preached at Masontown, Pa., on July 25.

Bro. Ford Berg, missions editor of the Gospel Herald, filled appointments in Free Methodist churches of Mount Pleasant and Bridgeport, Pa., on July 25.

Bro. and Sister George Smoker, on furlough from Africa, served on the staff of young people's institute, Laurelville, Pa., July 24-30. The Smokers have been taking Bible work in New York for the past few weeks.

Bro. John Eby, Manheim, Pa., is expected to preach the harvest service sermon at Stauffer's Church, near Edgemont, Md., Saturday evening, Aug. 14. He will also be with this congregation in the Sunday morning service.

The peace team composed of Harold Bulter, of Kansas; Henry Toews, of Manitoba; and Allen Sherk, of Pennsylvania, has been active in Ontario this summer. They will

address meetings as follows: Aug. 12, Bethel United Missionary congregation, New Dundee; Aug. 14, Latschar congregation; Aug. 15, forenoon at Blenheim, and afternoon at the United Missionary Church, New Dundee.

Bro. John S. Hess, Lititz, Pa., will hold meetings, the Lord willing, at the Salem Mission, Shelly's Station, Pa., Aug. 29 to Sept. 5. The prayers of God's children are requested.

The **Colorado Youth Retreat** will be held at Beulah, Colo., Aug. 24-29. Bro. Jess Kauffman will serve as director. Teachers and speakers are Allen Erb, Edward Kenagy, Richard Birky, Gideon Yoder, and E. M. Yost.

Bro. William Jennings, Knoxville, Tenn., will conduct a series of revival meetings at the Springdale Church, near Waynesboro, Va., Aug. 5-15.

The **East Petersburg, Pa., congregation** is looking forward to the ordination of another minister to serve the church. If the present plans are followed, the ordination will take place on Wednesday, Aug. 4, at 9:30 a.m.

Harvest Home services will be held at Bally, Pa., Saturday, Aug. 21, at 2:00 p.m. Baptismal services will be held the morning of Aug. 29.

Bro. George R. Brunk, Denbigh, Va., will serve as speaker at a youth conference at Manheim, Pa., Saturday evening, Sept. 11, and all day Sept. 12.

The subscription price of the "Sewing Circle Monthly" has been raised to twenty-five cents a copy, or fifteen cents a copy at club rates, when ten or more copies are sent to one address. Subscriptions may be sent to Mrs. John L. Horst, Scottdale, Pa.

Bro. Paul Roth, Masontown, Pa., served as director of the young people's institute at

Laurelville, Pa., July 24-30. The enrollment was something over one hundred.

Bro. Otis Yoder served as director of the young people's institute at Harrisonburg, Va., July 21-25. Although the attendance was only fifty-three, interest was very good.

The institute on nonresistance held July 16-18 at Kalona, Iowa, was much appreciated. The opening session was held at the Timber Church on Friday evening. An open meeting for all young people of the community was held in the Albert S. Miller grove on Saturday evening, with a basket dinner at 6:00, followed by an evening's program consisting of inspirational talks and fellowship. The Sunday afternoon and evening meetings were held at the East Union Church. Approximately one thousand people were present for the closing program on Sunday evening which consisted of the following: European Mennonites and Nonresistance, Herman E. Ropp; Our Present Peace Witness, John A. Hostetler; "Choose Ye This Day," by John Howard Yoder; and a concluding sermon by Bro. Noah Mack, of New Holland, Pa.

Bro. A. J. Steiner officiated in the baptism of a class of converts at Pleasant Hill, Sterling, Ohio, on July 25, if plans carried.

The **Conestoga A.M. congregation** will hold its annual open-air song service on Sunday evening, Aug. 8, at Wilkins Howe's grove, between Churchtown and Morgantown. Everybody is invited. Bring "Life Songs No. 2."

Bro. and Sister Samuel E. Miller, missionaries on furlough from Argentina, filled appointments in several Oregon churches on Sunday, July 25, and the following three evenings.

Services for the ordination of a deacon were planned to be held with the Western congregation, Salem, Oreg., on Sunday, Aug. 1, and with the Bethel congregation, Aurora, Oreg., on Sunday, Aug. 8, the Lord willing.

Bro. Donald King, pastor of the church at Pigeon, Mich., held a meeting for young men of draft age for counseling concerning the new conscription act.

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- Chesley Lake Camp, Allenford, Ontario
- Special Young People's Conference, Sept. 4-6
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Second Family Week, July 31 to Aug. 6.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onokama, Mich.
- Literary Group, July 31 to Aug. 7.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.
- Mennonite World Conference, Goshen, Ind., Aug. 4, 5; Newton, Kans., Aug. 7-10.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Young People's Institute, Kalona, Iowa, Aug. 11-15.
- Michigan Ministerial and Sunday School Meeting, Fairview, Mich., Aug. 12, 13.
- Annual Meeting, Illinois Conference, Pleasant Hill Church, East Peoria, Ill., Aug. 17-19.
- Ohio Christian Workers' Conference, Oak Grove Church, West Liberty, Ohio, Aug. 17-19.
- Annual Meeting, South Central Conference, Yoder, Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26.
- Colorado Youth Retreat, Beulah Colo., Aug. 24-29.
- Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
- Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
- Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

Announcements

LITTLE EDEN BIBLE CONFERENCE August 14-21, 1948

Because of facilities which are able to care for more persons than have sent in reservations for the Ministers' Retreat at Little Eden Camp, Onokama, Mich., the officers of the association have decided to throw this conference open to the entire brotherhood whether ordained or not. B. Charles Hostetter, of Eastern Mennonite College, will teach a course on "The Minister's Personal Life," a number of different church leaders will discuss "The Work of the Minister," and J. C. Wenger will give five lectures on "Mennonite Principles." The heaviest course of the entire conference will be two lectures daily, one at 9:30 a.m. and one at 8:00 p.m. on "Studies in Romans," to be conducted by J. B. Martin, of the Ontario Mennonite Bible School, and moderator of the Ontario Conference. Each afternoon is free for rest, study, meditation, fellowship and recreation. Bring your family and enjoy a full week's vacation, coupled with a spiritual feast.

Please send in your reservations at once; do not wait to do so. And please make arrangements before coming. Write to Roman Gingerich, Camp Manager, Little Eden Camp, Onokama, Mich.
Jesse J. Short, President,
Ernest E. Miller, Vice President,
Board of Directors

Go, Preach

MISSIONS

Give, Pray

Mission News

Brethren scheduled to bring the messages at the First Mennonite Church, Ft. Wayne, Ind., in the absence of the pastor, Bro. Allen B. Ebersole, and his family, who are on a trip west in the interest of promoting city missions are: Amos O. Hostetler, July 25 and Aug. 1 and 8; Ira S. Johns, July 15, 22, and 29, in the morning services; D. A. Yoder, Aug. 2, in the evening; Ben Graber, July 24 and Aug. 22, in the evenings.

Bro. T. K. Hershey arrived in Philadelphia from Puerto Rico on July 26 for a few weeks' stay in the States to visit his ill brother and to attend the Mennonite World Conference.

The Pacific Coast District Mission Board has decided to open a rescue mission in Portland, Oreg. Volunteer groups have helped clean and repair the building to be used. Brethren Oscar Wideman, Sheridan, Oreg.; and Guy Hostetler, Upland, Calif., have been appointed in charge of this work.

Bro. and Sister Nelson E. Kauffman are serving in revival meetings at Tofield, Alta.

The Eastern Ohio District Women's and Girls' Missionary Meeting was scheduled to be held at the Canton Mennonite Mission, all day Saturday, July 31.

A service unit will work at the Kansas City General Hospital No. 1 this fall. Anyone interested in giving spiritual and physical aid to the ill should write to Bro. Laurence Horst, director of service units, Hesston, Kans.

On July 18 the Clinton Brick Mennonite Church chorus, under the direction of Bro. Ralph Pletcher, sang for the Gospel Hour broadcast sponsored by the First Mennonite Church of Ft. Wayne. The chorus also sang in the morning service at the mission. The Gospel Hour broadcasts are carried over WFTW, 1090 on the dial, each Sunday morning, 8:30 to 9:00. During the absence of Bro. Allen B. Ebersole, the broadcasts will be by magnetic tape recordings which have been prepared.

Ask your local post office or mailman for airmail envelopes that can be sent to any place in the world for ten cents. Your missionaries enjoy hearing from you; write often. The use of airmail envelopes may save a month or two in mailing time.

Tent meetings in Richmond, Va., will be held at Government Road at Jennie Scher Road, Route 60, East Richmond, Aug. 9-20, with Bro. J. Otis Yoder as evangelist. A men's quartet from E.M.C. will assist and serve as teachers in the summer Bible school to be held there at the same time. The outcome of these meetings, the first public series to be held in Richmond, will help determine the future of the work. Prayer intercession is requested and those within driving distance are invited to attend.

The First Mennonite Church of Ft. Wayne has been conducting a service each month at the Ft. Wayne City Rescue Mission. Bro.

Orvin H. Hooley, Burr Oak, Mich., will deliver the message on Aug. 12.

A second series of meetings is planned for the west side of Richmond, Va., Aug. 22 to Sept. 5. Plans are incomplete; a later announcement will give the location.

Any items of interest in behalf of the mission cause of the church should be sent in for inclusion in the Mission News.

Bro. J. D. Graber plans to meet the two brethren from India who are expected to arrive in Boston on July 29. Bro. Stephen Solomon is scheduled to preach at the Belmont Avenue Church and Bro. P. J. Malagar at the Prairie Street Mennonite Church, Elkhart, Ind., Sunday morning, Aug. 1.

Bro. and Sister J. N. Kaufman, returned missionaries from India, spent July 25 at the Belmont Avenue and Prairie Street Mennonite congregations in Elkhart, Ind.

Bro. G. D. Troyer stopped at the Elkhart office of the Board on July 23 on his return from visiting churches in southeastern Iowa in the interests of clinic building solicitation for Pulguillas, Puerto Rico. He is pleased with the good response, but more funds are needed to complete the raising of the \$12,000 required for the building.

Sister Lena Graber, missionary on furlough from India, was at the West Liberty, Ohio, churches over the week end of July 25.

Bro. and Sister A. C. Brunk, returned missionaries from India, are spending a month at Belleville, Pa., to assist in the work of the congregation there.

Invitation is extended to those interested in missions to attend the Missionary Bible Conference to be held at the Laurelville campground Aug. 14-22. Helpful and inspiring addresses will be given. Note the program listed on page 722.

Bro. Howard Blosser, relief worker recently returned from Europe, gave a most interesting description of his work among unfortunate Jews in the D. P. camps of Italy and Hungary, at the Prairie Street Church, Elkhart, Ind., on July 25.

Chicago, Mennonite Home Mission, July 20: "We closed our Bible school on July 9 with an average attendance of ninety-six. A much-appreciated program was given on the last day of Bible school and many of the people of the community came to hear it. We were glad to get them inside our church

doors. We had a class for older women of the community this year, with an average attendance of six in the class.

"Last week we sent out fifty-five children from our church into the country homes of Iowa, Illinois, and Indiana. This is a great treat for these city children who live mostly on concrete and brick streets most of the year. It is also an opportunity for them to see a Christian home in action. We praise the Lord for the generous way in which our constituency helps in this missionary endeavor."

Pulguillas, Puerto Rico: "We had an average attendance of 123 pupils at our summer Bible school. About twenty of these pupils were brought to the school daily by car from the Los Mangos district. Although measles and mumps kept many of the children at home, yet enthusiasm ran high and we feel that we had a good school.

"Two girls, fifteen and seventeen years of age, from the Los Mangos district accepted Christ during Bible school. The seventeen-year-old girl is having much opposition in her home. She has a twelve-year-old sister who is studying to become a nun. This girl has refused to come home if her converted sister is there. The parents, therefore, have told the seventeen-year-old girl that she must leave home when her sister is there. Will you pray for her that her faith in Christ may not falter?

"We praise God that the two young men who went to San Juan to work several weeks ago have returned. One of these men, eighteen years old, has full charge of our Sunday school during Stover's absence. This young man told us of the joy he received, during his days of work near San Juan, when he was able to take his little Testament from his pocket and speak to men about Christ.

Dhamtari, C.P., India, Wilbur Hostetler, July 13: "We are settled in Mohadi, although settled is hardly the word to use, for we are in the midst of repairs. For six years nobody lived in this bungalow, and in that time many things have deteriorated.

"The Mohadi congregation is small but faithful. They seem to be glad there is a missionary to live here again and we hope we can fulfill their hopes."

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind.
July 28, 1948

COMPARATIVE STATEMENT OF CONTRIBUTIONS RECEIVED DURING THE MONTH OF JUNE

	Missions	Relief	C.P.S.	Total
1944	\$ 22,626.05	\$ 5,144.70	\$ 24,969.52	\$ 52,740.27
1945	21,130.69	7,345.30	37,388.16	65,864.15
1946	21,724.08	11,087.24	22,123.20	54,934.52
1947	27,214.77	21,269.86	237.44	48,722.07
1948	27,856.08	16,438.93		44,295.01



No race problem at Camp Ebenezer

Evaluating Camp Ebenezer in Our Church Community

"Through direct observations at the camp and in our church we were compelled to appreciate the extent and inclusiveness of the Gospel for all people, irrespective of race and color."

BY PAUL R. MILLER

THE staid, peaceful, and undisturbed people of the rustic and rugged hills of eastern Holmes County, Ohio, received word of the arrival of the first contingent of colored children from the slums of Chicago with a feeling of concern. This marked the beginning of a new experience for the church here. Camp Ebenezer, the temporary home of the children for several weeks, was nestled in a narrow valley between the scenic and picturesque hills.

The coming of the children countenanced a threefold reaction throughout the countryside—by a welcome, or conjecture, or perhaps unfriendliness, as these newcomers eagerly explored their new surroundings. This group of little children as well as the others that were to follow were brought here to enjoy the blessings of country life, coupled with practical Christianity. Our prayer was that they might learn to know Christ through their contacts with God's handiwork of nature and the lives of His servants.

The positive reaction of our church community to this service unit work, which was still in its infancy, even in the minds of its

founders, cannot be underrated. In the first place, our community became very conscious of the fact that all about us there were thousands of people living under different standards morally, socially, and religiously. Through direct observations at the camp and in our church we were compelled to appreciate the extent and inclusiveness of the Gospel for all people, irrespective of race or color.

In observing the groups of newcomers at Camp Ebenezer I am inclined to think that almost every one of the church community took inventory of self in a comparative manner. As we counted our many blessings, we were made more conscious of the needs of these colored children and were quickened to share with these who were less fortunate.

Perhaps one of the greatest results brought about by the service unit in its work was the destruction of a too-general philosophy of missions, which concedes that missions are only operative in far distant or foreign geographical areas. But with the bringing of these Chicago children into our immediate community and perceiving their needs, both material and spiritual, no one could dispute for a moment that mission work should be carried on in "Jerusalem, . . . and in Samaria and . . . the uttermost part of the earth."

Therefore, in the light of the circumstances and conditions of these boys and girls, it was readily perceptible that the geography of missions was narrowed and that mission work may well be carried on in near-by home areas.

An awakened concern was brought about with the operation of this camp, and increased as each new group arrived. When needs were made known, the people of our community were glad to lend a helping hand in the way of food, clothing, and other necessities. For instance, the staff had been doing the laundry for the entire group; but with an increase in newcomers, they were unable to do so. The washing and ironing, therefore, was assumed by the local sewing circles, who washed and ironed every other day of the remaining weeks. They took the washing into one of their own homes and returned the freshly laundered clothes to camp when they were needed. Another time the circles took upon themselves to make new clothes for every member of the group. This we feel was a notable expression of helpfulness on the part of the sisters; and on the other hand was the means of enlisting some that had never been used in direct mission work before. Therefore we feel this was a commendable outgrowth of the service unit.

Not only was this true, but along with it there came a loud call to young people to definitely find themselves in direct service for others. There has been a marked awakening on the part of numbers to devote their lives to His service and extol His name. In other words, the camp work has placed a challenge at the door of every believer.

We feel that due mention should here be extended to the hosts of Camp Ebenezer, Bro. and Sister Jacob Yoder, upon whose farm the camp was located and who unreservedly attended to the many small details that spelled happiness for the groups. The efforts put forth by the neighboring church brethren and sisters all give concrete evidence that any missionary service, if it is to be successful, is more than Bible teaching (which is very essential). One of the paramount requirements for any service is work—the act of giving yourself for the sake of others. This should be appreciated by anyone desirous of doing missionary work.

Many pleasant memories are associated with the work: the colored children visiting and playing with our children in our homes; the sparkling eyes of the boys and girls as they worshiped with us in Sunday-school and church services; and the dinners we ate together. To recall that out of the ninety-one children that had been enrolled in camp throughout July and August, 1947, twenty-four confessed Christ as their Saviour has brought, to the hearts of many, an appreciation of a common brotherhood in the Lord, regardless of color or race with its peculiar conventional limitations.

Our prayer is for a greater passion for souls. We pray too that the Lord would permit Camp Ebenezer to be a haven for the underprivileged for the coming year, 1948, and to provide a channel of service.

Sugarcreek, Ohio.

The Church's Responsibility in Belgium

By C. WARREN LONG

BELGIUM is a wonderful little country, a little larger than Maryland, housing 8,400,000 souls. This is 710 people to the square mile compared with forty-eight in the United States. These people are divided into two major groups, the Walloons and the Flemings. The Walloons live in the southern portion of the country and have spoken French since the thirteenth century, while the Flemings live in the central and northern portion of the country and speak a Dutch patois. In the east, near the German border, they speak a German dialect.

Belgium lies in the crossroads between the New World and the Old World. She serves as a rail, air, and water hub for the continent. Truly she is the "cockpit of Europe," for she serves as a distributing point for many European markets. In the last half of 1947 she consumed nearly \$50,000,000 worth of American merchandise in her postwar recovery program. Today her imports are nearly ninety per cent of her prewar figure.

This tidy country is one of the most highly developed areas on earth. She has a good rail, bus, and air system, and her communication system is not surpassed on the European continent. In this thrifty country everybody works: men, women, children, and animals. Highways are constantly crawling with dog-carts, horse-drawn wagons, bicycles, automobiles, trucks and busses. The people are a hard-working people who enjoy a full life. It is common to see father, mother, and several children working together in the field or truck patch. In the large cities the milkman, bakery man and fish vendor are seldom seen alone, for their wives invariably are along to lend assistance.

Belgium is a land of many contrasts: land peasants and well-dressed folk; wooden shoes and colorful gowns; horses, carts and automobiles; tandem bicycles and auto busses; cobblestone roads and sleepy canals; artistic buildings of several centuries standing and quaint cottages in shaded glades; solemn abbeys and youth hostels; castles that still hold their instruments of torture and dungeons in which our forefathers were martyred, and missions and chapels that now enjoy freedom of religion.

The people are a strong, robust, virile citizenry. They are sufficiently resourceful to dig themselves out of the rubble and devastation that each war has brought to them and be among the first nations to do so.

Each year many religious and historic holidays are celebrated with colorful costumes, parades, floats, flags, and bunting. Many of these holidays are observed with great religious devotions. Some of the most popular are Easter, Pentecost, St. Laurent's Day, and Fete-Dieu.

Fete-Dieu is the time when the holy sacraments are carried through the streets with special devotionals at prescribed shrines. Dur-

ing the procession, images of Christ and of the Virgin Mary are placed in improvised shrines in windows, doorways or yards of each home so as the procession passes with the blessing of God, that blessing will rest on that home and images.

Toussaint is All Saints' Day. Generally two days are spent in churches, homes, and cemeteries praying for the dead. During this time many flowers are placed on graves. Possibly the most hilarious holiday of all is the historic Kermess. In these fests there is an abundance of merrymaking in the street-fair style, with dancing and drinking. Among the most sacred days is the procession of the Holy Blood. This is held in Bruges and attracts many thousands of pilgrims each year. In the Church of the Holy Blood is a container that is supposed to hold some of the blood of Christ. There are special blessings and favors bestowed upon those who participate in the procession and devotions of the Holy Blood and thus great throngs gather for this most sacred occasion. This paganized Christianity controls much of the religious, family, social, and economic life of the people.

Belgium is a potential mission field for our church. Less than one per cent of the people are adherents to evangelical Christianity. Thousands of displaced people from eastern

Europe have in the past several years come to Belgium, "the crossroads of Europe," to re-establish family life. These people need the loving ministry of the believers in Christ. The Belgian citizenry is not adverse to Biblical Christianity. One evening I took dinner with two doctors in the home of one of the two medicos. After the dinner and the visit, one of the doctors frankly said, "From this fellowship and discussion, I can readily see that there is another way to God than the way we were taught by our most holy priest." Then the two proposed that another such an evening be planned for the near future.

While I was, on another occasion, being entertained by two priests, both men admitted that in our message as a church we have some spiritual values that they do not have. With sincerity they said, "Your church has done much good to Belgium with your message and work through your relief personnel." After a number of interviews with a sister, she said one day, "I want to tell you now that I have come to love my Lord." People from various walks in life have inquired from our relief personnel about the Christian way of life. In most cases they appear to be honest seekers after truth.

In World War II, Belgium was invaded by the American Army to liberate the nation from the German occupation. This liberation army was followed by a relief corps from our church. Direct relief and reconstruction activities have been carried on for a period of nearly three years. The time is here when a missionary corps should invade the country. We have a debt to this country that cradled many of our forefathers. We should return to that land where many were martyred for their faith in Christ. Our witness must be given to those who know not our Christ and His saving grace. We must stand at the crossroads, "where cross the crowded ways of life," and then "hold the standard high."

We must witness in Belgium because it is included in our Lord's plan for the evangelization of the world. To do so, all thought of expediency or convenience shrinks into insignificance. We need to listen again to our Lord as He speaks to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." This task is not an easy one. To make possible the carrying out of so great an assignment, the Lord prefaced His remarks with, "All power is given unto me in heaven and in earth. Go ye therefore."

Let us as a church go into Belgium and make disciples. Let us pray that the Lord of the harvest will send forth laborers. To answer this prayer, the Lord will send laborers in two ways: first, to our farms, factories, and offices to earn, so our earnings can be sent to Belgium; and secondly, to perishing souls in Belgium. Our marching orders are "Go ye." Let us go.

Bullange, Belgium.

Kindness

*If you were toiling up a weary hill,
Bearing a load beyond your strength
to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here
and there;
And each one passing by would do so
much
As give one upward lift and go their
way,
Would not the light, reiterated touch
Of help and kindness lighten all the
day?*

*There is no little and there is no much;
We weigh and measure and define in
vain;
A look, a word, a light responsive touch
Can be the minister of joy to pain.
A man can die of hunger walled in gold;
A crumb may quicken hope to stronger
breath.*

*And every day we give or we withhold
Some little thing that tells for life or
death.*

Author Unknown

Hospital Planning Committee Report

A report given to the Mennonite Board of Missions and Charities, June 12, 1948, at Eureka, Illinois.

BY H. ERNEST BENNETT

THE Hospital Planning Committee has continued to direct its efforts during the past year toward carrying out the plans for an enlarged hospital and school of nursing program. These efforts have been continued along the lines as outlined in last year's annual report. We believe that progress has been made although recent developments have led to a delay of the execution of the program and may result in some changes should these developments indicate the need. To clarify the present status of the hospital program, I would like to review the year's activities and summarize briefly the major developments during the past six months.

General Developments

In last year's annual report it was pointed out that rising cost levels had increased the anticipated cost of the planned Mennonite hospital. Figures presented then indicated that the total cost would likely be two to three times higher than had been estimated originally. To meet these increasing costs the committee made the following three recommendations which received your favorable consideration:

1. That a public campaign for building funds be conducted in Elkhart (the possibility of such a campaign having already been assented to by the Elkhart Chamber of Commerce and other leading citizens of the city).
2. That the possibilities of getting federal funds through the Hospital Construction Act be studied and applied for if considered advisable.
3. That the committee be authorized to borrow up to twenty-five percent of cash and pledges on hand if required to complete construction.

At the time these recommendations were made it was the opinion of the committee that with a continued solicitation of funds from our churches, supplemented by the above sources, sufficient funds would be available to warrant our thinking in terms of beginning construction of a Mennonite Hospital in Elkhart, Indiana, by the spring of 1948. It was on this basis that the following steps were taken:

1. A solicitation goal of \$250,000 was set to be raised in Mennonite churches during the following two years. This drive was started and some solicitation was done.
2. The federal-aid program was further investigated and an application for these funds was submitted in October, 1947. We were led to believe that there was some pos-

sibility that we might receive funds in 1948 if higher priority projects were not able to start.

3. Immediate steps were taken to initiate the fund-raising campaign in Elkhart.

In completing the application for federal assistance, a further study was made of costs. Figures submitted by the architect at that time further indicated that a general rise in prices was in effect and that the program was still increasing in over-all cost. This further indicated the need of local community help if the hospital was to be built as planned. This fact was discussed with the Chamber of Commerce of Elkhart as the plans for the local campaign were being made. During these various contacts with the city leaders we were constantly assured of their fullest support and advised that they thought the city would be able to raise the needed funds to make possible the starting of construction at an early date.

During the subsequent period in which active steps were taken to organize the local

"He Must Increase, but I Must Decrease"

*Burn, thou candle, sure and slow,
Burn on downward, even so.
Shining, and fore'er consumed,
Wasting, and forever doomed,
Lasting through thy little night,
Going out at morning's light,
Having place, then put away,
Soon forgot in light of day;
Lower, lower, and now done—
Shine Thou greater, brighter Sun!*

Author Unknown

campaign, with the aid of a commercial agency, several objections to the Mennonite program as outlined were raised. These objections were considered of sufficient import that the fund-raising campaign was held up and an effort was made to investigate the hospital program in the county. The two objections received against going ahead with the program as planned were the following:

1. From Goshen: It was pointed out that proceeding with the Mennonite hospital would make it practically impossible for the city of Goshen to get federal aid for the proposed Goshen hospital, this resulting from the fact that by building the hospital the total number of beds in the county would increase and thus lower the priority of the county for funds under the

Indiana plan. With a lower priority the chances of getting federal funds would be much less and would definitely postpone the possibility of getting them for Goshen.

2. The question raised by Elkhart interests dealt with the advisability of having two hospitals. It was expressed by some that the building of the Mennonite hospital might make it difficult for the present hospital to continue to operate, especially in case of an economic depression, and would result in a heavy tax load on the city. This was based on the assumption that there would not be the need for two hospitals of the sizes anticipated. In this connection it was proposed that it might be better for the city to encourage the enlarging of the present hospital instead of having two smaller units. The question was also raised as to whether it might be much less costly to increase the present hospital rather than build a new one.

With these objections being raised by local interests, the committee felt that it was inadvisable to proceed with the fund-raising campaign until these matters could be investigated further. This meant that the total program would be interrupted; but it seemed clear that the program could not be successful without the fullest backing of the local community.

The outcome of further investigation by our Board and the local chamber of commerce indicated a need to have the total hospital program reviewed by the county as a whole in order to get an over-all concept as to how the hospital needs of the county should be met. It was the feeling of the committee that we would want to continue with our program only if the local community leaders believed it was the best program for the community and that it would receive their fullest support.

Through local leadership a county-wide meeting was then called, in which there was representation from the various communities of the county, and from various organizations interested in the health program of the community. This group then discussed the different efforts being made in the county to meet hospital needs. From this meeting came the suggestion that a hospital consultant be procured to make a survey of the county and advise this group as to how the needs could best be arranged for in light of present-day trends.

It was felt that such a consultant would be able to best advise on the number, size and location of hospitals required to handle the health needs of the county best. Your committee agreed to the wisdom of this proposal and has taken an active part in helping to get it completed. Final arrangements were made with James A. Hamilton Associates, well-known hospital consultants, to make this survey. It was hoped that this survey might be completed in time to report the findings at this meeting but a delay in receiving the report from the consultants has made this impossible.

The survey, as finally arranged, is to cover three aspects of the hospital program:

1. The community will be studied for the purpose of determining the number of hospital beds needed in light of possible expansion over the next twenty years. This will furnish the basis for deciding whether there should be two or three hospitals in the county, how large these hospitals should be for most efficient service, and where they should be located to best serve the community.

2. The consultants will study the proposed collegiate school of nursing program planned by the Mennonite Board and will advise on the possibility of developing an adequate program in the proposed hospital units in Elkhart County.

3. They will study the public health program and advise how this can best be integrated with the hospital program. When the above report is received it will be considered by the Elkhart Hospital Planning Committee. This group will then recommend a program that will be considered desirable to meet the present needs of the community and which can be worked out in light of financial potentialities of the county, possibilities of receiving state aid, and interests of the Mennonite program. Our Board is represented on this local committee and will be able to help determine how our interest in a school of nursing can be fitted into future developments. Special effort has been made to keep the objectives of the Mennonite program before the local committee and we have indicated our desire to continue our program in Elkhart only if it is the best program for the community and will meet our needs for the school of nursing.

Although it is not clear at the moment what changes may take place in the hospital program as outlined up to this point, it is evident that we will need to make further plans in light of the following facts:

a. There has been a great increase in building costs since the program was first planned. Recent investigations reveal that the U.S. Public Health Service advises that present building cost should not be estimated at less than \$12,000 per bed.

b. That any program developed should be co-ordinated with the total county developments so as to make possible the receiving of federal funds for all units.

c. That we should adjust our planning in light of findings of the hospital consultant's report.

d. That present-day trends toward preventive medicine and government support of indigent cases indicates the need of working out a program which will be closely co-ordinated with the community efforts for over-all health service.

e. That the possibility may exist for the Mennonite Board to work out an arrangement with present existing hospitals in Elkhart County rather than building a second unit in Elkhart. Should this be possible it would likely decrease the over-all cost to the church to realize the objective of a school of nursing.

f. That the development of any program in light of the above will be on a much

slower timetable, and should be worked out only if sufficient local financial support is received both for capital construction and operating costs.

The above does not list all the elements which need to be considered in planning a hospital and school of nursing program of the size we have envisioned. However, the above points indicate those facts most pertinent to our present situation.

Finances

A report of the funds on hand for the Elkhart Hospital program is shown in the attached financial statement. When it became clear that the hospital program should be delayed for restudy, the committee felt that further active solicitation should be discontinued until a definite plan is again organized. We have continued, however, to encourage contributions to this fund as we believe that this project should move forward as the way becomes clear.

Administration

During the past the secretary of your committee has continued his studies in hospital administration at Northwestern University. The academic work in this program has been completed. During the coming year a hospital internship has been arranged for at the Memorial Hospital in South Bend, Indiana. This internship will be one year in length and is required to complete the course in hospital administration as outlined by Northwestern University. The above studies have proved to be of unusual value and it is believed that information gained will be of value as our future program is outlined.

Recommendations

In light of the above facts, it is clear that the committee is not in a position to make any definite recommendations at this time as to possible changes in this program. We do believe, however, that out of this survey and restudy will come a program that will make possible the expanded nurses' training facilities for which we have been working.

In anticipation of possible developments in the Elkhart County program, and the need of moving forward in this project as the way is opened, we would like to make the following recommendations to the Board:

1. That the Hospital Planning Committee be reappointed by the same method as formerly followed.

2. That our churches be encouraged to continue their contributions to the hospital building fund, and that the committee be authorized to continue its solicitation program when an acceptable program has again been worked out, this solicitation to be adjusted in light of other financial demands of the church.

3. That should a program be developed which would require considerable departure from the present approved program, it should be presented to the respective boards for approval.

Conclusion

The major part of this report has been concerned with presenting to you a picture of the developments which have delayed the progress of our hospital and school of nursing program. This delay or change may be considered in two ways. It can be accepted as an unfortunate and regretted development; but it may also be accepted as the means that our Lord has used to guide the future program. Our committee feels that this delay may well be like the situation in which Paul found himself at Troas. We believe as strongly as ever that there is a real opportunity in this effort to serve the Church and to witness to the Gospel. It may well be that this is the way the Lord is using to direct us into a larger and better program.

We trust that everyone will continue to pray for God's direction in this program. We further hope that the detail problems encountered in working out a project of this size and importance should not blur our vision of the opportunities in it for witness and service.

Respectfully submitted,

HOSPITAL PLANNING COMMITTEE

H. Ernest Bennett, Secy.

HOSPITAL BUILDING FUND

March 31, 1948

RECEIPTS:

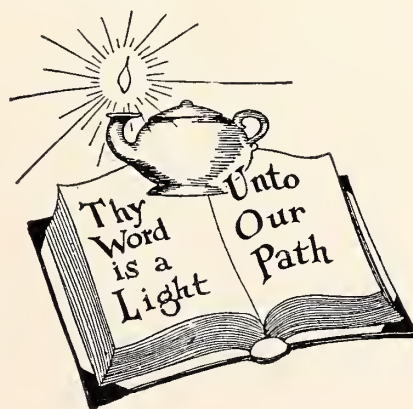
Cash Contributions	\$315,782.85
Annuities	47,700.00
Debenture Bond	1,000.00
Bonds to be cashed (Maturity value)	550.00
Certificate of Deposit	1,000.00
Unpaid pledges	8,655.00

Total receipts \$374,687.85

DISBURSEMENTS:

Administration expenses and office supplies	\$ 758.73
Committee expense and travel	922.37
Lots	7,060.60
Lot improvements	411.15
Taxes	743.27
Architect	3,540.00
Fund-raising campaign	14,522.30

Total disbursements \$27,958.42



Missions Editorial

AN UNDERSTANDING HEART

One of the unheralded tasks of the mission worker and the pastor is that of visiting the sick. Perhaps nothing that he does provides a more searching test of his pastoral skill and intellectual keenness than his care of the sick. The ill need the ministry of an understanding heart such as the first minister of burdened souls possessed. *"The Son of man came not to be ministered unto, but to minister."* The Christian worker needs a sympathetic, understanding heart, one which will bubble with spiritual joy in such a way that the patient understandably sees the love of God in the visitor. He needs to use tact, have wisdom, and possess a concern for the patient.

Several years ago a columnist in a large daily newspaper, *The Cleveland Plain Dealer*, discussed the types of visitors who make convalescing a doubtful pleasure.

"(a) *The hearty type* . . . who insists in a loud, cheerful voice that everything is going to be all right.

"(b) *The Weeping Willie type* . . . who tells of his former friends and acquaintances who passed away as a result of the same operation.

"(c) *The tiptoe type* . . . who moves around in an atmosphere of whispers and bated breath.

"(d) *The pseudo-scientific type* . . . who discusses operations with the use of many technical terms unknown to the patient.

"(e) *The wisecracking type* . . . no comment.

"(f) *The maternal type* . . . who insists on checking every nursing detail.

"(g) *The minimizing type* . . . who insists that the illness could have been much more serious.

"(h) *The consoling type* . . . 'You poor dear, how you must have suffered!'"

The columnist added that a familiar type has been omitted—"the friend who asks for a detailed recital of your ills and then, when you get going, interrupts to tell you all about HER operation."

Understandably, the columnist made no mention of the *Christian type*. He probably did not know that the messenger of God has a tenderness, a concern, a love that a non-Christian cannot possess. The love of God enwraps the true Christian and impels, yes compels,

MISSIONS SECTION

Missionary Bible Conference

August 14-23, 1948

at Laurelville Mennonite Camp

Route 2, Mt. Pleasant, Pa.

J. D. GRABER—DIRECTOR

Secretary Mennonite Board of Missions and Charities, Elkhart, Indiana

DAILY SCHEDULE

8:00—Breakfast

Twenty-minute devotional period following breakfast

10:00—Bible Study P. J. Malagar, Indian minister
Stephen N. Solomon, Indian deacon
Dhamtari, C.P., India
and others

11:00—Victorious Living Elam Stauffer, Tanganyika, East Africa

12:30—Lunch

Afternoon for rest, reading, fellowship, and recreation

5:30—Dinner

6:45—Sunset Meeting One evening given to each of eight mission fields

8:00—The Biblical Basis of Missions J. D. Graber

Harry Haines, former missionary to China

Rudy Stauffer, field worker for Ohio Mission Board, Wooster, Ohio

9:00—Missionary pictures from home and foreign mission and relief fields

Special programs each Sunday

This conference is planned for active Christian workers in all mission and relief fields, as well as all Christians who are interested in and supporting this work. Workers from many lands will be present to participate in this conference.

From registration at 4 p.m., Saturday, August 14 to 8 a.m., Monday, August 23.

Registration \$3.50

Room 4.00

Meals 10.00

(Twenty per cent discount to ministers and full-time missionaries and their wives)

him to express a sympathy, a love toward the ill that no worldly man will ever understand.—F. B.

M.C.C. Relief Notes

Relief in Poland

Needy people in Poland continue to appeal to the relief workers: "We also are without clothing and shoes—can you not help?" It is impossible to give to all who ask; so those most needy must be selected. To send some away emptyhanded, and yet give a clear witness to them that this is necessary as part of a relief work "In the Name of Christ," is very difficult.

Aid to Mennonites of British Columbia

The Mennonite Central Committee is taking an interest in the British Columbia, Canada, flood conditions which have inundated a considerable area in which Canadian Mennonites live. It was reported at the special M.C.C. meeting on July 17 that 2000 of the 7000 settlers in the area were affected, and the loss is estimated to be in excess of one million dollars. The Canadian govern-

ment and the Canadian Red Cross will probably help in replacing houses and compensating for loss of crops. Other problems in which our people can be of assistance is in providing care for certain elderly families, and in caring for European refugees who had been scheduled to come to British Columbia, but must be received elsewhere now.

Relief Worker Departures and Returns

Leaving on July 23 for relief work in Europe are Ross and Ruth Goldfus of Lititz, Pa.; William and Willadene Keeney of Bloomington, Ill.; Marjorie Yoder of Clarence, N. Y.; and Peter Reimer of Giroux, Man.

Wesley Brubaker returned from Germany on July 14. Henry Harder returned from Puerto Rico on July 20. Madaline Garber and Elizabeth Brauer returned from Germany on July 21. Dean and Mrs. P. S. Goertz returned from Holland on July 21. Mary Byler returned from France on July 21.

Peace Section to help in Draft Problems

The special M.C.C. meeting on July 17 requested the Peace Section in view of the present draft law, (a) to inform our consti-

CHURCH CORRESPONDENCE

HARRISONBURG, VIRGINIA

(Middle District)

Greetings to all Herald readers. The first Prophecy Conference ever held in this district was held at the Weaver Church, beginning on Good Friday and ending the following Sunday. We were reminded of the importance of watching and praying, that we may be ready when the Lord returns. Speakers were J. L. Stauffer and M. J. Brunk, from E.M.C.; J. R. Driver, Waynesboro, Va.; and Earl Hartzler, Onego, W. Va.

Some speakers from a distance who were in our midst recently were the brethren Luke Shank, Chambersburg, Pa.; Isaac Baer, Steelton, Pa.; Ira Miller, Bainbridge, Pa.; Earl Showalter, La Junta, Colo.; Earl Maust, Bay Port, Mich.; and John Duerksen, Hesston, Kans.

Bro. and Sister Merle Eshleman, missionaries on furlough from Africa, were at the Bank Church the second Sunday of April. Sister Eshleman gave a short talk, after which Bro. Eshleman preached a sermon from Col. 1:13.

A number of revival meetings have been held in our churches this spring and summer. The first was held in April at Mt. Clinton by Bro. Timothy Showalter, of Broadway, Va. There were seven confessions. At the Peake Church there were three confessions as a result of the meetings in charge of Bro. Otis Snead, of South Boston, Va. Nine individuals have been baptized and four repented at Gospel Hill as the result of the revival meetings in charge of Bro. Harold Lahman. Three precious souls were received into church membership Saturday evening, June 26, at the preparatory service preceding communion on Sunday at the Rawley Springs Church. This was a result of the meetings conducted there by Bro. D. W. Lehman.

Prayer meetings are being held at the

Weaver Church every Tuesday evening. The group is divided into several different rooms, according to age. This makes it more interesting for all who attend.

The annual meeting of the Virginia Conference was held at the Weaver Church in June. A number of visitors were welcomed into our midst.

Summer Bible school is now in progress at the Weaver and Gospel Hill churches.

July 16, 1948.

Ruth Blosser.

MANSON, IOWA

Greetings in Jesus' name. On May 16 Bro. Irwin Schantz, of Loman, Minn., worshiped with us, bringing the message in the morning and telling us in the evening about his work at Loman.

Bro. S. Paul Miller and his wife, missionaries to India, spoke to us on June 16 about their work and experiences.

Our bishop, Simon Gingerich, was with us on June 5 for our communion service. A vote was taken to ordain a bishop from our local ministry. On July 4 Bro. Gingerich, Bro. D. J. Fisher, and Bro. P. J. Blosser came to our congregation and officiated in the choosing of a bishop. The lot fell to Bro. Ed Birkey, our deacon.

Bro. Orley Swartzentruber, of Goshen College, conducted our Bible school June 14-25. On the evening of June 22 he spoke to us about Argentina.

Sister Lena Graber, who has been doing relief work in India, told us on June 22 of her many interesting experiences.

The joint Sunday-school convention of Alpha, Minn., and Manson, Iowa, was held at Alpha on Sunday, June 27.

The last week in June Bro. Ed Birkey took a carload of boys from his Sunday-school class to Loman, Minn., to aid in the building of the church there.

July 18, 1948.

Marcell Davidhizar.

ASHLEY, MICHIGAN

(Bethel Congregation)

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1).

The tenth annual summer Bible school sponsored by the Bethel Church was held June 7-18, under the leadership of Bro. Arnold Gingerich, of Bothwell, Ont. An evening class for young people of high school age was held again this year. Total enrollment was 185, with an average attendance of 124 in the morning classes and twenty-seven in the evening. Of this number, sixty-three were from Mennonite homes, while the rest represented nine other denominations, with a few coming from homes which had no church connections. This was Bro. Gingerich's second year as director of our Bible school. His work is very much appreciated by the church, and especially by the teachers and pupils. Besides serving in this way, he

uency on all the implications and details of the act and its regulations, (b) to serve all our young men fully in all problems relating to the act, (c) to stand ready to serve similarly any others needing and desiring such service, (d) to continue the relationship with the National Service Board, and to maintain friendly relations with other agencies concerned with the problems of the conscientious objector, (e) to stand ready to meet Selective Service administrators to inform and attempt to clarify our viewpoints and attitudes regarding this act, its regulations and implications.

Released July 23, 1948

Via Mennonite Central Committee
Akron, Pa.

M.R.C. Relief Notes

M.R.C. Relationship to M.C.C.

The Mennonite Relief Committee (M.R.C.) is the relief committee sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind. It is not to be confused with the Mennonite Central Committee, since the M.R.C. is one of the many participating bodies within the Mennonite Central Committee. In this connection, the M.C.C. work is supported by personnel, by finances and by material gifts.

Comprising about thirty per cent of the constituency of the M.C.C., Mennonites, including the Lancaster Conference, make up a fair share of the M.C.C. overseas personnel. As of Jan. 1, 1948, the representation of workers was:

Mennonites	149
General Conference	64
Central Conference	6
Mennonite Brethren	24
United Missionary	1
Evangelical Mennonite Brethren	1
Conservative Amish	3
Old Order Amish	7
All others	33
Total	288

The M.R.C. has complete charge of three areas of work: Nazareth, Ethiopia, hospital project; Belgium Builders' Unit; and the Polish work. The personnel is channeled through the M.C.C. and is included in the above figure of 149 Mennonites. Since the M.C.C. has established connections and is recognized widely as a relief organization, passports, visas, and many of the official matters are worked out through M.C.C. offices. All projects of the M.C.C., including the refugee work, feeding stations, clothing distribution, etc., are supported by the M.R.C. and her constituency. In the case of the above three areas of work, however, the M.R.C. is the directing body, working through the M.C.C. and sending workers through established channels.

Mission Application in Ethiopia Granted

"On Monday forenoon, June 7, Daniel Senenig and I were granted an audience with His Majesty, the Emperor, at which time a mission application was presented for the Eastern Mennonite Board of Missions and Charities. This application was very pleasant-

ly and favorably received. Two weeks later we were informed by the Emperor's secretary that this application was approved and His Majesty suggested that an investigation be made in the province of Harrer for a mission site. Preparations were made immediately to travel to this area and make the proper investigations. On June 25, Daniel, Truman Diener, and I left for Harrer (a city 260 miles from Nazareth) in the Dodge power wagon. On the following Monday morning the Duke of Harrer was contacted and the letter which His Majesty had sent with us to introduce us and our purpose was presented to him. At his suggestion, three needy areas within the province were visited. . . . We surely want to praise our Lord for the marvelous way in which He led in this mission application and investigation tour."—Dorsa J. Mishler.

Released by Mennonite Relief Committee,
July 27, 1948

also preached at the evening service on June 6 and at the morning service on June 13.

On Sunday evening, June 20, Bro. Paul Miller, accompanied by a quartet from Goshen, Ind., gave a program. They were soliciting funds for their new church at East Goshen, Ind.

The following Thursday evening Bro. Fred Swartzendruber, of Hopedale, Ill., who returned recently from doing relief work in Poland, gave a description and showed pictures of the work as it is being carried on in that country.

Bro. Ernest Bontrager, of Salem, Oreg., brought the morning message on July 4. His aged father, Bro. Eli Bontrager, of Fairview, Mich., was also here for a few days.

On July 5 the annual outing of our Sunday school and church was held at the home of George Swartzendruber. In the afternoon and evening the Michigan Youth Fellowship group met at the church. The afternoon program was given by young people from different sections of the state. The guest speaker for the evening was Bro. J. C. Wenger, Goshen, Ind.

Bro. L. C. Hartzler, of Goshen, Ind., brought us a very helpful message on Sunday morning, July 11, using Matthew 24 as a basis for his message. E. H. Oyer, of Eureka, Ill., led the devotions. Samuel Yoder, of Goshen, Ind., was also with us in that service.

Bro. Edward Jones, White Cloud, Mich., preached for us on July 18, basing his thoughts on I Cor. 13:13.

We are grateful for these guest speakers and for their inspiring messages.

July 19, 1948. Emma Oyer.

GREENWOOD, DELAWARE (Tressler Congregation)

Greetings of love. We as a congregation have been blessed by having Bro. Weirich in our midst for two weeks. He was supervisor of our summer Bible school and preached five sermons. During the one Sunday evening meeting a number consecrated their lives and confession was made of failure to have victory.

There were ninety-six pupils enrolled in Bible school. Three other teachers outside the congregation were here. We thank them and wish them God's blessing for coming.

Bro. Hostetler, from Westover, Md., filled the pulpit on June 27. We are glad for visitors. Mrs. Paul Huddle.

FIELD NOTES (Continued)

Bro. Verle Nofziger was ordained to the office of deacon in the Fairview congregation, Albany, Oreg., on Sunday, July 25. The home bishop, Bro. N. M. Birky, was assisted in the service by the brethren N. A. Lind, Clarence Kropf, and Fred Gingerich. May God bless Bro. Nofziger in his new responsibilities.

Bro. J. W. Yoder, Huntingdon, Pa., participated in the services at the Canton, Ohio, Mission on Sunday morning, July 25.

Bro. Andrew Jantzi is scheduled to begin a series of meetings at Hartville, Ohio, on Aug. 8, the Lord willing.

Bro. J. N. Byler spoke at Goshen College on July 18 concerning his recent trip abroad in the interests of relief.

Bro. C. F. Derstine spoke at the summer Bible conference at Bible School Park, N.Y., July 22-25.

Bro. Roy Roth conducted a music week at Pigeon, Mich., July 27 to Aug. 3.

Bro. Glenn Esh, Akron, Pa., preached at Orrville, Ohio, Sunday morning, July 18.

NEAR TO GOD (Continued)

ities," "powers," "rulers of . . . darkness," and "spiritual wickedness in high places." These we must resist. This accomplished, it will again take time to bring all the multitudinous needs of an eternity-bound world before the throne of grace.

Friday, August 13

Prayer Releases Wealth—"Ask, and ye shall receive" (Jno. 16:24).

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands! Of rubies and diamonds, of silver and gold, His coffers are full, He has riches untold."

"Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver" (Job 27:16, 17).

"A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just" (Prov. 13:22).

"For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God" (Eccl. 2:26).

"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (Isa. 45:3).

Saturday, August 14

The Need of Prayer—"I am poor and needy" (Ps. 86:1).

"My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air; but no breeze can cleanse a spirit. This world has not provided for my heart! Provide Thou for my heart, O Lord! It is the only unwinged bird in all creation; give it wings, O Lord! Earth has failed to give it wings; its very power of loving has often drawn it into mire. Be Thou the strength of my heart! Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its heart; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its laby-

rinths; raise it from its ruins! I can not rule this heart of mine; keep it under the shadow of Thine own wings" (George Matheson).

—Emma Risser.

CHURCH MUSIC (Continued)

The crimson of the sunset skies, how fast they fade away—

The highest hopes we cherish here, how fast they tire and faint,

How many a spot defiles the robe that wraps an earthly saint."

I recalled the hymns for youth that she wrote: "We Are But Little Children Weak"; "All Things Bright and Beautiful"; the Christmas hymn, "Once in Royal David's City." These and other hymns by the poet brought back hallowed associations, and brought to mind faces of the beloved departed who first taught me to sing these memorable hymns.

Offering a prayer of thanksgiving for the blessings they had brought in life, I passed through the city gate and entered the Cathedral. There, in the glow of the setting sun, I admired the beautiful stained glass memorial window, and watched the golden rays light up the sculptured words on the window sill of her last hymn: "Jesus calls us, o'er the tumult of our life's wild, restless sea," a timely reminder of our need of the Pilot who died on the cross outside a city wall so that He might be our Guide even unto death.

The Message of the Hymn for Today

The hymn offers to the world the only way of peace and security. The cross of Christ is the only place which reveals unity of mankind. It stands in the midst of the circle of the human race, testifying of our common birth, our depravity of heart, our selfish nature, and our need of a Saviour who can save us from ourselves, in this world, as well as to fit us to dwell with peace and joy in the world to come.

God has no substitute for the "Way of the Cross." It is His final word to man. The Gospel of Christ's redeeming love is not an experiment; His way of life is not "on trial"; it is the outcome of the wisdom as well as the love and power of God. The very existence of our civilization depends on our acceptance or rejection of the message of the hymn: "There Is a Green Hill Far Away." As the hymn enters upon the second century of its usefulness, may we ponder its words afresh:

*"There is a green hill far away, without a city wall,
Where the dear Lord was crucified, who died to save us all.*

*"We may not know, we cannot tell, what pains He had to bear;
But we believe it was for us He hung and suffered there."*

—H. J. Garland, in the "Gospel Herald" (Cleveland).

Virginia Conference

Minutes of the Thirty-eighth Annual Session of the Virginia Mennonite Conference, June 9-11, 1948, at Weaver's Church, Harrisonburg, Va.

Wednesday Afternoon

Songs were led by John H. Shenk.

Opening devotional exercises were conducted by Joseph R. Driver, with reading of II Tim. 2:11-21 and prayer.

Bro. S. H. Rhodes welcomed the conference and visitors into the fellowship and hospitality of the local congregations.

The Conference Sermon was delivered by Bro. Timothy Showalter, using as a basis of his message the second chapter of Philippians. The thoughts given centered around the following four main points:

1. Let nothing be done through strife or vainglory.
2. Take upon ourselves the mind of Christ.
3. God works in us both to will and to do of His good pleasure.
4. Do all things without murmurings and disputings.

Testimonies were given by J. Irvin Lehman, Chambersburg, Pa.; Milton Brackbill, Paoli, Pa.; and Luke Horst, Reading, Pa.

The moderator announced the ordination of Eli Kramer to the office of bishop for the Norfolk District.

It was moved that the revision of the rules and discipline made necessary by action of conference, as also some editorial changes, be approved in connection with the annual reading.

The rules and discipline of conference were then read by the secretary.

It was moved and passed that we allow necessary editorial corrections by a revision and publishing committee previously appointed by the Executive Committee.

The following brethren were appointed to the Resolutions Committee:

John R. Mumaw, Chm.
Warren A. Kratz
Harold Eshleman

The following brethren were appointed to the Nominating Committee:

Paul Good, Chm.
Ernest G. Gehman
Mahlon Blosser

A list of nominees for Boards was submitted. After approval, the balloting resulted in the following election:

For Virginia Mennonite Board of Missions and Charities: Mahlon Blosser, Paul Good, Harold Eshleman, Oliver Keener, Harold Lahman, John Alger, Jacob Shenk, J. Ward Shank, Lewis Martin, Otis Snead, Paul Wenger, Henry M. Shenk, Amos D. Wenger, Harry Hertzler.

For the Property Aid Plan Board: Joseph Shank, Charles Turner, Menno S. Brunk, H. D. H. Showalter, Earl Grove, Frank Harman, Ralph Heatwole, Roy Heatwole, Lloyd Horst, Ira Showalter, John Martin, Henry Nyce, Powell Wenger, Solomon Blosser.

For the Automobile Aid Plan Board: James Gross, John F. Shank, M. C. Showalter, H. D. Weaver, John D. Burkholder, John Harman, Lewis Hartman, Dan Showalter, Richard Weaver, Justus Driver, Abner Weaver, M. L. Hertzler, Roy G. Wenger.

Thursday Morning

Songs were led by Earl Hartzler.

Worship was conducted by J. Irvin Lehman, with reading of I Tim. 2 and prayer.

Minutes of the preliminary session of conference were read and approved.

Bro. J. R. Driver requested permission to ordain one minister in the Southern District as the way opens and the Lord directs.

Motion was made to grant this request.

Bro. Eli Kramer asked for permission to ordain a minister for the Norfolk District.

It was moved that this request be granted.

Bro. S. H. Rhodes requested permission for ordination of two ministers and two deacons.

It was moved that this request be granted.

Bro. J. L. Stauffer requested permission to ordain one minister in addition to one for which permission was previously granted.

By motion this request was granted.

A recommendation from the Mission Board for consideration of the advisability of ordaining one or more ministers in the Kentucky field was presented to conference.

It was moved that the bishop in charge bring request to conference.

A report of the Religious Welfare Committee of Eastern Mennonite College was given by J. R. Driver, chairman of the committee.

It was moved that we accept the report. Carried.

Request was made in the above report by the Religious Welfare Committee for clarification of the attitude of conference toward use of phonographic equipment in classes at Eastern Mennonite College.

Moved that we do not prohibit the use of the record player should it prove necessary in music instruction or in fostering good music.

The motion was lost.

A communion service was next observed, with the local bishops in charge.

The communion sermon was preached by Bro. William Jennings, using as a text Luke 22:15-20.

His thoughts centered around meaning of Christ's suffering and death, both to Himself and His followers. Jesus suffered the contempt of men and the humiliation of the cross. It was His joy to bring us salvation. To us, we keep this service in memory of His love and our deliverance from sin. Communion expresses a unity with the Lord and one another.

Closing prayer was led by Clayton Bergey.

Motion was carried for recess.

Thursday Afternoon

Songs were led by Oliver Keener.

Devotional period was in charge of Milton Brackbill.

The conference treasurer's report was given.

The auditor's report was read by the assistant moderator.

By motion these reports were accepted.

The secretary of the Board of the Property Aid Plan, Henry Brunk, next gave his report. It was moved that the report be accepted.

A recommendation for a change in the Constitution of the Property Aid Plan was brought in the above report, changing Item 1 under Division I, Listings, to read as follows:

This organization shall be liable for loss by fire and lightning upon dwelling houses, farm buildings, churches, mills, stores, shops, garages, etc.; this applies also to contents including livestock and machinery, whether in buildings or elsewhere.

It was moved that these changes be adopted. Carried.

The treasurer of the Property Aid Plan, Roy Heatwole, next gave his report.

It was moved and carried to accept the report.

The secretary of the Christian Workers' Conference, Mahlon Blosser, gave a report of their work.

It was accepted by motion.

Our representative on the General Board of Education, George R. Brunk, next gave his report.

It was moved and carried to accept this report.

The C.P.S. Support Committee reported its activities, which have been mainly concerned with receiving and disbursement of funds for school tuition grants to former C.P.S. men.

It was moved and carried to accept this report.

The Insurance Study Committee gave an informal report through its secretary, Aldine Breneman, calling attention to some of the implications of insurance as it affects our life.

Motion was made to accept the report.

George R. Brunk reported orally for the Home Relations Committee.

His report was accepted.

The president of the Board of Trustees of Eastern Mennonite College, John H. Alger, gave a report of the work of that Board.

It was moved and passed that we accept this report.

The report of the president of Eastern Mennonite College was given by John L. Stauffer.

It was moved that we accept the report. Carried.

A request was included in the report of the president of Eastern Mennonite College for sanction to ask for an inspection of the College by a representative of the Southern Association of Colleges for purposes of proper accreditation.

By motion this request was granted.

The topic, "What Methods Does the Virginia Conference Recommend for the Effective Teaching of the Doctrine of Nonresistance," was opened by George R. Brunk, who challenged us to more consistent and efficient teaching through the home and church.

The following resolution was adopted:

In order to make our teaching of the doctrine of nonresistance more effective be it

Resolved, That we urge our congregations to provide more opportunity for indoctrination through Bible Conferences, that we urge our ministers to preach on themes pertaining to this doctrine, and that we urge parents to conduct a more definite child-training program in the home. Be it also

Resolved, That in all our teaching efforts, whether in the home, the pulpit, Christian Day School, or other teaching agencies, we lay emphasis upon the basic principles of love and its total expression in Christian character and upon vital Christian experience as the basic support to nonresistant living.

The Peace and Industrial Relations Committee reported through its chairman, John R. Mumaw. The report was accepted.

The secretary of the Virginia Mennonite Board of Missions and Charities, Harold Eshleman, reported the activities in our conference-sponsored mission work.

It was moved and passed that we accept this report.

The report of the treasurer of our Mission Board, Lewis S. Martin, was given.

The report, together with the auditor's report, was accepted by motion.

The following recommendation was brought from the preliminary session of conference.

Moved that bishop oversight be continued, to serve the interests of

our membership in the Pinecraft, Florida, community, with such service as receiving members and giving communion, and that conference not attempt any further church organization there at the present time. Carried.

Motion was made for adjournment. Carried.

MINUTES OF AN EXECUTIVE SESSION

June 10, 1948

Weaver's Church

The following question and action was taken up from the minutes of the preliminary session.

A question from the Board of Trustees of Eastern Mennonite College relative to admission of Negro students was brought before the body.

"It was moved and seconded to pass it to a later executive session for discussion. Carried."

The following motion was adopted:

Moved that we refer this matter to the Board of Trustees recommending to them that the admission of students of other races be left in the hands of the Committee on Administration who shall consider applications on the basis of individual merit.

Friday Morning

Mahlon Horst led in song.

Worship was conducted by Clayton Bergey, with reading of Eph. 3 and prayer.

Linden Wenger was appointed to substitute for John R. Mumaw on the Resolutions Committee during the remainder of this session.

Brother Truman Brunk presented a request to ordain two from among our brethren serving on the mission field.

It was moved and passed to grant this request.

A report was given by D. W. Lehman of a meeting of the bishops of the conference, March 5, 6, 1948, in compliance with a resolution of the 1947 conference encouraging them to work for common agreement and uniformity of practice throughout the conference.

The representative on the Mennonite Board of Missions and Charities reported.

The report was accepted.

The secretary of the Automobile Aid Plan gave his report, with recommendations for changes in their constitution.

It was moved and passed that the report be accepted.

After consideration of the changes recommended in the constitution of this Board it was moved and passed that they be adopted as follows:

Division IV, Section 3, to read: Light weight and delivery trucks shall be listed the same as cars; trucks 1½ tons and over shall be listed at their empty weights, or gross weight, depending upon the protection desired. All trailers shall be listed at empty weight or gross weight depending upon the protection desired.

Division IV, Section 7, to read: All vehicles carrying truck license shall be assessed at the base rate, when listed at empty weight; when listed at gross weight they shall be assessed at 1½ the base rate except those otherwise provided for in rule 8 of this division.

The moderator next called for the report of the Nominating Committee. By motion the report was accepted. Balloting resulted in the following election:

Moderator—Truman H. Brunk

Assistant Moderator—L. P. Showalter

Secretary-Treasurer—J. Ward Shank

Fourth and Fifth Members of the Executive Committee—J. R. Driver, J. L. Stauffer.

Christian Workers' Conference Committee

John H. Shank

Linden Wenger

Delegates to 1949 General Conference

Lloyd Hartzler

Samuel A. Shank

Harold Eshleman

Oliver Keener

Otis Snead

Paul Wenger

Henry Nyce

Amos Wenger

Representative on General Conference Arranging Committee

Truman H. Brunk

Peace and Industrial Relations Committee

Harold Eshleman

Home Relations Committee

Harold Eshleman

Conference Evangelist

L. P. Showalter

Eastern Mennonite College Board of Trustees

Dan J. Blosser

Frank Harman

Perry Showalter

Henry M. Shank

E.M.C. Religious Welfare Committee

T. H. Brunk

Timothy Showalter

J. R. Driver

D. W. Lehman

The report of the Treasurer of the Automobile Aid Plan was given, showing a considerable increase in the number of listings during the year.

Moved and passed that the report be accepted.

The moderator next called for discussion of the topic, "Meaning and Application of the Unequal Yoke," by John L. Stauffer.

The following resolutions were adopted:

Whereas, Former resolutions of our conference such as numbers 395 and others clearly set forth some of the principles violated in being members of certain organizations such as being legally bound to unchristian men, sharing its responsibilities, and profits and

Whereas, Recent years have seen a large increase in such organ-

izations which make their appeal to our people, Be it therefore further

Resolved, That we urge our people to refrain from membership in any organization which would involve: fellowship, secrecy, coercions through lawsuits or otherwise, questionable entertainments, sanctioning of militarism by encouraging military service or by investing in war bonds, and since many such organizations operate purely for monetary gain, tend to enslave one's conscience by operating inconsistently with the principles of scripture, we therefore urge our people to refrain from becoming members of any organization until convinced that there can be no possible violation of the principles of scripture, which violation constitutes the unequal yoke.

It was moved that we ask Bro. Stauffer to write up and publish in pamphlet form his address on the unequal yoke, making such additions and improvements as he deems expedient.

The Ministerial Aid Committee gave its report through M. C. Showalter, calling attention to many of the implications involved in ministerial support.

It was moved and passed that we accept this report.

Motion was made that we request publication of the above report in **Missionary Light**. Carried.

Our representative on the Publication Board gave his report.

It was moved and passed that it be accepted.

It was moved and passed that we adopt the following recommendation from the above report:

"I suggest a strong appeal from this conference to the Publication Board deploring and urging against the growing tendency to omit reference to our denominational name and to submerge and omit entirely treatments of Bible doctrine distinctively held by our denomination."

An additional recommendation from this report was adopted:

"I recommend that this conference ask each congregation to lift a special offering to be sent through the treasurer to the Publishing House for our share in its building fund."

A report of the Conference Evangelist was given.

The report was accepted.

A recommendation contained in the above report was adopted to change the name of this officer to Evangelistic-Secretary.

An invitation from the General Problems Committee to participate in a probable forthcoming discussion and consideration of the matter of nonconformity in dress was read before conference.

It was moved that we accept this invitation and authorize our moderator and secretary to attend as suggested.

The topic, "Dangers Confronting the Church Through the Use of Cameras, and Motion Picture Projectors," was discussed by D. W. Lehman.

The following resolution was adopted:

In view of the fact that much in this world attempts to satisfy the lust of evil eyes and supply the unregenerated heart with food for thought through movie films, slides, magazines, billboards, and the like and

Whereas, we recognize the degrading influence of the modern camera and theater and reaffirm the historic position of our church concerning attendance at theaters and the like, we therefore urge a strong teaching program against the use of films or pictures which would corrupt the mind and create a thirst for the commercial entertainment films, which the more spiritual leaders of other religious groups recognize as harmful.

It was moved that we omit discussion of additional topics on the agenda in order to adjourn within reasonable time.

It was moved that the Executive Committee be authorized to appoint a bishop to have charge at the school for receiving applicants and serving communion during the next year. Carried.

It was moved and carried that the Executive Committee appoint a committee of five to act as a committee on advice and counsel to the Christian Day School Movement within the conference.

It was moved that the present C.P.S. Support Committee be continued.

It was moved that a minute from the Executive Committee minutes pertaining to change in district affiliation of Chicago Avenue be adopted into the conference minutes. This minute is as follows:

Inasmuch as this was referred back to the Executive Committee by the Northern District Council it became necessary to reconsider the former action.

After considerable discussion, Bishops S. H. Rhodes and Daniel Lehman were called into consultation. A proposal was then made by the Executive Committee that its previous action be reversed and steps taken to organize the Chicago Avenue group as a congregation within the Middle District, providing the way is clear. Brethren Rhodes and Lehman expressed themselves as favorable to such action but requested opportunity to present it to their council body.

Subsequent to the meeting of October 1, a communication was received from the council body of the Middle District stating its willingness to receive the group worshipping at the Chicago Avenue Church as a congregation within that district.

Resolved, That we, the members of Virginia Conference assembled June 7-11, 1948, express our appreciation to members of Middle District for the kind hospitality shown during this session of conference.

Motion was made to approve the minutes as read.

BIRTHS

Boll.—To Sanford H. and Helen (Miller) Boll Lititz, Pa., a son, Jay Marlin, July 12.
Conrad.—To Paul L. and Nancy (Hernley) Conrad, Nazareth, Ethiopia, East Africa, a son, John Lester, July 5.
Hershey.—To Lester B. and Helen (Driver) Hershey, Staunton, Va., a daughter, Rebecca Jo, June 30.
Horst.—To Frank and LaVerne (Shetler) Horst, Calico Rock, Ark., a son, Timothy Elvin, July 17.
Lantz.—To John and Maude (Geil) Lantz, Harrisonburg, Va., a daughter, Miriam Idella, June 18.
Lehman.—To Andrew H. and Lois (Shank) Lehman, Marion, Pa., a daughter, Alta Marlene, July 13.
Miller.—To Mr. and Mrs. Albert H. Miller, Goshen, Ind., a son, Leon Dale, July 21.
Miller.—To Allen and Lorene (Slagel) Miller, Hydro, Okla., a daughter, Patricia Ann, May 25.
Miller.—To Andrew N. and Nora (Groff) Miller, Lancaster, Pa., a son, Daniel Groff, July 19.
Sauder.—To Aaron B. and Edna (Risser) Sauder, Lititz, Pa., a son, Gerald, July 10.
Troyer.—To Andrew N. and Irma (Sommers) Troyer, Uniontown, Ohio, a son, Lloyd, July 15.
Trumbull.—To Vaughn and Sadie (Esch) Trumbull, Ft. Wayne, Ind., a daughter, Alice Mae, July 9.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Basinger—Schertz.—Eugene Basinger, Bluffton, Ohio, and Lola Schertz, Metamora, Ill., by H. R. Schertz at the home of the bride's parents, July 8, 1948.
Bast—Gascho.—Mahlon C. Bast and Norma Gascho, both of the Maple View A.M. congregation, Wellesley, Ont., by Samuel L. Schultz at the church, May 25, 1948.
Bast—Lichti.—Lloyd Bast and Arlene Lichti, both of the Maple View A. M. congregation, Wellesley, Ont., by Samuel L. Schultz at the church, July 1, 1948.
Bechtold—Longenecker.—Jay M. Bechtold, North End Mission, Lancaster, Pa., and Ruth L. Longenecker, Good congregation, Elizabethtown, Pa., by Noah W. Risser at the Good Church, June 12, 1948.
Erb—Jantzi.—Alvin J. Erb and Annie Jantzi, both of the Maple View A. M. congregation, Wellesley, Ont., by Samuel L. Schultz at the church, June 30, 1948.
Herr—Showalter.—Paul Herr, Willow Street, Pa., and Lois Showalter, Waynesboro, Va., by J. R. Driver at the home of the bride's parents, June 30, 1948.
Holdeman—Cutrell.—Paul H. Holdeman and Helen Cutrell, both of the Denver, Colo., congregation, by E. M. Yost, assisted by A. J. Metzler, at the church, June 27, 1948.
Holsopple—Miller.—Emery Holsopple, Blough congregation, Holsopple, Pa., and Mary Miller, Kaufman congregation, Holsopple, by Harry Y. Shetler at the Kaufman Church, June 5, 1948.
Horst—Good.—Samuel L. Horst, Reading, Pa., Mission congregation, and Elizabeth Good, Vincent congregation, Spring City, Pa., by Joseph L. Gross at the home of the bride's parents, Fleetwood, Pa., June 19, 1948.
Hostetler—Yoder.—Mervin Hostetler, Beech congregation, Louisville, Ohio, and Fern Yoder, Weaver congregation, Johnstown, Pa., by Hiram Wingard, assisted by W. C. Hershberger, at the Weaver Church, July 9, 1948.
Jantzi—Swartzendruber.—John Jantzi, Riverside congregation, Turner, Mich., and Mary Swartzendruber, Pigeon River congregation, Pigeon, Mich., by Emanuel Swartzendruber at the Pigeon River Church, June 6, 1948.
Kropf—Gerber.—Solomon Kropf and Mattie Gerber, both of the Poole, Ont., A. M. congre-

gation, by Samuel L. Schultz at the home of the bride, Millbank, Ont., Nov. 29, 1947.
Kropf—Roes.—Ralph Laverne Kropf and Esther Roes, both of the Poole, Ont., A. M. congregation, by Samuel L. Schultz, at the church, Nov. 9, 1947.
Leis—Albrecht.—Omer Leis and Erma Albrecht, both of the Maple View A. M. congregation, Wellesley, Ont., by Samuel L. Schultz at the church, June 16, 1948.
Metzler—Mast.—Wilber Metzler, Hyattsville, Md., and Esther Mast, Maple Grove congregation, Belleville, Pa., by Isaac Metzler, at the church, June 27, 1948.
Miller—Stutzman.—Edward Miller, Bremen, Ind., and Velma Stutzman, Etna Green, Ind., both of the North Main Street congregation, Nappanee, Ind., by D. A. Yoder at the home of the bride, June 26, 1948.
Rice—Kenagy.—Homer Allen Rice and Josie Eileen Kenagy, Zion congregation, Hubbard, Oreg., by Chester D. Kauffman at the home of the bride, July 11, 1948.
Schnee—Kreider.—Edgar F. Schnee and Katie L. Kreider, both of the Stauffer congregation, Bachmanville, Pa., by Noah W. Risser at his home, June 26, 1948.
Schwartzentruber—Gerber.—Irvin Albert Schwartzentruber and Marion Gerber, both of the Maple View A. M. congregation, Wellesley, Ont., by Samuel L. Schultz, at the church, Nov. 4, 1947.
Slagel—Schrock.—Dean Slagel, Flanagan, Ill., and Dorothy Schrock, Metamora, Ill., by H. R. Schertz at the Metamora Church, June 18, 1948.
Spenler—Roth.—Jacob Spenler and Elvera Gladys Roth, both of the Millbank, Ont., A.M. congregation, by Samuel L. Schultz at the church, Nov. 11, 1947.
Steltzfus—Smoker.—Jonathan F. Steltzfus and Martha F. Smoker, both of the Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the home of the bride, June 12, 1948.
Willoughby—Braithwaite.—Leroy Willoughby and Betty Braithwaite, both of the Detroit, Mich., congregation, at the home of the officiating minister, Frank B. Raber, July 17, 1948.
Yoder—Wenger.—Alvin Yoder and Leota Wenger, Pleasant View congregation, Goshen, Ind., by Lester Mann, at the church, June 23, 1948.

Albrecht.—Emma, daughter of Theodore and Elizabeth (Rohrer) Kruse, was born near Walnut, Ill., Oct. 14, 1885; passed away at her residence, near Tiskilwa, Ill., June 19, 1948; aged 62 y. 8 m. 5 d. On Jan. 15, 1907, she was united in marriage to Alvin R. Albrecht, who survives. Also surviving are one daughter (Ethel M.), one son (Robert R.), 2 brothers (William, Walnut, Ill.; and John, Geneseo, Ill.), 2 sisters (Mrs. Rosa Schuyf, of Walnut; and Mrs. Martha Norris, Duncan, Ill.), and nieces and nephews. One infant son (Arthur) and 3 sisters and 2 brothers (Mrs. Minnie Hamrick, Wyandot, Ill.; Mrs. Flora Stalter and Fred, Tiskilwa, Ill.; and Henry, and Mary, of Walnut) predeceased her. In her youth she confessed Christ as her Saviour and united with the Willow Springs congregation, Tiskilwa, of which she remained a member, attending services as long as her health permitted. She was an invalid for a number of years; death followed a cerebral hemorrhage. She was a faithful wife, a loving mother, a kind neighbor, and one who was interested in eternal things. Funeral services were held at the Willow Springs Church on June 21, with Ira Eigsti officiating. Texts: 1 Thess. 4:14.

Baxter.—Sallie M., daughter of the late Geo. B. and Susanna (Martin) Rutt, was born in Lancaster Co., Pa., March 3, 1889; passed away at her home in Leola, Pa., March 23, 1948; aged 59 y. 20 d. Her health was failing for some time, but she endured her suffering patiently. Surviving are her husband (Jason D. Baxter), 5 brothers and one sister (Eli M. and Henry M., Leola, Pa.; Jonas M., Newark, N.J.; Amos M., Farmersville, Pa.; Mrs. Lloyd D. Hershey, Intercourse, Pa.; and Edwin W., Lancaster, Pa.), 3 stepsons (Harry Baxter, Terre Hill, Pa.; Earl Baxter, Goodville, Pa.; and Raymond Baxter, Bowmansville, Pa.),

nieces and nephews, and many friends. She was a member of the New Holland Mennonite Church. Funeral services, held on Good Friday, were in charge of Mahlon Witmer and James Martin at the Esbenschade Funeral Home, New Holland, Pa., and at the Weaverland Mennonite Church. Interment was made in the adjoining cemetery.

Clemens.—Walter, son of the late Mr. and Mrs. Moses B. Clemens, was born at Berlin (now Kitchener), Ont., Jan. 9, 1899; died July 3, 1948, at his residence in Sarnia, Ont.; aged 49 y. 5 m. 24 d. He had been employed by the Canadian National Railway for thirty years, and at the time of his death was a railway conductor. Surviving are his wife (the former Marcella M. Upper), 2 sons and one daughter (John, Fort Erie, Ont.; Walter and Marian, both of Sarnia, Ont.), 3 brothers (Mahlon, Kitchener, Ont.; Norman, Chicago, Ill.; Emmanuel, of New Jersey), and one sister (Sarah, of Kitchener). A service was held July 6 at the Stewart Funeral Home, in Sarnia, and on July 7 at the Ratz-Bechtel Funeral Home, where Merle Shantz was in charge. Interment was made in the First Mennonite Cemetery, Kitchener.

Erb.—Magdalena Brenneman, daughter of the late Jacob Brenneman and Nancy Swartzentruber, was born in South Easthope, Ont., March 21, 1869; died at the home of her son-in-law (Menno K. Ropp), June 1, 1948; aged 79 y. 2 m. 10 d. On March 24, 1895, she was united in marriage to Christian G. Erb, who preceded her in death on April 1, 1946. Surviving are 2 daughters (Nancy—Mrs. Menno K. Ropp, and Bena—Mrs. Amos Albrecht, both of Brunner, Ont.), one son (John B., Wellesley, Ont.), 5 grandchildren, one sister (Katie—Mrs. Moses Wagler), one brother (Samuel Brenneman), one half sister (Leah—Mrs. Joseph Schlegel), 3 half brothers (Jacob Bast, Daniel Bast, and Moses Bast), and a number of other relatives. She was a member of the Maple View Amish Mennonite Church, Wellesley. Funeral services were held June 4 at the home of Menno K. Ropp and at the Maple View Church. Burial was made in the adjoining cemetery.

Feight.—Amanda, daughter of Jacob and Lydia (Wansettler) Culp, was born Aug. 10, 1869, in Beaver Twp., Mahoning Co., Ohio; died at the Salem, Ohio, City Hospital, June 8, 1948; aged 78 y. 9 m. 28 d. On Dec. 18, 1890, she married Samuel Feight, who survives. Also surviving are one son, four daughters, one brother, and one sister. She was a member of the Midway Mennonite Church, Columbiana, Ohio. Funeral services were held June 11 at the Midway Church, in charge of A. J. Steiner. Burial was made in the adjoining cemetery.

Hieser.—Magdalena, daughter of the late Christian and Magdalena (Nafziger) Sutter, was born Oct. 7, 1858; passed away at her home at Minier, Ill., June 18, 1948; aged 89 y. 8 m. 11 d. On Feb. 6, 1876, she was married to Christian Hieser, who preceded her in death Feb. 17, 1938. They were the first couple to be married in the church at Hopedale, then known as the Amish Church, but now the Hopedale Mennonite Church. She was a member of this church until death. Surviving are 11 children (John and Mary—Mrs. Chris Birky, Hopedale, Ill.; Clara—Mrs. Ben Springer, William, Alma—Mrs. E. R. Holmes, Estella—Mrs. William Glaser, all of Minier, Ill.; Harry and Roy, Bloomington, Ill.; Anna—Mrs. J. B. Quigg, Ocean Park, Calif.; Emma—Mrs. J. B. Lippitt and Mena, Denver, Colo.), 23 grandchildren, 15 great-grandchildren, and 2 great-great-grandchildren. Two daughters (Leah and Barbara—Mrs. David P. Springer) preceded her in death. Funeral services were held at the Hopedale Mennonite Church June 21 in charge of Simon Litwiller and A. H. Leaman. Text: Luke 11:2. Interment was made in the Hopedale Mennonite Cemetery.

Waechter.—Lucinda, daughter of the late Mr. and Mrs. John Clemmer, was born in Waterloo Twp., Ont., in 1867; died at St. Mary's Hospital, Kitchener, Ont., June 13, 1948, after an illness of nine months. In her youth she attended the Martin Mennonite Church, north of Waterloo. In 1898, she was married to the late Louis Waechter, of Kitchener. Surviving are 3 sons and one daughter (Fernando, Austin, Eldon, and Alveta, all of Kitchener), 3 grandchildren, and one brother (Cyrus, of Kitchener). Two brothers (Aaron and Ephraim, both of Waterloo) and 3 sisters (Mrs. Susanna Shantz, of Waterloo; Mrs. John Zinkann, Elmira, Ont.; and Mrs. Allison, Elktion, Mich.) predeceased her. Funeral services were held at the Keffer Funeral Home, Kitchener, on June 16, with burial in the Woodland Cemetery. Merle Shantz officiated.

ITEMS and COMMENTS

Legislation requiring the licensing of private elementary and high schools, which would apply to church and parochial schools as well as to private schools, is being considered by the Wisconsin Commission on Education. According to the spokesman of the Commission, "Anyone can start a school in Wisconsin and there is nothing that the state school officers can do about it." The contemplated legislation would require that schools maintain standards of academic quality.

Growth of the denomination has caused the twelfth General Assembly of the Church of the Nazarene, meeting in St. Louis recently, to boost its administrative body from three to five general superintendents. The total membership of the denomination is now 210,000. The Assembly recommended the removal of the denomination's headquarters at Kansas City to a new site to be built at a cost of \$700,000.

* * *

Bishop John J. Swint of Wheeling, W. Va., has announced that any Catholic girl in his diocese who takes part in a beauty contest will be excommunicated. The bishop declared, "If nakedness were eliminated from beauty contests the whole thing would fall to pieces." One young lady has withdrawn from a contest because of the bishop's stand.

* * *

Modeled on Boy's Town, Nebr., a new community for boys is to be founded at Macon, Mich., by the Holy Cross brothers. The main purpose of the new town will be the sheltering of homeless youth and the provision of religion and a job. The tract of land upon which the town will be built is a part of the Ford estate.

* * *

Religious News Service reports that representatives of fifteen religious groups attending an emergency meeting of the National Service Board for Religious Objectors voiced mild approval of the conscientious objection provisions of the draft bill but expressed "grave concern over continued militarization of government."

* * *

North Dakota by referendum has passed a law prohibiting persons wearing religious garb to teach in public schools of that state. Directly affected by the referendum outcome are 72 Catholic nuns employed in rural and small town schools throughout the state. Sponsors of the bill deny that it is merely an anti-Catholic movement. They call the vote a mandate of the people to preserve church-state separation. It is claimed that the wearing of a distinctive religious garb is "a symbol of a particular sectarian faith" and that it "exerts a silent but real influence on the immature in behalf of that religion."

* * *

The assistant Attorney General of Kentucky has ruled that public school pupils can be excused for religious instruction out-

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Scottdale, Pa.

side the school without violating the United States Supreme Court ruling on the subject. He said that "as long as religious education is not taught on the school grounds or in the schoolroom there can be no objection."

* * *

Dr. Morris Fishbein, editor of the journal of the American Medical Association, in addressing the Catholic Hospital Association recently pointed out that in the socialization of medicine which will go into effect in England during July, England was attempting to substitute "a monster bureaucracy for the spirit and soul of medical service. The rest of the world and particularly the democrats," he urged, "should watch the experi-

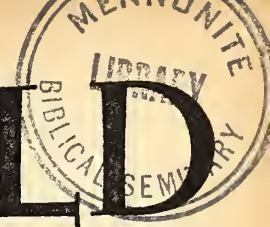
ment in order to learn what we need to avoid in our evolution and in our planning so that we may in no way succumb to the leveling processes of socialism and communism."

* * *

Hollywood movies were assailed before the General Assembly of the Presbyterian Church in Canada in Toronto for "presenting a wholly pagan conception of life." A report prepared by the Board of Evangelism and Social Action said the films presented a way of life incompatible with the Christian way.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, AUGUST 10, 1948

NUMBER 32

Our New Position in Christ!

BY MARIE A. YODER

Once upon a time, long, long ago, David said, "But I am a worm, and no man."

Here we come—can't you just see us, a whole company of worms, crawling, twisting in the dust of the earth, filled with every conceivable expression of Self! Oh, to be sure, we have bodies like men, but we have dispositions like worms! We crawl over each other to have things done our own way; and then we are always being offended when someone crawls over us! We think everyone else is stubborn and proud, and secretly we feel that we are the most humble worms in the church. We close our eyes to good in other Christians because they do something of which we do not approve. We say we love the brethren, yet, when God looks into our hearts He sees a flame of resentment there that is almost ready to burst into a bonfire of pure hate! We constantly apply frank, searching Scriptures to others in the church. We say, "Search me, O God . . .," yet we never once stand aside and say, "Take your Sword, Lord, and go to work in me!" Oh, no! That might cost the life of a worm! Oh, how horrible is even such a thought—a big Sword and a little worm!

But one day one of us became utterly tired of this confusion of worm-life. One of us stood up and cried: "O Lord God, Thou who madest heaven and earth, and even us worms, *must we always be worms?*"

And then Jesus came. He spoke gently to this one sincere worm and replied, "If you come to me, I'll transform you from your worm-disposition to a man with my own disposition. And I'll give you a new position! I'll bring you into the heavenlies with me. Instead of always fighting *for* victory, I'll put you in the place of victory! You then will be able to fight *from* Victory ground!"

That one little worm shivered and said tremblingly, "O Jesus, Satan will certainly tempt me there, and then if I fall from the heavenlies, oh, what a fall that will be for such a little worm!"

Instantly Jesus replied, "Having done all, stand! Stand fast in the faith! Stand fast in the Lord! Stand fast in the liberty wherewith I will make you free! Just *stand*, and let me fight for you!"

Jesus paused. And one of us who was

speaking to Jesus, pushed every segment of his body into the one behind him until he was only about half his normal length. Then in a small voice he said, "O God, Jesus! *Must you use your Sword?*"

Gently Jesus replied, "*You, a worm, will have to die! When I died for you at Calvary, God reckoned you as completely crucified with me. God sees no good thing in you. When you see yourself as God sees you, it will not be hard for you to yield to the Sword and daily reckon on the fact of your death with me. You must die, but I, then, will come and will live in your heart. I will give you my disposition and will transplant you from this crawly mess to a heavenly position with me.*"

There was silence. "Which will it be, a worm disposition in a worm's position, or my disposition in a heavenly position?" Jesus asked this gently again, for He knew how hard it is for a worm to admit that his disposition and his position are all wrong!

The worm, that one of us, buried his head in the dust and said, "Strike, Lord, at me!" Suddenly it was over! A new life and a new power possessed him. Somehow, he had always known that his sins had been forgiven, because he did believe that Christ was his Saviour, but he never before realized that all these years he could have been living high above all principalities and powers and high above the ruler of darkness, in other words, high above all the changeable circumstances of life! He was still on the earth, and he was *not* on the earth. The new Spirit within him was not on the earth! How glorious and marvelous was his new position in Christ! Even as he walked among the other worms on the earth who were daily fighting *for* victory, he was keenly conscious of the fact that he was fighting *from* victory ground!

He looked with pity at the other worms who continued to crawl over each other. Some of them tried to crawl over him. Others screamed hateful things at him—things that made him want to shout back at them! Oh, only for a moment did he feel that way. For at once the Lord Jesus who was in his heart reminded him that he was removed from the place of resentment and retaliation.

And in that moment he was aware of the "workability" of the new power within him! For he felt the disposition of Christ stirring him to pity and to pray for those who continued to shout and scream at him. So he called back, "Yield to the Sword! Oh, this is glorious—this victory over my old hateful feelings! O my friends, yield to the Sword! You will find real Life—Christ Himself, who will come to live within your body and will finally cause your worm disposition to disappear."

But again and again they shout back, "You are fanatical! You *are* still a worm and you are simply trying to show off before us!" In their hearts they could see that he was *not* really one of them any more. He was in a place where they could not go. Then, as if in self-defense, one group of worms shouted, "Anyway, worms! This place could be happy if they'd only change!"

And the worm—oh, he's a man in Christ now—anyway, the man in Christ calls back, "The worm mind is enmity against God, for it is not subject to the

We See Him

BY URSULA MILLER

*The prophets saw the Son of God
Through ages in a vision;
They saw Him beaten, marred, and
scorned,
And held in deep derision.*

*The soldiers saw a criminal
And truly saw Him perish—
They saw three crosses on a hill—
And a woven coat to cherish.*

*Mary and other women wept
At unalloyed disaster;
With joy unspeakable they saw
Their risen Lord and Master!*

*The disciples saw an Advocate,
High and for sin uplifted;
A thorn-crowned, agonizing form
On whom their sins were shifted.*

*We see Him with our eyes of faith—
We see His five wounds bleeding.
And all who will, behold Him with
The heavenly Father pleading.*

Protection, Kans.

law of God, *neither indeed can be*. So then, they that are worms *cannot please God*. You must yield to the Sword or you will be only a worm all of your life. As for me, I am *not* a worm, for praise God, I *know* that Christ liveth in me!"

Finally some of the worms who were too dissatisfied to talk, listened to this conversation. And one by one, they, too, took the first step toward their death by sticking their heads in the dust and crying, "Strike, Lord!"

And the company in the heavenlies is growing and growing. These men in Christ are rejoicing daily in the absolute victory which Christ won at Calvary for them. And they are men, who once were worms, into whose heart Christ has been born. The ways of worm-life often tempt them and sometimes they even find themselves doing things that only a worm ought to do. But when God reveals this to them, they cry for forgiveness at once.

And marvel of marvels, they discover that when their fellowship with God is broken by these deeds of the worm-life which they unwittingly do, yet upon immediate confession of their sin, fellowship is immediately restored! And most wonderful of all is the fact that their position remains unchanged although their fellowship with God has been broken for a short time. Daily they understand more and more of the richness of God's mercy!

God cannot tolerate sin. It always causes a rift in the fellowship between God and man. But He does not cast men out of their position in Christ, their position of victory, until they themselves choose to leave that place. "God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," but "Stand fast . . . in the liberty wherewith Christ hath made us free." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings in heavenly places in Christ . . . for the perfecting of the saints, . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Aibonito, Puerto Rico.

The Basic Needs of Mennonite Youth in the Present Dilemma

BY MYRON EBERSOLE

Mennonite youth of today is facing a world of complexities. The world is demanding that youth gives his all to it. On every hand youth must face a multitude of opportunities to enter into the life of the world. He is called upon to give his life for the defense of his country, and theoretically for the defense of all his ideals. He is given opportunity from his earliest contacts outside of his home to enter into the fun-loving gaiety of a secular world of entertainments. On the other hand, the youth brought up in a Christian home and in the influence of the Christian church is called upon to give himself to God and to find his place as a church member, a member of a body dedicated to the betterment of the human race in its dilemma and uncertainty. He is called away from the revelry of the world to a serious consideration of the responsibilities of a God-centered life. It is in an attempt to find the basic needs for youth in this dilemma that this paper is written. It is not written exhaustively but with a brief analysis of the elements of each basic need.

I. The Experience of Salvation.

The first great need of Mennonite youth is a realization of his own inadequacy to meet the problems which he is to face. Man cannot lift himself to a place where he has conquered the problem of living in a sinful society. He is composed in such a way that the natural way for him to go is the way of the world. Each individual has within him those elements which will lead to his ultimate destruction if he does not have help from a force without himself which will integrate his life to the extent that he will be able to overcome and control these natural impulses. Youth then must first realize this predicament and look for salvation from it.

In his search for salvation from this predicament the youth brought up in a Christian environment will find his answer in the plan of salvation as held forth by the church. He will realize that because of his own inadequacy he has been living in sin and that salvation is dependent upon his own willingness to admit that he is basically sinful and he must repent of all past sins and determine to live according to the way of Christ from that time forth.

His salvation experience includes, along with repentance, a belief in a Christ who recognizes penitence and who has given His own life for sinful

man. It is the acceptance of this plan of salvation which is basic to the rest of Christian life. Not only the acceptance of this Christ but also a commitment to the way of Christ is essential.

II. Christian Growth.

Following the initial experience of salvation and a commitment to Christ, the young Christian needs nourishment in order that he might grow to a full assurance of his own salvation and faith and to the stature of a full-grown contributor to the world in which he lives. This period of growth does not last for a set period of time, but is a process for the Christian, beginning at the time of his earliest Christian influence and continuing throughout his life.

The first element in this Christian growth is a vital knowledge of the Bible and an understanding of the basis for his Christian faith and life. The young Christian should have a Bible of his own and should be helped to a good method of Bible study so that he might discover for himself and adopt for himself the Word of God as a guide for his life. This Bible study should be done privately and the youth should be able to find for himself the answers to his perplexities and it should be done corporately so that the youth might have the benefit of some other thinking and that a mutual growth in ability to meet mutual problems might result.

The youth must grow in knowledge of the Bible and in understanding. The latter is directly related to the study of doctrine. Youth must have a basic knowledge of the doctrinal beliefs of the church. This will of course be based on the Bible. There must be a systematizing, in the mind of the youth, of the basic beliefs and practices of the church in order that he might be able to adopt the Bible principles into his everyday life. It is this basic understanding of Christianity that must be given to youth before he faces a world which is directly opposed to these fundamental factors in Christianity.

Personal contact with God is essential to successful Christian living. Prayer is a constant reminder of one's own insufficiency and of a faith in a God with whom he must have contact to live the Christian life successfully. It is in this personal contact that the facts of life as revealed in the Bible take on meaning in the individual life of the Christian. The young Christian must early learn to pray properly and must grow in and through this experience of prayer.

Along with this growth in basic knowledge of God must come a mental growth

(Continued on page 735)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

"Labourers Together"

"For we are labourers together with God" (I Cor. 3:9).

This statement of the apostle to the Corinthians does not positively prevent the usual application that there is a comradeship between God and His workers as they labor in His cause. But a study of the context makes it clear that the "togetherness" is not between God and man, but between man and man, in this case between Paul and Apollos. The Corinthians cannot take sides with one against the other, for the two are laboring on the same side. They may have separate functions, but together they get the job done. They are co-operators, not rivals. Neither opposes nor begrudges the work that the other does.

This Scripture, as well as many others, teaches us that those who labor in the church need to strive to the utmost for complete co-operation. Our frequent rivalries and resentments concerning the labors of other Christians not only deny the Christian spirit, but also reveal a misunderstanding of the essential nature of the Christian enterprise. The cause of Christ is so large and so various in its many elements that no one man and no one group of men can perform all the necessary tasks. The work requires a multitude of gifts and a multitude of persons. The kingdom of Christ involves teamwork of the highest order.

Since this is true, personal ambitions are entirely out of order in the church. What happens to me is of little importance; all that matters is that the kingdom shall be advanced. We do not weigh the importance of one man's position against another; we only ask that each perform his part to the best of his ability. If I am not needed in one place, if another can do that particular job better, I quickly and with good grace find another place to take hold. I will not be peeved because another has not respected my prerogatives and authority; I will only rejoice that the work is getting done. Why need we be so careful lest we tramp on somebody's toes? Who has any personal rights in the kingdom of God? The work is His, and we need be concerned only that we be found faithful to Him.

How ridiculous it is, then, when one group of Christian workers tries to put or to keep another in its subordinate place. Why should the older workers fear that the younger workers will become too active? Should they not rather rejoice that all this youthful energy is available to do the difficult tasks that continually face the church? We are not two groups; we are one, laborers together. One may plant, and the other may water, but it is God who uses both to bring the harvest of increase. Likewise why should the ministry fear that the laity will become too aggressive? Should we not rather praise the Lord that the help of the whole church can be integrated in one combined effort of righteousness and evangelism? Both Christ and Paul refused to condemn those who labored outside their immediate circle. They rather rejoiced that the Word was being preached and testimony was going out.

It is a serious mistake to refuse the proffered help of any person or persons in the church. For purposes of order God has set authorities within the church, that the work might be directed efficiently. But administrators are not supposed to do all the work. In fact, they cannot; the work is too great. How happy the church leaders may be whose young people, whose laity, come to them with eager desire to be used somehow, somewhere in the total program of the church! What a tragic loss would result if, through lack of vision or through unwillingness to co-operate, such offers should be refused, and thus precious talent go to waste and the total work of the church be curtailed!

A False Division

It is not only concerning marriage that the command of God applies: "What . . . God hath joined together, let not man put asunder." There are many things that belong together which men in their false thinking would place asunder and even in antithesis. We speak of a social Gospel and a personal Gospel, as if the one were bad and the other good. As a matter of fact, they belong together. We hear of religion of inner realities and of religion of outward ob-

servances, as if the two were in distinct contrast. As a matter of fact, they belong together. Men argue as to whether one ought to worship God or work for Him. Why not do both? Is the Christian life of grace or of works? Certainly the two belong together. All truth has an essential unity and we do violence to that truth when we veer off into extreme interpretations which forget the necessity for balance and a many-sided view. Are men saved by the efforts of Christian workers or by the ministrations of the Spirit? By both, my friend. Should one strive for intellectual understanding of the Word or for spiritual perceptions? The two together make a wonderful team. Beware of all false divisions. It is difficult to condense total truth into one epigram.

Is the Christian Standard Too High?

Is it possible to live according to Christian standards? A sister writes of a friend's comment on a certain book: "It's too good to be practical." Can anything be too good to be practical?

It may be possible to refuse to consider realities. Certain Christian stories err on the side of unreality. They picture such perfect persons and such ideal situations as never have existed. In thinking of the weather, we must always plan for storms; in thinking of the future, it is a good thing to anticipate sickness and misfortune. In that sense, one may be so unrealistic as to be impractical.

But the Christian standard of life and conduct is not cast in terms of unreality and impracticality. It is a difficult standard to live because it cuts across selfish human nature and runs contrary to the wishes of a depraved heart. But the Christian standard can be lived, not because it is naturally within our reach, but because God supernaturally puts us within reach of it. Augustine prayed, "Give what Thou askest, and then ask what Thou wilt." God is not one to tantalize us by giving us commands which we cannot perform, by holding before us hopeless ideals which are ever beyond our reach. He presents to us high standards, but then He gives us grace to reach them. We are spiritual beings and empowered by the Holy Spirit can live a supernatural standard. Let us not deny God and rationalize on our failures by claiming that the standard is too high.

Selective Service Act of 1948

By JOHN L. HORST

Now that this act has become a law by the President's signature the American people will be intensely interested in the regulations and procedures which will be used in putting it into effect. Major General Lewis B. Hershey, who was director of the draft during World War II, has again been appointed as Director of Selective Service. According to the terms of the law, actual drafting cannot start until September 22. In the meantime, however, draft boards will need to be set up so that all the men aged nineteen through twenty-five may be registered. The men will be registered by age groups over a period of time, beginning August 30. 13,000,000 registration cards and certificates are said to have been prepared, and it is estimated that the first registration will reach a total of 9,600,000, and that the list will grow at the rate of several thousand each month as young men reach the age of nineteen. Indications are that the twenty-five-year-olds will be drafted first, for the obvious reason that if they are not taken at once they will soon be past the age limit provided for by the law.

The various provisions for exemption and deferment under the law are also of considerable interest. Married men will not be called up at present, and high-school students under twenty will be deferred until graduation. College students will almost certainly be deferred until June, 1949. Medical students and others who pursue subjects that have to do with national health, safety, and interest, will also be deferred, it would seem. Ministers and theological students will be exempt from training and service. Men engaged in certain occupations in industry and agriculture may be granted deferment according to the ruling and designation of the President from time to time.

Veterans who had ninety or more days of honorable military service during World War II or who served a year or more in the armed services between September 16, 1940, and June 24, 1948, are exempt. This exemption applies to conscientious objectors who performed noncombatant service, but does not specifically exempt those who served in Civilian Public Service.

Of special interest to us as a peace church are the provisions made for the deferment of conscientious objectors to war in any form. We shall quote from Section 6 (j) of the Selective Service Act. The whole section is entitled "Deferment and Exemptions" and division (j) refers to conscientious objectors. The quotation follows:

"Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant service, be deferred."

In the same paragraph, which we have quoted only in part, provisions are made for appeal in case the local board does not honor the claim of a registrant to being a bona fide conscientious objector under the terms of the law.

The National Service Board for Religious Objectors, 941 Massachusetts Avenue, N.W., Washington, D.C., gives some helpful suggestions as to procedures for conscientious objectors in meeting the requirements of the law. The first act that will need to be done by men subject to the draft law will be to register with the local board at the designated time. Failure to register is a violation of the law subject to the penalties attached to the act. Signing the registration card does not commit any one to willingness to perform military service.

After registration the local board will send out to eligible registrants a classification questionnaire which goes into detail

concerning the education, family status, occupation, and physical condition of the person involved. Particularly important is Series XI in the questionnaire which reads:

"By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a Special Form for Conscientious Objectors (S.S.S. Form No. 150) which I am to complete and return to the local board for its consideration."

In this special form the conscientious objector can state his claims in detail and also attach any documents that might help to sustain his claim.

As a group of people who do not believe in war we naturally regret to see this law placed upon the statute books of our land. Despite the claims of militarists to the contrary, the mailed fist has never been very successful in promoting peace. We doubt whether it will bring peace in our troublous time any more than it has in the past. But since our lawmakers and the President have spoken, our regrets will have little effect upon what happens from here on. Our aim should be to obey the terms of the law as far as we can do so conscientiously and in the light of Scripture as we understand and believe it.

We have great reason to be thankful, however, that our government recognizes the rights of conscience and makes provision in the draft law for conscientious objectors to war in any form. In one sense the terms of the law seem quite generous in this that those who establish their claim to sincere conscientious objection are deferred instead of being assigned to Civilian Public Service, as in the Selective Service Act of 1940. A few things should be noted in this connection, however. First, the conscientious objector will need to be well established in his faith, for he will probably be tested more severely than under the former draft law. Some draft boards may adopt a policy of not granting any C.O. status, in order that all such registrants may be screened by the appeal board and Department of Justice. This behooves all our young men to heed the advice of Peter: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). It is also a challenge to pastors and churches to teach and train their young people in the principles of the non-resistant faith.

Secondly, we should demonstrate to the government and to the people about us that we are worthy of this concession granted to conscientious objectors. That is to say, our lives should be consistent with our profession as a peace-loving and peace-loving people. If we are belligerent in our everyday life relations, we will have difficulty in convincing people that we are lovers of peace. If our lives do not tell for God, we do not come under the definition of a conscientious objector as given by the Selective Service Act.

Thirdly, as our young brethren are deferred according to the terms of the law it is incumbent upon them that they give their time to worth-while pursuits that will make a contribution to the service of God and to their fellow men. It is in this connection that the church may be of help. The General Conference held at Souderton, Pa., in 1946 saw the need of providing service units for our young people and took action authorizing the Mennonite Relief Committee to sponsor and establish such work. A very definite advance was made at the recent meeting of the Mennonite Board of Missions and Charities at Mackinaw Dells, Illinois, when Bro. Levi C. Hartzler was appointed full-time Director of Service Units. The church, then, has the authorization and organization to provide various types of useful service for young people, whether in the draft age or not.

Selective Service does present a challenge to us in 1948, and we can successfully meet it if we first of all recognize the claims of Christ to our loyalty and service.

—Christian Monitor Editorial

Peace Problems Committee Resolution

WHEREAS the existence of a growing sentiment that all of our young people should be encouraged to contribute a special period of service to Lord and Church has been noted among us for some years past, and

WHEREAS the 1948 Draft Act, although deferring classified C.O.'s, challenges NOW to a further crystallization of this sentiment:

BE IT RESOLVED as the unanimous sentiment of this committee that every able-bodied young man in our brotherhood not already in full-time church work or in preparation for such full-time service, or who for other self-evident reasons should refrain, should be encouraged to voluntarily contribute a minimum of one year's services through facilities provided by the church, and that the Peace Problems Committee urge our service's organization to provide for effectively using this contribution "In the Name of Christ" as a witness to Him and His Gospel, and that this service ordinarily be offered between the ages of nineteen and twenty-five, and that the present willingness on the part of young women and older persons to thus serve also be further encouraged.

July 16, 1948.

PEACE PROBLEMS COMMITTEE.

An Important Discovery

BY MILLARD C. LIND

The most important discovery ever to be made in Old Testament manuscripts was officially announced on April 11 by the American School of Oriental Research in Jerusalem.

Last February a couple of fathers from the Syrian Orthodox monastery in Jerusalem brought to the American School four ancient-looking leather and parchment scrolls. One of these manuscripts was the complete Book of Isaiah, written in Hebrew perhaps as early as 200 B.C.

This unusual discovery is by far the most ancient manuscript of the Old Testament that we have. Prior to this our oldest known Hebrew manuscripts were written about 900 A.D., with the exception of a tiny fragment from Deuteronomy written earlier. This pushes the Hebrew manuscripts of the Book of Isaiah back over one thousand years, to within only five hundred years of Isaiah's lifetime.

If the date set for the manuscript is correct, already some of the more radical critical theories have tumbled. The more radical critics had assigned one portion of Isaiah to have been written about 200 B.C. But it would naturally take at least a couple of centuries for a portion of writing to be added to the book, before it would become accepted.

The discovery will also probably effect a revolution in the study of the Hebrew language. As mentioned before, several other Hebrew manuscripts of apocryphal books were discovered, written in approximately the same period. An interesting side light is that one leather scroll was so tightly rolled that students fear to open it lest it break to pieces. Who knows what it contains?

Where was the manuscript found? At first it was assumed to have lain in the archives of the Orthodox monastery for the last hundreds of years. But the latest checkup reveals that it was found in a cave near the Dead Sea by several Bedouins. It was discovered with the other manuscripts in old earthen jars which were wrapped in linen and sealed with black wax. Perhaps some earnest scribes in 70 A.D. found their way through the lines of Titus, the Roman besieger of Jerusalem, to hide their precious cargo in the cave.

The Christian world impatiently awaits further announcement regarding this discovery.

Scottdale, Pa.

Mennonite Youth and Our Christian Homes

BY ALTA SCHROCK

With the formal organization of Mennonite Youth Fellowship on a national scale, our young people are standing wide-eyed and hopeful on the threshold of a great new era of service. They stand at the borders of a vast harvest field where the grain heads are heavy and bending to the scythe, and their bodies are strong and their minds are keen. Already in the field are their elders with the implements of the harvest in their hands. Are these elders willing to hand over to the youth a share of their tools?

Anyone who attended the organization meeting of M.Y.F. at Mackinaw Dells on June 12 felt the surge of inspiration and the glowing eagerness to carry out the Great Commission that prevailed among the hundreds of young men and women gathered there. Now they are back in the home communities, from California to Ontario, from Virginia to Alberta, and only you of the local churches know what has been their reception among their own people.

Are the doors of our homes open to them in their youthful zeal? If the church and the school are grudgingly opened and our homes remain exclusive and cool, the youth program in the communities will undoubtedly suffer severely. What, in the final analysis, is the true function of the Christian home in relation to our youth?

The home, as ordained of God, should be our greatest stronghold against spiritual and moral decay, a bulwark against the corrosion of a sick and reeling world. A child born of such a home feels himself loved, protected, grounded in the faith, well fortified for the times of testing so sure to come in his growing years.

This fortifying of the children in the family is a great good and pays rich dividends in human resources and Christian character; but this in itself is not enough, even as it would not have been enough had Christ loved only the members of His own household, warm and tender though we know that love to have been. Our concern and hospitality must reach beyond the family circle, to the people of the community and to our human brethren everywhere. If Christ who had nowhere to lay His head could with such graciousness serve a few broiled fish on the shores of Galilee, should not we as His disciples delight to

share our comfortable homes with those who need their warmth?

These homes are as surely a trust from God as are our talents and our incomes, but never once have I heard this truth stressed from a Mennonite pulpit. Too often have our homes been veneered with materialism, paralyzed with complacency, and garrisoned with an impregnable wall that includes within itself only the family and a few choice friends.

The community spirit and the sense of community solidarity so pronounced in pioneer days have given way to a coolness and aloofness hardly compatible with the teachings of the Master; an aloofness that sends our young people outside the community for entertainment and the comradeship and companionship that should be so richly available among their own people. The cordial open doors of our grandparents have shrunk so that their span hardly admits our households, much less the lively youngsters of the community or the dirty-faced urchin from the town's back alley.

The time is past when our homes dare be ours alone. If we would face our responsibility, we must be mothers and fathers, sisters and brothers to those who do not find a sustaining strength in their own homes, to those who need sheer encouragement in their newly begun Christian life, to the youngsters who need an outlet for their talents and energies—in fact, to the whole community of youth. It takes less of time and energy to send money to starving Europe than to throw our doors open perennially to the young folks about us. We are happy, and rightfully so, when our homes produce foreign missionaries and relief workers. Do we likewise rejoice when Christian homes become training and inspiration centers for the youth of the community? Jesus' words to His followers might well be applied here, "These ought ye to have done, and not to leave the other undone."

The weekly calendar of many Mennonite communities makes almost no provision for social or devotional life among the young folks; and many parents feel they have done their duty when they persuade John and Mary to attend church and Sunday school and perhaps even young people's meeting. Because of this community blind spot, the adolescent youth burn the macadam with Dad's car or one he has bought for them (or travel in a borrowed or rented car if necessary) in their fruitless search for happiness. The total mileage of such

nighttime travels would be astounding if we could read the figures.

Whether or not we are willing to face it, hundreds of our young people have been permanently lost to the church via roadhouses and questionable places of entertainment while parents sat smugly at home in their deep-napped living rooms poring over the daily paper and the stock market reports, planning shrewd business deals, polishing immaculate floors, or laying out a plan for a newly purchased farm. In many cases we can honestly say that our property has been protected, our stock inspected, and our children neglected!

In a recent hearing before the United States Senate, Russell Ballard, director of Hull House, made this statement concerning a training school for delinquent boys: "Men and women were sent from the state capital to count linens, inspect highly polished cottage floors, . . . and regularly came licensed veterinarians to inspect the care of \$700.00 cows; but not once did a person skilled in child welfare come to ascertain what was happening to the youth!" Does this have any similarity to a growing Mennonite pattern of materialistic behavior?

No, if the eager young people who have come from Mackinaw Dells are to find their rightful heritage in the community, we must shift our emphasis from the latest model car to the Christ-modeled youth. In fostering an atmosphere for Christian growth and preparing the soil for a sound youth program, there is no substitute for the Christian home, not even the church itself. It behooves us to remember that the church is built of homes and can be no stronger than these building blocks.

The home where Mennonite youth love to gather is not the one in which they are afraid they may scratch varnish or ruin a sumptuous rug, nor do they long for a three-course dinner instead of a plain, hearty meal. I believe the time will come when many of our homes will be built with large living rooms and fireplaces, furnished with sturdy furniture, and dedicated to the gathering of young people for evenings of fellowship and worship—places where the youth may recharge their batteries in all areas of life. I know of three or four couples who have already made such commitments.

In the writer's home near the college informal group gatherings have proved richly satisfying, both to the students and to the hostess. We have had many discussion groups, meditations, hymn sings, Bible study hours, poetry evenings, musical evenings, and just plain get-togethers. Many more such gatherings are planned for next year. There have been as many as fifty seated on the floor and chairs of the living room, discussing such problems as "Promoting the Christian Spirit on Goshen College Campus," "What Can the Mennonite Church Contribute to the World Today?" "Implications of Mennonite Youth Fellowship," and many kindred topics. Always, in

My Witness

BY ROBERT J. BAKER

*My Christian creed
I need not tell,
My life speaks like
A tolling bell.*

*No need to shout
What I believe,
My life will speak
And not deceive.*

*Just where I stand
My deeds will show,
And point to all
The path I go.*

*So as I pray,
I do not seek
For gracious words
To smoothly speak,*

*But rather, God,
I humbly ask
For strength to do
My daily task;*

*And when at death
My soul you lead,
May folks then say,
"He lived his creed."*

Garrett, Ind.

addition to the discussions and social hour, there is hymn singing around the old parlor organ, and many times before parting the group joins hands to sing "Blest Be the Tie That Binds."

Bro. Freeman Gingerich of St. Jacobs, Ontario, has done this sort of thing on a much larger scale and with eminent success. The home of the Gingerichs is on occasion crowded to the door with 115 young people. Mr. Gingerich varies his program from time to time, but always at some time during the evening there is a Christian message by the host. I quote from a letter written by Bro. Gingerich.

"The time was divided into five half-hour periods. The first half hour we discussed a Christian topic and sang a few hymns. In the second period we had discussions on history, Christian business, English literature, or biography. After the first hour we dismissed and visited informally for a little while. During this time we had a few treats. These we varied from time to time (hot dogs, hamburgers, chocolate and orange drinks, popcorn, doughnuts, etc.). The second hour was given to educational moving pictures and a music appreciation period. The pictures were on Bible subjects like the life of Paul. The music appreciation period was an attempt to acquaint our audience with splendid hymnology, and also the best works of

Beethoven, Mozart, Bach, Brahms, etc. For this we used a good quality electric record player."

Mr. Gingerich is convinced that the most important idea is not the subject of the discussion as much as it is the fact that the home has been opened unselfishly to others and that the host is willing to give of his means and effort in order to interest the guests in the best things in life. Both Mr. Gingerich and the writer feel that no grange hall, recreation center, or school building, however spacious and attractive, can ever take the place of the home for youth gatherings. The very rugs, cushions, and pictures on the walls radiate warmth, welcome, and a feeling of livability never attained in a public meeting place.

What are the scriptural teachings concerning hospitality? In Romans 12:13 Paul admonishes the church to be "distributing to the necessity of saints; given to hospitality." In I Timothy 3:2 we read that bishops should be given to hospitality. The message is clear in Hebrews 13: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Phebe is recommended by Paul in Romans 16 because she has been "a succourer of many, and of myself also." We are requested by Paul to be "like-minded one toward another according to Christ Jesus. . . . Wherefore receive ye one another, as Christ also received us to the glory of God." We are likewise urged to share our means, "that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want."

There are heart-warming pictures of great Bible characters and their connection with some home. We see Jesus supping often with Mary and Martha and Lazarus; Elisha warming his heart and hands in the poor widow's home, Paul in the home of Lydia the new Christian. We hear the concern for home ties in Jesus' voice as He pleads on the cross, "Woman, behold thy son," and "Behold thy mother!" We read with feeling His words to a man who had been healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

And across the ages, ringing more clearly than the shouts of our politicians and the bursting of atomic bombs, we hear the quiet words of tender and yearning compassion, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

If we but stop to think a moment, this great love of Christ constrains us to open the doors of our homes in a sincere dedication of all that our hearth-fires may mean to those in need. Our homes are indeed what we make them—strongholds of selfishness and complacency or meccas of love and companionship for the hosts of young people with hope in their eyes, for the oncoming hosts that are the church of tomorrow. Shall we

fail them now in their hour of great opportunity?

Goshen, Ind.

Honest Sincerity

BY GLEN R. MILLER

Is it difficult to be fair, impartial, honest, sincere, genuine? Upon becoming a Christian, do these qualities suddenly, automatically, and miraculously descend upon one as garments from heaven? Do these characteristics come easily and naturally for some and slowly, with much effort, for others?

Why am I critical of others or so interested in reforming them? Is this perhaps a device to avoid the issue concerning my own undeveloped personality? Has it ever occurred to me that I should analyze my own motives, yes, even my prayers? How many of the things that I do are done to impress people, to be seen of men? How often do I have the trumpet blown before me? Have I ever prayed, "Lord, help me to win this race," expecting some kind of special favor for being on the Lord's side—expecting some miraculous boost to put me ahead of that chap who has trained long and hard, but who isn't praying?

Have I not extended friendliness, favors, votes of confidence, or other merchandise, with returns in mind? Have I chosen friends for a time because I could use them? Have I been rude or inconsiderate, or have I ignored Sam Jones because I knew of no way in which he could ever be of service to me? Why did I invite that group to dinner? Could it have been that I had some new things to display? Or am I certain that it was not some kind of "build-up" for myself? Is it my highly developed spiritual self that detects all the sins and the heresies in my neighbor? The fact that my neighbor once hurt my feelings with some plain truths, or refused to grant me certain special privileges, couldn't have anything to do with my keen discernment—or could it?

But, then, has it ever occurred to me that it would be possible to refrain from a friendly act because it might be construed as "apple polishing"? Am I fearful of what others would think or say? Can I not in each instance look within and discern surely whether or not my motives are clean? But when I do, will I not find it very hard to be honest?—Goshen College Record.

You want to look pretty. Only let Christians act consistently and heaven will rejoice and hell groan under their influence, but oh, let them fill their ears with rings, let them put feathers in their hats and clasps upon their arms and heaven puts on the robes of mourning and hell will have a jubilee.—Finney.

BASIC NEEDS (Continued)

in the ability to relate these basic truths to everyday life. Too often Christian experience is limited to the experience of salvation. It should be merely the beginning of a life that is guided in all of its relationships by God. There should be a complete turn in the youth's life. Christianity must become more than a Sunday religion. It becomes a way of life in which the Christian boldly stands in the sight of man proclaiming a God who integrates all of life. There should be no separation of sacred and secular. To a full-grown Christian all of life becomes sacred.

III. Christian Fellowship.

One of the most basic needs of all Christians is that of fellowship with others of like faith. Man is a social being and needs to be in contact with others in order to develop character and personality properly. This basic need is one of the main reasons for the existence of the church. Young people, since they are going through experiences and facing problems peculiar to their age group, need to have fellowship with others who are experiencing the same things. This mutual problem-facing and mutual concern is one of the greatest contributions of fellowship to the needs of youth.

Along with this mutual concern and problem-facing is the basic social need of youth, that of finding a life companion. In all his social experience youth needs to have opportunities to find that one with whom he will face life.

Since youth is a social being and will be all his life, it is necessary that early in life he develop the proper attitude toward others with whom he will associate. It is necessary that he develop these social graces that can be developed only through social interaction. Without these opportunities it is impossible to develop a balanced personality and character which are essential for a Christian contribution in this life.

IV. Christian Service.

One of the needs which in the past has probably been neglected the most for youth is that of Christian service. This is the greatest reason for the existence of the church today. True Christian service results from an individual's experience of realizing what God has done for him and what his responsibility to God is in the light of the needs of his fellow men. Often Christians have failed to see their responsibility in these needs and have confined their gratitude for their experience to platitudes of thanksgiving. As a result of this failure they gradually have become indifferent to the extent that they are no longer interested in Christian service. Youth needs to have opportunity to express himself by helping others to a realization of God and Christianity. He needs to take the Gospel of Christ to those near him in word and deed, as well as to feel a part of the great missionary effort being taken to the far corners of the earth through

A Prayer for This Week

Dear Lord, Author of light and salvation, help us to realize our standing as Thy sons. We thank Thee for keeping us in the hollow of Thine hand. Help us to be unspotted from the stains of sin. May we look at sin with Thy holy eyes of love and never sacrifice the high purpose Thou hast for our lives. In the temptations that drag us down to live for self and the world, help us to see Thy selfless love on the cross and so lay our lives on the altar of service to Thee, that Thy kingdom may come and Thy will be done on earth as it is in heaven. Amen.

—Richard J. Yordy.

relief and missionary efforts. This experience of service will also prove a great aid to the further growth of the Christian. It will be an assurance to him of God's presence with him when he sees others accept the Gospel, and it will make him realize more and more his own insufficiency in meeting the needs of the world. Any movement among Christian youth will have to be centered in this great experience of extending to others the message of love.

V. Guidance.

All the above have been personal experimental needs of youth. There is one more need that must be considered by all who are concerned with youth problems. That need is guidance. Throughout each of the above experiences people going through that unstable period of life called youth need the steady help of some sympathetic and understanding person who will take time to be a friend of theirs. Youth will not be told what to do; youth wants to decide for himself. There needs to be guidance through that period of uncertainty previous to the experience of salvation. Following that there needs to be help and explanation toward the development of the full-grown Christian personality. Youth needs help in solving the confusing problems of social relationships and choosing his life partner. He needs to have vocational guidance. Christian service activities need to be carefully guided in order that they do not become too large and in order that youth does not become discouraged in times of trial. This task of guidance is the task of parents, older brothers, sisters, pastors, Sunday-school teachers, youth organization officers and sponsors, and all others who are concerned about the problems of youth. This task is of great significance, for guiding and helping youth through his Christian experience is helping to form the church of tomorrow; it is developing and nourishing those whose talents would otherwise be of little use to Christ and the church.

Sterling, Ill.

FAMILY CIRCLE

Cometh the Child

BY MIRIAM SIEBER LIND

*Fresh from the hand of the Father
New from His latest creating
Clean from Love's all-golden weather
To a bleak climate of hating
To the old failures of ages
To a worn book, a stale story
Onto Earth's intricate pages
Cometh the child in his glory.*

*Through him our purpose, once restive,
Focuses full upon duty;
Through him our joy gains refining—
We through his eyes see new beauty.
Through him our haughty hearts crum-
ble,
The hills and the vales are made even;
Through him our proud souls made sim-
ple
Find grace at the threshold of heaven.*
Scottdale, Pa.

Prayer of Parents for Their Children

O faithful, loving God and Father, creator and preserver of all creatures, I thank Thee from my heart for the children with which Thou hast blest me; and entreat Thee earnestly, because Thou hast said Thou wilt give Thy Holy Spirit to them that ask Thee, favor my needy children with Thy Holy Spirit, that in them may be kindled the true fear of God, which is the beginning of wisdom and true knowledge: whoever follows them his fame will remain forever. Bless them with true repentance; shield them from all idols and false teaching; may they grow up in the saving faith and all godliness and remain therein faithful to the end. Give them a believing, obedient, meek heart, and true wisdom and understanding, that they may grow and increase in age and favor with God and man. Oh, plant in their hearts the love of Thy holy Word, that they may be devout in prayer and divine service, respectful toward the ministers of Thy Word, and sincere in action toward everyone, modest in bearing, disciplined in manner, truthful, conscientious in work, diligent in employment, highly blessed in the successful accomplishment of their calling and responsibility, expert, correct in all things, gentle and friendly toward all men. Shield them from all the evils of an evil world, that they will not be misled by

wicked companions; let them not fall into carousing and prostitution, to shorten their own lives and offend others; be their refuge in every danger, lest they meet sudden death; may they never cause shame and disgrace, but may I live to find them a source of honor and happiness, that through them also Thy kingdom may increase and the number of the believers grow larger, that they also in heaven may sit around Thy table as heavenly olive plants, and that with all the elect they may thank and praise and glorify Thee, through Jesus Christ our Lord. Amen.—From Paradies Gartlein. Translated by Mrs. Elmer Hartman, Goshen, Ind.

Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the second quarter of 1948 include a total of 313, of which 166 were males and 147 females. Two sets of twins daughters and two sets of twin son and daughter were reported. One son was adopted, with the birth date not given; and one daughter was born dead.

Births by Months:

	Male	Female	Total
September	0	1	1
January	6	0	6
February	8	16	24
March	39	35	74
April	58	49	107
May	50	40	90
June	5	6	11

Distribution by States, Provinces, and Foreign Countries: Pennsylvania, 132; Ohio, 45; Iowa, 25; Virginia, 18; Maryland, 17; Indiana and Illinois, 11 each; Oregon and Kansas, 9 each; Ontario, 7; Delaware and Michigan, 4 each; Nebraska, 3; New York, Montana, Colorado, and Alberta, 2 each; Oklahoma, Kentucky, California, Idaho, Saskatchewan, Ethiopia, Poland, and India, one each.

Names: A total of 192 family names were reported. Leading among these were Miller, 16; Martin and Yoder, 9 each; Weaver, 8; Lehman, 6; and Wenger, 5. All others appeared less than five times. Given names included 142 male and 112 female names. Leading among these were: (male) Lee, 13; John, 12; David, 11; Jay, 10; James and Larry, 9 each; Donald and Ronald, 7 each; Eugene and Martin, 6 each; Earl, Dale, Joseph, and Ray, 5 each; (female) Ann, 20; Mae, 10; Jean and Ruth, 8 each; Mary, Kay, Jane, Carol, and Elaine, 7 each; Linda and Rachel, 6 each; Elizabeth, Lucille, Lois, Joyce, Faye, and Louise, 5 each. All others were used less

than five times. Twenty-nine used the father's name and three the mother's name. Lee and Kay were used for both sexes.

Seventeen reports failed to give the mother's maiden name.

Davidsville, Pa.

Our Departed Loved Ones

BY AMMON KAUFMAN

During the second quarter of 1948 a total of 139 deaths were reported in the GOSPEL HERALD. Of these, 68 were males and 71 females. These people lived a total of 8,843 years, 7 months, and 9 days, or an average of 63 years, 7 months, and 14 days. Five of the deaths were caused by accidents. One man passed the century mark. Among the group were three ministers and two deacons.

Deaths by Months: November, 2; January, 5; February, 16; March, 49; April, 41; May, 26.

Tabulation of Ages:

Under one year	12
1-9	1
10-19	3
20-29	1
30-39	1
40-49	8
50-59	13
60-69	26
70-79	41
80-89	25
90-99	7
100-	1

Deaths by States and Provinces: Pennsylvania, 56; Ohio, 21; Indiana, 9; Iowa, 8; Ontario and Michigan, 5 each; Illinois, Virginia, Nebraska, and Maryland, 4 each; Kansas and Alberta, 3 each; Oregon and Missouri, 2 each; Alabama, Mississippi, Delaware, California, Louisiana, North Dakota, New York, West Virginia, and Idaho, one each.

Davidsville, Pa.

THE MEANING OF HOME

Madame Schumann-Heink was recognized as a great singer and a great homemaker. Following is her definition of a home: "A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they go for comfort when they are hurt or sick, where joy is shared and sorrow eased, where fathers and mothers are respected and loved, where the simplest food is good enough for kings, because it is earned; where money is not so important as loving-kindness, where even the tea-kettle sings from happiness. That is home—God bless it!"

TO BE NEAR TO GOD

Sunday, August 15

Joy—"Ask, and ye shall receive, that your joy may be full" (Jno. 16:24).

Joy, fullness of joy, is the portion of God's children. It gives strength—"The joy of the Lord is your strength." It gives solace—"as sorrowful, yet alway rejoicing." It is constant—place or condition or circumstance cannot alter or diminish, for

"... Christ, He is the fountain,
The deep, sweet well of ... [Joy]."

The superlatives of joy as found in the Scriptures should rebuke joyless profession and move hearts to pray, "Restore unto me the joy of thy salvation." Notice these—"that your joy may be full"; "count it all joy"; "rejoice with joy unspeakable and full of glory"; "be glad also with exceeding joy"—all this in a world of sin and disappointment and then eventually to stand "faultless before the presence of his glory with exceeding joy."

Monday, August 16

Peace—"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"I have a thousand cares, but they rest upon my heart as lightly as these thousands of hairs on my head" (John Wesley).

"Rage on, howl on, ye storms, and peal, ye thunders, and flash, ye lightnings, and break up, ye ribs of nature. It will be but the rocking of an infant's cradle as it lulls me to sleep in the bosom of Him who loves me and cares for me" (Gypsy Smith).

Tuesday, August 17

Gentleness—"The servant of the Lord must ... be gentle" (II Tim. 2:24).

"The graces of the spirit do not settle themselves down upon us by chance, and if we do not discern certain states of grace and choose them, and in our hearts nourish them, they never become fastened in our nature or behavior.

"Every advance step in grace must be preceded by first apprehending it, and then a careful resolve to have it.

"So few are willing to undergo the suffering out of which thorough gentleness comes. We must die before we are turned into gentleness, and crucifixion involves suffering; it is a real breaking and crushing of self which wrings the heart and conquers the mind" (G. D. Watson).

Wednesday, August 18

Faith—"By grace are ye saved through faith" (Eph. 2:8).

Forsaking

All

I

Take

Him

"This is the victory that overcometh the world, even our faith." Faith is the citadel of the soul at which the enemy hurls his fiercest darts. This must be held at any cost. When weary and weak, when tempted and tried, when nights are without stars and days

without sun and hope is gone, then is the time to trust.

"Faith, mighty faith, the promise sees,
And looks to God alone,
Laughs at impossibilities,
And cries, 'It shall be done!'"

Thursday, August 19

Victory—"... Victory through our Lord Jesus Christ" (I Cor. 15:57).

"Satan will not be braved
By such a worm as I,
Then let me learn with David
To trust in the most High.
To plead the name of Jesus
And use the sling of prayer.
Thus armed when Satan sees us
He'll tremble and despair."

"Weighted wings cannot soar." "Truth will not penetrate if we close our eyes." "Holy talk cannot substitute for holy walk." Therefore, "let us lay aside every weight," open our eyes to the truth, guard carefully both our talk and walk, and we shall know the joy of victorious living.

Friday, August 20

Growth—"But grow in grace ..." (II Pet. 3:18).

"There is no crisis in the Christian life which is an end in itself. Experiential crises mark beginnings, not conclusions. Grace is not static, but dynamic. There should be growth, progress, and enlargement in the grace which comes with definite experiential crises" (J.A.H.).

In spiritual mathematics we are exhorted to "add" and to "multiply." Paul recognizes the fourfold dimensions of growth and prays the we "may be able to comprehend ... what is the breadth, and length, and depth, and height" of divine love. "It is easy to be broad and shallow. [Paul] was broad but not shallow. It is easy to be deep and narrow. [Paul] was deep but not narrow." It is our privilege to come "unto the measure of the stature of the fulness of Christ."

Saturday, August 21

Encouragement—"Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Ps. 27:14).

For the tempted and tried, Jesus is a hiding place.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. 4:6).

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. 25:4).

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20).

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2).

For the laborers in His vineyard, Jesus works for and through them. Be encouraged;

(Continued on page 748)

A CHRISTIAN NEIGHBOR

Sunday School Lesson for August 22

(Acts 9:36-42; Matt. 25:31-42)

In many Christian churches the women who sew for and help the poor are called Dorcas Societies. They take this name to perpetuate the memory of Dorcas in Acts. Since Dorcas was called Tabitha in Hebrew, there is in Jaffa a Tabitha School devoted to the care and education of poor girls. These uses of Dorcas' name are fitting, for she "was full of good works."

Dorcas was a disciple (not often is the feminine of this word used in the Bible). She had embraced faith in Jesus Christ. Her life was full of good works and almsdeeds. She must have been good to all and especially to the poor, as suggested in alms. Notice she not only gave alms but did almsdeeds. Deeds cost self more than just giving alms. Perhaps Dorcas was a woman of means. This would make her deeds more significant. Often the wealthy give none of self. She was industrious enough to make the garments. The liberal deviseth liberal things" (Isa. 32:8). Dorcas had a liberal heart. Believing in God she was "careful to maintain good works" (Titus 3:8). God is able to make grace abound in us that we "may abound to every good work" (II Cor. 9:8). She did more than say, "Be ye warmed." She proved her faith by her works. She was a work of God "created in Christ Jesus unto good works." God had planned for her, a believer, to walk in such works. Eph. 2:10.

When Dorcas died, her death was mourned by all. Peter was called. Peter prayed. God revealed to him His desire to bring Dorcas back to life. Incidentally, her restoration to life was a great blessing in that many others believed in Christ. What a reward! Matt. 5:16.

According to Christ's life and His teachings the grace for good works is present in the believer's heart. Christ went about doing good. "How dwelleth the love of God in him" who would shut up his bowels of compassion when he has it in his power to meet his brother's need? The people who know Christ as their Saviour will see hunger, thirst, nakedness, loneliness, sickness, brokenheartedness, captivity, and bruises according to Matt. 25:31-42 and Luke 4:18. Christians are "reported of for good works." In fact we are to follow good works diligently (I Tim. 5:10), to "be rich in good works" (I Tim. 6:18), and to "be ready to every good work" (Titus 3:1). Having been saved by grace, we have the Spirit of Christ which gives us eyes to see need.

A searching question for each: Am I maintaining good works?

Each Sunday-school class should pack or help pack a Christmas package for China or Germany. Hear the call from M.C.C. They must be sent soon! Let us arise and stretch out our hands to the many poor and needy. Let us recall often Christ's attitude to the poor.

—Alta Mae Erb.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

OUR SCHOOLS

Essentials for a Life of Purity

BY DOROTHY KELLER

All things came from the hands of the Creator pure and undefiled, and God saw what He had made was good.

It is not an easy task to pass through this world of impurity and keep oneself "unspotted from the world." It is not easy to go straight when the paths one goes every day are crooked or when blind guides point that way. Those who travel the crooked paths are those who are uncertain of what is right. Also, there are the urges of emotions and desires. These have their purposes, provided they are directed into proper channels.

In almost all cases one often takes on, not being aware of it, the coloring of the environment in which one lives. I do say that it is difficult to remain pure in the midst of impurity. My mother always told me that a person is not only judged by the company he keeps; but he is influenced by it. I do believe that we do become like those whom we associate with every day, and so in choosing friends one should always be guided by the answer to this question, "Do I want to become like this person?"

In one's daily work, wherever it may be, in a shop or factory, there will always be someone who has little thought of living life on the higher planes. His talk and actions may be disgusting to you, but as long as they are disgusting, you are safe. It is when you think it is funny or amusing or no longer offensive that you will become impure. For one to be safeguarded with such fellowship is to have relationship with the spiritual. One should choose friends among those of the best type of people. It is not possible to choose the people with whom we may work, but we can choose the friends with whom we want to associate each day.

When Jesus was here on the earth, all classes contacted Him, and He ministered to them. Even with these contacts with the impure as well as the pure, He kept an intimate fellowship or relationship with the Father. So in our contacts with those who are impure, we can have this fellowship with our Lord.

I don't mean to say that one cannot remain pure in an office, shop, or factory where there are unfavorable moral circumstances. Many have kept pure because their most intimate friends were true and pure. One can determine whom he will permit to impress him. For I believe it is those whom we care for that are going to change the texture of our lives.

We become impure in conduct because we first become impure in thought.

Thought precedes impurity in action. If one continually thinks about a thing, this will penetrate the mind and then this begins to direct the actions.

When a person discovers that certain persons, places of amusement or other places are stimulating impurity, he should not hesitate at all to change this environment. Let him direct himself so that he will have pure thoughts at all times. For as a wise teacher said of a man, "As he thinketh in his heart, so is he." The Apostle Paul suggested in Philippians 4:8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The way to rid yourself of impure thoughts is to probe until the source of their beginning is discovered. After this has been found, then stimulate your mind with new and other interests.

As I have already stated, that wrong associates and impure thoughts lead to impurity, discouragement also leads to impurity. This is why we should have friends to encourage us. This statement has been heard over and over again: "I grew discouraged and gave up." It is at a time like this that we will fall unless we have a real true friend that will come to our aid.

Strong drink also destroys purity. Alcohol will excite the emotions and deaden the senses. You can pick up a newspaper and read that many a girl has lost her purity maybe by just one drink, and a whole life will be ruined for just that "one night of fun," as some would call it. This is purity lost under abnormal conditions.

My Task

BY MARY ELKINS

*I told someone about Jesus,
But I knew my task was not done.
I asked her to be my sister
In the victory Jesus had won.*

*We read in His Book together;
Together His praises we sang.
At evening we knelt together
At the cross where Jesus did hang.*

*I thank Thee, blessed Jesus,
Not only for victory,
But for the precious sister
Thou hast given to me.*

Chicago, Ill.

The so-called promiscuous petting destroys purity. If this does not lead to the destruction of purity of character, it injures the finer senses. It is destructive to pure thinking. The sex impulses are stimulated by heavy petting, and as a result purity is going to have to be sacrificed. Some of the girls in my class in high school told me that they thought if they refused this, they would appear to be old-fashioned. But I do not believe this, for I think any sensible boy is going to want a girl for his wife that has not lost her purity. He may ask for it, but this can be a means of testing the girl to see if she will indulge in it. We assume that others forsake us because we are pure, but this is not true. I believe even the lowest individual is not going to shun purity; he will shun prudishness. Others are pure and they have friends. The pure women are those who are going to have homes and professions, for as I have said, it is the pure girl that the young man will take for his wife.

Prudishness is the by-product of repression, which is a crushing of the sexual instinct. Impure practices will not be the cure for this, but these sex urges and impulses should not be thought of as evil, but part of the divine creation. The sex instinct is a creative urge and can be directed into creative expression. In Havelock Ellis' *Little Essays of Love and Virtue*, he wrote, "Purity is in one aspect the action of sublimation, not abolishing sexual activity, but lifting it into forms of which our best judgment may approve."

Publicans and harlots existed because the Pharisees, who were better, did not do anything to change the conditions that produced their type. If they were pure they did not do anything with this purity to influence others to be pure. If they had wanted to they could have corrected the social wrongs that caused impurity in the lives of others. The publicans and harlots were impure, and they knew it, for when they heard John preach, they sought to be cleansed. The Pharisees were not impure in act, but their purity produced such a state of consciousness as was worse than the impurity of the harlots. It is the "thanking God I am not as others" attitude that was offensive to Christ concerning the Pharisees and still is today.

Although we do not admire the prodigal son who wasted his father's hard-earned money, we prefer him to the elder brother. Those words, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment," separate him from us. He did have devotion to his father, but his saying spoils it. When he refuses to associate with his brother because he is not stained as he is, appreciation of his purity is lost. The prodigal son's impurity is loathsome, but the prudishness of the brother is worse.

So, let the standard of Christian virtue and purity be held high.

Goshen, Ind.

TEACHING THE WORD

A Summer Camp

By RUSSELL KRABILL

Secretary of Junior Activities

The summer months offer an excellent opportunity for a locally sponsored Junior camp. For several years Junior camps have been conducted which covered large areas or districts. These camps are filling a real need and have proved a blessing to many a boy and girl. But the scope of these camps is limited and they do not completely meet the needs of the Juniors in the local congregation because of their nature and purpose. They give the Junior a consciousness of the larger fellowship of the church, but cannot adequately foster a loyalty to the small local group which is also necessary and desirable. A camp in the local congregation will do a great deal to bind the boys and girls of your church together. Boys and girls who because of finances, time, or distance find it impossible to attend one of our larger camps, can enjoy the same and added blessings in a smaller local camp.

There is a movement in our church for church-wide association and fellowship. Although development of this larger loyalty is good, interest in and loyalty to the local group should not be neglected. Strong active local units must be nurtured and built up if the whole structure is to stand. Our young people, especially in localities where Mennonite settlements are compact, follow in droves the most interesting Sunday evening service. They seem to be unaware of their responsibility to the local meeting in promoting it by their presence and contribution. If something is not done to develop a devotion to the local group, we may soon have a generation of spiritual vagabonds without a congregational loyalty or feeling of responsibility. The grandstand will be full of spectators observing with interest a hard-working handful in the arena. One thing, among others, which we might do to strengthen the local unit would be to have a summer camp. The congregationally sponsored summer camp can do much to bind our boys and girls together in spiritual fellowship and loyalty.

The Junior Summer Camp idea in the local congregation is a great opportunity for ministers, Sunday-school teachers, and parents to become better acquainted with the needs and problems of their boys and girls. The adult leadership which is needed in this project is welcomed by the Juniors. Through such an outing practical Christianity can be demonstrated and a feeling of unity can be fostered in the local group.

If you are thinking of having a camp,

perhaps the following suggestions will help you in planning:

1. Leaders and teachers should plan in co-operation with the minister. If the minister finds it impossible to personally conduct the camp or aid in its program, perhaps the Sunday-school teachers of the Junior age classes can be in charge.

2. An ideal place for the camp is a cabin in the woods near a stream or lake. In some cases a tent might be used if the other is not available.

3. If it is impossible to spend a week or ten days in camp, perhaps a one-day outing can be sponsored. Any woods can be used in such a case. If the activities of a one-day outing are carefully planned, it can prove a real blessing. The day of classes, swimming, hiking, and recreation might be planned in much the same way as when the camp is of longer duration.

4. Where a camp of several days can be arranged, the following suggestions are offered:

- a. Try to get the Sunday-school teachers as counselors. The teacher will have a splendid opportunity to get acquainted with his students, thus making him more conscious of their needs. The teacher also through the intimate fellowship of the camp may be able to do some personal work with the children and thus lead them to make a decision for Christ. It is possible to win for Christ and the church some otherwise unreached.

- b. Have a carefully planned program of worship, study, and recreation. The material to be taught should be well in hand. Classes in Bible Study, Bible Geography, Memory Work, Singing, Nature Study, Handicraft, Hobbies, First Aid, and Missionary Studies may be conducted. There might also be a story hour. The campfire at the close of the day may be the time for singing and for a character-building or evangelistic message. There should also be regular devotional periods perhaps at the beginning and close of the day. Materials and stories for some of these suggested classes might be obtained from your Sunday-school library, back issues of the *Youth's Christian Companion* and *Words of Cheer*, the old summer Bible School manuals, city libraries and local stores (for books on First Aid, Hobbies, Nature Study, and Handicraft). Perhaps you have a friend who is a schoolteacher and who might be able to supply you with some of these materials. The *Boy Scouts Handbook* is also full of valuable suggestions and is available at many bookstores and magazine counters. There is nothing to hinder you from building your own courses.

The summer camp is a fine place to develop conviction and habits regarding grace at the table, regular private devo-

tions, use of pure language, respect for authority, the Golden Rule, unselfishness, and co-operation. Plan now to spend a day or several days in God's great out-of-doors with the Juniors of your congregation.

Goshen, Ind.

The Teacher's Dream

By AMOS R. WELLS

A Sunday-school teacher was dreaming. You say there is nothing strange about that. Teachers often dream and sometimes their dreams are nightmares. But this dream was different in that it contained the Lord Jesus. He was standing before this dreaming teacher with His arms outstretched, and an eager look in His eyes.

"Where are the souls of my children?" He asked the teacher.

"Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly."

Jesus took their bodies in His hands, and, lo! they turned to dust before the teacher's eyes.

"Where are the *souls* of my children?" Christ insisted.

"Here are their manners," faltered the teacher. "They are quiet and very respectful; they listen very carefully. Indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in His hands.

Again the Lord repeated His question, "Where are the *souls* of my children?"

"I can give you their brains," the teacher answered. "They can name all the books of the Bible, forward and backward; they can repeat the list of the Hebrew kings. They know in order the seventy events in your life here on earth; and they can recite the Sermon on the Mount from beginning to end. Really they are excellent scholars."

Jesus took their brains, and, lo! they dissolved into vapor and a puff of wind blew them away.

"But WHERE are the SOULS of my children?" urged the Master, with sorrowful longing.

The teacher was filled with an agony that broke the bonds of slumber. "Alas!" cried the teacher, "I have done much for my children; but it is all as nothing, because I have not done the ONE THING needful. Henceforth my teaching, though it traverse many ways, shall have the ONE GOAL, and perhaps it will be given me to dream that dream again."—Publisher Unknown.

If we are to meet the challenge of atomic fission, we must cure the fission that exists in men's minds and in their hearts. In this sense it appears that the problem is not mechanical, or even political, but spiritual and personal.—Fortune Magazine.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bro. D. D. Troyer, aged bishop of Goshen, Ind., preached at the Prairie Street Church, Elkhart, Ind., on July 4.

A sunset service is planned for Saturday evening, Aug. 14, at 7:30 at the home of Elmer Charles, near Washington Boro, Pa. Everybody welcome.

The West Liberty congregation, near Windom, Kans., is beginning, D.V., about the middle of August, the construction of a new church building. Bro. Paul Roupp, Hesston, Kans., is the building foreman. Before the old building is wrecked, there is to be a reunion and home-coming of former members and friends. All are cordially invited. The exact date, sometime in the late summer or early fall, will be announced in a few weeks.

Bro. John S. Hess, Lititz, Pa., is conducting tent meetings on the Old Town Road, near Boiling Springs, Pa., Aug. 3-15. The meetings are conducted by the Churchtown congregation. In connection with these services, a harvest home service was held all day Aug. 8.

Youth Facing Christ was the theme of the Lititz-Hess Young People's Bible group held at the Lititz Church on Aug. 8. Bro. Aaron Shank was the guest speaker.

The Britton Run congregation, Spartansburg, Pa., is enjoying revival meetings, Aug. 7-15, with Bro. M. L. Troyer, Elida, Ohio, as evangelist. Pray for these meetings.

Bro. Markley H. Clemmer, Norristown, Pa., preached for the East Goshen and North Goshen, Indiana, congregations the morning of July 25 and for the Middlebury congregation that evening.

Bro. Leonard Haarer, Shippshewana, Ind., who has been recently engaged in evangelistic work in Cleveland, Ohio, and at Dry Run, near Grantsville, Md., is at present at Hagers-town, Md., for three weeks in summer Bible school work and evangelistic meetings.

The Alaska address of the brethren Mahlon Stoltzfus, Harold Mishler, Mahlon High, and William Anders is General Delivery, Fairbanks, Alaska.

Bro. I. E. Burkhart, Goshen, Ind., preached at the Blough Church, Hollsopple, Pa., on July 25.

We gladly publish Bro. H. S. Bender's appeal for help for a young German Mennonite girl in the hope that someone of our brethren whom the Lord has prospered may be ready to help by "adopting" the girl for a year.

Basel, Switzerland

Who would be ready to "adopt" for at least one year, possibly longer, a German Mennonite girl from the Palatinate who feels called to prepare for service as a children's doctor, and who has had the opportunity for medical study opened up for her in a most remarkable, almost miraculous way, but because of the death of her father, a Mennonite preacher-farmer, and the failure of this year's fruit crop on her home farm, as well as the loss of most of the family's savings through the German currency reform, is unable to pay the cost of her schooling or even buy the most necessary clothes. Five hundred dollars payable over twelve months would mean everything to this able, conscientious and hard-working young sister who has already worked her way, with some help, through the first half year of study at the medical school in Zurich at the expense of her health and who is going on in faith that somehow the Lord will lead her further and safely through. She knows nothing of this appeal, but I shall be glad to arrange for personal correspondence from her to anyone who is ready and willing to help, or will forward funds personally to her.

Harold S. Bender.

Bro. Otis Yoder, Harrisonburg, Va., preached at Hesston, Kans., Sunday morning, June 13.

Bro. C. K. Lehman, Harrisonburg, Va., had charge of the midweek service at Hesston, Kans., the evening of July 15.

Bro. Jess Kauffman, Hesston, Kans., and a male quartet assisted in services at the African M.E. Church in Newton, Kans., Sunday afternoon, July 18.

The third annual Midsummer Youth Conference, sponsored by the young people of the Hesston and Pennsylvania churches in Kansas, was held the week end of Aug. 1. Speakers included Bro. and Sister Allen Ebersole, Ft. Wayne, Ind.; Allen White, Wichita, Kans.; and Sanford King, Hutchinson, Kans.

The fifth annual Christian Life Meeting of the Lancaster Conference will be held at Ephrata, Pa., on Aug. 17, 18. Speakers include Andrew Jantzi, John L. Stauffer, J. Ward Shank, J. Paul Graybill, John E. Lapp, H. Raymond Charles, Noah G. Good, and Elam Stauffer.

Bro. Walter Otto, Springs, Pa., will hold evangelistic meetings at the Blough Church, Hollsopple, Pa., Sept. 15-26.

Visiting ordained men at the Southwestern Pennsylvania Conference, held at Belleville, Pa., July 31 to Aug. 2, included the following: Orrie D. Yoder, Paul Huddle, Banks Weaver, Uriel S. Zook, Irvin Roth, Elmer Yoder, W. W. Graybill, Charles Martin, J. F. Bressler, Nelson E. Kauffman, John F. Grove, Menno B. Brubaker, Raymond Peachey, Emanuel Peachey, and John Mast.

Bro. E. M. Yost, Denver, Colo., is scheduled to preach the conference sermon of the South Central Conference, to be held near Yoder, Kans., Aug. 17-20. Bro. Edward Kenagy, Hubbard, Oreg., and Bro. Samuel Miller, on furlough from Argentina, will speak on the Workers' Conference program.

Bro. M. A. Yoder and family, Hesston, Kans., are spending the summer at La Junta, Colo., where Bro. Yoder has charge of the La Junta congregation during the absence of Bro. Allen Erb.

Brethren from various congregations in Kansas are continuing to assist Mennonite and Amish brethren of the Yoder, Kans., community, in rebuilding their barns and other buildings which were seriously wrecked in a recent storm.

An impressive ordination service was conducted on the evening of Aug. 1 at the home of Nathaniel Keeler, near Menahga, Minn., when Bro. Clyde Allebach was ordained to the ministry. Bishop Eli G. Hochstetler was in charge of the service. May the Lord bless our newly ordained brother in his responsibility.

Bro. Floyd Kauffman, Minot, N. Dak., preached on Aug. 1 at the close of the two Sunday schools which are held near Menahga, Minn.

Bro. Eli G. Hochstetler, Mylo, N. Dak., preached for the Lake Region congregation, near Detroit Lakes, Minn., on the morning of Aug. 1. Bro. Linford Hackman, Carstairs, Alta., preached for the same group that evening.

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Calendar

- Chesley Lake Camp, Allenford, Ontario
- Special Young People's Conference, Sept. 4-6
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Third Young People's Institute, Aug. 7-13.
- Missionary Bible Conference, Aug. 14-22.
- Little Eden Camp, Onokama, Mich.
- Church Music Week, Aug. 7-14.
- Ministers' Retreat, Aug. 14-21.
- Farmers' Week, Aug. 21-28.
- Young People's Institute, Mansfield, Ohio, Aug. 10-15.
- Young People's Institute, Kalona, Iowa, Aug. 11-15.
- Michigan Ministerial and Sunday School Meeting,
Fairview, Mich., Aug. 12, 13.
- Annual Meeting, Illinois Conference, Pleasant Hill
Church, East Peoria, Ill., Aug. 17-19.
- Ohio Christian Workers' Conference, Oak Grove
Church, West Liberty, Ohio, Aug. 17-19.
- Annual Meeting, South Central Conference, Yoder,
Kans., Aug. 17-20.
- Ohio Mennonite Literary Convention, West Liberty
High School, West Liberty, Ohio, Aug. 20-22.
- Annual Meeting, Mennonite Publication Board, Pike
Church, Elida, Ohio, Aug. 24-26.
- Colorado Youth Retreat, Beulah Colo., Aug. 24-29.
- Indiana-Michigan Christian Workers' Conference,
Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
- Annual Meeting, Iowa-Nebraska Conference, Shick-
ley, Nebr., Sept. 1-3.
- Franconia Young People's Institute, Blooming Glen,
Pa., Sept. 3-8.

Go, Preach

MISSIONS

Give, Pray

Mission News

Under date of July 26 the Argentine Mennonite Conference sent greetings to the Mennonite World Conference. They expressed regret that they were not able to arrange to send a delegate. The following paragraph is quoted from the letter of greeting which is signed by Rogelio Perugorria, secretary, and Nelson Litwiller, president:

"It is our sincere prayer that at this very critical time in world history the Mennonite Church may speak forth with conviction and clarity, with passion and tenderness, the redemptive message of our Lord Jesus Christ. Like our Anabaptist forefathers in their day, so may we make a decisive contribution to the cause of Christ today."

Bro. Nortell Troyer and Sister Elda Kauffman, under appointment for Puerto Rico, were married at the Home Mission Church in Chicago, Ill., on June 18. Dr. G. D. Troyer, father of the groom, officiated. Bro. and Sister Troyer will continue to live in Chicago until early September when they expect to take up their appointment in Puerto Rico.

Bro. and Sister J. N. Kaufman, on furlough from India, are planning to travel to Oregon the first week of August to visit their son, Russell, and daughter Kathryn, who reside there.

Bro. and Sister A. C. Brunk attended a reunion of Sister (Eva Harder) Brunk's family at the old home near Versailles, Mo., the latter part of July. Out of the eleven brothers and sisters all were present except one sister, and John, who has gone to Culp, in Northern Alberta, for mission work.

India representatives: Brethren P. J. Malagar and Stephen N. Solomon, on a visit to America from the India Mennonite Church, preached at the Belmont Avenue and Prairie Street churches in Elkhart, on Sunday morning, Aug. 1, and at the Yellow Creek Church, near Goshen, Ind., in the evening. On Aug. 8 Bro. Solomon is scheduled to preach at Hesston, Kans., and Bro. Malagar at the Olive Church near Elkhart, Ind.

Peoria, Ill.: The Metamora Men's Choir presented a program of sacred music at the church on Aug. 1, with Bro. Andrew Schrock as the director of the group.

Behluding Language School, West China, Christine Weaver, July 19: "Last Friday we had a stormy day. Mr. Moncrieff's contracts with the teachers say they do not need to come when it rains and so we did not have teachers. The cook was sick that morning and so we also prepared the food that day. Rain came down in torrents all day and by afternoon a strong wind came up. You can imagine what living on a mountain peak was on a day like that. One window was out in our house and we had six leaks in the roof.

We were fortunate, too, as sides were blown off some of the houses."

Bro. and Sister George Smoker, missionaries on furlough from Africa, appeared on the program of the Southwestern Pennsylvania District Conference, Aug. 1, 2.

Bro. Amos Swartzentruber, missionary on furlough from Argentina, will be at the Belleville, Pa., Mennonite Church, Aug. 8-16.

The Los Angeles service unit is completing its summer's work with a thorough community survey and assistance in evangelistic services under the direction of H. E. Shoup, superintendent of the Calvary Church for the colored.

Eight precious souls who were willing to forsake the world and their sinful life accepted the Lord Jesus Christ as their personal Saviour and were received into church fellowship at the First African Mennonite Mission, Lancaster, Pa., on July 25. Pray that the Lord will keep them from sin.

J. S. Lehman, Lancaster, Pa., July 27: "Our summer Bible school closed on July 2 with an enrollment of 190, and an average attendance of 162. Interest was very good. Both teachers and pupils appreciated the new curriculum."

Johnstown, Pa., Mission: "On July 17 several men and women from the country churches met to help clean the new church. Scraping plaster off windows and washing them, scrubbing benches and chairs, etc., were done gladly by all. Moving into the new church was really a blessing from the Lord and brought joy to many a person's heart.

"Our first service in the new church was held on July 18. Many of the parents of the Sunday-school children kept their two-year-old promise—that of attending Sunday

school once we get our new church. We had our record attendance of 101 in Sunday school. The morning message was given by Ross Metzler on 'In the beginning.'

"The problem of the tenants moving from the house which is to be the mission home is a serious one. Will you share with us by your prayers in behalf of the mission board as to the handling of the problem?"

Bro. and Sister George Smoker, who plan to return to Africa this fall, gave much-appreciated messages at the Southwestern Pennsylvania Conference. They spoke at the Blough Church, Hollsopple, Pa., on Aug. 3, and were scheduled for Masontown, Pa., the morning of Aug. 8 and for Pinto, Md., the evening of the same day.

Notice

We depend for Mission News on reports received from the stations. If you do not write, we do not know what is happening. Please send Mission News regularly to the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Released by the Mennonite Board of
Missions and Charities, Elkhart, Ind.
August 4, 1948.

New Philippine Hospital Occupied

The medical relief service in the Philippines has been centered in a hospital which until now was located in temporary quarters. Since October 1947 a bombed and partially reconstructed church building served as the hospital building. More recently, two Quonset huts were secured to serve as permanent hospital facilities.

On May 22, 1948, the erection of the huts had progressed sufficiently to permit moving the hospital. This was a desirable move, even though it involved temporarily housing the patients, the nurses' quarters, doctor's office and drug room in the space originally intended only for patients, until the second Quonset hut could be completed. The huts are located side by side, connected at one end to form a U-shaped building.

Very helpful assistance in this work was given by the local people of Bangued and surrounding areas, who contributed labor and some funds, helped secure certain materials, and assisted in moving the equipment from the old building.

If our plans are based coldly on statistics and figures, we have frozen out faith and are guilty of having secularized the whole mission enterprise of the church—J. D. Graber.

HIS PLAN FOR ME

*"When I stand at the judgment seat of Christ,
And He shows me His plan for me,
The plan of my life as it might have been
Had He had His way, and I see
How I blocked Him here, and I checked Him
there,
And I would not yield my will—
Will there be grief in my Saviour's eyes,
Grief, though He loves me still?
He would have me rich, and I stand there poor,
Stripped of all but His grace,
While memory runs like a hunted thing
Down the paths I cannot retrace.
Then my desolate heart will well-nigh break
With the tears I cannot shed;
I shall cover my face with my empty hands,
I shall bow my uncrowned head.*

*"Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me, mold me to
The pattern Thou hast planned!"*

—Martha Snell Nicholson.



One of the biggest relief projects undertaken anywhere in the world was the closing of the break in the dike of the Yellow River to force the water back into the old river bed in order that the flooded area of two thousand four hundred square miles could be safe for farming again. This picture shows ten men packing the ground on the dam. The stone in the center weighs about twenty pounds and when each man pulls on his rope the stone bounces up and down like a huge hammer. Photo by Beyler.

Building the Waste Places

BY CLAYTON BEYLER

THE Mennonite churches of the United States and Canada have three hundred relief workers in almost twenty different countries throughout the world. Their work varies widely to meet the needs of the different countries and different people. There are a few verses in the fifty-eighth chapter of Isaiah (58:6-12) that describe in a general way the motivation of these young people who volunteer for this type of foreign service, and strikingly a number of kinds of relief work are described.

The particular project I would like to describe is that of building the old waste places. Those who do this shall be called the repairer of the breach, and the restorer of paths to dwell in. This twelfth verse of Isaiah 58 describes very fittingly the closing of the gap in the dike of the Yellow River and the reclamation of the flooded area in Honan Province, China. To understand this project, however, we have to know a little history and geography.

The Yellow River is known as China's Sorrow. As it comes out of the western mountains with its heavy load of silt and makes its way to the sea across the North China Plain, it drops part of its burden of sand, thus raising the bed of the river above the level of the surrounding countryside. To keep this mighty, worthless river in its bed has been a continual struggle between man and nature. By hard hand labor the Chinese through centuries raised the banks higher and higher until today they are twenty to thirty feet high in places. Occasionally the Yellow River breaks through the dike, flooding the countryside, and bringing sorrow to the poor farmers. Because of these frequent floodings the Yellow River of China is known as China's Sorrow.

The most recent flood of the Yellow River was in 1938, when the Chinese army cut a hole in the dike not far from Chengchow,

Honan. The flood stopped the westward march of the Japanese army, but in so doing it poured out another flood of sorrow. This flood destroyed something like five thousand villages, flooding two thousand four hundred square miles of China's wheat belt, the North China Plain. Thousands, and perhaps millions, of Chinese had to leave their homes and flee to the west.

For eight years the Yellow River was left to roam over the countryside. Each flood season would bring in a new layer of sediment until the farms were buried under five to ten feet of new soil. The farm animals were drowned, the farming tools were buried, and the buildings fell in ruins. With no one left to cultivate the soil, everything grew up into a jungle of tall grass and willow trees.

After the end of the war, man began the conquest of the Yellow River by closing the break in the dike, thus sending the river back into the old river bed. To do this required the help of the United Nations Relief and Rehabilitation Administration (U.N.R.R.A.), who furnished flour for the workers, and other supplies. Thousands of Chinese laborers worked for more than a year with carrying poles, baskets, shovels, and wheelbarrow to close the mile-wide gap and repair the dike of the Yellow River.

The breach has at last been repaired. This means that the Chinese refugees can again return to their homes and reclaim their farms. They are returning by the thousands; but what do they find? Nothing but a jungle of grass or the flat, flooded countryside on what was once their prosperous farms. Their homes have been destroyed and all their possessions have been buried by the flood. To speed up the reclamation of this rich farm land, the relief organizations introduced a new "animal" into China. The Chinese called it the "foreign ox"; it is better known to us as a tractor. Brand new tractors, plows, and other farm machinery were brought into this flooded area to help reclaim the land.

Here is where some of the members of the Mennonite relief unit who are serving in

Honan helped with this relief project of building the old waste places. As the Chinese had never before seen a tractor or a foreign plow they needed someone to teach them. Our Mennonite young men who had grown up with modern farm machinery seemed well qualified to become the teachers in this new venture, so they helped as teachers in this first tractor-training school in China.

It was my privilege to work for a few weeks on this project. We found that the Chinese students learned very rapidly. They made mistakes, but that is the way we all learn. I will never forget the morning one new student started down the field with the left wheel in the furrow. I saved his face by having him turn around in the middle of the field before he met another tractor coming his way! They ran out of gas, got stuck in the sand, ruined tires on stumps, ran into trees; but they had a very difficult training ground with the tall grass and willow stumps, so we overlooked these accidents which happen even on the best farm with experienced drivers.

The first class lasted for six weeks. These were university students and some of them later became instructors for other students. Gradually a group of tractor operators and mechanics were trained and as other tractors arrived, more plowing projects were opened in the flooded area and more farm land was put back into cultivation. Encouraged by the help and interest of the foreigners, the Chinese refugees came back to start in again with hoes and shovels where they had left off eight years ago. Although the foreign ox and foreign plow was able to put hundreds of acres back into cultivation, they did little in comparison to what the thousands of Chinese farmers were able to do with their hoes.

Other help was given to the returning refugees. Some needed clothing; many will need to be fed until the first harvest. Others needed medical attention, so the members of our China relief unit who are nurses opened a medical clinic in one of the cities in the heart of the flooded area. Other poor farmers were given small loans to buy seeds, animals, and farm tools.

Thus the old waste places are being rebuilt. The breach has been repaired and the paths to dwell in have been restored. China today is attempting to rebuild. We as a Mennonite church believe that Christianity should have a part in that rebuilding, for unless the world is rebuilt upon the principles of righteousness, love, and service which lie at the heart of the Gospel of Jesus Christ we cannot hope for a permanent or lasting peace.

Protection, Kans.

Hospital Service Unit to Open

By LAURENCE HORST

THE Kansas City General Hospital No. 1 has asked for a Mennonite service unit as soon as organization can be cared for. Accordingly, present plans call for a service unit of ten Christian youth to be placed in this hospital on September 1, this coming fall.

Several challenges present themselves as justifying the expense and time needed to administrate this type of service unit work. In the first place, it opens a direct avenue of service to a rational soul who, in physical need, will also more quickly realize and acknowledge the spiritual need. Often it is when individuals are torn from everyday life and placed on the sick bed that they do their best thinking and welcome spiritual aid.

In the second place, there is a great need in the Mennonite Church for Christian doctors and nurses. As our youth enroll for a term of service in a general hospital, they will see the opportunities that lie before the Christian who ministers to the sick in body. Young people who are not sure that they should take up medical service have an opportunity to test their liking for hospital service.

Another blessing that comes from this type of service is the acquainting of future homemakers with physical need and how to care for those needs. Many are the fathers and mothers who are handicapped in the home when caring for the injuries and illnesses of their children. Hospital service unit work gives training in service to the unit workers free of charge, training that will be used and appreciated in many of the experiences that come to everyone in life.

The workers who enter the hospital service unit will be assigned the work of nurse aid or orderly. They will not be expected to be able to enter this work without training, and according to the memorandum agreed to by the hospital, the unit workers will receive training in service. This training will include one and one-half hours daily, five days a week, for a period of three weeks, said training periods to be conducted by a competent physician or by a registered nurse selected

by the hospital administration for that purpose. Training will include such services as: (1) taking temperatures, (2) changing beds, (3) bathing patients, (4) learning hospital ethics, (5) and other matters involved in the service of nurse aids and orderlies.

The service unit will serve under the direction of the service unit administration for a period of three months, at the end of which time they may remain in the hospital and go on the payroll or leave the hospital for other service. It will be good if the worker can give a year in the hospital before leaving; this is encouraged, but not insisted upon.

The hospital plans to care for the board of the unit and will furnish uniforms that are to be worn, in addition to providing an allowance of \$2.50 per week to each worker. Transportation costs to and from the hospital and room expenses can be cared for by the service unit administration where necessary.

"Who may serve?" I seem to hear you ask. First, the volunteer must be a Christian, have a true inner knowledge of the new birth. He must be able to secure a good recommendation from the home community and should have been active in the youth program of the church. Eighteen is the minimum age accepted. There is no education qualification; education is an advantage but several who have had only an eighth-grade education have done commendable work.

As you enter this work you will be expected to speak for Christ to patients as the opportunity opens. You will need to spend time daily in prayer that you may serve day by day in the strength that is given to those "that wait upon the Lord." Perhaps as you carry a breakfast tray you may place a tract neatly on the edge of the tray, a well-selected tract that has a message for the patient. This will be a great spiritual opportunity for those in daily communion with the Master.

With this hospital service will come the opportunity of working with the resident workers in the Mennonite city missions and the other Christian service work carried on

in Kansas City. This is an excellent additional opportunity, and service unit workers would be expected to back the city missions program with prayer.

If you would like to serve in this great opportunity for Christian witness, pray about it, remember that "Jesus leads," and write to my address as Director of Service Units, Hesston College, Hesston, Kansas.

Hesston, Kans.

Who Hath Seen the Wind?

By ANNA H. BYLER

THE wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so . . . the Spirit."

As I sit by the window, looking out at the plants in the flower bed, I see the leaves gently swaying in the breeze. Now and then a gust of wind sweeps through, shaking every plant; then all is quiet again save for the slight tremble of a few leaves. Here in the room where I sit, nothing is stirring. And yet I know that outside the wind is blowing. I cannot hear it, I cannot see it, but I can see what it is doing.

And likewise the Spirit of the Lord works in our mission work. We cannot see Him with our natural eyes, but we can see what He is doing. At times it seems as though only a few leaves are stirring in the breeze, but yet we know He is quietly working in the hearts.

Perhaps to many people it would seem very insignificant to mention that after a program a certain girl spoke to one of the younger girls, telling her how nicely she had given her recitation. The younger girl answered back with shining eyes and a big smile. A week later I noticed their mothers sitting beside each other and chatting, and little gestures between the girls, such as the smoothing out of a collar, and pleasant little remarks between them.

Why did I notice these things? Because only a few months before, the one woman had said of her neighbor, "She never speaks to me. She never comes to my house to see me; and when we meet on the street she never even looks at me." How can that be, we wondered, when they both claim to be following the Lord? And then we heard this other neighbor say of her, "She doesn't want me to speak to her. She avoids me when she is on the street, and when I want to speak to her, she looks the other way."

We took these two families to the Lord in prayer, that the love about which they spoke might also be manifest in their lives. And suddenly we realized that just as surely as the wind is in the plants, so also the Spirit of the Lord was working in the hearts. We see the evidence.

At times the wind blows harder. So it was in the case of a young girl who started to



Clayton Beyler as he instructed a Chinese student how to operate a tractor and plow to assist in reclaiming thousands of acres of wheat land. Photo by S. F. Pannabecker.

follow the Lord with all the fervor and strength that was in her. That she was an intelligent girl can be proved by the fact that she finished the last school year with the best grades not only in her class, but in the whole town. If she finishes this year with the same success, she will be chosen to receive the award of a free teacher-training course. She entered the converts' class with a zeal to learn and obey the Word of God. None was more faithful than she in the attendance. But something happened which caused her father to refuse to give her further permission to attend church. With tears in her eyes she told us that her father would not allow her to come. Nothing could change his mind. He was head of his house, he said, and would rule as he wished. The church joined in prayer. Week after week passed. One Saturday evening my husband, Frank, came home from making a round of calls inviting people to Sunday school. He said, "Guess who is coming to Sunday school tomorrow." Maybe my faith had grown weak, for I guessed several others before it dawned upon me that it might be this girl, with her little brother and sister. There she was the next morning with a happy heart and a shining face. According to the father, he had simply changed his mind. But all of us who had been praying knew that the Spirit of the Lord had been working.

And so we go on, working and praying, realizing more than ever that only as the Spirit works can anything be accomplished by His servants.

Carlos Casares, F.C.O.,
Buenos Aires, Argentina.

Correspondence

LANCASTER, PENNSYLVANIA

(Report of the World-Wide
Missionary Conference)

The ministry of the East Chestnut Street Church has been stirred by the many open doors for foreign mission work. Convictions have been expressed that this congregation could and should make itself responsible for one foreign station. One way to arouse the congregation's interest in greater giving for missions is to present facts to them. After much prayer and waiting on the Lord, a missionary conference was planned and held on May 23-29.

Many missionaries from foreign and home stations have spoken or preached on missionary themes through the years in this church, but never before had we a meeting in which representatives from the various countries were brought together in one meeting. The emphasis was "world-wide." Men were invited to speak and tell of what the Lord had done in India, South America, Africa, the Southern states, Canada, Alaska, Europe. They represented city, rural, medical, Negro, and Jewish work.

Our vision and horizon were enlarged throughout these sessions. The Lord's call

to service was answered by a number of young people and older ones. The Lord's call to give was answered by an offering of \$2,000 above expenses which has been laid aside for the Lord's work in Guatemala, if and when a work is begun in that country.

We need a revival in our own hearts, the reason for our going with the Gospel, prayer and faith in missions, speaking for Christ with our lips, consistent living. This challenges us to be better witnesses for Christ. Thanks be to God for the searching and burning words that were spoken at this first world-wide missionary conference.

Martha Mosemann

Conference Secretary.

LANCASTER, PENNSYLVANIA

(North End Church)

Greetings to all Herald Readers. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

The attendance in services here is about the same. Bro. and Sister Elmer Longenecker and family have come to worship with us. Bro. Longenecker is teaching a class of young men. Bro. Lloyd Clymer is also worshipping with us and is driving our Sunday-school bus. A sister from the congregation has gone to her reward. We were thankful for her testimony and faithful attendance when her health permitted.

Brethren Jacob Harnish, Harry Longenecker, and Maurice E. Lehman have been visiting ministers with us in the past few months. Sunday evening, June 7, Bro. Titus Lehman gave us a message on his experiences in relief work in India and China.

Sunday, April 4, we had an all-day meeting, with inspiring messages. A Gospel team from E.M.C. rendered a very interesting program to a large audience.

Our two-week summer Bible school closed June 18. We thank all who made it possible in a financial way and in teaching and superintending. Our average attendance was ninety-nine.

We invite all to our services each Sunday morning and evening, and if any feel led to give of their means to the Lord's work at this place, I am sure it will be used for the furtherance of His kingdom.

The workers,

June 7, 1948.

Per Lillie L. Sauder.

DHANTARI, INDIA

We returned from Landour about a week ago. We left Joanne and Mary Jean there in school. Little Ruth Elaine has had prickly heat since coming back to the plains, but she is better again. It is very comforting to have Rhea on the school staff to take a special interest in our children. Today we had a card from her in which she said that Stanley Friesen and Jerold Weaver were both in the hospital with colds and fever. We do hope and pray they are well again.

Just now we have a little girl here in the charity ward who fell into a well about thirty-five feet deep. She cut her head badly and had a compound fracture between the hip and the knee. One can hardly see how she

came out alive after such a fall. She is getting along well.

Just today Elizabeth Erb left for Landour for another three months of language study. Anna Lois Rohrer returned from there today and will carry on here in Sister Erb's absence.

On our way home from Landour last week we stopped to see the Mennonite Central Committee headquarters at Delhi. We had our noon meal with them and enjoyed seeing them. It was very good to have such a place to stop with the baby when it was so hot. Caroline Plank is there now, since Vera Good is recovering from an operation she had in Landour two weeks ago. Vera is getting along fine and will be coming back to Delhi the first week in July.

Kerosene is still very closely rationed. It is difficult to get enough to run our hospital sterilizer and we cannot use our refrigerators on that account. We hope the ration may soon be more liberal.

Tomorrow we have the Mission Managing Committee here at our house. We are so thankful for flour again, with which we can bake bread that looks and tastes a little more like that at home. Some of the flour came through the Mennonite Central Committee shipments and some has been sent directly by friends at home.

Please do remember to pray for the church here. The pastors need our prayers more than ever.

June 28, 1948.

Mrs. J. G. Yoder.

TALBERT, KENTUCKY

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Yes, we in Talbert have our times of tribulation and trouble and we contact many others in trouble. But—"the God of all comfort. . . comforteth"!

It is hot in Kentucky and the humidity is high. We have had a heavy rain this week and all these factors combine to make the weeds grow luxuriantly on our sloping acre. We have been mowing them down with a scythe and clearing away all odds and ends of lumber from the site where our church house is to stand. Then there will be the basement to dig and cement blocks, gravel, sand, cement, etc., to haul in—all in the next two weeks before we start building on Aug. 1.

The devil does not want a Conservative Amish Mennonite Church building on Turner's Creek, and neither do his followers here. Surprisingly enough—and yet not surprisingly, for it was even so in Christ's day—our chief opposition here is from those who call themselves Christians, "having a form of godliness but denying the power thereof." They who have professed to be right find it more difficult to admit they are wrong than those who have made no profession. But the Lord wants a church building here and He blesses our unworthy efforts.

We rejoice in the testimonies and lives of the faithful in our little flock and pray that

the Lord will give us wisdom to provide the "milk" for those not ready for "strong meat." The two candidates for baptism on Lick Branch, John and Dulsena Neace, husband and wife, amaze us with their insight into the Holy Scriptures, finding for themselves many truths that we have not discussed with them. We realize that we have been unconsciously limiting the power of the Spirit to reveal the Word to those who read it in faith.

We returned home Friday morning from a two and one-half week's visit with relatives in Michigan. While we were gone we were saddened to learn that two of our members, Ollie James and Bess Herald, succumbed to the persuasions of others and decided that to be sure of salvation they must be baptized by immersion in the Middle Fork River. The rite was performed by a mountain preacher on July 3. To many, many people here, being born again means being baptized, and there is no baptism but immersion practiced here. Hence the carnality abounding in the so-called Christians.

School starts next Monday, July 19. Our two oldest daughters, Sherrill and Colleen, are happy at the thought of attending. As for us, the beginning of the school year means rising early Monday morning and rearranging the seats for classes, for we have our services in the schoolhouse.

Pray for this, your work, and us, your workers, that the will of the Lord may be done for this field and the lost may find Christ.

Alvin, Eula and Clara Swartz.

July 15, 1948.

ALTOONA, PENNSYLVANIA

(Mennonite Gospel Mission)

Summer Bible school was held at the First Mennonite Church in Altoona, June 21 to July 2, in the mornings, with a closing program on the last Friday evening. Bro. Chester Kanagy served as principal and teacher of seventh grade. Other teachers were: Sisters Twila Kauffman, Belleville, Pa.; Sara Jane Johnson, Scottdale, Pa.; Katie Wingard, Bertha Kanagy, Florence Wimerick, Mary Cashman, Lena Hartzler, all of Altoona.

At the same time school was held at the Mennonite Chapel at Mill Run, from 6:30 to 7:30 in the evening. The same principal and teachers, with the addition of J. M. Nissley, who had charge of the adult class, conducted the school. The closing program was held on Thursday evening, July 1.

The seventeenth annual Bible school was held at the Canan Station schoolhouse July 5-17, with Bro. J. B. Kanagy, Allensville, as principal and teacher of the adult class. Other teachers were: Sisters Lois Miller and Clara Ebersole, of the Good congregation, Lancaster County; Edith Hartzler, Allensville, Pa.; Katie Wingard, Lena Hartzler, Bertha Kanagy and Bro. Chester Kanagy. The closing program was held at the Canan Station Fire Hall, Friday evening, July 16. The enrollment for the three schools was 261. May the Lord bless the Word sown.

July 17, 1948. Joseph M. Nissley.

SWANTON, MARYLAND

(Meadow Mountain Mennonite Church)

Greetings to all Gospel Herald Readers. "Except the Lord build the house, they labour in vain that build it."

It was the spring of 1938 when a group of workers met in the Black Hawk School for the purpose of organizing a Sunday school and holding services. The meetings were well attended and continued to grow. They were carried on continually until the school burned. This was very discouraging to the workers; it seemed the work must stop. But Mrs. Mollie Mason arranged that services could be held in her store. The meetings continued there until the basement of the present church was completed and dedicated—exactly six years ago by Sundays.

July 11, the date the church was officially dedicated, was a beautiful day which will long be remembered by many at Meadow Mountain. Services began at 9:30 with Sunday school, followed by a sermon, "God Gave the Increase," by J. L. Horst. Lunch served in a near-by grove was enjoyed by everyone present. Following lunch, the services continued with "A Dedicated Life," by Leonard Haarer; "Sermon and Dedication," by Harry Y. Shetler. The evening meal was again served and enjoyed in the grove.

Services for the evening began at 6:30 with an inspirational meeting, followed by children's meeting, led by Milton Headings. Harry Y. Shetler preached on, "Let Us Go On." Special music was rendered by a duet from Springs, Pa., and a quartet from Pinto, Md.

We certainly wish to publicly thank each one who has given time, and talents, or helped in any way to complete this building and to continue the work of the Lord at Meadow Mountain.

We are now looking forward to our summer Bible school and evangelistic meetings, both beginning Aug. 9. Pray for these meetings and that many souls will be saved.

July 20, 1948. Mrs. Lester O. Green.

HUTCHINSON, KANSAS

(Mennonite Mission Church)

Dear Herald Readers: Greetings of love in our Redeemer's name. Bro. J. P. Duerksen, from Hesston College brought us the morning message on April 25. On the evening of May 2 Bro. Levi Headings, from the Yoder congregation, gave us an illustrated talk on the evil of the cigarette. John Payne, a prohibition leader, spoke to us on the evening of May 9.

We enjoyed the program of music which the ladies' chorus from Hesston brought to us on the afternoon of May 9.

On May 16 Jacob Friesen and Frank Lektman, who represented the "Gideons," spoke to us about their work.

We enjoyed having Bro. Clayton Beyler with us on May 30. He brought us a very good message in the morning and in the evening he showed slides on China, where he spent two years in relief work.

Bro. Enos Bontrager, from the Yoder congregation, gave us a talk about his work in Holland, on Sunday evening, June 6.

On June 27 Bro. Andrew Bontrager brought us the morning message, in the absence of our minister, Sanford E. King. Bro. King was attending the meeting of the Commission for Christian Education at Hubbard, Oregon.

The Lord gave us great opportunities for Bible school this year. Instead of having one Bible school as we usually do, we had three. We had a very good Bible school here at the church, with an average attendance of 122. We used the new material; both the teachers and the pupils liked it very much. Sister Evelyn Rouner, from Amana, Iowa, was our director. Sister Bonnie Neuhauser, from the same place, served as one of the teachers. Other teachers from a distance were: Elsie Selzer and Wilma Diener, from Canton, Kans.; Mary Gerig, from Wichita; Bertha Troyer, from Windom, Kans.; Mamie Schrock, Mary Ellen Beachy, Edith Schrock, Erma Diener, Lizzie Schrock, and Marie Schrock, from the Yoder congregation also taught: Mrs. Ammon Troyer, Mrs. Leroy Bontrager, Mary Yoder, Eleanor Kauffman, Wilma Yoder, and Sanford E. King.

A few weeks earlier a Bible school was conducted at the Prosperity schoolhouse, at the northeast edge of town, where Bible school had never been held. Several children had never been to Sunday school. Bro. Sanford E. King was director. Two sisters from Hesston helped teach; the other teachers were from here. The average attendance was forty.

The colored church wanted to have a Bible school, too, and asked if the Mennonite teachers wouldn't help them teach; so five of our teachers helped. Average attendance was thirty-six. A program was given at the close of each school. We feel the Lord has done great things for us, and wonderfully blessed us.

Pray that these efforts may be blessed and that these children may have learned many truths which will help them to be better boys and girls.

July 11, 1948.

Cor.

PUERTO RICO

"Our dry season seems to have reached an early end this year. We have had several very hard rains during the last few days. Everyone is very glad for an abundance of water again."

Two weeks of Bible school at La Plata have become history. The Bible school was not as large as last year because there is a great deal of Catholic opposition. The enthusiasm was greater than any previous year, however, although there were less pupils. Enrollment was 138, with an average attendance of 108.

We at Pulguillas are glad to report an answer to our prayer which has been the burden of our group for the past two months. The girl for whom we have been praying is today a changed girl and is again in happy

(Continued on next page, column 2)

Missions Editorial

The Age of Great Challenge

There can hardly be a thinking brother or sister in our church who has not experienced the sense of urgency which our age envisions. The challenges cannot be ignored. They confront us in every aspect of Christian activity—in the home, evangelistic, revival, mission, and relief fields. The social, the intellectual, the moral, and the spiritual realms remind us that the day of great challenges is here.

Fundamental values upon which we have erected the edifice of our church life are under attack. Childhood and parental delinquency; lowering of moral standards; desecration of language, the Sabbath, and the church greet us on every hand. The weakening of the family life and the loss of the spiritual values growing out of a strong family bond are affecting us as never before.

There are those who react to challenges by rigidly opposing all change and all innovation. There are others who reject all the methods and techniques of the past and find virtue only in the new. Neither of these systems of thought alone will be of much assistance in accepting the challenges. We need to revitalize our conviction that that church is best which gives the greatest practical recognition to participation of each individual brother and which affords greatest opportunities for the development of higher potentialities.

Whatever the sins of the age as illustrated in unrighteous living, the supreme challenge is for each Christian to preach the Gospel. Even if there were no evidence of unrighteous living, the Great Commission would still be our most urgent call. But since the sinful living pattern shakes a repeated death rattle, the Christian needs to accept the challenges of today and crusade for the right of Christian truth and the assurance of eternal life through Jesus Christ, our Lord. A renewed interest in missions and an application of that interest will evidence our sincerity in accepting the supreme challenge of our age, the challenge to tell the Gospel.—F. B.

We never reach the end of the Great Commission. The command "Go" always remains to be fulfilled anew.

MISSIONS SECTION

communion with the believers here. There is nothing about her, today, that even resembles the dejected, "droopy-eyed" girl that she was two months ago. She is, indeed, a new creature in Christ! There could have been no better example of someone who "lived because she couldn't die," and who "went about daily, but had no idea as to where she was going" than Merin—two months ago. Her enthusiasm in our young people's groups, and in our Bible school this week, is heart-warming. Will you continue to pray with us that her sister, who has gone to San Juan, will become sin-sick and will surrender to Christ, too?

On July 6 we had a member's meeting. Bro. T. K. Hershey spoke to the group about problems we are facing—a few cultural problems which are peculiar to our Puerto Rican Church; reverence in the house of God; and the universal problem of gossiping. He spoke regarding making restitution. He also pointed out that, for the good of the church, persons who refuse to be reconciled or who refuse to forgive, after having been dealt with according to Matthew 18:15-17, have to be put out of the church. Gossip and trouble between brethren dare not remain in a church if we expect to have a powerful, soul-saving church.

Dr. and Mrs. Rohrer Eshleman, from Pennsylvania, are spending several months on the island. Dr. Eshleman is assisting with the hospital work at La Plata and Mrs. Eshleman has been helping with the crafts period at our La Plata and Pulguillas Bible schools.

DRUG, C.P., INDIA

The beginning of the rains the middle of June found the Hostetlers, Weavers, Yoders, and Friesens all busy packing school trunks, lengthening clothes, sewing name tapes, etc., so that on the day before "going down" the children would be ready to go into boarding. "Going down" refers to our leaving the Himalaya Mountains for our respective stations in the Central Provinces—"the plains." "Going into boarding" not only means the last final touches mothers give to the clothes of their children, and fixing up their rooms, but it means saying good-bye to even the six-year-olds for a period of about six months. Every little plan to make the last minutes together easy are at best poor excuses, when the Rubicon must be crossed. The matron at the little boys' hostel says the children soon forget their grief and become happy in all their experiences and surroundings. It is the parents that have the harder time adjusting, but our heavenly Father never fails to give comfort and consolation. There are ten of our junior missionaries in Woodstock School, Landour, this year. Rhea Yoder is teaching there. We are glad for the opportunity of having her on the staff and that she can show a personal interest in our children there.

Bro. Pyarelal J. Malagar and Bro. Stephen N. Solomon, who are now on their way to U.S.A., are the first of our Indian brothers to represent your work in India in America. They sailed from Bombay on June 30, so they should be about half way over by now.

July 12, 1948.

Mrs. John A. Friesen.

Today in Missions

J. D. GRABER

What new steps were taken at the last annual Mission Board meeting? Several people have asked me this question since Mackinaw Dells. An outline of the new things done at that meeting makes an encouraging list. Here it is:

1. Sixteen new missionaries were appointed: India, 5; Argentina, 2; Puerto Rico, 3; China, 2; Mexican Border, 2; City, 1; Rural, 1. In addition, ten were re-appointed for return after furlough.

2. A decision was reached to open mission work in London.

3. A full-time secretary for Service and Relief was appointed.

4. It was decided to undertake responsibility for operating a small hospital to be built by Kiowa County, at Greensburg, Kansas.

5. Bringing representatives of our Mennonite churches in Argentina and India to this country was agreed upon. The Board felt it would be helpful to have this return visit from the newer Mennonite churches in foreign countries.

6. A plan for bringing students from Argentina and India to study in our Church schools in this country was adopted.

7. Offerings totaled over \$4,000.00. This is a new high for Board Meeting offerings, but this is as it should be. The sincerity of our missionary professions is measured by what we are willing to give.

8. The Board elected a new president. Bro. S. C. Yoder asked that his name be not submitted for re-election, and so he retired voluntarily after twenty-three years of service as secretary and four years as president of the Board.

M.C.C. Relief Notes

Relief in Kashmir Planned

A new M.C.C. relief project is being developed in the small state of Kashmir, bordering northern India, where relief needs have been made acute through political strife within the government. Very great suffering exists among certain groups of people who are neglected by the present ruling classes. The major needs are for clothing, medical care, some supplementary feeding, and general rehabilitation. A program of relief, beginning in the near future and continuing possibly until November, can alleviate much need and leave a real witness "In the Name of Christ."

United States Immigration for Mennonite Refugees

The recently passed "Displaced Persons Act of 1948" may enable some of the Mennonite displaced persons in Europe to enter the United States. The M.C.C. special meeting at Chicago on July 17 approved an Aid Section recommendation that a poll be taken to determine the number of Mennonite refugees interested in the United States as a place of settlement. It was also decided that the Mennonite people in the United States be in-

vited to provide assurances, required by the law, that the refugees who enter will be provided with employment and housing without displacing other people. The law gives preference to agricultural workers.

Persons who have either housing or employment opportunities may write to the Mennonite Aid Section. It is not necessary that the same persons provide both housing and employment for a refugee family. A rather complete description of the housing facilities and the employment opportunities should be given by those who write to the Aid Section.

General principles for settlement are:

1. The immigrants be placed in areas where it will be possible to remain in fellowship with, and be reached readily by the Mennonite Church.

2. The sponsoring local Mennonite communities be encouraged to assume full responsibility for employment and housing, with the assistance and counsel of the Akron office. (Each immigrant or family group must be assured definite housing and employment in order to meet the terms of the D.P. Act.)

3. The local communities be encouraged to extend mutual aid in providing not only employment and housing, but also the basic necessities for establishing a modest beginning.

4. The Akron office be the point of contact with the United States government in assisting the immigrants and sponsors to meet the immigration requirements.

5. The Akron office, in assigning immigrants to specific localities, take into consideration the wishes of the immigrants the adequacy of housing and employment, and other factors that exist in individual cases.

Relief Personnel

On July 24 and 26 six workers returned from relief service in Paraguay: Ura and Gladys Gingerich, Gerhard and Mildred Buhr, Emma Schlichting, and Ella Berg. The number of M.C.C. workers abroad now totals 253.

July 30, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Belgium Unit Assists D.P.'s

Clothing distribution by the Belgium Builders' Unit has been made to children of families in which the father has either been killed or has died in prison and to children of Baltic displaced persons who have come to Belgium to work in the mines. Since many of the latter have been farmers or professional people and find the work in the mines too difficult, they must return to the D.P. camps from which they came. The help which they receive is greatly appreciated.

Nazareth, Ethiopia

A three-acre garden, plowed with wooden plows by ten yoke of oxen, is being planted to supply food for the M.R.C. workers and to demonstrate good methods of gardening to the Ethiopians.

Released by Mennonite Relief Committee
August 3, 1948

CHURCH CORRESPONDENCE

STRASBURG, ONTARIO

Christian friends, we greet you in Jesus' name. "His work is honorable and glorious."

On April 16 a number of young people of our church presented a program at the Toronto Mission. The theme was "Serving in the Power of the Spirit."

On April 18 our young people reorganized for the missionary project. Paul Martin, Carson Moyer, and Doris Feick were appointed to take charge of this work. An acre of potatoes was planted.

Bro. and Sister S. B. Martin and Bro. and Sister Menno Moyer worshiped with the Bothwell congregation on April 25 in the interest of the work there.

Among the brethren who brought us messages recently were Manasseh Hall in a n, Petersburg, Ont.; H. W. Stevanus, Bloomington, Ont.; and Oscar Burkholder, Breslau, Ont.

A few weeks ago our deacon, Bro. Ephraim Snider, asked for assistance in his office because of his health and age. On July 18 an ordination service was held, with Bro. Simon B. Martin in charge, assisted by Bro. Jesse B. Martin, Waterloo, Ont., who gave us a message on "The Office and Work of a Deacon." Bro. John Kehl, Kitchener, Ont., led the opening exercises, and Bro. Amos Martin, Preston, Ont., also assisted. Chosen by lot to serve in this great work was Bro. Arlin Snider. May we sincerely pray that the Lord might help him to perform faithfully his duties for the church. And may the Lord bless our aged Bro. Snider for faithful services rendered.

July 20, 1948. Twilah M. Snider.

LANCASTER, PENNSYLVANIA

(Mellinger Congregation)

Dear Herald Readers: We have enjoyed many blessings from God, for which we give thanks and praise His holy name.

On June 6 Bro. Harold Breneman, from the Philadelphia Colored Mission, favored us with an impressive message on I John 2:18, entitled, "Be Ready for the Lord's Return."

Following Bro. Breneman's visit, our very welcome brethren John Bressler, of Lancaster, and Elvin Martin, of the Weaverland congregation, favored us with very timely messages.

Our summer Bible school is now in session. It closes on Friday, July 30. Attendance has been excellent, with an average of 319 besides the adult attendance averaging seventy-two, and visitors, eight. Forty teachers and officers assisted. The adult class greatly rejoiced in having the precious Word from I Peter so ably taught by Bro. Ira Landis. May the Lord abundantly bless all who so earnestly labored in this work. God bless our Bible schools everywhere.

Our new Sunday-school rooms have been partially completed, and although the heating system has somewhat held up the progress of the work, it is now hoped that after the

close of Bible school greater progress may be made.

Bro. Bucher, from the Lititz congregation, is scheduled to discuss a topic at our young people's meeting and to preach at our service this evening.

Beginning on the evening of Aug. 1, instruction services on the subject of registration will be held for our young brethren aged eighteen to twenty-five. Those who have reached the age of sixteen are also cordially invited, as are all members.

Our young people plan to hold an open-air singing within the Mellinger district on Aug. 14. Everybody is invited to this songfest. The place will be announced later.

Remember the Wayside Gospel Crusaders' meeting held the second Thursday evening of each month at the Locust Grove Mennonite School, near the Mellinger Church. All are invited to attend. This group has recently been criticized for marring the wayside with Gospel signs. Truly the devil is continually seeking to withhold God's Word. Let us as Christians pray for the work.

July 25, 1948. W. W. Martin.

LYNDHURST, VIRGINIA

(Mt. View Congregation)

Our two-week Bible school ended on June 25, with 151 on the roll and an average daily attendance of 119. A closing program was given on Friday evening. Bro. Silas Bridge was in charge of the school.

On Sunday evening, July 4, special music was rendered by the male quartet from the Springdale Church—Galen Heatwole, Harold Campbell, Russel Shank, and David Driver.

We are looking forward to a two-week series of revival meetings, beginning Sept. 6, in charge of Bro. Kenneth Good, Elida, Ohio. Please pray for these meetings, for there are precious souls who need Jesus.

A special program on the home was given at this place on July 17, 18. Speakers were Perry Burkholder, Ira Showalter, Silas Bridge, and George R. Brunk. The sessions were well attended and were very helpful.

The junior sewing circle, which had been meeting in homes during the school months, now meets for the entire day, once each month. The members bring lunch with them and a very enjoyable day is spent.

Pray for us, that all our activities will be for God's glory.

Viola B. Tisdale.

WINDOM, KANSAS

(West Liberty Congregation)

On June 27 Bro. and Sister Samuel E. Miller and family, on furlough from South America, worshiped with us. Bro. Miller brought a Gospel message in the morning and in the evening. Sister Miller conducted children's meeting in the evening.

Members of the Zook family, including some from Canada and California, were here for their family reunion on June 27.

Bro. and Sister Marvin Hostetler and daughter, from Middlebury, Ind., have moved into our community lately.

Bro. and Sister J. G. Hartzler, accompanied by their daughter Leona, have gone to Canada for a few weeks' visit with their sons, Willard and Clifford, and families.

July 26, 1948.

Barbara Zink.

MEDWAY, OHIO

(Huber Congregation)

Dear Herald Readers: "No good thing will he withhold from them that walk uprightly" (Ps. 84:11c). Truly the Lord has been giving us rich spiritual blessings.

We were privileged to have Bro. Noah Hilty, Marshallville, Ohio, with us on Sunday morning, Feb. 29. His message was much appreciated.

We gave a program of special songs, a children's service, and testimonies on Easter Sunday evening, after which Bro. Floyd Byler, West Liberty, Ohio, broke to us the bread of life. The program was designed especially to reach folks in the community with the glad tidings of a living Saviour, and we were thankful to see such a large group in attendance.

On May 30 we had our communion service, with our bishop, Bro. Noah Troyer, in charge. Our hearts were drawn closer to God as we again realized the price of our redemption.

Bro. Daniel Hilty, Sterling, Ohio, brought us stirring messages both morning and evening, June 6.

On June 13 Bro. James Martin, Baden, Ont.; and Bro. David Brehm, of the Brethren in Christ Church, Harrisburg, Pa., worshiped with us. Bro. Brehm brought a challenging morning message on the imminent return of our Lord. A men's quartet from West Liberty rendered a program in the evening, after which Bro. Martin gave a stirring consecration message.

June 14 marked the beginning of our summer Bible school, which continued through June 25. We praise the Lord for the blessings He bestowed upon us during this time. Our classes were held in the evening, so that we might have an adult class. We had 126 enrolled, exclusive of the adults, and an average attendance of 106. We were thankful for the opportunity of teaching the Word to these children, most of whom come from non-Christian homes. The doors for evangelism are open wide in this area, but Satan is greatly hindering the work, in that we have no resident minister. We know the Lord does not will that we should continue without leadership, and so we ask that you unite your prayers with ours in behalf of the work here. Surely His work must not suffer loss.

July 28, 1948.

Esther Hilty.

MOUNTAIN HOME, ARKANSAS

(Mountain View Congregation)

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

On May 30 we were happy to have Bro. Rufus Horst, of Kansas City, Kans., preach

the dedication services for our new church building. The building is finished. We want to thank the Lord and all who so liberally contributed toward it. There is still a small debt on it, and we are praying that this need will soon be supplied.

We enjoyed a spiritual refreshing May 30 to June 13, when Bro. Earl Showalter, of La Junta, Colo., conducted a series of meetings. Each evening the service was opened with a children's meeting, which was enjoyed by children and adults. The messages were heart-searching and inspiring, resulting in two souls confessing Christ as their Saviour—a young boy, and also a young mother.

On July 4 we had the pleasure of having Bro. Frank Horst, of Culp, Ark., with us. Bro. Horst brought the morning message, followed by baptismal services, when two precious souls were received into the church by water baptism. One sister was also received by confession of faith. More folks are counting the cost, but Satan interferes. Bro. Horst brought us a message in the evening also.

On June 25 a service unit, consisting of Bro. and Sister Ordo J. Yoder, of Goshen, Ind.; Gladys Mumaw, also of Goshen; and Margie Culp, of Roaring Springs, Pa., arrived on June 25. On June 28 our Bible school opened at Mountain View Church, continuing until July 9, with an enrollment of thirty-nine. Besides the members of the service unit, Barbara Wicker, of Buffalo, Ark., and Bertha Peachey served as teachers. The school was greatly enjoyed both by pupils and teachers.

At the present time the service unit is teaching Bible school at Rae Valley, Ark., July 19-30, with an enrollment of twenty-nine. There is no Sunday school in that community.

Last Sunday evening, July 25, we had the pleasure of having Bro. Allen Ebersole and family, from Ft. Wayne, Ind., with us. Bro. Ebersole brought us the evening message, preceded by an interesting children's meeting conducted by Sister Ebersole.

Pray for us as we serve Him.

July 27, 1948.

Bertha Peachey.

In the long run, the answer to all those who object to the doctrine of hell is itself a question: "What are you asking God to do?" To wipe out their past sins and, at all costs, to give them a fresh start, smoothing every difficulty and offering every miraculous help? But He has done so, on Calvary. To forgive them? They will not be forgiven. To leave them alone? Alas, I am afraid that is what He does.—C. S. Lewis.

NEAR TO GOD (Continued)

it is His work. "What God wants to do for His people He moves them to ask Him to do" (Spurgeon). "If there is a rising tide of opportunity on our part may we not anticipate a rising tide of expectation on the part of those who have never heard?" "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

—Emma Risser.

FIELD NOTES (Continued)

Bro. Nelson E. Kauffman preached at Minot, N. Dak., on July 25, and at the White Earth Church, Ogema, Minn., on July 27. Bro. Kauffman preached the conference sermon at the Southwestern Pennsylvania Conference, Belleville, Pa., and gave a number of other much-appreciated messages.

Bro. C. C. Cressman, New Hamburg, Ont., held a short series of meetings at Creston, Mont., July 22-25.

Bro. J. W. Yoder, Huntingdon, Pa., will conduct a singing service in the Johnstown, Pa., community on the afternoon of Aug. 29.

Newly elected officers of the Southwestern Pennsylvania Conference include Aldus Wingard, assistant moderator, and Sanford G. Shetler, assistant secretary.

The Johnstown Bible School Board is sending letters to former students, soliciting funds to liquidate the dormitory debt. Those whose addresses may have been lost and other interested friends are herewith urged to send their contributions to Harold Thomas, Hollsopple, Pa.

Ministers attending the Southwestern Pennsylvania Conference filled appointments Sunday morning, Aug. 1, in near-by churches, including congregations in Juniata and Snyder counties.

Twelve young people were received into the Allensville, Pa., Church by baptism on July 25.

A minister will be ordained at the Vincent Church, near Spring City, Pa., on Aug. 17, the Lord willing.

Bro. John F. Bressler, Lancaster, Pa., conducted a series of meetings at the Susquehanna Church, Port Trevorton, Pa., beginning July 25. Two souls confessed Christ.

Bro. Martin R. Kraybill, Elizabethtown, Pa., closed a series of meetings at the Cross Roads Church, Richfield, Pa., on July 25.

Harvest Home services are scheduled to be held at the Lexington Church, Line Lexington, Pa., Aug. 21 at 4:30 p.m.

Bro. Enos Hartzler will serve as one of the speakers at the Harvest Home and Sunday School Meeting to be held all day Aug. 18 at Millersville, Pa.

Christ's Challenge to Youth will be the subject for discussion at the Mount Joy Young People's Meeting on Sunday evening, Aug. 15. The brethren Ira Buckwalter and Stoner Krady are scheduled to serve as speakers.

An open-air song service is scheduled to be held at Slackwater, Pa., one mile south of Millersville, on Sunday afternoon, Aug. 15, at 2:00. Ivan Magal, a student from abroad, is expected to be present. Those planning to attend are asked to bring "Life Songs No. 2," and a blanket or cushion. All are invited.

Bro. and Sister J. J. Hostetler, Canton, Ohio, served on the Sunday evening program at the Bethel Church, Wadsworth, Ohio, on Aug. 1.

The Doylestown congregation, Doylestown, Pa., is planning a program in the interest of weekday Bible study, to be held Sunday afternoon and evening, Aug. 28. Speakers are Paul Mininger, of Goshen, Ind., and Richard Detweiler, Souderton, Pa. Bro. Elmer Moyer will serve as moderator.

Indiana-Michigan Conference

All sessions held at the United Missionary Church Campground, Fetter's Grove, Goshen, Indiana, with the Yellow Creek Congregation serving as host to the Conference
Wednesday, June 2, 1948
Forenoon Session

The ministers' session was held Wednesday forenoon, June 2, 1948. Paul Mininger, conference moderator, convened the meeting at 8:35 a.m., and called on F. F. Bontrager to lead the ministry in singing several hymns. Thereupon the several ministers quoted a large number of Scripture verses, and several brethren gave testimonies and made requests for prayer. After an extended meditation by the moderator, there was a season of earnest prayer during which many ministers led in audible prayer. The following business was transacted during the conference:

1. The secretary read the minutes of the twenty-two meetings of the executive committee of conference held during the conference year 1947-48.

By a formal vote these minutes were approved and their recommendations were adopted.

2. The secretary reported the names of the ministers and deacons who were selected for this conference district during the past conference year:

- 1. Deacon Paul F. Weldy, Berea, 8-10-47
- 2. Minister Bruce Handrich, Fernland, 11-9-47
- 3. Minister Emanuel Hochstedler, Howard-Miami, 12-21-47
- 4. Minister Galen I. Johns, Clinton Frame, 1-25-48
- 5. Minister Ralph Stahly, Locust Grove, Indiana, 2-8-48

3. The secretary reported that A. H. Kauffman, now a minister in the Clinton Brick congregation, and John H. Mosemann, now a minister in the Yellow Creek congregation, are presenting conference letters and desiring to be received as members of conference. Their conference letters releasing them from the South Central and Lancaster conferences respectively were read to the conference.

By motion duly made, seconded and carried these seven brethren were welcomed into conference. Thereupon the moderator asked the six brethren present to come forward and answer his questions relative to their willingness to support conference with their counsel and prayer, after which he received them formally into conference. Bruce Handrich was received *in absentia*.

4. Millard Lind who has removed to Scottdale, Pennsylvania, and has asked for his conference letter was by motion duly made, seconded and carried granted his requested.

5. The Constitution Revision Committee (O. S. Hostetler, F. F. Bontrager, C. C. Culp, Ira S. Johns, Malvin P. Miller, D. A. Yoder, and E. J. Yoder) presented their recommended changes for the Constitution and for the Rules and Discipline, which were considered point by point. The task was not completed at this session, however.

Adjourned at 12:00 noon with a prayer led by Menno Esch.

Afternoon Session

Conference reassembled at 1:00 p.m. with a song service led by J. Kore Zook, following which D. A. Yoder conducted a devotional service, reading Matthew 5:1-16 and leading in prayer.

6. The secretary called the roll of conference members; eighty-nine (89) of the 116 members of conference were present.

7. The secretary read the minutes of the 1947 sessions of conference. Approved as read.

8. J. D. Graber of the Prairie Street, Elkhart, congregation preached the conference sermon using as his theme "Divine Resources for the Human Task," and as texts Matthew 16:18, Acts 1:8, and Ephesians 5: 25-27. He stressed the significance of the deity of Jesus Christ and of personal faith in Him as Saviour; also the centrality of the Great Commission for the Christian Church. He emphasized the importance and value of Christian believers walking in newness of life. He closed by presenting a ringing challenge to the church to rise up and exercise its redemptive function in society by faithfully teaching the Gospel of Christ. He pleaded especially for the maintenance of the unity and peace of the Christian brotherhood. Following his message Brother Graber led the large audience in prayer.

Following the singing of a hymn, the following gave testimony to the conference sermon: A. C. Brunk, E. C. Bontrager, R. F. Yoder, Oscar Leinbach, Galen I. Johns, L. C. Hartzler and Harold M. Christophel. The entire audience also gave testimony by rising.

9. Earl Miller, conference treasurer, gave his report.

The Treasurer's Annual Report of the Indiana-Michigan Mennonite Conference, June 1, 1947 to June 1, 1948, To the Conference in session with the Yellow Creek Congregation, June 2, 3, 1948.
Greetings:

June 1, 1947 Cash Balance	\$679.25
Receipts during year, 39 congregations	\$941.24
	<hr/>
	\$1620.49
Tent Fund Receipts	116.29
	<hr/>
Total Receipts including Cash Balance	\$1736.78

Disbursements during year:
Total Disbursements during year 1172.75

Cash Balance, June 1, 1948
In Tent Fund 316.29
Other Conf. funds 247.74

564.03

Gratefully submitted, EARL MILLER, Treasurer.

Report accepted and filed.

10. The Conference Secretary gave his report:
To the Members of the Indiana-Michigan Mennonite Conference, assembled at Fetter's Grove, Goshen, Indiana, June 2, 3, 1948; Greeting.
Herewith I submit my annual report for the conference year 1947-48:
Membership October 1, 19466,205

GAINS	
Baptism	263
Letter	157
Reclamation	45
Otherwise	57

522

6,727

LOSSES	
By Death	58
Letter	146
Excommunication	50
Otherwise	41

295

MEMBERSHIP OCTOBER 1, 19476,432

Humbly submitted,

J. C. WENGER, Conference Secretary.

Report accepted and filed.

11. The secretary of the District Mission Board presented his report. Report accepted and filed.

12. Amos O. Hostetler presented his report of the work of Mennonite Board of Education.

Report accepted and filed.

18. The report of the Mennonite Publication Board was presented. Report accepted.

14. Earl Miller gave the report of the Home Relief Committee.

Report accepted and filed.

The conference was adjourned at 4:00 p.m., following announcements by John H. Mosemann of the local committee, and by a number of other brethren. Chester C. Osborne led in the closing prayer.

SECOND MINISTERS' SESSION

The ministers of conference reassembled at 4:55 p.m. with a song service led by Paul F. Weldy.

The Constitution Revision Committee continued with the presentation of their recommended changes.

15. Moved and carried that the proposed Article IV, Section 1, be not incorporated into the Rules and Discipline at this point, but that this section be reconsidered at the next annual conference.

16. Moved and carried that all members of conference be furnished with an exact copy of the revisions adopted at this conference.

17. The entire report of the Constitution Revision Committee, as amended, was adopted by a vote of conference with the exception noted in Minute number 16, above. It was agreed that the new regulations be not considered retroactive; that is, the terms which executive committee members have served to date do not enter into account in the decisions proscribing serving more than two consecutive terms.

Adjourned at 6:40 p.m.

Evening Session

The public session was convened at 7:10 p.m. The chorister for the evening session was Ezra Beachy. Norman Weaver read from John 15 and led in prayer.

18. R. F. Yoder gave the report of the Foreign Relief Committee, together with the report of the committee treasurer.

These reports were accepted and filed. The committee, (R. F. Yoder, Chairman, Ivan Weaver, and Vernon Stutzman) was retained and instructed to continue in its work.

19. J. E. Gingrich gave the report of Bible teaching in the public schools of Northern Indiana.

Report accepted and filed.

20. J. C. Wenger gave his report as Conference historian.

Report accepted and filed.

21. R. F. Yoder then presented his message, "Spiritual Foundations of Nonresistance," using as a text Colossians 1:18. He developed as his theme the believer's new nature, received from Christ, as the ultimate source of the believer's nonresistance.

22. C. L. Graber gave the final address of the evening, "The True Test of Nonresistance." In the first part of his message he discussed briefly the present state of the Universal Military Training and Draft bills which are as yet not enacted as law. He then described the various tests which nonresistant Christians may possibly face in the near future: required military training in schools, participation in wars proposed as holy (eschatological) conflicts, etc.

An offering of \$335.00 was received for the Conference treasury before dismissal.

Adjourned at 9:15 p.m. with a benedictory prayer by C. L. Graber.

Thursday, June 3, 1948

Minister's Session, 8:15 a.m.

The chorister was Oscar Leinbach. After a number of verses had been quoted by the ministry, Silas L. Weldy and S. J. Miller led in prayer.

23. D. A. Yoder gave the report of the Labor Union Committee.

Report accepted and filed.

24. Moved and carried to publish in the *Gospel Herald* a brief report of the conference work done, and to publish the full text of all reports in a separate, full report to be issued in booklet form.

25. R. F. Yoder presented the report of the Ministers' Library Committee.

Report accepted and filed.

26. A. O. Hostetler presented the report of the Church High School Study Committee.

Report accepted and filed, its recommendation adopted, and committee with its personnel retained.

Forenoon Session

The public session opened at 9:40 a.m. with J. I. Weldy serving as chorister. Edd P. Schrock read Colossians 1 and led in prayer.

27. Wilbur Yoder gave his message, "Unchanging Principles in a Changing World." He stressed the constancy of human need from generation to generation, and the eternal spiritual resources which are always available to men. Among the principles he discussed were Christian service, redeeming love, and willingness to suffer.

28. Ora M. Yoder presented the report of the Mennonite Aid Association.

Report accepted and filed.

29. Mrs. Niles Kauffman presented the report of the District Association of Sewing Circles.

Report accepted and filed.

30. Paul W. Haarer presented the report of the Indiana-Michigan Literary Convention.

Report accepted and filed.

31. Amos O. Hostetler presented the report of the School Relations Committee.

Report accepted and filed.

32. A. G. Horner presented the report of the Community Life Study Committee.

RECOMMENDATION

In the light of the above findings your committee recommends the following resolutions for adoption by Conference (Printed as amended by Conference):

I. *The Church and Community.* Resolved that the ministry be urged to take seriously the task of maintaining strong church-centered communities; that each congregation be urged to have a strong program of pastoral visitation; that ministers be urged to familiarize themselves with the Scriptural teaching and the historic Mennonite view of the Christian community; and that these teachings be emphasized to the people.

II. *The Home.* Resolved, that we urge for each congregation that teaching and preaching be given dealing with the responsibility of parenthood; that ministers have at least one special meeting with the parents of their congregations each year for an informal discussion of the problems and interests of the home; that the Indiana-Michigan Christian Workers' Conference, through its Secretary of Home Interests, be encouraged to inaugurate an intensive program to arouse the interest and concern of parents for the spirituality of the home, and to give constructive help in home building; that we urge parents to teach their children diligently, to provide good literature and music, to encourage by example and precept the support of the church and her activities, and in general to be companions of their children.

III. *The School.* Resolved, that we urge diligence on the part of all parents that the influence of the school on their children be in harmony with our professed Christian standards; and that the Conference through the Church High School Study Committee continue its work looking forward toward the establishment of a Christian High School for the young people of our district.

IV. *The Youth and the Social life of the Community.* Resolved, that the Indiana-Michigan Literary Convention and the Christian Workers' Conference, through its Secretary of Young People's Activities, be urged prayerfully to consider the organization of a permanent Mennonite Youth Fellowship on a Conference-wide basis, and operating on the following general principles:

1. This Fellowship to be a district unit of the general Mennonite Youth Fellowship organized under the Commission for Christian Education and Young People's Work.

2. The work of the Fellowship to be organized in various departments covering the following general areas:

a. *Faith and Practice.* Giving attention to studies in doctrine; church history, and the Bible, as well as training in worship, church membership, and stewardship.

b. *Fellowship.* Including training in the use of leisure time, recreation, boy-girl relationships, group meetings, and social and literary programs.

c. *Extension.* Including missionary training, evangelistic experience, visitation campaigns, community work, service units, and general service outlets.

d. *Vocational.* Giving attention to guidance in finding suitable occupations and professions, and finding one's place in the vocational life of the Christian Community.

3. The Christian Worker's Conference, through its Secretary of Young People's Activities, to be considered the sponsoring organization of the district Fellowship in a manner similar to the sponsoring relationship of the Commission for Christian Education to the general Mennonite Youth Fellowship.

4. Each congregation to have a local unit of the district organization; the existing local youth organizations and activities (literaries, reading circles, junior sewing circles, organized singing groups, youth missionary projects, etc.) to be integrated with this local unit.

5. The officers and various department heads of the local Fellowship (as chosen by its members), together with a minister of the local congregation, to constitute a council for the direction of the work of the local Fellowship.

V. *The Economic Life of the Community.* 1. Resolved that the Labor Union Committee to be made a standing committee of conference; that its name be changed to Committee on Economic Relations; and that its duties be enlarged to include functions in line with this change of name, including such matters as insurance, mutual aid, and occupational counseling in line with our Christian profession. 2. Resolved, that we urge Mennonite Mutual Aid, Inc., to expedite the new aspects of its program for assistance to brethren in case of sickness and death, as authorized by General Conference in August, 1947.

Gratefully submitted,

A. G. HORNER

RAY F. YODER

ALLEN B. EBERSOLE

OREN DETWEILER

GUY F. HERSHERGER

Report accepted and filed.

Resolutions I, II, and III were adopted. Moved and carried to ask the committee to give further study to Resolutions IV and V and report back to the 1949 sessions of Conference.

Forenoon session adjourned with prayer led by Ezra Beachy.

Afternoon Session

The session began at 1:00 p.m. with singing led by Amos O. Hostetler, after which Ralph Stahly read from I Corinthians 3 and led in prayer.

33. J. E. Gingrich gave the report of the Christian Workers' Conference.

Report accepted and filed.

34. Donald E. King presented his message, "Reaching Our Local Communities by Every Member Evangelism." He spoke of the importance of every home evangelism.

35. The Resolutions Committee (A. G. Horner, chairman, Allen B. Ebersole and Otis Bontrager) presented three proposed resolutions. Herewith they follow as adopted by conference.

1. Inasmuch as it has pleased our heavenly Father in His all-wise Providence to remove from our midst and their field of labors our brethren, Deacon Joseph Y. Hooley from the Forks Congregation, Deacon Amos Weldy from the Berea Congregation and Deacon George Stahl from the Bowne Congregation, whose presence and help will be missed both in their respective congregations and in Conference; be it

Resolved that we humbly submit to His will and extend to the families and their congregations, our sympathy and pray that God may raise up men to carry on His work.

2. Since there is need for more teaching on the doctrine of nonresistance, and since the Spiritual Basis of nonresistance was clearly presented at this conference, be it

Resolved: That Bro. Ray F. Yoder be asked to prepare his message for publication in the Peace Section of the *Gospel Herald* at an early date.

3. Resolved: That we, the Indiana-Michigan Mennonite Conference, assembled June 2, 3, 1948, with the Yellow Creek Congregation, do hereby give our expression of appreciation for their kind hospitality and Christian fellowship shown us during these days of Conference, and we pray that God may bless them for their labors. And be it further,

Resolved, that we express our appreciation to the United Missionary Church for the privilege of using this Camp Ground for these sessions of Conference, and that a copy of this resolution be sent to their Conference Secretary.

36. C. A. Shank gave the report of the work of the General Mission Board.

Report accepted and filed.

37. L. J. Fletcher of the Tent Committee gave a verbal report of the work of his committee. He reported the numerous efforts of the committee to re-sew the tent, but stated that finally it had been found necessary to send the tent to a tent company for a complete re-sewing job. The amount of this bill is at present not known. [The bill was \$175.00.]

Report accepted and committee retained: L. J. Fletcher, C. W. Leininger, and Maynard Hoover.

38. The following three requests were presented to Conference:

(1) To the Indiana-Michigan Mennonite Conference, June 3, 1948

Greeting:

Inasmuch as Bro. C. C. Culp has been ordained to have bishop oversight of the Union Congregation at White Cloud, Michigan, during the past year, and having the release of said congregation, I hereby ask Conference to be released from this bishop care.

Gratefully submitted,
T. E. SCHROCK

Request granted.

- (2) To the Indiana-Michigan Mennonite Conference, June 2, 1948 Greetings:

Since the Middlebury Congregation has started a branch mission station at Moore Park, and since there is need for a minister to take charge of this work, I hereby petition Conference for the privilege of ordaining a minister for Moore Park at such a time as it seems wise and appropriate.

Sincerely,
PAUL MININGER

Request granted.

- (3) To the members of the Indiana-Michigan Conference, Greetings:

We, the undersigned members of the East Goshen Mennonite Church, hereby petition the Indiana-Michigan conference for the privilege of being recognized as a regularly organized church with all the privileges and responsibilities pertaining thereto.

We have been granted independence from the administration of the Goshen College Young People's Christian Association. We now have a membership of fifty-six, a building in which to worship, and an ordained minister and a visiting brother.

We shall seek to co-operate with conference for the salvation of souls, the maintenance of the principles of the Word of God, and the building of the Church of Christ.

Signed,
PAUL M. MILLER, Pastor,
AMOS BAUMAN, Visiting Brother,

Official Church Board

- 1. Jerome Troyer, 2. John M. Snyder, 3. Monroe D. Miller, 4. Dan S. Hostetler, 5. Mervin Ramer.

Request granted.

39. Lee J. Miller brought the final message of the Conference on the subject, "Building for the Church of Tomorrow." He pleaded for high Christian standards, holiness of life, and faithfulness in service. At the end of his message he led the audience in prayer.

Leroy L. Hostetler gave a testimony on the importance of prayer and the need of depending on God rather than on organization.

George J. Lapp, Director of the Bible Correspondence Department of Goshen College Biblical Seminary, spoke a few words about his work.

Following closing remarks by the Moderator on the blessings of participation in Conference, and on our outlook for the future, he called on R. F. Yoder, the newly-elected Moderator, to make any further remarks and to lead in a closing prayer.

40. Results of Election

Moderator (one year)	R. F. Yoder
Assistant Moderator (one year)	T. E. Schrock
Fourth Member (one year)	C. C. Culp
Fifth Member (one year)	Amos O. Hostetler
Examining Committee (for ordinations):	
for two years, A. G. Horner and Ira S. Johns	
for one year, O. S. Hostetler and D. A. Yoder	
Conference Treasurer (1948-51)	Earl Miller
School Relations Committee (1948-51)	Amos O. Hostetler
Mennonite Publication Board (1948-50)	Homer F. North
Mennonite Board of Missions and Charities (one year)	C. A. Shank
Local Board, Ft. Wayne Mission (one year)	S. J. Miller and J. S. Neuhouser
Local Board, Detroit Mission (one year)	Clarence Yoder and J. Kore Zook
Home Relief Committee (1948-51)	Earl Miller
Adjourned at 4:15 p.m.	J. C. WENGER, Secretary.

BIRTHS

Cressman.—To Horace and Mary (Shantz) Cressman, Waterloo, Ont., a daughter, Brenda Ruth, June 2.

Good.—To Lester H. and Maggie (Hershey) Good, Goodville, Pa., a son, Charles Leon, July 21.

Hackman.—To Samuel M. and Esther (Meyers) Hackman, Telford, Pa., a daughter, Mary, May 24.

King.—To Donald and Thelma (Yoder) King, Elkton, Mich., a son, Timothy Dale, July 22.

King.—To Sanford E. and Zella (Yost) King, Hutchinson, Kans., a son, Karl Alden, July 22.

King.—To William I. and Mary (Stutzman) King, Detroit Lakes, Minn., a son, John Reid, June 4.

Krabill.—To Kenneth K. and Clara (Gerig) Krabill, Albany, Oreg., a daughter, Judy Marie, July 16.

Moyer.—To Russel M. and Sara L. (Leatherman) Moyer, Telford, Pa., a daughter, Darlene, July 13.

Petersheim.—To Ivan and Rhoda (Hollinger) Petersheim, Morgantown, Pa., a son, Jere Wayne, June 12.

Roth.—To Everett and Margaret (Kramer) Roth, Wayland, Iowa, a daughter, Joann Diaune, July 4.

Slabaugh.—To Owen and Edna (Kurtz) Slabaugh, Greentown, Ohio, a daughter, Donna Jean, July 18.

Snyder.—To Basil and Margaret (Tusing) Snyder, Bergton, Va., a daughter, Patricia Ann, May 6.

Swartz.—To Levi and Laura (Handrich) Swartz, Turner, Mich., a son, Gerald Levi, June 30.

Swartzendruber.—To Clifford and Eleanor (Ulrich) Swartzendruber, Manson, Iowa, a daughter, Karen Barbara, July 21.

Townsend.—To J. W. and Kathryn (Dugan) Townsend, Masontown, Pa., a son, David James, June 13.

Wenger.—To Clarence and Dorothy (Wagler) Wenger, Wayland, Iowa, a daughter, Jane Elaine, July 20.

Wenger.—To J. Wilmer and Alice (Stutzman) Wenger, Detroit Lakes, Minn., a son, Clair Wilmer, June 12.

Yoder.—To David and Martha (Birky) Yoder, Dewey, Ill., a daughter, Marsha LeAnn, July 26.

Yoder.—To Raymond O. and LoRene (Lehnman) Yoder, Louisville, Ohio, a daughter, Audrey Elaine, June 8.

Zehr.—To Ray and Lois (Nussbaum) Zehr, Albany, Oreg., a daughter, Nancy Marie, July 8.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Gugel—Yoder.—Louis Gugel and Orpha Yoder, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty at the church, July 18, 1948.

Gunden—Grieser.—Glen Gunden, Bay Port, Mich., Pigeon River congregation, and Pauline Grieser, Stryker, Ohio, Lockport congregation, by Walter Stuckey at the Lockport Church, June 27, 1948.

Headings—Hostetler.—Clarence Headings and Marjorie Hostetler, Fairfield A. M. congregation, Prophetstown, Ill., by Herman Hostetler, Nov. 23, 1947.

King—Yoder.—Clifford E. King, Yoder, Kans., congregation, and Moua Bebe Yoder, Crystal Springs, Kans., congregation, by Sanford E. King at the Crystal Springs Church, June 20, 1948.

Roth—Widmer.—Rex Roth and Evelyn Widmer, both of the Sugar Creek congregation, Wayland, Iowa, by Orie A. Miller at the home of the bride, July 25, 1948.

Swartzendruber—Miller.—Henry Swartzendruber and Mary Lou Miller, both of the Berea congregation, Montgomery, Ind., by Edd P. Shrock at the church, July 24, 1948.

Yoder—Wittmer.—Abraham A. Yoder, Hartsville, Ohio, and Mary K. Wittmer, Mogadore, Ohio, at the home of the officiating bishop, O. N. Johns, Louisville, Ohio, June 26, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alexander.—Mary Bender was born near Accident, Md., April 30, 1879; passed away at the Akron, Ohio, City Hospital, June 29, 1948; aged 69 y. 1 m. 29 d. On Dec. 22, 1898, she was united in marriage to Reason Edward Alexander, also of Accident, Md. About fourteen years ago they moved to Akron, Ohio, where they had since resided. She was a member of

the Mennonite Church. Surviving are her husband, 5 sons (Eldred, Arnold, and Howard, of Jackson, Mich.; and Milford and Webster, Akron, Ohio), 2 daughters (Mrs. Beulah Younk-in and Hazel Church, both of Akron, Ohio), 15 grandchildren, 3 brothers (Henry J., Canton, Ohio; C. J., Fresno, Calif.; and Mahlon, Accident, Md.), and many other relatives and friends. Two sons (Orville and Orvis) preceded her in death. Funeral services were held in the Springfield Brethren Church, near Akron, Ohio, conducted by O. N. Johns. Interment was made in a near-by cemetery.

Eberly.—Emma M., daughter of the late Aaron and Fannie R. Bachman, was born at Farmersville, Pa.; died at St. Joseph's Hospital, Lancaster, Pa., after three weeks' illness, June 21, 1948; aged 71. She was a member of the White Horse Mennonite Church. Surviving are her husband (Henry M. Eberly, Christiansburg, Pa.), 4 children (Eugene E., Atlanta, Ga.; Sue—Mrs. Howard L. Herman, York, Pa.; Ruth F.—Mrs. J. Francis Morris, Parkesburg, Pa.; and Maurice S., Atglen, Pa.), one brother (Jacob, Lititz, Pa.), and 2 grandchildren. Funeral services were conducted June 24 at the Mellinger Mennonite Church, near Lancaster, Pa. Interment was made in the adjoining cemetery.

Gascho.—Menno, son of the late John and Barbara (Erb) Gascho, was born in Baden, Ont., March 16, 1871; passed away at the home of his daughter (Mrs. Peter Gingerich), with whom he resided, June 21, 1948; aged 77 y. 3 m. 4 d. In 1892 he was married to Catharine Meyer, who predeceased him on Nov. 26, 1943. One daughter (Olivia) passed away at the age of ten. Surviving are one son (Simeon, Baden, Ont.), 2 daughters (Barbara—Mrs. Peter Gingerich, of Baden; and Susan—Mrs. John Zehr, Lockport, N.Y.), 16 grandchildren, 4 great-grandchildren, one brother (Daniel, Wellman, Iowa), and one sister (Susannah, Wellesley, Ont.). Funeral services were held at the home on June 24 and at the Steinman Church, in charge of Peter Nafziger and Moses O. Jantzi. Burial was made in the adjoining cemetery.

Hostetter.—Elam N. Hostetter was born in Lancaster Co., Pa., Sept. 20, 1869; passed away June 2, 1948; aged 78 y. 8 m. 12 d. Surviving are his daughter (Betty—Mrs. Harvey Seiple) and one brother (Jonas H., Harrisburg, Pa.). He was a member of the Mennonite Church and will be remembered for his sincerity and concern for the lives of others. Funeral services were held at the Nissley Funeral Home in Mount Joy by Earl Mosemann and Daniel E. Miller.

Keller.—Newberry, son of Joseph A. and Lydia (Afflebach) Keller, was born Oct. 18, 1874; died at the Grandview Hospital, Sellersville, Pa., April 10, 1948; aged 73 y. 5 m. 22 d. Death was caused by a heart attack. On Dec.

22, 1898, he was united in marriage to Katie Swartz, who survives. Also surviving are 3 daughters (Mrs. A. K. High, Norristown, Pa.; Mrs. Wilmer R. Yoder, and Mrs. Arthur Alderfer, Perkaspie, Pa.) and 2 sons (Norman, Souder-ton, Pa.; and Howard, at home). One daughter preceded him in death. He united with the Deep Run Mennonite Church and remained a member until death. Funeral services were in charge of Abram Yothers at the home and Wilson Overholt and Erwin Nace at the Deep Run New Mennonite Church, April 14. Text: James 4:14a. Interment was made in the Old Mennonite Cemetery.

Lefever.—Ruth H., daughter of Elvin and Mary (Hostetler) Lefever, Lancaster, Pa., was born June 17, 1948; died ten hours later, at the Lancaster General Hospital. Surviving are her parents, one brother (Allon), and 4 grandparents (Mr. and Mrs. Christian Hostetler and Mr. and Mrs. Harry Lefever). Short services were held at the graveside in the Mel-linger Mennonite Cemetery.

Miller.—Nancy Louisa, daughter of Joseph and Anna (Beachy) Wertz, was born in Johnson Co., Iowa, June 2, 1890; passed away at her home in Frytown, Iowa, June 29, 1948; aged 58 y. 27 d. In her youth she united with the Lower Deer Creek Mennonite Church, and was a member of that congregation at the time of her death. On Oct. 28, 1914, she was united in marriage to R. C. Miller, who survives. Also surviving are 3 children (Wilbur J., Charlotte—Mrs. Milton Winborn, and Samuel P., all of Iowa City, Iowa), one brother (William, Pigeon, Mich.), 2 sisters (Mrs. Rufus Yoder, Kalona, Iowa; and Mrs. Ernie Martin, Parnell, Iowa), 4 grandchildren, and other relatives and friends. Infant twins, one sister, and 2 brothers preceded her in death. In November, 1941, she suffered a paralytic stroke, from which she recovered sufficiently to be about her duties. Three years later she suffered another stroke, which confined her to her home; but not until ten months before her death did she become practically helpless. At this time Sister Hostetler came to her home and faithfully cared for her until death. Although she suffered much, she never complained and always had a cheery smile for those who visited her. Funeral services were held at the Lower Deer Creek Church on July 1 in charge of J. Y. Swartzendruber and J. L. Hershberger.

Rudy.—Mathias H., son of Mathias B. and Louise Rudy, was born in York Co., Pa., July 3, 1873; passed away suddenly, at his home, York, Pa., June 16, 1948; aged 74 y. 11 m. 17 d. In 1897 he was married to Sarah Ellen Hauser, who preceded him in death on June 24, 1928. Surviving are one son (James S., at home), 6 grandchildren, one great-grandchild, and one sister (Mrs. Purd Spangler, Ventnor, N. J.). About forty-five years ago he and his wife united in church fellowship with the Stony Brook Mennonite congregation, York, Pa., of which he remained a member until death. Funeral services were held June 25 at the home and at the Stony Brook Church, in charge of Walter H. Gable and B. L. Bucher. Burial was made in the Stony Brook Cemetery.

Sharer.—Merle Ambrose, son of Grant A. and Ada (Davis) Sharer, was born on Jan. 19, 1921, near Suver, Oreg.; passed away near Williamina, Oreg., as the result of an automobile accident, June 22, 1948, aged 27 y. 5 m. 3 d. In 1927 he moved with his parents to Sheridan, Oreg. On Sept. 1, 1946, he was married to June Harritt, who survives. Also surviving are one son

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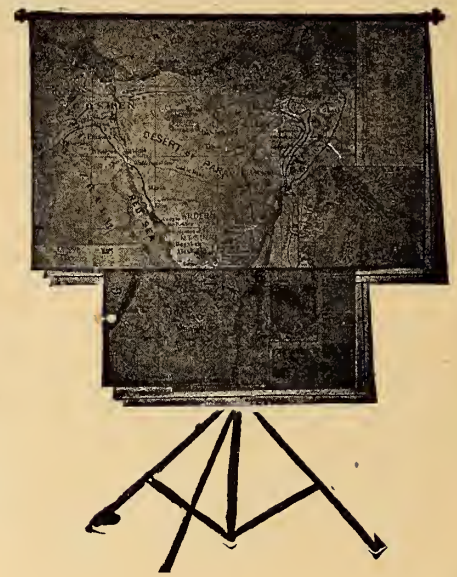
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(Michael), 2 stepdaughters (Beverly and Karen), his parents, 2 brothers (Elmer E. and Alan P.), 4 sisters (Mrs. Maisie Coblentz, Rhoda, Mrs. Wanda Nice, and Luella), his 2 grandmothers (Mrs. Barbara Sharer and Mrs. Mae Davis), and many other relatives and friends. He was always a kind and considerate son, husband, and father, and has left a vacancy in the home and community that will be deeply felt. Funeral services were held at the Sheridan Mennonite Church, in charge of Max Yoder and D. F. Shenk. Burial was made in the Mennonite Cemetery.

Stalter.—James, eldest son of the late Christian and Mary (Stemen) Stalter, was born in American Twp., Allen Co., Ohio, March 28, 1871; passed away at the Lima, Ohio, Memorial Hospital on June 30, 1948; aged 77 y. 3 m. 2 d. On March 29, 1910, he was married to Bertie (Swartz) Leedy, who survives. Also surviving are one son (Fred, Elida, O.), 3 daughters (Anna Mary and Virginia, at home; and Miriam—Mrs.

Howard Charles, Goshen, Ind.), one stepdaughter (Rowena—Mrs. T. H. Brennenman, Sarasota, Fla.), 6 grandchildren, 3 brothers (Samuel, Northville, Mich.; Orvin, Findlay, Ohio; Crist, Elida, Ohio), and one sister (Mrs. Earl Steinberger, Lima, Ohio). He spent most of his life in the Elida, Ohio, community, where he had won a large number of friends by his friendly attitude and jovial disposition. As a young man he united with the Mennonite Church and was always an active member, being especially interested in young people. Funeral services were conducted July 3 at the home by M. L. Troyer and at the Central Church by S. C. Yoder and Andrew Brennenman. Text: 11 Tim. 2:3. Burial was made in the Salem Cemetery.

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, AUGUST 17, 1948

NUMBER 33

My Body—the Temple of the Holy Ghost

BY EDNA HUNSPERGER

Can you visualize anything more sacred than the temple of the Holy Ghost? No doubt you, too, have often traveled miles at considerable expense and inconvenience to visit some reputed edifice of great age, historical significance, or architectural beauty. But certainly a suitable temple for the Holy Ghost must be a more magnificent and more wonderful structure than any of these. Our heavenly Father, creator of heaven and earth, has His abode in heaven. Jesus Christ the God-man lived on earth for thirty-three years and shared the home of His parents or His friends. Where, then, is the temple of the Holy Ghost, that earthly Comforter yet heavenly Person?

Paul in his letter to the Corinthians attempts to explain this very question in I Cor. 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Can it be that this third person of the Trinity dwells within my body and yours? Truly I believe in the presence of this spiritual Person, but what a responsibility the fact of His indwelling places upon me! Is my body being kept a fit place for Him? Surely there must be some other interpretation to Paul's explanation. My body is so human, so common, and so earthly. Is it inconceivable that the Holy Ghost who descended like a dove upon Christ at His baptism, was present at every major event recorded of His life on earth, and fell upon the disciples at that great day of Pentecost, should now stoop to dwell in me? I must seek further proof of this statement.

In Paul's letter to the Romans he requests that "... ye present your bodies a living sacrifice," but he does not say to whom we should give our bodies. It is not the Lord Jesus who asks for it. He has His own body. It is not the Father who asks for it. He remains on His throne in heaven. Another has come to earth without a body—the Holy Ghost. No doubt God could have made a body for Him just as He did for Jesus, but He did not do so. God has given you and me the privilege and the great honor of presenting our bodies to the Holy

Ghost, to be His dwelling place on earth. If our bodies have been cleansed by the atoning blood of Christ, they are holy and will be accepted by the Spirit as His dwelling place just as soon as we present them.

I am now convinced that a certain intangible something within me—the soul—so vividly portrayed to me in childhood as a crimson heart, miraculously transformed into a pure white one, is now host to a new spiritual Essence. This is all a supernatural act which I accept, but I still have the same physical body. It is just as ordinary as before and still operates in the same fashion. Why has it not been suddenly and miraculously changed? I shall endeavor to study this more carefully.

This temple is not made of great columns of brick, stone, or mortar. This is an animated, upright, skeletal structure which not only stands upright, but each individual part is capable of varied and co-ordinated movements at the slightest stimulus. The response center is not the terminal point of an aggregation of puppet strings, but a brain capable of thought, choice, and of constantly greater development.

My body is so constructed as to go on functioning almost indefinitely if given an adequate amount of exercise, rest, food, water, and oxygen. Hard work will not wear it out, but worry will, and that rather quickly. God wills that my body be maintained in health because of the tremendous resources He has provided that work toward health. In my body are great reserves, like those in a bank, to be drawn upon in time of need. If any one of my organs is injured or partially destroyed, the remaining portion either overdevelops or continues to function for the entire organ. If, in a surgical operation, a surgeon must cut and tie thirty or forty blood vessels in the procedure, what happens to the blood that should circulate through them? The answer is that I am provided with a great many more than I need and can still get on very well with those that are left.

I am not equipped with a complicated mechanical thermostat, yet I can survive in temperatures of 40° below zero or 150° F. and still maintain a normal body temperature of 98.6° quite constantly. I not only keep a proper balance in body

temperature but also in body moisture. My body is about four fifths water and must of necessity remain very nearly that amount. In spite of my irregular intake and output my body arrangements keep this proper proportion constantly. So, also, I have a weight balance and a chemical balance maintained in my body. If I still compare this system with a bank which takes in and gives out money constantly, can I, by any stretch of imagination, imagine the bank keeping always within a few dollars of an even balance? My wonderful body does just that continually.

When a surgeon must remove an organ or part of an organ from my body, suitable compensation is made within my own system to take care of this deficiency. So also, a defense system operates. If I sprain my wrist, it becomes swollen and stiff, a simple and very effective way of advising me not to use it until it is healed. If I subject myself to excessive physical or emotional strain, I faint—another suggestion to take a rest. My body is capable of neutralizing various forms of toxins resulting from invading bacteria. It is also capable of walling off infections entering through skin abrasions by rushing numerous white corpuscles to the site of injury. These fight, die, and pile up their dead bodies to form a wall of defense between the good circulation and the invading organism. They are commonly regarded as objectionable, offen-

Heaven

"Behold, the kingdom of God is within you" (Luke 17:21).

BY EDNA BEILER

It is not far to heaven!

Only across the way

*To where the little church holds out
Her arms to all who pray.*

It is not far to heaven—

I go into my room,

Kneeling in perfect silence there

And God is sure to come.

Heaven is never far away

From those who, everywhere,

*Have learned with holy hearts to bow
In sincere prayer.*

Phoenix, Ariz.

sive pus, but are in reality doing me a great service.

Russell Dicks, in his book, *Thy Health Shall Spring Forth*, records the case of a sixty-four-year-old man who was accidentally killed in a motor accident. Upon examination it was revealed he had been suffering from four fatal diseases: healed tuberculosis of both lungs, cirrhosis of the liver with all the blood going around a new set of vessels above and below the liver, kidney destruction of one entire kidney and a part of the other, and hardening of the arteries with compensatory heart enlargement. His wife declared he had never been sick a day in his life and that he had been a bartender, local politician, and a most active man in both mind and body. No especial care on his part, but only the intelligence of the human body kept him operating in spite of all these abnormalities. No merit on man's part, but only the grace of God causes these healing processes to fall like rain "on the just and on the unjust."

Having now been convinced that this body of mine is truly the most wonderful and intricate creation my finite mind can conceive of, I am now determined to give it more care and consideration than I have in the past. I shall endeavor to give it the best care according to Biblical instructions. I am taught to give it work, but also its proper rest. God provided a period of darkness (night) in each day that we may rest and refresh our bodies. Very frequently, with the aid of electric lights, we now crash through the margin of darkness and continue to work much longer hours. If I do not compensate in some way for this loss of rest it will become a loss of body efficiency. So also, He has set aside one day of the week for rest and refreshing. He has told me to eat, to drink, to work, and to rest, but to do them all in a temperate manner, and determine, as Paul has learned, "not [to] be brought under the power of any [of them]."

The mind with which I am equipped also needs consideration. A very healthful attitude toward this is illustrated by the following advice given by a father to his young daughter who was becoming tense and anxious in her outlook on life. He took her for a walk one winter day and pointed out:

"Notice these elms; the branches are so badly broken that the trees may die. But look at the evergreens—undamaged by the snow. There are just two kinds of trees in the world: the stubborn and the wise. An elm holds its branches rigid, and trouble piles on until its limbs finally break, disfiguring the tree or killing it. But when an evergreen is loaded with

more than it can hold, it simply relaxes, lowers its branches, and lets the burden slip away. The next morning the evergreen is unharmed. Be a pine, daughter. Bear what you can and let the rest of the load slide off. You'll be prettier and you'll live longer."

Now that I realize a little more of what a really beautiful and wonderful creation this body or temple is, I have resolved to take better care of it than I have done previously. Because I am aware of how precious it is I shall treasure the charge entrusted to me by my Creator. I also want to quit robbing the Holy Ghost and give this body to be His in a practical way.

As I examine my motives I must face some questions: What is the Holy Ghost to me? Theoretically, I would promptly say that He is one of the Godhead. This is true of who He is, but what is He to me? Gropingly I reach out for Him and probably say that He is a Teacher, a Guide, and the third person of the Trinity. But this latter statement pricks my conscience just a little now. I have called Him the third Person. This is really giving Him a place of insignificance and inferiority which He should not have. I still have not been quite frank in answering what He is in my life. When I really am truthful I admit that He is nothing to me. I have no contact with Him, no personal relationship, and could get along very well without Him. This admission is really a jolt to me as I examine myself. Is this why my life has been so fruitless? Again I must search the Scripture on this matter. In John 14:16, 17 I find these words:

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

From now on, I want to deal with Him as a Person, not merely as an influence or a distant power. He is a real Person and a royal Person. I shall endeavor to treat Him as a royal Person should be treated. In the past I have treated Him as a servant—just to come in and help me when I am in a tight spot. When I wanted Him I called Him. He was always the willing servant in my self-appointed tasks. Now I am beginning to see how I have been mistreating Him. Now I willingly give Him my body, from my head to my feet. He may send it to the farthest corner of the globe or lay it on a bed with cancer. He may blind the eyes or send me with His message and witness to other lands. This is the only way in which my body can be presented

"acceptable unto God." This is the only way in which the Holy Ghost can enter His temple.

When I truly consent to be host to the Holy Ghost and let Him have His way in my life He is able to accomplish freely those things which He came to do—reveal the Scriptures, exalt the Saviour, magnify the Father, give power in service, and victory in the battle with Satan. My body—His temple. Ours for a life of joyous service together!

Preston, Ont.

Let's Be Open with Our Criticism

A common experience of ministers is to receive letters that are anonymous. There is no indication by whom they were written. Usually they are arranged in some way to make it impossible to identify the writer.

One who persists in this practice is ignorant of some facts—and the purpose of this reminder is to acquaint those guilty with the seriousness of the habit. The pastor, and others associated with the ——— congregation are frequently receiving such letters. It seems as if a number are writing them. Their purpose is not always clearly shown. An anonymous letter is worthless. It can accomplish no good. It only tells the person receiving it that there is someone who wishes to right a wrong, but does not want to speak openly about it. The person who will write anonymous letters to others is the type of person who will also do many other things related to that habit. He is the kind of person who will slander and talk to one's back. He is the kind of person that can not be trusted.

If these letters are coming from someone who is a member of our fellowship—or of any fellowship—may the Holy Spirit speak conviction, and may the sin be repented of and forsaken. If you have anything to say that should be said, please come to the pastor personally. Writing anonymous letters is not building the Kingdom—but rather tearing it down.

Postal regulations are seriously violated when one is guilty of using the mail in this way, especially when they are sent for second-class postage rates, as some have been. If we are going to build a strong evangelistic congregation, we are going to use better methods than writing anonymous letters.—A church bulletin.

How sad the lot of man or woman whom death finds wealthy in material possessions but poverty-stricken in spiritual treasures.—*War Cry*.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1909 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Not Much Earth

"And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away" (Mark 4:5, 6).

What a terrific loss it is, this seed that is sown in the stony ground where there is not much earth! Shallowness is the attribute of multitudes of people, even of Christians. There is no fruitage in their lives simply because there isn't much to them.

The shallowness manifests itself in their interests and their attitudes. They cannot engage in worth-while conversation because their thoughts are playing always with trivialities of the inconsequential. Their reading is only of the most ephemeral type. Their ears are always assaulted with the silly chitchat from the radio. They can't listen to a serious speech for more than five minutes before their minds wander off into the easier channels of their shallow natures. They never utter great thoughts because their shallow minds are never exposed to anything great in literature or in speeches which they hear. Their own flippant characters doom them to an accumulation of shallow nothings and unimportant details of the here and now. Neighborhood gossip is their only natural element.

These shallow people are the problem of every teacher and preacher and serious writer. There are things which they need to be told, but their shallow minds won't stay to listen. Is there no hope for them? Fortunately, there is. Sometimes they have merely lacked opportunity. The tragedy of it is that many are nurtured to be shallow. Sometimes more education will stimulate them into more worth-while thoughts. A well-written tract or a Spirit-filled sermon may jar them into a sense of their lack. But primarily it must be the work of God. It is God who can break up the fallow ground, who can blow to pieces the rocky subsoil, who can exchange the stony heart for a heart of flesh. There is nothing that will so change a shallow person as a genuine Christian experience,

When the Spirit of God has deeply stirred a man's heart, there comes to him a miraculous change of interests, an opening of the senses to impressions which he never knew before, a depth to which his shallow heart was a stranger before. Lord God of Jeremiah, plant the charges of spiritual dynamite deep in these stony hillsides, that there may be such an increase of soil as will make possible the growth of fruitful orchards where there were only barren slopes before.

A God's-eye View

We have read of a woman who went to New York. But most of her experience there was limited to getting lost in the subways. She didn't know how she liked New York, for, as she said, she had only gotten a worm's-eye view of it. A European Christian tells how in Budapest during siege they lived in cellars for days, wondering if there was a God who could permit such horrors. They were only seeing the worm's-eye view. The psalmist speaks again and again of his bitterness and despair in the presence of mortal enemies who reproached him with the taunt, "Where is thy God?" It was only as he lifted his eyes above those low-level experiences that he achieved a hope in God.

It is easy to limit ourselves to only a worm's-eye view. Even a bird's-eye view isn't enough. We must get higher than that. True perspective comes to us only when we begin to see things as God sees them and get our experiences into proper relationship to this God's-eye view. Our poor judgments concerning God and the rightness of His dealings with men are usually incorrect because they lack in altitude. We grovel in the dirt and think the world is made of mud. But there is sweetness and light and beauty on the glistening mountaintop or above the low-hanging clouds or in the great interstellar spaces. "As the heavens are higher than the earth, so are . . . my thoughts [higher] than your thoughts." It is good to remind ourselves often that being of the earth we are inclined to earthy thoughts. Hope lives in the God's-eye view.

"Commit Thou"

"... the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

One of the ways in which Paul's great leadership in the Christian church was exercised was in the selection and equipment of the men who should carry on what the apostle had begun. Paul envisaged a succession of men, one generation after another, who should pass on to others what they had learned about Christian truth, with whatever addition the Lord had granted to them. And that is what has happened from that day to this: a succession of men, like runners in a relay race, have transmitted from one to another the accumulation of truth and experience which is the doctrine and practice of the church today.

One of the ways in which greatness in leadership may be measured is in this matter of foresight in transmitting the deposit. For no one can expect to remain in his post of privilege and responsibility forever. Sooner or later we must all go. Then who will carry on our work? It is a fundamental weakness in leadership to give no thought to that question. It is a definite responsibility to look forward, to anticipate needs, and to direct the training and development of those who are to carry on after us. Moses looked ahead to a Joshua, David to a Solomon, Elijah to Elisha, Jesus to His disciples, Paul to Timothy, and John to Polycarp.

Every great leader, therefore, is deeply concerned with training programs. He uses his experience and his insights and his convictions in the formulation of a curriculum of instruction or experience which will prepare our young people for the situations they must face. Instruction has its place, and so does experience. Our program of church work must include much of what might be called apprentice work. If we learn by doing, and in part we do, then we must provide the opportunity for doing. It is hardly fair to suddenly thrust a young man into a position of responsibility, where he will be required to do a type of thing which he has never done before. How helpful it is to a Timothy to work for a while with a Paul before he must take the older man's burden. Paul would have been that much less the great apostle if he had not left behind him a Timothy and a Titus ready to carry on his work,

Evangelizing a Community

BY LEE H. KANAGY

The time has come and the tools are at hand for Christianity to bring its matchless resources to the rescue of an emotionally starved and fear-ridden world. Most people now know their need. Many are responsive to the life-giving influence of the Christian Gospel and experience its power to clear up the intolerable confusion in their souls. The Christian minister who hopes to "minister to a mind diseased" (diseased originally meant dis-at-ease) must learn to understand the mind and its needs.

Business, government, labor, and social work have cut themselves loose from their religious moorings and now follow their own inherent trends. Religion has steadily receded from public life. For many it has come to seem unreal, merely a customary invocation at public functions—a gesture, part of a tradition, not intended to affect the matter under discussion.

At the same time, the tension of life has become so great that some form of release is indispensable. "This need is met by the amusement industry which is prepared to furnish entertainment for every taste and purse. Yet the temper and outlook of this industry are, to say the least, indifferent to the spirit of Christianity, so that at work and play our contemporaries move in an atmosphere of irreligion."¹ Man's condition reflects a great need; our resources in meeting his need have greatly increased.

There are more than 10,000 villages and small communities in the United States alone where no churches exist, and where the Gospel is not preached. Even where churches are, thousands never hear the Gospel; this is especially true when one thinks of the Jews, Negroes, Mexicans, and Oriental races. "In the city of Cleveland alone live more than 100,000 Jews, of which only a tenth of one per cent profess the fact that there was a Man who came and died for their sins."² If these conditions exist in the United States, how much greater are the needs in other parts of the world! The hearts of men long for something which satisfies. "Man is incurably religious. If he does not have a real religion, then he will have one that is spurious."³

While man senses his need for something which brings lasting peace, "it is the task of the Christian worker to interpret the needs of the people and then show how they are met in Christ and His church."⁴ This combination of a need and resources to meet the need cannot help resulting in a happy culmination. But, seeing now the vast field to be evangelized and the many souls seeking for peace and salvation, we also see that there exists an aridness of Christian workers. Where can workers be found?

Mr. Kernahan states in one of his books, "The churches of all denominations have left most of their resources

unused; this is especially true when we consider the laymen."⁵ Every Christian layman has some gift that will aid men to see Christ. Many pastors have been so accustomed to doing all the work of evangelism themselves that it is difficult for them to believe that an ordinary layman can win people to Christ. The layman has so depended upon the pastor to do the evangelizing that he fails to see what part he can do to help the pastor. A reawakening of the laymen will give to the church many needed workers.

The task of evangelizing the world is a hopeless one if left solely to the few ministers who are ordained for this purpose. "It is always an evil day for any church when it sets out merely to hold its own. No church has ever been strong enough to dig in and stand a siege . . . The same is true of the individual. We are born on an incline and must go either up or down; to refuse to go up is surely to go down, whether we choose to do so or not."⁶ When churches have no vision the people perish, and as long as they try to exist on maintaining traditions and customs at the cost of members, strife and animosity develop, and Christianity loses its vitality. For the salvation of the church as well as many souls, it is imperative that she launch out into various communities and establish other churches as rapidly as possible. The church needs to utilize the collective force of its laymen.

Realizing this, how are workers to be selected, and where should evangelization begin? In every congregation there are those who are capable of making a start, with the assistance of the pastor and the rest of the congregation. By choice and through volunteers a group can be organized to establish a Sunday school or some other Christian service project. A process of training should ensue, because "unless a person supplements courses in religious education and ceremonies of worship by actual Christian conquest, he will remain unaware of the fact that he has the abilities and spirit most essential for Christian ad-

venture."⁷ Training and conquest go together. In the laboratory of human experience the tact for presenting the Gospel effectively will be sharpened. As the people actually go out in the work, they will experience a surprising welling up of power within that will set them on the way to becoming effective workers. "Just as industry is constantly studying how to eliminate wasted energy in fuel and power, so should the church challenge the wasted power in its undeveloped, unemployed, uninterested manhood."⁸ The need of the hour demands that men leave their houses of ease and stand unequivocally for Christ!

In this selection of workers, each individual will vitally need close fellowship with God. Prayer and meditation before any task is begun cannot be urged too much. The Master's life greatly emphasizes this fact. For example, at the time of choosing His disciples after the strenuous day of healing the sick and a man with a withered hand on the Sabbath, "He went up on the mountain to pray, and he passed the whole night in prayer to God. When the day came, he called his disciples to him, and chose twelve of them whom he named apostles."⁹ Any undertaking by the church for Christ first requires submission to God's will in prayer, with faith believing.

One needs first a purifying, cleansing experience—a red-hot coal from off the altar of God, burning the pride off his lips, before a work of God is begun. How shall one lay hold of that life of power to pray without ceasing? Walk, talk, work, and laugh with your friends, but behind the scenes keep up the life of simple prayer and inward worship toward God. "There is no new technique for entrance upon this stage where the soul in its deeper levels is continuously at home with Him. The processes of inward prayer do not grow more complex, but more simple."¹⁰ Double-mindedness in this prayer life is wholly destructive; only one central theme should dominate all other themes—a constant attitude of prayer. Totalitarian are the claims of Christ. No vestige of reservation of "our" rights can remain.

Having secured workers, with their relationship to God as the chief qualification, the next step is to launch out into the world and evangelize. Where begin? Often at our back doors are communities where a number of little Sunday schools and club workshops could be established. Communities where the Gospel needs to be presented are never as hard to find as are workers. The first guiding principle should be—"Being led of God." With study and prayer previous to this undertaking, a complete trust in God will not only aid in finding a community, but will also make that work successful. "Visiting unchurched homes should be a continuous effort, emphasized in the program as probably the most important work the church does."¹¹ People do not go to church today; they are brought. Most churches

Tell Me

BY ROBERT J. BAKER

*If what I do seems out of place,
Don't hesitate to seek my face,
To tell me clearly how I'm wrong,
And set me back where I belong—*

*But please don't talk behind my back
To tell my friends the things I lack;
For doing so gives me no clue
What I have done that's offended you:*

*So tell me boldly, man to man,
And pray with me for grace to stand.
Then with your help and action kind
A better man next day you'll find.*

Garrett, Ind.

that have large congregations are the ones that go after them.

When once a community has been selected the next step is to take a religious survey. This survey will determine many interesting facts about the community. One should be able to learn how many people attend church or have attended a church; how many children live in the community; what type of people live in the community—rich, poor, hostile, or congenial; whether or not it is a newly established community, with people intending to stay, or migratory people. This information can be received by going from house to house filling out 4 x 6 cards such as the form given below:

Religious Survey Card

Family	Vacant....	Inf. refused....	Out...
Address			
Young Married People			
(under 30)....Middle-aged...Older...			
Church Membership		Church S.S.Attendance	
Husband ....	.....	.....	.....
Wife .....	.....	.....	.....
Children Age .....	.....	.....	.....
.....
Others in Home .....	.....	.....	.....
.....

Would you attend S.S.? Information by:

This information can be kept in files either in alphabetical order, or by names of the streets. Having this information, the next step would be to assign to the group various needy homes. Two or three homes at one time will be enough the first few times, especially if the workers are new at the task. After each home has been visited, the worker should fill out his report in a prepared form on 8½ x 11½ paper, such as the following:

Visitation Report

Date.....	19....
Home visited .....	.....
Type of service rendered .....	.....
Remarks .....	.....
Work or hobby .....	.....
Workers .....	.....

These forms can be kept in file for ready reference. They will aid greatly in future work in case there is a change in personnel, and for follow-up work. The more information one has, the better he will be prepared to build friendly and wholesome relationships. There is one important caution. Gathering this information and report should never develop into exploiting the confidence of the people. These forms should never become the basis for a gossip column; if they do, one has lost considerable love for people, having a delight in trying to build up his reputation at a disastrous cost.

Having selected a community and having made the initial surveys, the next step is to use various resources at our disposal to meet man's needs religiously. One of the essentials is a church building, a center of religious thought and

A Prayer for This Week

We praise Thee, Father, for what Thou art in Thyself; for access to Thy throne of grace through the precious blood of Christ, where we may come boldly for help in time of need. We pray for an intensified love for Thyself, Thy Word, and our fellow man; and for a constant desire for a deeper and richer experience with our Lord. Give grace for daily victorious living. Deliver and keep us from the idolatrous sin of covetousness. In these days of increasing chaos and divisions help us at all times to exercise Christian courtesy and forbearance toward all who may not see eye to eye with us. As we near the end time may we give sacrificially of ourselves and means to make Christ's redeeming grace known to the ends of the earth. For the blessed hope of Thy coming we thank Thee. In His name we pray. Amen.—H. F. Reist.

worship. One may need to start out by renting a building. When this is established, then methods for unifying and consolidating the thinking of the community will aid in building friendly relationships between neighbors and the church and people.

One of these unifying forces is the avenue of good literature, attractive and thought-provoking. "There is a vast power in the printed word."¹² While this is a forceful presentation, many appeals can also be made to mothers. "Seventy-eight per cent of the children that drop out of Sunday schools come from homes where the parents do not attend church. We may well appeal to parents on this basis of their interest in their children."¹³ Most parents care to have their children receive good religious training, and often when their children start attending, the parents begin coming. Naturally, however, a stronger appeal is that of being liked and having someone who is concerned. "We make the strongest appeal to people when, like Jesus Himself, we show our concern for their temporal and secular interests as well as their spiritual lives."¹⁴ Each home normally experiences birth, death, marriage, conversion, and misfortune. All these high points are vital experiences to friends and relatives, and a Christian worker becomes more effective if he shows concern and sympathy when needed.

In conclusion, all this work and effort to evangelize a community should be motivated by the strong urge to bring souls into a new birth. While various means can be used, this should be the ultimate goal and end toward which all efforts are bent. Conversion is a turning about face, from darkness into light.

"Professor William James defines con-

version as that experience by which a self divided and consciously wrong, inferior, and unhappy becomes unified and consciously right, superior, and happy."¹⁵ This is one definition and a good one, but one should further add that conversion offers not only happiness but also eternal bliss and joy with the Master and King. This end is of utmost importance and should be the one and only reason for any evangelistic endeavor; then all other things will be added unto the community.

¹ Carl J. Shindler, *The Pastor as a Personal Counselor*, Philadelphia, 1942, p. 1.

² Dale F. Nofziger, personal interview, December 26, 1947.

³ Clovis G. Chappell, *And the Prophets*, New York, 1946, p. 39.

⁴ Sidney W. Powell, *Where Are the People*, New York, 1942, p. 177.

⁵ A. Earl Kernahan, *Adventures in Visitation Evangelism*, New York, 1928, p. 13.

⁶ Chappell, p. 47.

⁷ Kernahan, p. 15.

⁸ Powell, p. 53.

⁹ Goodspeed, *The New Testament*, Chicago, 1939, Luke 6:12, 13.

¹⁰ Thomas R. Kelly, *Testament of Devotion*, New York, 1941, p. 43.

¹¹ Powell, p. 152.

¹² *Ibid.*, p. 158.

¹³ *Ibid.*, p. 162.

¹⁴ *Ibid.*, p. 164.

¹⁵ *Ibid.*, p. 172.

Goshen, Ind.

Protection

BY S. H. BRUNK

This is another one of those words which according to Cruden is found only once in our entire Bible. Deut. 32:38. We have numerous pictures of our Father's care for His children in leading them by the hand (Heb. 8:9), feeding them with the bread from heaven (Jno. 6:32), making them to lie down in green pastures, and multitudes of other references with the same objective even though the word *protection* is not used.

Our purpose and object in treating the subject is to enlarge on the meaning of the term and magnify the only source. The protection of the sheep and lambs at the hands of the Good Shepherd must cover both the supplying of their need and the shielding from harm. And I just wish to say here that some persons who are strong in body and spirit may never know what this protection means to some who are disabled, and have had it shown to them how dependent they are. Is it less dishonoring to our God for the strong to feel their dependence than the weak?

The apostle's promise in Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus," and multitudes of other scriptures teach us that it is God who sends us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. The question comes to those who may feel independent, "What do you have that you did not receive, and if you received it, why do you boast as though

you received it not? Thus we could continue to picture even to minute detail how our God provides for the needs of our bodies and nothing on earth is beautiful enough to illustrate the fullness of His provision for our souls and spirits.

What can be more beautiful than the Bible story of the atoning work of the Son of God and the willingness of His Holy Spirit to dwell in these earthen vessels, unless it is a glimpse of the hereafter.

"Praise to God, immortal praise,
For the love that crowns our days."

There is an opening here for me to say that there is a *must* on man's part, and we detest the Calvinistic theology that places the whole work of man's salvation in God's hands, and then makes men responsible for their not all being saved. The sheep and the shepherd makes a beautiful picture; it is not the unwillingness of the shepherd that he does not herd the goats. "My sheep HEAR my voice, and I know them, and they FOLLOW me." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." How could I paint a more beautiful picture with words?

Next consider our security in being "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). There are many like promises, such as "If ye do these things, ye shall never fall." What wonderful protection, though these promises are dependent on man's meeting the conditions. Our own Lord's testimony is "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Notice that this doesn't prevent the storm, but it is protection against the storm's havoc on the individual. Thus the whole Bible record glows with the keeping power of God.

Some may wonder why faithful Christians should have mishaps or accidents. You can recall why the man was born blind, and it is the storm that tries the foundation of the wise man's building, and enables us to look for bliss to come.

However, little wonder that the mass of mankind who will not meet the conditions to be kept in perfect peace, try to attain some sort of protection from their fellow men by insurance or the joining of some society. But I wish to point out how we rob our God of the honor due to Him alone, by the use of the word *protection* in any of our aid organizations or plans. Little wonder our God would allow us to suffer damage to reveal to us that protection cannot be bought with dollars and cents. Some will say that insurance or aid plan policies protect the pocketbook. It only helps you bear the expense after you have suffered the loss. We would challenge our aid plans and insurance plans, like the Mosaic writer did the dumb idols: if it is protection that their patrons want, let them rise up and give them protection.

In conclusion, some will say we need not be so particular about a single word; to which I say then it should not be so hard to remove every trace of this word *protection* from man-made organizations, and be outspoken in giving the praise to God.
Denbigh, Va.

Souls—Church—Conference—Christ?

BY ORRIE D. YODER

"I am the first and the last" (Rev. 1:17).

Inasmuch as we are just passing through the time of the year when many of our church leaders and Christian workers meet in annual (or semiannual) conference sessions, is it not wise to take an inventory and consider what place we have given to our indispensable Christ? Have we put our Christ, the supreme fountain of all our church life and activity, FIRST and last, or is He only last?

How sad that in so much of our modern church work, our eternal living Christ is so often made only *last*, or is crowded out of our program entirely, instead of being the FIRST and the LAST in all our religious activity and service! How often today do we make church membership and church rules first, and Christ last, or how often do we put conference authority and regulations ahead of our Christ, who is to be first!

In the last book of our Bible, in which are revealed to a drifting church so many vital facts about our Christ, we are warned that our Christ, who is ideally the very center and life of all church activity, may become an outside visitor knocking at the door of the church for recognition and admittance. (Cf. Rev. 1:13 and 3:20.)

Oh, certainly, we are not Unitarians who reject Christ, but how many today, even in our own numbers, trust largely on church membership, ordinances, and regulations, and make Christ a sort of refuge to which we may resort, whenever these church means are inadequate or seem to fail. How often in our church organizations and conferences do we enact business and pass resolutions as though they were the important thing and very life of our religion! How often do we act as though our Christ is right outside the door, and if our ways or resolutions fail to be effective, we can at any time open the door and invite our Christ in on the scene to help us. Is not our faith in Christ far too much like what they call "fox-hole" religion, that which looks or cries to the supernatural only in the case of human extremity?

A few years ago a bishop brother, when called upon to preach the conference sermon, chose as his text John 10:10—The Abundant Life in Christ. This brother emphasized the fact that we have come to the place where conference rules and regulations seemingly do not

have the desired effect. We must have more of the abundant life of our Christ, he declared, that our conference work may be more effective.

Surely it is more and more evident to all of us that the conviction of this brother is entirely in line with facts and is also entirely scriptural. It is because of our failure to give our Christ and the Holy Spirit their Biblical place that our church and conference work seems to become more and more tedious and ineffective.

At our recent local conference, a Jewish brother gave an address on the policies and work of their Jewish mission. Among the things he said was this, "We do not preach denominationalism; we preach Christ." Now we would say that such a standard is a bit out of balance. We who are starved with denominational pride say that it is not enough to preach Christ only; we must preach and hold on to our denominational standards, for they too are scriptural.

But what about the dangers of the opposite extreme? What if we should get to the place where we preach our church standards and conference regulations because they are scriptural, and forget to preach Christ? If Christ is not *first* (and last), if Christ is not more important than all our rules and regulations, we might be more unscriptural than the preacher who preaches only Christ, might we not?

As the carnal Christians of Corinth (chaps. 1-3) were failing because they were building on sermons and ideas of great spiritual men instead of building upon Christ and trusting Him as the great fountainhead and foundation of all their faith, surely we today need to fear lest we do the same. We need to fear lest we labor and preach to the end that souls trust in the church and her ordinances for their salvation and life, lest we exalt our church rules and conference regulations to the end that congregations or groups of people feel secure in certain churches or conferences suiting their prejudiced wishes rather than in the Christ who alone can save and keep.

One of our watchwords in church and conference work today seems to be "souls." If members fall under church censure, then they must be considered *souls* who might be lost if discipline according to the Scripture would be applied. If congregations or groups are out of conference relations, then they are *souls* that must at any cost be brought into some conference.

Truly, they are souls who need our concern and prayerful help, but we must not forget that Christ and His Gospel, not church and conference, are "the power of God unto salvation," to save and bless souls. If we are Biblical, we will see that souls are first soundly established in Christ; we will hardly substitute church and conference rules and fellowship for the blessing and fellowship of the Holy Spirit in the lives of believers who alone can bless and keep. (Since

we are speaking of *souls* and our obligation to them, let us think, not only of those wishing to be members in our churches and conferences, but of the millions for whom Christ died, that we might so labor and preach Christ to them that at least some of them too may want to join us.)

Only when the living Christ is **FIRST** in our program, and only when the fruit of the Spirit-filled life abounds in our lives and in our labors, can church and conference fill the place that God meant for them to fill, and only then can we be worthy church or conference members.

Before there were churches or conferences, or church or conference rules and regulations, there was Christ. He must still be *first*. Let us make our program: Christ — Souls — Church — Conference — Christ. Let us humble ourselves in prayer and devotion, as did the early church, until Christ is first and last, until our living Christ is again the great center and power of all our Christian activity! Dillonvale, Ohio.

Unselfishness in Prayer

By ANNA M. BUCKWALTER

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Here we have a reason why many of our prayers are not answered. It is because the request is for our personal benefit.

Let us look at some prayers that were not selfish. One is Moses in interceding for Israel. God had said He would destroy the nation and make a nation of Moses' seed. Moses could have let God do such a thing, for that would be satisfying to the flesh, but instead Moses interceded for Israel so that the Lord's name would be upheld among the people round about. Surely this was a most unselfish request.

Another is when Hannah prayed for a son. She did not pray for one so that Peninnah would not provoke her any more, but so that she could give him to the Lord all the days of his life.

Another is Hezekiah's prayer when the Assyrian army threatened Jerusalem. Hezekiah prayed for deliverance because Sennacherib reproached the living God and so that all the kingdoms of the earth might know that the Lord is the only Lord. God's answer was, "I will defend this city, to save it, for mine own sake, and for my servant David's sake." Note the purpose of the prayer and the reason God gave for His answering.

Another is Solomon's request for an understanding heart to judge the Lord's people. He felt his own nothingness and his need for wisdom. Most important is the reason he wanted it. The Bible says, "The speech pleased the Lord, that Solomon had asked this thing."

Many more could be cited, but these should be enough to show what kind of prayer God recognizes.

Now let us come to some practical questions for us.

Why do we ask God to bless us and our loved ones? Is it that we may be a blessing? If we do say these words, do we really mean it or are we most of all thinking of the blessing itself or the praise of men we may get because of the blessing? When it is dry do farmers pray for rain because of the food it will supply for others or because they think of their own pocketbooks? This can be applied in other industries as well.

When we pray for those who make our lives hard for us, is it so that we will have an easier life or is it that the Lord's name may be glorified by their living closer to the Lord or coming to Him for salvation? The motive is what the Lord looks at.

When we pray for lost ones that we know, is it so that the Lord may be glorified through them or is it for credit for their salvation or for a good feeling we may have because of feeling it is because of us they are Christians?

Let us think over again the verse at the beginning: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Lancaster, Pa.

It Should Be You

By GEORGE J. LAPP

Only recently we have made the acquaintance of a young lay brother who was reared in a conservative community which had no appreciable interest in mission or evangelistic work. In his later teens he was employed in a city factory where he worked for a few years. In his early twenties he with a partner established an independent industry. They did well in a material way. Due to a deeper religious experience the conviction also deepened in him that in accordance with the standards of the church regarding nonconformity to the world and nonresistance this partnership might lead to compromises which might cloud his Christian witness. He took the matter to the Lord, who graciously opened the way for severing the partnership without breaking the ties of friendship with his partner, whose integrity he respected.

Our brother's rapidly developing business enterprise was located in a part of the city where the people were poor and wicked. Many homes had become broken up or were about to be. Many were indifferent about paying their rent. He found homeless children who needed the care and love of a Christian home. He was instrumental in finding good homes for many of them. He also bought homes and placed people in them who had lived in hovels before. He even paid the rent for some who would have been evicted from the homes they occupied. He built up homes again by bringing separated husbands and wives together.

His sustained friendship with the people finally led them to come to him for help and counsel which, as a sympathetic Christian, he gave, ever holding before them the scriptural standards of life. This interest opened the way for establishing a mission among these people, which has now grown into an organized Mennonite congregation.

Our brother's spiritual interest in the people has enabled him to organize Bible study groups which meet regularly in a room which he has set aside in his place of business especially for this purpose. From eight to ten adults and heads of families who would not attend church gather here for Bible study. One man walks about eight blocks to the Bible class, where he would not have gone across the street to church. A friendly hand prompted by the love of Christ had drawn him. He also has been able to gather a group of teen-age boys for Bible study who meet regularly and manifest a sincere interest. A group of teen-age girls also manifested an interest in Bible study and he organized them into a class which meets regularly. He has become the daddy of this community, which comes to him for all kinds of advice knowing that his business and religious experience well qualify him to give them guidance.

One morning when we met him he was across the way from his place of business in a committee meeting where they were planning to clean up a filthy lot and add it to the small playground which was inadequate for the boys and girls of the immediate neighborhood. The next time doubtless he will be out there in his work clothes helping the workmen. He wants this playground near his place of business where he can by various means influence them for their good.

This brother's interest has become so generally recognized that he is called upon to help others develop projects for the betterment of the underprivileged. He claims no special talent for himself and were it not that the Lord, as he says, opened these doors of opportunity for him, he would have remained obscure. Many people who are more prominent than he have done far less. But the Lord has greatly honored his consecration and service. He is now serving on committees and boards which are controlling projects for adults and young people and is exercising an ever-widening influence for good according to the will of God.

Brother, sister, whatever your walk in life, there are opportunities right around you to become one such as this beloved brother. Don't say it shouldn't be you. It should and could. The Lord will work through you if you will let Him. Seek an ever-deepening Christian experience and an infilling of the love of Christ. Seek His will for you and pursue it. Seek those who are in need and become actively engaged in their welfare. He will give you definite results. Yes, *it should be you.* Goshen, Ind.

FAMILY CIRCLE

I Keep Remembering!

By MARIE A. YODER

"One ought not talk so loudly,"

I said to you.

"And yet,

The old folk like to hear

The things that make us smile."

And then your answer came:

"Why bother!

They all have had their day!"

Oh, friend,

I could not tell you then,

But may I say it now?

I keep remembering,

That one day

(Tomorrow comes so soon!)

I, too, shall have grown old.

That day,

I hope someone is kind to me!

If I am dull of ear,

I beg of you,

Speak loud enough for me to hear

The merriment your day has brought.

And if my sight is dim,

I pray for a young hand

To lead me to the beauty of the world.

No, friend,

I could not say it then,

But may I say it now:

I keep remembering!

Aibonito, P.R.

Musings

By C. K. DERSTINE, JR.

(Note: This tribute to a grandfather (E. B. Kolb) was written by his grandson, shortly before his recent death. Bro. O. Burkholder read the same at the funeral. Bro. E. B. Kolb spent the last fifteen years with his daughter, Mrs. C. F. Derstine.)

To see him is to behold a picture of tranquillity beyond comparison; to know him is one of the many happy pleasures of life. To me he is the personification of the latter years when the sun is low, the shadows long, and the mind full of memories.

As I watch him, relaxing on his rocking chair, the first thing I see is the wisp of white hair which adorns his head. I notice his eyes, still blue, and still shining. The soft skin of his face has been etched into numerous furrows—the grim reminders of some of the hardships and sorrows he has faced and conquered throughout his long eventful life. His carefully arranged attire, jovial manner,

and philosophical utterances prove that he has lost little of his mental prowess. His voice, perhaps, has lost some of the vibrant qualities it used to have, but it has added a certain softness and mellowness.

While I sit, entranced as the light flickers across his shining features, a surge of deep appreciation rushes through me. His silvered hair and sparkling eyes are a shining monument to those who have put down their oars and put out to sea.

I am proud to be his grandson!

A Suggested Revision of the Marriage Ceremony

By STANLEY SHENK

(In order to make it conform to "modern" thought and practice, and thus eliminate much hypocrisy among many participants)

[If this shocks you, let the evil it describes shock you worse.—Ed.]

Minister (to the assemblage): Dearly beloved, we are gathered together here in the sight of this congregation, the choir, the attendants, and also God, to join together this man and this woman in the noble experiment of domestic affiliation.

Marriage is a magnificent adventure in personal relationships, instituted of God, blessed by Jesus of Nazareth, commended by Paul, and in these latter days reinterpreted, relaxed, and adapted to the peculiar needs of a freedom-conscious generation.

It may be entered into either with sobriety or alcoholic stimulation, advisedly or unadvisedly, reverently or irreverently.

It is not indeed essential that the divine blessing (if such a thing there actually be) should be sought, but in order to fulfill all the ritual of a superstitious past, let us pray.

O Mighty Stream of Cosmic Energy, flow through us with Thy cleansing dynamic, help us in this hour to be true to our brightest sparks of individual divinity, and we will ever assume to ourselves the praise. Amen.

Minister (to the groom): Do you take this woman to be your lawful wedded wife? And do you, with whatsoever degree of solemnity you possess, promise, before these witnesses and also God, that you will possess and take pleasure in her; and that forsaking temporarily, at least, all others for her alone, you will perform unto her in a measure all the duties that a husband owes unto his wife, until death, divorce, inconvenience, incompatibility, or a more vital partner do you part?

Groom: I do.

Minister (to the bride): Do you take this man to be your lawful wedded husband? And do you, with whatsoever degree of solemnity you possess, promise, before these witnesses and also God, that you will love him, so to speak, honor him, as it were, and obey him, in a measure, and that forsaking temporarily, at least, all others for him alone, you will perform unto him in some degree all the duties that a wife owes unto her husband, until death, divorce, mother, petulance, incompatibility, or Reno do you part?

Bride: I do.

Minister (to the assemblage): Forasmuch as these two have thus consented together to live in a state of domestic proximity, and have witnessed the same before this company and also God, and have thus in a relative degree certified their intentions regarding each other, I pronounce that they are husband and wife. And what God hath placed in proximity, let not man totally put asunder without due process of law.

Harrisonburg, Va.

Like Parents, Like Children

The most effective religious influence you exert upon your sons and daughters comes from the example you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour.

How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them; your dissimulations make them tricky and deceitful; your malicious gossip sets their "teeth on edge."

If you talk money, money, they will conclude that the chief end of life is to get rich. If you prefer the playhouse to prayer meeting, they will become lovers of pleasure more than lovers of God.

If you set a decanter on your table, your boys will sip their first wine glass there. If you give your child a dollar for the place of amusement and only a dime for the contribution box, you teach him that self-indulgence is ten times more important than Christian benevolence. If you live for the world, your children may die in worldliness and be lost forever.

Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the mind-garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave their characters by numberless little things and by your unconscious influence.

The Christian or unchristian atmosphere of the home is created by the parents.—Cuyler.

A mother looketh well to the ways of her household, and eateth not the bread of idleness.

TO BE NEAR TO GOD

The meditations for the week are selected from "Kept for the Master's Use," by Frances Ridley Havergal.

Theme: Consecration (Rom. 12:1).

Sunday, August 22

"Take my life, and let it be
Consecrated, Lord, to Thee."

First, I think, very humbly and utterly honestly to search and try our ways before our God, or rather, as we shall soon realize our helplessness to make such a search, ask Him to do it for us, praying for His promised Spirit to show us unmistakably if there is any secret thing with us that is hindering both the inflow and outflow of His grace to us and through us. Do not let us shrink from some unexpected flash into a dark corner; do not let us wince at the sudden touching of a hidden plague-spot. The Lord always does His own work thoroughly if we will only let Him do it; if we put our case into His hands, He will search and probe fully and firmly, though very tenderly. Very painfully it may be, but only that He may do the very thing we want—cleanse us and heal us thoroughly, so that we may set off to walk in real newness of life. But if we do not put it unreservedly into His hands, it will be no use thinking or talking about our lives being consecrated to Him. The heart that is not entrusted to Him for cleansing; the life that fears to come to the light lest any deed should be reproved, can never know the blessedness and the privileges of walking in the light.

Consecration is not so much a step as a course; not so much an act as a position to which a course of action inseparably belongs. In so far as it is a course and a position, there must naturally be a definite entrance upon it, and a time, it may be a moment, when that entrance is made.

Monday, August 23

"Take my hands, and let them move
At the impulse of Thy love."

All that has been said about consecration applies to our literal members. Stay a minute, and look at your hand, the hand that holds this little book as you read it. See how wonderfully it is made; how perfectly fitted for what it has to do; how ingeniously connected with the brain, so as to yield that instantaneous and instinctive obedience without which its beautiful mechanism would be very little good to us! Your hand, do you say? Whether it is soft and fair with easy life, or rough and strong with a working one, or white and weak with illness, it is the Lord Jesus Christ's. It is not your own at all; it belongs to Him. He made it, for without Him was not anything made that was made, not even your hand. And He has added right of purchase—He has bought it that it might be one of His own instruments. We know this very well, but have we realized it? Have we really let Him have the use of these hands of ours? And have we ever

simply and sincerely asked Him to keep them for His own use?

Tuesday, August 24

"Take my feet, and let them be
Swift and beautiful for Thee."

There is no fear but that our Lord will have many uses for what is kept by Him for Himself. "How beautiful are the feet of them that . . . bring glad tidings of good things!" That is the best use of all; and I expect the angels think those feet beautiful, even if they are cased in muddy boots or galoshes.

Once the question was asked, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" So if we want to have these beautiful feet, we must have the tidings ready which they are to bear. Let us ask Him to keep our hearts so freshly full of His good news of salvation, that our mouths may speak out of their abundance. "If the clouds be full of rain, they empty themselves upon the earth." The "two olive branches . . . empty the golden oil out of themselves." May we be so filled with the Spirit that we may thus have much to pour out for others!

Besides the great privilege of carrying water from the wells of salvation, there are plenty of cups of cold water to be carried in all directions; not to the poor only—ministries of love are often as much needed by a rich friend. But the feet must be kept for these; they will be too tired for them if they are tired out for self-pleasing. In such services we are treading in the blessed steps of His most holy life, who "went about doing good."

Wednesday, August 25

"Take my lips, and let them be
Filled with messages for Thee."

It is a specially sweet part of His dealings with His messengers that He always gives us the message for ourselves first. It is what He has first told us in darkness—that is, in the secrecy of our own rooms or at least of our own hearts—that He bids us speak in light. And so the more we sit at His feet and watch to see what He has to say to ourselves the more we shall have to tell others. He does not send us out with sealed dispatches, which we know nothing about, and with which we have no concern.

There seems a sevenfold sequence in His filling the lips of His messengers. First, they must be purified. The live coal from off the altar must be laid upon them, and He must say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then He will create the fruit of them, and this seems to be the great message of peace, "Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (Isa. 57:19). Then comes the prayer, "O Lord, open Thou my lips," and its sure fulfillment. For then come in the promises, "Behold, I have put my words in thy mouth," and "They shall withal be

(Continued on page 772)

CHRISTIAN EDUCATION

Sunday School Lesson for August 29

(Acts 18:1-3, 18a, 19, 24-26; Ps. 25:4-13; Deut. 6:6, 7)

Christian education! This is indeed worthy of our study. In home, in church, in Bible schools we need better teachers. Why? Because old and young need to be better educated in the things pertaining to Christ, to Christian living in this world, to the church of Jesus Christ, to Christian nurture in the home. Learning is very definitely related to teaching. The weaknesses in youth and children, in church members, in homemakers, in servants in the church, and in neighbors are due to the poor teaching.

In the story of Aquila and Priscilla I see five good teachers. Paul taught Aquila and Priscilla well, for they saw the error in the great teacher, Apollos, and taught him the truth. Paul called this couple his "helpers in Christ Jesus." They probably taught many in their quiet way, maybe as they worked at their craft. They did not have to take the pulpit to teach. How unassuming their service to Apollos was!

Apollos was a very good teacher. He knew his message, not only in his head, but in his heart. Although he was a gifted speaker he taught diligently. He put his body, soul, mind, and spirit into his work. Result? He mightily convinced. After he knew the way of God more perfectly, he helped saints and sinners.

John the Baptist must have taught well to send forth disciples like Apollos.

Over all, the great teacher was the Holy Spirit. He was guiding into the truth and enabling all the teachers in the presentation of truth. Praise God for the help of the Holy Spirit in teaching. He gives truth, wisdom, understanding, fervency, and boldness for teaching.

David's prayer in Psalm 25 is a good model. "Shew me," "teach me," "lead me" in Thy truth, and guide me in judgment. What most teachers most need is a better understanding of the way of God. I am sure God could make better teachers out of many more Christians if they were more teachable of God.

Moses told Israel two important principles of Christian education. Know your lesson well, teacher. Love it; live it. Then diligently admonish and nurture those to be taught. Deut. 6:6-8 certainly does not refer to spoken words only, but to the atmosphere of the home, the godly living together in the home.

This lesson should speak loudly to all ministers, Sunday-school teachers, Bible school teachers, church college teachers, parents, grandparents, in fact to all of us, for every one can help and does do well or evil in this job of Christian education. And let's be careful to keep "thy ways," "thy paths," "thy truth," the content of our teaching.—Alta Mae Erb.

Prayer is a time exposure to God.—E. S. Jones.

OUR SCHOOLS

Sowing and Reaping in Education

By J. B. SMITH

(Condensed from an address delivered at Mountville, Pa., Feb. 15, 1948.)

The subject *Sowing and Reaping* is really a metaphor. It doesn't mean that we are going to take some seed now and broadcast something material. In other words, this sowing would naturally mean giving somebody a part of your mind by speech, telling somebody else what you think. You simply pass over from your mind to the other mind.

Christ is the sower. Now when He sowed, He wasn't sowing wheat. He was sowing words—He was sowing language—He was sowing truth. And truth comes to us by means of language. We know what God thinks by the Word He has written. We know Him by His Word; we know Christ by His Word. Whatever He said, whatever He said in words, that was Christ the sower. This is what the Bible itself says. The one that sows is the Son of man. How did Christ sow? He talked, He spoke, and He tried to get people to think what He did. He tried to get people to believe what He did—what He thought about God; what He thought about truth; what He said He Himself was; and where truth lies and where error lies, and drew the line of cleavage between truth and error in His teaching. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Then it also says, "Bring them [your children] up in the nurture and admonition of the Lord." The Bible does not enjoin anything that is impossible. Now we have had serious loss by not holding our children. The main reason for this is that we have allowed the devil to sow. In other words, "while men slept," the enemy did his sowing.

Let the church do nothing and the devil will get busy. That's because we are by nature children of wrath. And so unless we instill in our children the things of Christ, and truth, we will never shut out the evil. We overcome evil with good. The way to overcome evil is by doing good. And in that I see the saving of the church, of the Mennonite Church, today. We must begin in a new way to teach the Word of God. I don't believe there is anything less that will hold us in our faith or that will multiply our numbers as well as this—if we see that our children are taught the truth and get the mind of Christ in this way. I believe in missions, but I believe that if we would have kept our children, we would be a much larger church than we are.

Unless the schools co-operate, unless they teach the thoughts that we believe the Bible teaches, and especially on unpopular things, why, we will just be another church, another denomination. I don't attach any particular virtue to the word *Mennonite*. In other words, there are Mennonites today that are much farther away from us than some Lutherans and others. For us as a church now our hope is in these children. Get these children and teach them—sow, sow the seeds, sow the good seeds. Then they will get this into their consciences—the idea of being modest, the sense of shame, so that they will not want those things that are immodest and that are no doubt the cause of this awful sexual vice that is in our schools at the present time. I believe that we will do more mission work by holding our faith and being an example, being true to the things that Christ has shown in the Bible—we can be missionary in the sense that we really grow. I believe that the Christian church is so horrified with some of the things that are going on in so-called Christendom that if we let our lights shine as a church and keep separate from the world from now on, we can sow as never before. Pray for Christian sowers—that's what we need to do. And I believe that if we pray now for Christian sowers, those that will sow the truth, and the whole truth as we have it in the Bible, into the hearts of children, then our church will be safe in the days to come.

Jesus went to the teachers, the Bible says, to the doctors. And He was hearing them and asking them questions. You notice what a fine attitude that was—asking those teachers (the word *doctor* is teacher) questions. And we read that in Timothy was the faith that was also in his mother and grandmother. Now did he inherit such faith? What does it mean, that his grandmother had faith? And how does faith come? Faith comes by hearing, and hearing by the Word of God. In other words, the grandmother of Timothy was a woman that had the Word of God in her heart, and that's the reason she believed. That's the reason she had faith. And that's the reason his mother had faith. And that's the reason Timothy had faith, because he was taught the Word of God from childhood, and then, of course, he grew up in that way. The Bible says, you know, at one place, "Give thyself wholly to them," to the Scriptures, and the Greek says there, "Be in them." Be in the Scriptures, and then the Scriptures will be in you. And that's after all what we need in our day.

Teachers must have the mind of Christ in this that they love the children. That's what Christ did. You can't make a child

come to you. They came to Jesus because Jesus loved them. I think they saw too in Him that He loved the children. And that's what these teachers need as they prepare themselves for this work. They need to be teachers that love the children, and that love the Lord, and that love the church, and that are examples of the believers, not only to them. The Bible doesn't say, "Be an example to the believers," but "Be an example of the believers." In other words, be true to what you are, to the fact that you are a believer. Be true to that. Be an example of what a believer should be, and sow that way. Why, that's my hope for the future church. I feel this matter keenly, that we are right on the crossroads now and this is our hope.

It's not only the textbooks, the teacher, and the subject matter that are important, but it is the environment. Our children are exposed to a sinful world, to wrong associations, to evil company, and the Word of God is lacking. Webster asks the question: "In what age, by what sect, or by whom has religious truth been excluded from the education of youth?" "Nowhere, nowhere," he says. "It has never been done at any time, in any religion before." Mr. John B. Marlow of the University of Virginia said: "It must be acknowledged to be one of the most remarkable phenomena of our perverted humanity that among a Christian people and in a Protestant land, there is discussion as to whether the education of youth may not be secularized." He stated further, "We might as well inquire whether schoolrooms should not be located under water or in darksome caverns. The Jew, the Mohammedan, the followers of Confucius and of Brahma, each and all are careful to instruct the youth of their people in the tenets of the religion they profess, and are not content until by the work and teaching they have been made acquainted with at least the outlines of the books which they believe contain the revealed will of their deity. How is it that Christians are so indifferent to a duty so obvious and so obviously recognized by both Jew and pagan? The common sense of mankind must ever invoke the guidance of the ministry of religion for the education of youth."

We as a denomination have, like other denominations, allowed the mind of the world to educate our children. We have been sleeping to these things that have really been going on. That has never been known before. No religion of any kind has ever done this before. May we awaken to this crisis, and get busy right away, and pray God that He may open the eyes of all our people so that they may indeed have a truly Christian education, finally triumphant, that lifts us up into His presence.

Elida, Ohio.

More men fail through lack of purpose than through lack of talent.—Billy Sunday.

PEACE AND WAR

Question for Now, Forever

By JOHN HOWARD YODER

[The oration, "Question for Now, Forever," won first place at the Goshen College Peace Oratorical Contest, and first place in the Indiana Intercollegiate Peace Oratorical Contest. The three winners of the Prince of Peace declamation contest, sponsored by the Ohio Council of Churches, used the text of Bro. Yoder's speech.—Ed.]

The Psalmist put to us a question old as man, new as tomorrow. It echoes down the long, empty halls of human history, unanswered; shouts in the din of war after long cruel war, still unanswered; thunders in a shuddering world's crescendo of discontent and storming fear, still unanswered. Why do the nations rage? Why do the people imagine vanity? Why war?

There have been suggestions—from Sully to Metetrnich to Wilson to Roosevelt, there have been ideas and institutions, Grand Designs and alliances, leagues and unions; but no answers, and the unconquered question grows like a ravenous cancer in the mind of our sick world.

But we needn't despair; the Psalmist answers his own question. "The kings of the earth set themselves [rise up], and the rulers take counsel together . . ." It is the kings who rise up, the rulers who take counsel together. In the language of political science, the present governmental system of sovereign nation-states is the cause of war.

In 1815 the rulers took counsel together to ensure stability and peace for the order they had established. It was they who inaugurated a quarter-century of bloody rebellion in Latin America. In 1919 the rulers took counsel together to seek the same high ends with the same obsolete methods. It is they whose failure we memorialized by pouring billions of dollars, the culture of a whole continent, and millions of human personalities into the same stinking sewer.

At Moscow and Yalta, at San Francisco and Potsdam and Paris and New York, the rulers again are meeting. All earth listens, for certainly now some statesman can promise us peace!

For what do we listen? We hear of bombs at Bikini, of purges in Poland, of the war our army wages in China, of the stock piles we must build, the men we must draft, the germs we must breed for the next time we need them . . .

When the children of Israel wanted a king, it was to lead them to war. When our constitution calls for a President, his first power is to lead us to war. When Machiavelli and Clausewitz discussed war, it was as the primary instrument of policy for rulers of states. And out of

today's confusion of bewildered voices, men like Emery Reeves restate the same old truth; nation-states are the mortal enemies of the ideal of human community. The continued existence of irresponsible sovereign states means inevitable fascism within, incessant wars without. The rulers take counsel together, the whole earth listens, and we hear that for rulers, peace comes second.

Knowing this, the rest should be simple. Dethrone the rulers! Let the people make the peace! Set up a "Parliament of Man, Federation of the World!" But consider first these people. What kind of world order will be built by the Greeks whose spirits were killed by starvation and occupation under Hitler and Churchill? What kind of world citizenship will we get from the Germans who hated the Jews? What kind of democratic leadership can be expected of us Americans who lynch our black citizens, who put our yellow ones behind barbed wire, who live like fat kings while the world starves in rags? . . . No, this path to the brave new world is no better. Selfish democracy differs little from selfish statism. Our need is too deep to be met by a change in political mechanics.

Some say that ignorance is the cause of war, education is our need. If we could just get people to see the facts, the rest would be easy; but these are the shallow hopes of the blind. The British who used Japanese troops and American weapons to win back an unwilling empire for the Dutch were not ignorant of justice. The Americans who argue the inferiority of the Negro don't fool themselves with the tinny armor of their hypocrisy. Those who are starving Germany by dismantling her industry knew starving was wrong when Hitler did it to the Jews. Stupid as war is, stupidity is not its cause. When man asks, "Am I my brother's keeper?" it isn't because he doesn't know, and the voice of our brother's blood curses us from the ground, because we were not ignorant.

If knowledge and politics are not the answer, where can we look for help? The Psalmist tells us again. "Kings . . . set themselves [rise up], and the rulers take counsel together, against the Lord, and against his anointed [Christ]." A final answer, final as obvious, one certainty in history's maze of dismay.

The answer is that the source of war is evil in the human heart. Human personality is what matters in this world, and if there is evil it comes of evil men. If there is to be any good it will come as it has in the past, through men who are great because they don't try to be, who do good within time because they are dedicated to God beyond time.

This Christian answer seems to contradict external fact. The "Christian" na-

tions do the world's warring. Ever since Constantine, Christendom has sparked and fueled and fanned war's furnace, blanketed earth with the blight of empire, strewn death on the world like rain, and always with "God on our side!" But that's not Christianity. It is far too often church and clergy, but not Christ. It is an evidence that all religion is false without true ethics, and the true ethic is so totally true that even evil men can have relative peace by practicing it.

Jesus called it love. Philosophers call it altruism, respecting personality. Nietzsche called it slave morality. Politicians often consider it bunk. The idea is simple enough for a child to see, but strangely incomprehensible, foreign to the minds of all but the pure in heart. If I love my enemy, he is no enemy. If I cease to strive, there is no strife.

True enough, there are complications, tragic ones and terrible; there is rampant demonic evil everywhere; there are immoral forces beyond our strength, issues beyond our comprehension; but there is nothing on earth in any category of experience to modify in any way the truth or the relevance or the unequivocal necessity of the law of love.

This "love" is no emotional pap, no watery sentiment. Love is a positive approach to every problem of human relations, and more realistic than the problem. By now we should have enough of the lies that call force "realism," and far too much of those who would fix the world by blowing it up. Just once, let's try using people instead of killing them.

Every phase of society's ill constitutes an imperative no good man can ever neglect. The ethic of love means intelligent analysis and selfless co-operation in destroying the seeds of World War III. Retaliatory "justice," seeking to right one injury with another, the bigotry that measures human worth by skin pigment and ancestry, imperialism, militarism: all stand condemned as refusal to love. Economic greed is like unto these, and national sovereignty is yet another fiction, invented to sate man's power-hunger, and used by men who put their ill will into practice with immeasurably more vigor than we feeble good people ever apply to loving.

Education is needed, and organization; funds, laws, plans, and experts; economics, sociology, and psychology; but only on the surface. Our sick old world has been trying these cures for ages. Peace will not be won by UN or Unesco, Marshall or Bevin, by conscription or atom bomb or rockets; "not by might, nor by power, but by my spirit, saith the Lord." By the Spirit whose fruits are "love, joy, peace . . . against such there is no law," for law is but the substitute when love is abandoned.

This is idealistic, perfectionistic. Of course. That's the way truth is. That's the way God is! It's unrealistic only to those who follow the folly of compromise

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bro. Earle Mosemann was the speaker for Youth Gospel Evangelism at the Stevens Street Mission, Lancaster, Pa., on Aug. 14. His subject was Audience with the King.

Bro. Harold S. Bender preached at Scottsdale on Aug. 1. The evening services on the same day were in charge of Bro. John R. Mumaw.

Four Publishing House workers, Betty Weber, Ida Showalter, Retha Mishler, and Naomi Smoker, are taking their vacation on a tour of the western states.

The Conservative Conference has accepted the invitation of the Mennonite Board of Missions and Charities to membership on that Board. Their representatives are Eli L. Swartzentruber, Greenwood, Del., and Emanuel Swartzendruber, Pigeon, Mich.

A reader requests prayers for a father who is away from the church and very unhappy.

Bro. Aaron Shank, Meyerstown, Pa., began tent meetings at Cottage City, Md., on Aug. 8.

A youth conference will be held at Manheim, Pa., Sept. 11 and 12.

Bro. Elam Stauffer, recently returned from Africa, will be the speaker at a Bible conference at Steelton, Pa., Sept. 19.

Bro. Warren Good, Hinkletown, Pa., preached a harvest sermon at the Miller Church, Leitersburg, Md., on Aug. 7. He also brought an inspiring message on the following Sunday morning.

Speakers for a Bible conference at Marietta, Pa., Aug. 2 are Russell Krabill, Goshen, Ind., and Abner Stoltzfus, Kinzers, Pa.

A series of nonresistance studies is being conducted each Sunday evening for twelve weeks at Mellinger's Church, Lancaster, Pa.

Bro. Raymond Charles, Lancaster, Pa., is the speaker for a youth conference to be held at Meckville, Pa., Sept. 4 and 5.

Bro. Frank Garman, Columbia, Pa., is conducting evangelistic meetings at the Cedar Hill Station, Lancaster Co., Pa.

Sister Elva Landis was appointed by the Eastern Mennonite Board of Missions and Charities for service in Tanganyika.

Bro. and Sister Rohrer Eshleman, Paradise, Pa., are spending the summer in medical relief service in Puerto Rico.

Bro. and Sister Ross M. Goldfus, Lititz, Pa., left New York on July 23 for two years service in European relief.

A missionary training institute was held in Philadelphia August 9 to 15.

Bro. Jacob Rittenhouse, Lansdale, Pa., was scheduled to be the guest speaker at a meeting of the Young People's Gospel Witness Band at Hershey's Church, Kinzers, Pa., on Aug. 14.

Evangelistic meetings were conducted at Hartville, Ohio, Aug. 8 to 15 by Bro. Andrew Jantzi.

Bros. James and Boyd Shank, Bridgewater, Va., filled several appointments with inspiring messages in Washington Co., Md., over the week end of Aug. 8.

Bro. Donald Lauver, McAlisterville, Pa., preached the morning of Aug. 15 at the Wickersham Mission near Bainbridge, Pa.

Bro. Elam Stauffer will speak at the evening service Sept. 12 at the Sunnyside Mission, Lancaster, Pa.

The adult class in the summer Bible school at the Rossmore Mission, Lancaster, Pa., made a study of nonresistance.

Bro. Paul Lauver, missionary to Puerto Rico, spoke at Goshen College Sunday evening, Aug. 8.

Calendar

753—My Body—the Temple of the Holy Ghost Heaven (Poem)
754—Let's Be Open with Our Criticism
755—Editorials
756—Evangelizing a Community Tell Me (Poem)
757—A Prayer for This Week Protection
758—Souls—Church—Conference—Christ?
759—Unselfishness in Prayer It Should Be You
760—I keep Remembering (Poem) Musings A Suggested Revision of the Marriage Ceremony Like Parents, Like Children
761—To Be Near to God Sunday School Lesson for August 29
762—Sowing and Reaping in Education
763—Question for Now, Forever
764—Field Notes Announcements
765—Mission News
766—What Confronts the Church in New York City
767—Let Us Arise and Build
768—Challenge and Response The Blessed Dilemma (Poem)
769—Witnessing in a Hospital An Open Door
770—Friendliness to the Unsaved (Missions Editorial) Today in Missions
771—Relief Notes Church Correspondence
773—Alberta-Saskatchewan Conference
774—Marriages Births Obituaries
775—Special Meetings Items and Comments
776—Your Publishing House Building Program

Bro. Lloyd Eby, Ronks, Pa., is expected to have charge of the harvest services, Reiff's Church, Hagerstown, Md., on Aug. 21. He will have several additional appointments in the district.

A first quarterly meeting will be held, D.V., at the Manchester Mennonite Mission, north of York, Pa., on Aug. 22. Names appearing on the program are Amos H. Sauder, Earl Mosemann, Ivan Leaman, and Richard Danner. Everybody welcome. Come praying. Provide your own lunch.

Bro. Glen Martin, Lima, Ohio, spoke at the midweek services at Alpha, Minn., on July 22.

Rededication services were held in the remodeled Salem church, Elida, Ohio, on Aug. 8. Bro. George R. Brunk, Denbigh, Va., was the guest speaker.

A Gospel team from the West Clinton Church, Stryker, Ohio, conducted a service at the Lima, Ohio, Mission, Sunday evening, Aug. 8.

Bro. and Sister Merle Eshleman, on furlough from Africa, spoke at the Salem Church, Elida, Ohio, on Aug. 11.

Mrs. Ross Gerber, Orrville, Ohio, was elected president of the eastern district meeting of the Ohio Women's and Girls' Missionary Circle in its session at Canton on July 31.

The Vesper Male Quartet of Goshen College brought a message in song to the Manson, Iowa, congregation on July 29.

The Chestnut Hill Congregation, Columbia, Pa., announces a harvest and inspirational Bible meeting, with emphasis on the Christian home, to be held Sat. evening, Aug. 21, and all day Aug. 22. Speakers are the brethren Amos Shertzer, John S. Hess, Henry F. Garber, and H. E. Lutz.

Bro. Virgil Hostetler was ordained deacon at Cottage City, Md., on Aug. 3. There were three in the lot. Bro. Noah W. Risser was in charge, and Bro. Elmer G. Martin preached the ordination sermon.

The biennial Harvest Home and Sunday school meeting will be held, D.V., at the Landis Valley Church, Lancaster, Pa., on Aug. 21 and 22. Bro. George R. Brunk is a visiting speaker.

Bro. Arthur D. Ruth, Chalfont, Pa., brought an acceptable message at East Petersburg, Pa., on Aug. 8.

Bro. J. S. Hartzler, Elkhart, Ind., celebrated his ninety-first birthday on Aug. 8.

Veteran ministers seen at the World Conference at Goshen, Ind., included S. E. Allgyer, D. D. Miller, and J. S. Hartzler.

Bro. Jacob Rittenhouse, Lansdale, Pa., will begin evangelistic services, D.V., at Altoona, Pa., on Sept. 5.

Bro. J. M. Nissley, Altoona, Pa., preached for the Anderson congregation near Fort Wayne, Ind., on Aug. 3.

Bro. John E. Lapp, Lansdale, Pa., conducted a Bible conference from Wed. evening, Aug. 4, to Sunday evening, Aug. 8, in the Peasville, Vt., mission church. Six summer Bible schools have been conducted in Vermont this summer. Bro. Winfield Ruth, Simonsville, Vt., is in charge of this work.

Bro. Noah Hershey, Jr., Parkesburg, Pa., began revival meetings at Mt. Vernon, south-east of Quarryville, Pa., on Aug. 15.

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Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, has been granted a temporary leave of absence from the Elkhart office, for health reasons. His address after August 20 will be Martinsburg, Pa., R. 1. Bro. H. Ernest Bennett has been appointed to assume the responsibilities of the treasurer's office and has been authorized by the Executive Committee to carry on the correspondence and sign the receipt vouchers.

Bro. Raymond L. Kramer, of the Meadville, Pa., Mennonite Mission, held meetings at the Wooster, Ohio, Mennonite Mission, Aug. 1-8. The meetings were held in the high school auditorium.

A total of 1061 children of non-Mennonite parentage are enrolled regularly in the forty-one Sunday schools of the Southwestern Pennsylvania Conference. These children represent about one fourth of the total Sunday-school enrollment. In average terms, every Mennonite Sunday-school child is matched with a non-Mennonite child. Twenty-four of the forty-one Sunday schools are mission stations.

The Illinois conference provided twelve summer Bible school teachers for the service unit project at the Bethel Mennonite Church in Chicago.

A recent issue of "The Bible Society Record" mentions that the Gospel of Matthew was recently published for the first time in the Bazanaki language, having been translated into that tongue by Bro. and Sister J. Clyde Shenk. The Bazanaki, a backward tribe living on the rocky slopes about thirty miles inland from the shores of Lake Victoria, have not learned the trade language of Swahili. It is planned to prepare the entire New Testament in the Bazanaki tribal language.

Eureka, Ill., Home for the Aged: "One of our eldest ladies, Mrs. Elizabeth Ulrich, passed away on Sunday afternoon, Aug. 1. She was born in a log cabin along the Mackinaw River nearly ninety-four years ago. Until just a few weeks ago she came out regularly to morning worship and regular church services. Her remarkable mind made it possible for her to relate her childhood days and to enjoy current happenings as well."

Summer Service Units

Cleveland Service Unit: "During our first two weeks of Bible school there were quite a number of children who accepted Christ as their Saviour. We were made very happy to see some results of our labors so soon. Our prayer is that there will be someone to help and encourage these babes in Christ."

West Liberty, Ohio, Children's Home: "We feel so sorry for these poor children. Most of them come from broken homes and do not know what a happy home is like. They

often talk about their mothers and say, "When mother comes, she will take me home," but they do not realize that they have no home, or that some of their mothers do not want them anyway. It surely makes us appreciate our homes and Christian parents more than before."

Piney Woods, Miss.: "Our unit consisting of four girls is working at the Piney Woods School which was founded in 1909 by Laurence C. Jones, who had a vision of enriching the lives of his own people. Dr. Jones began the school on a pine stump with \$1.65 cash and three illiterate pupils. The school since then has grown considerably so that now five hundred students are enrolled for school during the winter months. Piney Woods upholds the ideal of education for poor children,

S.O.S. FROM LA JUNTA

Graduate nurses are needed at La Junta. This is a church institution. This is the training school for our nurses. La Junta School and Hospital are important and significant institutions of our church. "Come over to Macedonia and help us," is the cry that comes from the school and hospital management. Why not answer the call and serve the Lord and the church at La Junta? Write or call directly to Maude Swarzen-druber, Director of Nursing Service, La Junta Mennonite Hospital, La Junta, Colorado.

by permitting them to pay what they can and earn the rest of their way through the school by working.

"When you come to visit I am sure you will be surprised at the size of the campus and the large buildings. The most modern library in Mississippi is nearing completion. We are now awaiting the arrival of the new librarian. . . .

"Many boys and girls learned to know the Lord Jesus as their Saviour and many learned what it means to trust Him and live for Him day by day. The Bible stories, choruses, missionary stories, morning and evening devotions, and campfire services were an inspiration and helpful to the workers as well as the children."

"Marie Yoder, Pulguillas, August 2: Our pastor, T. K. Hershey, is attending the Mennonite World Conference in the States. He plans to return about Aug. 17. Various members of the congregation and occasionally an outside speaker have been taking care of the weekly services here.

"Solicitation has been in progress for pupils for our school, which is to open Aug. 16. We have found parents and pupils very responsive and eager for this school to open. There will be only two grades this year—twenty-

three first-graders, and eleven second-grade pupils. We plan to add a grade each year until we have all eight grades. The pupils are all children from our own Sunday school and children's church group.

"Our weekly program at Pulguillas is a full one:

Wednesday night: Bible Study
Thursday night: Missionary Prayer Meeting
Friday night: Christian Endeavor
Saturday: Young People's Fellowship
Sunday:

9: A.M. Sunday School and Church Service

1:00 P.M. Home Visitation

6:00 P.M. Children's Church

7:00 P.M. Prayer Meeting

7:30 P.M. Preaching Service

"We are eagerly awaiting the return of the Troyers. It has been nearly two months since they left for the States. [Bro. Troyer has been busily engaged soliciting for the clinic to be built at Pulguillas. More funds are still needed.—Ed.]

"John Brandenberry and family have recently joined the La Plata Unit. Mr. and Mrs. John Driver and Bro. Henry Harder recently returned to the States."

West China

Behluding Language School, Christine Weaver, July 25: "Mrs. Phelps just came in to tell us there had been a band of robbers on the mountain last night. They broke into Moncrieff's house, went upstairs, and into Mrs. M.'s room and started beating her. Mr. M. came to her rescue and then they started on him. They finally left without asking for a thing and went down and got Mr. Wu, the Chinese business manager, who is a university student. They made him come back to Moncrieff's with them. They took thirty million dollars [highly inflated Chinese money], three pair of glasses, . . . their flashlights, umbrellas, etc. They left there and went down to the Women Language Teacher's cabin and took all their money. . . . They then went to two of the older women's cottage and took clothes. They started to take their glasses, but they plead with them and they gave them back. They took twenty million from Mr. Wu and fifty million from Dr. Liljestrang. It was getting near daybreak and Mr. Wu told them they had better not come on up the mountain or they might be caught; and they didn't, so we who live at the top were not molested.

"We had a wonderful sermon this morning at English service and there was much thanksgiving that they had not done more damage. Mr. Moncrieff, with his head all bandaged, his shoulder black and blue, and no glasses, and a loss of \$200 in gold of money and articles, could thank the Lord that it had not been worse.

(Continued on page 772)



What Confronts the Church in New York City

By PAUL H. MARTIN

ON THE front porch of America lies the world's largest city and in a very real sense, the capital of the world. It is the crossroads of the world's most concentrated lines of communication and transportation. Around its discussion tables sit the delegates of the United Nations which encircle the globe. Their variation in nationality is typical of the complexity of New York's population.

Even though New York provides a vastly different environment for its inhabitants than any of our home communities provide for us, and even though every nation under the sun is represented in the population of the great metropolis, let us remember that human beings are basically the same everywhere and that the nature and needs of the people of New York are fundamentally identical with the nature and needs of people in every other place. The things about people that make them similar are more abundant than the things which make them different. The characteristics that unite people are more numerous and apparent than those characteristics which separate people into racial and national groups. People in the midwestern farm belt live by eating bread and so do people in New York City. Christians in Kansas need to complete their diet "by every word that proceedeth out of the mouth of God" and so do Christians in New York City. They need prayer just as we do. Those who are saved there are saved by the same Christ which saved you and me and in no other way.

Against this background of similar characteristics and needs are projected certain elements which make New York City a distinct missionary challenge in the world. New York City presents to a church pausing, a church hesitating, upon its threshold, certain special problems which rightly cause us to ask the questions; Should we enter? Shall we launch a mission effort here? Do we have what it takes to make it possible and practical? What is it that confronts the church in New York City? This article deals mainly with the last question and will lead our minds in the direction of answers to the other ones.

I. People Don't Stay Put

Someone has said, "The seal of New York City should be the moving van." Families change their locations many times. Sixty-seven per cent of the people in Manhattan have moved at least once between 1935 and 1940. The percentage would not be quite so high in the more outlying boroughs, but the trend is the same.

This mobile character of the people has a very real bearing on evangelism. The Gospel must be given to the people literally "on the fly." Most of the seed would be sown on shallow ground.

II. Life Is Impersonal

In smaller places each citizen may know nearly everyone else in town. At least there may be a passing acquaintance. But not so in New York. The people living next door are not neighbors in the ordinary sense. The only connection a family has with the family on the next floor below or above is the voice

heard occasionally up and down the dumb waiter. People do not know each other and, what is more, are often glad that they do not need to know and be known. There is a certain fear for everyone else, a certain lack of mutual trust. Consequently, the other person's business is not your business and one does not consider another should be "his brother's keeper."

This impersonal character of New York life is definitely related to Christian living and, hence, to mission work. In a convert a stronger type of personal conviction is essential, since he stands more nearly alone. Not only can he not look to neighbors for spiritual support and encouragement, but he need not expect that other people will see what he does. Entering a saloon would not be seen by people who know him or care about it. No one would object if he smoked or swore. More than in a sheltered Christian community, the convert must refrain from doing these things because of strong personal conviction. He stands or falls alone. This condition would require an intensive teaching and inspirational program in the church which he would attend.

III. There Is Very Little Background of Protestant Training and Experience

Religious statistics for New York City list the Protestants as eighteen per cent of the population, Catholics as forty-eight per cent, and the rest Jews. These figures do not show the real picture. Many of these peoples are only listed as belonging to one religious group, because they definitely do not belong to another. Basically, the majority are pagan. They have drifted away from religious connections. This condition requires that nothing should be taken for granted in dealing with individuals in mission work. The bearer of the Gospel must start from scratch. He must explain the fundamentals of the faith just as simply as in foreign heathen countries.

So New York City is in tragic need of the Gospel. The following is an editorial quota-



Thousands of children in many emergency and permanent housing projects have no religious training.

tion from the March, 1948, issue of "Christian Life":

"New York City not only is the world's largest city, but it also represents the greatest missionary challenge of any city or territory in America or the world, according to Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. Speaking before the society's annual meeting, Dawber declared that of 7,908,000 people in New York City at least 3,500,000—a population equal to that of the city of Chicago—are without active membership in any church.

"New York City is now approaching the point in its history where secularism is destined to become the majority faith," he told the delegates. When describing the recent history of Protestantism in New York City, he classed it as 'one of retreat and retrenchment.' He urged the delegates from twenty-three home mission boards attending the meeting to pool their resources in a 'carefully planned, courageous program to win the multitudes from paganism to Christ.'

"He classified the people of New York City belonging to either Protestant, Catholic, or Jewish churches as 'minority groups.'

"Dawber says that the vast influx of Puerto Ricans and other language and nationality groups, and the mushrooming of new housing developments in New York City have combined to present an unprecedented challenge to the missionary spirit of the Christian church."

IV. Races and Nationalities Are Numerous

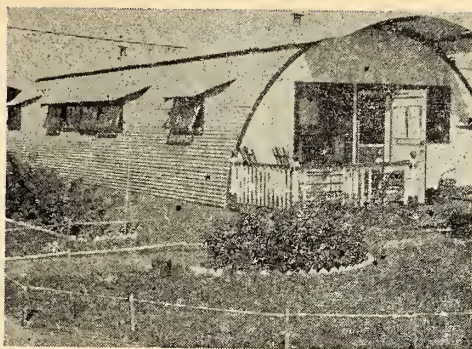
There is no typical New Yorker. The personality of many is not learned by acquaintance with a few. A good game to play while one is riding on a subway is to try to identify the nationality of every passenger in a car. Interest grows when one must distinguish between Negroes and Puerto Ricans, Czechs and Russians. One Christian leader said there was a time when he was quite successful at this game. But he cannot do it unerringly any more. The number of nationalities has multiplied too greatly.

The average American visitor to New York City is seized with the impression that he is in an enormous community of foreigners. But it is not so. He is the foreigner. They are New Yorkers. And to them New York is America. New York City is practically all of America that is ever seen by millions of American citizens.

Yes, these Negroes, Russians, Poles, Greeks, Armenians, Puerto Ricans, Germans, Swedes, Finns, Norwegians, Chinese, and Japanese are Americans. They are American citizens without any vital religious connection. They are a strange sort of American. They are cats in a strange gallery.

V. What of a Mission in New York City?

New York City has posed as an unentered missionary obligation before the Mennonite Church during half a century of missionary development. She has watched us enter rural areas, smaller cities, India, Argentina, Tanganyika, Puerto Rico, Ethiopia, China, and the Peace River district. Doubtless if New York were to ask, "Why have you entered all these and by-passed me?" we would



A close-up view of a Quonset hut, typical of the homes provided for 1200 families in the New York housing project.

answer, "New York, you present the greatest problem of them all."

Into this problem field have stepped representatives of the Franconia Mission Board for the purpose of investigation. Week ends of the summer of 1947 have been spent in distribution of "The Way," in conducting street meetings, and in contacting city authorities. We found a city such as is described above. People did not approach us with open mouths and arms for the Gospel. Any kind of public work is almost smothered in a maze of red tape. Apparently the largest obstacle in causing the church to pause on the threshold is the high cost of obtaining or constructing a suitable building for services.

We do well to count the cost beyond these points. Mission work in New York would require a special sort of doing. It would require an understanding of a people radically different from ourselves. It would require a certain specialized type of worker, specialized methods and techniques. The church would need to seek out a leader with years of successful city mission experience and vision, in

whom could be placed the confidence to engage in experimentation in new ways of doing things. This work would require nothing short of Pentecostal zeal, because, if the work were to be even moderately successful, miracles would have to be wrought.

There are three attitudes to take toward New York City mission work. The first is where most of us will find ourselves: our qualifications do not designate us to serve there. We may say like one person after observing all the difficulties and peculiar problems involved in New York, "I believe I'd rather do mission work in India." But we will not oppose the opening of work. Rather, we will support it with our prayers and finances.

The second attitude is like that of the ten spies: there are giants there, and we are as grasshoppers in their sight. Furthermore, New York is an enlightened city which has always had the light; we should carry the Gospel where the light has not yet gone. In answer to this, we would admit that there are giants; but far be it from us to be as the ten spies. And even though New York City has always had some light, it has become one of the most concentrated spiritually dark spots on the earth.

The third attitude admits that the task will not be easy: it is a gigantic task for someone, God's man. This is the attitude of Kenneth D. Miller, president of the New York Mission Society, from whose address much of the inspiration and content for this article was derived. He said, "we are confronted with one of the greatest challenges and opportunities in the history of Christian leadership. I wouldn't change my job for anything." This third attitude is the attitude of God's man for New York. Where is God's man?

Harrisonburg, Va.

Let Us Arise and Build

CHRISTIAN young people who perhaps do not feel called to the usual work performed by service units and yet have a great love for and desire to serve Christ are invited to join the builders units, sponsored by the Mennonite Relief Committee, to operate in August and September, and possibly through October and November.

There is great need for buildings to house the work of the many churches which are opening extension Sunday schools. At times a mission is begun in a city and as the work grows there is a demand for more space to adequately house those who come to worship. At other places, the opening of mission work depends upon housing facilities.

Qualifications for the members of the builders units are much the same as for other workers; participants are to be earnest Christians and should have recommendations by their home churches. The builders need not be skilled carpenters, but should be able to adapt themselves willingly to the use of carpentry and construction tools. Here is an opportunity for anyone who can saw a board straight or hit the head of a nail twice in succession.

The time of service will vary with the different units so that volunteers may join the work when the summer farm work is over. One call is for a unit in August and September; other units may need to run through October and November. Unit members will have their expenses carried by the conference district in which they are serving or by the Mennonite Relief Committee.

As the Lord lays this service opportunity upon your heart, write for further information to Laurence Horst, Director of Service Units, Hesston, Kans.

Challenge and Response

By CARL KREIDER

A ONE-VOLUME condensation of the monumental work of the English historian Arnold Toynbee, *A Study of History*, has been on the best-seller lists in the United States for many weeks. Although it certainly cannot be regarded as the definitive Christian interpretation of history, it contains many Christian insights of the highest order.

Toynbee's chief concern rests with the future of civilization. Why do some civilizations advance? Why do others die out? In making his analysis he first examines the hypothesis that the advance or decay of civilizations arises from certain inherent racial qualities. He rejects this hypothesis in view of the overwhelming evidence that there are no significant racial differences between peoples. He then examines the hypothesis that the important factor is certain environmental amenities. This theory falls down after it becomes apparent that some of the areas of the earth most favored by climatic and geographic advantages have never developed significant civilization.

Great civilizations, Toynbee holds, have developed as a result of a response to a challenge. The Egyptian civilization arose as a result of the challenge presented when a climatic change turned lush North Africa into a desert and forced the natives to fight for their existence along the narrow strip of land bordering the Nile. Many other illustrations are given to demonstrate that advancement comes not from a life of ease but rather from the quality of response to difficult and challenging situations.

One immediately thinks of the many Biblical examples which would support the Toynbee thesis. The personality of Job would have been forgotten long since if it had not been for the challenge which Satan hurled toward him. By accepting that challenge squarely, Job became stronger and wealthier than before, and he has earned his place among the immortals. While the weak Israelites from King Saul to the lowliest soldier trembled with fear as a result of the blatant boasts of the giant Goliath, the shepherd boy David accepted the challenge "in the name of the Lord of hosts" and won a glorious victory. Peter accepted the challenge of Christ that he become a fisher of men and as a result became the most vigorous of Jesus' followers. The Apostle Paul responded to the challenge to "come over into Macedonia and help us" and as a result laid the foundation stones for the Christianization of Western civilization. Jesus uttered many challenges, such as the challenge of the cross ("Whosoever will come after me, let him deny himself, and take up his cross, and follow me") and the challenge to perfection ("Be ye therefore perfect, even as your Father which is in heaven is perfect").

Western civilization is floundering today because it has not found an adequate chal-

lenge. Benito Mussolini told his Italian Fascist cohorts that nations expire in peace and thrive in war. This utterly revolting thought contains more truth than one is willing to admit. Modern civilization can not continue unless it finds something as challenging to the soul of man as war has been in the past.

What might be an adequate challenge? The frontier was an important challenge in the development of our American civilization. When our forefathers landed on these shores, they found virgin forests to be cut, unbroken grasslands to be plowed. When the forests were cleared and the soil brought forth abundant fruit, there was a tendency to relax—to become soft and flabby.

A second challenge which has been presented is the challenge of universal education. Public day schools spread all over the land; high school education became the rule in most communities. A President's Commission now calls for a permanent doubling of enrollment in colleges and universities. A great university embarks upon a program to assist adults all over the country to master the "Great Books." Universal literacy, like the conquering of the frontier, is a great challenge. Historians remind us, however, that the appearance of the cheap pulp books and the yellow press coincided with the growth to adulthood of the first generation of students from the free public schools. Knowledge and culture for their own sake are inadequate challenges. One is compelled to raise the soul-searching question, "Knowledge for what?"

Crass materialism has sometimes been presented as the third challenge in our modern world. We are urged not to be satisfied with a car for every family but we should have "two cars in every garage and a chicken in every dinner pail." One wit recently remarked (alluding to the current housing shortage) that two cars in every garage would be su-

perior to two families in every garage. The important thing, however, is not how many or what make of car we have in our garage, but what we are going to do with the car(s) we have there. Mr. Charles F. Kettering spoke a few years ago at a time soon after regular telephone connections were made with London. He remarked: "Yes, science has accomplished a marvelous thing: you can get London on the telephone. But what will you say over the telephone when you 'get' London? Will it be anything worth while?"

The preservation of democracy promises to be one of the great challenges of our own generation. In 1917 America went to war to "make the world safe for democracy." When this hackneyed phrase resulted in a boomerang after the ascendancy of Mussolini, Stalin, Hitler, Franco, and a half dozen other little dictators, the phrase was changed in 1941 to a war to preserve the four freedoms basic to democracy. This phrase, too, has a hollow ring for the millions who now live in fear and want. The mind of Western civilization has not yet found a challenge adequate to preserve its very existence.

The Mennonite Church has thrived when it has responded to great challenges. In the early history of our church the challenge was to follow a thorough-going Biblical Christianity. In pursuing this program, our Anabaptist forefathers ran directly counter to some of the cherished traditions of their contemporaries—even those within the reformed groups. Biblical Christianity implied a believers' church, thus challenging the wisdom of baptizing infants; it implied a separation of State and Church; above all, it implied a literal interpretation of Christ's teachings, even the revolutionary doctrines of the Sermon on the Mount. Biblical Christianity implied the willing acceptance of martyrdom. The response to this challenge was the spread of our doctrines to devious parts of Europe and across the Atlantic Ocean.

In the eighteenth and early nineteenth centuries our forefathers also felt the challenge of the frontier. Families were moved from Switzerland, the Palatinate, and Alsace to Pennsylvania, Canada, Ohio, Indiana, Illinois, and points west. Some communities failed to meet this new challenge, and occasionally once-flourishing Mennonite churches became extinct. Other communities responded to the challenge and developed strong witnesses for Christ to those who lived near.

By the turn of the twentieth century the great challenge to the Mennonite Church was world missions. Challenging though the building of strong Mennonite communities in frontier areas was, the challenge of an outreach was still greater and ultimately proved itself to be necessary to maintain community life itself. The development of educational work, of publication work, and of relief work also carried with it special challenges of a most stimulating sort, but these endeavors were always seen, and correctly so, as handmaidens of the great missionary enterprise.

Our missionary program and its auxiliary institutions are now firmly embedded in Mennonite thought and life. Now that they are clearly established, the great challenge to our own generation is to prevent our mission-

The Blessed Dilemma

*I know not which to choose; whether to live
A little longer here or to depart.*

*That would be sweet, to be at rest, to toil
No more; no more feel pain, to have no griefs,
No anxious fears, nor for myself, nor others,—
That would be sweet; and sweeter still to have
No more to sin, affection or desire.
But to be near, and feel that nearness near
Unto my Lord; to have a thrilling sense
Of blessedness, the eternity of joy
At hand yet greater, safe, forever safe.*

*So to be resting would be sweet. And yet
To live for Christ, to live to do His pleasure:
To fight the fight, clad in His panoply,
Knowing that He looks on the while, and smiles
By love unfathomable ever moved.
To go and tell to others of His grace
The bliss unutterable of the life
That is in Him,
Surely a life so spent is blessedness,
And all too little to repay His love . . .
Which shall I choose?—living to live to Christ,
Or dying, die to Him,—which shall I choose?
Whichever of the twain more to Thy glory be,
That, Lord, I pray Thou wilt appoint for me.*

—H. Swinney.

any endeavor from being over-professionalized and over-institutionalized. This statement should not be misunderstood. We need better-prepared professional servants; we need to improve our institutional framework. **The true missionary task, however, must always be viewed as an individual responsibility and not as a vicarious experience.**

Every young person in the Mennonite Church today needs to respond to the challenge of securing an apprenticeship to possible professional service on the mission field through a vigorous witness to the moral evils that are present on every hand. A thorough study of these moral evils would require volumes. A succinct statement of a few of the most obvious will present the problems in bold relief:

1. For some time past the crime rate has risen steadily. This has been especially true with respect to crimes relating to sex and to juvenile delinquency.

2. During the fifty years prior to 1940, our divorce rate increased over 300% and is steadily mounting. The 1947 rate is one divorce for every three marriages, and the present trend indicates a rate of one for every two marriages within the next eighteen years.

3. Major strikes in industry have been characterized by a fundamental disregard of human rights. Force and the threat of force have been consistently resorted to for selfish ends, and such action has been generally tolerated and even condoned.

4. Tax evasion among our forty-eight million taxpayers is more prevalent than is commonly believed, and many otherwise high-minded people attempt to justify the practice merely because of the financial burden of high tax rates.

5. The chief executive of one of our oldest and largest cities is now on vacation in a Federal penitentiary, serving for the second time as a convicted criminal, drawing full pay and prepared to resume his active duties upon his release.

6. It is estimated by government statisticians that about three million persons in the United States have syphilis. It is hardly necessary to comment upon this discouraging fact in terms of character defects.

7. Approximately 35,000 persons are killed each year and another 100,000 are permanently disabled in highway accidents. From eighty-five to ninety percent of these accidents were due to errors of drivers, caused by undesirable character traits such as selfishness, stubbornness, thoughtlessness, neglect, and pride.

This list of seven obvious moral evils of our day is not intended to be exhaustive; it is merely the beginning of a much longer list that might have been presented. It demonstrates clearly, however, the abundant opportunities for missionary endeavor in our every day experiences. Will a renewed awareness of our responsibilities on the home front jeopardize the world missionary program of our church? Most certainly not! A church composed entirely of "grass roots" missionaries will constitute a tremendous reservoir from which professional workers may be drawn. In addition, it will help our own country to regain moral leadership in a world which so urgently needs it. Goshen, Ind.

Witnessing in a Hospital

BY RUTH KENNEL

RECENTLY I read this statement by the late Charles M. Alexander, the great song leader: "Anybody who is not doing personal work has sin in his life. I don't care who you are—preacher, teacher, mother, father—if you are not leading definite people to a definite Saviour at a definite time, or trying hard to do so, you have sin in your life." Thinking through this striking statement, we realize how true it is.

Disobedience to the Great Commission is sin. The main emphasis of the Great Commission is not on the word "go," as many think it is, but on the words "preach the Gospel to every creature." To preach surely means to witness; thus every Christian is commanded to witness to every unsaved person in his own personal world.

Opportunities for witnessing are around us every day; especially is this noticeable to those who are constantly caring for these

A Service Unit will open in Kansas City on September 1. If interested in this type of Christian service, write immediately to Laurence Horst, director of Service Units, Hesston, Kans.

sick in body and heart. This has been my privilege while working as a nurse's aide at the Levering Hospital, Hannibal, Mo. The first twelve weeks were spent as a service unit worker, and then I continued working as a regular employee.

There is a certain sense of satisfaction in knowing that one has helped to relieve someone who has been sick physically; but how much more joy there is in helping those who are sick spiritually! There were numerous opportunities for witnessing in the hospital. Besides giving a personal testimony to patients, we had the blessed privilege of giving good Christian literature, including books and tracts, to those who asked for something to read. This excellent literature had been selected and put at our disposal by one of the Mennonite nurses working in the hospital. Some patients accepted this type of literature gratefully while a few sneered at it. Through the means of literature we also had the opportunity of witnessing to our co-workers. While working on the night shift (11:00 p.m. to 7:a.m.), I often had the opportunity to read. Those with whom we were working nearly always asked the inevitable question: "What are you reading?" One night while I was reading "Life on the Highest Plane," by Ruth Paxson, my supervisor asked, "Does that type of literature really interest you?" I assured her that it did, and she replied, "I wish I could get interested in that kind of literature, but it's too hard for me to understand." How true is that verse which says, "but the natural man receiveth not the things of the Spirit of God."

Besides working in the hospital, the service unit provided other means through which we

could witness—such as helping with the work of the Hannibal Mission in charge of Nelson E. Kauffman. A class in personal evangelism was started under Bro. Kauffman. During the revival meetings we were sent out two by two to canvass the city. Each two were given certain streets where we went from house to house, asking questions concerning belief in God, the Bible, etc., and inviting the people to the revival meetings at the mission. It is amazing how many claimed to be Christians and to believe in God and the Bible and yet confessed that they seldom read the Bible or prayed unless they were in trouble. This was quite a new experience for most of us, but quite a profitable one, I'm sure. This encounter did not swell our crowd at the meetings as we had hoped, but eternity alone will reveal the results of this effort. Another opportunity of witnessing which showed little visible results was passing out "The Way." This was done once a month, with the service unit workers helping whenever possible.

Every Thursday afternoon an hour and a half was spent in singing and speaking to the old folks of Long's Rest Home. Also, one Sunday in the month was held in reserve to hold jail services at Palmyra, Mo., and for visiting with several members who are patients at the Palmyra Infirmary.

I can truthfully say this witnessing for Christ has been a great spiritual blessing to me and has helped to make me realize more my responsibility to mankind.

Parkesburg, Pa.

An Open Door

BY LAURENCE HORST

WE turn back several pages in the annals of American history and there we read of the slave traffic. Many of the crimes committed against the colored race during those dark days have been forgotten; most of the individual cases of sin were never recorded and died with the passing of that generation; but this blot on the pages of the history of Christian culture shall never be forgotten and America has been paying and will continue to pay the penalty for these transgressions against an oppressed race.

Had the sins of the pre-Civil War days passed with the signing of the Emancipation Proclamation, it would have been better; but hatred burns deep into the souls of those who harbor it and leaves a wound that scars many generations following. Today, race hatred simmers in an unhealed wound. Generation after generation arises to suffer this same hate.

What is the Christian approach to this spiritual problem—and indeed it is a spiritual problem? It is not enough to hang our heads in shame before our colored neighbor. There

(Continued next page col. 2)

Missions Editorial

Apple Pie for the Unsaved

The business world has long realized that an effective way to gain the confidence of their customers is to take them out to dinner. Sitting across the restaurant table, customer and salesman discuss the weather, the heat and humidity, and then the conversation is deftly steered to business angles. The Christian world can relearn a lesson or two by this practice; relearn because Jesus practiced eating with and feeding His disciples, and the apostles broke bread together.

Family ties and friendships are strengthened by family dinners, get-togethers, apple-snitzings (including the treats that go with them) in a way which cannot be measured. Active church members are noted for their hospitality in inviting visiting brethren and sisters to stay in their homes and eat with them. And all visiting brethren will agree that after the visits and meals are over they have learned to know their hosts in a way that could not be gained otherwise. They observe the greatest interest of the father, watch the mother, and notice the children. The experience is mutual; both parties learn. Lasting friendships are developed.

Although we are quick to invite our relatives and friends to a meal, how many of us invite our unsaved friends? Since the unsaved not only judge the message of Christianity, but are also quite critical of the messenger and his associations, would it not be splendid to invite them into our homes, and show them that we are human (we so often appear to be cold, clammy, far-off and unsociable). Most of the unsaved we know like apple pie. They also like bread, potatoes and meat. Of more importance, they like companionship.

Who but earnest Christians can listen sympathetically to the problems of the guests, and offer consolation in the message of Christ? Christians should be quick to discern the things which are holding the unsaved from becoming Christians. The conversation should be directed toward spiritual matters, mixed in with the ethical and the problems of life. Thought processes continue uninterruptedly as the beans are passed and the pickles are swallowed.

Try inviting that neighbor, that friend, who appears to have a skeptical attitude.

Gain his confidence. Understand his problems. A chat across the table will inform your guests that you are not negatively critical, that you do love him and desire to help him. Even if the conversation during the entire mealtime should involve only secular affairs, the total result would be worth the effort. Be a missionary in your own home.—F.B.

(Continued from preceding page)

is a way to work at the solution of this problem and that is to bring Christ to the Negro; nothing else will suffice for our national sin against these, our brothers. Years ago they were sold into our shores as slaves, and thus far we have done little to speak to the colored about our Saviour. I feel that this is a great open door in America.

True, Satan has filled the hearts of many with hatred that makes it impractical for them to speak for Christ to the man whom they inwardly despise; nor would the Spirit give them the call to try. Further, the race feeling is so strong and separation so well guarded that in the old slave territory it is impossible to do effective work. Yet, I feel that a great opportunity lies before our church and that is the matter of bringing Christ to the colored man of the North, and in turn training him to go to the colored of the South, bringing his Christ to the colored of the South. The colored man is free to move at will among the colored of the South where the white man of the North would be barred.

It is in regard to this burden that I feel that Camp Ebenezer is the beginning of a great work. Who can tell, the souls that will be won if Christ's work is done in this place. It may open the door to many other communities. Last summer, this one camp, in its first year, was quite directly responsible for the conversion of over twenty souls. The spirit of the camp is evangelistic and God has freedom to work.

While a service unit is enrolled to serve at the camp, the camp improvement program is largely a matter of gifts from those with a like burden for the work of the colored. There are financial needs at Camp Ebenezer. If you tithe or have funds that you want to place in a worth-while work, may I invite you to consider Camp Ebenezer in this time of its beginning when its needs are many? Your gifts may be made payable to Camp Ebenezer and sent to Tillie Yoder, Millersburg, Ohio. Each gift will be duly registered and receipted by the camp secretary.

Hesston, Kans.

He was pleased to give us by His own example a taste of what His disciples must expect to drink deeply, namely the cup of self-denial, cruel trials, and most bitter afflictions. He came not to consecrate a way to the eternal rest through gold and silver, ribbons, laces, paints, perfumes, costly clothes, curious trims, exact dresses, and rich jewels.—William Penn.

Today in Missions

J. D. GRABER

A Historic Occasion

When brethren P. J. Malagar and Stephen Solomon, minister and deacon of the India Mennonite Church, spoke at the Prairie Street Mennonite Church in Elkhart, Indiana, on Sunday morning, August 1, someone recalled that this was indeed a historic occasion. It was here in the Prairie Street Church that the mission meeting was held in 1899 that commissioned Dr. and Mrs. Page and J. A. Ressler as the first missionaries of our church to India. Bro. J. S. Hartzler recalled that the meeting continued until two o'clock in the morning and that the constraining power of the Spirit was very great. Bro. Hartzler was a member of the committee that was appointed at the meeting for interviewing and recommending appointment of the candidates.

It was therefore peculiarly significant that Bro. Hartzler was present in this August 1 meeting. It was also very fitting in view of the past historical connection of the Prairie Street Church with the beginnings of Mennonite mission work, that return representatives from the Mennonite Church in India should speak first in that same church. Bro. Hartzler will be ninety-one years old early in August. The congregation was touched when at the close of Bro. Malagar's sermon Bro. John Gingrich, the pastor, called on Bro. Hartzler to lead in prayer. In his clear, strong voice Bro. Hartzler thanked God as in his mind he bridged the gap between the sending out of the first missionaries to India and the return to this country and to this church of an ordained minister and a deacon.

How great has been the growth and development during these fifty years! When our missionaries first went to the Dhamtari Tahsil of the Central Provinces of India, there was not a single organized church in the area. There probably was not a single Christian there. Now there are ten organized congregations, and here today are ordained men of that church back in the mother church preaching the Gospel of Christ Jesus and giving witness to His saving and transforming power. Many people felt moved to say, "What indeed hath God wrought!"

Brethren Malagar and Solomon spoke in excellent English and with remarkable freedom of expression. Their hearts warmed to their audience and to their messages as they spoke of what God had done for them and of what Jesus means to them today. Coming from a far-away land and out of a strange culture, they yet spoke the same language as their listeners. This was true linguistically but more true spiritually. As the people listened they were impressed and moved. This was indeed a historic occasion. The bonds that bind together the Mennonite Church in America and India were strengthened.

M.C.C. Relief Notes

Appreciation

The Mennonite settlers who have been brought from their former condition as refugees in Europe, to a new homeland in Paraguay, continue to be appreciative for what has been and is being done for them. Peter Derksen, the oberschulze of the new colony near Fernheim, Chaco, Paraguay, writes, "We thank the M.C.C. with Psalm 3, and Psalm 50 verses 14 and 15. Much has been said and written in the last years about the hardships of our experiences and also of the wonderful leading of the Lord with which He has guided all of our people."

"I do not want with this letter to describe in detail our experiences, but I want to say, 'O Lord thou hast brought great things to us.' Many times, especially in the last years, we have been helpless where we did not see any way out; there were times when we shivered in our whole body because of thirst, hunger, and privation. But the great Lord with His unlimited love has not yet forsaken us. He has snatched us from a country where there was hunger, hardship, and uncertainty, and has brought us into a country where we can live according to our faith in all quietness."

"Dear M.C.C., through the co-operation of all Mennonite churches of North America, this great work of God has been achieved. I know well that your reward often has been unthankfulness; but I also know that many with upright hearts have received the benefits from you. We all want to ask the dear Lord that He may make us worthy to accept this blessing from His hands, because everything belongs to Him, and that we may add something to His glory."

"Now I want to express in the name of the whole settlement to the M.C.C., to all its relief workers, and to all the churches of North America, our heartiest thanks for all the sacrifices which they have wrought from day to day on our behalf. If all that you have done has been wrought with sincere hearts in the name of Jesus Christ, and we the needy ones have received it with thankful hearts also in the name of Jesus Christ, then the dear Lord certainly will add His blessing to it."

Peace Publication Again Available

A second edition of the booklet, "Before You Decide . . .," by Charles and Hoover has been published, and copies are therefore again available from the Peace Section, Mennonite Central Committee, Akron, Pa., at 20¢ ea; 15¢ each in lots of twelve or more.

Released via Mennonite Central Committee
Akron, Pennsylvania

August 6, 1948

M.R.C. Relief Notes

Relief Workers Return

Robert and Rachel Fisher, Kalona, Iowa, have returned from relief service in Poland, having served in the food and clothing distribution program.

Service Unit Openings

A call for builders is being issued to serve eight or nine weeks in constructing and

CHURCH CORRESPONDENCE

TAMPA, FLORIDA

Greetings from Florida to all readers of the Herald. The Lord has continually blessed the work in Tampa, for which we can only praise his name.

Our Bible schools are over at both stations. We had the largest schools we have ever had. The enrollment at Ida Street was 131, and at Ybor City about 150. In addition to the local teachers, there were Paul Kraybill, Arthur Torkelson, Virgie Vance, Mary Gehman, Annie Manscalco, and Chester Harbold from the north.

Bro. Harbold and family have come into our midst to stay and help with the work here as the Lord may lead. We are glad for their presence and wish several more couples or families would be led of the Lord to locate in Tampa and help with the work.

During the absence of Bro. Brenneman from Sarasota, we, the ministry here, occupied the pulpit at the Bayshore Church at that place. We were glad to make it possible for him to be away.

Our kindergarten has closed its second year and the Christian day school has closed one year's work. This truly is a worthwhile work, and opens up to us avenues of service that we would not otherwise have. It has resulted in an increase of interest in our work on the part of the adults of the community, and under the blessing of the Lord we are expecting much good to come out of it. It is our most promising method of combating Catholicism.

Our needs include: divine guidance of the Holy Spirit of God as we go forth and as

repairing church buildings. This program can serve effectively for those who are not interested in, or are not proficient in, person-to-person work and yet feel that they can make a contribution to the service unit program. Several units are planned for this fall.

If you are interested in working in a hospital service unit, refer to page 743 of last week's GOSPEL HERALD for details of the program to be opened at the Kansas City General Hospital No. 1 on Sept. 1.

Anyone interested in either of the above programs should write immediately to Laurence Horst, Service Unit Director, Hesston, Kans.

Poland Tractor Project

Joe Roth, in reporting on the work of the Rolin tractor project, says that part of the rye on the Rolin farm is being harvested by hand reapers because binder canvasses are unavailable. On July 30 a six-foot binder was placed into operation, with a seven-foot binder still inactive. The Weavertown Conservative Amish Mennonite congregation, Bird-in-Hand, Pa., has donated three full sets of canvasses which are now en route to Poland.

Released by Mennonite Relief Committee
August 10, 1948

the work expands, that we might be in His will; effectual, fervent, intercessory prayer on the part of the friends of the mission, that God may stir up and save lost souls and keep from evil such as have named His name. Another very urgent need is for more room in which to expand our school; so far we have been using a room which was intended to be used for kindergarten, but we have outgrown this and are greatly in need of a school building. A building fund has been established by our treasurer, Bro. Ira Buckwalter, Inter-course, Pa., and considerable money has been donated. But more is needed. Perhaps the Lord would have you help His cause by contributing to this fund.

July 25, 1948.

George F. Brunk.

SHERIDAN, OREGON

Dear Herald Readers: Greetings in the name of Jesus. We are happy to testify to the wonderful goodness of God. We have had times of fellowship which have proved to be real mountaintop experiences. June 1-5 our district conference was again held in our community. Many constructive and inspirational thoughts were given and we thank God for the real message of truth given to us by Bro. Dan Brenneman, of Creston, Mont., who was chosen to bring us the conference sermon.

Our summer Bible school was held June 14-25. Each evening three classes were held for the young people. There were three instructors and the subjects taught were Exodus, Nonresistance, and Personal Christianity.

The Commission for Christian Education met in the Pacific Coast district June 28-30 and we were privileged to have a number of the members of the Commission worship with us. They brought very timely messages. This fellowship and acquaintance has made possible to us a new and real interest in the work of this group and its responsibilities.

Bro. Paul Lauver brought a message on Friday evening, July 2, regarding the missionary work in Puerto Rico.

Bro. J. D. Graber met with us on Wednesday evening, July 7, and spoke regarding the missionary program of our church.

On July 26 Bro. and Sister Samuel Miller, on furlough from Argentina, were in our community and Bro. Miller brought us a message from the Word of God and thoughts relative to the need in the open field in Argentina.

We thank God for these personal contacts with our missionaries who have dedicated their lives and their time wholly to God in definite service. The one strong call from them and from our mission representative, Bro. J. D. Graber, was for more missionaries. Let each of us strive to walk worthy, so that if God should call you or me we could readily answer, "Here am I; send me."

July 29, 1948.

Mrs. Walter Wideman.

FIELD NOTES (Continued)

Bro. Harry Lefever, Lancaster, Pa., is conducting a Bible study in the book of Hebrews each Tuesday evening at Andrew's Bridge, Pa.

Bro. John R. Mumaw, Harrisonburg, Va., is conducting evangelistic meetings in the Plain Church, Lansdale, Pa., Aug. 14 to 22.

About one hundred young people attended the annual retreat for the Illinois young people's organization at Rockville, Ind., Aug. 6 to 8. Bro. Leland Bachman, Goshen, Ind., served as director. The organization at its business session adopted the name, Illinois Mennonite Youth Fellowship. Robert Harnish is the newly elected president.

The enrollment of the Second Seven-day Young People's Institute at Laurelville, Pa., was 233. Bro. C. F. Yake served as director, and Bro. Charles Hostetter preached evangelistic sermons.

Bro. Henry Wyse, Archbold, Ohio, preached at Scottdale Sunday morning, Aug. 8. Dr. H. Clair Amstutz spoke in the evening service.

Dedication and Homecoming Services are announced for the remodeled Gulphaven Church on Aug. 29. Those planning to attend should inform Bro. Paul Hershey, R. 1, Gulfport, Miss.

Bro. and Sister Samuel Miller, returned missionaries from South America, worshiped with the First Mennonite Church, Denver, Colo., Aug. 5.

Bro. Edd P. Shrock, Odon, Ind., of the Berea congregation, brought the morning and evening messages to the Lakeview congregation, Wolford, Nebr., Aug. 8.

A program on Jewish Evangelism is planned as an open-air meeting by the Lititz-Hess Young People's Bible Meeting, for Sunday evening, Aug. 22 on the Hess Mennonite Church grounds. Bro. Frank Sturpe will speak.

An ordination service was held at Vine St. Mission, Lancaster, Pa., July 11 when Martin Landis, Ronks, R. 1, Pa., was ordained deacon. Henry Nauman brought the message and D. S. Krady had charge of the ordination.

A Men's Octet from Lititz was scheduled to render a program of sacred songs at the Bethel Church, Mummasburg, Pa., Sunday evening, Aug. 8.

PEACE AND WAR (Continued)

ethics, who won't trust the truth enough to try it.

"Love is patient and kind, not jealous or boastful, not arrogant or rude, not selfish, not irritable or resentful; rejoiceth not in iniquity, but rejoiceth in the truth. Love beareth all things, trusteth all things, hopeth all things, endureth all things; love never faileth!" Here at last is the Psalmist's answer. One word for all problems and programs, one solution for all human needs. Preach it, live it, organize it; one goal for all man's energies.

The task and the tool are waiting. It's up to us.

Wooster, Ohio.

NEAR TO GOD (Continued)

fitted in thy lips." Then, of course, "the lips of the righteous feed many," for the food is the Lord's own giving. Everything leads up to praise, and so we come next to "My mouth shall praise thee with joyful lips: when I remember thee." And lest we should fancy that "when" rather implies that it is not, or cannot be, exactly always, we find that the meditation of Jesus throws this added light upon it, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to [margin, confessing] his name."

Thursday, August 26

"Take my will and make it Thine,
It shall be no longer mine."

Our wills belong either to self or to God. It may seem a small and rather excusable sin in man's sight to be self-willed, but see in what a category of iniquity God puts it. II Pet. 2:10. And certainly we are without excuse when we have such a promise to go upon as, "It is God which worketh in you both to will and to do of his good pleasure." How splendidly this meets our very deepest helplessness—"worketh in you . . . to will." Oh, let us pray for ourselves and for each other, that we may know "what is the exceeding greatness of his power to usward who believe." It does not say, "to usward who fear and doubt"; for if we will not believe, neither shall we be established. If we will not believe what God says He can do, we shall see it with our eyes, but we shall not eat thereof. "They could not enter in because of unbelief."

It is most comforting to remember that the grand promise, "Thy people shall be willing in the day of thy power," is made by the Father to Christ Himself. The Lord Jesus holds this promise, and God will fulfill it to Him. He will make us willing because He has promised Jesus that He will do so. And what is being made willing, but having our will taken and kept?

Friday, August 27

"Take my love; my Lord, I pour
At Thy feet its treasure-store."

The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall most certainly love others. Some have not much natural power of loving, but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. They will find "fresh springs" in Jesus, and the gentle flow will be purer and deeper than the old torrent could ever be. Some have been satisfied that it should rush in a narrow channel, but He will cause it to overflow into many another, and widen its course of blessing. Some have spent it all on their God-given dear ones. Now He is come whose right it is; and yet in the fullest resumption of that right, He is so gracious that He puts back an even larger measure of the old love into our hand, sanctified with His own love, and energized with His blessing, and strengthened with His new commandment, "That ye love one another, as I have loved you."

Saturday, August 28

"Take myself, and I will be
Ever, only, all for Thee."

"For Thee!" That is the beginning and the end of the whole matter of consecration.

"For Thee!" This makes the difference between forced or formal, and therefore unreasonable service, and the "reasonable service" which is the beginning of the perfect service where they see His face. This makes the difference between slave work and free work. For Thee, my Redeemer; for Thee, who hast spoken to my heart; for Thee, who hast done for me—what? Let us each pause, and fill up that blank with the great things the Lord hath done for us. For Thee, who art to me—what? Fill that up too, before Him. For Thee, my Saviour Jesus, my Lord and my God!

And what is to be for Him? My self. We talk sometimes as if, whatever else could be subdued unto Him, self could never be. Did Paul forget to mention this important exception to the "all things" in Phil. 3:21? David said: "Bless the Lord, O my soul: and all that is within me, bless his holy name." Did he, too, unaccountably forget to mention that he only meant all that was within him, except self? If not, then self must be among the "all things" which the Lord Jesus Christ is able to subdue unto Himself, and which are to "bless his holy name."

And then, forever for Him! passing from the gracious keeping by faith for this little while, to the glorious keeping in His presence for all eternity! Forever fulfilling the object for which He formed us and chose us, we showing forth His praise, and He showing the exceeding riches of His grace in His kindness toward us in the ages to come! He for us, and we for Him forever! Oh, how little we can grasp this! Yet this is the fruition of being "kept for Jesus!"

—Emma Risser.

MISSION NEWS (Continued)

"Three soldiers from Haadza are on our back porch tonight, guarding the back path up the mountains against robbers. You would smile if you saw them: three country lads in farm garb. They have old guns—the kind our grandfathers carried—and I have my doubts if they have any ammunition. At least it helps the servants on the mountains. They are so fearful. Aunt Tue just said their guns are the kind you need to strike a match to—to make them go off."

"They had thirty soldiers on the mountain last night. They caught one of the robbers, hung him up by his thumbs, put stones on his shoulders and broke his thumbs off. It is horrible! The missionaries are upset. The mountain people are so poor—it may be they were desperate for food. This is the type of thing that happens when you call for justice. It certainly violates Christian principles. The missionaries had made up quite a sum of money before this happened for relief and all of our church offerings this summer are for relief here on the mountains."

Released by Mennonite Board of Missions and Charities, Elkhart, Indiana, August 11, 1948

Alberta-Saskatchewan Conference

Report of the Alberta-Saskatchewan Mennonite Conference, held with the Duchess congregation, Duchess, Alta., July 6, 1948.

Ministerial Meeting

The ministry met in private session on July 3 to arrange for the work of conference.

The moderator, Bro. C. J. Ramer, made remarks regarding the work and responsibility to be discharged by this body, and called for a season of prayer.

The minutes of the last meeting were read and approved.

The visiting brethren and delegates were received as temporary members of this conference session. They were: Nevin Bender, Greenwood, Del.; C. C. Cressman, New Hamburg, Ont.; John F. Garber, Alma, Ont.; B. Charles Hostetter, Harrisonburg, Va.; Nelson E. Kauffman, Hannibal, Mo.; Amos Kolb, Spring City, Pa.; B. B. Shantz, Preston, Ont.; Amos Swartzentruber, Argentina.

The ordination of Bro. Gordon Buschert to the office of minister was reported by Bro. C. J. Ramer and approved by the conference body, and Bro. Buschert was received as a permanent member of the conference body.

The question of what constitutes bishop districts was raised and after some discussion it was decided to hold the question until all bishops are present. Later it was decided that this matter be taken care of by the bishops of the conference district.

From three nominations Bro. C. C. Cressman was chosen to preach the conference sermon.

The following committees were appointed by the moderator and presented to the ministerial body for approval:

Resolutions: Ezra Stauffer, Stanley Shantz, John F. Garber.

Nominating: Paul Voegtlin, Alvin Steckley, Cornie Siemens.

The matter of ministerial help for the Westward Ho congregation was discussed. Bro. Isaac Miller presented his investigation in the congregation, which was a unanimous request for Bro. Abe Reist to have charge of the congregation as pastor. It was moved and carried that the request of the Westward Ho congregation be complied with and Bro. Abe Reist be appointed and recognized as pastor.

The committee appointed at the last annual conference to study the question of automobile insurance gave their report, and after some discussion the committee was instructed to further study the question and report to the fall session of conference.

Resolution No. 2 under 1934 page 32 of our constitution was discussed relative to our attitude in carrying out the same. A frank and extended discussion was engaged in which was followed by a standing vote to labor together in maintaining the principles and standards of the Word of God as interpreted by the Mennonite Church.

CONFERENCE PROPER

Morning Session

Singing was led by Bro. Norman Kraus.

Bro. J. B. Stauffer led the devotion by calling for scripture quotation after which he led in prayer.

The minutes of the last conference were read including the minutes of the meeting of the conference body which met at Tofield, Alta., at the time of the Christian Workers' Conference, March 22-26, 1948.

Church records were read which showed a total membership of 673 in the conference district.

After a few remarks by the moderator regarding the work of the church and the sphere of each individual member, Bro. C. C. Cressman was called upon to preach the conference sermon.

He used the texts, Eph. 6:10-13; Heb. 2:1; I Pet. 5:8, 9, to develop the theme: "The Church Arrayed in Spiritual Warfare."

A prominent part of conference work is that of pointing out dangers. This is in accordance with the Word of God.

Satan is subtle and his designs are extremely deceiving, often using the Word of God to carry out his evil designs.

In time of war the world bends every energy to carry out its program. The daily needs of people become secondary. So the church must seek first the kingdom of God and His righteousness. The battle with the archenemy of our souls calls for our best to be yielded to His cause.

A full armor is essential to give complete protection:

1. The breastplate of righteousness must take the place of self-righteousness, which exposes us to the wiles of the devil.

2. The shield of faith to quench the fiery darts of the wicked regardless of the angle from which they are hurled.

3. The helmet of salvation along with which a new nature is received and a new head in control leading to victory in every combat.

4. The sword of the Spirit, which is the Word of God, was used by our Saviour to successfully overcome Satan himself, and without which we can make no progress in aggressive warfare.

5. The Gospel of peace becomes at once a timely and effective means to combat the spirit of selfishness and strife in human relationships, which is also given freedom to express itself in the wholesale destruction of human life in war.

Lessons may be learned from the conflict between Israel and the Philistines. Goliath dared to challenge the power of God because of the lack of dependence on that power in Israel. From a human point

of view Israel was doomed to defeat, until someone, who was jealous for the honor of his God and, in the name of the God of the armies of Israel, accepted the challenge and led Israel to a glorious victory.

Giants continue to appear in different forms today. Great care must be taken that we do not play in the hands of the enemy. We may lose power by increasing the list of so-called nonessentials in the Word of God. Our battle dress may make it difficult to determine on which side we belong. Covetousness and personal ambition will subtly rob us of our power of resistance.

Testimonies to the sermon were given by five bishops, fourteen ministers, and six deacons. By a rising vote the laity gave expression to the desire to support the work as suggested by the sermon.

Afternoon Session

Singing led by Bro. Norman Kraus.

Quartet by the Ambassadors.

Bro. Warren Rohrer read Jno. 14:15-31 and led in prayer.

Subject I. **The Work of the Holy Spirit in the Church.** Discussed by Bro. Amos Kolb.

Since the following speakers were to discuss different phases of the work of the Holy Spirit, Bro. Kolb gave a general view of His work in giving rise to the church and then regulating its activities to the minutest detail.

Subject II. **The Work of the Holy Spirit in the Theory and Practice of Salvation.** Discussed by Bro. Nevin Bender.

The true theory of salvation is to be found alone in the Word of God. This includes first of all, the thought of:

1. How we are saved. Tit. 2:11-13; 3:3-5.
 - a. By grace through faith. Eph. 2:8.
 - b. Repentance and baptism. Acts 2:38.
 - c. Receiving Jesus. Jno. 1:12.
 - d. Confession. Rom. 10:9, 10.
 - e. Redeemed by the blood. I Pet. 1:18, 19.

Faith leads us to the cross and there as we see the seriousness of our sin in the penalty that is inflicted because of it, we repent and confess our sinfulness and receive Jesus as our substitute, which results in our salvation.

2. Our condition when we are saved.

- a. We are justified. Rom. 5:1.
- b. We are born again. I Pet. 1:23.
- c. Children and heirs of God. Rom. 8:16, 17.

The practice of salvation.

We are not saved by the practice of salvation, but the exercise of those things which God has ordained as the result of our salvation is a powerful means of maintaining our salvation.

Among the ways that salvation manifests itself and for which God empowers us are:

1. Seeking help from God in prayer.
2. A careful study of the Word of God.
3. Worshiping God in spirit and truth.
4. In taking up Christian warfare by standing for the principles of God's Word and against everything that is contrary to the Word.
5. A life of holiness and separate from sin.
6. Willing obedience to all that God has commanded.
7. Good works. Eph. 2:10.

Subject III. **The Work of the Holy Spirit in Formulating and Applying Conference Decisions.** Discussed by Bro. John F. Garber.

The Holy Spirit is designated as the Spirit of truth, the embodiment and revealer of truth. Hence, conference decisions cannot be formulated without the aid of the Holy Spirit.

Under the guidance and leading of the Holy Spirit the first Christian conference formulated decisions and applied them effectively.

The real cause for conference regulations is carnality in the church. The Holy Spirit becomes effective in bringing the old man to death and giving us a resurrection to a new life.

Church regulations formulated under the leading of the Holy Spirit will be gladly applied by all who are individually led by the Spirit.

Resolutions:

I. **Resolved**, That we express our heartfelt appreciation for the help and counsel of the brethren B. B. Shantz, C. C. Cressman, Amos Kolb, Nevin Bender, Nelson E. Kauffman, Amos Swartzentruber, John F. Garber, and B. Charles Hostetter and that we extend greetings to their respective congregations. We also greatly appreciated the excellent contribution the Ambassadors of Eastern Mennonite College gave to our conference and we send our greetings and pray for God's blessing on the school.

II. **Resolved**, That we express our keen appreciation to the Duchess Mennonite congregation, of Duchess, Alberta, for their hospitality expressed in a spirit of Christian love and fellowship, and that we commend them to the grace of God.

Reports of delegates:

Publication Board, by Willis Yoder.

Missions and Charities, by M. D. Stutzman.

Board of Education, by Nelson E. Kauffman.

General Conference, by Linford Hackman.

Pacific Coast Conference, by D. D. Brennenman.

Ontario Conference, by Harold Boettger.

Mennonite Youth Fellowship, by Paul Martin.

Election of Officers:

Moderator for next conference, C. J. Ramer.
 Assistant Moderator, J. G. Hochstetler.
 Delegate to Pacific Coast, Linford Hackman.
 Delegate to Ontario Conference, Willis Yoder.
 General Mission Board Member, Linford Hackman.
 Peace Problems Committee, M. D. Stutzman.
 District Mission Board Members: President, M. D. Stutzman;
 Vice-President, Paul Voegtlin; Secretary, Stanley Shantz; Treasurer,
 Boyd Stauffer; Sunday-school Secretary and Field Worker, Harold
 Boettger; Colonization Board, Dan Slabach.
 Alberta-Saskatchewan Mennonite School Board: President, C. J.
 Ramer; Vice-President, Stanley Shantz; Secretary, Paul Martin;
 Treasurer, John Wideman.

Following an invitation from the Salem congregation it was moved
 and carried that the next conference be held there.

Evening Session

Singing was led by Bro. Norman Kraus.
 Devotion was conducted by the Ambassadors, in which several
 select numbers were sung by the chorus.

Subject: **I Will Call upon Him as Long as I Live.** Discussed by
 Bro. B. Charles Hostetter.

The Word of God is rich with incidents in which God proved His
 faithfulness to those who called upon Him.

The closing sermon was preached by Bro. Nelson E. Kauffman
 using as his theme, "Exhortations by Comparison from the Book of
 Hebrews."

C. J. Ramer, Moderator.
 M. D. Stutzman, Secretary.

MARRIAGES

May the blessings of God be upon the homes
 established by the marriages here listed. A year's
 subscription to the Gospel Herald is given to
 those whose address is supplied by the officiating
 minister.

Birky—Birkey.—Loren J. Birky and Velda
 Mae Birkey, Flanagan, Ill., by J. D. Hartzler,
 assisted by Simon Litwiller at the Waldo
 Church, July 24, 1948.

Springer—Zehr.—Paul V. Springer, East
 Bend congregation, Fisher, Ill., and Aldyth
 Zehr, Salem congregation, Flanagan, Ill., by
 Harry Bertsche at the Salem Church, June 27,
 1948.

BIRTHS

Barge.—To Willard and Elizabeth (Shetler)
 Barge, Upland, Calif., a son, Willard Bernell,
 July 20.

Brubaker.—To Albert and Mildred (Shaffer)
 Brubaker, Port Trevorton, Pa., a son, Robert
 Eugene, June 6.

Bruhl.—To John and Dorothy (Heiser)
 Bruhl, Fisher, Ill., a son, John Roger, May 30.

Buckwalter.—To Nathan and Elizabeth (Grif-
 fith) Buckwalter, Atglen, Pa., a daughter, Jo-
 anne, June 19.

Handrich.—To Ellsworth and Mary Alice
 (Layman) Handrich, Fairview, Mich., a daugh-
 ter, Sally Jo, June 29.

Handrich.—To Robert and Grace (Layman)
 Handrich, Fairview, Mich., a son, Douglas
 Wayne, July 17.

Heiser.—To Raymond and Hilda (Schertz)
 Heiser, Fisher, Ill., a daughter, Suzette Linn,
 July 12.

Heiser.—To Vernon and Margaret (Ulrich)
 Heiser, Fisher, Ill., a son, Kenneth Jay, April 10.

Horst.—To Abram and Ruth (Shultz) Horst,
 New Holland, Pa., a son, James Nelson, June 4.

Jantzi.—To Albert and Mabel (Burkholder)
 Jantzi, Clarence, N.Y., a son, Paul Philip, July
 22.

Martin.—To Luther C. and Elsie (Mills)
 Martin, Mason and Dixon, Pa., a daughter,
 Sarah Elizabeth, July 31.

Massanari.—To Robert and Delilah (Grieser)
 Massanari, Champaign, Ill., a daughter, Kaye
 Ann, June 10.

Rohrer.—To Jacob G. and Verna R. (Weaver)
 Rohrer, Quarryville, Pa., a daughter, Miriam
 Elizabeth, July 22.

Rohrer.—To Clarence D. and Alverta (Huber)
 Rohrer, Lancaster, Pa., a daughter, Barbara
 Ann, July 15.

Scholl.—To Emory and Sarah (Brubaker)
 Scholl, Selinsgrove, Pa., a son, John Paul, May
 19.

Schrock.—To Elmer and Mabel (Zehr)
 Schrock, Fisher, Ill., a daughter, Emily Louise,
 May 21.

Strite.—To C. Merle and Anne (Hostetter)
 Strite, Greencastle, Pa., a son, Lewis Merle,
 July 31.

Yoder.—To Dwight and Olive (Yoder) Yoder,
 Akron, Pa., a daughter, Barbara Joanne, June
 17.

Yoder.—To Floyd and Miriam (Beiler) Yoder,
 Bird-in-Hand, Pa., a daughter, Sandra June,
 June 2.

Yoder.—To Melvin and Gladys (Stoltzfus)
 Yoder, Spartansburg, Pa., a daughter, Alice
 Marie, June 19.

Yoder.—To Ralph and Ella (Knepp) Yoder,
 Hicksville, Ohio, a daughter, Barbara Jean,
 July 18.

Yutzy.—To Fred and Vida (Miller) Yutzy,
 Kalona, Iowa, a daughter, Myrna Lou, July 23.

OBITUARIES

May the sustaining grace and comfort of our
 Lord bless those who are bereaved.

Buchen.—Amelia M., daughter of the late
 Jacob and Magdalene (Martin) Buchen, was
 born in Lancaster County, Pa., Sept. 23, 1880;
 passed away at her home in Ephrata, Pa.,
 April 15, 1948; aged 67 y. She united with the
 Groffdale Mennonite Church at the age of eight-
 een. Surviving are a brother, Aaron M. Buchen,
 Farmersville, Pa., and two sisters (Annie, wife
 of Samuel Radcliffe, Lancaster, Pa., and Eliza-
 beth Martin, Farmersville, Pa.) Funeral services
 in charge of Bishop Mahlon Witmer, assisted by
 Eli Sauder, were held at the Groffdale Men-
 nonite Church. Interment was made in the
 church cemetery.

Kauffman.—Samuel D. Kauffman, son of
 David and Barbara (Gingerich) Kauffman was
 born in LaGrange Co., Ind., Aug. 5, 1872;
 died suddenly in the Nisly Cemetery near
 Goshen, Ind., April 17, 1948, at the burial of
 Junior Otto. In 1897 he was married to Fannie
 Bontrager who died Jan. 8, 1926. To this union
 were born 5 children. One daughter died in
 infancy. In 1927 he married Rebecca Bontrager
 who died in 1936. In 1938 he married Lizzie
 Bontrager who survives with 2 sons (Aden and
 Ira) and 2 daughters (Magdalena and Alice)
 all of Middlebury, Ind., 11 grandchildren, 3
 brothers (David and Rudy from Middlebury,
 Ind., and Ezra from Fairview, Mich.), one
 sister (Mrs. Mary Miller, Goshen, Ind.), and
 one half-sister (Barbara Gingerich, Shipshe-
 wana, Ind.). Funeral services were held at the
 old home April 21, 1948, by Eli Bontrager, Jacob
 Bontrager, and Henry Miller. Burial was made
 in the Miller Cemetery.

Martin.—Carson, son of Mr. and Mrs. G. E.
 Martin, Culp, Ark., was born June 11, 1926;
 Died June 23, 1948; aged 22 y. 12 d. His death
 was a shock to the entire community. He was
 taken ill with a disease which the doctor diag-
 nosed as a spinal infection resulting from a
 spinal injury which may have occurred some
 years ago; hospital care and treatment seemed
 futile—he lingered only about two and one-
 half days. Surviving are his parents, 3 sisters
 (Esta Lee, Flora, and Dorothy Nell, all at
 home), 7 half brothers and sisters (Allen Mar-
 tin, Oroville, Calif.; Cicero Martin, and Mettie
 Gilbert, Bloomfield, Mo.; Retha Halloman, Har-
 rison, Ark.; Annie Stowers, Norfolk, Ark.;

Hettie White, Reed Springs, Mo.; and Mrs.
 Horace Green, Culp, Ark.), and one grand-
 mother (Mrs. Lucy Admire, Harrison, Ark.).
 He was concerned for his parents and was in-
 terested in the highest good of his community.
 In his sickness he was a patient sufferer; though
 physically weak he was mentally conscious, and
 in the last hours of his life he professed an
 accepting faith in Christ as his Saviour; but
 he regretted that he must go home empty-handed.
 Funeral service and burial were in the Table
 Rock Cemetery, near Culp, on June 24, in
 charge of the Bethel Springs Mennonite Church.
 Paul H. Martin, Souderton, Pa., preached the
 sermon.

Miller.—Abram R., son of the late Abram B.
 and Anna (Rohrer) Miller, was born near
 Rohrerstown, Pa., Oct. 1, 1869; passed away
 at his home in Rohrerstown, June 10, 1948;
 aged 78 y. 8 m. 9 d. Surviving are his wife
 (Fannie G. Miller), 5 sons (Harry K., Rohrer-
 town, Pa.; Phares K., Elm, Pa.; Norman K.,
 and Abram K., Lancaster, Pa.; and Martin K.,
 Landisville, Pa.), 3 daughters (Ada, Bertha,
 and Fannie, at home), 2 sisters (Mrs. Mary R.
 Weaver, Lancaster, Pa.; and Fannie R.,
 Rohrerstown, Pa.), and a number of grand-
 children and great-grandchildren. His last years
 were quiet ones, because of a heart ailment;
 he was unable to attend church services the
 last two years. On Jan. 11, 1948, he entered
 the hospital for a leg amputation. After five
 and one-half weeks, having recovered sufficiently
 to be at home, he returned to the hospital after
 ten days because of a blood clot on his lungs.
 Again he was able to go home, where he
 later became ill and passed away after two days'
 illness, having suffered an occlusion. Funeral
 services were held at his late home on June 13,
 with D. M. Gish and Christ Lehman in charge.
 Text: II Tim. 4:7. Burial was made in the
 Rohrerstown Mennonite Cemetery.

Stalter.—Lena (Burkey) Stalter was born
 Nov. 29, 1871; passed away at her home in
 Pontiac June 12, 1948. She united in marriage
 with Christian Stalter Feb. 20, 1896, at Pekin,
 Ill. To this union were born three sons,
 (Arthur, Ray, and Levi) who with their father
 mourn the loss of a kind companion and mother.
 She also leaves 7 grandchildren, 3 brothers, and
 3 sisters. Sister Stalter had for many years been
 a faithful member of the Waldo Mennonite
 Church where she worshiped regularly when it
 was possible. She had been in failing health for
 some time, but not seriously ill until the last
 few months. Funeral services were in charge
 of J. D. Hartzler.

Troyer.—Mrs. Savilla (Miller) Troyer, daugh-
 ter of John Y. and Catherine Miller was born
 Dec. 27, 1868, in Elkhart, Co., Ind.; died May
 10, 1948, at Mio, Mich., aged 79 y. 4 m. 13 d.
 She united in marriage with Levi S. Troyer Jan.
 1, 1891, who survives. To this union were born
 6 children, Samuel who died July 8, 1945, John
 and Levi, both of Mio, Mich., Barbara (Mrs.
 Jacob Miller) of Mio, Mich., and Katie (Mrs.
 Aden Kauffman) and Suzanne (Mrs. Wilbur
 Yoder) of Middlebury. She also leaves 33 grand-
 children and 13 great-grandchildren, one sister
 (Mrs. Anna Kauffman) of Middlebury, Ind., and
 one brother (Levi) of Millersburg, Ind., many
 nieces and nephews, and a host of friends. She
 accepted Christ as her personal Saviour in 1884
 and united with the Amish Mennonite faith to
 which she was faithful to the end. On April 21,
 1946, she had a stroke at which time her limbs
 became useless. She has been bedfast since.
 She was a loving wife and a kind mother, endur-
 ing her affliction very patiently until the Lord
 called her quietly home. Funeral services were
 held at Kittle Schoolhouse in charge of Eli
 Bontrager and Menno Esch. Burial was made in
 Kittle Cemetery.

Special Meetings

DUCHESS, ALBERTA

Report of the annual Sunday School Conference of the Alberta-Saskatchewan district, held at the Duchess Church, July 4, 1948.

Organization.—Mods., Clifford Hartzler, Harold Lauber; Song Leader, Earl Witmer; Devotion, Paul Kauffman; Secys., Glen Good, John Sayer.

Program and Speakers.—By Way of Death, Norman Kraus; Ways in Which Every Christian Can Be a Worker, Willis Yoder; Sermon, Nevin Bender; Devotion, "Ambassadors" from E.M.C.; Children's Meeting, Mrs. Nelson Kauffman; Sunday School Digest; Its Curriculum, Nelson Kauffman; Its Literature; Its Duty, John Garber; Its Opportunities, M. D. Stutzman; Its Statistics, J. C. Fretz; Devotion, Gordon Buschert; Missionary Emphasis in the Home Sunday School, B. B. Shantz; With the Risen Lord, B. Charles Hostetter.

Thoughts Gleaned.—The cross experience means the capital I crossed out. We cannot be Christians and not be workers; salvation is a call to activity. Statistics are important in Sunday-school work. The power of Christ offers a satisfied life, freedom from fear, and hope for the future. The world has tried various ways to live abundantly, but abundant living is found only in the power that raised Christ from the dead.

Secretaries.

INDEPENDENCE DAY MEETING

The Fairview congregation, of Surrey, N. Dak., met with the Lakeview congregation at Wolford, N. Dak., on July 5 for an inspirational service, praising and glorifying God for the privilege of living in this land where we still have freedom of religion.

Following is the program: Blessings of a Nation of Freedom, Vernon Hochstetler; Freedom of Religion, Sherman Yoder; Relation of the Christian to the Government, Melvin Hochstetler; A Christian Way to Spend Independence Day, Mildred Yoder; The Place of Recreation in a Christian Life, Jerry P. Yoder; Prayer for the Nation, (led by) Lawrence King, John Stoll; closing prayer and benediction, Floyd Kauffman.

The moderator was Andrew Glick; devotion leader, Eli G. Hochstetler; and chorister, Amos Graber. A picnic dinner was enjoyed at the Elmer Slaubaugh home and recreational games were played in the afternoon.

Samuel Miller, Secretary.

ITEMS and COMMENTS

More than fifty property owners at Choteau, Mont., have pledged not to sell any more land to Hutterites who have been emigrating from Canada. Hutterites of the community have agreed to do everything in their power to keep other colonies from settling in that county. There are currently three Hutterite colonies in the county and each has 2,000 tillable acres. A spokesman said that in order to make a decent living each colony requires 4,000 acres.

* * *

The right of a member of the Jehovah Witnesses to set up a loud-speaker out of doors to preach was sustained in a five to four ruling handed down recently by the United States Supreme Court. Samuel Saia was arrested in Buffalo in 1946 for setting up his speaker equipment in an outdoor park at Lockport, New York. Speaking for the bare majority of the court, Justice Douglas declared

that Saia's conviction was a violation of the constitution and void on the face of it. "Loud-speakers," he said, "are indispensable instruments of effective public speech. Must the candidate for governor or the congress depend on the whim or caprice of the chief of police in order to use his sound truck for campaigning?" he asked.

* * *

The United States Supreme Court has ruled seven to two that divorces granted in one state must be respected by other states if the following conditions prevail: (1) if both husband and wife appeared before the court granting the divorce decree; (2) if both were given opportunity to question the court's right to hear the suit; and (3) if the state granting the divorce would refuse to let it be a pact in any other suit. Action of the court upheld the validity of divorces granted in Nevada and Florida which were challenged by Massachusetts. Justices Frankfurter and Murphy declared in a long dissent that the court's decision was a boost to the easy divorce industry and would encourage fraud and divorce law invasion. The general effect of the decision will be to place states which have better and stricter divorce laws at the mercy of states with poor and looser laws. There will no doubt be an increase in pressure for federal law making divorces uniform among the states.

* * *

Religious teachings discourage corruption in government and provide for the stability of a community, in the opinion of the mayor of Milwaukee. "People in general," the mayor commented, "have a great deal more respect for the law of God than for the authority of the state. Because it creates this respect, religious education is an important factor in maintaining stability in a community." Only another proof that teachers of religion are making their largest possible contribution to national well-being.

* * *

Acknowledgment of its moral debt to the peace churches for their financial aid to and care of Presbyterian conscientious objectors during the war was made in Seattle recently by the Presbyterian Assembly. Authority was granted to the Assembly to set up a committee to solicit funds from individuals and churches "to the end that the obligation might be met in full." Of the original amount of \$125,000, the sum of \$80,000 has already been paid, leaving a balance of \$45,000.

* * *

The director of Vacation Religious Education for the International Council of Religious Education estimates that more than five million children will attend vacation Bible schools this summer.

* * *

All unessential building construction and repair has been halted by the Mormon Church because of the rising tide of inflation. A letter by President George Albert Smith ordered the postponement of building operations wherever possible. In addition to the trebled building costs, Mr. Smith pointed out that there is "here and there a spirit of extravagance that often greatly adds to the increased cost of normal building." Exceptions to

President Smith's order may be made where construction or repairs have already begun or where there is "a positive need."

* * *

The Vatican will send an official observer to the First Assembly of the World Council of Churches which opens in Amsterdam, Holland, on Aug. 22. Also attending the meeting will be a few priests who have been given special permission to listen in at the international church gathering. The Vatican has warned that Catholic clergymen and laymen may not participate in mixed congresses or meetings of Catholics and non-Catholics in which matters of faith are discussed.

* * *

Of the 850,000 persons in D. P. camps in Europe, about eight per cent are Christians and the remainder Jews.—D. Carl Yoder.

* * *

Bulgaria and Rumania have decreed that parochial schools must close. The latter nation has 2,000 of these schools, Protestant as well as Roman Catholic. In both countries such schools formerly received government funds. This serves to illustrate that when this is the case the government can control and even annihilate.—D. Carl Yoder.

* * *

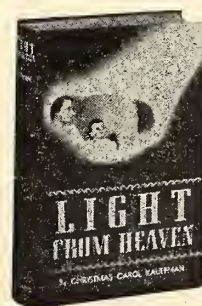
The Department of Commerce figures for total expenditures for alcoholic beverages in the United States during 1947 are 9.6 billion dollars as compared with 9.5 billion for 1946. This is three times as much as was spent in 1939.

* * *

In the Frazer River flood in British Columbia no community was more completely destroyed than the Mennonite center at Greendale. Four hundred homes and farms are under deep water, as are two new churches.

* * *

The Church of the Brethren in its annual meeting at Colorado Springs reaffirmed its position that "All war is sin. We therefore cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot in the event of war accept military service or support the military machine in any capacity." The conference stressed the fact that the Supreme Court decision on religious education in the public schools pertains only to classes conducted in public school buildings. Said the conference, "The



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Recently a pastor said regarding his congregation's offering for the building program, "It was easier to raise this amount than any offering ever attempted."

We need not tell you that his congregation made its \$1.50 to \$2.00 per member allotment.

And why shouldn't the average congregation easily raise, once in a generation, this sum for its publishing work. When brethren and sisters see the blessed opportunity of sharing in a vital ministry which reaches every congregation and practically every home and member each week, and usually each day, they are ready to give generously. Furthermore, this ministry reaches far beyond the church touching thousands around the world for Christ.

The following gives the receipts as of July 31:

	As of June 30	During July	Total to date
Donations	\$30,109.91	\$ 6,583.38	\$36,693.29
Life subscriptions	6,465.00	380.00	6,845.00
Cash Annuities	7,200.00	3,700.00	10,900.00
Totals	\$43,774.91	\$10,663.38	\$54,438.29

We have not yet reached the half-way mark in our solicitation. However, the good work is continuing and we believe shall continue. With the united co-operation of all, the task can be completed.

decision consequently does not affect any large proportion of the weekday religious instruction being done across the country. Effective weekday instruction can be carried on within the law. In this time of need for the lifting up of spiritual values it would be unfortunate if in any community the program of religious instruction should be curtailed, either within individual churches or in co-operative programs among churches. It is the time rather for increased zeal and wisdom in reaching as many children and youth as possible with vital religious teaching."

The conference was outstanding for the extent to which youth and the laity were represented and participated. Over 3,000 members of the church attended the conference. Baffey Minso, an African Negro, was the first native African minister ever to attend the Brethren annual conference. Next year's moderator of the conference will be Dr. Paul H. Bowman of Timberville, Va.

* * *

The librarian of the American Bible Society reports that by the close of 1947 the Scriptures had been published in 1,090 languages as follows: the entire Bible, 185; the complete New Testament, 241 more; at least a Gospel or other whole book of the Bible, 574; selections only, 90. Ten new languages were added during 1947—six in Mexico, two in Afghan, India, one in Africa, and one in Micronesia. But the Wycliffe Bible translators announce that there are still 1,000 languages without the Bible.

* * *

It has been observed that the Declaration of Independence, which brought into being the nation of Israel a few months ago, does not contain the word "God." So completely

Christian Periodicals

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A love that shows itself to others

An excellent way to have your young people and your friends understand the Christian life of love is to have them know and absorb the faith of a people who have uncompromisingly held to the principles of non-resistance for over 400 years. Mennonites believe that an individual's first duty is to be a Christian and then live the Christian life.

A Christian life of kindness and love for others is exemplified in Mennonite periodicals. They do not approve any form of warfare, retaliatory attitudes or war stories glamorizing the destruction of people and property. The Christian life is a life of love to God and to fellow men.

GOSPEL HERALD. A twenty-four page weekly emphasizing the devotional life, missionary zeal, and consistent living necessary for a Christian. Many additional features. \$2.00 per yr.; 3 yrs. in advance, \$5.00.

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BEAMS OF LIGHT. For primary boys and girls. Includes excellent stories, pictures and drawings especially applicable to energetic youngsters. 50¢ per yr.; 3 yrs. in advance, \$1.25.

Write for other Mennonite literature. An excellent supply of lesson helps for Sunday school classes for all ages is available. If you want your sons and daughters to live the Christian life of love as Christ taught it, be sure that they read good Christian literature. Be discriminating.

Mennonite Publishing House

Scottdale, Pa.

secular is the Zionist organization that God had to be left out of the document, by which they assert their place among the nations. Israel is no longer a contender with God. He has become a people without a God. This ancient people of God has again become a nation, but it is a nation now without God. They have returned to their land, but in unbelief.

* * *

One of the closing acts of Congress in June was voting the construction of a two hundred million dollar aircraft carrier. The Air Forces told Congress that they didn't think the ship would be useful and did not want it built. In spite of this, Congress voted the money and ordered its construction. This one aircraft carrier will cost fifty million

dollars more than the total endowment of America's richest university.

* * *

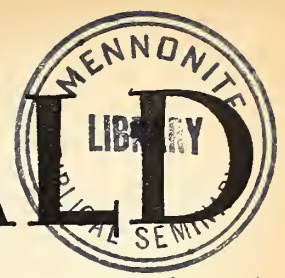
Gunnar Myrdal, Swedish author of "American Dilemma," a comprehensive study of the race problem in the United States, calls racism "America's greatest and most conspicuous scandal."

* * *

More than 3,000 qualified Negro nurses were given membership in the American Nurses' Association at its recent meeting—
Gospel Messenger.

CHICAGO 1155 W. WOODMAN AVE
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Mennonite Biblical

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, AUGUST 24, 1948 ————— NUMBER 34

Our Witness Through Literature

BY HAROLD BRENNEMAN

If the Mennonite Church has a right to exist, then she must have some peculiar witness to give, else her efforts would logically best be merged with larger groups of religious publishers. We have regarded consistency as a jewel, and have, in the main, produced literature typical of our faith and practice. We have not tried to say to the world: "This is the way; walk ye in it," and then taken another course ourselves. But I wonder if we have realized how small has been the world to which our committed trust has been discharged.

In former years, our foreign missionaries probably realized the value of literature in our total program of witnessing more than we did at home. Translators translated the Gospel; printing presses went with our missionaries to print it; schools were set up to teach the people to read it. For us, reading was a commonplace thing, with bulging news-stands saying there is plenty of easy reading and cheap at that!

But we hardly dare expect our foreign missionaries to do all the witnessing through the medium of the printed page. They are few and far between. Argentina gets several hundred Bibles and several thousand portions each year, together with many more thousands of papers. Africa has a mission press, a magazine, and tracts, and the missionaries are zealous and fervent. Bookstores have been set up and the witness is going out. India has several full-time colporteurs carrying our witness in hundreds of pieces each year, but there are millions of English-speaking peoples, to say nothing of other tongues, whom we are not reaching. Praise the Lord for what has been done! Here is a great door and effectual, opened unto us. Let us begin at the door nearest to us.

Let us begin at home. We have, here in America, been awakening to the value of literary methods in witnessing. *The Way* has been our evangelistic outreach for the most part, now circulating over 150,000 to jails, hospitals, institutions, public places, schools, homes, cabins, and so on. Should we fail to give our distinctive faith and practice through this medium? Some say we dare not have the Mennonite interpretation of faith and practice in *The Way*. What do you think? What does God think?

Our Mennonite witness is expanding in tract distribution. About one million tracts are used by Mennonite distributors each year. But the Catholic Church has set as its goal, 100 times that many *each week!* Billboard and streetcar advertising are being used more than ever before. We are beginning to advertise the Gospel as though we were about our Father's business.

We are also beginning to see the possibilities in metropolitan centers. Our eyes are being lifted up to see white fields in New York City, Philadelphia, and other metropolitan centers. Shall we not go to Rome also? Washington—Los Angeles—Chicago—Detroit? And unto the uttermost parts of the earth?

Here and there a few brethren and sisters distribute free Bibles, free books for ministers, free books to public libraries, and free periodicals for public institutions and places. We have also sent a sprinkling of literature to relief workers, missionaries, and individuals in Puerto Rico, Europe, the British Isles, and Africa. Our literature has been scattered well over the world. But it has not been sown deep—barely sprinkled.

What might the Lord do with fifty thousand consecrated Mennonite Christians, each placing one tract a day in some sinner's way? We would need to print over 18 million tracts a year just for our Mennonite witness! If these fifty thousand consecrated people were to add to that just one book, one Bible, and one Testament each year to some needy soul, and beyond that, each one at the Spirit's disposal to point just one soul to Christ, what might the Lord do? Who do we think the official soul-winners of the church are? The Sunday-school teachers? The ministers? The evangelists? In Acts we read that the apostles stayed at home and the Christians went everywhere as living witnesses, preaching by their very lives of the transforming power of the risen Christ.

But perhaps fifty thousand consecrated Mennonite Christians would offer one dollar a month for a cash gift to the literature evangelism cause. The church would have over half a million dollars with which to supply worthy colporteurs with literature, with which to pay Mennonite authors and writers a fair wage for writing textbooks for schools, books

for the world's reading appetite, and periodicals that would be better in every respect than the world offers.

It will take all of this to realize our potential—personal consecration of time, talent, and ten-dollar bills. We are dedicated to the task of witnessing to the world concerning the things "most surely believed" among us. We have accepted the pardoning grace of our Lord Jesus Christ. Along with that we have accepted a responsibility. That responsibility is to "confess with thy mouth the Lord Jesus." It becomes all too easy to make such confession on Sunday with Bible in hand and, on Monday, make equal denial while warming at the strange fires of the world which is at enmity with God. If the church is the repository of truth to a Bible-neglecting world, then we, as living epistles "known and read of all men," must surely bolster the witness we try to bring by word and pen. Our witness through literature must be consistent with our practice. Shall we, with words and pens, bear witness to the vast treasure house of spiritual truth, and then join the reading public in the perusal of comic books and best-seller novels? Consistency would demand, it seems to me, that we develop in our children a conscience regarding the funny papers, the sports magazines, and the detective thrillers. We observe adults of all degrees of sophistication sitting in public places and reading junk along with their children. What better endorsement than, "My mommy does it"? or "My daddy"? Or how can we sit by so comfortably with this commission of bearing witness to the truth of God, and at the same time turn our children over to the world to be taught and trained to read the things that militate against it? Textbooks for Christian schools are a crying need. What will it take to help

Poet Power!

BY MARIE A. YODER

*Too oft my mind moves restlessly about,
Too oft aquiver with weak, unborn fear.
And yet, O Lord, how precious are the hours
When I am still and feel that Thou art near.*

*'Tis then, when calmness fills my soul,
That Thou canst speak from Thy Eternity.
No word of mine; no thought have I as sweet
As those white, lucent words that Thou dost
give to me!*

Aibonito, P.R.

us to see it vividly enough to act accordingly?

Will we not act more consistently if we begin to do what we can and take hold of every opportunity to advance in this witness? A few possibilities come to mind:

1. We ought to encourage our children throughout the church in good reading habits. Many finish school unable to read well. They are usually handicapped for life, never being able to enjoy good books, much less the more difficult study of the Bible.

2. We ought to begin new family reading habits in our homes. Less entertainment at public places and a firm twist of the radio knob to the "off" position, in favor of a quiet evening reading hour with the family in the living room, would yield pleasurable dividends, and might soothe frayed family nerves. Read through books together, depending on the ages of family members. Read aloud, in animated fashion for the children. Let them use their developing reading skills the same way. Read with devotion the great hymns of the church, and then join in their singing. Could we not all profit by beginning to learn to be quiet and relaxed in our homes? We may think we enrich the community by our presence and support at the ever-increasing number of affairs going on, all the time becoming lean and poor in soul and spirit. In the end, the community is the poorer for it.

3. We ought to become conscious of our steward obligations in literature. All good books that have blessed our souls should be recommended to our friends, loaned, circulated, given as gifts, and promoted as much as possible. Gospel portions, leaflets, and periodicals should be on our lips and in our hands, that we might be at the Spirit's disposal.

You might be called to run to someone's chariot in haste, on the way to Gaza.

Scottdale, Pa.

Giving Out of Grace

By EDWIN RAYMOND ANDERSON

Both the Old and the New Testaments are linked together upon the proposition that the blessings of the Lord can only be realized upon the ground of personal appropriation. The testimony of others and the recital of heavenly dealings from other lips may be well and proper, but after all, these are the sayings of others, and the Lord is not dealing with our souls upon any proxy basis. What He has done for others, He must do for me,

and when I know these dealings in the personal sense, then I can fully appreciate the experiences of others, and come to know the Lord in that closer, more intimate sense which is His earnest desire for the need of each of our hearts.

The Psalmist in the Old Testament sets forth his side of the proposition: "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). David speaks from the heart, and he rejoices in that goodness which has been expressed toward himself, and in that promised blessing for such trust. And in the New Testament, the Apostle Peter takes up that Davidic note and adds his personal subscription: "If so be ye have tasted that the Lord is gracious" (I Pet. 2:3). Peter surely made reference to the personal sense in the extending of the invitation. There is grace with the Lord, but the Lord of grace must be "tasted," must be personally appropriated, so that the fountain of this grace be opened for the heart need of the partaker.

There is an interesting graduation of thought in these two passages, speaking of that fuller revelation which has come with the incarnation of the Lord Jesus Christ. The Psalmist declares that "the Lord is good." But goodness is often a quality which requires clear defining, for there is a negative goodness as well as that of the positive character. And with the fuller revelation of the New Testament, we find Peter identifying this goodness as bearing the positive character, when he penned the exclamation, "The Lord is gracious." His "grace is His good"! It is the grace of our Lord Jesus Christ (note II Cor. 8:9), which is made available for our partaking, that grace manifested at Calvary, that grace that would manifest itself in new and blessed ways for each step of the pilgrim way. The Son came from the Father, from heaven to walk and to partake, sin apart, the ways of earth, and each step of that perfect way was latticed with a grace that is sublime indeed; the joy of the Father and the praise of those upon earth who had accepted and worshiped the Person manifesting such a grace. Knowing Him, "we enter into grace," and find new surprises in blessing along the way. Such a grace is the glory of the Christian walk through this grace-less scene.

The Psalmist extends the invitation, and the apostle presumes that the invitation has been accepted. "O taste and see," cries David, and Peter answers back, "If so be ye have tasted." And it is that which brings the matter to the pointed, personal head, and allows the question,

"Have we tasted this grace of the Lord?"

Now before we dismiss that question as not being relevant to the believer, let us carefully note that when Peter declares, "If so be ye have tasted," he was referring not to a past acceptance, but to a continuous and daily experience for the heart and life; for the phrase might as well be altered to read, "If so be ye have been keeping on tasting . . . that the Lord is gracious." We found the Lord to be gracious indeed when we were broken at the foot of the cross. But now when we have been a long while along the Christian way, it is to be asked—and wondered over—as to whether or not that grace has been the ever-new and vitalizing experience of the heart. Perhaps we sing far too glibly, "Sweeter as the years go by," for to many of us it is only, "the years go by," and a good deal of the "sweeter" has dropped to the wayside, lost in the humdrums of life. Of course we are saved and we know the Lord—but does the Lord know us for the Christian men and women of "first love" which marked the early days? There are far too many who think that they have mellowed with the years, when in solemn truth, they have only fermented!

Of course, these things ought not to be, but we excuse them without the cover of an excuse. The years should draw us closer to the precious Lord, tasting ever anew and afresh of the bounty of that grace which serves as holy fuel for the keeping up of "first love." The Lord is gracious, and let that never become merely matter-of-fact, but rather, the praise and the wonder of the heart. The Saviour should ever be the Sacred Wonder to us! We can depend upon His grace—but then, can He depend upon these hearts of ours?

Hartford, Conn.

Mennonites Are Good Farmers

By J. MARK STAUFFER

Yes, they are; everyone says so. You hear it as you travel, whether on the bus, train, or wherever you choose to reveal your identity, that Mennonites are good farmers. It is an established fact by now and might well be written into the annals of the American Mennonites.

The other day I was introduced to a Doctor of Economics; he was most cordial. He spoke freely: "So you are a Mennonite; well, my father always bought his vegetables from the Mennonites in ———. They had the finest produce in the city." I thought within myself, "There it is again; it never has failed." (Continued on page 780)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Sand or Lubricant

When one object rubs against another, friction is created. In order to reduce this friction to a minimum lubricants are placed between contacting materials, as in the moving parts of machinery. Anything that makes for the reduction of friction makes a machine run smoothly and therefore efficiently. If instead of lubricants abrasive materials such as sand are introduced, the friction is increased, efficiency is lost, and the life of the machine will be greatly shortened. Bearings and cylinder walls are protected by lubricants; they may be quickly ruined by sand or iron filings.

We heard one of our young people recently liken people to lubricants and sand. There is a class of persons who always reduce the friction which results when human beings come in contact. They know how to make speech gentle and to replace scowls with smiles. Quarrels just do not prosper in the atmosphere which they create. Under the magic of their influence potential enemies become tolerant, if not altogether friendly.

Another class of persons has the consistency and effect of gravel. Into any company where they appear there come trailing behind them touchy dispositions and raw tempers. They know how to speak the insinuations which touch off suspicions and misunderstandings. They cast about the incendiary sparks which blast friendships and leave good will in a rubble of ruin. Such persons disrupt fellowships and are the chief causes behind quarrels, feuds, schisms, and wars.

We hear that there is concern lest the supply of lubricants run out, but we have not heard any fears expressed about the supply of sand running low. In the human realm we fear there will always be an abundance of those who are efficient as irritants and there is likely to be a chronic shortness of the people whose kindness and tact can avoid unhappy human relations. We had better be cultivating our lubricating faculties. We had better be sifting the sand and gravel and sharp unpleasantness out of our lives. The world of human relations needs lubricants, not sand, and that goes even for the church.

Mennonite World Conference

An event of outstanding interest and importance was the Mennonite World Conference held at Goshen, Indiana, August 3 to 5, and at North Newton, Kansas, August 7 to 10. This gathering of Mennonites from all over the world was arranged by the M.C.C. and conducted under the leadership of its officers. It was the fourth Mennonite World Conference, earlier sessions having been held at Basel and Zurich in 1925, the four hundredth anniversary of the founding of our church, in Danzig in 1930, and in Holland in 1936. World War II prevented holding sessions of this conference at the approximate intervals of five years.

The 1948 meeting was by far the largest and most representative of these conferences. Never before have so many Mennonites of all branches sat down together to consider matters of common interest. About 2000 persons were registered as attendants at the Goshen sessions. Many local people, however, did not register. It was estimated that 4000 people attended the last session at Goshen. We were not privileged to attend the sessions at North Newton, but it is probable that the attendance there was even larger. About fifty persons were present from outside the United States and Canada. Countries represented were Holland, Germany, France, Switzerland, Brazil, Paraguay, Argentina, India, and China. Branches of the church in America which were represented included the (Old) Mennonite, General Conference Mennonite, Mennonite Brethren, Brethren in Christ, United Missionary Church (Mennonite Brethren in Christ), Conservative Amish, Old Order Amish, Church of God in Christ Mennonite, Evangelical Mennonite, Krimmer Mennonite, and perhaps others.

Sessions of the conference were concerned with various tenets and activities represented in world-wide Mennonitism. These included nonconformity, nonresistance, Christian faith and life, youth service, Christian education, institutions, colonization, missions, and relief. Addresses and discussions served to give

information and to acquaint us with the ideals and activities of Mennonites everywhere. There was also an abundance of inspiration as one heard testimonies of the true faith and pondered the miracle of the preservation of the Anabaptist faith in an unfriendly world. The differences between us as Mennonites were evident in our appearance and in the attitudes and beliefs set forth in some of the addresses. But since the conference was unofficial and did not need to agree on any pronouncements of faith or administrative directives, the differences did not hinder the good feeling of the meeting. It was clearly evident, however, how impossible would be any organic union of Mennonites of the world.

Mennonitism as a whole has a witness to give to the world, but the various groups of Mennonites may also have a witness to give to each other. After the session on nonconformity, for instance, one of the visitors from Holland said, "We ought to have had such discussions in Holland years ago with an all-around presentation of nonconformity."

It seemed to us that the total effect of this meeting should be good. The sympathy and understanding that were brought about belong to the Christian spirit. A respectful hearing was given to every viewpoint and no attempt was made to force any common mold of thought. We believe that the more conservative Mennonitism was able to give effective testimony.

The physical arrangements for the meetings were excellently managed. The Goshen sessions were held in the city high school where there was plenty of room for offices and committees. Meals were served in the high-school cafeteria, in the Eighth Street Mennonite Church, and in Goshen College dining hall. North Newton sessions were held in Bethel College Memorial Hall. Addresses were delivered in English, German, and French. Translations of most of the addresses were made available. There was excellent singing by the conference body and by chorus and quartet groups.

Consider how women are in evidence in their personal appearance. Their hats for example, the powder and paint on their faces—even in the public streets, their boldness in dress that need not be described, their brazenness on the stage and in the audiences of such performances, where in companionship of the other sex they gaze upon a lewdness that would have shocked their mothers only a generation ago.—James M. Gray.

GOOD FARMERS (Continued)

Of course, in the broad sense, this is as it should be. The rural character of our people has been one of our prevailing blessings and virtues; our roots are deeply imbedded in the soil and we, therefore, are just naturally farmers and good ones too. I, myself, am a farmer if the definition of terms is not too severe. I enjoy feeding the little portion of Mother Earth entrusted to me, raising a good quality hay, corn, and truck, and producing top grade stock. True, this is done largely to help pay expenses, but my main job entails me as a Christian.

There was the Apostle Paul; he was a tentmaker and I just feel sure, a good one. I would like to have had a tent made by Paul; they were probably the best in his city and people undoubtedly talked about them. And yet when we think of Paul, his tentmaking is incidental; he was primarily a Christian missionary.

Look at the Apostle Peter; he was a fisherman. He worked hard at it and I know that he was a good one. I suspect that he knew where the big fellows were. His catches undoubtedly represented the best quality in fish, probably the kind whose few bones could all be removed with one simple operation. Yes, Peter was a good fisherman, but his primary work and testimony was of a spiritual nature.

But Peter was human; you will recall the time following Christ's resurrection when he exclaimed, "I go a fishing" (John 21:3). I doubt if there was anything unethical about his desire to fish, but note the scene as Peter stands on the shore by the side of his prize catch. The Master knew that Peter liked to fish—that he was a good fisherman. The Master knew that Peter loved fishing a little too well, hence the soul-searching question, "Simon son of Jonas, lovest thou me more than these" (John 21:15)?

Could it be possible that the Master is asking that same question of some of us good Mennonite farmers as we stand, posed by the side of some highly bred, registered animal, or by the side of a crate of flesh-producing birds, or behind a display of the finest vegetables and fruits from our good, well-ordered farms? My dear fellow Mennonites, these things are not wrong unless they get between us and God—not wrong unless we love them too much.

Mennonites are good farmers; yes, they are; everyone says so, and we should be; the Lord expects us to do our work well. Our difficulty has been largely a matter of emphasis and publicity. We must plead guilty to the charge that we spend too much time with material things to the neglect of our own spiritual souls; the world is too much with us. Then, in addition, we haven't promoted our Christian witness as we should have; in many cases, we hide it behind our farms and have not taken it with us when we leave them.

This has not been entirely deliberate on our part; it started years ago and we simply haven't done much to change the tradition. We can do something about it if we choose. The other morning in my devotion I found the answer and the remedial procedure. Paul, to the Thessalonians, writes, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (I Thess. 1:8). Here is a clear picture of a church with a vital spirituality; they put their Christian witness in the foreground where it belongs and the whole world knew about it. Herein lies the challenge to the Mennonite Church.

Harrisonburg, Va.

A Voice from a Multitude

We are a large group of people. There are more of us than there are ministers. We are more numerous than trustee members. We number more than Sunday-school teachers. We are the unused members of the church.

Along with the ministers, trustees, and teachers we too have dedicated our lives to serve our Master. But because we aren't outstanding and because of God's leading we did not go into foreign fields. We stayed home hoping to serve our Master in our home church and thus obey His "go ye." But we have never been asked to serve. Oh, they have asked us for money and they want us to help in the congregational singing, but that is all. Our individual talents are not needed. And yet we too constantly hear Christ telling us to serve Him.

It isn't that we don't live good lives and thereby witness. We have been showing love for our neighbor and for our enemy these many years, and we have been praying and reading God's Word. But we feel Christ has commanded us to do more—to serve through the organized channels of the church. But no one in our church asks us to serve.

Some of us are young people—only thirteen years old. We have learned to add and subtract in school and wish so much we could be the secretary-treasurer and take up the money on Sunday. But our fathers (who would enjoy their Sunday-school class discussions so much) have had far more experience in doing this work and in banking money and they are the secretaries and the treasurers.

Some of us are mothers. We can't teach a regular class and take care of our children on Sunday, but on Thursday night our husbands would gladly stay with the boys and girls while we meet with a Y.P.B.M. committee. But the young girl who already has four important jobs in the church gets on the committee, not us.

Some of us are young men who went to the army, saw our mistake, and have

been reinstated. We need an opportunity to show ourselves trustworthy. But we must have a responsibility and no one asks us to be responsible. In the army we did bookkeeping, but the minister is on the Finance Committee in our church.

Some of us are growing old and no longer have the chance to participate in sports as we once did. And we miss the thrill of showing ourselves Christians on a team. We would like to help the young boys' club in their athletics. But only men who are not interested get on the boys' club committee.

Some of us have never been to college. It wasn't because we were dull; we didn't have the money. But our college friends are now doing the work of the church.

Some of us are nurses. Our nursing duties prohibit us from being church choristers, but we could serve on a committee to entertain a visiting chorus were we asked. But we aren't. I guess it's because we've never done it.

Some of us work as secretaries during the week. We would like to be on the Charity Committee—or we'd get off work to teach a summer Bible school class. But everyone thinks we can only type and others who are richer, busier, and already doing church work all week long get these positions.

We are a large group of people—the unused church members. There are many more of us than we have told you of. We are not illustrious; however, we are not without talent. The ministers never appoint us to positions. Nominating committees (meeting for two hours) never think of us. We need the Christian growth that activity gives to the life of church members, but our names never appear on committee listings. But in order to keep our account clear before God we want to serve Him. We are anxious to help.—Anonymous.

Throne Worthiness

"Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold" (Rev. 4:4).

Who or what these special elders are is not a matter that concerns this message. There are many theories, each of which appeals to its adherents as the only tenable one. What interests us is that they are close to the throne of God and have been entrusted with some measure of authority. Throne power is one of the great rewards of the faithful servant, and comparatively few attain this honor. There are many of the great ones of the church who will be accounted small indeed when brought before the judgment seat of Christ. There are those, according to the statement of our Lord Himself, who are first among their fellows on earth, who will be last when the assizes of the Son of man will have pronounced judgment upon them.

But here is a group occupying the most outstanding official positions that both heaven and earth can offer. What are the qualifications for such exalted rank? It is begging the question to say that their places have been given them through grace, and it is also contrary to the teaching of Scripture. This Book of Revelation takes particular pains to point out that it is "he that overcometh" that is the recipient of divine favor. Throne worthiness is the only guarantee of throne possession. And those who prove themselves worthy are not necessarily great preachers or clever expositors or even great soul-winners. They are those who have put into practice the lessons of holiness the Spirit has set in the Word of God, and have heeded with earnest care the applications of these to their hearts by His constant inward monitions. They have done justly, and loved mercy, and walked humbly with their God. They have paid more attention to the subduing of their own lusts than to the attaining of a reputation for holiness. They have learned the meaning of perfect love toward God and man, and have been, as with unveiled face they reflected the glory of the Lord, transformed into the same image, from glory to glory, even as by the Lord the Spirit.

The Emperor Napoleon, to emphasize the fact that it was possible in his service to rise from the lowest rank to the highest, made the epigrammatic remark that "every private soldier carried a field marshal's baton in his knapsack." And so the Almighty, as He sets forth the glories of the age to come and the surpassing magnificence of the eternal city, in which have been centered all the hopes of the ages as they ran their course, broadcasts to the race a similar announcement: "He that overcometh shall inherit all things"—a promise of joint heirship with His overcoming Son; adding something still more lofty in its implications of blessing and divine fellowship: "I will be his God, and he shall be my son." As the inspired Psalmist, millenniums before, stated that same truth: "He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people."

There is no believer in Christ to whom the highest honors of heaven are not open. But, sad to say, the number is small who give themselves to the quest, and seek first (in time and in importance) the kingdom of God and His righteousness. Nor is this entirely due to spiritual sloth nor to the claims of the world and of the flesh. THE THEOLOGY OF THE MAJORITY OF PULPITS TEACHES THAT ALL THINGS ARE RECEIVED IN CHRIST, AND FAILS UTTERLY TO INSIST ON THE NEED OF "GIVING ALL DILIGENCE" IN ORDER TO LAY HOLD UPON THOSE GRACES AND VIRTUES WHICH WILL NEVER BE-

COME THE PROPERTY OF THE SAINT WITHOUT SPIRITUAL STRIVING.—The Alliance Weekly.

Paying Old Debts

"Owe no man any thing" (Rom. 13:8).

We wonder why it is hard to have mighty revivals. There may be various answers, but we believe one of the greatest hindrances is a lack of conscience relative to paying debts. We speak now of "old debts" because new ones remind us more keenly and frequently than old ones. It is like the alarm clock which at first frightens one into action, but if disregarded the sleeper can finally snore amidst a dozen clocks.

There seems to be a general collapse—a letting down and considering it a light thing to lie and steal. If in this article we use strong language, it is because, like Nathan, we feel it necessary to "Cry aloud, spare not, lift up . . . [our voices] like a trumpet" against a monster evil. And now we answer some excuses for not paying old debts:

- 1. "The debt is so old the creditor has forgotten it." Perhaps so, but this does not cancel the obligation. You should be the first to remind him.
- 2. "He can afford to lose it better than I can afford to pay it." This proves your dishonesty. Was it a just debt? If so, on your honor, you are required to do your best to pay it.
- 3. "The creditor is dead, or has moved away." Another flimsy excuse! You should do all in your power to contact him, or his heirs. Only then are you excusable.
- 4. "I cannot pay it all at once, and small payments might not be acceptable." Have you tried it? Everybody is glad to get what is due him even in small

Keep Faith in Your Heart

By MARY ALICE HOLDEN

*Keep a little whiff of dreams
In your heart,
Just a bit of cheer and faith
For a start.
They will bring the sun
Out shining
And show every cloud's
Gay lining.*

*Keep a little fleck of faith
In your soul,
Faith in God and faith in your
Future goal.
Faith that guided Abraham
Still today
Will bring you into the land
Where hopes stay.*

Garden City, Mo.

dribs. And this might be the means of canceling part or all of the balance. "Honesty is the best policy."

5. "My creditor is hard-boiled and might take advantage of me." This does not excuse you. You must meet him at the judgment and there will be no bribing there. Face him now and perhaps lead him to Christ.

6. "When I get these new and urgent debts paid, I hope to take care of the old ones." Well, could you not deny yourself here and there and thus whittle away on the old account? Or could you not work part of it out, even at odd hours? You could at least offer to do so, and this would prove your sincerity, instead of dodging like a guilty cur.

7. "I think the business has changed hands." If so, you could endeavor to find out if the new management assumed the old debts. If anyone suffered because of your negligence, it is your bounden duty to help bear his burden.

8. "If I confess it, it might make bad matters worse." God always takes care of the consequences. Experience proves that when an honest confession is made at this end of the line, hearts are softened at the other end.

9. "The debt is outlawed." Yes, crooked lawyers may say so, but length of time does not make a thing right. A thing is not made right until it is made right. An effort on your part might put others under conviction and work a miracle.

10. "My creditors made big profit on me, and now we break about even." This may give a little ease to a warped conscience, but will fail you on a dying bed.

11. "I worked hard and should be allowed some compensation, while helping to make others rich." But this does not allow you to be dishonest. Better go hungry and keep a good conscience than have a question mark bob up when all alone or while listening to a searching sermon.

12. "The creditor would only drink or gamble it away, and I can put it to better use." But it is not yours to use. Shall we do evil that good may come? Wesley said he would not tell a lie to save the world. Obedience is better than sacrifice.

13. "I did no worse than others." You cannot hide behind others. "Thou shalt not follow a multitude to do evil." You must shortly stand at the bar of God. An index finger pointing at you there would be terrible.

14. "My children can take care of it after I am gone." Come now! Don't you know that if they are half as crooked as you are they will crawfish out of it and it will never be settled satisfactorily?

15. "I did not mean to steal, but how it happened, I do not know, yet that towel, spoon, and napkin from the hotel, or Pullman, got into my suitcase." Well, then, let it just happen that they get

back to their owners. How a cheap soul can murder her conscience and become a big thief over little things is hard to understand! Why be damned over little things?

16. "I don't like to hear a preacher harp so on little things." The fact that you feel disturbed shows that it is a big thing. It also shows that you are guilty, but there is hope if you will only acknowledge your sin. A tiny grain of sand will ruin a good eye, and one little, unconfessed sin will keep you out of heaven.

"But suppose the creditor cannot be found, or positively refuses to accept the money?" Then it might please the Lord for you to give it to missions, or some other worthy cause. Do you know of such an instance? If so, let me know, for I would walk a long distance to see such a repentant soul. It would be easy to have a revival in his town. The heavens would surely open and floods of blessings be poured out.—Selected.

The Law of Kindness

One morning, not long ago, a "tramp" rang the basement bell of one of our fine residences, and requested something to eat.

"I couldn't send him into the wood-yard," the maid told her mistress, "because he has just broken or sprained his wrist; so I told him to wait—but don't, for pity's sake, let him in!" the girl hurried to say. "He's just an awful specimen."

"Well, what can I do for you?" said the strong sweet-faced woman to the stranger at her gate.

This was evidently an unaccustomed greeting. Our tramp probably had never heard anything like it. He had been told to "move on," and there was "nothing today"; but to be asked to state what could be done for him was so unusual as to cause him to lift his eyes to the friendly face, and to keep them so fixed during most of the interview.

My friend did not wait for a response.

"I think the best thing I can do for you is to look at your wrist," she said. "I see you have hurt it. Come into the kitchen."

Here warm water and soap were given the stranger, who bathed his face and hands with evident enjoyment. Then the hurt wrist was bandaged, and next came a good breakfast. He was not asked a single question of how he came to be in so wretched a condition. He was simply ministered to in the sweetest and most unselfish manner. As he rose to go, he walked toward the window and looked out. For a moment or two he stood silent and motionless. Then, covering his face with his hands, he burst into a spasm of sobs and tears. Even at this critical point, the wise woman did not speak. She beckoned to the maid to be still, and allowed the sudden emotion

full time to vent itself. Then she said simply:

"Those tears will do you good," and added, "Some tears are very sacred. They come straight from our manhood and womanhood, and clear away many perplexities. And now, tell me, can I do anything more for you?"

The man exclaimed, "Let me do something for you. Can't I bring you up some coal, or sweep your walk, or go some errands? Never mind my wrist. I could do anything for you."

All that morning this real man, nicknamed a tramp, worked for his kind friend. And better than that, he has worked for her ever since, and for other families in the neighborhood, earning a good many dollars each week. He is now "clothed," and coming beautifully into his "right mind."

There was no preaching done in this case. He was not talked to or talked at. He was just recognized as a brother. This woman could find no fault, because she saw far below the rough, dirty exterior.

"Do you think I could ever go away from that lady's door, and do again what I had been in the habit of doing?" the suddenly illuminated one asked of another friend. "Not much. No man could. Why, my own sister couldn't have done more for me; and to think that she never once said: 'Why didn't you?' and 'Why don't you?'"—Eleanor Kirk, in "Zion's Watchman."

What Constitutes Church Loyalty

BY ANNA M. BENDER

First I think we should consider what the church is. How important a place does she fill in this world? How important is it that her members be loyal?

The Apostle Paul calls the church the body of Christ. She is the body of which Christ is the head. Christ, our Saviour, established the church and commissioned her to carry on the great work which He began while upon earth. He told His followers to go into all the world and preach the Gospel to every creature. To evangelize the world is her work, and each member of the body has a part in and a responsibility toward the carrying out of the great commission. Dr. Wm. Evans says, "We are prone to think it a small thing to speak of the church. We are tempted to distinguish and contrast churchism, as it is sometimes called, and Christianity to the disparagement of the former. It is well to remember that Jesus Christ positively identifies Himself with the church."

When Saul of Tarsus was on his way to Damascus to persecute the church there (as recorded in Acts 9), the Lord struck him down and Saul asked, "Who art thou, Lord?" He replied, "I am Jesus whom thou persecutest." In persecuting the church, Saul persecuted Jesus Christ. If we refuse to help a needy brother, or if we mistreat a member of the body of Christ, we mistreat Christ. "Inasmuch as

ye have done it unto one of the least of these my brethren, ye have done it unto me," said Christ.

Christ gave up His life that He might found the church. Ephesians 5:25 shows how "Christ also loved the church, and gave himself for it."

Now what is church loyalty made up of? First, one who is loyal to an institution strives to promote the welfare of that institution in every way possible. He speaks well of it and is interested in all its affairs. A loyal church member realizes his responsibility as a member of the body of Christ and endeavors to fill his place to the best of his ability. He is interested in attending all public services, and in helping in whatever way he can. He observes and promotes all her doctrines to the best of his knowledge and ability. He loves to observe her ordinances. Not all can be leaders or ordained officials of the church, but each member has an important place to fill. No one else can fill our place for us. If we fail to fill our place to the best of our ability, we hinder the work of Christ. If one member fails, the whole body suffers. If you have an infected hand or foot, your entire body suffers, does it not? Just so with the body of Christ. One sick member (sick with sin) affects the whole church. I think it well for each of us to frequently ask ourselves this question,

*"If every member of my church were just like me,
What kind of church would my church be?"*

The foremost duty of the church is to glorify God. So every loyal member has "an eye single to His glory." Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). I Corinthians 6:20 says, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Bro. Daniel Kauffman in his book on Bible Doctrines says: "They who accept Christ as Saviour and Lord become members of His body, and once members they will give the body support as they have enlightenment and opportunity. One of the most substantial ways of supporting the church is faithful attendance at her public services. Other things being equal, the more loyal we are to God and the church, the more vitally interested we are in attending public services at the house of God."

Another way to manifest our loyalty is faithfulness in the use of the privilege of intercessory prayer—by being faithful prayer warriors. Those who may not be able to help much in other ways, who are not gifted public speakers, nor teachers, or do not have a voice for singing, can do wonders through prayer. The smallest and weakest can help through prayer. The Bible records numerous instances where the cause of Christ was strengthened by prayer. When the disciples were in the upper room previous to the outpouring of the Holy Spirit we

read that they "all continued with one accord in prayer and supplication." How wonderfully the Lord answered their prayers in giving the Holy Spirit and by the conversion of three thousand souls! Again when Peter was imprisoned, the church gathered in the home of Mary for prayer and Peter was miraculously freed. The church fasted and prayed previous to sending Paul and Barnabas out on the first missionary journey, which proved to be very successful.

By giving financial support to various enterprises of the church we show church loyalty. Her missionary efforts, benevolent institutions, educational institutions, publishing and relief work, all need our loyal support.

A very important way of expressing loyalty to the church is by supporting and promulgating the doctrines of the church. I quote Bro. Daniel Kauffman again: "We give the church substantial support when we obey, defend, and promulgate the doctrines of the church known as her tenets of faith; thereby enlarging the borders of the church and extending the sphere of her influence and labors, thereby strengthening the church in giving practical testimony in support of the things 'most surely believed among us.'" The loyal church member expresses his attitude by consecrating his time, talents, means, and service to God and his church.

A very practical way to express loyalty to the church is in helpful, loving service to members in need. I know by experience what it means when Christian friends in times of sickness and sorrow come to one's aid. Mutual love and loyalty can be fostered and strengthened in no other way, as when in illness or overwork the laity and fellow laborers sow their minister's crop or harvest his grain. I have never forgotten when this happened once when my father was ill. How grateful my parents were for this kindness, I can never forget. Recently I learned that a young brother helped his minister a day, so that the minister could feel more free to conduct summer Bible school at their church the following two weeks.

Palmyra, Mo.

In the Service of the King

By ETHEL MEYERS

*"In the service of the King,
Every talent I will bring.
I have peace and joy and blessing
In the service of the King."*

How many of us can sing these words from the bottom of our hearts? If we cannot, why can't we? Are we not in the service of our King, or have we no King? When Christ became our Saviour, He also became our King. Of Him it is said, He "came not to be ministered unto, but to minister, and to give his life a ransom

for many" (Mark 10:45). His life is the one we should pattern after.

Perhaps you will say, "What shall we do?" There is much to be done if we are willing to do it. Some of our church institutions are in great need of workers. Much effort has been put forth and time spent in prayer for workers to fill these vacancies. Many of our sisters have been interviewed. It is interesting to notice the various excuses received; yet it is a pitiful and shameful condition to think that people who profess to be followers of Christ are not willing to make sacrifices for His cause. There are those employed in factories who are earning twice the amount received at our church institutions. How much of that is given for the work of the Lord? Many of these are the ones who give the least in time and money. Can they truthfully sing, "I am happy in the service of the King?"

"He heapeth up riches, and knoweth not who shall gather them" (Ps. 39:6). Is there not more complete satisfaction in working for small wages and laying up for ourselves riches in heaven where neither moth nor rust doth corrupt, where thieves do not break through and steal? Perhaps you will say, "That is true; but suppose I need hospitalization," or "What will I do when I am old and unable to support myself?" "God will provide" (Gen. 22:8). Paul says, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Is your faith so small that you are unable to believe that? Do you doubt God's Word when He says, "I will never leave thee, nor forsake thee" (Heb. 13:5)?

Then there are those who cannot leave the comforts of home and leisure time. If we are consecrated Christians, that is a secondary matter. "He that loveth father or mother more than me is not worthy of me . . . And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38). If we want to do God's will, He will give us grace to overcome this problem. And one finds that life in our church institutions is much like home life. If our parents desire that we do the will of God, they will not hinder us when we are called to work for Him.

Many girls say, "The hours are too long. We lose out in our social life." There is some truth in that. Too many people think that once a person has accepted a position at an institution he or she is no longer free to go away, and therefore they never ask them. On the other hand, many times the loss in social activities is the fault of the worker. Perhaps the day has been a discouraging one and so an invitation for an enjoyable evening is refused. The worker goes back to work with a heavy heart, whereas if the invitation had been accepted, burdens might have been forgotten and new enthusiasm received.

Maybe you say, "I am too young." Do you realize there are many aged folks

A Prayer for This Week

Our Father, Giver of All Good Gifts,

Today we come into Thy presence with gratitude in our hearts and thanksgiving on our lips. We thank Thee for this good land to which Thou hast brought us. We thank Thee for America, a land of brooks of water, of fountains and rivers that spring out of valleys and hills, a land of wheat and fruit trees, a land of iron ore and copper, a land wherein we may eat bread without scarceness.

We thank Thee for freedom of worship, and we pray, our Father, that Thou wouldst be with all those in governmental authority over us. We pray for the President of our country and for its lawmakers. Help them to exercise wisdom and sound judgment in the difficult decisions they must make. Rule and overrule.

And in the midst of this abundance and freedom deliver us from the subtle temptation to say or think, "OUR power and our hands have achieved this." Help us always to remember who it is that gives us the power to get wealth. Help us always to remember our brethren in need in all parts of the world. Help us to be ready at any time to endure hardness as good soldiers of Thy Son Jesus Christ, through whose name we ask this. Amen.

—Elaine H. Sommers.

who need the cheerful and carefree disposition of our younger sisters to brighten their last years? And many of them give as much encouragement as they receive. And they appreciate the opportunity of meeting workers' friends, who may be entertained, in many of our church institutions, just as at home.

You may say, "I don't have any training." There are very few jobs at our institutions requiring more than a junior high-school education, although more is acceptable.

After thinking on these things, if the Lord is calling you to work in an institution, don't try to smother your convictions. Inquire at the various institutions as to vacancies. Ask God to help you in your decision. Remember, you are not necessarily accepting this work for life—the privilege of changing occupations is yours.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Telford, Pa.

God washes the eyes by tears until they can behold the otherwise invisible land where tears shall come no more.—Beecher.

FAMILY CIRCLE

The Writers

By L. J. LANTZ

*"I wish that I could write a poem," he said;
A restless eagerness was hidden there.*

*I came, one Sabbath morning to his home;
His castle, not large but strong, where wisely
reigns*

*The girl-wife of his hearth—serene, all fair—
And children play—a shy, cherubic pair.*

*Swept floors and sunlit rooms;
A flower or two; some pictures on the wall;
And the hushed peace of heaven over all.*

*A little realm whose wise and kingly laws
(Like those of Medes and Persians) alter not.
A sanctuary apart, where travelers pause,
And by its fire their hungry hearts are fed.*

*A strong man's armory, from whence he goes
Forth to the fray, well girded for the strife:
O God, and they have made a Poem
Of Life!*

Gap, Pa.

Praying Parents

By C. WARREN LONG

During the hard winter months of '47-'48 many boys and girls from Germany cross the border into Belgium seeking for food and clothes. These children range from eight to sixteen years of age. Many of them stop at our relief unit's barracks and ask for food. As one or more of these children sit down to our table to partake of a meal, they invariably first bow their heads and then make a cross and mumble a prayer and conclude by making the cross again. Just today a nine-year-old boy who was small for his age had come alone, a distance of over fifty miles from inside Germany. This little blond lad sat down to our table upon the invitation of our cook. He sat there looking longingly at the food before him, but would not eat. Finally with embarrassment racing across his face he looked into the eyes of the cook and said, "Can I first pray?" After his prayers and crosses were made, he at once entered into the enjoyment of eating what had been set before him.

Some years ago Bishop Daniel J. Johns said in a Sunday morning worship service, "Let me study your children a little while and I soon will be able to tell you what kind of parents you are." It is not difficult to decide what religious group these German children represent nor the kind of teaching their parents give. Our blond nine-year-old hungry lad could not eat until he first prayed. Over

fifty miles from his home, hungry, strange, embarrassed, sitting at a foreigner's table. A great tribute he gave to the devotional life, example, and teaching of his parents when he asked, "Can I first pray?" Under the strain of his new surroundings the religious character his parents were building in him stood the test. How different was his response from that of a little four-year-old girl who was severely scolded by her mother. She was heard to sob pitifully to herself, "I wish Mother loved me as much as she does God. She talks so kind to Him." Our hungry blond lad can say, "I owe a great debt to the lives of my parents in my early childhood days. They lived as they prayed."

Praying parents are a great blessing to their children. F. B. Meyer once said, "The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. He is in the tomorrows. It is the tomorrows that fill men with dread. But God is there already, and all tomorrows of our lives have to pass Him before they can get to us." The prayers of praying parents are like the shepherd ahead of the children and must be dealt with by the enemy of the soul. The children's tomorrows are definitely controlled by the parents' prayers. Oh, I know we can not do like some—pray words and give God a great deal of information about Himself and His creation. Prayers that affect the children's future are "prayers of faith"—that is, we pray in prayer. Hannah prayed in prayer before her son Samuel was born, and continued this kind of prayer life after his birth. The child Samuel grew to physical and spiritual maturity and became a great national character in Israel. He never lost the value of prayer as he was taught it by his parents. Near the close of his life he was admonishing Israel to serve God and then said, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). How challenging this is to us parents! Prayerlessness is a sin. Our children have a right to our prayers. They are a part of the fighting equipment they need in the battles of life. Our prayers are their most vital equipment. Without these prayers they are maimed and weakened. To neglect to pray for them and teach them to pray, would wrong them and help them into moral bankruptcy. It would be depriving them of their just dues. We would be guilty of defrauding them. Thus we would sin against our children and against God. Note Samuel's stern but shocking remark again, "God forbid that I should sin against the Lord in ceasing to pray for you."

All we as parents, I am sure, have had the experience that we were at a loss to know how to pray sometimes for our children. Our mental approach to the problem we were facing seems to have been devastated and our emotions in such great distress that we felt we could not pray, at least we could not frame a petition. Fellow parents in such situations, we can simply tell God our problems like those bereft souls in Matt. 14:12 who just "went and told Jesus." How true is the old hymn—

*"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."*

Certainly we can not do anything better for our children than to pray in prayer for them, and teach them how to pray in prayer.

Bullange, Belgium.

The Mother's Hymn

*Of old, they brought their babes to Thee,
Our earthly ways who trod,
And veiled in our humanity
The mighty love of God.
The mothers held their little ones
So very close and near;
Thy look was brighter than the suns,
And yet they felt no fear.*

*Thy blessing, gentle as the dew,
Fell on each little head,
And heaven itself came floating through
The words the Master said.
The mothers of a younger day,
And of another time,
Are fain to see Thee in the way;
To Thee our prayers would climb.*

*We seek Thy blessings on our own
Sweet lambkins of the fold;
We bring our children to the throne
In aspiration bold.
Receive us, Lord, as if indeed
We touched Thy garment's hem;
Accept our little ones, we plead,
Be all in all to them.*

*O Christ, who walked beside the sea,
To whom the children clung,
Let mothers' praise ascend to Thee
In every land and tongue.
And for this land divinely blest
One blessing more we crave;
Accept the offering of our best,
And all our children save.*

—Margaret E. Sangster, in "The Burning Bush."

While modesty will always be compatible with the dress which is also comfortable, fashion may often violate both; and when it does either, no purely moral person will follow it.—Hickok, in "Principles of Moral Science."

TO BE NEAR TO GOD

Sunday, August 29

Conviction

Read John 16:7-15.

The Comforter is the one who brings conviction to the sinner or sinning Christian. We do not convince anyone of sin. If we speak, the Spirit must make the speech convincing to the heart. Poor sinner! It is his own heart that convinces him at last. "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20). Man cannot bring conviction, but he can pray for it to be sent.

Monday, August 30

Repentance

Read Romans 2:1-16.

"The goodness of God leadeth thee to repentance." Man's remorse gets him nowhere as long as he lacks an attitude of turning away from the sin, and turning unto God. No amount of effort on our part can bring us to that brokenness of one's own will. Only as the love of God woos, can we respond.

Meditate on our inability to find repentance by our own efforts. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:16, 17).

Tuesday, August 31

Faith

Read Hebrews 11.

How do we get faith? This, too, is only from God, not from within ourselves. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

We must know something enough to put confidence in it, if we are to have faith in that thing. "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). One who has never heard of God can hardly have any faith in Him. Only as the idea becomes conviction, gripping the individual, does he step out in trusting on the things "which are not seen." No one can make you believe. You must first want to believe, and only God can give that desire.

Wednesday, September 1

Conversion

Read Ephesians 2:4-10.

Here again we are completely dependent on the grace of God. "No man can come to me, except the Father which hath sent me draw him" (John 6:44). "If any man be in Christ, he is a new creature . . ." and that, in one sentence, is conversion. In the second birth, as in the first, we are completely helpless of ourselves. But if the birth is not accomplished at the time appointed, death will sooner or later result.

Meditate on the dangerous condition of a person who is ready for this step of faith and who refuses and turns back! Will his "hour"

come again? And yet again? Only by a miracle of grace!

Thursday, September 2

Justification

Read II Corinthians 5.

Man has never in all his history been able to manage this for himself, either. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith (Gal. 3:24) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Thank God for the white robe of Christ's righteousness to cover our spiritual insufficiency! "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom. . ." (Isa. 61:10). Only the garment of atonement is a fit wedding garment for His Bride.

Friday, September 3

Sanctification

Read Romans 8:1-11.

"I am crucified with Christ: nevertheless I live; yet not I . . ." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Each step leads us a little farther out of ourselves and into Him, and none of these seven steps can we take in our own strength. But our part is to be willing, which may seem hard until the step is taken. Then when we reap the joyous benefits of each step into freedom, we wonder what could make us hesitate at all! Oh, let us "enter into that rest" and cease from our own strivings!

Saturday, September 4

Adoption

Read Romans 8:12-23.

The little boyish face looked up into mine, eyes wide with seriousness. "Don't you want to grow up to be as big as cousin Amos?" I had asked. "But, Mommy," he protested in five-year-old wisdom, "I want to grow up just like my daddy!" He was as insistent as if I could manage it if he could only convince me. "Well, you probably will," I hastily assured him. "After all, you're his own little boy, and more likely to be like him than anybody else."

So he was satisfied. But to me it opened up a whole new avenue of thought: If we would only aspire as earnestly as this little child to the measure of the stature of our Father—God. Are we not His own sons and daughters? But do we grow up in His likeness? What does our sonship avail us otherwise if we don't have any inheritance of characteristics? How much more important than a celestial inheritance of crowns and golden streets is an inheritance of personal traits: of gentleness, godliness, purity, wisdom, mercy, justice, holiness. May we, as little children, earnestly desire to "walk like Father"—"Abba, Father!"

—Almeta Hilty Good.

ANANIAS—A HELPING LINK

Sunday School Lesson for September 5

(Acts 9:1-22)

Many great men have said that all they are they owe to their mothers. These mothers are not well known, however. How true that many great people have in their life stories significant helpers whose stories are seldom heard or told. One commentator on Naomi this quarter said little of Naomi. He could see only Ruth in the story. Perhaps no greater, besides Christ, ever lived than the Apostle Paul. In this lesson we study a man who helped in Saul's transformation.

It was a very critical time for Saul. He was kicking hard against the pricks. It was a difficult time for the Christian church and especially for the church at Damascus. News had come that Saul, the persecutor, was on his way to seize believers. The church was bewildered and frightened.

On the way, unbeknown to the Damascus church, Saul was diverted by the voice of the Lord from heaven. "Why?" "Go." Blinded he went to a house God must have opened. The Lord has torn. He will heal. He has smitten. He will bind up. "In the third day he will raise us up, and we shall live in his sight" (Hos. 6:2b).

God calls a devout disciple of Damascus, Ananias, to introduce Saul to the Holy Spirit and to the church. Ananias hears with his sensitive ear. "I am here, Lord." God commissions Ananias to "Arise, and go." Knowing Saul was coming to seize him, undoubtedly, he feared, but God strengthened him by "for he is a chosen vessel unto me." Ananias obeyed.

Tenderly he laid helping hands on one who had come to lay violent hands on him. How definitely Ananias believed in God and believed in God's appreciation of Paul's faith is shown in the salutation used, "Brother Saul." Forgiveness and welcome were found when the Holy Ghost filled Paul. His sight was restored and evidently it was Ananias who baptized him. Immediately he began to preach to disciples at Damascus. Ananias had helped Paul to a turning point in his life and had helped the Apostolic Church.

A certain tradition says that Ananias became bishop of the Damascus church and was later martyred. Be that as it may, Ananias had already done a very great work in helping to find a chosen vessel who became conspicuously useful. Saul's blindness signified his helplessness until Ananias came to him.

Have you at the call of God seen critical situations and helped someone to get a firm foothold on the Christian way? Then you have done something worth while.

"There are many things God wants to do, which He can never do unless some one helps Him; every one of us can help God do something that needs to be done" (Donnell).

—Alta Mae Erb.

He that saveth time from prayer shall lose it, but he that loseth time from waiting on God shall find it in blessing for men.—Robert P. Wilder.

TEACHING THE WORD

Reorganizing the Local Sunday School

By J. J. HOSTETLER, *Secretary of Sunday Schools, Commission for Christian Education and Young People's Work*

Each year the Sunday school of the local church is reorganized with officers and teachers. Most local schools have followed a more or less traditional pattern through the years without much change or variation. Now and then, however, it is well for all of us to examine and rethink our plans and methods to see if they are as efficient and effective as they might be. Too often we get into a set pattern and since "we have always done it this way" we dare not change. Of course, we should never change just for the sake of changing, but if we can make some improvement, create new interest, stimulate new ideas, get more folks into the work, etc., then by all means a change is in order. We trust that the Sunday-school superintendents and leaders, along with the ministry, will be interested enough, and courageous enough, to face this challenge and make this study.

For some years there has been considerable agitation for a change of date in the Sunday-school year. A number of our schools made the change already, and others were contemplating doing so. There are many evident reasons for this change, such as harmonizing the Sunday school year with the day-school term when children enter new classes, many teachers change locations, and students go away to college. Then, too, it removes extra work from the Christmas holiday season, when other things occupy the interest of Sunday-school workers, and makes committee work and planning a more difficult task. The question has been in the minds of Sunday-school leaders for some years: Shall we lead and direct the change of year soon, or let the various schools shift and change when they will? With the coming of the new "Graded Lessons" for the preschool age children, and plans for "Graded Lessons" for the primary children later on, these lessons needed to have some dating printed on them, for guidance throughout the year. Since these lessons will be used for many years, being repeated year after year, the question was: Which date process shall we use? After careful study and consideration it was decided that they be dated to begin with October 1 each year, which meant that we will need to inaugurate the change of the year from January 1 to begin with October 1, at the time of using this new material. To change the Sunday-school year afterward, would mean having the

lessons out of gear in the meantime. Thus the Christmas lesson would come at the end of March, and the Easter lesson would come in the middle of the summer.

In the light of all this it was planned to begin the new "Graded Lessons" this fall, October 1, 1948, and to make the change of the Sunday-school year at the same time. However, now we regret to announce that due to reasons beyond our control, the limitations of our own Publishing House, the illness of some writers and artists, and the special efforts and work required to produce the new summer Bible school materials, the new "Graded Lessons" and other helps cannot be prepared in time for use this year. They are expected to be ready and released by October 1, 1949. Since the plans for the change of the Sunday-school year have been inaugurated for this fall, there is no reason why this part of the program cannot be carried through even before the new lesson materials shall be available. In fact, it will be to your advantage to prepare your school before the use of the new materials, as it will help you if you have all the organizational work well in hand.

Now, then, what should be the plan of the local leaders in bringing about this change and adjustment to the new Sunday-school year? The following ideas are primarily for those seeking guidance in making the change, and not for those whose conference district may have set forth other directives or plans.

These plans will need to be carried through immediately for an effective organization. The local superintendents should counsel with the ministry and jointly plan for a workers' or members' meeting to take up this work. At this meeting, in the early part of September, a program may be followed thus: Have the secretary give a report of enrollments and attendance; have the treasurer give a financial report of offerings and expenditures; discuss the need for improvement in the work, better teachers, better records, better attendance, larger enrollment, solicitation of new pupils, a missionary outpost in some near-by needy community. Special blanks for the diagnosis of your school are available which will enable you to determine the weak spots and places where improvements may be made. A further leaflet has been widely distributed, entitled "Plan Now," and more are available if needed, that presents a graphic picture of the new materials that are planned, and also includes guidance on the proposed plans for the new Sunday-school year. Now, you will be ready to use whatever method your congregation deems best, in the selection and appoint-

ment of the superintendents and other Sunday-school officers, to take over the work beginning with the new Sunday-school year, October 1, 1948.

May we point out that effective work can be done only when the ministers and Sunday-school workers can co-operate fully in this program. In a sense, it is not something entirely new, but merely a change of time in the schedule of reorganization. As one result your district conference officers can prepare and send in their district reports earlier and this will enable a more up-to-date report in the annual *Mennonite Yearbook*.

Following this reorganization meeting, your newly elected or appointed superintendents, along with the ministers, or the duly appointed committee who may be responsible, will need to select and appoint the teachers for the various classes as needed and planned. No doubt with the promotion of your pupils to higher grades and classes you will plan for promotion exercises appropriate to the occasion, the first Sunday of October. Perhaps some new classes with teachers will need to be set up. The secretary, or other responsible persons, will also need to order the new class books, offering envelopes, secretary record book, and such other supplies as may be needed for the new year, including the quarterlies for October to December.

If your school has not been accustomed to use individual class record books, now would be a good time to order them and begin using them as well. There are many advantages to individual class records. They enable a teacher or class to know whether the members of the class are there or not, they provide records for annual reports, they promote better attendance and interest, and teachers with class secretaries can keep in better touch with their pupils and class members. These may be ordered from the Publishing House at very small cost.

Since the new Sunday-school year is now designated as being from October 1 to September 30, we will need to designate the quarters accordingly. Therefore the months, October to December, shall be called the first quarter, January to March the second quarter, April to June the third quarter, and July to September the fourth quarter. In beginning your attendance records in the individual class books be sure to enter attendance for October to December in the spaces where it is printed "First Quarter." There will not be any changes in the class books and the dating of same until the present stock is used up; so you will please bear with the publishers in the meantime.

Many Sunday schools find it suitable to have an installation or consecration service the first Sunday morning of the new year for their teachers and officers. It will be proper and fitting to do this on the first Sunday in October when the new workers take over. There are vari-

(Continued on next page)

OUR SCHOOLS

Observing Church School Day

Church School Day is to be observed in our denomination on Sunday, August 29. It is hoped that the day will be observed throughout the entire church by every congregation and in some form or other in every worship service from the Sunday-school hour in the morning and the church service following to the Sunday evening Young People's Bible Meeting program, and the church service following it. The day is designated as Church School Day for the purpose of making every person in our denomination conscious of the importance of Christian education in the work of the church for the promotion of every phase of her activities.

During the coming two weeks young America will be beginning another year of school. Our young people will be returning to church academy, Bible school, or college; or our children will be beginning another year of public school, and a great host of our youth will be returning to high school or beginning high school. Many will be attending state colleges and universities. It is a great time of the year. Youthful America is being marshalled for training in citizenship. The public schools are prepared to bring to the children and high-school boys and girls a secular education which will make them the best kind of patriotic American citizens according to the educational standards of the departments of public instruction of the several states and of the Federal Department of Education. The one grand goal is patriotic citizenship, educated and vocationally trained as far as possible. From the rank and file of this young America will come the leaders of our nation.

In addition, there will be a large number of our children attending Christian day schools in various sections of the church. These schools will number possibly forty or more. Then there will be the Christian secondary schools of various districts which will be attended by many of our high-school boys and girls. Thus we have beginning, at this time of the year, a great exodus of children, youths, and young people to halls of learning, and their instruction will be as varied as the personalities, the training, and the religious belief of the teachers who will provide the instruction.

Over against the state with its objective of patriotic citizenship and its general disinterest in any religious instruction, we have the Christian day schools, the Christian secondary schools, our Bible schools, and the church academies, colleges, and seminaries, which endeavor to produce Christian citizens who will

have sound educational training and vocational guidance and who will at the same time have been strengthened in their faith and in their devotion to Christ and the church.

If our children and young people are attending public schools, then we are vitally concerned about the type of instruction they will receive and the kind of teachers who will instruct them. We are probably unable to do very much about determining these two factors. Furthermore, we are unable to determine the type of textbooks which will be used. And least of all are we able to determine the environment of the public schools and the extra-curricular activities. Thus our concern will center chiefly about the influence which we as Christian parents can exercise in our homes over our children in the public schools from the grades through the high school. This, indeed, is a matter for serious consideration.

From the above we might conclude that the following are some good topics for consideration on Church School Day:

1. The Value of Having Our Own Elementary and Secondary Christian Schools.
2. The Important Place Which Our Church Colleges Hold in Our Denomination.
3. Things We Need to Guard Against If and When Our Children Attend Public Schools.
4. An Appropriate Farewell Service for the Young People who are leaving home to attend a church academy or college.
5. What We Owe in Support to Our Church Schools: (a) Prayer; (b) Financial Support; (c) Students.
6. Christian Education, the Foundation of Every Church Activity and Enterprise.
7. Why Our Young People Should Attend Our Church Colleges.

Many other subjects might be suggested. A number of weeks ago a Church School Day Bulletin was distributed to every congregation so that each family would receive one bulletin. These should be passed out, if this has not already been done. The bulletin is enlightening on various phases of our educational work and challenges us to more zealous support of our educational institutions which the church has established. If you have not secured a copy, please inquire for one from your pastor. Furthermore, make yourself a committee of one to see that Church School Day is observed in your congregation or in your place of worship, if it be only a Mission Sunday School. It should be noticed also that if Sunday, August 29,

is not suitable for the observance of this day, that another Sunday more suitable may be selected for the observance of Church School Day. The chief point about this is that the day be observed, and that each person become aware of the great importance of giving our children Christian instruction and bringing them up under the guidance of Christian teachers. To this end let us pray, let us give, and let us enthusiastically encourage and support all our church school work.

Christian education which brings boys and girls to Christ and nurtures them in the way of Christian living is really the only way in which we can save this nation from disintegration and moral chaos. Of course, we mean that this type of education is evangelistic in nature as well as nurturing in Christian growth. Without Christian education, without Christian morality, without a Christian vision of one's mission in life, this nation cannot prosper, because the blessing of God will not rest upon it. Make this day a great day for Christ and the church through her schools.

C. F. Yake, Secretary
Mennonite Board of Education

TEACHING THE WORD (Continued)

ous plans and types of services that one may use according to the local needs and methods. This is to be encouraged, as these workers are called to a responsible position in the work of the church, and should be set apart for their tasks.

Often superintendents or other workers are reluctant to proceed in their assignments due to not having a full knowledge of the task or responsibility. We would like to encourage all workers to seek help by calling upon their district officers or writing to the Sunday School Secretary of the Commission for Christian Education and Young People's Work. May God lead and bless in this great work of teaching the Word.

Canton, Ohio.

We work all week so as to provide gay trappings for Sunday, and we go to church to watch and pray, but chiefly to watch, and we are the despair of the professional window dressers, who display choice goods in stores. There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where people assemble to worship a Deity, who, when on earth, had not where to lay His head, and whose disciples were ordered forth without purse or scrip or shoes, but in garb most modest.—Editor of a Memphis, Tenn., paper.

America is dressed to death. O men and women, give up this idolatry of fashion.—Dr. Talmage,

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Church School Day is being observed next Sunday, Aug. 29. We hope still more of our congregations will be using this opportunity to support the growing educational work of the church. Read the article by Bro. C. F. Yake, secretary of the Mennonite Board of Education, in this issue.

A special song service was presented by the Upland, Calif., congregation at the Thirty-fifth Street Mennonite Church, Los Angeles, on Aug. 6, on the closing night of evangelistic meetings there. The service was led by Bro. Elmer Hershberger.

The Associated Sewing Circles of the Lancaster Conference district will hold their seventy-fourth semiannual meeting at the Mellinger Church on Saturday, Sept. 4. All those interested are invited to attend, writes Nettie A. Leaman, secretary.

Evangelistic meetings were scheduled to begin at the Strickler Church, near Middletown, Pa., on Aug. 22, with Bro. Harvey E. Shank, Chambersburg, Pa., in charge. Everybody is welcome.

A group of young people from the Argentine congregation, Kansas City, Kans., gave the young people's meeting program at the Sycamore Grove Church, Garden City, Mo., on the evening of Aug. 1. Bro. Norman Teague gave the message. The program was greatly appreciated.

Bro. Glen Hershberger, Hesston, Kans., assisted the Sycamore Grove congregation, Garden City, Mo., in a workers' meeting on Aug. 8. The meeting consisted of talks and a panel discussion. Bro. O. O. Hershberger,

also of Hesston, brought the morning message. Their services were appreciated.

The Colorado Youth Retreat is being held at Pueblo Mountain Park, twenty miles southwest of Pueblo, Colo., Aug. 24-29. Instructors include Jess Kauffman, director; Allen Erb, Edward Kenagy, Richard Birky, Gideon Yoder, E. M. Yost, and Marcus Bishop.

The roof of the mission church in Wichita, Kans., was destroyed in the recent storm in that area.

Bro. H. J. King, Arthur, Ill., is scheduled for a ten-day revival meeting at Flanagan, Ill., in September.

Bro. Paul Lauver and wife, on vacation from mission work in Puerto Rico, are expected to speak at the Norristown, Pa., Mission on Tuesday evening, Aug. 24.

The work at Menahga, Minn., is progressing and a new church building is needed. The North Central district board is raising money for this purpose. Brethren throughout the church are invited to send contributions to the treasurer, L. A. King, Minot, N. Dak.

A number of Publishing House workers spent the week end of Aug. 15 in the community of Greenwood, Del., worshipping there in the Sunday services.

Sister Katherine Royer, Orrville, Ohio, editor of summer Bible school and Sunday-school materials, has spent a few days looking after these interests at Scottsdale.

Sister Laura Showalter, proofreader, is spending a vacation in Kansas, her former home. She expected to attend sessions of the South Central Conference at Yoder.

Bro. George J. Lapp, veteran missionary, preached at Scottsdale Sunday morning, Aug. 15. The evening services on the same day were in charge of Bro. and Sister George Smoker.

Bro. Irvin K. Kreider was ordained to the ministry at East Petersburg, Pa., on Aug. 4, chosen from a class of four. Bro. Henry E. Lutz was in charge, and Bro. G. Parke Book preached a practical message.

Bro. Paul Gingrich was ordained to the office of deacon at the Royer Church, Myers-town, Pa., on Aug. 5. Bro. Amos S. Horst was in charge of the ordination and Bro. Noah W. Risser was the message-bearer.

Harvest Home service will be held in the eastern end of the Franconia Conference dis-

trict as follows: Plumstead Church, Aug. 28, 2:00 p.m.; Trevoze Heights, Sept. 1, 7:30 p.m.; Deep Run Schoolhouse, Sept. 11, 2:00 p.m.; Doylestown, Sept. 18, 2:00 p.m.; Blooming Glen, Sept. 25, 2:00 p.m.

The West Liberty congregation, near McPherson, Kans., announces Sept. 5 as the date for the home-coming meeting of present and past members and friends. The old building is to be wrecked shortly following this date. Construction of a new building is on a new site farther removed from the road. The congregation welcomes all persons interested to attend the three-session program of the home-coming.

The Alpha, Minn., congregation observed its fiftieth anniversary on Sunday, Aug. 22, in an all-day meeting. Several guest speakers, including Bro. E. S. Garber, Nampa, Idaho, were on the program.

Evangelistic meetings are being held at the Carpenter Meetinghouse, near Talmage, Pa., Aug. 21-29, with Bro. Elias Kulp, Bally, Pa., as evangelist. Your prayers and attendance are requested.

The descendants of Jacob Mast, who came to America with his family from Switzerland early in the eighteenth century, will meet for a program at the old home, now owned by Levi Stoltzfus, near Elverson, Pa., on Saturday, Aug. 28. All relatives are invited.

Ivan Magal, from Czechoslovakia, will speak, the Lord willing, at the Maple Grove Church, Atglen, Pa., Saturday and Sunday evenings, Aug. 28, 29.

Bro. Clare Shantz was ordained deacon at the Erb Street Church, Waterloo, Ont., on July 4. May the Lord bless our brother in his service for the Lord.

Bro. Wesley Brubacher, returned relief worker from Germany, spoke about his work to his home congregation at Waterloo, Ont., on Aug. 8.

A harvest service will be held at the Oreville Mennonite Home, Lancaster, Pa., Wednesday forenoon and afternoon, Aug. 25. Speakers are Henry E. Lutz, Arthur D. Ruth, and John W. Hess. Visitors are much appreciated by the old folks who are not able to attend other meetings.

Bro. George R. Brunk, Denbigh, Va., preached at the Salem Church, Elida, Ohio, on Aug. 8.

Bro. William Miller was ordained to the ministry at the Clinton Frame Church, Goshen, Ind., on Aug. 1 by Bro. E. J. Yoder. Bro. Miller is to serve as minister at the mission point of Crumstown, North Liberty, Ind. May the Lord bless our brother richly.

Plans are being completed to combine the prayer meetings and the young people's meetings of the Salem and Central congregations at Elida, Ohio.

Bro. Milton Brackbill, Paoli, Pa., will be the evangelist in meetings at the Salem Church, Elida, Ohio, in November. Prayers for these meetings are requested.

Bro. Paul Lauver, Puerto Rico missionary, was scheduled to preach at the Paradise Church, Lancaster Co., Pa., on Aug. 20.

Bro. Allen Ebersole, Ft. Wayne, Ind., had charge of the Sunday evening service at Denver, Colo., on Aug. 15.

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Calendar

Chesley Lake Camp, Allenford, Ontario
 Special Young People's Conference, Sept. 4-6
 Little Eden Camp, Onokama, Mich.
 Farmers' Week, Aug. 21-28.
 Annual Meeting, Mennonite Publication Board, Pike Church, Elida, Ohio, Aug. 24-26.
 Colorado Youth Retreat, Beulah Colo., Aug. 24-29.
 Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
 Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
 Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-6.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. Amos and Sister Edna Swartzentruber, on furlough from Argentina, spoke at the Illinois Conference, Aug. 17-19, after having spent the previous week end at the Bible Missionary Conference at Laurelville. The previous week they were in special meetings at Belleville, Pa.

Bro. Royal Bauer and Sister Evelyn Showalter, missionaries under appointment to India, were married at the Stahl Church, Johnstown, Pa., on Aug. 7. Bro. and Sister Bauer attended the Bible Missionary Conference at Laurelville, Aug. 14-22.

On July 30 the brethren Mahlon Stoltzfus, Mahlon High, and William Anders made an air trip to Dawson City, in Yukon Territory, Alaska, in the interest of establishing mission work there. On Aug. 3 a similar trip, this time over Ft. Yukon, Bettles, Alatna, Hughes, Shungnak, Kotzebue and Nome, Alaska, was made by brethren Stoltzfus, Anders, and Harold Mishler.

Bro. John F. Bressler, Lancaster, Pa., will serve as evangelist in meetings to be held at the Johnstown, Pa., Mission, Aug. 22 to Sept. 5. Bro. Ross D. Metzler, pastor of the mission, writes that there is real need for a revival and asks for the prayers of the church.

Word has been received that Bro. R. R. Smucker, missionary in India, has just recovered from an operation at the hospital.

Bro. B. F. Hartzler, who has spent several years in relief work in Europe and in India, visited the India mission recently before leaving for the United States.

Bro. and Sister A. C. Brunk, missionaries on furlough from India, are planning to move soon from 1204 S. Eighth Street, Goshen, Ind., to 1711 Prairie St., Elkhart, Ind.

Brethren Stephen N. Solomon and Pyarelal J. Malagar, representatives from the India Mennonite Conference visiting North America, had a full day on Sunday, Aug. 15, speaking at the Allensville, Locust Grove, and Belleville congregations near Belleville, Pa. Both brethren are now conducting a course of Bible studies at the Laurelville Bible Missionary Conference.

Bro. and Sister E. C. Bender moved from the Mission Board headquarters building at 1711 Prairie St., Elkhart, Ind., to their farm home near Martinsburg, Pa., Aug. 20.

Bro. and Sister William Lauver, Mathis, Tex., spent Sunday, Aug. 8, at the Johnstown, Pa., Mission. Their messages were greatly appreciated.

Bro. E. V. Snyder, on furlough from Argentina, served on the staff of the Young People's Institute held at Laurelville, Aug. 6-13. He and his wife remained for the Bible Missionary Conference immediately following. Their new address is 187 King St., East Kitchener, Ont.

Word has been received from the British Passport Control Office that the visa for Bro.

and Sister John Beachy and son has been granted for their residence in India. We trust that a suitable sailing will be available in mid-September so that they can proceed to their work in the Bihar field.

Bro. Elam Stauffer, recently returned on furlough from Tanganyika, gave a much-appreciated series of messages at the Laurelville Bible Missionary Conference, Aug. 14-22, on the subject, "Victorious Living."

Bro. B. Charles Hostetter, of Manheim, Pa., and Harrisonburg, Va., preached for the congregation at the Detroit Mission Church, Sunday morning, Aug. 15.

The Mennonite Mission Board of Ontario has purchased a property in the O'Connor Drive neighborhood, a few miles north of the present Toronto Mission. A Bible school has been held there for the past two years and the location should make an excellent place for mission work.

The editorial staff of "The Missionary Guide," organ of the Illinois Mennonite Mission Board, has been re-organized with Bro. Harold Zehr as editor, Sister Fern Massanari as officer editor, and Bro. Richard Yordy as circulation manager.

Summer Service Units

Laurence Horst, director of service units, Aug. 14: "To date twenty-six souls have been led to a definite decision for Christ in this summer's service unit work. A total of 1,407 have been served in summer Bible schools and approximately 250 in youth camps. Sunday schools have been taught, buildings painted, floors scrubbed, etc. . . ."

"I just returned from Piney Woods Unit, Mississippi, and was gratified by the work of the unit there. They have been accepted on that colored campus with open arms and have made a strong impression. Bible classes were taught and the students came out sixty strong after busy days of work. In these classes there were decisions for Christ. . . . While there, we had an evening meeting which was attended by all the students. Three young men came forward after the meeting for prayer. . . ."

"While in Arkansas I taught in the Blanchard Springs Youth Camp. Here the Lord gave us four souls."

City Missions

Hannibal, Mo.: "Chester and Bertha Kenagy from the mission at Altoona, Pa., visited here Aug. 6 and 7.

"Felix van der Wissel, a representative from the Mennonite World Conference, will speak three times at the Hannibal Mission on Sunday, Aug. 15.

"Bro. Nelson E. Kauffman was one of the instructors at the Missionary Training Institute at Philadelphia held Aug. 9-14.

"Grace Wenger will be spending the week of Aug. 15-21 at Colorado Springs, Colo."

Denver, Colo.: Bro. Allen B. Ebersole, superintendent of the Ft. Wayne, Ind., Mission, was in charge of the Sunday evening service on Aug. 15.

Canton, Ohio: Sister Elizabeth Gehman, who has been assisting us in our work here, has returned to her home.

Foreign Missions

Shanghai, China, July 17, Lawrence Burkholder: "Anyone who now comes to China to do mission work will have to reckon with the fact that they are coming into a disturbed revolutionary situation and they cannot expect the safety and security of a peaceful society. I think that our group in West China might well consider staying in Szechwan even though the Communists do come in. I say this because they are young people who are spiritually prepared to meet hardship. However, I would suggest that living under Communist control should be voluntary."

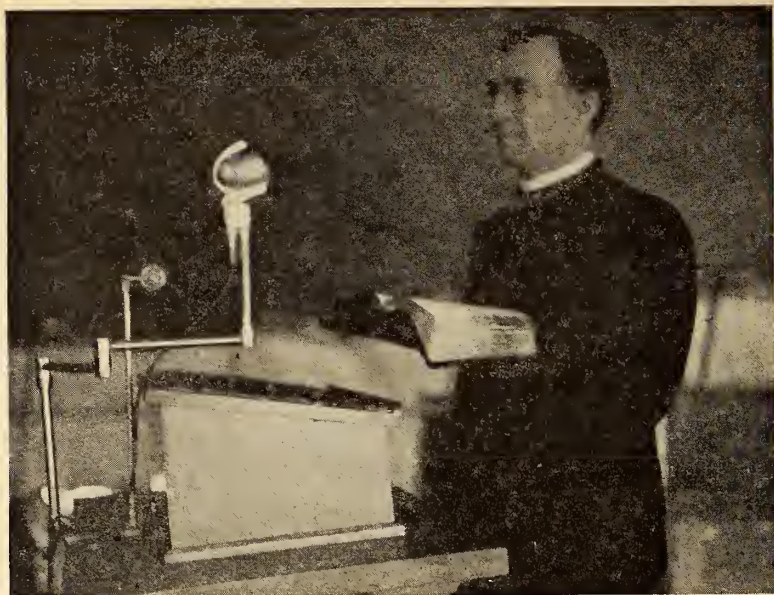
Carlos Casares, Argentina, B. Frank Byler, Aug. 6: "We appreciated the letter which we received the other day which included the resolution passed at the annual meeting pledging prayer support. We need it when things go well and when they go slow.

"Last Sunday Bro. L. S. Weber was with us here in Casares for the evening services. We had baptismal services in which eight were received by baptism and one by confession of faith who had backslidden. She had been baptized in another church in another town. There are six others who are converts but we did not feel that they were ready yet for baptism. They need the prayers

(Continued on page 796)

FOLLOWING IS THE COMPARATIVE STATEMENT OF CONTRIBUTIONS RECEIVED DURING JULY:

	Missions	Relief	C.P.S.	Total
1944	\$17,811.38	\$6,858.32	\$23,807.36	\$48,477.06
1945	26,112.72	11,723.36	33,671.10	71,507.18
1946	26,566.95	8,679.52	26,982.93	62,229.40
1947	- 70,965.44	10,957.23	202.73	82,125.37
1948	41,525.29	9,298.35		50,823.64



«Bro. Allen H. Erb, La Junta, Colo., as he delivered a conference sermon several years ago. The microphone has been used for years, for small and large crowds. Can it be used safely for the unseen radio audience? Can it, like printed literature, reach thousands and millions whom we cannot see?»

A History of Mennonite Broadcasting

BY PAUL L. STORMS

THE Mennonite Church has been reluctant to adopt a means of education and evangelism which has become increasingly associated with the world of entertainment and lust. Radio has a worldly connotation in the minds of many Christians, and the Mennonite Church has been cautious, perhaps rightly so, in using this popular modern invention as a means of proclaiming the good news of salvation through Christ.

However, we must surely awaken to the fact that the miracle of radio is God-given, and that it should have a leading place in the Mennonite program of evangelism. With 60,500,000 radio receiving sets in the United States, and nearly 1,000 broadcasting stations, and with 29,600,000 short wave sets in the world, outside of the United States, with a potential listening audience of 177,000,000 people, we are made to realize the expediency of expediting by radio the life-giving Gospel to a dying world.

Although comparatively little broadcasting has been done by the Mennonite Church it is my object to here set forth the history of Mennonite broadcasting, with a heart of gratitude for those who have already sensed their responsibility of radio broadcasting and a sincere hope that many more will take upon themselves the God-given responsibility of investigating possibilities of broadcasting for Christ and the Mennonite Church.

It is my desire that in the near future the Mennonite Church will promote the Mennonite faith once delivered to the saints and herald Christ to the nation by a coast-to-coast American broadcast, originating at such a likely place as Goshen College, and heard throughout both the United States and Canada.

AT LEAST TWENTY-EIGHT MENNONITE BROADCASTS

This is not to be considered a complete history of Mennonite broadcasting, although an effort has been made to make it such. Also, it is a story of broadcasting by the Mennonite Church only, giving no recognition to other branches of the Mennonite faith.

The Mennonite Church is now broadcasting fourteen programs over at least twenty-one stations. Putting it another way, there are twenty-eight broadcasts (some programs are duplicated on several stations) in twelve states and provinces; the broadcasts are, of course, often heard beyond the points of transmission in additional states.

THE CALVARY HOUR

A pioneer in Mennonite broadcasting is Bro. William G. Detweiler. He says, "It is because of the unparalleled opportunities in Gospel broadcasting that we carry on year after year. Seeing an open door in broadcasting, we began, in November, 1936, the weekly Gospel program now known as The Calvary Hour over WHBC, Canton, Ohio. Soon we transferred to WADC, a 5,000-watt station in Akron, Ohio.

"In May, 1939, we took another step of faith, adding to our Saturday afternoon thirty-minute program a Wednesday thirty-minute program over this same station. (The Wednesday program was discontinued in September, 1940).

"In November, 1939, we began broadcasting on our second station, WEEU, Reading, Pa., and continued on this station until October, 1940, when this program was transferred to WBAL, Baltimore, Md., now a 50,000-watt station. The Gospel went out over this powerful station for almost six years, until September, 1946, when we were com-

pelled to discontinue, the station having adopted the new policy of not selling time for Gospel broadcasts."

In the months and years of broadcasting The Calvary Hour, other stations were added, so that today the program is heard over twelve amplitude modulation (A.M.) stations and one frequency modulation (F.M.). These are: WMMJ, Peoria, Ill.; WADC, Akron, Ohio; WWST-FM, Wooster, Ohio; WIBG, Philadelphia, Pa.; WWNY, Watertown, N.Y.; KFAB, Omaha, Nebr.; WCHA, Chambersburg, Pa.; WAAF, Chicago, Ill.; WKBN, Youngstown, Ohio; WWST, Wooster, Ohio; WSVB, Harrisonburg, Va.; WLAN, Lancaster, Pa.; and WHKC, Columbus, Ohio.

During the twelve years of broadcasting, The Calvary Hour has been confronted with tremendous difficulties, but each time the Lord has graciously undertaken. In March, 1944, the Stanley G. Boynton Radio Agency, Detroit, began to handle the business. This agency has been a real help in getting the program on new stations, in solving problems, and in ironing out technical difficulties.

Since Jan. 1, 1946, The Calvary Hour has been a corporation, not for profit. Five trustees conduct the business of the corporation. There is also an advisory council of twenty men whose duty it is to advise and counsel in this work.

Bro. Detweiler describes the nature of his broadcasts: "About fifteen minutes is devoted to singing and brief announcements, and fifteen minutes to a Gospel message. Arlene, Emma, and Ella, of the Amstutz Sisters' Trio, have endeared themselves to their radio audience by their excellent renditions. The messages are sometimes doctrinal, sometimes evangelistic, and sometimes designed to build up believers. We find such a great need for a preaching of the old-time Gospel, for people write and tell us that they no longer hear it in their churches."

"You will be interested to know," says Bro. Detweiler, "that last summer our treasurer figured that for every dollar we spend we have a potential audience of 22,000, or more, for thirty minutes. Viewed in this light it is an economical form of evangelism. We know that we reach many with the programs whom we could not reach otherwise. To me it seems it is one of the big open doors before us."

The broadcasts are neither sponsored nor underwritten. Work is sustained by the prayers and contributions of friends. Most of the money comes in the mails. Frequently the group engages in rallies, which help to support the program. The staff members receive no money for their services, although the secretaries receive pay for part-time work.

Concerning The Calvary Hour, Allen T. Simmons says, "Speaking for Radio Station WADC and staff, let me commend you and your advisory council for a work well done."

Stanley G. Boynton, president of a national radio advertising corporation, speaks thus concerning The Calvary Hour: "In these chaotic times when the worries of the world are so heavy, 'Prayer changes things,' and through this great medium of radio, I sincerely believe that you are one of the few good people in the world who are doing your part through your spiritual messages to pour oil on these troubled waters. . . I am sure that you have the thanks of the millions of listeners for the spiritual guidance which is delivered by you through The Calvary Hour."

Howard C. Kropf, Orrville, Ohio, attorney, and chief counsel of The Calvary Hour, pays this tribute to Bro. Detweiler's broadcasting: "Rev. Detweiler, who is the moving force behind The Calvary Hour, has brought to the radio world a much-needed release from those of our daily programs which contain so little to strengthen and so much to destroy our people morally and spiritually. His interpretation of the significance of Christianity is brought to you with the courage and forthrightness of his convictions which have devoted him to this service to the God of all mankind."

Here are a few testimonies, now, by the listening radio audience as to the effective value of The Calvary Hour broadcast:

Alliance, Ohio: "Your broadcasts bring us as much spiritual help and inspiration as any on the air."

York, Pa.: "Thank you for the beautiful sermons. I have no doubt about being born again. Your program settled it. I see now how much I must do for all around me."

Lititz, Pa.: "I am an old blind man. I have been listening to your sermons for a long time already. I am very much interested in your sermons."

Viola, Del.: "Tears flowed freely at our breakfast table this morning while you gave your blessed talk on 'Great Is Thy Faithfulness.'"

Bluffton, Ohio: "I have just listened to your wonderful program. I was richly blessed and deeply moved."

THE GOSPEL HOUR

The First Mennonite Church of Fort Wayne, Ind., is conducting a broadcast known as The Gospel Hour, under the directorship of their pastor, Bro. Allen B. Ebersole. The station used is WFTW, Ft. Wayne, 1090 k.c., covering a sixty-five-mile radius, having access to 465,000 people. The thirty-minute program is from 8:30 to 9:00, Sunday mornings. It first started on September 7, 1947, at a cost of twenty-four dollars a broadcast. The program is financed by the congregation and the listeners.

The broadcast is a simple presentation of the Gospel in song and sermon, with an evangelistic emphasis. There are five or six songs, a twelve-minute sermon, Scripture, and prayer. The first Sunday of each month the program takes the form of a broadcast especially for "shut-in" listeners.

As to its value, Bro. Ebersole writes, "It has been good for our congregation in that it makes them all feel we are working together in giving another witness. It will help our

Words can be said for and against the radio. That it has been a blessing in some areas cannot be questioned; that it has been a curse in other places is sure. Our task is to examine the work that is being done in radio evangelism, and then evaluate its worth. This report, written as a thesis at Goshen College Biblical Seminary by Bro. Paul L. Storms, of the United Missionary Church (Mennonite Brethren in Christ), gives the present picture of Mennonite broadcasting. May the publication of this paper serve to challenge us to similar work and to alert us to dangers involved.

singing over a period of time. There have been some very encouraging letters received."

YOUR VESPER GOSPEL HOUR

Broadcasting over WTOD (1560 k.c.) Toledo, and sponsored by Central Mennonite Church, of Archbold, Ohio, "Your Vesper Gospel Hour gave its first thirty-minute broadcast on Feb. 9, 1947.

Miss Olive L. Britsch, secretary of Your Vesper Gospel Hour, writes of this broadcast: "There was no organization responsible for programs. The four ordained leaders of Central Church planned the policies. An announcer with a minister and quartet or trio were used for the first few broadcasts. This worked very well, but since the announcer was going to be used as a speaker, it was decided that each minister do the announcing for his own program. This arrangement continued until the end of the first broadcasting year. The church then voted for a committee of five to be responsible for policies and programs.

"For the first year the four speakers rotated, each serving for one month. Now, we are using an announcer and each speaker serves for two months instead of one. This seems to improve the programs. We have a men's quartet and a ladies' trio which do practically all of the singing. Occasionally, a mixed octet or a guest quartet is used. The first fourteen minutes are used for singing, followed by a sermonette. A song closes the program. 'Take Time to Be Holy' has been adopted as the theme song and each program goes on and off the air by the singing of this song.

"Letters or comments concerning spiritual help received have come in from people as far as 130 miles from the station. A number have called directly to the station to express their appreciation for songs or messages they have heard. Others have written for prayers for sick or unsaved friends. There are usually requests for sick or aged people. It has been the policy not to honor requests from our local group unless they are for sick or aged people. This is due to the size of our local congregation.

"The Central Mennonite Church takes a monthly offering to sponsor the programs. There has never been an appeal for financial aid from the listening audience, but in the first year \$590.00 was received."

Your Vesper Gospel Hour is broadcast each Sunday evening.

THE MENNONITE MALE QUARTET

If you were to tune in on WIZE, Springfield, Ohio, Sunday afternoons, The Mennonite Male Quartet would greet you with their excellent singing. Bro. Raymond Troyer from the Oak Grove Mennonite Church, who has his master's degree in Music from Ohio State University, is the leader of this quartet. The other members are Bro. Earl Troyer, also from the Oak Grove Church, and a brother of Raymond; Bro. Milford Byler, from the Bethel Church; and Bro. Tilman Headings, from the South Union Church. The boys are sponsored by several churches, some of which are non-Mennonite. Their singing attracts a large listening audience.

THE CHRISTIAN SERVICE PROGRAM

This program, the director of which was Bro. Henry Martin of Chambersburg, Pa., began broadcasting over station WJEJ, Hagerstown, Md., a 250-watter, on June 5, 1946, and terminated on Jan. 4, 1948, after two years of successful broadcasting. The program reached a thirty-mile radius, covering 100,000 radios. The station claims the program had one of the largest listening audiences, with a possible 200,000. The thirty-minute broadcast was featured Sunday mornings from 8:00 to 8:30.

On Jan. 3, 1948, Bro. Martin commenced broadcasting over a much larger station, WCHA, Chambersburg, Pa., of 1,000-watt strength, covering 800,000 radios, with a possible 1,500,000 listening audience. The time of the broadcast is 7:45 to 8:15 Saturday evenings, when the world almost wholly monopolizes the radio time. WCHA is on 800 kilocycles.

As to the effect of the Christian Service Program, a few recent testimonies speak for themselves:

"I am a patient here at the Sanitorium and I happened to hear your program from Chambersburg last night. I very much enjoyed sacred music."

"I was so heavy burdened and seemed lost last Saturday. I was trying to find something on the radio to satisfy me, but could not. I was just about to give up and then I happened to turn the dial and heard your quartet singing. That was just what I needed. Please write me and help me find my way back to Jesus."

"We listen to your programs and enjoy them very much. We are sending you five dollars to help in the broadcasting of the Gospel."

THE MENNONITE GOSPEL TEAM

The Mennonite Gospel Team is doing a fine work for the Lord over two eastern radio stations. The first broadcast was made from 1:45 to 2:00 Sunday afternoon, May 31, 1942, over station WJEJ, Hagerstown, Md.; and this weekly fifteen-minute program is continuing. The officers for the first year were: President, Bro. Clinton Shank; program director, Bro. Harold Horst; the speaker, Bro. John F. Grove, pastor of the Cedar-grove congregation; the assistant speaker,

Bro. Norman Baer; and the secretary, Bro. J. Allen Martin.

In 1946 a more powerful station was built in Chambersburg, Pa.—the 1,000-watt WC HA. A half hour, at 8:30 Sunday mornings, was purchased from the beginning, starting Aug. 11, 1946. The director is Bro. Michael Horst. The warm interest and encouragement of the Bethel Mennonite congregation, with their pastor, Bro. Paul Lantz, speaker on the program has been much appreciated.

Bro. J. Allen Martin, secretary of The Mennonite Gospel Team, says: "From the time of the first broadcast, we began to receive invitations to present programs and to take part in services in churches throughout the surrounding community, from as far as one hundred miles away. We praise God for the privilege we have had of singing and speaking for Him in 250 public programs of this kind, in at least twenty denominations.

"We have tried by the grace of God to make every one of these programs and broadcasts evangelistic, and an honor to His name. During 1947, there were at least five public confessions at the close of public programs.

"From 1942 to the close of 1947, the Gospel Team presented 290 fifteen-minute programs over the air, and fifty-nine regular half-hour broadcasts, besides ten special Christmas broadcasts."

THE GLAD TIDINGS HOUR

To our knowledge, the most recent Mennonite broadcast to go on the air for Christ is that of The Glad Tidings Hour, under the directorship of Bro. Raymond L. Kramer, pastor, and sponsored by the Mennonite Mission, Meadville, Pa.

The thirty-minute broadcast originates in the studios of WMGW, Meadville, 1490 k.c., and is given at a very effective hour, 7:00 to 7:30 Saturday evenings. The first evening of the weekly broadcast was that of April 3, 1948. The Lord is blessing this new step.

Bro. Kramer writes: "We potentially reach thousands of people. What a challenge this is! According to the Scriptures, the return of the Lord is imminent. What we do for God, we must by His grace do quickly! Let us not fail Him in this!"

THE BAYSHORE MENNONITE CHURCH

Leaving the East, we now go south to Sarasota, Fla., where Bro. T. H. Brenneman is pastor of the Bayshore Mennonite Church, Sarasota, Fla. He is broadcasting over WSPB, dial 1450 k.c., covering a seventy-five-mile radius, including Tampa and St. Petersburg, as well as many smaller cities.

This fifteen-minute broadcast started towards the end of 1946, at no charge; however, it is thereby restricted to no preaching nor teaching nor church advertising. But Bro. Brenneman, feeling the need of the Gospel going out in word as well as song, began preaching over the air in February of 1947. As is the case in possibly all broadcasting being done by the Mennonites, no solicitation is made over the air, the program being supported by voluntary contributions left in a

box in the vestibule of the church. Each broadcast costs \$8.50. The Sunday-school lesson is discussed and the singing is generally done by a mixed octette. Since the congregation consists mostly of northern visitors, Bro. Brenneman is forced to use transcribed music during summer months. However, these transcriptions are largely made by Mennonites.

As a result of the year and a half of broadcasting, frequent visitors are seen in the services of the Bayshore Mennonite Church. Since this is a Mennonite frontier, it is felt the radio program has done a great deal to interpret the Mennonite Church to the community. Their singers have been invited to sing at numerous other churches and meeting places and other doors have been set before them.

BROADCASTS IN CANADA

Moving over to Canada, we find five broadcasts being conducted in southern Ontario alone, by the progressive Canadian Mennonites. Four of these go forth from station CKCR, Kitchener, serving a densely populated area in southwestern Ontario, including several cities of considerable size and importance.

THE NIGHTINGALE CHORUS

The oldest Canadian broadcast is The Nightingale Chorus, a self-sustaining broadcast started eight years ago. The director is Bro. Harold Schiedel, and the chorus is composed of twenty-five Mennonites and Amish Mennonites.

Kitchener is on 1510 k.c., covering an estimated radius of seventy-five miles, including the Six Nations Indian Reserve.

The Nightingale Chorus is on the air Sunday afternoons, from December to May, starting at 2:30 and continuing for thirty minutes. While no appeal is made for funds, the people are thanked for their gifts and letters, and they have always responded.

The program is an all-request one, mixed voices singing a cappella. The Bender Male Quartet is a regular feature. The chorus comes on the air with the stirring Gospel challenge in song, "Look and Live."

A few illustrations will show the effect of the broadcast:

"A group of card players stop the game when we come on the air. That's their own testimony.

"In an old people's home, where the inmates have separate rooms, some hang signs on the outside of their doors, 'Do not disturb while this program is on.'

"An old lady in Guelph calls our program 'my church service.'

"A Catholic family in St. Clements says, 'It's as good as a church service to us.'

"A backslidden man says, 'Your songs move me to tears. I haven't been to church for six months, but never miss your broadcasts.'

"Folks write in and ask us to pray for their unsaved children.

"A widow says a recent program must have been made up especially for her as she needed encouragement so much and got it that Sunday from the broadcast."

(While we are unable to furnish you with personal testimonies from all the Mennonite

broadcasts described, this is apparent; other programs are meeting with a similar encouraging response, showing the good work that Mennonite broadcasting is doing by way of a positive radio testimony.)

MOMENTS OF INSPIRATION

Moments of Inspiration was originated by Merle Shantz out of a conviction for better programs during weekdays. And so the broadcast commenced on a Saturday night.

A short Scripture, prayer, a five-minute message, and one or two musical selections, generally by a girls' trio, composed the program, which closed by a benediction and the singing of the theme song, "My Jesus, I Love Thee." The studio announcer would say that it was the purpose of the program to strengthen Christians and to point thoughts Godward.

Recently Bro. Shantz joined hands with Bro. Andrew Shelly, pastor of the Sterling Avenue, General Conference Mennonites, in a continuation of Moments of Inspiration over CKCR. Bro. Shantz is a minister at the First Mennonite Church, Kitchener. The time of the broadcast is Saturday evenings, 7:30 to 7:45 E.S.T. The program consists of music by a ladies' trio, ladies' sextette, choir from the Sterling Avenue Church, and a sermonette. Many have been the expressions of appreciation for this broadcast.

THE MENNONITE HOUR

The Mennonite Conference of Ontario broadcasts The Mennonite Hour over CKCR, Sunday evenings, from 6:05 to 6:30. This broadcast commenced on Jan. 1, 1945. The music is in the nature of an a cappella choir, quartet numbers, and a twelve-minute sermon. Generally one local minister is given a series of four or five broadcasts and uses connected themes. The cost of each broadcast is \$15.00, which expense is met by offerings in the various churches of the conference. This broadcast has a large listening audience.

THE GOLDEN RULE GOSPEL MESSENGERS

This is the most recent Ontario Mennonite Gospel program, and is directed by Bro. Roy S. Koch, pastor of the St. Jacobs Mennonite Church. This program is heard over CKCR at 8:30 Tuesday evenings. It is financed by the Golden Rule Gospel Messengers and interested friends. The program consists of music by the Bender Male Quartet, personal testimonies, and a sermonette. The public's reception of this program is encouraging.

THE WORLD MISSIONS BROADCAST

A unique broadcast is being conducted by Bro. Arnold Gingrich of Newbury, Ont., brother of John Gingrich, of Elkhart, Ind., over station CFCO, Chatham, Ont., dial 630 k.c. It is a thirty-minute program broadcast late Saturday afternoons, 5:15 E.S.T.

This broadcast started on March 16, 1946, and is called World Missions Broadcast. Bro. Gingrich writes concerning his ministry:

"We have been on the air now for two years with a program devoted entirely to missions. Our one main goal has been to array before the Christians their present privileges and duty in terms of world evangelism. We have had on our program missionaries from all over the world represent-

ing evangelical missions, denominational, undenominational, and interdenominational. We have sponsored projects in the interest of various missions such as helping to build a Gospel boat for the South China Boat Mission. Our coverage is all southwestern Ontario and part of Michigan. We reach far beyond this many times, as far as the Maritimes on occasions."

THE FELLOWSHIP HOUR

Bro. J. P. Duerksen, an instructor at Heston College, conducted some thirty radio programs, from November, 1941, to May, 1942. The broadcast was known as "The Fellowship Hour," given over KFBI, Wichita, Kans. It was a half-hour program of hymns and Gospel songs, with appropriate comments on the numbers used.

LAS BUENAS NUEVAS

From La Junta, Colo., where Bro. David Castillo is having an effective radio ministry over KOKO, covering a 150-mile radius, our brother writes:

"It is a Spanish Gospel broadcast, called 'Las Buenas Nuevas,' which means 'Good Tidings.' We began this broadcast in an effort to reach the many Spanish-speaking people living in this valley, who otherwise would never hear the Gospel story. Though we vary sometimes with special programs, the usual program consists of some Spanish recorded hymns and a Bible message by myself.

"We began our Spanish Gospel program in 1941, with two fifteen minute broadcasts on weekdays. Later we were able to obtain half an hour Sunday afternoon. Our program at present is from 3:30 to 4:00 every Sunday afternoon.

"The program is sponsored solely by the Spanish Mennonite Church in La Junta. The church has been able to meet this obligation without any outside aid. We never have asked for contributions over the air.

"It is hard to estimate how many listen each week, but we know there are hundreds of families listening, judging from letters received from many different places, and remarks of people we have met unexpectedly in some home or at a funeral, who ask, 'Are you the minister who preaches on the radio? We always listen and so do our neighbors.'

"Several very Catholic families here in La Junta listened behind locked doors for a long time. Now they have come out openly and confessed Christ. Letters come from places too far away for me to visit regularly, asking for me to come and tell them more about the Way. Many have written asking for Bibles. We cannot measure the real effect of this program, but we believe the radio is an effective way of getting God's Word into homes which would never hear it otherwise. We also believe it is our duty to give out the Word and God will give the increase in ways we may never know about in this world."

LA VOZ DEL CALVARIO

From La Plata, Puerto Rico, Bro. Lester T. Hershey writes: "We contacted three boys at La Plata M.C.C. unit and the director of the unit, Melvin Lauver, to get their co-operation in furnishing the music for the program; then, on the Thursday afternoon of

Aug. 21, 1947, at 3:30, The Voice of Calvary (La Voz del Calvario) opened its first program over station WPAB, Ponce, Puerto Rico (southern part of the island). The program was for fifteen minutes only. The quartet was composed of Eldo Neufeld, General Conference Mennonite, first tenor; Ellwyn Hartzler, General Conference Mennonite, second tenor; Lester T. Hershey, (Old) Mennonite, baritone; and John Driver, (Old) Mennonite, bass. The first message was delivered by myself. Then, on one week the message would be delivered by myself, and the next week by Paul Lauver. The expenses of the broadcast, traveling, were defrayed by the Mennonite Board of Missions and Charities through its managing committee.

"The station WPAB so enjoyed our broadcast, as male quartet singing was not common on the island, that they told us that we would get a half hour as soon as it was possible to find an open space. . . . In 1947 we began to record our singing and still deliver the message in person. The recording was made by a MASCO recording unit I purchased. . . . When Ellwyn Hartzler returned to his home in Illinois when his term was ended, Willard Good, (Old) Mennonite, was substituted. This is the present quartet.

"The first program to be given for a half hour was on Sunday, Feb. 29, 1948. The program now is on Sunday mornings at 8:00 a.m. It is entirely recorded. Our aim is to record a month's programs to eliminate the weekly trip into Ponce, 105 miles a round trip."

Bro. Hershey says that in Puerto Rico each station must give a certain per cent (believed ten per cent) of their broadcasting time to the churches.

Bro. Hershey graduated from Goshen College in 1936 and from the Biblical Seminary there two years later. During a period from 1938-40 he did relief work in Spain. While

in Chicago, where he was president for three years of the Mexican churches' ministerium, the Mennonite Mission to the Mexicans co-operated with the other churches, giving twenty-five dollars per month to furnish one Sunday's half-hour program over WHFC, Cicero, Ill. The ministers took turns preaching. The program was presented in Spanish, using Spanish recording made by "Las Buenas Nuevas," Los Angeles; or else the singing was presented by local talent.

A testimony from Bro. Hershey, significant because it shows the value of radio to the Christian Church, and particularly in this instance, to the Mennonite Church, presents a fitting conclusion to this article:

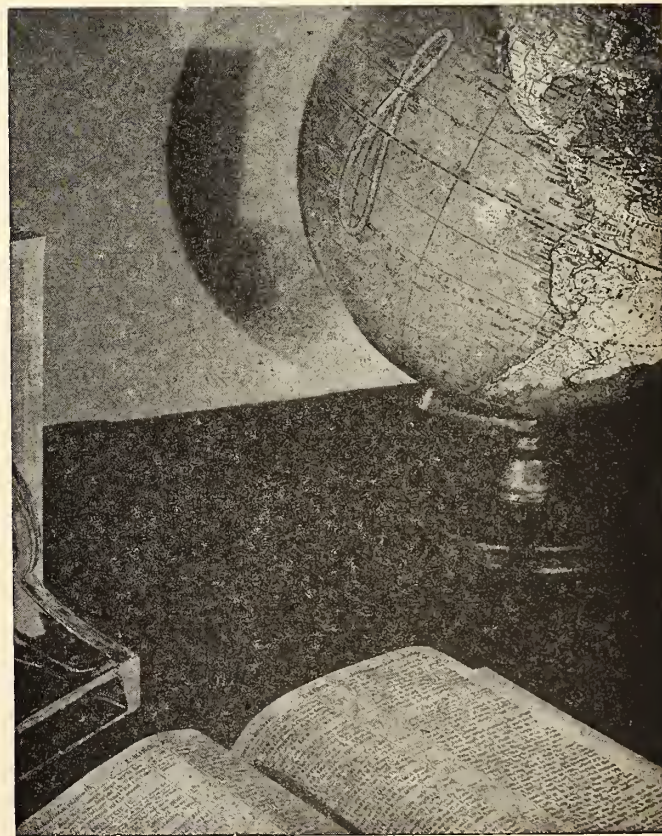
"I believe in radio ministry. Every minister or missionary ought to make it a point to get into the radio ministry unless the area in which he is working is already adequately covered by sound preaching and Gospel singing. It is as much our duty to avail ourselves of this medium to go into all the world, as it is for us to hold a street meeting, or ordinary cottage meeting.

"There should be an organized follow-up work done on all conversions due to radio ministry. This follow-up work can be done by correspondence and by contacting a Christian Church to go and visit the new convert and carry on from there. The benefits will be dual: those who will not come into your church because of other religious affiliations, will hear the Gospel, and the church carrying on a program will find it an avenue of activity for youth's energies."

May Mennonites everywhere, both at home and in the foreign fields, in view of the imminency of Christ's coming and the urgency of the Gospel, avail themselves of the challenge which radio presents for world evangelism.

Owen Sound, Ont. May, 1948.

The radio presents an unprecedented opportunity to teach the Gospel to all the world. Will Mennonites misuse the air waves by teaching only part of the Gospel, as do many denominations, or will they teach the all things of Scriptures? Is much Mennonite money contributed to programs and to speakers that we could not conscientiously approve to appear in our churches?



Missions Editorial

A Feeder Church

It has been observed that the Mennonite Church has been and is a "feeder" church, feeding other denominations in two singular ways.

One way in which we have been feeders has been in our energetic efforts in summer Bible school work where we reach many unsaved, particularly children, and when the school ends we sit back, figure that we have reached many, hope the seed has landed on fertile soil, and then continue merrily with our own church program, failing to bring those reached into the church. A second way is in the adult field. Young people, and sometimes older ones as well, who have been in the church for years are suddenly, and without adequate explanation, found in other denominations, frequently assuming important roles in their new church.

The value of feeding other churches is not to be minimized. There is a place for Christians to sow even though the results are not visible and other denominations reap the harvest. There is something of importance to be said, however, for the urgency of harvesting new members and of holding those who are already in the church.

Our church has the Gospel, the full Gospel; for that we need offer no apology. She has preached her distinctive doctrines for four hundred years. No church council, no pope, no episcopalian measure, no state has changed her message, and none will as long as she remains Biblical and bases her every action on the New Testament, with the guiding assistance of the schoolmaster, the Old Testament. Her faith is a faith that touches every area of life, teaching responsibility first of all to God, then to fellow men, and then to the material world, without a right to dissociate or forget any of the three. The blood of Jesus Christ has saved us, made us children of God. It has given us new life; we have put off the old man and are new creatures in Christ.

The Mennonite faith cannot be blamed for the loss of members or for failure to acquire new members. The Anabaptists, as did the early church, had converts by the droves and those members stayed put; thousands and thousands became martyrs, murdered for their faith. May we also preach the Gospel, preach it in such a way that people will grasp its significance, its superiority over other faiths. May we preach the

love of God, redemption through Jesus Christ, and the consequent new man.

As much as we may wish to dodge the issue, there can be only one explanation for prospective members and members going to other denominations. We at times and at places apparently fail to preach the full Gospel. We initiate energetic efforts, sow and sow and sow, forgetting that God uses Christians to carry out His full program and that there must be harvesting. The Great Commission includes as one of its most important points the teaching of all things.

Any church that loses her members is on sandy soil; she will seep away. The erection of dikes and dams, sod banks and bewildering grassy swards only swamp the issue. There must be a foundation in that soil that sticks (as a result of "teaching them to observe all things"), that holds solidly without hastily erected, outward measures.

May our church feed *our* church. Her mission to save the unsaved is also to hold the saved. Without sowing, the church will strangle; without reaping, she will choke; with continued feeding of other churches she will suffocate.—F.B.

VERSAILLES, MISSOURI

(Providence Congregation)

Greetings to Gospel Herald Readers. "The Lord is righteous in all his ways, and holy in all his works."

Since the last notes from this place, we held three summer Bible schools. The workers were Bro. and Sister Litwiller; Brethren George Holderman and Clifford Strubhar; Sisters Salina Swartzendruber, Mary King, Evalyn Eash, Catherine Slaubaugh and Mabel Detweiler. We thank the Lord for such helpers.

Our new church served well as a place for the largest school. The enrollment in the three schools was nearly 100. We appreciate our new church and ask you to pray for such an awakening that more of the empty seats may be filled. We are praying for a helper in our home to take the place of Sister Salina, who is leaving us for work in another field.

We are also desirous that a Mennonite family make use of a small farm near us and near the church to be laborers together with us. The house is now vacant and is for sale. The field is large and laborers are few.

Again I say, pray for us.

Yours in His service,

Clara Shank.

M.R.C. Relief Notes

Fall Service Units

Two fall service unit opportunities are now available for those interested in hospital work and construction and repair work. A hospital unit will open in Kansas City on Sept. 1,

Today in Missions

J. D. GRABER

God uses men. No concept is more revolutionary in human thinking and none is more fundamental to missions. The whole idea that God uses men and is therefore dependent on men is almost irreverent. How can God be in any way dependent on men? Does not this violate God's sovereignty? It violates at least some people's idea of God's sovereignty and is contrary to some very respectable systems of theology. Yet it remains true that in His redemptive activity,

God has no hands but our hands,
No feet but our feet,
No voice but our voice.

God can not save a soul without using a human instrument. Someone asks, What about Paul's conversion? God used Stephen, the martyr, and Ananias. What about a man who is converted by reading the Word of God alone? We may not forget that someone translated the Word; someone printed it; someone circulated it; and in the outset God used men to write it. I challenge anyone to cite a case of conversion in which human instrumentality was not used.

If this contention is true, then the conclusion becomes inescapable that if I fail, someone will be lost. This is a sobering thought. If God's power to save a soul is limited by my faithfulness, then someone will be lost if I am unfaithful.

A boy was whistling as he hoed corn. An old cynic asked him what made him so happy. "I am raising corn," the boy replied.

"Don't you know that God makes the corn grow?" the cynic asked.

"God couldn't raise corn without my help," the boy replied.

Was not the boy right?

A man showed his friend his beautifully landscaped acres and said, "God and I are partners in this enterprise."

His friend remarked, "But you will admit that God is the senior partner, will you not?"

"You should have seen these hills when God had them alone," was the man's reply.

Is not that the trouble with that ugly, sin-scarred life, or that degraded slum district? God has it alone. There is no consecrated person to go into partnership with Him to make it over into a thing of beauty. Together God and you can convert ugliness into beauty, death into life, a son of Satan into a son of God.

Let God use you.

while plans are under way for several builders' units. Write to the director of service units, Laurence Horst, Hesston, Kans., giving time available for participation.

Released by Mennonite Relief Committee
August 17, 1948

M.C.C. Relief Notes

Help for Tuberculosis Patients

Food distribution to tuberculosis patients continues in Vienna, Austria. Statistics reveal that tuberculosis is the most prevalent of diseases, particularly because of damaged homes, little and improper clothing, high prices, unemployment, food shortage and general disruption of all institutions. The M.C.C. has been giving food packages to such sufferers for one year. Packages are given to 900 persons with evident active tuberculosis who have no income; and packages are given to 2600 people with evident active cases who are between the ages of twenty-five and forty. In many cases these people have definitely taken on weight because of the good Mennonite food which they have received; to many it is the only means of securing sufficient nourishment to recover. The M.C.C. workers hope that this assistance can be continued at least through the coming winter.

Service in Puerto Rico

A total of thirty-six native workers assist the regular relief worker staff in the unit at La Plata, Puerto Rico, working in the hospital, laundry, on the farm, or on general maintenance. The largest number are working in the hospital, where many routine but essential tasks are performed. Special training is given in home nursing and dietetics to prepare them for this work as nurse aids.

During July of this year a total of 871 patients were treated through the outpatient clinic, while eighty-three were hospitalized. A number of outlying clinics were also operated, serving 303 additional patients.

Supplement to Relief Work

The summer service unit at Ronneburg, Germany, finds the work "challenging to the uttermost." The need for spiritual fellowship between the German youth and the young people from other countries is very great. They are all hungry for something which they feel the American young people can give them. Thus through work, devotions, and fellowship, a real witness for Christ is being given. It is felt that such service units provide one channel for effectively supplementing the relief testimony. The workers in this service desire the prayers of our people in the homeland, that a strong and clear testimony might be given.

More Refugees Sail for Canada

A group of 250 Russian Mennonite refugees sailed from Europe for Canada on Aug. 10, aboard the vessel "Kota Inten." The refugee migration staff continues its work in preparing additional refugees for migration to a new homeland.

Relief Workers Returning and Departing

Paul and Ellen Peachey returned from Europe on Aug. 4. Irvin and Ava Horst returned from Holland on Aug. 10. Virgil and Helen Good Brenneman were to have returned from Germany on Aug. 13. Orvin Kauffman, of Middlebury, Ind., left on Aug. 5 for Puerto Rico.

Released via Mennonite Central Committee
Akron, Pennsylvania
August 13, 1948

CHURCH CORRESPONDENCE

EDWARDS, MISSOURI

Dear Herald Readers: Greetings. We have been privileged to have several visiting ministers and their wives with us the past two months. In June Bro. Milton Vogt and wife spent an evening telling us about the work in India. We also enjoyed messages by the brethren Gideon Yoder and Wilbert Nafziger. The Allen Ebersole family gave a program on city missions on July 22. We appreciated the Christian fellowship and the messages given.

During the month of June we also had our two Bible schools, with fifty enrolled. We were helped in these schools by Margaret Bissey, Leonard, Mo.; Trusie Zook, Irene Hershberger, and Evelyn Hartzler, Garden City, Mo. A group from Garden City continues to give one Sunday night service at Post Oak each month. We fill one appointment there also.

In answer to requests, we have been having one service a month at the White Schoolhouse eight miles away. The attendance has been over fifty each time. There is also a service the third Sunday night of the month at the Cable Ridge Schoolhouse four miles south.

We ask a continued interest in your prayers for the work here.

July 31, 1948.

Ida Brubaker.

NAMPA, IDAHO

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1).

As a congregation we have surely been blessed this summer with visiting ministers and friends. Among them were also missionaries from India, Africa, South America, and Puerto Rico. We appreciated them all so much and enjoyed their Christian fellowship. We invite others who may be passing through to stop and worship with us.

Our congregation enjoyed the privilege of conducting three very interesting Bible schools this summer, reports of which are given in another writing.

Our community was shocked and saddened by the sudden passing of Bro. Jacob Kennel, who was fatally injured when he fell from a load of hay and was dragged under the wagon by the frightened team. "Watch ye therefore; for ye know not when the master of the house cometh. . . : lest coming suddenly he find you sleeping."

We are happy that Sister Ressie Good, our church correspondent, is much improved and is able to be home again after several weeks' illness.

The work at our mission Sunday school in City Acres looks more encouraging again the last few Sundays since several families are back from their summer vacations and others have recovered from the mumps. We plan, the Lord willing, to have preaching services there once a month, beginning next Sunday, Aug. 15.

We praise the Lord for His goodness in again supplying us with teachers for our parochial school during the coming school year.

Bro. E. S. Garber left this morning for Kalona, Iowa, where he will be engaged as one of the instructors in a five-day Bible institute at the East Union Church. He plans to spend the following week in his boyhood community near Alpha, Minn., and attend the golden anniversary of the church at that place on Aug. 22.

The young people of the three Idaho congregations are anticipating a spiritual as well as a physical refreshing at their annual retreat which is to be held in the mountains near Hailey, Idaho, Aug. 13-15.

Aug. 9, 1948.

Mrs. Ernest Garber.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Vacation Bible schools have held the personal attention of at least fifteen brethren and sisters of our congregation, since that number have been privileged to teach in other places—some in more than one place. May the Lord of the harvest give a spiritual fruitage.

We were glad to welcome Bro. Sanford Eash and family back again after the year they spent in the work at Mountain Home, Ark.

A number of visiting ministers have been with us in services. We are always glad to have them with us.

On Sunday evening, Aug. 1, Bro. Will Miller was ordained to the ministry. He will serve under the Mission Board at Crumstown, near South Bend, Ind. The brethren Homer North, Edwin Yoder, and D. A. Yoder had part in the ordination service.

At the same meeting, by use of the lot, Bro. Verle Hoffman was chosen to serve in the home congregation here and Bro. Galen Johns to be the pastor at Benton, which will soon become a separate congregation.

"Oh that men would praise the Lord!"

Yours in His service,

Mrs. E. A. Stutzman.

RICHFIELD, PENNSYLVANIA

(Cross Roads Congregation)

We have been richly taught in a series of meetings conducted here at our church, July 18-25. The attendance was good, and there were eleven confessions and three reconsecrations, a total of fourteen in all. We rejoice in the work of the Holy Spirit. Bro. Martin R. Kraybill, Elizabethtown, Pa., served as evangelist.

We ask an interest in your prayers that those who have made a new start may continue faithful.

Yours in the Master's service,

Menno B. Brubaker.

ELKHART, INDIANA

(Prairie Street Congregation)

Our congregation was again favored with a historic event, when two of our ordained brethren from the India Mennonite Church were present with us. Fifty years ago in a historic meeting which was also held at the Prairie Street Church, our foreign mission program was born. In that meeting, which continued until the early hours of the morning when leaders of the church wrestled with God in prayer, it was finally decided to send two of our brethren to India.

Our first mission was opened in Dhamtari. And now, fifty years later, we have the wonderful privilege of beholding some of the fruits of these years of labor. Our two brethren who are with us from the India Church are second-generation Christians and are a fine sample of the result of the labors of our missionaries over these years. Both Bro. Stephen P. Solomon, deacon, and Pyarelal J. Malagar, minister, gave a very clear and genuine Christian testimony. Our people were deeply moved by this very unique service and by the rich testimony of Bro. Malagar as he brought to us the message of the Lord.

J. E. Gingrich.

FIELD NOTES (Continued)

The Ontario Amish Mennonite Sunday School Conference will be held at the Poole Church commencing Saturday evening, Sept. 4, and continuing through Sept. 6. Everybody welcome. Come praying.

The brethren Harry Shreiner, Lititz, Pa., and Noah Hershey, Parkesburg, Pa., served the Greenwood, Del., Conservative congregation in a quarterly meeting on Aug. 1, bringing much-appreciated messages.

Bro. and Sister George Smoker gave a much-appreciated program at Greenwood, Del., the evening of Aug. 10. May heaven's blessings attend them as they return to Africa.

The series of doctrinal and inspirational meetings being held in Bishop Noah W. Risser's district each Saturday evening continues on Aug. 28 with Bro. Risser discussing the ministry of angels, at the Risser Church; Bro. John W. Hess will discuss the doctrine of last things, at Elizabethtown on Sept. 4; and Bro. Samuel E. Miller, Argentina, will discuss the Great Commission, at Bossler's on Sept. 11.

The Ohio Young People's Institute at Mansfield enjoyed an enrollment of 118. Bro. Wyse Graber, Stryker, Ohio, served as director.

Bro. S. A. Yoder and wife, Columbiana, Ohio, visited the Publishing House on Aug. 16 while enjoying the Missionary Conference at Laurelville.

Bro. O. N. Johns, Louisville, Ohio, spoke to the young men of the Plain View congregation, near Aurora, Ohio, on Monday, Aug. 16, concerning the peace problems of the church in the light of the military issue.

The Swamp Church, Shelly, Pa., expects to hold harvest home services on Saturday evening, Aug. 28, at 7:30.

Lina Z. Ressler, widow of J. A. Ressler, pioneer missionary to India, passed away at her home in Scottsdale on Tuesday evening, Aug. 17, after an extended illness. Funeral services were held Friday afternoon. She was known to most of us as "Aunt Lina" through her writings for the "Words of Cheer." A more complete obituary will appear in a future issue.

The Clayton Kratz Memorial held its annual meeting on Aug. 22 at Highland Park, near Souderton, Pa., with Bro. Paul Erb as speaker. A Goshen College quartet sang on the program.

Goshen College alumni of the Southwestern Pennsylvania Conference district will meet at Somerset, Pa., on Friday evening, Aug. 27, for an organization meeting. Reservations should be sent to Mrs. Winifred Paul, Mennonite Apartments, Scottsdale, Pa.

Bro. Paul Erb is scheduled to speak at the Pre-school Fellowship Meeting of the Stark County Mennonite Youth Fellowship to be held at the Beech Church, Louisville, Ohio, on Saturday, Aug. 28. He will also speak at the Canton Bible School reunion on Sunday afternoon, Aug. 29, and preach for the Canton Mission congregation in the morning.—J.J.H.

New church buildings are in process of construction at Arthur, Ill., Allensville, Pa., and Orrville, Ohio.

Bro. Harry Y. Shetler is conducting evangelistic meetings at the Spring Mount Mission, in the Franconia district, Aug. 21-29. Prayer is requested for these meetings.

An impressive ordination service was held at the Weaver Church, Harrisonburg, Va., Aug. 15, at which time the brethren Lloyd Horst and Richard Weaver were called to the ministry and John Harman and Paul Hege were ordained deacons. These brethren will serve in the middle district of the Virginia Conference.

The Voyage of Life will be the theme of the East Petersburg District Young People's Meeting on Aug. 29. Bro. John Breneman will bring the concluding message on "A Port that is Sure."

The Peace Problems Committee Peace Team, which has been conducting week-end institutes in the central states this summer, spent about ten days in Wayne County, Ohio, giving programs in several churches. A public program was given at Scottsdale Wednesday evening, Aug. 18. A week-end institute was planned for the Springs, Pa., congregation for Aug. 20-22. The team will conclude its summer series with an institute at North Lima, Ohio, Aug. 27-29.

All lodgism is anti-Christian. The very foundation principles are anti-Christian. Lodgism is secret—Christianity is open. Lodgism is for the few—Christianity is for all. Lodgism is full of bloody oaths—Christianity says swear not at all. Lodgism requires money and initiation—Christianity requires repentance and faith. But of all the anti-Christian, sacrilegious blasphemous work of lodgism, nothing is more ghastly and horrible than the so-called Christian degrees.—Charles A. Blanchard.

MISSION NOTES (Continued)

of God's people because some have a hard time making a complete surrender and some are hesitating.

"Next week I am making my last trip to Bragado for the quarter. I have been trying to teach a course on 'Christian Missions' in the Bible School. It was quite an experience and I added to my vocabulary quite a list of new words. I enjoyed the work very much."

Landour, U.P. India, Mrs. Dana Troyer, July 30: "Henry Beckers, Arnold Dietzels, Elizabeth Erb, and we are in language school at Landour with only one more month left to acquire a lot of new vocabulary and added fluency. . . . Weyburn Groffs are also here at Landour. . . . G. H. Beares and Florence Nafziger are at Kodaicanal, South India. . . . The other missionaries are at their posts in and around Dhamtari. We are especially thankful that Edwin L. and Irene Weaver are spending the month of August in the Sunderganj community, visiting in the homes and carrying on Bible study with the members of the congregation. We pray that great things for God may be accomplished in this month of personal work."

Balodgahan, India, G. H. Beare, Aug. 5: "We are very happy at the prospect of having new and old workers return and we are looking forward to greater attempts to evangelize our area. There is still a great need for village evangelism. 'How shall they hear without a preacher?'"

La Plata, Puerto Rico, Lester T. Hershey, Aug. 19: "We are glad to have Dr. and Mrs. G. D. Troyer back on the island after being in the States for several months. Many eye patients are glad for his return also."

Don McCammon, Behluding Language School, West China, Aug. 6: "Two weeks ago we had some excitement when on a stormy night lightning struck a tree at our front porch and entered our house. We all felt the shock, and in addition it did some damage to the house. After ripping down the tree it tore great splinters out of the porch posts, knocked a hole in the porch roof, entered a room adjoining ours, tore a hole ten inches in diameter in the plaster, as well as making many other jagged holes. . . .

"We certainly are still looking forward with faith and confidence, yet conscious of the threat to our advance. . . . We are not discouraged, dismayed, or alarmed for we know God is with us.

"We have another three weeks up here on the mountain and then back to Chengtu to the heat again. We have been amazed at the intensity with which we have all studied up here, and, be it right or wrong, we feel we have done much more than all year at Chengtu. Nonetheless, it goes slowly enough. Old missionaries do not exactly encourage us by saying one does not really get started on the language until the second term on the field."

Released by Mennonite Board of Missions and Charities, Elkhart, Ind., Aug. 18, 1948.

I will go anywhere provided it is forward.—Livingstone.

Pacific Coast Conference

Report of the Twenty-sixth Annual Mennonite Church Conference of the Pacific Coast District, held with the Sheridan Congregation, Sheridan, Ore., June 1-5, 1948.

The ministerial body met on Monday evening, May 31, and made final arrangements for conference work.

Officers: Mod., E. S. Garber; Asst. Mod., Sherman Maust; Secy., Paul W. Miller; Treas., Willard Stutzman.

Committees: Resolutions—John Leatherman, Raymond Mishler, N. A. Lind; Nominating—Chester Hartzler, N. M. Birky, Chester Kauffman, Marcus Lind, George M. Kauffman.

Summary of Roll Call: Total conference members, 111; present: bishops, 9; ministers, 25 (by proxy, 3); deacons, 7; delegates, 39 (by proxy 6).

Recognitions: Ordinations: ministers—Claud Hostetler for Portland, LeRoy Hooley for Hopewell, Melvin L. Ruth for Sunny Slope. Visiting ministers—D. D. Brenneman, Creston, Mont. (delegate from the Alberta-Saskatchewan Conference); Carl A. Kauffman, Creston, Mont.; Ivan Lind, Hesston, Kans.; Levi Kropf, John Yoder, Noah Miller (ordained brethren from the Harrisburg congregation). L. J. Miller was received into conference by letter as minister.

Conference Sermon, D. D. Brenneman. Text, I Cor. 3:10b.

Our brother clearly portrayed by this verse in its context, with many other scriptures, the need of being careful how we build into the building, lest we build with material that will not endure the trying of fire.

Subjects Discussed:

1. The Deacons' Ordination Charges, Menno Snyder.
2. Wholesome and Unwholesome Activities for Young People, J. D. Leatherman.
3. What Constitutes the Unequal Yoke (II Cor. 6:14), D. A. Good.

Reports:

1. Minutes of the last session were read and accepted.
 2. Treasurer's report with the auditors' report accepted.
 3. Minutes of the District Mission Board, Christian Workers' Conference, and Sewing Circle were accepted.
 4. Church membership report: number of congregations, 17; total membership 1947, 1,803; increase by baptism, 74; by letter, 117; from other denominations, 38; reclaimed, 9; total increase, 238; decrease by death, 13; by letter, 75; by withdrawal, 26; by excommunication, 8; total decrease, 122; discrepancy (minus) 4; total membership, 1,915.
 5. Report of secretary of the Western Mennonite School Board was accepted.
 6. The report of the treasurer of the Western Mennonite School Board was accepted subject to an auditors' report.
 7. Report of the committee to study the problem of divorce and remarriage was accepted.
 8. Report of committee to study the matter of changing the date of conference was accepted and recommendation adopted. Recommendation: That a committee be appointed to continue the work assigned to us last year.
 9. Executive Committee gave a condensed report of their meetings and work which was accepted.
 10. Report of the member of the Board of Education accepted.
 11. Report of the member of the Mennonite Board of Missions and Charities accepted.
 12. Report of member of the Committee on Arrangements for General Conference accepted.
 13. Report of delegates to General Conference by James Bucher accepted.
 14. Report of the Labor Union Committee accepted.
 15. Report of the local food committee accepted and recommendation adopted.
- Recommendation: That surplus canned food be divided between School and the Portland Mission.

Appeals Granted:

1. Calvary Mennonite Church to ordain or secure a minister.
2. Western Mennonite congregation to ordain a deacon from within their membership.
3. Bethel congregation to ordain a deacon.
4. Sweet Home congregation to ordain or locate a minister both at Sweet Home and also for Cascadia.
5. Fairview congregation to ordain a deacon.
6. Albany congregation to supply ministerial help by ordination or moving in a minister.
7. Molalla congregation to ordain or move in a minister, conference to appoint several bishops to take care of this work.

Other Business:

1. Motion made and passed to eliminate the motion passed in Christian Workers' Conference: Moved that the executives of our Christian Workers' Conference be limited to members of our Pacific Coast Conference District.
2. Moved and seconded that the recommendations of 1946 minutes of Christian Workers' Conference not on Church Conference record be now placed on record. Carried.

Recommendations: That a whole day be added to our annual meeting which shall be inspirational in nature, conducted by and for our young people.

That a summer camp with Bible courses and inspirational meetings be established and operated for our young people.

3. It was moved and seconded that Fred J. Gingerich, N. M. Birky, G. D. Shenk, committee to study the problem of divorce and remarriage, be retained and they shall appoint two additional members to make further study, write a tract, and bring a recommendation to the next annual conference. Carried.

4. Moved and seconded that the moderator appoint the committee to study the time for our conference. Carried.

5. Moved and seconded that we appoint a general director of relief work in the district. Carried.

6. Moved and seconded that the moderator and secretary be delegated to attend proposed meeting for consideration of nonconformity in dress by the General Problems Committee. Carried.

7. **Whereas**, There has been and still is a difference of opinion as to the propriety of members of our church accepting state aid for their support; and

Whereas, There are those who from time to time make application for membership in our Children's Home and Home for the Aged who have been receiving such aid; and

Whereas, The District Mission Board has appealed to this body for a decision on this matter; therefore be it

Resolved, That this body go on record as not favoring the acceptance of state aid by members of our church who make application for membership in the above-mentioned institutions for their support and that other provisions be made for the support of the same. Adopted.

8. The appeal of Bro. LeRoy Cowan to be again received as a member of conference with certain reservations, was considered and after an appointed interview he is again received as a member of conference by motion made and seconded that we accept Bro. Cowan as a member of this conference. Carried.

9. Since the Mennonite residents surrounding the Western Mennonite School have duly organized a church known as the Western Mennonite congregation, moved and seconded that we accept them as a congregation in the district. Carried.

10. Motion made and seconded that Fred J. Gingerich, Henry Wolfer, and G. D. Shenk take charge of the ordination of a minister or moving someone in as a minister for the Molalla congregation. Carried.

11. Moved and seconded that the Executive Committee appoint the committee to study question of Merchant Marine Service. Carried.

12. Inasmuch as there is an inconsistency in our conference district at this time in regard to accepting state aid, namely, that our old people are not violating conference discipline in receiving of this state aid but are barred from our institutions when doing the same; and inasmuch as our decision was hastily adopted without study; we move that a committee be appointed to investigate and study the receiving of state aid as a means of unifying our conference on this question and report to next conference session. Seconded and carried.

13. Moved and seconded that a committee be appointed to study the matter of receiving state aid. Carried.

14. Motion made and seconded to revive the office of transportation secretary. Carried.

15. Moved and seconded that the Labor Union Committee contact every congregation in the district. Carried.

16. Moved and seconded that the term of office of elected delegates be one year or until their successor is elected. Carried by a three-fourth majority.

17. Moved and seconded that disposition of surplus food be left in the hands of the local food committee. Carried.

18. Motion made and seconded that the conference pay Bro. Bucher twenty-five dollars for the use of his tent for this session of conference. Carried.

19. Motion made and seconded that Bro. Edward Kenagy be given permission to have a bookkeeping system set up by a Registered Public Accountant. Carried.

20. We as ordained men representing the different congregations in California and Arizona, do herewith request the Pacific Coast Conference to release all ordained men and their respective congregations from the Pacific Coast Conference, that we may organize a Mennonite conference in California-Arizona.

Motion made and seconded that the request be granted. Carried.

Resolutions Adopted:

1. Of Condolence—

Since our heavenly Father has seen fit, in His divine wisdom, to remove from our midst, Bro. Chris Snyder, deacon in the Bethel congregation, and President of the District Mission Board for twenty-three consecutive years, be it

Resolved, That we as a conference express our sorrow and sympathy to the bereaved family and to the Bethel congregation. We wish them God's richest blessings, and comfort in this affliction.

2. Of Appreciation—

Resolved, That we express our appreciation to the Alberta-Saskatchewan Conference for the fellowship and service of their delegate, Bro. D. D. Brenneman, of Creston, Mont., also other visiting brethren from sister conferences and congregations.

Resolved, That we express our sincere thanks to the Sheridan congregation for their kind hospitality in entertaining the Pacific Coast Mennonite Conference; also, we wish to thank Bro. James Bucher for the use of his tent. May we together pray for God's direction in caring for future conferences.

Since the appeal from the California and Arizona brotherhood to be released from this district, and to organize a new conference has been granted; we the Pacific Coast Conference wish to express our appreciation for their past fellowship and wish them Godspeed. We trust a mutual co-operative fellowship may be maintained between them and us in future years.

Expression from the California-Arizona Ordained Brethren—

We, the undersigned ordained men of the California-Arizona district, wish to thank the conference for its kind consideration of our request for a release and its granting of the request. We desire to express our sincere appreciation for the privilege and blessing we enjoyed in the conference. We express our earnest desire that the prayers of the body go with us, and our prayers will join in the great work of the Lord. J. P. Bontrager, Sherman Maust, John D. Leatherman, and Melvin Ruth.

Organization for the Coming Year:

Moderator, Fred J. Gingerich; Assistant Moderator, E. S. Garber; Treasurer, Willard Stutzman; Music Director, Lloyd Driver; Member of Board of Missions and Charities, Sam Eicher; Delegate to the North Central Conference, Chester Kauffman (1949); Publication Board, Geo. M. Kauffman (1 yr.); of Board of Education, Menno Snyder (3 yrs.); Transportation Secretary, Ernest Bontrager; Director of Relief Work, John Gingerich; Secretary, Paul W. Miller (1 yr.).

Committees:

Labor Union Committee—Urie Kenagy (3 yrs.), G. D. Shenk (2 yrs.), Oscar Wideman (1 yr.).

District School Board:

Finance Committee—Fred J. Gingerich (3 yrs), Dan Nofziger (2 yrs.), Edward Kenagy (1 yr.).

Property Committee—Lloyd Lind (3 yrs.), Max Yoder (2 yrs.), M. R. Martin (1 yr.).

Administration—Aaron Nofziger (3 yrs.), N. M. Birky (2 yrs.), E. S. Garber (1 yr.).

Remarks:

Sermon Friday evening, J. P. Bontrager, Winton, Calif.

Offering taken for conference expenses, \$382.39.

Music Director, Milton Martin.

Assistant Secretary, Geo. M. Kauffman.

Paul W. Miller, Secretary.

BIRTHS

Beckler.—To Lyle and Mabel (Stutzman) Beckler, Seward, Nebr., a daughter, Rosemary, July 27.

Bishop.—To Lloyd and Marie (Shelly) Bishop, Perkasié, Pa., a daughter, Diana, Aug. 2.

Boshart.—To Dennis and Esther (Wagler) Boshart, Wayland, Iowa, a son, Ronald Jay, July 27.

Brenneman.—To Orlo C. and Thelma (Gilnett) Brenneman, Scottsdale, Pa., a son, Joseph Orlo, Aug. 16.

Clymer.—To James W. and Mary (Horst) Clymer, Lancaster, Pa., a son, Donald Ray, July 23.

Coffman.—To Amos and Naomi (Blosser) Coffman, Harrisonburg, Va., a son, Joseph Warren, July 30.

Decker.—To Vernon and Marie (Swartzendruber) Decker, Wayland, Iowa, a son, Stephen Joe, July 29.

Detweiler.—To Elmer and Dortha (Stutzman) Detweiler, Albany, Oreg., a son, Donald Wayne, July 18.

Detweiler.—To Walton and Esther (Halteman) Detweiler, Souderton, Pa., a son, Laverne, May 25.

Fisher.—To Jacob and Mary Jane (Forrey) Fisher, Lititz, Pa., a son, Jay Lloyd, July 3.

Heckman.—To Roy W. and Mary (Kauffman) Heckman, McAlisterville, Pa., a daughter, Lois Irene, July 9.

Heller.—To Roscoe and Tessie (Muzzy) Heller, Windber, Pa., a daughter, Esther, Aug. 9.

Hershberger.—To Elba E. and Dollie A. (Landis) Hershberger, East Lynne, Mo., a son, Eldon Lowell, April 3.

Heyerly.—To Ernest and Mabel (Stutzman) Heyerly, Marion, Oreg., a son, Daniel Dean, July 24.

Martin.—To Earl L. and Esther (Myer) Martin, Manheim, Pa., a daughter, Lou Ann, July 14.

Martin.—To J. Paul and Pauline (Smoker) Martin, Lancaster, Pa., a son, Gary Lee, June 24.

Martin.—To John H. and Margaret (Carey) Martin, Wilmington, Del., a son, John Donald, June 20.

Miller.—To John W. and Arlene (Hochstetler) Miller, Iowa City, Iowa, a daughter, Jane Lucille, July 14.

Miller.—To Orval and Alberta (Boese) Miller, Wayland, Iowa, a daughter, Lucy Ann, Aug. 8.

Neuschwander.—To Paul and Blanche (Stutzman) Neuschwander, Albany, Oreg., a daughter, Lois Irene, Aug. 6.

Pfile.—To Ezra and Wilda (Shank) Pfile, Freeport, Ill., a daughter, Margie Lou, June 17.

Shetler.—To Leland and Lucille (Hostetler) Shetler, Filer, Idaho, a daughter, Neva Ann, June 7.

Sommers.—To Elvin J. and Nellie (Hostetler) Sommers, Louisville, Ohio, a son, Clell Eugene, July 11.

Stutzman.—To Roy and Alice (Bontrager) Stutzman, Haven, Kans., a son, Gary Lee, June 27.

Swartzendruber.—To Glenn G. and Mabel (Miller) Swartzendruber, Hydro, Okla., a daughter, Shirley Jean, July 30.

Usner.—To Leroy and Bertha (Martin) Usner, New Holland, Pa., twin sons, Donald Ray and Ronald Jay, Aug. 1.

Warnick.—To Archie and Evelyn (Miller) Warnick, Greenwood, Del., a son, Randall Eugene, Aug. 6.

Wissler.—To Roy and Martha (Byer) Wissler, Lititz, Pa., a daughter, Doretta Faye, Aug. 3.

Wyse.—To Vernon and Mary (Wenger) Wyse, Wayland, Iowa, a daughter, Linda Diane, Aug. 4.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Albrecht—King.—John Albrecht, Bay Port, Mich., and Betty King, Elida, Ohio, by M. L. Troyer at the Central Church, Elida, Ohio, July 15, 1948.

Bauer—Showalter.—Royal Harvey Bauer, Pleasant Hill congregation, Peoria, Ill., and Evelyn Faith Showalter, Stahl congregation, Johnstown, Pa., by Sanford G. Shetler at the Stahl Church, Aug. 7, 1948.

Bauman—Garrett.—Mahlon C. Bauman and Betty Jane Garrett, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Aug. 6, 1948.

Buerge—Yoder.—Orville Buerge and Verna Yoder, both of the Sycamore Grove congregation, Garden City, Mo., by W. R. Hershberger at the church, July 31, 1948.

Burkhart—Shaw.—Mahlon Burkhardt and Norma Shaw, Waterloo, Ont., by J. B. Martin, June 26, 1948.

Fisher—Haldeman.—Earl Fisher, Ephrata, Pa., congregation, and Hellen Haldeman, Erb congregation, Lititz, Pa., by Homer Bomberger, May 1, 1948.

Gingerich—Boshart.—Victor Gingerich, Zurich, Ont., and Audrey Boshart, Waterloo, Ont., by J. B. Martin at the home of the bride, July 10, 1948.

Helmuth—Nisley.—Eli Helmuth and Katie Nisley, both of Hutchinson, Kans., by Nevin Bender at the home of the groom's parents, Aug. 5, 1948.

Kennel—Kennel.—Joseph Kennel, Albany, Oreg., and Katie Kennel, Nampa, Idaho, by E. S. Garber at the home of the bride, June 20, 1948.

Shank—Holloper.—David A. Shank, Goshen, Ind., and Wilma E. Holloper, Medina, Ohio, by Robert Kreider and Isaiah Royer at the Bethel Church, Wadsworth, Ohio, Aug. 11, 1948.

Stalter—Birkey.—Darrell Stalter, Waldo congregation, Flanagan, Ill., and Fae Ellen Birkey, East Bend congregation, Fisher, Ill., by J. A. Heiser at the home of the bride, Aug. 6, 1948.

Thomas—Thomas.—Paul Eugene Thomas, Blough congregation, Hollsopple, Pa., and Norma Mae Thomas, Stahl congregation, Johnstown, Pa., by Sanford G. Shetler at the Stahl Church, April 24, 1948.

Warfel—Kropf.—Stanley Warfel, Fentress, Va., and Maxine Kropf, Halsey, Oreg., by John P. Yoder at the Harrisburg, Oreg., A.M. Church, Aug. 1, 1948.

Yoder—Gilbert.—Earl Kaufman Yoder, Stahl congregation, Johnstown, Pa., and Mary Alma Gilbert, Blough congregation, Hollsopple, Pa., by Sanford G. Shetler at his residence, May 29, 1948.

Yoder—Moyer.—J. Maynard Yoder, Morgantown, Pa., congregation, and Margaret L. Moyer, Souderton, Pa., congregation, by Jacob M. Moyer, assisted by B. Charles Hostetter and C. Nevin Miller, at the Souderton Church, Aug. 7, 1948.

Yoder—Weaver.—Morris Harvey Yoder, Denhigh, Va., and Janet Elizabeth Weaver, Harrisonburg, Va., by Daniel W. Lehman at the home of the bride, Aug. 10, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman.—Ronald, son of Alson and Ethel Bauman, Kitchener, Ont., was born on July 10, 1948; died at the Kitchener-Waterloo Hospital in Ontario, July 12, 1948; aged 2 d. Death resulted from pneumonia.

Beck.—Frank, son of Levi and Kate Beck, was born near Pettisville, Ohio, April 4, 1896; passed away at the Cameron Hospital, Bryan, Ohio; July 29, 1948; aged 52 y. 3 m. 16 d. He passed away about two hours after being injured in the factory where he was employed. On March 6, 1919, he was married to Willabelle Fetters, who survives. Also surviving are 5 children (Carl, Bryan, Ohio; Stanley, Stryker, Ohio; William, Warren, and Annabelle, at home), 2 grandchildren, his aged mother, 4 brothers (William, his twin, and Edward, Toledo, Ohio; Harvey, Pettisville, Ohio; Walter, West Unity, Ohio), 3 sisters (Mrs. Clayton Mininger and Mrs. Herma Kreiger, Pettisville, Ohio; and Mrs. Albert Stull, Scottsdale, Pa.), and many other relatives and friends. His father, 2 brothers, and 2 grandchildren preceded him in death. He was a much-appreciated husband, father, and friend, and had a ready greeting and smile for all. He spent all his life in northwestern Ohio, having resided in Bryan for the last fourteen years. Funeral services were held July 23 at the Oberlin-Ford Funeral Home, in Bryan, in charge of Walter Stuckey. Burial was made in the Archbold Cemetery.

Bender.—Saloma, daughter of Ahner and Veronica (Schrock) Yoder, was born in Somerset Co., Pa., Jan. 28, 1858; passed away at the home of her daughter (Alice), July 19, 1948; aged 90 y. 5 m. 22 d. At the age of eight she moved with her father's family to Johnson Co., Iowa, where she lived the remainder of her life except for fifteen years spent in Wright Co., Iowa. In her youth she united with the Mennonite Church, and remained a member until death. On Nov. 30, 1884, she was united in marriage to Samuel M. Bender, who predeceased her in April, 1925. Eleven brothers and sisters also predeceased her. Surviving are 4 children (Alice—Mrs. Emery Brenneman, Irving, Lydia—Mrs. Loyal Swartzendruber, and Nettie Swartzendruber, all of Wellman, Iowa), 10 grandchildren, 18 great-grandchildren, and many other relatives and friends. Three children (Fanny, Ella, and Alvin) preceded her in death. She and her husband knew by experience something of the pioneer methods of life in their labor together to rear their family, not neglecting their spiritual duties in the home and church. She was quiet, devoted, and consistent, and wished to attend church services as long as she could. Funeral services were held at the home by Amos Giugerich and at the West Union Church by J. Y. Swartzendruber and Paul T. Guengerich. Text: James 4:14.

Bontrager.—Menno S., son of Benjamin and Magdalene (Hage) Bontrager, was born near Middlebury, Ind., Sept. 4, 1877; died at his late home in Kalona, Iowa, July 18, 1948; aged 70 y. 10 m. 14 d. Death was caused by a heart ailment, from which he had suffered for the last year. On Feb. 9, 1902, he was united in marriage to Magdalena Swartzendruber, who preceded him in death on Sept. 11, 1936. After their marriage they lived near Middlebury, Ind., for five years; in 1907 they moved to Washington Twp., Iowa—near Frytown, where they lived until 1946, when he retired and moved to Kalona. In his youth he accepted Christ and united with the Mennonite Church, always taking an active part in the work of the church and serving in an official capacity at various times. He was a kind husband and father, a faithful worker in the church, and a good neighbor. His counsel and advice was sought by many, in the church and in the community. Surviving are 2 daughters (Ruby and Mary, at home), 3 sons (Vernon, Kalona, Iowa; Raymond, Iowa City, Iowa; and Elman, Milford, Nebr.), 4 grandchildren, one sister (Mrs. T. T. Eash, Middlebury, Ind.), and a large number of other relatives and friends. Funeral services were held July 20 at the East Union Church, with A. Lloyd Swartzendruber and D. J. Fisher in charge. Burial was made in the East Union Cemetery.

Brenneman.—Charles D., son of Melchior and Elizabeth (Sbank) Brenneman, was born near Singers Glen, Rockingham Co., Va., April 27, 1866; passed away near Elida, Ohio, July 6, 1948; aged 82 y. 2 m. 10 d. On Dec. 4, 1886, he was united in marriage to Mary C. Brenneman, who survives. Also surviving are 6 children (Christian B. Alvin M., Elida, Ohio; George A., Delaware, Ohio; Lillie—Mrs. Allen Steiner, Akron, Ohio; Ruth—Mrs. Glen Yoder, Orrville, Ohio; and Naomi—Mrs. Henry Ross, Salem, Ohio), 22 grandchildren, 21 great-grandchildren, one sister (Frances, Lima, Ohio), and a large number of other relatives and friends. Soon after marriage, he and his wife united with the Mennonite Church, of which he remained a member until death. He was always interested in the work of the church, having served as Sunday-school superintendent at different times and as a Sunday-school teacher and church trustee. For a number of years he served on the executive committee of the Ohio Sunday School Conference and was one of those influential in the opening of the Lima Mission about thirty-five years ago. One of the accomplishments of his later years was the writing of the Abraham Brenneman family history. He was a good husband, a kind father, and a helpful neighbor, who was much concerned about the spiritual welfare of others. Funeral services were held on July 8 at the home by M. L. Troyer and O. B. Shenk and at the Central Church by Andrew Brenneman and M. L. Troyer. Text: Acts 7:54-60. Burial was made in the Salem Cemetery.

Geiger.—John, son of Christ and Elizabeth (Gerber) Geiger, was born in Canton Berne, Switzerland, Oct. 12, 1872; passed away at his residence, north of Kidron, Ohio, July 6, 1948; aged 75 y. 8 m. 24 d. At the age of eight he came to this country with his parents. He was engaged in farming in Wayne Co., Ohio, where he resided. In his youth he accepted Christ as his personal Saviour and became a member of

the Mennonite Church, being a member of the Kidron congregation at the time of his death. On Nov. 10, 1898, he was united in marriage to Elizabeth Lehman, who survives. Also surviving are one son (Adam, Apple Creek, Ohio); 4 daughters (Lydia, at home; Rosena, Massillon, Ohio; Emma—Mrs. Clyde Bixler, Wooster, Ohio; and Bertha—Mrs. Lester Schaller, Orrville, Ohio), 6 grandchildren, one brother (Noah, Orrville, Ohio), and many relatives and friends. Three sons preceded him in death. He was a quiet man, and had enjoyed good health most of his life. During his illness he often expressed his peace with God, asked forgiveness wherever he failed to do his part, and expressed a desire to go home to his Lord. Funeral services were conducted July 9 at the home and at the Kidron Church by Reuben Hofstetter, Allen Bixler, and Isaac Zuercher. Burial was made in the church cemetery.

Good.—Angelina, daughter of the late Jacob and Madeline Schmitt, was born in Wilmot Twp., Ont., Nov. 18, 1877; passed away after a year's illness, July 17, 1948; aged 70 y. 7 m. 29 d. At the age of eighteen she accepted Christ and united with the Mennonite Church, of which she remained a member until death. On Dec. 13, 1898, she was married to Jeremiah Good, who survives. Also surviving are 3 daughters (Ida—Mrs. Russel Peters and Verna—Mrs. Melvin Hunsberger, New Hamburg, Ont.; and Reta—Mrs. Phares Koch, Kitchener, Ont.), 10 grandchildren, 2 sisters, and one brother. Two brothers and one sister predeceased her. She cheerfully performed her duties as a deacon's wife and was active in sewing circle and other charitable work. Her kindly smile and helpfulness will be missed by a large circle. Funeral services were held at the home and at the Biehn Mennonite Church, New Hamburg, July 20, in charge of Moses H. Roth, assisted by Manasseh Hallman. Burial was made in the adjoining cemetery.

Hostetler.—Ruth Lavonne, daughter of Joseph and Lida (Klopfenstein) Yoder, was born near Smithville, Ohio, March 21, 1899; passed away at her home in Smithville after a lingering illness, July 21, 1948; aged 49 y. 4 m. In her youth she became a member of the Oak Grove Mennonite Church, near Smithville, and remained a member until death. She attended services regularly as long as her health permitted. Although she was called upon to endure much suffering, her faith and confidence in God was strong. Surviving are her mother, her husband (Paul Hostetler, Smithville, Ohio), 4 daughters (Mrs. Paul Klassen, Bluffton, Ohio; Mrs. Galen Basinger, Pandora, Ohio; Dorothy and Jean, at home), one granddaughter, one sister (Mrs. Carl Smucker, Bluffton, Ohio), 2 brothers (Dale, Barnerton, Ohio; and Virgil, Wooster, Ohio), and a large number of other relatives and friends. Funeral services were held July 23 at the Oak Grove Mennonite Church, in charge of V. M. Gerwig, assisted by I. W. Royer and William G. Detweiler.

Justice.—Mary Alice, daughter of Jacob and Elizabeth (Gehr) Stauffer, was born near Smithsburg, Md., Sept. 17, 1854; died July 17, 1948, at the home of her daughter (Mrs. D. M. Ridenour); aged 94 y. 10 m. She spent her entire life in the vicinity of Smithsburg and was a member of the Stauffer Mennonite Church. On Nov. 14, 1895, her husband (Martin Justice) was ordained to the office of deacon at the Stauffer Church, where he served faithfully until his death on Jan. 9, 1930. She was a granddaughter of Abraham Stauffer, a Mennonite preacher, and great-granddaughter of John Stauffer, bishop. After her husband's death she spent most of her time with her daughter (Mrs. Ruhen Blickenstaff). Her health was failing for two years; she had been blind for eighteen years. Funeral services were held at the Grove Funeral Parlor, Waynesboro, Pa., by M. K. Horst, Amos J. Martin, and Dan Strite. Texts: John 14; II Tim. 4:6-8. Burial was made in the Stauffer Cemetery.

Kolb.—Elias Bowman, son of the late Jacob and Maria (Bowman) Kolb, was born near Berlin, Ont., March 3, 1865; died at the Kitchener-Waterloo Hospital, July 8, 1948; aged 83 y. 4 m. 5 d. Death resulted a few days after a stroke. At the age of sixteen he was baptized and received into the fellowship of the Mennonite Church at Berlin and later into the First Mennonite Church at Kitchener, where he remained a member until death. In 1891 he was married to Lucinda Betzner. In 1908 they moved to Herbert, Sask., in which vicinity they lived for eighteen years, returning to Kitchener in 1925. They finally retired to the home of their daughter (Mrs. C. F. Derstine), where Sister Kolb died in September, 1937. Two sisters and 3 brothers (Leab—Mrs. Moses B. Betzner,

Maria, Ahram, Simon, and Aaron) also predeceased him. Surviving are one daughter (Mary—Mrs. C. F. Derstine), 7 grandchildren, and one brother (Titus, of Kitchener). He was a man of exemplary Christian character, widely known and much loved by his family and the Christian brotherhood. Funeral services were held at the home and at the First Mennonite Church, July 11, in charge of Oscar Burkholder and S. F. Coffman, assisted by Merle Shantz. Tributes were given by C. F. Derstine and by the grandson, Clayton Derstine. Interment was made in the adjoining cemetery.

Rivera.—Manuel, son of Pedro Jose Rivera and Juana Maria Miranda, was born in Ciales, Puerto Rico, July 10, 1875; died after two years of illness and suffering of heart disease, July 10, 1948; aged 73 y. In his youth he lived near Ciales, and later in Bayamon, Aibonito, and for the last six years in La Plata. On July 6, 1942, he was married to Leida Maria Vargas. They had adopted a two-and-one-half-year-old son (Carmelo Rodriguez), having received the adoption papers on July 9. While living in Bayamon he became acquainted with the Lutheran Church and was received by baptism into the Bayamon Lutheran Church on April 29, 1935. Some years later, having moved away from the Christian influence of his congregation, he slipped back into the world. While in the Mennonite Hospital at La Plata, being near death one night a year ago, he called for the minister, to whom he declared his desire to return to his Lord, and later an assurance of the Lord's having received him back. From that time on he did not cease to praise the Lord and witness to all who came to his home. Although his wife was never won for Christ, he still had hopes that she would eventually be His. It was his desire that he be able to come to church and unite with the body, and this he did at the last communion service on May 30, 1948, being received upon confession of faith and by letter. That day will long be remembered by those present. He took part in the special services and later expressed his joy on the occasion. His home was the center of attraction both to youth and businessmen of the community. His judgments were well respected. He received great joy in giving the hospital a large eighteen-inch clock which is hung in the hospital lobby. Surviving are his widow, adopted child, a brother and sister, and a large number of friends. Funeral services were held in the Calvary Mennonite Church, La Plata, conducted by the pastor, Lester T. Hershey, assisted by his father, T. K. Hershey. Interment was made in the Ft. Buchanan Cemetery near San Juan.

Rudy.—Marjorie Elaine, daughter of John H. and Lucy (Gehman) Rudy, was born in Lancaster, Pa., June 16, 1948; died in the Children's Hospital, Philadelphia, Pa., July 19, 1948; aged 1 m. 3 d. Death was caused by a heart condition. Surviving are her parents, 2 grandparents (Mr. and Mrs. James S. Rudy, York, Pa.), and her great-grandmother (Mrs. Lizzie Groff, Bareville, Pa.). Funeral services were held at the home by Jacob Brubacher and at the East Chestnut Street Church, Lancaster, by Maurice Lebman. Text: Isa. 11:6. Interment was made in the Stony Brook Cemetery, York, Pa.

Schaffer.—Henry Alfred, son of John and Lovina Schaffer, was born Sept. 26, 1869, in Maxatawny, Pa.; died at his home, north of Columbiana, Ohio, after a lingering illness, July 21, 1948; aged 78 y. 9 m. 25 d. On Dec. 11, 1894, he was united in marriage to Clarissa Leshner, who survives. Also surviving are 2 sons (Penrose and Homer, of Columbiana), one daughter (Sarah—Mrs. Harvey Brubaker, Leetonia, Ohio), 5 grandchildren, one great-grandchild, and 2 sisters (Mrs. Anna L. Forney, Orrville, Ohio; and Mrs. John Stoudt, Huntingdon, Pa.). Two daughters and one son preceded him in death. In his youth he united with the Reformed Church; about forty years ago he and his companion transferred their membership to the Midway Mennonite Church, Columbiana, in which faith he remained until death. Throughout his illness he was patient, and as he grew weaker, he realized that death was near. He expressed his readiness to go, and had made his own funeral arrangements. Funeral services were conducted at the Midway Church on July 24 by Paul Yoder and A. J. Steiner. Burial was made in the adjoining cemetery.

Showalter.—Mary Sue, daughter of Milton and Mary (Rowe) Showalter, was born at the King's Daughters' Hospital, Staunton, Va., July 5, 1948; died on the evening of the same day. Surviving are her parents and one brother (Milton Jr.). Graveside services were held in the Springdale Church Cemetery, near Waynesboro, Va., conducted by J. R. Driver.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, AUGUST 31, 1948 NUMBER 35

The Christian Method of Victory in a Corrupt Age

BY J. R. SHANK

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

The Enemy Leadership

We have an evil day to face in our conflict against the forces of darkness and corruption. There is great need of weapons of defense as well as weapons of offense. The forces against which we are to fight are strong and cannot be put down by ordinary methods of war. But as we speak of the battle, we should think clearly as to the nature of our conflict. Against whom are we warring? Who musters the battle and what are his tactics? We will answer in the words of the Spirit of God by the letter of Paul to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The enemy leadership is revealed in the words of the text above—"the wiles of the devil" (Eph. 6:11). As a leader of the forces of darkness, the devil musters his battle by gathering his forces through spiritual instrumentalities of wickedness. Some of them are: "principalities," "powers," "rulers of the darkness of this world," "spiritual wickedness in high places."

A demonstration of his *method* of work is seen in Judas the traitor. Satan entered into him and he was moved to betray Jesus into the hands of sinners. Luke 22:3; Jno. 13:2, 25. Satan moved the rulers of Jesus' day to crucify the Lord of glory. I Cor. 2:8. As the "god of this world," Satan blinds the minds of them which believe not. II Cor. 4:3. Their hatred of the truth especially exposed their hearts to these devices of Satan. II Thess. 2:10, 11.

Satan is the enemy of redemption with its accompaniment of spiritual power in overcoming the world. He offered to Jesus a *substitute* for the plan of God in the winning of the world for salvation. That *substitute* was offered with a vision of "all the kingdoms of the world" and their glory to become the domain of Jesus, if He would fall down and worship Satan. Matt. 4:8-10. This same temptation to *substitute* appeared again

and again in the experiences of Jesus with Satan. It came after the feeding of the five thousand, when Jesus perceived that men would come and "take him by force, to make him a king" (Jno. 6:15). Again, when He declared the plan of His death to the disciples, which Peter rebuked, Jesus recognized Satan in the thoughts of His beloved disciples. Matt. 16:21-26. Jesus triumphed over a similar thought as He kept silence before Pilate. Jno. 19:8-12. Jesus rebuked the same thought in Peter when he took the sword to defend his Master. Matt. 26:51-54.

When the forces of darkness seemed to be triumphing over Jesus as He was about to lay down His life, He revealed to Pilate that the reason He did not fight was because His kingdom was "not of this world" (Jno. 18:36). Worldly victories are defeats, while worldly defeats are victories in a spiritual sense. Jno. 12:23-32. Suffice it to say that when we deal with the enemy of souls—Satan—we are dealing with a spiritual force that takes more than the might and power of men to overthrow. Against this enemy of God and of Christ and of souls, the effective weapon provided of God has been made secure through what seemed Satan's triumph—"They overcame him by the *blood* of the Lamb, and by the *word* of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Substitutes That Allure Us

If we keep the issues clear as to *what* we fight and against *whom* we fight and *how* we fight, the devices of Satan will not so easily overthrow us. Just as Satan placed *substitutes* before Jesus, so he places *substitutes* before the Christian today. He would transfer our fight from the good fight of faith to a fight against "*flesh and blood*" (I Tim. 6:11, 12), against evil spiritual forces. Instead of fighting by self-seeking ends, we fight by willing self-sacrifice. Mark 8:35. Instead of warring after the flesh, by Satan's suggestion, we take up the weapons that are "not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Instead of following Satan's way of least reproach and suffering, we choose the way of suffering for

righteousness' sake. I Pet. 3:9-17. Instead of Satan's self-defense and vengeance, we take the way of returning good for evil. Rom. 12:19-21. Instead of following the way of the kingdoms of this world, we follow the way of Christ's kingdom which is "*not of this world*" (Jno. 18:36).

But we meet with so much evil in the world. "The whole world lieth in wickedness [in the wicked one]." There is the appeal to put this down. We love righteousness and hate iniquity. What shall we do about it? An appeal comes so subtly, with a catchy name called "*spiritual mobilization*." Money and time are being spent to send literature and secure the names of thousands of ministers in a concerted effort to get all the churches of the land to go to the polls and vote, put good men in office, and save our land from the political bondage that is upon us. Brethren, pray

On the Passing of Aunt Lina

BY ETHEL YAKE

*Joy for thy spirit
Released from its bonds,
Freed from its moorings,
Gone to its home;*

*Joy for thy Saviour
Waiting for thee,
Abiding thy home-coming
Patiently;*

*Joy to our spirits
Vibrant peace—
Vigilance ended
At thy release;*

*Joy to the saints,
The kingdom's fulfilling,
Receiving thee home
To bliss never ending:*

*Love in completeness,
Grace overflowing,
Rest is the Saviour's
plenteous rewarding,*

*Hope in fulfillment,
Knowledge as known,
Saints with their Saviour—
Spirits at home.*

Scottdale, Pa.

and think! Does our freedom depend on political victories? May we depend on governments (whose business is to punish the evildoer) to win spiritual victories for us? Will our franchise by the ballot we cast take the devil out of our communities and overthrow his works among us? Is our opportunity in a democracy greater than the opportunities of Christ and His followers in their day? Why did Christ not accept the kingship when He was so popular? Why did He not bring in political reforms? Why did He not clean up the dens of iniquity and the corruptions of politics of His day? And why did the apostles not take a hand in overturning the corruptions of their day by reforming governments and setting them on a better basis?

Jesus said, "Ye are the salt of the earth" and "Ye are the light of the world." He exhorted that the salt keep its savor and that the light be permitted to shine. Matt. 5:13-16. Shall we cast aside the faith in the methods of Jesus for the welfare of the world by ceasing to use the plan of bringing regeneration to the individual by the preaching of the Gospel of Jesus Christ, and living the principles of that life in the presence of men? Shall we abandon the exhortation to be separate from the yoke of unbelievers? II Cor. 6:14-18. Shall we leave the Great Commission bidding us to preach the Gospel to every creature, and get busy cleaning up our communities by the instrumentality of politics? Shall we secure better laws by our vote and go into the business of cleaning up by voting out the saloon and the brothel and the works of corrupt society? Shall we bring transgressors to justice? It is only consistent that, when we trust in the law and the government to bring about a better condition, we should throw our whole life into the support of punishments and war and the execution of law. As a voter you should call the officer to carry out the law you voted for. As a voter you should defend the country in time of war. As a voter you should help to execute all the laws for which you are voting. *But stop and consider!* Hear this word—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

Does such a place in the plan of God for His people delegate us to become the agents of another power that is not chosen to bring deliverance to the world of sin? True, the powers that be have a work in the providence of God. But it is *not* the work of *saving souls* by the Gospel. They bear the sword and its

accompaniments in the punishment of the evildoer and for the praise of them that do well. Shall we turn from the business of saving and building up souls to make the world better by political forces? Who then will take up the calling to which we are called? If we take our place as God's light bearers and salt, God will use us to influence rulers for better laws and government. But our greater expectations are not in a better world according to the flesh, but in getting more people interested in the *city to come* as they look forward to the change that awaits the redeemed. Heb. 13:14; II Pet. 3:10-13.

Versailles, Mo.

Character Building

By JOHN R. MUMAW

There are great forces at work in the building of character. The home provides the first restraints and gives a rich heritage of traditions. The church provides supervision and direction that gives an invaluable heritage of privilege. The state and the public school system provide training for citizenship and life. Another great factor is self-determination—the power within yourself to choose and act. Here is where you get the power to build up spiritual ideals and to adopt religious standards. The grace of God brings into your life experience supernatural changes and provides the divine aid that we all must have to build stable and lasting character. The Word of God, as the ultimate ground of right, is the basis of true character.

With these great forces active in the building of character we need guidance. It is unsafe for any youth to attempt guiding his life by his own impulses. Youth is too inaccurate in his judgment. To be guided calls for willingness to be led. That includes an acceptance of restraint. No good character can be achieved without restraint. He who always kicks against restraint brings himself into a picture of tragedy.

One day I was passing through Staunton, Virginia, where I noticed a strange happening. A crowd was gathered on the lawn across from the courthouse. I saw a man carrying a case that looked like the cover of a machine gun. I saw state police and city police standing about. I was too curious to pass this crowd; so I stopped to inquire. They said, "There are three men in the courthouse who have just been sentenced to life imprisonment." I stood by to look on. The machine gun was taken from its case. One lady wanted to get up and

look into the police wagon but she was stopped. People stood back and waited. Men shook their heads, saying, "Too bad! Too bad!" A little later we saw three young men with hands cuffed, facing the machine gun, led out and put into the police wagon, which drove away. These boys had defied restraint.

To be guided, you must be openhearted and consult with those of experience. You have problems; don't be ashamed of them; state your difficulties. You have sins; confess them. Your attitude toward the restraint of constituted authority will determine the value of the discipline provided for you. This all resolves itself to the problem of adjustment. Some time ago I met a young mother. It was the first opportunity I had to chat with her since she left Eastern Mennonite College. While she was in school, I had occasion to speak to her about her waywardness. I know of another person who made special efforts to help her make adjustments. She was self-willed, bold, and determined, but a girl of ability. She failed to consecrate her life to the Lord Jesus. In this conversation to which I refer, while she held a sweet, little child in her arm, and with another pulling at her dress, the conversation drifted into our former associations at school. I said, "I have often wished that you had yielded your life to the Lord while you were at E.M.S." She took her handkerchief and wiped tears, saying, "I have often wished so, too, now. If I had, I wouldn't have these many regrets." She had failed to make the adjustment. She is rescued now, but those regrets remain.

Failure to make adjustments brings one into the class of the undesirables. Failure to make adjustment in business ethics makes a cheat. Failure to make adjustment in religious requirements makes a sinner.

Personality is creative. That is, one can plan and choose. He can determine his own character. There are dreams that stir the heart in youth. There are hopes for improvement and this inspires progress. There are desires to serve and that urges action. There is power within that chooses these realities so as to realize the fruits of righteousness in personal living.

The positive elements of character with which we are concerned are these: co-operation with your fellows, courage to live according to principle, creativeness to make a contribution to society, dependability in the things you are asked to do, faith in God and in the power of His cross, forgiveness toward

(Continued on page 806)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

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THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

How Large Should a Church Be?

We rejoice, rightly enough, at any evidence of growth in the church. We are glad to see our membership increase and our numbers outgrow the facilities of our church plants. Since the command to the church is to evangelize and make disciples and baptize, a constant decrease would probably indicate that something is wrong in the program. Conversely, we may assume that the church is doing what it should when the membership is growing through a constant accession of those who are being won for Christ.

But it is not an unmixed good when the congregation gets larger and larger. It may be a backward step in real church efficiency when a building is erected to take care of the larger crowds. For it seems to be true that, beyond a certain figure, efficiency in congregational machinery decreases in direct proportion to increasing size. It probably is true, also, that efficiency increases with size up to that figure. If the membership is too small, the congregation may lack enough young people to put on a good young people's program, or enough good singers to make for effective congregational singing. The Sunday-school classes may be so small that the teaching cannot be properly graded. The scarcity of people makes it difficult to secure variety and interest in young people's meeting.

But if the congregation is too large there are disadvantages also. A healthy Christian is a working Christian, and large congregations usually furnish little opportunity to at least some of their members for activity. A church is a brotherhood, but a brotherhood involves acquaintance, and in a large congregation the various members may be practically strangers to one another. Problems of pastoral oversight and administrative supervision become enormous as the membership mounts into the upper hundreds.

What is the figure of efficiency? We do not know. We have heard it set anywhere between 200 and 400. We would incline to the smaller figure, recognizing,

however, that there are other variable factors that enter in. We feel sure that a church is too large

1. When the pastor and his wife cannot know all the members rather intimately.

2. When all the members cannot have at least a speaking acquaintance with all the other members.

3. When there is not sufficient activity or responsibility to assign every member a reasonable share.

4. When a member can stay home from church services and nobody misses him.

What can be done to keep membership to the efficiency level? Certainly we want to win all the people we can to Christ and the church. The answer must be found in establishing more congregations. Rather than to build an enormous new church (we do need some big buildings), it might be better to build another smaller one and divide the congregation. New congregations can be founded by colonizing in new territory. Families can move to churches which need more members. Probably a third of our Mennonite congregations are below the efficiency level. They could well absorb some overflow from oversize churches. We would like to approve again the suggestion someone has made, that some central agency keep a list of settlement openings in smaller churches so that families from the big churches can know where they might move and make their testimony count for more.

It remains to be said that furnishing a constant supply of workers for our mission and relief fronts will drain away some of the surplus population in our larger communities. It is true that oftentimes a church is helped by the loss of some of its active workers. For then there is opportunity for the development of new talent, the release of new potentialities.

NOT THE RICH ONLY

But it is not the rich man only who is under the dominion of things; they too are slaves who, having no money, are unhappy from the lack of it.—George Macdonald.

The Importance of the Individual

Jesus died to save men as individuals rather than *en masse*. He had called them one by one; the Gospels are full of names: Peter and Nathanael and Nicodemus and Mary and the woman of Samaria and Zacchaeus and the repentant malefactor. The Acts and the Epistles impress us with the multitudes of individuals who were numbered with the saved: Stephen and Saul and Gaius and Onesimus and Epaphras and Apollos and the Philippian jailer. Paul sends greetings not only to the churches as groups, but to a whole catalog of saved men and women. He knew the church universal, but he never forgot that the church is made up of individuals saved by the blood of Jesus, recreated by a personal experience into born-again souls, destined to fellowship with God as redeemed personalities.

In our organized church life we tend to forget the individual. We plan for the mass and compile statistics about the multitude. We think in terms of union and integration and co-ordination. We elect officers and make motions and refer the question to a committee for further study. We mimeograph reports and publish official minutes. And then we write a history of how this movement succeeded and why that one died. And all the time we neglect the individual who is standing by waiting until someone has time to help him to find salvation and victory over sin.

"The new man in Christ is the ultimate fact." Our church program of activity must show that we realize that fact. When we leave individual men and women for an anonymous program cast in generalities, we leave the program that God can bless. The individual member is more significant than the congregation, the congregation than the conference, the conference than the denomination. Herein lies the importance of the pastor, the teacher, the personal worker. They are working where there is real life and growth. The organizational workers are utterly dependent on those who work with individuals. Direction, important as it is, has no meaning if there is no one to be directed. The church is only a fellowship of saved individuals. We do well to keep reminding ourselves of that.

Our Witness to Unevangelized Rural Areas

BY GLEN YODER

Scattered throughout the southern highlands are countless small rural communities. The population of these communities is not large and the people are poor. Many of them do not have cars; many live in sections where cars are impractical. Those who do have cars often do not go outside their communities for religious services. Therefore, if these people learn to know God it is in a church in their own community. However, many have no Sunday school or church. It is in those communities that our church has a very distinct opportunity and obligation to witness.

We have been and are a rural people. Three fourths of our church houses are in the country. Farming is still our chief occupation. We are accustomed to the conveniences and inconveniences of rural life. We live like rural people; we think like rural people; we are rural people. Is not this a definite advantage to one who is a missionary to rural people? And yet in spite of these facts, in the past our church has worked more in the cities. Organized mission work was begun by our church in the cities at the turn of the century. It is only during the past two decades that our eyes have turned more to the rural areas of the country which need the Gospel. During the first few decades of the century, and even yet, city and foreign mission work have been emphasized. Most of the story of our mission work can be told by elaborating on our city and foreign missions. We need these missions, but we also need to work the unevangelized rural areas.

During the past fifteen years nearly every conference district, if not every one, has started several rural mission stations. Our General Board has recently launched a mission program in a rural area of our country. We have mission outposts in Canada, Pennsylvania, Indiana, Michigan, Missouri, Arkansas, Oklahoma, Minnesota, Ohio, Kentucky, Alabama, Virginia, Mississippi, and other states. God has opened our eyes to the needy areas near our established congregations. He is opening our eyes to those areas in the out-of-the-way mountain districts. May God help us to go forward and heed His call to more work among the neglected rural areas!

There are three types of rural communities to which our Mennonite Church has a definite obligation to witness.

The first type of community (and this is the one to which we are most responsible) is the community where there are no religious services. This is the community that has been forgotten. Doubtless, there are a few Christians here. There may be a Baptist, a Methodist, and probably a Pentecostal (if it is in an area in the southern highlands). This type of com-

munity in which no church group is working presents a challenge to us. We owe them the Gospel: It was in that type of community that I preached several years ago. After the service a boy about nine or ten came up to me and said how he enjoyed to go to church. He said, "I don't hardly ever get to church or Sunday school."

Often this community has an abandoned church building. The people are anxious for someone to come and help them. As I am writing this article a community about fifteen miles from Culp is asking for help. We are planning a summer Bible school for them. This will give us an opportunity to see what more can be done. Doubtless there are hundreds of communities like this in America. Who will help them?

The second type of community is the community which has an occasional revival but no regular services. They may have a community Sunday school at least part of the time. Sometimes the revivals they have are very helpful and souls are born into the kingdom. If that is the case, there is often no one to help these babes in Christ and many soon lose out. Sometimes it is worse for them than if they had never tasted of the grace of God.

Other revivals may be of the holy-roller-tongues-emotional type that does not give much lasting benefit. One man was once told that to get the gift of tongues you needed to say, "Glory, glory, glory, glory"—faster and faster until you would finally be speaking in tongues. Regardless of how much good these revivals may or may not do, the people are in great need of spiritual help. They need a pastor to take care of the flock. We must witness to them and help them.

The third type of community is the one in which some regular work is done by some denomination. Here, too, we may have the opportunity and duty witness. Often people are prejudiced against one denomination but will respond to God's call through another group. Many communities can use and do need two churches. Doubtless there are some of these communities in which we should give our witness.

Although rural work can not be made as glamorous and appealing as foreign work, there is still a great need for consecrated workers to come and witness to the unsaved in our rural areas. Many facts and interesting details of rural work must not be printed in our church papers because we are too close home. But the work is still very interesting, changing, and fruitful, and many of the results can be appreciated only by those who live and work among the people.

Culp, Ark.

HOLY LAUGHTER

It is the heart that is not yet sure of its God that is afraid to laugh in His presence.—George Macdonald.

Thirteen Reasons Why I Don't Gossip

1. I want to keep my self-respect. Since I hate gossiping in others, how could I have any respect for myself if I did it?

2. It is strictly forbidden in both the Old and New Testaments; and I do not care to be a law breaker. Lev. 19:16; 1 Tim. 5:13.

3. I want to go to heaven when I die, and Ps. 15:3 makes it clear that those who gossip cannot enter the heavenly city.

Did you know that if a gossip could get inside the holy city, he or she would feel slighted and wouldn't want to stay, because no one there would listen to the gossip?

4. Gossip is a very ruinous thing. It breeds hatred, separates friends, destroys homes, and divides the church of the living God.

5. It is one of the seven sins that God hates. Prov. 6:19. To sow "discord," one must gossip.

6. All gossipers are thieves—they rob others of their good name.

Personally I had rather rob a man of his money than of his good name. I could restore the money with interest, but if I rob a man of his good name I can never fully restore it.

7. Paul, the apostle, classes "whisperers" (gossipers) and "backbiters" with God haters and fornicators, and I prefer not to be classed with such vicious sinners. Rom. 1:29, 30.

8. I have an intense desire to be deeply spiritual. After spending thirty-four years in the pastorate, I have yet to meet a person who was spiritual who tattled and gossiped. Goats just don't grow wool, but they do have a very obnoxious odor.

9. It would be an unwholesome example to set before others. It may be that somebody would follow my example and lose his soul.

10. Then, too, I profess the experience of perfect love.

If I should gossip, I would give the lie to my profession; for you know that if one loves another, he will not malign him.

11. Every center of gossip is a workshop of scandal. I don't care to run that kind of shop.

12. Satan is the instigator of all gossip, and I refuse to peddle his wares.

13. I never knew gossip to help anyone.

But it always does harm. It not only hurts and wounds, but it damns. It is my conviction that people are in hell who would have been in heaven but for gossiping tongues.

For these and other reasons I do not gossip.—From *The Wesleyan Methodist*.

Matching the Crisis

BY EDWIN RAYMOND ANDERSON

Realizing that the nation of Israel had indeed come to time of crisis, and to the clear indication of the marked turning along the way, the prophet Elisha took up the mantle of his predecessor Elijah, and smote the waters of the Jordan together with the call for battle—"Where is the Lord God of Elijah?" (II Kings 2:14)? The smiting of the waters and the issuance of the cry marked the true courage of Elisha, and set an example which the saints of this later hour may well take to heed and apply for the times of present crisis. Here is the Old Testament picture which stretches long lines across to the setting of the New Testament, and anchors with a message for our hour. And surely we have the time of crisis upon us, and would do well to turn from much of our religious machinations, and get back to this holy "smiting of the waters," taking firm stand with the issuance of the cry, for the attention and activity of the Lord God.

For it is good and strengthening to know that our God is verily a God for the crisis! He is more than meet for situations as they arise. Perhaps we have lost sight of Him in the midst of our programings and furious religious activities, but yet the crisis has not bowed down in defeat. For all of our advancements to the outward sight, the devil is still around the corner, and the souls of men are no more kindly disposed toward the saints and their churches. We may have "light in our dwellings," but the darkness just outside the door is but deepening with a tragedy that defies description—and it may well be that some of us are not letting enough of the light to stream out and across to their avenues! But the crisis is here, and for that there can be only one answer and one Resource—the Lord God, not alone of Elijah but of all His saints and prophets and servants.

Elisha was spiritually intelligent and prepared to realize this, and to act upon it. He smote the waters and cried for the Lord God. While he valued and loved his master and predecessor Elijah, he yet realized that Elijah now belonged to the past, and he was faced with the troubles of the present. Elisha did not sigh for a reincarnation of Elijah, nor moan for the "good old days," when the former prophet was accomplishing his mighty works. Elijah was sufficient for his own day, but this was another day, and the only sufficiency was not to be found in any prophet who lived his day and served his session, but in the greater power and glory of the Lord God.

We are to cry after Him, and we are to cry for Him, then. Some of the saints may feel it well and proper to sigh after another Spurgeon, another Finney, another Moody, but yet forget that behind those giants in the faith stood the Lord God, who is now ready and prepared for

the ushering forth of another servant for His praise. There may be glories to the past, but those glories belong to the past, and do not carry sufficient power for the situations of the present. The God of the ever-present does not live in the past, and cautions His people against it. The church that forever speaks of the former glories, quite soon loses its fitness for the business of the present, and alas! also loses sight of the Lord God of the ever-present. Elisha smote the waters—and while he valued the remembrance of the former Elijah, he yet cried aloud for the God of the day of Elisha. And that is what pleased the Lord, and demonstrated to His holy sight, that Elisha was indeed a man ready and prepared for the situations of his own day.

Elisha struck quite the holy pose in the utterance of this cry! No doubt some murmured, and others thought it quite impractical. Perhaps they turned

A Sunday Morning Prayer

BY THE LATE LINA ZOOK RESSLER

[One of the last things she wrote]

*In the peace of the Sabbath morning,
Father, my voice I raise
To join with Thy blood-bought children
In voice of love and praise.*

*Bless Thou Thy church this morning,
That in her heart she may
Love Thee and serve Thee gladly
On this Thy Holy Day.*

*Bless Thou the sick and dying;
Help Thou the weak and vile;
May Thy rich grace and patience
Enrich Thy every child.*

*Let Thy sweet peace rest gently
O'er this Thy world so wide;
And may Thy benediction
Reach every waiting child.*

to look for another man to "fill the shoes" of the former, but good, grand Elisha was not looking for a man, but rather and far better, he was looking and longing for the Lord God. And for that reason, he was the man to follow the footsteps of the former. Any saint who thus comes to the place of desiring only the Lord God for the crisis and situation, has learned the valued lesson, and been delivered from the persistent snare of "man seeking"—and thus by looking away unto "Jesus only," has gathered the source and secret and strength and satisfaction of the heavenly supply!

There are many "Jordans" to cross along the pilgrim way. There are waters to be smitten and the stand to be taken. But it is tragic that many are looking for only a man, with an incidental Lord who will take secondary

place behind the man of their choosing. But HE will never be content with that, and will write failure over the whole. His pleasure and His power rest upon that individual, that group, which, while it will value the remembrance of past blessings and past servants of blessing, will yet claim the sovereign touch of the Lord God of the present, for today's needs and situations.

Hartford, Conn.

A Striking Comparison of Gospel Methods

BY ORRIE D. YODER

"They . . . went every where preaching the word."

Some time ago the writer was visiting in a certain community and while there observed a diversified Gospel witness in a period of about fifteen hours of time.

While he was waiting on a bus on Saturday evening, a group of Salvation Army workers came on the scene, dismounted from a station wagon, and setting up a few loud-speakers, began to preach. Their chief method was to have a number of individuals proclaim to the people who passed by their appreciation of Christ and His salvation, and of what Jesus Christ means to them in daily life.

The next morning (Sunday) found us in a home where the radio was turned on and soon a few workers from a near-by Mennonite congregation were singing and preaching, thus giving their testimony over the radio. A bit later the message coming over the radio was the advertisement of a certain breed of chicks which could be purchased at "such and such" a hatchery.

Next, a Brethren in Christ minister began to preach, and with a few singers these people gave their testimony for Christ. After this a group of workers and their minister from another congregation gave to the public their program of Christian testimony.

After this message in preaching and song, an announcer began to advertise the articles to be found in his big clothing store. He named the various kinds of clothing, including "slacks" which certainly people worshiping the Lord did not need, and then told the place and location of his place of business.

When people were well informed about the place to get clothing, an announcer introduced the singers and speaker of the "Calvary Hour." When this program was over, it was about time to repair to the regular Sunday morning worship at the house of God. Here personal teaching supplemented by the printed Bible was a large part of the worship.

It was this variety of Gospel witnessing, extending over such a short period of time, that began Saturday evening and continued on Sunday, that struck us rather amazingly and made us wonder.

Ever since we have been weighing the varied methods by Scripture and experience.

As to methods used, none of them were to be condemned in themselves. As to Gospel broadcasting on Sunday morning, we find no Scripture to condemn that, except that the radio people had made a bad mixture by introducing commercial advertising with Gospel broadcasting on Sunday morning.

But what about the Salvation Army and their personal witness to men, even though only a comparatively few stopped to heed their message while thousands may have listened to the radio the next morning? Did these Salvation Army people also take time to broadcast their message over the radio the next morning, or is that not in line with their method?

On the other hand, we wondered if those using the radio on Sunday morning were also out on Saturday night bringing their testimony to men face to face. Or were they satisfied by the mere mechanical witness over the radio?

We have now come to the crucial point of our discussion. To what extent are these different methods observed above fulfilling or not fulfilling the New Testament way of Gospel witnessing to lost souls? To what extent may mechanical means and ways supplement the New Testament way of evangelism, and to what extent might we make them a substitute, and thus be guilty of sin and failure?

Surely the printed Word of God and our printed testimonies of Christ are a great means to be used to God's glory, providing the cost and proper use are in Gospel order. Likewise the loud-speaker or radio to broadcast the Gospel message so that others may hear is again to be given its proper place when cost and place are also in order. But the great question that we need to face is this: Are we making these ways and means the end of our testimony for Christ, or are they only a means to an end? If not the latter, then perhaps we had better all get out and do as the Salvation Army does, personally testify for Christ before others, and lay all other measures aside. We need to remember that it does not take much of a Christian experience to stand behind a radio to sing and preach, nor to hand out the printed page. But to meet people face to face and tell them honestly that Christ is our Saviour and the daily joy of our lives, requires a life of full surrender to the Lord.

We need to remember that the "face to face" testimony of the Gospel is the New Testament way. Our Christ, who tarried thousands of years before His advent into the world to bring salvation to all, could have tarried until this present age of mechanical progress and of world-wide communication.

Our Christ could have come at such a time and could have preached His wondrous Gospel by radio around the globe in a single day. But He did not come

to earth in such a day, and we may well consider the good reasons why He did not. As we study the methods of witnessing personally to souls, such as Christ and His early followers used, we see that Christ and the New Testament writers have laid before us methods of evangelization that can never be laid aside, and can never be substituted by those that modern progress and invention have brought to us, honorable as these ways and methods may be in their place.

Now let us learn a few lessons from the world and their use of modern inventions.

The businessman of today can well resort to the use of both the printed page and the radio. But he uses these only as a means to the end that he or his salesman can go out and "face to face" meet the man to whom he can sell his goods. The farmer can get price quotations either from the newspaper, or hear them announced over the radio, but he must still go out and meet his customers face to face to dispose of his products and secure the cash for the same.

The officers of the land can track down the criminal both by the printed descriptions and by the impression that comes over the radio. But neither of these will stop the desperado; they must go out and with their own hands lay hold upon him and incarcerate this nuisance. Oh, that the Lord might help us be as wise as men of the world and their ways would dictate to us! Oh, that we who are servants of "the God of heaven" and heralds of the greatest news ever sounded out to a lost world would go out and do business for God by meeting souls and telling them of Christ and His power to save!

Oh, that the Lord would send a Holy Ghost revival of Christ and His great love among us until we would be more ready to go out and witness to men of Christ! The professed Christian world is full of people who are not ashamed to talk about material interests and gain, anywhere and every way, but too few of us who claim to be in that number can go out and by the same methods witness for Christ.

The world is not satisfied by mere mechanical methods, even in this day of unprecedented progress, nor are they ashamed of their goods and products. Then why, when we know that "what the world needs is Jesus," are we so slow to tell others about Him? Or why are we inclined to substitute the more mechanical ways of witnessing for Him, for those which our Christ and His successful followers have used?

We must remember that we need to know and appreciate Christ and His Gospel, if we are truly to witness for Him. The early Christians in New Testament times, and our church fathers of the Reformation times had a more effective testimony than we seemingly have today. Surely their methods were meager and limited, but their experience and

appreciation of Christ must have been much more. We need a revival of both New Testament experience and methods. May we wait upon the Lord in prayer for the same.

Dillonvale, Ohio.

CHARACTER BUILDING

(Continued from page 802)

offenders, and good will toward all men. We are seeking to become honest citizens, honest Christians. We seek to live a joyful life, rejoicing in the Lord always. We want to be loyal to the cause. We want to be open-minded to truth. We seek to find penitence where mistakes have been made and frankly admit wrong. We must have purity in thought and deed. We want to be reverent toward God and sacred things, and seek to gain self-control. Above all, we want a spirituality that rings true to the core. These are the qualities of personality that make life worth while.—Missionary Messenger.

To maintain that we are not to be singular or peculiar is the same as to maintain that we are to be conformed to the world. . . . It is your duty to dress so plainly as to show to the world that you place no sort of reliance on things of fashion and set no value at all upon them, but despise and neglect them altogether. There is no way in which you can bear a proper testimony by your lives against the fashions of the world but by dressing plainly.—Chas. G. Finney.

A Prayer for This Week

Our gracious God and Father in heaven, we come to Thee in the name of Jesus Christ, our blessed Lord and Saviour. We love the name of Jesus: it brings heaven near and opens wide the gates to the throne of grace.

*"Nothing in my hands I bring,
Simply to Thy cross I cling."*

Our hearts are filled with gratitude for Thy wonderful salvation. We thank Thee for Thy mercies, which are new to us every morning. Great is Thy faithfulness. Thou hast not dealt with us according to our iniquities but according to Thy everlasting kindness. May we trust Thee every moment of the day. Order Thou our steps in life, dear God, we pray. Thou couldst not be true to Thine own great name and lead us astray. Thou art a holy and a righteous God, One who inhabits eternity, yet dost dwell in the hearts of the humble and contrite ones. To Thee be everlasting glory and praise forever. In Jesus' name. Amen.

—A. D. Wenger, Jr.

CHURCH HISTORY

Pilgram Marpeck's Summary of His Confession of Faith, c. 1532

Translated from the German by J. C. Wenger

Here are a number of articles, stated in brief for the sake of a better understanding, representing a summary of the following account of my faith and having the same content as the following writing from which they are excerpted:

1. First, that all sin, including the fall of Adam, consists in acquaintance with the knowledge of good and evil; where one knows nothing he has no sin.

2. That the fall of Adam was first annulled through the promise of God, given to Eve, just as original sin [is not taken into account?] prior to knowledge, and the serpent [Satan] comes according to the nature of the flesh. For flesh is not sin itself.

3. That the promise of God was the ground of the faith of [the saints of] the Old [Testament], which was first fulfilled in Christ, [who was] future [to them], and [the promise] had to wait [its fulfillment in] the Son of God.

4. That the faith of Adam, Eve, Noah, Abraham, Isaac, Jacob, Moses, David, and all the others was not capable of producing true piety and forgiveness of sins, neither did they receive [piety and forgiveness] prior to the death and suffering of Christ. [Until then] they had to live in the faith of hope.

5. That they were all bound of sin, death, and hell until Christ [redeemed them]. And no one went to heaven before Christ, who first redeemed them through His blood.

6. God made His promises to all mankind, young and old, which was called a Testament of promise. Therefore both young and old were circumcised and were preserved, good and bad, for He was the God of them all.

7. That circumcision was given only to the children of Abraham, who according to the flesh were born of Abraham, as a seal of the Covenant which God had promised to his seed (including the "strangers" among them as their servants, who were also circumcised that the Covenant might not be regarded as impotent).

8. That only the children of the faith of Abraham are called the children of the Spirit, those who believed the promise God gave Abraham of the future redemption. These kept the commandments of God only from fear; they did not keep the law out of love for it. The reason is that the law was not yet inscribed in the heart; therefore it was wholly against them and not with them.

9. That the circumcision of the Spirit first began through the revelation of Christ, the Son of God who first bestowed all power. The Old [Testament saints] were merely in the volition of this circumcision, in the desire of the heart for the ability [to receive power from above]. Therefore their heart was circumcised but without [the reception of] ability.

10. The Son of God for the first time conferred power, and gives [it] to those who are His, (understand) to the believers mentioned above, who desire and hope for such [a gift], and who desire and hope to become children of God; that is, the spirit of free will and power received through Christ, in ability which is present and will be among all true believers in Christ.

11. That because of the reasons mentioned above, neither the outward nor the inner circumcision is comparable with the outward and inner baptism.

12. That circumcision and its law [are] not demanded of the man [who is] without ability; [this inability] consists of the will to do good without [being able] to do [it].

13. The baptism of water and the Spirit of Christ, of faith in Christ, demands nothing but love, and gives ability and deed to the will. He who does the will of the Father is a child of God.

14. The circumcision of the law brings with it, to him who believes that it is God's law and ordinance, the knowledge of sin, death, and hell, and the hope and comfort of being redeemed [or released] from it, which God had bound Himself to perform for them. This servile spirit the Old [Testament saints] had received of God.

15. The Gospel of Christ, and Christ Himself as the Redeemer, for whom the Old [Testament saints] hoped and whom they awaited with great long-suffering, brings with it to the one who believes and is baptized, redemption, cancellation and forgiveness of sins; it takes away and banishes all fear and imprisonment [servitude], sin, death, and hell; it comforts and strengthens the brokenhearted and gives them power and might to do the will of God.

16. Those therefore who believe on Christ Jesus are made alive [and delivered] from all dead works, the law, and circumcision. For Christ accomplished the completion (of redemption) on the cross, and finished it, [namely] that which had been promised to Abraham.

17. So from now on faith can do and complete the pleasure of God. Sickness and death are gone; life and health are present. The salvation of all men is fin-

ished; the ignorance is excused. To the children and to all those of true simplicity the kingdom of God is given, etc.

18. The knowledge of good and evil [is] acquired through the preaching of the natural or divine law, in its inner application to the heart, which is bound by the preaching of the Gospel, [and brought] to the simplicity of faith in Christ. The truth gives testimony to itself. He who is baptized becomes like a child again, according to the order of Christ.

19. Therefore one cannot base infant baptism on circumcision as a figure. The reason is, circumcision accompanied the promise of God which in turn comprehended both young and old. Faith in Christ takes the understanding (as an enemy of God) captive and subjects it to the simplicity of faith. Where therefore the Spirit testifies, there also is baptism a testimony and a revelation in Christ.

20. When one is baptized in his youth, when worldly pride, crookedness, craftiness, and self-will are present (which shall be given up in baptism, through faith), he is then free from the Serpent and the craftiness [of the flesh]. These latter work in the realm of the mind and unconverted people are deceived into believing that they are already Christians—as one sees (God be merciful) in almost all those baptized as infants.

21. For he who believes and is baptized shall be saved. He who disbelieves is condemned. Where faith is absent all teaching is no teaching and baptism is no baptism.

22. Where children are baptized on the basis of the promise of Christ, one has insufficiently regarded His word, and is baptizing them merely with water, without the Spirit, who should be revealed [to the believing convert receiving baptism]. He who receives the witness of the water and the blood is, as a creature, received of the Creator (Christ), who indeed shall be the Firstborn.

23. God's covenant has indeed been extended to all men; for circumcision is a sign of the covenant and is not its witness, for God Himself was the Witness, and that is why both young and aged were circumcised.

24. Not all men make the covenant of a good conscience with God, but to those who do make it the water is the witness of a creature, as mankind indeed is but a creature. Therefore the command is to baptize only those who believe and who contract a covenant with God. This baptism is a witness of a good conscience with God.

25. Those therefore who believe and are baptized for the forgiveness and cancellation of sin, are children of God. These are children of God through faith; [on the other hand] children [infants] are children of God through the promise. [Both groups are] in the kingdom of Christ.

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FAMILY CIRCLE

Home

BY EUNICE SHELLENBERGER

*Home is the throne room of our land
Where life and love rule hand in hand.*

*It rings with joyous melody
Springing from hearts in harmony.*

*The soothing calm of peace and rest
Lends quietude for faith and trust.*

*Within its annals may be found
A million hearts in friendship crowned,*

*And from its nurture youth doth rise,
Hope of the nation in his eyes,*

*While over all, God's love sublime
Sustains its power throughout all time.*

La Junta, Colo.

A Parable for Mothers

The young mother set her foot on the path of life. "Is the way long?" she said. And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good; and the young mother cried, "Nothing will be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold; and the mother drew them close and covered them with her mantle; and the children said, "O Mother, we are not afraid, for you are near, and we know no harm can come." And the mother said: "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary; but at all times she said to the children, "A little patience, and we are there." So the children climbed; and when they reached the top they said, "We could not have done it without you, Mother." And the mother, when she lay down that night, looked up at the stars and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them much strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil—and the children fearfully hid their faces. But the mother said, "Lift up your eyes to the light." And the children looked, and saw above the clouds an Everlasting Glory; and it guided them and brought them beyond the darkness. And that night the mother said: "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them." And the children said: "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said: "We cannot see her, but she is with us still. A mother like ours is more than a memory. She is a Living Presence."—Temple Bailey.

Report on Marriages

BY AMMON KAUFMAN

During the first half of 1948 283 marriages were reported in the GOSPEL HERALD. Days with the highest number were: March 28, fourteen; January 1, eight; and February 14, 28, seven each. One hundred and forty-eight ministers had charge of these marriages. G. Parke Book and Noah W. Risser each performed nine; Henry W. Nauman, eight; J. Paul Graybill, Willard Leichty, John Y. Swartzendruber, and Moses K. Horst, each six; Ira A. Kurtz, Mahlon Witmer, Paul R. Miller, Elmer G. Swartzendruber, Jacob T. Harnish, and Emanuel B. Peachey, each five.

Marriages by States and Provinces: Pennsylvania, 104; Indiana, 39; Ohio, 30; Iowa, 28; Virginia, 13; Illinois and New York, 9 each; Michigan, 8; Oregon and Kansas, 7 each; Maryland and Nebraska, 6 each; Colorado, 4; Ontario and Alberta, 3 each; Delaware and Montana, 2 each; Missouri, Minnesota, and the Philippine Islands, one each.

Davidsville, Pa.

The Game of Truth

"Mother, Virgil hit me!" cried my three-year-old daughter.

"I did not! She hurt her own self," emphatically declared my five-year-old son.

"He did hit me. He did," sobbed Evangeline.

"Why, I didn't either!" replied Virgil with still more emphasis.

Such episodes became problems besetting the wisdom of Solomon, and the persistence of a Philadelphia lawyer, rather than that of an ordinary, busy mother with four tots under school age, all demanding attention. But experience with an older foster son had demonstrated the evils growing out of a childhood habit of falsehood; so I determined to find a way to get these kindergarten children of mine to tell the truth. Therefore, I invented the "Game of Truth."

Placing a bottle, a pencil, a book, a ring, or similar articles on the table, I shut my eyes and said:

"Virgil, put the pencil on the kitchen cabinet."

Both children had formed habits of obedience; so this part was easy. Then I carefully explained how in this game we had to tell things exactly the way they really were, and placed a score card on the wall with each child's name written on it, promising a tiny gold star after the name of each one who successfully played the game. Then I questioned as follows:

"Virgil, who put the pencil on the cabinet?"

Upon a satisfactory, truthful, well-expressed answer, I said:

"Evangeline, who put the pencil on the cabinet?"

At first, she echoed the words of her brother, which made her claim that she had put the pencil there.

Virgil then got a star after his name for telling the truth, and I played the game with Evangeline doing the acting. Each time I questioned both children as to who did whatever I had told them to do, explaining patiently that each one must tell things just exactly as they really were, until both children could tell the truth about these simple things. It was a game to them, one of the most thrilling games we had played, and their delight knew no bounds when they began to see a row of gold stars after their names, *for telling the truth.*

Neither one has developed into a George Washington yet, but it has simplified the matter of getting their stories straight when they have a disagreement, for when I find one telling one thing and the other something else, a reminder to "tell it just as it really is as we do in the Game of Truth" usually causes the child who is telling a falsehood to speak truthfully about the matter, even to acknowledging having done wrong. It seems that when approached in this way, the child's

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TO BE NEAR TO GOD

Sunday, September 5

Read Matt. 7:7-11; 25:1-13.

If we should hear that midnight cry, "Behold, the bridegroom cometh!" it would be too late to go for oil in our lamps. It would be too late, too, to get "caught up" on our praying. A realization of the shortness of the dispensation of grace should be to us an urgent call to prayer. What if with united prayer we could prevail on the Lord to send powerful Holy Spirit conviction on our unsaved relatives and we neglected to pray?

Pray for the unsaved nearest to yourselves, and those in the community, or others with whom you come in contact.

Pray for yourselves, too, that the Holy Spirit may witness through your mouth. The time is short!

Monday, September 6

Read Jas. 5:16; 1 John 5:14-16.

"If any man see his brother sin a sin which is not unto death, he shall ask—" but do we? Aren't we more inclined to criticize such inconsistencies to other onlookers? "Love covereth," and bears "one another's burdens." Oh, brother, Christ is coming soon! Herein is your call to pray.

Pray for all carnal, defeated, unhappy Christians, especially those nearest you. Be understanding, not harsh in judging, and pray!

Witness to those in confusion, too, as God leads. Testify of the indwelling Christ who brings rest from struggling against the carnal nature in one's own strength and victory through the Holy Spirit's power! Oh, pray! How many of your acquaintances will be without sufficient oil in their lamps when that midnight cry is sounded forth?

Tuesday, September 7

Read Rom. 9:1-4; 10:1-4.

Where is our burden for the Jew? Thank God it is being received through the work and vision of certain of us who see the shortness of the time.

Pray that God may drive back the powers of darkness that have blinded their eyes to the truth for so long, so many long weary years without His peace! Pray and give—and you who can and are led—go!

Wednesday, September 8

Read Matt. 17:14-21.

"Howbeit this kind goeth not out but by prayer and fasting." Oh, poor lunatic son! And poor lunatic sons of today! Where is our prayer—united prayer for them? If the sickness be from God for his good, then God will undertake for him, but if it be from Satan and his host, what then? Is the Lord's hand shortened, that it cannot save? Mental illness has always seemed to me the one affliction that is unexplainable in the light of God's love. The thought of the clouding of a human soul—and how can they in such a state believe and be saved? For myself I just have to say, I will believe that God

knows the answers to my questions, and that He overrules all things, even this! If someone can help me understand this, please do. I know so little about mental illness, but I can pray—and so can you! "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" Oh, wonderful promise!

Pray for Christians whose service is in caring for mentally confused ones, witnessing to them by their very quietness, patience, and love. Help with this work all you can, and pray for all sick souls, that they may at last be saved. "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire."

Thursday, September 9

Read Eph. 6:18-20; II Thess. 3:1, 2.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). Does our responsibility end there? "We are labourers together with God," and "They . . . went everywhere preaching the word."

Pray for the missionaries everywhere, "For a great door and effectual is opened unto me, and there are many adversaries," and

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Are you a missionary—a witness to the Gospel of Christ in your everyday contacts? If not, pray that you may be one, and pray fervently, urgently. The time is at hand! Have you oil in your lamps? Where's your light, then?

Friday, September 10

Read Luke 9:57-62.

Decisions are being made by all of us every day—that is the essence of being a "free moral agent." But oh, what far-reaching effects some seemingly unimportant decisions have! Young people choosing their principles of conduct and conversation—little decisions, perhaps, made in a split second and regretted bitterly if the choice proves unwise. Perhaps steps, one at a time, that lead us in a certain direction so far that before we realize it the decision we intended to ponder over is already made and there is no turning back!

Pray for all those at a crossroads in the valley of decision today. Pray that they may yield themselves and all they have to their Lord, so that the decision may be of His choosing.

Saturday, September 11

Read II Pet. 3:1-14.

Are we among those who "love his appearing" and look for His coming with joy? Or do we think of that day, if at all, with a sense of dread and doom, and regret at interrupted (Continued on page 823)

BARNABAS, A GOOD MAN

Sunday School Lesson for September 12

(Acts 5:32-37; 9:26-31; 11:22-30; 12:25—13:7; 43-52; 14:1-20; 15:1-39; I Cor. 9:6; Gal. 2:1-13; Col. 4:10)

One aspect of the fruit of the Spirit is goodness. This characteristic of the spirit of the Christian is given meaning by the acts of characters in the Bible. Dorcas told us of goodness, especially expressed in good works. The man Barnabas lived an excellent demonstration of goodness. Although he was a minor character, he was a very important one and especially a significant one for defining goodness. God says Barnabas was a good man.

Outstanding in Barnabas is his attitude toward other people.

Acts 4:32-37. Barnabas did not believe that he should have more than he needed while others were in need. He liberally aided the common treasury of the beginning church.

Acts 9:26-31. Barnabas was open-minded. He had confidence in Paul as a converted, transformed man. It was Barnabas who mediated between Paul and the apostles when Paul first came to Jerusalem.

Acts 11:19-24. Big heartedness and kindness were shown by Barnabas in his attitude and service to the Grecian (Gentile) believers. It is in this connection that God calls him a good man.

Acts 11:24, 25. How self-effacing he was in going after Paul to help in the big open door at Antioch! Barnabas certainly knew that his friend was a bigger man than he, but he was willing to help to build a strong church. To bring in a greater that self might decrease is goodness indeed.

Acts 13:1-3. Barnabas was missionary-minded. We must think that Paul and Barnabas had shown a burden for Jews and Gentiles in the wide world before the Holy Spirit through the church sent them on their soul-saving trip.

Acts 13:4. Barnabas was greatly interested in his home folks, and they "sailed to Cyprus." He did not fear them either.

Acts 15:1-35. Barnabas, at the Jerusalem Conference on the dispute about Gentiles being circumcised before they could receive the grace of salvation, encouraged the great movement in the early church to take the Gospel to all and offer salvation by grace.

Acts 15:36-41; II Tim. 4:11. Barnabas was willing to give John Mark another trial. He helped him make good in spite of his earlier failure.

How is this life "full of good works" explained? The Word explains it. Barnabas was "full of the Holy Ghost and of faith." He had a renewed heart. His life was fully given to the Lord, who used him to do great things. The characteristics that made Barnabas good can belong to anyone. Christ's Spirit in anyone will make him good. This kind of man or woman is the great need of the world. There are too few such. Many must be blinded by their own selfishness so that they cannot see and meet opportunities for service. Think how a good man can count in the extension of the kingdom!

—Alta Mae Erb.

TEACHING THE WORD

Leading Our Boys and Girls

BY RUSSELL KRABILL

Secretary of Junior Activities

All through childhood and youth boys and girls are building for life. The ideals formed during the early period of life serve as guiding principles in later years. The impressions made then have much to do with the molding of the personality. The habits formed in these tender years most surely shape the character of the grown man and woman. This truth does not minimize the fact that the power of God can change and transform lives which have had a wrong start. It does not mean that man is the victim of his environment nor that he is hopelessly shackled by an unfortunate childhood. But the fact remains that what we are tomorrow depends upon the direction in which we are moving today. The wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). As the tender twig is bent so the full-grown branch will point.

It is therefore of vital importance that boys and girls be "nurtured" during the growing process. "Fathers, . . . bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Children not only grow and develop physically; they not only need nourishment for their physical bodies; they also need "nurture" in their mental, social, and spiritual growth. The balanced life is properly developed in the four areas which marked the growth of Jesus. "And Jesus increased in wisdom and stature, and in favour with God and man."

Children dare not just "grow up." They need guidance, supervision, and training. This is God's purpose in providing parents and teachers. The trouble with many juvenile delinquents is that they have had little adult guidance and companionship.

Present in juniors and more pronounced in adolescents is the tendency to form "gangs." This seems to be as natural for youth as it is for minnows to run in schools. There is nothing wrong with this urge, provided the companionship is desirable and the movement has proper guidance. Many parents keep a close watch upon their children while they are around home; but sometimes know little of their activities with the neighborhood "gang."

Since children are social beings and love to do things in groups, why should not parents and leaders guide them in their group activities?

Leadership

It is surprising how children will welcome and even crave the leadership and companionship of adults. Children are never happier than when father plays with them. And it does not need to be a father, for I well remember the thrill I had as a small boy when our school-teacher came out at recess to join us in our games. Here is a wonderful opportunity for those interested in the saving of our children. It is said that only about one third of America's Sunday-school children become members of the church. There surely must be a reason. Perhaps we have been content, as Sunday-school teachers, to simply teach the lesson on Sunday morning (and this is good) and not be interested in the doings of our boys and girls during the rest of the week. I wonder whether the time has not come for us to have a seven-day-a-week interest in our Sunday-school pupils. You say, "That's the parents' job." But the trouble today is that many parents do not take the responsibility and youth runs aground. In many cases the best friend a boy has is his Sunday-school or public-school teacher. The church seems to be awaking to her responsibility of reaching out through mission Sunday schools and summer Bible schools and winning for Christ the misguided youth of our land. If we are going to salvage them from the ruins of their broken and ungodly homes, it will take more time than an hour on Sunday morning. It will take hours of consecrated effort and sacrifice. It will take adults who see the need and who are willing to pay the price. Thank God, there are some who are doing a marvelous work with boys and girls. Many parents are taking time out to live with their children. Many Sunday-school teachers are working with their classes outside of Sunday morning. And some other adults have a burden for the need and are organizing special activity groups. The testimony of many who have worked with boys and girls in this way is that contacts can thus be made which are practically impossible in any other way. Sometimes we feel that we are too busy to take time out for extra work such as this; but it is amazing what can be done by busy people.

A businessman in Indiana is teaching a Sunday-school class in a mission church. In addition to teaching the class on Sunday morning, he has been meeting with them one afternoon a week for fellowship, work, and Bible study. In a recent evangelistic meeting several of the boys in that class, who come from non-Christian homes, stood for Christ. These boys were won through the special interest which their teacher showed in them.

Other busy people are finding time for similar work. Here is what Floyd Mumaw and his wife of Wooster, Ohio, did last winter in addition to operating a farm. I quote from an article written by him:

THE WOOSTER BOYS' AND GIRLS' HANDICRAFT CLASS

The boys' and girls' work was started by Bro. R. L. Stauffer and Sister Minnie Kanagy, who felt a need to reach the boys and girls of Wooster who did not come to Sunday school. They asked my wife and me (Mr. and Mrs. Floyd Mumaw) if we would take charge of working with the boys and girls each Friday evening. We felt we were not fitted for that type of work, but said that with the help of God we would try. Our own talents have been improved, for which we give all the credit to God for His help which He gives to those who seek His help.

This work was started in March of 1947, and continued each Friday evening until the last of May, when day school closed. We start our meetings at 7:30 and close at 9:00 p.m. The purpose of these meetings is to tell the Bible stories to the boys and girls of the vicinity of the mission. We use the first hour, from 7:30 to 8:30, to have our handicraft work. Then from 8:30 to 9:00 we have our Bible story and songs. About one fourth of the children who come to these meetings do not attend Sunday school anywhere.

It is rather hard for my wife and me to have our work done here on the farm and be at the mission by 7:30. We farm about 250 acres and milk eighteen cows. Many times we neglect some of our chores in order to get in at 7:30 and then finish them when we get home.

This year each of us has a helper, since Mr. and Mrs. Paul Stoltzfus have come to the mission as helpers in the work. Their help has been very beneficial to us. Many times we spend one evening a week in preparing for the Friday night class.

Sometimes we wonder if our work is in vain and get discouraged, but we are encouraged when we see the impressions which are left with the boys and girls. We have had one fifteen-year-old boy who accepted Jesus as his Saviour.

Our average attendance is close to twenty, and the highest about thirty. This is about our capacity. We will need to separate our group if it grows much larger; that is, boys one week and the girls the following week. In checking our attendance we find that we have had close to sixty who have been there one or more Friday evenings. Their ages vary from five to sixteen. It is rather hard to find work for such a varied age group, but it is surprising to see the beautiful work that some of the younger children do. Some six- and seven-year-olds do better than some twelve- and thirteen-year-olds.

The handicraft work that is done varies from one week to another. All of the children enjoy painting plaques which we leaders make out of molding plaster and water and pour into rubber molds. The molds are made of liquid rubber painted over raised plaques. Some other work done by the boys is woodwork and leather work. Generally the woodwork is painted before completion. Such articles as bird houses, toothbrush holders, flower pot holders, etc., have been made.

In many things, such as mentioned above, we must experiment to see what will prove successful. Variety is used so that the work will not become monotonous.

The girls in the handicraft class have been doing a variety of things just as the

boys do. Some have been embroidering pot holders, and making bags to hang them in. Others are learning to knit and crochet. Some quilted chintz was purchased and the girls were delighted to use it in making bedroom slippers for themselves. Last year several completed embroidered dresser scarves and one knitted a coin purse. About half of the girls used the chintz to make bedroom slippers.

Another group which has felt the need of additional contact with the children is the group at Mountain Home, Arkansas. The following is a quotation from a report written by Clarence Horst:

THE CHILDREN WHICH GOD HAS GIVEN

In July of 1946, while we were out looking for a place to conduct a summer Bible school, the Spirit said, "Go to Buffalo." We had gone in the opposite direction to look for a place, but when the Spirit spoke we turned and went to Buffalo. We had heard of Buffalo but had never been there and we were very much impressed with the little mountain railroad town of a dozen houses, a little white schoolhouse, and a store and station. At the store I was introduced to the chairman of the local school board and he told me that there were a lot of children there in the town living in the mountains, who did not go to Sunday school. They had no one to conduct a Sunday school, and the people there who had tried several times to have one had met with failure each time. We were given a hearty invitation to use the schoolhouse for Bible school. The date was set for the Bible school to start. It was carried on by a service unit. During the Bible school several of the mothers came out and asked the group if we would not start a Sunday school for them. Since then Sunday school has been conducted each Sunday morning followed by a children's meeting. Since last May we have been having services twice each Sunday with a goodly number of children out.

It is a joy to see the eagerness with which they listen to the stories from the Word of God. After school was out last spring and the Bible school was over we saw a need to spend more time with the children. We talked to the parents and they all seemed eager for their children to meet each Wednesday afternoon, or evening, as the Arkansas people say (here there is no afternoon; it is morning and evening), to teach the girls sewing and have some shopwork for the boys. These children are a part of God's gift to man. They are the lambs Christ told Peter to feed and it is a joy to work with them, for they are eager and ready to learn. The work had to be very simple and a lot of planning had to be done. The girls wanted to learn to sew but had never had the opportunity to learn and they were very glad for this little club. They made patch aprons and hot pan holders. This taught the girls the different kinds of stitches and seams. The girls worked in the schoolhouse, and as there was not any building available for the boys to work in, we found the shade of the old sycamore tree very inviting to work under. There was a need for more seating capacity; so I got some lumber and helped the boys build three benches to be used for the Sunday school. After that job was finished we went to the woods and cut hickory poles to make some chairs. We made several of these chairs. One day we built a bird house.

We feel that we can say with Jacob of old, "These are the children which God has given." We have learned to love them

and it is a joy to see their smiling faces as we gather from time to time. They have hidden talents and by the help of the Master Teacher we want to help them develop and use them. Pray with us that, as we work, teach, and play with them, it might all be to His honor and glory and that these precious jewels will be gathered into His fold.

Perhaps there is something you can do in your community or church. There are many different activities which are profitable and also interesting to children. Consider these: Bible study classes, missionary projects, deeds of mercy, errand service, first-aid study, shopwork, nature study, camps, hiking, tract clubs, visitation work, outings, educational trips, and others.

Plan something for the children now. The juniors of today will be the church of tomorrow.

Goshen, Ind.

What Is the Cost?

As long as your heart and affections are on what you have, you cannot learn of the Lord, for these things take your time and attention. When you really forsake all, then, and then only, will Jesus have your time and attention. Other things will become secondary matters, and you will learn of Him and follow.

I often hear people talk about counting the cost. Let us do some counting and see just what it will cost to be a real follower of Jesus. Read Isaiah 45. What is it going to cost you to follow the Saviour? First, you had godly sorrow because you sinned against a loving and just God; now you must repent and forever forsake all sin. When you do that, it will cost the fellowship of all your sinful friends; which, no doubt, are very many, including many professors of religion. If you go to dances, give them up; if you go to card parties and picture shows, give them up; if you gamble or play pool or any other games of revelry, give them up; if you use tobacco or strong drinks, give them up; if you have stolen anything, confess that and take it back or pay for same; if you cheat, swindle, or lie, give all that up; then begin to walk honestly with God and with your fellow men; in fact, you become a righteous, sober, and godly man in this world.

You may say, "The cost is too great; I cannot pay it." But listen just a moment, friend; did you ever stop to think what the cost will be if you do not repent and serve God in this short-time world? It will cost you the eternal bliss of heaven, and it will mean severe punishment and torment throughout eternity in a devil's hell. We read of a man in the sixteenth chapter of Luke who would not pay the price while in this short life, and in hell he lifted up his eyes, being in torment. He prayed for a drop of water to cool his tongue, for he

said, "I am tormented in this flame" (it was real to him). He was even denied a drop of water. Then he prayed for one to be sent from the dead to tell his brothers, so that they would pay the price and not come to this awful place of torture, but he was denied that, for they had Moses and the prophets. You can get your prayers answered in this life, but never after you go into the regions of the lost. You will then always be paying on the cost and never get it paid.

The cost of not serving God in this short life is ten thousand times greater than it is to give up this world and serve Him your few short days that you have in this swiftly passing time. God says, "Come . . . let us reason together." Hasten to the Saviour's bleeding side, bear the reproach of the cross, and receive righteousness, peace, and joy in this present kingdom of God. Rom. 14:17.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).—Fred Pruitt.

CHURCH HISTORY (Continued)

26. Such true believers are kept, governed, and led by the Spirit of God, without human help and aid. Those led by the Spirit of God are the children of God. He who is a fellow participant in the tribulation of Christ is also a fellow heir in the kingdom of Christ.

27. Such children of God in the kingdom of Christ have power. What they loose on earth is loosed and settled in heaven. What they bind on earth is bound in heaven. This "ban" is governed by the Holy Spirit, outwardly according to the nature of the love of God, and only in the Lord's Supper, when one observes the memorial of love. He who is without love and acts wholly against it, belongs without [the church]. Those who repent and are obedient in love in the Holy Spirit, eat and drink worthily from the table of the Lord, which is the blessing and thanksgiving of God.

28. Here there is no compulsion, but a spirit of free will in Christ Jesus our Lord. He who does not wish [to come to Christ and be baptized], let him remain without [the church]. He who wishes, let him come and drink freely and without cost.

29. No outward power may rule, govern, or profit in the kingdom of Christ. That is a summary of the following presentation of my faith-testimony, which is here presented as a unit [not organized into numbered articles].—Mennonite Historical Bulletin.

It is the general rule that all superior men inherit the elements of superiority from their mothers.—Michelet.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

On Aug. 22 Bro. J. I. Byler, who was formerly a worker in our denomination as superintendent of missions at Youngstown, Ohio, and Toronto, Ont., was received as a member of the Rockwell congregation at Sheffield, Ill. Bro. Byler has also been accepted as a member of the Illinois Conference. He will be pastor of the Rockwell congregation, which is under the Illinois Mission Board.

Bro. Howard J. Zehr, the Lord willing, will be ordained to the office of bishop at Freeport, Ill., on Sept. 5.

Bro. Roy Roth, Peoria, Ill., preached a message to young people at Tiskilwa, Ill., on Sunday evening, Aug. 15.

Bro. J. A. Heiser, Fisher, Ill., was elected moderator of the Illinois Conference at the recent session held at the Pleasant Hill Church, Peoria.

Ivan Magal, who has been a student for some time at Eastern Mennonite College, has been notified by the government that if he does not leave the country voluntarily by Sept. 15, he will be deported. Since he left eastern Europe without papers, and since he is a minister, he fears that a return to Russian-occupied territory will automatically mean concentration camp or death. We invite his many friends in the church to unite in prayer in his behalf.

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The Rockhill Church, Telford, Pa., held harvest home services on Saturday, Aug. 28. Bro. John E. Lapp began a series of lessons on nonresistance at this church on Aug. 24.

Correction: J. W. Yoder will be at the Stahl Church, Johnstown, Pa., not on Aug. 28 and 29, as previously announced, but on Sept. 4, 5. On Sept. 4 at 7:45 he will lecture on "Rosanna of the Amish"; and on Sept. 5 at 2:30 he will conduct a hymn-sing.

A ministers' prayer meeting was held at the Stahl Church, Johnstown, Pa., on Saturday, Aug. 28.

A new church building, partly a remodeling of the old one, is under construction at Fisher, Ill. Services are now being held in the basement.

The secretary of the Illinois Conference reported one hundred and eight baptisms in that conference in the past year, with a net gain of membership of ninety-nine.

New secretaries in the Illinois Christian Education Cabinet are Paul Friesen, secretary of Christian Workers' Training; and Richard Yordy, secretary of Church School Training.

An all-day meeting devoted to church music was held at the Warwick River Church, Denbigh, Va., on Aug. 22, with Bro. Chester K. Lehman, of Eastern Mennonite College, in charge.

Bro. Harvey E. Shank, Chambersburg, Pa., began evangelistic meetings at the Strickler Church, Middletown, Pa., on Aug. 22.

Forty-five persons, ranging in age from ten to thirty-eight, were baptized, if plans carried, at the Salford Church, Harleysville, Pa., on Aug. 29. Bishops John E. Lapp, Arthur Ruth, and Jacob Moyer were in charge.

Bro. Paul Mininger, Goshen, Ind., preached at Blooming Glen, Pa., Sunday morning, Aug. 22. Bro. Mininger, who is on a leave of absence from Goshen College, will be living this winter at 226 N. Main St., Souderton, Pa.

Change of Address.—Bro. A. C. Brunk to 1711 S. Prairie St., Elkhart, Ind., where Bro. and Sister Brunk will be host and hostess in the Mission Board headquarters building.

Eight young people are under instruction for baptism at the North Goshen Church, Indiana.

Bro. N. E. Ebersole, Birch Tree, Mo., who spent twenty years in the ministry at Peabody, Kans., spent Sunday, Aug. 22, with the con-

gregation there. Bro. Ebersole brought the message on Sunday evening.

An instruction class has been begun at Peabody, Kans., for four souls who have made a decision for Christ.

Mrs. J. D. Graber spoke on "Standards of Personal Life" at North Goshen, Ind., Sunday evening, Aug. 1.

Bro. Levi C. Hartzler preached at North Goshen, Ind., Sunday evening, Aug. 15.

Bro. Paul Lederach, Lederach, Pa., preached at North Goshen, Ind., Sunday evening, Aug. 1. Bro. Lederach plans to spend this winter again in the seminary at Ft. Worth, Texas.

Bro. Levi Hartzler, Goshen, Ind., brought the message at the Salem Church, Elida, Ohio, Aug. 29, in connection with Church School Day. Bro. Hartzler preached on the same interest at the Lima Mission that evening.

Bro. Kenneth Good, Elida, Ohio, is holding meetings at Conneaut Lake, Pa., Aug. 26 to Sept. 2.

The annual Labor Day meeting will be held on Sept. 6 at the Vine Street Mission, Lancaster, Pa. Speakers are George R. Brunk, Elam Stauffer, and Aaron Shank. All welcome. Come praying.

Bro. Jacob F. Kolb was ordained to the ministry at the Vincent Church, near Spring City, Pa., on Aug. 17.

A Harvest Home service will be held at the Worcester Church, near Fairview Village, Pa., at 2:00 p.m., Saturday afternoon, Sept. 4. Bro. Ira D. Landis, Lititz, Pa., is expected to be present.

Bro. Harold Brenneman, Scottsdale, spoke at Mattawana, Pa., on Aug. 2.

Attending the funeral of Aunt Lina Ressler on Aug. 20 were two young brethren from the India Mission, whose parents knew Bro. and Sister Ressler there. The brethren I. W. Royer and J. S. Gerig also participated in the services.

Bro. Paul Lederach spent some time recently in research work in the Publishing House library.

Bro. Raymond Wenger of the Publishing House staff, represented our interests at the Ohio Sunday School Conference at West Liberty.

Bro. Harvey Bauman, member of the Executive Committee of the Publication Board, stopped, with his family, at Scottsdale on his way to the Board meeting at Elida, Ohio.

(Continued on page 820)

Calendar

Indiana-Michigan Christian Workers' Conference, Hopewell Church, Kouts, Ind., Aug. 31 to Sept. 2.
Annual Meeting, Iowa-Nebraska Conference, Shickley, Nebr., Sept. 1-3.
Franconia Young People's Institute, Blooming Glen, Pa., Sept. 3-5.
Chesley Lake Camp, Allenford, Ontario
Special Young People's Conference, Sept. 4-6
First General Session, Mennonite Board of Education, Kitchener, Ont. Oct. 21-23.

Announcements

NOTICE

Because of the urgent call for nonresistant studies material suitable for peace study classes in the local congregation, the Peace Problems Committee is having five thousand copies of "Studies in Non-resistance" by John E. Lapp, Hatfield, Pa., printed. This is the study material which is being widely used in Lancaster and Franconia conference districts. Any congregation interested in using these studies can order them from the Peace Problems Committee secretary, Orle O. Miller, Akron, Pa. Price: single copies, 15c; a dozen or more, 10c per copy.

Peace Problems Committee,
Orle O. Miller, Secretary.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. P. J. Malagar, Dhamtari, India, preached at Scottdale Sunday morning, Aug. 22. **Bro. Glenn Martin**, Lima, Ohio, spoke in the evening service.

Bro. Elvin Snyder, on furlough from Argentina, is scheduled to serve the Peoria, Ill., congregation Sept. 10-12.

Dr. Merle Eshleman, on furlough from Africa, spoke at the Pigeon River Church in Michigan on Friday evening, Aug. 6.

The Weavertown Mixed Chorus will hold an inspirational singing at the South Christian Street Mission, Lancaster, Pa., on Sunday, Sept. 12, at 7:30 p.m., assisted by the congregation at that place. **Bro. Emory Herr** will deliver a message on "The Place of Song in Worship." All are welcome.

Bro. Samuel E. Miller, on furlough from Argentina, preached at Hesston College Sunday morning, Aug. 15.

Bro. Amos Swartzentruber and wife spoke at Hopedale, Ill., Friday evening, Aug. 20; at Metamora and Roanoke, Sunday morning, Aug. 22; and at Flanagan, Ill., on Sunday evening.

Puerto Rico was the subject of discussion at Blooming Glen, Pa., Sunday evening, Aug. 22. Speakers were **Bro. Paul Lauver** and **Dr. Earl Stover**.

Bro. Milton Vogt and family, on furlough from India, spent Sunday morning, Aug. 22, with the Catlin congregation, Peabody, Kans. Indian costumes were worn as Christian songs from this Oriental country were sung. **Bro. Vogt** brought the morning message based on John 3:7.

A farewell and consecration service was held at North Goshen, Ind., Sunday evening, Aug. 8, for **John and Miriam Beachy**, who plan to go to India, and for **Jan and Mary Mae Matthijssen**, who are preparing for mission work in Java.

City Missions

Los Angeles, Calif., **H. E. Shoup**, Aug. 11: "The servit unit is preparing to leave, having spent six weeks at Thirty-fifth Street and two weeks at Seventy-third Street. The work at Thirty-fifth Street included Bible school, with a large attendance and good interest; a community survey, in which about nine hundred homes were contacted; and helping with two weeks of evangelistic meetings. **Bro. Laurence Horst** also spent a few days with us and spoke two evenings."

Chicago, Ill., **Mexican Mission**, **Frank N. Ventura**, Aug. 19: "August finds us full of hope and expectations. Once more we see the possibility of building our church in the very near future. . . . Will you pray for us so that the Lord's will, whatever it be, may be carried out?"

Bro. and Sister Allen Ebersole and family, from the Ft. Wayne, Ind., Mission are scheduled to visit churches in Montana, North Dakota, Minnesota, and Iowa during the latter part of August.

Puerto Rico

Marie Yoder, Aug. 16: "Bro. and Sister **Nortell Troyer** have joined us. Our young people welcomed them by inviting them to our regular Youth Fellowship services which met on the evening of their arrival. After **Bro. Springer's** pictures on Puerto Rican scenes, and a wiener roast, we had the final service around the fireside, with the formal welcoming of **Nortell and Elda** to our group, and their response. Songs and prayer were a perfect ending for a lovely evening.

"The day school of **Pulguillas** was opened on Monday, Aug. 16, with thirty-one pupils—twenty-one first-graders and ten second-graders. Everyone seems enthusiastic about the work—even the teachers, in spite of the strain which this first day brought with it. **Beulah Litwiller** is director of the school and **Clara Springer** is a teacher also. Pray for this new work, that, besides giving these children an education such as they rarely find on the island, the Word of God may also be sown on fruitful soil and may bear fruit unto life eternal.

"A number of our friends at home have been praying for the young man who worked near San Juan for several weeks. Some of you know, also, of his severe testings during the past months. His greatest difficulty lies in his refusal to want God's will and to

accept God's plan for his life. The other night **Beulah** came home and said, 'Nothing but a miracle will help that boy. Somehow, no one but God can turn the cog that will change his entire way of thinking.' We prayed for this 'miracle' to take place. That evening when prayer meeting began he was missing. Some of us were surprised to suddenly hear him lead out in prayer. At a late moment he had decided to come, and it was during this time on his knees before God that, he says, 'A miracle took place. Now all that matters is God's will and His plan for my life. I'm happy, contented, and I trust Him completely.' We wish to share this victory with you, that you may rejoice with us in this answer to prayer.

"During **Bro. Hershey's** absence we have had a few guest speakers at our church in **Pulguillas**. On Sunday, Aug. 15, **Francisco Rolon**, from La Plata, preached for us. Some of our young men have also had charge of some of the preaching appointments. It is inspiring to see these young men, to whom the way of life is yet so new, preach and speak with the authority of one who knows, because he has been blind, but now he sees!

"Perhaps you will be interested to know something about the babies, **Danny** and **Carmencita**. They are growing and well. For this community, babies like these, which have had just usual baby care, are rare! We are still praying for a home for them."

China

Don McCammon, Mount Behluding, Szechwan, China, Aug. 12, 1948: "Four soldiers have been detailed to guard the one of three paths up our mountain as it runs past our back door. . . . We have not heard shots, but the fighting is supposed to be only one mountain range away. . . . Though it sounds ancient, it is still true here in West China that forces still try to gain control of counties to get tax monies and whatever else they want. I can't get used to the fact that petty war lords still exist here. . . . It still isn't decidedly dangerous enough for us to leave, but we may have to before Aug. 21 when we plan to return to Chengtu. . . . Superstition and fear have a tremendous hold here that I am sure most people cannot begin to imagine or believe. All the servants and girl teachers are quite terrified at all this."

India

E. Pershadi, Dhamtari Christian Academy, Dhamtari, C.P., India, Aug. 14: "Tomorrow is Aug. 15—Independence Day in India. There will be special church services and a program in the school."

Released by the Mennonite Board of Missions and Charities, Elkhart, Indiana, August 25, 1948

OVERCHECKED FUNDS FOR THE MONTH OF JULY

India:	
Missionary	\$ 4.25
Education	1,342.00
Medical	420.02
Pastors' Support	254.50
South America:	
Missionary	449.89
Missionary Children	462.39
Chaco Indians	424.13
Clinic and Welfare	820.86
Evangelism	160.00
National Workers	2,773.04
Students' Training	80.00
Puerto Rico:	
General	1,599.63
Missionary	817.69
Home Missions:	
Canton, Ohio	850.27
Chicago, Ill.	613.73
Denver, Colo.	452.38
Detroit, Mich.	991.50
Fort Wayne, Ind.	810.25
Kansas City, Mo.	589.14
Lima, Ohio	749.30
Mexican Border, Tex.	320.90
Peoria, Ill.	524.24
Spanish Work, Colo.	340.00
Home for Aged, Ill.	2,592.28
La Junta Hospital—Nurse	719.28
Aged and Disabled Missionary	240.00
Culp, Ark.	943.92
Bethel Springs School, Culp, Ark.	1,106.72
Missionary Preparation	131.15
Rural Missions	100.00
Total	\$21,683.46

Gideon of Suguti Land

BY PHEBE YODER

LET us visit Suguti land, a needy section about ten miles from the Mugango station. You will especially want to meet and pray for Gideon Magesa, the teacher and shepherd of this place, and his wife, Priscilla Nyamutonda. Last year this young brother was working in our mission press at Bukiroba. He had a fine job with a good salary; but he could not be satisfied, for he knew God was calling him to go and preach the Gospel. Finally, last November he and his dear wife told the Lord that they were ready to obey His call; and since Mugango was their home church, they at once moved back and asked the Christians at that place to pray with them so that together they might discern to which needy section the Lord of Harvest would send them. In due time it was clear that God wanted them at Suguti.

Since the making of this decision Gideon and his wife have been severely tested. In a short time their second child, a fat, healthy six-month-old son, died rather suddenly after only a two-day illness. The enemy tried to get them to blame their moving around for this death, as well as several other causes. The father was able to give a testimony of victory at the open grave of the child. The mother was more severely tested for a few weeks but was soon victorious again.

After Gideon and some of his African brethren made several investigation trips to Suguti, he and his wife moved there during the first part of February. This is a hard field; the people are somewhat interested in having a school but are very indifferent toward the Gospel message. Usually in a new section the initial interest is sufficient that the people of the community quickly build a thatched hut for the teacher and then help him build the school. But not so in this case. Gideon had to build his own house and they were very slow in offering him any assistance. This was a great trial from the very beginning.

Next, it was very hard for them to get a field to dig and in which to plant their seed. The Suguti people allowed them only a small plot that was not nearly sufficient for their needs. (Gideon's mother and her two smaller children are living on the Mugango station and are also his responsibility.) Finally through definite prayer and trusting God, He in mercy moved upon the hearts of the Suguti people until they gave him permission to dig a nice large plot for his garden. The Lord has blessed them with a good crop this year so that they now have plenty of food.

Some of the neighbors who were not pleased when he obtained such a nice, big garden to dig, told others that they were going to be with him. (A bewitcher, or "mchawi," goes around in the night throw-

ing stones at the hut of his enemy, makes weird sounds, and secretly tries to cause sickness and death by the power of witchcraft or secret poisoning.) Gideon is not very strong physically and at about this time became very ill with malaria and a severe attack of diarrhea; but he sent to the mission quickly for medicine and the Lord directed that medicine was sent down to him several times. Through God's mercy he was soon restored. For some time, stones had been thrown at his house during the night in order to frighten him of witchcraft; but that has now stopped. Special prayer was made that Gideon and his wife be protected from all the powers of darkness.

These servants of God need your faithful prayers. Gideon himself is prone to discouragement and self-pity and sometimes lacks stability. The enemy is trying him severely by telling him that God does not want him to preach at Suguti; for these people do not want the Gospel, they merely want school. He is tested because they are not willingly helping to finish the building used for church and school. The old devil is trying to show him how much more results are

seen by some of his brethren in other sections and that he has made a mistake in coming to Suguti, and that he better go somewhere else.

But this brother, Gideon, does have a testimony which he is giving for God's glory. That is why the devil tries to get him discouraged and removed from Suguti. God gets great glory from the life and testimony of one who has been released, as Gideon has, from a dreadful bondage of demon power. God has marvelously answered prayer in behalf of this life; but much prayer is still needed.

Pray with us:

(1) that he may learn to trust more when tempted to discouragement;

(2) that he may become more stable in this hard place;

(3) that God may supply added physical strength for him;

(4) that there may be some real trophies of grace from among these Suguti people; and

(5) that his dear wife may continue faithful and be a witness among these heathen women and girls.

We are thus laboring with this faithful couple as they continue to tell forth the glad news of salvation through the blood of the Lamb to the people who sit in darkness in Suguti.

Musoma, T.T., East Africa.

A Prayer for Mario

BY EDNA M. GOOD

WITH the thought, "He is in thy hands, dear Father," we encouraged ourselves last night as we bade each other good night. It was not our prayer meeting night, but it ended in one for our brother Mario's sake. Mario is a very sick boy, so sick that we have to wonder if perhaps this time the Lord will call him home. We would really like to have him stay with us because we feel we need him, but it grieves us to see him and his family suffer as they do from time to time because of his illness. This is not the first time that it has brought him to death's door, but so far he has always been miraculously brought back to us. How his brethren here in Pehuajo have prayed for him—so much so that last evening some wondered if perhaps we have been too insistent on having him remain with us. We did not know. But it seemed that this time we had less desire to insist; we were more anxious that His wise and loving will be done, so we confidently committed him to his Father's care and asked only that His will be done.

Perhaps if we had more Marios we would have been more ready to see him leave us; but they are scarce. Just before taking sick he had the joy of seeing a young married woman accept Christ, and largely because of his own efforts. He used to visit her sick father and while he explained to him the

simple Gospel, she listened. The more she listened, the more she wanted to listen. Very soon she began to attend the services and when an opportunity was given at a Sunday night service to make a definite decision for Christ, she arose to her feet before the whole congregation and said, "This is all very new to me, I have always believed in God and prayed to Him, but never in this intimate way of which you speak. I know I am a sinner and need salvation so I surrender myself to Christ in all sincerity with my whole heart and ask Him to save me. And we have every reason to believe that He did."

The day after she made this decision she came to see me. She told me of her struggles and problems in her unhappy home in Buenos Aires, and how that in her desperation she had really decided to end her sad life, but before doing so she wanted to see her father and sisters for the last time. She came to Pehuajo to end life; she didn't know she was going to begin life. How grateful she was to Mario for his visits and his simple testimony.

Whether or not this is the last person Mario will be permitted to help rescue we do not know. If it is, we know that his short life was not lived in vain. We feel confident that there will be awaiting him the outstretched hand of the One he served until the end.

Pehuajo, F.C.O., Argentina.

The Shenks Bring the Gospel to the Bazanaki

IN SCATTERED villages on the broad slopes of rocky hills that rise slowly from the shores of Lake Victoria, some thirty miles away live a tribe of people called the Bazanaki. During the season of torrential rains the country is a paradise of green, with well-hoed gardens dotting the deeply eroded hillsides. But in the dry season the fields lie scorched, and the numerous cattle, so indispensable as payment for wives, wander everywhere in search of some undiscovered clump of withered grass.

The Bazanaki appear to have been pushed back from the more fertile rim of the vast lake to live now among the hills topped by gigantic granite boulders, which sometimes offer protection for tiny grass huts or small corrals for cattle. There is little wildlife left, except for leopards, which prey on cattle, and the deadly mamba snake, which is an ever-present source of fear—and well it may be, for just two years ago a small boy in one of the church services was bitten by a mamba and within two hours had died. Now missionaries keep anti-venom inoculations on hand.

The Bazanaki do not seem to differ much from the neighboring tribes. They make the same kinds of huts with grass roofs and smeared with a coating of mud on the sides. They prepare their food in small pots over open fires in front of their houses. During the rains the cooking is done indoors and the smoke filters out through the grass roof the best it can, leaving the soot to blacken the already windowless dwelling. These Bazanaki are also like their neighbors as regards their pagan religion, one founded primarily on fear and the use of magic—black magic with which to harm one's enemies and white magic with which to protect oneself. Then, too, a child must be sure to have a powerful amulet hung around his neck to ward off unseen dangers from malignant spirits, which haunt the hills and are especially jealous of healthy children.

One would have thought that the message of the Gospel would immediately have gained acceptance with such fear-ridden people, but most of the people's hearts proved as unresponsive as the massive boulders which everywhere dominate the landscape. Mr. and Mrs. J. Clyde Shenk, Mennonite missionaries, who pioneered this Zanaki region, had first to learn the people's own language; for though the tribe is comparatively small (20,000), they have maintained a stony defense against the inroads of the trade language, Swahili. If they were to be reached, something would have to be given them in their own language.

Slowly, one and then another came to hear and later to accept the message. Some were induced to listen because of the sacrificial dispensary service, to which hundreds came with their tropical diseases; some because of the consecrated teaching in the village and

station schools; some through the native evangelists who proclaimed the Good News; but perhaps most of the people were won by the simple, devout lives of the missionaries, whose every word and deed came to reflect the life of their Saviour.

The story of this tribe would not be complete without mention of the revival which has come, starting first in Uganda and spreading gradually over many areas of East Africa. In the Zanaki land the native-led revival began slowly, but soon the contagion of real consecration spread throughout the congregations, purifying the membership, giving a radiant joy to previously worried

faces, and a living testimony of a changed, redeemed life.

The church immediately began to grow as people witnessed to their neighbors with real first-century enthusiasm. It is for this growing, awakened church that the Gospel of Matthew has been printed, for people must be instructed in the Word, and thus the gains of a revival made real in the growth of native leadership and the establishment of truly Christian homes where families may join about the tiny fires after the evening meal and read God's Word together. A new Gospel has thus been printed to meet the needs of a new Zanaki church.

Mr. and Mrs. Shenk have been with the Zanaki for ten years, gradually mastering the language as they brought Christ to these fierce and treacherous people. Their Gospel of Matthew is the first part of the Bible to be published in their language.—Eugene A. Nida, in "Bible Society Record," July, 1948.

A Conference on Indian Work

By J. W. SHANK

DURING the past week I attended a conference in the province of Salta, involving a railroad journey of over 1,200 miles, round trip, and requiring four days of travel. The conference was held at the oldest Indian mission established in the Argentina Chaco by non-Catholics. This mission, "La Chacarena," was established in 1915 on the banks of the Bermejo River. It is one of a series of seven main stations which the Anglican church has sponsored.

For many miles around this mission, one sees nothing but trees. The road winds around among thickets of thorns and large overhanging algarroba and quebracho trees until finally the mission compound comes into view. Here one sees a series of simple but substantially built adobe structures. Nearly all of the materials for buildings and furnishings have been obtained from the forests located there. Only corrugated iron for roofs, some glass for windows, and cement for floors, were brought from Embarcacion forty miles away. The framework of the buildings was hewn from heavy logs, and even the lighter lumber for making doors, windows, and furniture was sawed out by hand.

The aim was that all missionary societies of this region should be represented by delegates. But this year, because of heavy rains, some were not able to reach the railway in time to make the proper connections for the journey. Delegates from only four societies arrived: the Anglican, the Grace and Glory, the Independent Pentecostal, and the Mennonite. Those whose delegates failed to arrive were the Emmanuel and the Go-Ye missions.

In view of the opposition of certain government agents in some sections, against non-Catholic missions, we aimed to formulate a paper that would adequately express

to the satisfaction of all, our objectives in working among the Indians. Once this is properly prepared and adopted, it will be used to hand to officials who inspect the missions or otherwise have occasion to visit or inquire about our work. We felt that a paper expressing the united opinion as to objectives would have weight.

Reports were given regarding some very unjust detentions of mission workers during the past year and also of other more favorable contacts with the authorities. The discussions regarding these matters helped in arriving at some definite conclusions as to the missionaries' attitude to such officials.

Emphasis was given to the fact that a high official of the Supreme Court has expressed the opinion that the Argentine Constitution does not really give the right to non-Catholic missions; also, that a recent government decree, while it does not interfere with the present activities of missions, yet denies them the right to open new missions or extend those already started. The aim would appear to be to finally eliminate all non-Catholic missions.

Our conversations led to the conclusions that missionaries should act with extreme caution in dealing with government officials and should bear in mind the clear-cut policy exemplified by Jesus and His apostles of being loyal to duty in all times of crisis.

Further discussions dealt with problems arising from the changing social status of the Indians, their economic insecurity, their tenacious superstitions, burial of the dead, health and medical aid, as well as many other minor problems.

Chaco Territory, Argentina.



Hay Dos!

(There are two!)

By MARIE A. YODER

It was on Tuesday afternoon that Beulah Litwiller and Mrs. G. D. Troyer and I went visiting. We had heard of a mother who was ill and we decided to visit her home.

The home is located on "Las Parcelas," a section of land on which the government has built homes for the people. Although this house appeared fairly good on the outside, within it was, first of all, like a barn. Rafters were hanging full of tobacco leaves. Old boards, branches of trees, and a pile of wood gave it the appearance of a good barn. Secondly, it looked like a chicken house, for we found chickens and everything that goes with chickens, in the house. Thirdly, it was so dirty and unkempt that I could liken it to a pigsty and not be far wrong.

The mother was lying on a pile of filthy rags which had been spread over rusty, broken bed springs. Her dress was sticky and stiff with the filth that was all around her. Her children were running around half-clad and as dirty as their mother. The father was in another room with an infection in his foot. Had it not been for the swelling and puffiness around the toe, the filth and crusts of dirt on his foot would have made it impossible for us to see the wound. We noticed also that all the children and parents had infected toe- and fingernails, the tips of which were crusted with pus and caked with dirt!

We asked for water; we were told to get it from "the can on the table." We found a five-gallon can, rusted and dirty, half full of muddy-looking water, used as drinking water.

To make the problem even more complicated, the mother was expecting a child and as we saw the entire situation, we wondered how a new baby could ever live in such surroundings! One of our reasons for going to the home was to see if the mother was making

any preparations for the new baby. We had discussed with Mrs. Troyer the possibility of taking the child as soon as it was born and keeping it until the mother was well, or until the baby was strong enough to be returned to the home. We had discussed the extra work which this would mean to us, the added strain to our regular tasks; but we felt certain that the child could never live in that home. How her other children ever survived, we certainly do not know!

When our missionaries discovered the home about a year and a half ago, the three youngest children, aged six, three and one-half, and two years, could not walk. They were in a very bad state of malnutrition. The two oldest sons, aged eight and ten, have run away from home on many occasions. One day when this mother came to Paul Lauver to beg him to command Andres to come home, the little fellow, who happened to be there at that moment, said most pathetically to Paul, "At home we never have anything to eat. At Dona Irma's (he was living at one of our Christian homes) I am washed every day, and . . . and there is lots of food there!"

And so we asked this mother on this Tuesday if they would want us to take her baby until she was able to care for it. Both she and the father said at once that we should do that. The parents did not know when the baby could be expected.

Beulah and I decided that we could care for the baby if my assistant at the clinic could stay with the baby when we were on visitation work. Having discussed the pros and cons of this need, we felt very strongly that we had no excuse for not giving the child at least a chance to live. We were both young and strong and healthy, and with the encouragement of Dr. and Mrs. Troyer we decided to trust God to lead us.

During the next weeks we made some simple preparations in the way of clothing and

baby needs. We even chose a name for a boy and one for a girl. On Saturday, March 20, we made a mattress and bedding for a little reed bassinet which we had ordered from a local basket maker, little realizing how soon we would need it. For it was very early the next morning that the oldest son of the family, ten-year-old Diego, came to our door. He said at once that his mother had given birth. When Beulah asked him if the baby was a boy or a girl, he said, "Hay dos!" (There are two!) We were both awake then, and I lost no time preparing double for all that which I thought I might need for one baby. I stopped at Dr. Troyer's but since he was scheduled to preach at La Plata that morning, and since the babies were already born, he felt that it was not necessary for him to go along. Nearly everyone at the mission taught a Sunday-school class, and when I asked if someone could go along to carry one of the babies home, Mrs. Troyer suggested that Nortell Troyer should go with me. While he dressed for the trip, I gathered such medical supplies as I thought we might need, and in a few minutes we were off to the mountain where two little babies had been born in a cold, rickety house.

I wish, I just wish that I could have taken you along on this trip. We found one of the sisters, Dona Mercedes, of the church, there when we arrived; but knowing that I was coming she had not touched a thing. She told us what had happened before we arrived.

Little Diego had first gone to her house to call her before he came to get us. When Dona Mercedes arrived, she found the mother sitting on the floor at the foot of the bed. Both babies were already born. The father was snoring in the next room. The house was frigidly cold and a draught of gusty mountain air was blowing through a big hole in the wall right over the mother and babies. When Dona Mercedes helped the woman into bed, the mother said, "Me parece que hay dos!" (It seems to me that there are two!) Sure enough! As she lifted the dirty rags, she looked into two tiny, wrinkled faces. The one baby was gasping as though it was making a desperate effort to live. Dona Mercedes held some garlic to its nose, which she says revived it.

Then Nortell and I arrived. The room was completely dark except for the tiny light which a wick in a three-in-one oil can will make. I had to stop for a moment before I could see anything. Finally, I saw the thin candlelight playing hide-and-seek on a tiny baby's face. I stooped over the baby, and there, nestled in rags, was another baby, the little fellow's sister. Both babies were very cold, for we had arrived about two hours after their birth.

Nortell was a good nurse aid and brought me things as I called for them. After the mother was taken care of, I called for clothing. Poor Nortell! He was more busy than I—for between the times when he brought me hot water, towels, safety pins, and such garments as I needed, he was nearly beside himself trying to keep the chickens and cat out of the bedroom and out of the house. By looking around the house a bit, one could easily see that the same roof that sheltered this

family had also been shelter for the animals. When I had the first baby dressed and wrapped in two blankets, I gave it to Nortell, and he, with babe in arms, kept trying to run the cat out of the bedroom and away from the foot of the bed where the babies were born!

After both the babies were cleaned, I did not know where to put them. I looked everywhere, and everywhere was filth and not a fit place to put tiny, newborn babies! Finally I placed them on the father's bed. There they slept, snug in their blankets, while we waited until we were sure that the mother was well enough for us to leave. While we waited, I looked around the room and saw that the three younger children had gotten up. There they sat—in their favorite corner, Indian fashion, on a rickety bench. The scanty clothing which they were wearing had not seen water nor soap for many days. I began looking through boxes for clean dresses for the children, and soon I found one with unironed clothing. This mother had not been able to go for water to wash, so she chose to keep the same clothing on herself and her family—they always had clean clothing that way! I cleaned the little girls and put clean, dry clothing on the mother. She was comfortable, and seemed out of danger. After giving her some hot grapefruit tea from a rusty tin can—there was nothing else—we decided to go home.

It was a very cool March morning, so Nortell and I took off our sweaters, wrapped one around each baby, and started down the mountainside toward home.

Surely it must have been a strange sight that would arouse the curiosity of any passerby—the doctor's son and the clinic nurse each stepping cautiously over rocks and ruts as they carried in their arms what looked like babies! Many people whom we passed on our way home turned to look at us after we had passed them. At 9:00 we were at home. By 9:30 the babies were tucked snugly between blankets and hot-water bottles. And when church was over at 10:30, once again I wish you could have been here! I was in the bedroom with the babies when I heard someone come into the house. I supposed it was Beulah; it was—Beulah and our class of Sunday-school girls.

My nurse friends, imagine a crowd of people flocking straight into a nursery to see four- and four-and three-fourths-pound babies in a hospital at home! That was the reaction I had at once. It was unthinkable, I thought. But they did not think of anything except that they wanted to see the two babies. I heard another person at the door, so I went into the living room. And if the first shock made me feel faint, the sight that met my eyes then made me want to faint. For there was half of the congregation ready to barge into the door, with the other half actually running up the hill toward our house as if they could not get here fast enough. You should have seen them—children, mothers with babes in arms, men, grandmothers, all either pushing to get in, or running in our direction. It did not seem to enter their minds that they ought to ask to come in—they came to come in!



Juan Daniel and Carmen Anita sleeping.

I called Beulah at once, and she, with a gentle explanation about the "tiny-ness" of the babies, turned the crowd into the other direction. But many of them could not understand such actions. Nor were they so easily discouraged.

When Beulah and I were finally alone that Sunday morning, we sat down, looked at each other—and burst into laughter. Possibly part of this was release for the nervous tension which we had experienced. "Well," we said, "will we change our names? Or shall we use both?" We decided to use both. The little boy was from that moment called Juan Daniel (Danny, pronounced "Donnie" in Spanish), and the little girl moves her big brown eyes in the direction of our voices today when we call "Carmencita," Little Carmen). Her full name is Carmen Anita. Ten days after the babies were born, the father came for the first time to ask us what we had named them as he wanted to register their birth in Aibonito. I sometimes wonder if he would have thought of asking to see them had we not offered to bring the basket to the window.

MUSINGS OF A BUSY HOUSEWIFE

BY "MARTHA"

*Last year I dreamed about a house
Built big enough for four—
The kitchen all in gleaming tile,
And hardwood on the floor;
A fireplace and comfy chairs,
And walls just plastered so;
No thought of heat to worry about
When comes the winter's snow.
And outside, too, the lawn would be
Bedecked with foliage fair;
Indeed much thought would be entwined
In nook and cranny there.
And all year long I prayed, "Dear Lord,
Please make this dream come true,
And give compassion for the lost
And love for neighbor, too."
God answers prayers, but I don't have
Material things I'd craved;
Instead He sent the love I need
To give and help Him save.
He gave a vision of distress
From far across the deep,
And I continue praying, "Lord,
That vision let me keep."
Perhaps I'd not enjoy that comfy chair
As much as I suppose
When others of my own kinfolk
Don't have sufficient clothes,
And someone else's baby cries
In want of food so rare;
Lord, we have roof and dress and shoes,
And food is everywhere.
Material things and more—
So "In the Name of Christ" I'll give
Perhaps some day He'll call away
A servant, to a home. Upland, Calif.*

The babies are doing fine. At six weeks, they weigh six and seven pounds each. Danny is the smaller of the two. They are good babies, and we have been praying that God will lead in their future. The other day the father asked us what we plan to do with them. Beulah asked him, "What do you want us to do with them?" His reply was, "Well, if you take them back to our house, they will only die there. My wife isn't worth anything! Not worth anything!"

His wife is a pathetic person. She has no sense of real housekeeping. Often we have wondered if perhaps the father gets the meals, such as they are, for the family. One of our missionary families has been sending oatmeal and milk to the wife of one of our church members (Dona Mercedes, whom I have mentioned before), who prepares it for the three younger children each morning. They have lost their "hunted-animal" look and are friendly and act like little children. Since the babies are here, the father works on our grounds and in return receives a portion of food for his day's wages.

Certainly we feel that that home is not the place for these dear babies. The father seemed interested in Beulah's suggestion that we find a Christian home for them. Since they have done so well, when they could have died so easily that first week, we feel that God perhaps has a real work for them. He has blessed them in a definite way by supplying their needs of clothing and food. We have been "tied down" a bit, but the missionaries have been very kind in keeping the babies when other duties call us from home. Our clinic helper, Margarita, has been such dependable help, too.

Now I wish that I could bring both babies out for you to see: Danny, with his dark eyes that are losing that "straying" look, his scanty hair, his long, dark face which is filling out so nicely, and his lovely little hands; and Carmencita, with her big brown eyes, her dear smile that comes easily when we talk to her, her round, white face, and her thick, silky hair that curls beautifully on top of her head. They are lovely babies.

This experience has shaken our entire countryside. Everywhere we go, people have heard about the Americans who have taken two babies into their homes. And everywhere we have found new friends, new welcomes into homes, because, oh, yes, they have heard about the babies which—"You are going to keep them, aren't you?" He who rears a child, his child it is! Since we have saved them and are clothing and feeding them, they are ours! Never ought we permit them to go back into that home to die. Certainly they are ours. At least, they are ours if we heed the voices of our people.

First of all, we feel that they are God's children. Our prayer now is that we may be able to place them in a Christian home as soon as they are strong enough for such a change. And we are trusting God to lead the home and the babies together.

Aibonito, Puerto Rico.

Missions Editorial

REVIVAL

Twenty-five hundred years ago a prayer of Habakkuk's was: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). Habakkuk's cry was a cry for a revival of religion.

Today the prayer of godly Christians is, "God, send us a revival. Send us a revival like the one that graced the New Testament church."

We want a revival, and we want one like the revivals of the first days of Christianity. Revivals carry the glorious news of salvation. They awaken Christians and bring others to Christ. They tell us of our sins, they make known our foolish ways. They ask us to make restitution; they bring us to our knees.

Before a revival takes place there must be Bible knowledge on the part of the people. There must be a special acceptance of the Holy Spirit. And revivals begin within ourselves. Others need a revival, yes, but we need one, too. We need one first. When that need becomes so evident that we submit ourselves to God, the Holy Spirit can work in strange and wondrous ways.

May we be so unselfish as to acknowledge that we need a revival. If we revive our faith, then faith may be revived in others. Lord, help us to see ourselves as Thou seest us.—F. B.

TOLEDO HEBREW CHRISTIAN FELLOWSHIP

Dear Christian Friends: Greetings of love in Jesus' worthy name. Among the Master's parting words were these: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." I think we will all agree that this includes all, Jews as well as Gentiles.

Our work in Toledo is progressing slowly. We have at present on our mailing list about twenty-four hundred names. In our last group of letters we sent a copy of the "Star of Peace"; also a tract written especially for Hebrew people. It is entitled, "Are You a Real Jew?" If you have any Jewish friends who you think would read one of these tracts, we would be happy to send you as many as you want. We also have a tract called "Cacoethes," written for Gentiles; we can send you as many of these as you want.

If any of you have ordered New Testaments and we failed to send them, please remind us by sending a postal card—except those of you living in Canada. We expect to be in Ontario over the week end of Aug. 29. Then we will give you a full supply.

MISSIONS SECTION

During the past war about one third of the Jewish people were slaughtered, leaving approximately ten million in the world. Thousands are turning to other religions, many of them false religions; but we are happy to inform you that there are thousands of Jews turning to Christianity also.

The week of Aug. 2-8 we expect, the Lord willing, to attend a Jewish Missionary Conference, at Erieside, near Cleveland, Ohio, sponsored by the Hebrew Christian Society of 3020 Mayfield Road. Our friend, and also a Hebrew Christian, Howard Kramer, is director.

As we look about and see the conditions as they are today in the world, especially among our own Jewish people, will you continue to pray with us that the Lord will use us to win some of our own Jewish people to the Lamb of God which taketh away the sin of the world?

Continue to pray; and again we say, pray. Yours for the salvation of the lost in Israel.

July 31, 1948

Frank A. Sturpe.

M.R.C. Relief Notes

Robert Keller, a member of the Mennonite relief unit in Belgium, in sending in a complete report of the distribution of clothing in five centers recently, gives a rather comprehensive picture of the clothing distribution work done by relief workers.

DISTRIBUTION

"Parrinage des Enfants de Fusilles"

Communes of Marche & Dinant

Town	No. Families	Children	Pieces Clothing	Shoes	Spec. Pkgs.
Marche					
Marche	37	88	234	13	
Dinant					
Dinant	29	56	171	8	2
Ciney	35	61	162	5	6
Gedinne	11	25	73	2	5
Couvin	14	28	84	1	4
Walcourt	15	33	92	2	9
Rochefort					
Totals	131	291	814	31	36

(Explanations: Pieces of clothing generally included a dress and coat for the girls 8-18 or two dresses and for the girls 3-8 there was a dress, underskirt, panties, coat and all age groups received a sweater. For the boys there was usually a pair of trousers, shirt, underwear, sweater, or a boy's suit. For the older boys there were shoes and socks. In case the boys could not be fitted with these, they were given one of the Goodwill Christmas Packages. In many cases the mother was also given a dress.)

An itemized list of above distributions with approximate numbers:

Girls' and Women's Dresses	250
Girls' Sweaters (3-18)	60
Girls' Panties (3-8)	25
Girls' Petticoats (3-8)	40
Girls' Snow Suits (8-14)	14
Girls' Snow Pants (8-14)	11
Girls' Coats (4-16)	55
Boys' Pants (6-14)	50
Boys' Underwear (3-14)	45
Boys' Shirts (4-16)	70
Boys' Sweaters (4-14)	30
Boys' Suits (6-16)	8
Boys' Suit Coats	12
Small Boys' Combination	50
Cakes of Soap	approx. lbs. 125

Boys' Shoes (16-20)	31
Christmas Packages (10-16)	36

(Also a few caps, scarfs, girls' slips, men's and girls' stockings, 1 men's bathrobe, 1 men's raincoat, etc.)

Center	Christmas Bundles	Men's Shoes	Men's Socks	Pieces of Clothing
Akron	25	4pr.	8pr.	109
Virton	12	4pr.	8pr.	77
Florenville	5	2pr.	9pr.	65
Bertrix	12			107
St. Hubert		2pr.	6pr.	35
Totals	54	12pr.	31pr.	393
			Caps	80
			Handkerchiefs	15
				488

Itemized list of Pieces of Clothing

Boys' Clothing: Article	Size	Number
Trousers	(4-6)	17
Shirts	(4-6)	15
Underwear	(4-6)	12
Coats	(4-6)	6
Pajamas	(4-6)	2
Snow Suits	(4-6)	2
Sweater	5	1
Swim Suit	4	1
Bath robe	5	1
Trousers	40	1

Girls' Clothing:		
Dresses	(4-20)	63
Coats	(4-14)	59
Sweaters	(4-16)	61
Underskirts	(4-18)	42
Nightgowns	(4-20)	21
Panties	(4-18)	45
Scarfs		23
Brassieres		4
Aprons		3
Swim Suit		1
Bath robe	5	1
Number of Families Served		67
Amount of Soap Given		75 lbs.
Estimated value of distribution		\$1000.00

Released by Mennonite Relief Committee

August 24, 1948

M.C.C. Relief Notes

Needs Increase in China

Dale Nebel, M.C.C. relief director in China, writes: "The need has increased during the summer and this winter will be the most critical of all." In spite of the fact that usually in summer the relief needs are less acute, starvation is already evident. These critical conditions are continued and intensified by warfare. Many thousands of refugees are being helped by M.C.C. workers through feeding programs, medical care, and in other ways.

Bro. Nebel appeals urgently for supplies of food, clothing, bedding, and soap. One carload of flour has already been sent, and more supplies will be sent to China, as well as to other countries, during the coming months as such supplies and the necessary funds are available.

World Conference Souvenir Booklet

Persons not able to attend the Fourth Mennonite World Conference at Goshen and Newton will be interested in securing a twenty-four page souvenir booklet with description of the three previous world conferences, lists and photographs of the foreign guests and speakers, the conference program, summaries of Mennonite populations by countries, and other interesting information.

Copies may be secured at twenty-five cents each by ordering from the Mennonite Central Committee, Akron, Pa.

Information on Registration and Classification

Registration dates have been set as follows: On Aug. 30, all men born between Aug. 30 and Dec. 31, 1922; on Aug. 31 and Sept. 1, men born in 1923; on Sept. 2, 3, men born in 1924; Sept. 4-7, men born in 1925; on Sept. 8, 9, men born in 1926; on Sept. 10, 11, men born in 1927; on Sept. 13, 14, men born in 1928; on Sept. 15, 16, men born in 1929; on Sept. 17, 18, men born between Jan. 1 and Sept. 19, 1930. Young men becoming eighteen are to register within five days of their eighteenth birthday.

After registration, those who may be eligible for induction will receive a classification questionnaire (SSS Form 100) from the local board, which asks for detailed information on family status, occupation, physical condition, conscientious objection to war, and other factors. Special care should be given in signing the statement (Series XIV of the questionnaire) in which claim as a conscientious objector is made. The questionnaire is then to be returned to the local board within ten days, at which time a special supplementary questionnaire (SSS Form 150) is to be secured. This is to be carefully completed, giving in detail the reasons for the claim as a conscientious objector, and returned to the local board.

Classification designations will be similar to those used during World War II: Class I for those eligible for induction; Class II, those deferred for occupational reasons; Class III, those deferred for dependency reasons; Class IV, those disqualified for service because of physical disability, ministerial status, conscientious objection to war, etc. The local board will consider each case individually, guided by the law and regulations. Their decision is subject to an appeal.

Additional information and counsel may be secured from the National Service Board for Religious Objectors, 941 Massachusetts Ave., N.W., Washington 1, D.C., or from the Peace Section, M.C.C., Akron, Pa.

Released August 20, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

If the Jews had spent their days and nights inventing idols, they couldn't have made more than we have here in the United States of America. We have idols of fashion, idols of style, idols of sport. This idolatry makes fools of those who practice it. I never realized people were so foolish as to stand in a line two blocks long—sometimes in pouring rain—and wait for their issue of cigarettes. What do you think of a land whose styles are set not by the righteous, not by the moral, not by the clean, not by the honorable, not by the Christian and the Christlike, but by the hellholes of Hollywood and by the denizens of those hellholes? Do not be surprised if you find that in our so-called Christian country eighty-five out of every hundred people are going to hell.—Hyman J. Appel-man.

CHURCH CORRESPONDENCE

WELLMAN, IOWA

Dear Herald Readers: A greeting to all in the name of our Lord. Our daily vacation Bible school was held May 17-28, with a public program on the last day. The enrollment was ninety-one, with an average attendance of eighty-six. Another two-week Bible school was held in June at the Daytonville Schoolhouse. The enrollment was seventy-one and the average attendance sixty-eight. Mrs. Ezra Shenk directed both of these schools. Another Bible school, directed and taught by the young people of our congregation, was held at the Lexington School.

On Aug. 1 Bro. Max Yoder brought us a timely message. Bro. Yoder was ordained on May 23 to assist in the ministry at this place, but because of illness and misfortune, this was his first message to us. May God use him in bringing us many more heart-searching sermons.

Visiting ministers who have worshiped with us and brought us messages during the last few months were C. F. Derstine, Kitchen-er, Ont., May 5; George Lapp, Goshen, Ind., May 9; John Y. Swartzendruber, Kalona, Iowa, May 16; Simon Gingerich, Wayland, Iowa, and D. J. Fisher, Kalona, Iowa, at the ordination service, May 23; B. P. Swartzendruber, Upland, Calif., June 6; Edward Diener, Roseland, Nebr., June 13; Raymond Mishler, Sheridan, Oreg., June 20; Joe Hershberger, Kalona, July 4; George Troyer, Puerto Rico, July 14; and Noah Mack, New Holland, Pa., July 18. We appreciated the message of each.

A number of other services rendered for us, which were also much appreciated were: an evening service by Bro. and Sister Leo Swartzendruber, who recently returned from Puerto Rico after having served there for some time; a program by the Community Men's Chorus, May 30; another by the Hesston College Men's Chorus on June 3; and a program by the Goshen College Vesper Male Quartet on July 30.

Bro. Amos Buckwalters, of Upland, Calif., worshiped with us on June 27.

We feel the absence of Bro. and Sister Emery Hartzler, who recently moved to Goshen, Ind. We trust that God may be glorified by their presence and service at that place.

Pray for the work here. The devil is busy and we need to look heavenward for help in order to remain faithful.

Aug. 2, 1948.

Ida King.

MENGES MILLS, PENNSYLVANIA

(Garber Congregation)

July 19-30 we were privileged to have Bro. Amos Shertzer, Manheim, Pa., conduct our first summer Bible school. A fine program was presented. The attendance was very good, averaging 190, with 102 having perfect attendance. The school began with 145 and ended with 226. Nine denominations were

represented; thirty-seven of the children reported no Sunday-school affiliation.

Teachers included Mrs. Amos Shertzer, Anna May Nolt, Marion Hiestand, Janette Wetstone, Mary Shenk, Anna Martin, Grace Shenk, Virgie Shenk, Jane Martin, Alvin Forry, Glen Miller, Howard Witmer, Elam Longenecker, Hershey Martin, and William Martin. Bro. Glen Miller served as chorister. At the close of each session an object lesson or short talk was given.

The school was an inspiration to all. The children were very eager to come and took an active part. The two missionary offerings amounted to \$115.71.

Aug. 3, 1948.

Florence Martin.

PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

We were blessed with an inspirational meeting on Ascension Day, with the following as speakers: Raymond Peachey, Belleville, Pa.; Martin Kraybill, Elizabethtown, Pa.; and J. G. Brubaker, Cocolamus, Pa. Bro. John Reinard served as moderator.

A series of revival meetings closed last Sunday evening. Several souls were won to Christ. Pray for the ones who did not give their hearts to the Lord, as there were many under conviction. Bro. John Bressler served as our evangelist.

During our revival meetings we had visitors from the South Central Conference: Bro. and Sister Amon Ramer, Pleasant Valley congregation, near Harper, Kans.; Bro. and Sister Sam Kauffman and daughter, of the Perryton, Tex., congregation; and Sister Kate Ramer, Crystal Springs, Kans., congregation.

Our newly organized sewing circle is progressing nicely. Pray for us, that we may not become weary in well-doing.

Helen Arnold.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Herald Readers: Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad."

On the evening of May 7 the brethren Menno Esch, D. A. Yoder, and Ray Yoder were with us. Communion was held the following Sunday.

Summer Bible school was held June 21 to July 2, under the direction of Bro. Sam Miller. The enrollment was 110 and the highest attendance was 100. A program by the entire Bible school was given on the evening of July 1.

Bro. Frank Sturpe, a converted Jew from Toledo, Ohio, was with us on July 3, 4, and brought us some very interesting messages. He also told of the great need for the Gospel among the Jewish people.

Sister Lydia Burkhart, a worker at the Kansas City Children's Home since last fall,

spent a few weeks with us this summer. Marcella Weir, one of the children from the home, was with her.

On Sunday, July 25, Bro. Menno Esch brought us a very interesting message on "The Christian Home."

The young people of our congregation have been spending some of their spare time working in the mission garden planted this spring. May their work be a means of bringing glory to God.

Aug. 5, 1948.

Audrey Gregory.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Our Bible school closed on July 2 with an appreciated program which many people of the community attended. The enrollment in Bible school was 159, highest attendance 187, and average attendance 140. Officers from the local church were Blanche Eschliman, chairman; Nettie Hooley, ass't.; and Agnes Buchwalter and Paul Ressler. Winona Swartz, of Lima, Ohio, directed the singing and also taught. There were ten teachers and four helpers—a number of these were from surrounding congregations. Seven classes were held in the church and three in the schoolhouse near by. We were glad for the diligent teaching of God's Word, the good order, the fine co-operation of all who helped in any way, and also for the new Bible school material which was used.

Bro. Abner Stoltzfus, of Gap, Pa., was with us in revival meetings June 4-12. We received much food from the Word. The visitation in homes was also appreciated. Three persons confessed Christ. They are being instructed preparatory to baptism.

Bro. A. J. Steiner, our acting bishop, was with us a number of times since we last wrote. Others who have brought helpful messages in our morning services were D. D. Miller, Reuben Hofstetter, Paul R. Miller, Isaac Zuercher, Gerald Studer, Harold Bauman, D. Walter Miller, and Elam Horst.

Bishop I. J. Buchwalter and wife remain about the same. Sister Buchwalter has been bedfast and in a helpless condition for a long time. We were glad that Bro. Buchwalter could come to church several times; but at present he is not well enough to attend.

The younger classes have been singing for the sick and distributing "The Way" on Sunday afternoons.

We are having helpful prayer meetings. Different persons lead in the Bible studies. Brethren I. W. Royer and Earl Ressler have served as guest leaders. The attendance is about thirty; many homes have been opened for the meetings.

On Sunday afternoon, May 23, the annual "Fellowship in Song," sponsored by the church chorister, Emerson Hostetler, was held. The inspiring numbers of special music and the congregational singing were enjoyed by a large group.

The young people's meeting has exchanged programs a number of times. On July 11 some folks from Camp Ebenezer, Millersburg, Ohio, gave an interesting description and testimonies concerning the work there. On July 18 the Wooster Mission favored us with a program. On Sunday, July 25, we had

a sunset meeting on the church lawn, with special music, talks on problems of recreation, and a timely message by Bro. Harold Bauman, Orrville, Ohio. We are looking forward to having the North Lima Chorus with us on Sunday evening, Aug. 8.

Christmas bundles are being prepared by the sewing circle and Sunday-school classes.

While we are in the midst of a bountiful natural harvest we are reminded anew of the words of Jesus: "Look on the fields; for they are white already to harvest."

Aug. 5, 1948.

Dema Falb.

PORTSMOUTH, VIRGINIA

(Deep Creek Congregation)

Dear Readers: Greetings in the name of our Lord and Saviour Jesus Christ. Two weeks ago we closed another term of summer Bible school. Bro. Daniel Kramer was the superintendent. The attendance was very good and the teachers and pupils had an enjoyable time studying the Word together.

Some of you may remember when Bro. Harvey Mast was ordained deacon for our congregation. Last night ordination of a minister was held; Bro. Harvey was chosen. Pray for him; and pray for us, that we may stand behind him. The brethren Daniel Lehman, Sam Rhodes, and Truman Brunk were in charge of the week-end services.

We are now delivering one thousand copies of "The Way" and doing work among the colored people in town. Everyone who helps is receiving many blessings. "Go ye into all the world, and preach the gospel. . . ."

Aug. 9, 1948.

Mrs. Clark Yoder.

FIELD NOTES (Continued)

Bro. Irvin Kreider will speak at the Landisville Young People's Meeting Sunday evening, Sept. 5, on the subject, "Youth Is a Time of Strength."

Bro. C. Z. Martin, of the Columbia, Pa., Mission, recently closed a series of meetings at the Maple Grove Church, New Wilmington, Pa. There were a number who made reconsecrations and one who confessed Christ.

A girl is needed to assist in nursing at the Eastern Mennonite Convalescent Home. Experience is not required. Contact Bro. M. K. Kerr, Superintendent, Hatfield, Pa.

Youth Gospel Evangelism will meet on Saturday evening, Sept. 4, at the Vine Street Mission, Lancaster, Pa., to hear Sister Elva Landis speak on "Living for Others," and Bro. Raymond Bucher on "Living Abundantly."

An open-air song service will be held, the Lord willing, at the Laurel Street Church, Lancaster, Pa., on Sept. 5 at 7:30. A hearty welcome is extended to all.

Bro. Milton Brackbill, Paoli, Pa., will speak on "Our Task for Today" at the Lititz-Hess Young People's Bible Meeting to be held at the Lititz, Pa., Church Sunday evening, Sept. 5.

Bro. Lester T. Weaver was ordained to the office of deacon in an impressive service held Aug. 15 at the South Christian Street Mission, Lancaster, Pa. D. Stoner Krady was the

presiding bishop and Bro. Richard Danner brought a very inspiring message to a well-filled house.

Bro. H. Raymond Charles, Lancaster, Pa., will serve as the speaker in a special week-end meeting to be held at Meckville, Pa., on Saturday evening and all day Sunday, Sept. 4, 5. The theme of the meeting will be "Consecrated Youth."

Ds. Felix van der Wissel, chairman of the Dutch Mennonite Peace group, and pastor of the Leeuwarden Mennonite Church in Holland, was scheduled to speak at the Pigeon, Mich., Church on Thursday evening, Aug. 26, and at the First Mennonite Church, Kitchener, Ont., on Sunday, Aug. 29.

Bro. Donald E. King, Elkton, Mich., preached for the Pigeon River Conservative A.M. congregation on Sunday morning, Aug. 1.

The Peace Team sponsored by the Peace Problems Committee gave a program for the Orrville, Ohio, congregation on Monday evening, Aug. 16, and for the Weaver congregation, Johnstown, Pa., on Wednesday evening, Aug. 25, in addition to other previously scheduled programs. The team is composed of John A. Hostetler, John Howard Yoder, and Willard Hunsberger.

The Christian Workers' Band of the Kinzers, Pa., congregation will sponsor an inspirational open-air meeting on Saturday evening, Sept. 4, with Bro. Kenneth G. Good, Elida, Ohio, as speaker. The meeting will be held in Bro. Aaron Blank's meadow, one mile northeast of Christiana, Pa., or, in case of rain, at the Kinzer Church.

Tent meetings at Cottage City, Md., which were to begin on Aug. 8, were cancelled because of ill health in the home of the evangelist, Bro. Aaron Shank.

Bro. Kenneth Good, Elida, Ohio, will hold a series of meetings at the Mountain View Church, near Lyndhurst, Va., Sept. 6-16.

Jewish Evangelism was the subject of a meeting at the Hess Church, Lititz, Pa., Sunday evening, Aug. 22. Speakers were Sister Margaret Kreider, Newport News, Va., and Bro. Frank Sturpe, Toledo, Ohio.

Bro. Harry Y. Shetler, Davidsville, Pa., conducted meetings at Spring Mount, Pa., Aug. 21-29.

Means and Extremes of Work in Puerto Rico was the topic discussed for Youth Gospel Evangelism, Lancaster, Pa., on Aug. 28 by Bro. and Sister Rohrer Eshleman.

FAMILY CIRCLE (Continued)

mind grasps the larger thought of speaking the truth, in place of the more personal idea of possible punishment or reprimand for having done wrong.

The most frequent cause of lying appears to be fear of consequences if the truth is known. The next seems to be the effort to create a condition which will merit praise. Keeping these two facts in mind helps me with my "little flock."—National Kindergarten Association Bulletin.

BIRTHS

Birkey.—To Harlan and Ruby (Oyer) Birkey, Fooseland, Ill., a daughter, Joy Marie, Aug. 7.

Birkey.—To Raymond and Lela (Zehr) Birkey, Ludlow, Ill., a daughter, Reta Jo, July 31.

Burkholder.—To J. Lawrence and Harriet (Lapp) Burkholder, at the China Inland Mission Hospital, Shanghai, China, a daughter, Janet Louise, Aug. 18.

Denlinger.—To Roy D. and Verna (Hostetler) Denlinger, Gap, Pa., a son, Ronald Lee, Aug. 14.

Hooley.—To Ernest and Anna Grayce (Miller) Hooley, Shipshewana, Ind., a daughter, Marsba Jean, Aug. 12.

Imhoff.—To Harold and Lucile (Birky) Imhoff, Eureka, Ill., twin sons, Richard Birky and Robert Barrett, July 12.

Martin.—To Ivan C. and Arlene (Buckwalter) Martin, Lancaster, Pa., a son, James Kenneth, July 18.

Reeser.—To Norman and Arlene (Landis) Reeser, Bird-in-Hand, Pa., a son, Jay Leonard, Aug. 5.

Reitz.—To Weaver and Helen (Nissley) Reitz, Millersville, Pa., a daughter, Lois, July 29.

Ulrich.—To Roy and Minerva (Diffenderfer) Ulrich, Lititz, Pa., a son, Robert Lee, July 27.

Weaver.—To Martin H. and Vera (Buchen) Weaver, Ephrata, Pa., a son, Galen Lee, July 29.

Yoder.—To Richard P. and Cordelle (Yoder) Yoder, Mylo, N. Dak., a daughter, Gloria Glenda, Aug. 8.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Barnhart-Weaver.—Paul Roy Barnhart, Bank congregation, Dayton, Va., and Nancy Lee Weaver, Springdale congregation, Waynesboro, Va., by William Jennings at the home of the bride, Aug. 3, 1948.

Detwiler-Swartzendruber.—Ray Detwiler, New Paris, Ind., and Bessie Naomi Swartzendruber, Gosben, Ind., by S. C. Yoder at the Goshen College Chapel, Aug. 7, 1948.

Hertzler-Brunk.—Alvin Hertzler and Evelyn Brunk, both of the Warwick River congregation, Denbigh, Va., by Truman Brunk at the home of the bride, June 21, 1948.

Hertzler-Weaver.—Paul W. Hertzler, Norristown, Pa., and Carolyn Joyce Weaver, Gosben, Ind., by S. C. Yoder at the Goshen College Chapel, July 24, 1948.

Janzen-Hershberger.—Archie W. Janzen and Erma M. Hershberger, both of the Hesston, Kans., congregation, by Samuel Janzen at Casselton, N. Dak., July 28, 1948.

Kauffman-Bender.—Willis Kauffman, Middlebury, Ind., and Betta Lee Bender, Springs, Pa., by S. C. Yoder on the lawn at the home of the bride's parents, Aug. 14, 1948.

Meyers-Landis.—Marvin M. Meyers and Grace D. Landis, both of the Souderton, Pa., congregation, by Arthur D. Ruth at the home of the bride, June 26, 1948.

Ruth-Landis.—Ernest F. Ruth, Line Lexington, Pa., congregation, and June D. Landis, Franconia, Pa., congregation at the home of the officiating bishop, Arthur D. Ruth, Chalfont, Pa., Aug. 7, 1948.

Sheats-Godshall.—Clair Sheats, Providence congregation, Yerkas, Pa., and Eva Godshall, Franconia, Pa., congregation, by Alfred A. Detweiler at the home of the bride, Aug. 7, 1948.

Swartzendruber-Bell.—Fred Swartzendruber, Hopedale, Ill., and Dolce Dorothy Bell, Toronto, Ont., by S. C. Yoder on the Goshen College campus, July 18, 1948.

Troyer-Eck.—Wilbur D. Troyer, Pleasant Valley congregation, Harper, Kans., and Eunice Marie Eck, Zoar congregation, Goltry, Okla., by J. W. Bergen at the Zoar Church, Aug. 1, 1948.

Zook-Kauffman.—Dale Zook and Marzella Kauffman, Clarksville, Mich., by Daniel Zook, father of the groom at the church, Aug. 1, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beck.—Florence Virginia, daughter of Jonathan and Sarab Beck, was born near West Unity, Ohio, July 9, 1919; passed away at the Cameron Hospital, Bryan, Ohio, June 8, 1948; aged 28 y. 10 m. 29 d. Surviving are her mother, one brother (Junior), 5 uncles and aunts, and many other relatives and friends. Her father preceded her in death about two years ago. For the last five years she had been living and working in Toledo, Ohio. About three years ago her health began to fail; she bore her affliction with patience. Funeral services were held at the Hollingshead Funeral Home by Jesse J. Short.

Burkhart.—William R. Burkhart was born in Lancaster Co., Pa., March 27, 1887; died May 1, 1948; aged 61 y. 1 m. 4 d. On Jan. 24, 1911, he was united in marriage to Amanda N. Brennenman, who preceded him in death twenty-two years ago. Surviving are 3 children (Fannie B.—Mrs. Mervin Mellinger, Ethel B.—Mrs. Arthur Miller; and Edna M., at home). He passed away very suddenly; death was caused by a heart attack. He was a member of the Willow Street Mennonite Church for many years. Funeral services were held May 5 at the Willow Street Church by John Brennenman and Jacob Harnish. Text: Job 10:12. Interment was made in the adjoining cemetery.

Byler.—Joseph Plezner, son of Joseph and Nancy (Zook) Byler, was born in Cass Co., Mo., May 14, 1890; died Aug. 12, 1948; aged 58 y. 2 m. 28 d. His late home was in Union Twp., Mifflin Co., Pa. In his youth he united with the Amish Mennonite Church and was an active member during his entire church life. On Oct. 22, 1936, he was married to Elsie Yoder, who survives. Also surviving are one brother (John L. Riverdale, Md.), 4 sisters (Mrs. John D. Yoder, Belleville, Pa.; Mrs. Louis L. Miller, Normal, Ill.; Mrs. Samuel Yoder, of Belleville; and Naomi, Lampeter, Pa.), 21 nieces and nephews, and a large number of friends in the church and community. One sister (Mrs. Jacob A. Hartzler) predeceased him. Funeral services were in charge of Aaron Mast, assisted by Emanuel Peachey. Interment was made in the Amish Mennonite Cemetery.

Cressman.—Lydia, daughter of the late Jonas Wenger and Anna Weber, was born in Woolwich Twp., Ont., Aug. 22, 1862; died at her home in the village of Breslau, Ont., Aug. 14, 1948; aged 85 y. 11 m. 23 d. On Jan. 27, 1880, she was married to Joseph S. Cressman, who predeceased her in December, 1925. Surviving are one son (Wilton W., Kitchener, Ont.), one daughter (Elvina, Breslau, Ont.), 5 grandchildren, and 4 great-grandchildren. One son (Leroy) and one daughter (Ada—Mrs. Irvin Gimbel) passed away in 1918 and one daughter (Anna Maretta) died in infancy. She and her husband united with the Cressman Mennonite Church, Breslau, early in their married life. She was a regular attendant at services until her health began to fail. Funeral services were held on Aug. 18 at the Cressman Church, in charge of Oscar Burkholder. Text: Ps. 91:14-16.

Eash.—Mary Ann, daughter of Joseph and Lydia (Berkey) Lehman, was born in Conemaugh Twp., Somerset Co., Pa., Oct. 4, 1861; died at the Memorial Hospital, Johnstown, Pa., after an extended illness, Feb. 23, 1948; aged 86 y. 4 m. 19 d. Her suffering was marked with extreme patience and a deep interest in spiritual things. Her husband (Noah A. Eash) predeceased her on Feb. 3, 1948. She was a member of the Mennonite Church for many years. Surviving are 3 sons (Cloyd and Carl, Hollsopple, Pa.; Alvin, Tire Hill, Pa.), 2 brothers and 2 sisters (Daniel, Johnstown, Pa.; John and Ella, Hollsopple, Pa.; and Lucinda

Holsopple, Quemaboning Twp., Pa.), 5 grandchildren, and her stepmother (Mrs. Susanne Lehman). Funeral services were held at the Stahl Church, in charge of Sanford G. Shetler and David Alwine. Burial was made in the adjoining cemetery.

Eash.—Noah A., son of Adam and Catherine (Yoder) Eash, was born in Conemaugh Twp., Somerset Co., Pa., Sept. 28, 1873; died at the Memorial Hospital, Johnstown, Pa., after a very brief illness Feb. 3, 1948; aged 74 y. 4 m. 5 d. Prior to his own illness he had faithfully attended his sick wife (who at the time of his death lay seriously ill in the same hospital), but the strain was too much for his body. His wife followed him in death twenty days later. Surviving are 3 sons (Cloyd, Hollsopple, Pa.; Alvin, Tire Hill, Pa.; and Carl, at home), one sister (Mrs. Lucinda Howard, Tire Hill), and 5 grandchildren. He was a member of the Stahl Mennonite Church, Johnstown, Pa., for many years. Funeral services were held at the Stahl Church, in charge of Sanford G. Shetler and David Alwine. Interment was made in the adjoining cemetery.

Fronzoli.—Ruby Jean, daughter of Amleto and Annie (Hershberger) Fronzoli, was born near Thomas Mills, Hollsopple, Pa., Sept. 4, 1943; died at the Mercy Hospital, Johnstown, Pa., July 31, 1948; aged 4 y. 10 m. 26 d. She was fatally injured by a truck which struck her as she and her sister were on their way to the mailbox near their home. Surviving are her parents, 2 sisters (Doris Elizabeth and Mary Jane, both at home), and one brother (Alfred Lee, at home). She attended the Thomas Mennonite Sunday School and also the summer Bible school where she had won a number of friends. Funeral services were held at the Thomas Church, in charge of Aldus Wingard and James Saylor. Burial was made in the adjoining cemetery.

Good.—Joseph A., son of the late Lewis and Sarah (Zeiley) Good, was born July 17, 1893; died at his home, East Earl, Pa., Aug. 1, 1948; aged 55 y. 14 d. He was a member of the Bowmansville Mennonite Church. Surviving are his widow (Ivy Bender), 10 children (Lester, Brownstown, Pa.; Grace—Mrs. Clayton Horning, Howard, and Marvin, all of Terre Hill, Pa.; Jennie—Mrs. Arthur Weaver, Adamstown, Pa.; Warren, New Holland, Pa.; Anna, Earl, Harry, and Beatrice, at home), 7 grandchildren, one brother (Howard) and one sister (Sadie—Mrs. Adam Martin). One son (Wilmer) preceded him in death. Funeral services were conducted at the Bowmansville Church by J. Paul Graybill and at the grave in the adjoining cemetery by Moses G. Gehman.

Gramling.—Glenn Dale Gramling was born in Pittsburgh, Pa., Nov. 29, 1913; died in the Windber, Pa., Hospital, July 11, 1948; aged 34 y. 7 m. 12 d. Death resulted from a cerebral hemorrhage. Surviving are his wife (Theda Marsh Gramling), one son (Ronald Glenn), and one daughter (Karen Gale). His parents are both deceased. Funeral services were held at the Pleasant Grove Church, Salix, Pa., with Sanford G. Shetler and Eli Miller in charge. Interment was made in the Dunmire Cemetery.

Hochstetler.—Christian H., son of Henry H. and Anna (Swartzendruber) Hochstetler, was born near Kalona, Iowa, Oct. 22, 1871; passed away after a short illness at the Mercy Hospital, Iowa City, Iowa, Aug. 9, 1948; aged 76 y. 9 m. 17 d. Late in June his health began to fail, and early in August he submitted to an operation. On Nov. 19, 1896, he was united in marriage to Magdalena Shetler, who preceded him in death by about three months. One daughter (Cora) predeceased him in 1922 and one grandson in 1932. Surviving are 4 children (Lydia—Mrs. Alva Yoder, Iowa City, Iowa; Henry and Ray, Kalona, Iowa; and Lola—Mrs. Marner Miller, Goshen, Ind.), 13 grandchildren, 2 brothers (Elias, of Kalona; and Henry, Delake, Ore.), and 3 sisters (Armanda Brennenman, Wellman, Iowa; Mrs. Joseph Shetler, Pigeon, Mich.; and Mrs. E. A. Miller, Colorado Springs, Colo.). One brother and 4 sisters (Barbara, Lydia, Mary, Magdalena, and Menno) preceded him in death. In his youth he united with the Mennonite Church and remained a member until death, having served in numerous capacities ably and willingly for many years. He was quiet and reserved, yet he never hesitated to take up responsibilities, great or small, that the church asked of him. He was a kind and loving husband and father and a very helpful neighbor and friend. Funeral services were held Aug. 11 at his home, with J. L. Hershberger in charge, and at the Lower Deer Creek Church with J. Y. Swartzendruber and S. B. Nafziger in charge.

Kennel.—Jacob, son of the late Joseph and Rosina (Kipfer) Kennel, was born in Waterloo Co., Ont., April 12, 1879; passed away in the Samaritan Hospital, Nampa, Idaho, July 6, 1948; aged 69 y. 2 m. 25 d. Death resulted from internal injuries received that day when he fell from a wagon and frightened horses dragged his body underneath a load of hay. He came to the United States at the age of nineteen. Early in youth he was baptized and became a member of the Mennonite Church, remaining a member until death. On Nov. 19, 1905, he was married to Elizabeth Saltzman at Shickley, Neb. They later resided in Michigan, Nebraska, and Colorado, and in 1936 moved to Nampa, Idaho. Surviving are his companion, 6 sons (Henry, Melba, Idaho; Melvin, Oakland, Calif.; Ezra, Lynwood, Calif.; Jess, Kuna, Idaho; and John and Ervin, Nampa, Idaho), 4 daughters (Elma—Mrs. Edmond Anderson; Ruth and Mary, of Nampa; and Katie—Mrs. Joe Kennel, Albany, Oreg.), one brother (John, Shickley, Neb.), and 10 grandchildren. His parents, 2 brothers, and 5 sisters preceded him in death. Funeral services were held July 10 at the Nampa Mennonite Church in charge of E. S. Garber; assisted by D. A. Good and Robert Garber. Text: Ps. 90:12; 39:4. Burial was made in the Kobler Lawn Cemetery.

Ramseyer.—Alvin C., son of Daniel and Rebecca (Smiley) Ramseyer, was born near Paris, Stark Co., Ohio, Jan. 17, 1880; passed away, en route to Europe, July 23, 1948; aged 68 y. 6 m. 6 d. On Dec. 22, 1905, he was united in marriage to Mollie Yoder, of Mingo, Ohio, who preceded him in death on May 25, 1907. To this union was born one daughter (Irene). On April 11, 1909, he was married to Mary Ellen Schrock, of Orrville, Ohio, who survives. Also surviving are 9 children (Mrs. Irene Musser, Smithville, Ohio; Edna, Bluffton, Ohio; Erma, Columbus, Ohio; Mrs. Esther Miller, Mission, Tex.; Mrs. Frances Gundy, Ft. Wayne, Ind.; Alvin C., Jr., Mrs. Mary Katbryn Gerig, Arden D., and Phyllis, all of Smithville, Ohio), 10 grandchildren, one brother (Ward, Smithville, Ohio), 2 sisters (Amanda, of Smithville; and Mrs. Alvin Schrock, Wooster, Ohio), and a large number of other relatives and friends. He spent the major part of his life in the Smithville community, attaining prominence as a successful farmer. He took a great interest in community affairs, including church and school activities. He belonged to the Oak Grove Mennonite Church, Smithville, from the time of his youth. Funeral services were held Aug. 4 at the Oak Grove Church, in charge of J. N. Smucker and J. S. Gerig.

Sape.—Michael E., Jr., son of Michael and Dorothy (Block) Sape, of Linwood, Mich., was born June 2, 1947; died at the Omer Hospital, Omer, Mich., July 28, 1948; aged 1 y. 1 m. 26 d. Death resulted in one half hour from a fractured skull which he received when a car accidentally ran over him. He had been left in his parents' car and got out unnoticed as they were delivering produce into a home. His mother tried to get him, but before she reached him he was struck by another car which had stopped momentarily in the same driveway. Surviving are his parents, 2 brothers (Ronald and Larry), 2 sisters (Janice and Kathleen), and a large number of other relatives and friends. Funeral services were in charge of Peter Swartz. Burial was made in the Pigeon River Cemetery.

Sieber.—Hope Irene, daughter of Samuel and Lorraine (Martin) Sieber, was born at Freeport, Ill., in December, 1946; died July 3, 1948; aged 1 y. 6 m. 5 d. Death resulted from an accident which occurred at the farm home of her parents west of Freeport, Ill., where she was run over by a hay-chopper and killed instantly. An infant sister (Christine) preceded her in death on Jan. 14, 1946. Surviving are her parents, 4 grandparents (Mr. and Mrs. Boyd Sieber, Dakota, Ill.; and Mr. and Mrs. George Martin, Tucson, Ariz.). Funeral services were held at the funeral home in Dakota and at the Freeport Mennonite Church, in charge of Howard J. Zehr. Text: Job 1:21.

Sunthimer.—Laura Viola, daughter of Galatine and Polly (Miller) Ringler, was born in Lagrange Co., Ind., May 13, 1877; died at the home of her son-in-law and daughter (Mr. and Mrs. Luther Yoder), Goshen, Ind., July 16, 1948; aged 71 y. 2 m. 3 d. She was a member of the Forks Mennonite Church, Middlebury, Ind., and was a resident of the Middlebury community for many years. Surviving are her husband (William Sunthimer), 7 children (Amos, John, Mrs. Clara Melkus, Elkhart, Ind.; Mrs. Orpha Yoder; Mrs. Elsie Stump, both of Goshen; Mrs. Ruby Funk, Millersburg, Ind.; and Vernon, Portland, Oreg.), 8 grandchildren

6 great-grandchildren, 2 sisters (Mrs. La Mora Miller, Middlebury, Ind.; and Mrs. Minnie Rhoads, Elkhart, Ind.), and 4 brothers (Olin, Quincy Mieb.; James and George, Albuquerque, N. Mex.; and Calvin, Colorado Springs, Colo.). A short service was held at the Mott Funeral Home, Middlebury, and also at the Forks Church by Malvin Miller and Earley Bontrager. Burial was made in the Hostetler Cemetery.

Swartzendruber.—John C., son of Christian C. and Elizabeth (Eash) Swartzendruber, was born near Amish, Iowa, April 15, 1862; died at the General Hospital, Los Angeles, Calif., July 28, 1948; aged 86 y. 3 m. 13 d. Death resulted from a complication of diseases. In 1890 he was married to Elizabeth R. Stider, who survives. Also surviving are 2 children (Jesse M., Los Angeles, Calif.; and Lala—Mrs. Carl Porter, Vallejo, Calif.), 4 grandchildren, 2 brothers (Chriss and Mablon, Kalona, Iowa.), one sister (Mary Grunden, Pigeon, Mich.), and many other relatives and friends. Funeral services were held July 31 at the Calvary Mennonite Church, Los Angeles, with J. P. Bontrager in charge. Texts: Heb. 4:9; 11 Cor. 5:1. Burial was made in the Inglewood Cemetery, Inglewood, Calif.

Weaver.—Amos B., son of David J. and Mary A. (Acker) Weaver, was born in Juniata Co., Pa., Sept. 10, 1886; died at his home, Wevers Cave, Va., July 23, 1948; aged 61 y. 10 m. 13 d. At the age of five he moved with his parents to Virginia. Early in life he united with the Mennonite Church and remained a member until death. On Nov. 1, 1916, he was united in marriage to Mary L. Wiseman, who survives. Also surviving are 4 children (Hazel L.—Mrs. S. D. Cook, Jr., Evelyn M.—Mrs. Leo A. Huppman, both of Waynesboro, Va.; John D., Harrisonburg, Va.; and James W., at home), 7 grandchildren, 2 brothers and 5 sisters (Annie—Mrs. Charles Kolb, Spring City, Pa.; Mamie—Mrs. P. H. Harner, Waynesboro, Va.; David N., also of Waynesboro; Margaret—Mrs. Titus Moyer, Silverdale, Pa.; Jonas A., Roversford, Pa.; Ella—Mrs. E. J. Burkholder, and Josephine—Mrs. A. H. Burkholder, both of Harrisonburg, Va.), and one half brother (S. A. Weaver, Oakland, Calif.). His parents, one brother (William) and one sister (Vena—Mrs. Edwin Stover) preceded him in death. He was always ready to lend a helping hand when needed, and was of a cheerful disposition. On Feb. 26 he contracted virus pneumonia and after seven weeks was again able to be out; but his condition soon became worse and on May 31 he was admitted to the hospital, where a cancerous growth in his chest was discovered. He expressed satisfaction with whatever might be the Lord's will. Realizing the seriousness of his condition, he made arrangements for his funeral, selecting Job 19:25, 26 as the text to be used. Funeral services were held July 25 at the home by P. A. Burkholder, and at the Hildebrand Church by Joseph R. Driver, Joseph H. Weaver, and C. E. Long. Interment was made in the adjoining cemetery.

Weber.—Ada, daughter of the late Mr. and Mrs. Simeon Brubacher, was born near Kitchener, Ont., Oct. 6, 1893; passed away at the Kitchener-Waterloo Hospital, July 6, 1948; aged 54 y. 9 m. On Sept. 15, 1915, she was married to Angus S. Weber, Floradale, Ont., who survives. Also surviving are 2 sons (George Donald and John Angus, both at home) and one sister (Vera—Mrs. Harold Howden, of Kitchener). One sister (Edna—Mrs. Norman Snider, Elmira, Ont.) predeceased her. In her youth she accepted Christ and united with the Mennonite Church, of which she was a member until death. About six weeks before her death she took ill with malignant infection of the liver, from which she never recovered. Funeral services were held at the St. Jacobs Mennonite Church on July 8, with Roy S. Koch in charge, assisted by J. B. Martin and Oscar Burkholder. Interment was made in the Conestoga Cemetery.

Weber.—Annie M. Benner was born at Lederach, Pa., Aug. 16, 1884; passed away on July 20, 1948; aged 63 y. 11 m. 4 d. On April 20, 1907, she was married to Wilson H. Weber, who survives. Also surviving are 2 children (Edna—Mrs. Hartley Rhines, at home; and Harry, Lansdale, Pa.). She was one of ten children, of whom three survive. She was a member of the Salford Mennonite Church, Harleysville, Pa., for forty years. Funeral services were conducted at the Salford Church July 24 by Rein A. Alderfer, John E. Lapp, and Elias N. Landis. Text: Ps. 23:4. Interment was made in the adjoining cemetery.

Welty.—Reuben, son of Peter and Anna (Gerber) Welty, was born in Paint Twp., Wayne Co., Ohio, Dec. 8, 1880; passed away July 2, 1948, on the old homestead, where he

spent his entire life; aged 67 y. 6 mo. 24 d. Death resulted from a heart attack. On March 31, 1899, upon his confession of faith in Christ, he was baptized and received into the Sonnenberg Mennonite Church, of which he was a member until death. Surviving are one brother (Daniel, Kidron, Ohio), one sister (Rosa—Mrs. Dan D. Bixler, Seville, Ohio), several nephews and nieces, and other relatives and friends. His parents, 3 brothers and 2 sisters (Benjamin, Barbara, John, William, and Sarah) preceded him in death. After the death of his sister (Sarah) he lived alone. He was a good neighbor and had a kind and loving disposition, never murmuring or complaining. Funeral services were held July 5 at the Sonnenberg Mennonite Church, Dalton, Ohio, in charge of the local ministers. Burial was made in the church cemetery.

Wyse.—Emma, daughter of John and Barbara (Schlatter) Graber, was born near Wayland, Iowa, April 3, 1885; passed away in the Washington County, Iowa, Hospital, following a major operation, Aug. 3, 1948; aged 63 y. 4 m. In her youth she accepted Christ as her Saviour and united with the Sugar Creek Mennonite Church, of which she was a member at the time of her death. On Jan. 14, 1903, she was united in marriage to Aaron Wyse. One son (John Jr.) passed away on May 3, 1941. One grandchild and one brother (D. S. Graber) also predeceased her. Surviving are her husband, 2 daughters (Eldora—Mrs. Elton Boshart and Mildred—Mrs. Ira Wenger, both of Wayland), 5 grandchildren, one sister (Mary—Mrs. D. W. Widmer, also of Wayland), and many other relatives and friends. Funeral services were held at the Sugar Creek Church on Aug. 6, in charge of the local ministers, assisted by P. L. Frey. Texts: Ps. 23; 139. Interment was made in the near-by cemetery.

Yoder.—Alfred L., son of David J. and Susannah (Garber) Yoder, was born in Holmes Co., Ohio, Sept. 8, 1875; departed this life at his home near West Liberty, Ohio, July 7, 1948; aged 72 y. 9 m. 29 d. His boyhood days were spent in the vicinity of his birthplace and then the family moved to McPherson Co., Kans., where they resided for about three years, after which they returned to Ohio. More than fifty years ago they moved to Champaign Co., which has since been his home. On Dec. 1, 1903, he was united in marriage to Elizabeth Kanagy. To this union were born 3 daughters (Clarabel, Laura Ellen, and Lovina). A foster daughter was welcomed into the home as an infant and was accorded the privileges and blessings of a happy Christian home. Surviving are his companion, 3 daughters, one foster daughter (Mrs. Faye Newton Fisher, De Graff, Ohio), 2 young granddaughters, and many other relatives and friends. As a young man he accepted Christ as his Saviour and became a member of the Mennonite Church. He remained a member of the Mennonite Church all through life, belonging to the Oak Grove congregation, West Liberty, at the time of his death. He served faithfully as church trustee for quite a number of years; was sincere, conscientious, and a wise counselor. Funeral services were held at the Oak Grove Church, July 9, in charge of S. E. Allgier and N. E. Troyer. Interment was made in the Oak Grove Cemetery on the Ludlow road.

Yoder.—Ruth Ann, daughter of Homer and Nancy (Bontrager) Yoder, Allensville, Pa., was born April 14, 1943; died July 14, 1948; aged 5 y. 3 m. Death was caused by heart failure during a tonsil operation. Surviving are her parents, 5 sisters (Ada, Rosa, Ruby, Mary, and Verda), 5 brothers (Harold, Paul, Dale, David, and Jerry), 3 grandparents, and many other relatives and friends. One sister (Elizabeth) preceded her in death twenty-one years ago. Funeral services were held July 16 at the home of J. Elrose Hartzler and at the Allensville Mennonite Church by Emanuel Peachey and Raymond Peachey. Burial was made in the cemetery near by.

Zook.—Andrew H., son of John R. and Malinda Zook, was born in Lawrence Co., Pa., Feb. 19, 1879; died July 23, 1948; aged 69 y. 5 m. 14 d. Death resulted from a heart attack which he suffered while at work. On Sept. 11, 1903, he was married to Tillie May Kauffman, who preceded him in death on June 13, 1948. Two children also predeceased him. Surviving are 10 children (Katharine—Mrs. Norman Lehman, Volant, Pa.; Lester, New Wilmington, Pa.; Earl, Volant, Pa.; Erma—Mrs. Donald Campbell, Grove City, Pa.; Lee, Gertrude, and Edna, New Castle, Pa.; Esther, Donald, and Blanche, at home), 2 brothers (Eli, Meadows, Ill.; John, Smithville, Ohio), 21 grandchildren, 2 great-grandchildren, and a large number of

other relatives and friends. He was a kind father and will be missed by many. He was a member of the Maple Grove Mennonite Church, Lawrence Co., Pa., where funeral services were conducted by David C. Stiner, Roy D. Kauffman, and Truman Yoder. Burial was made in the adjoining cemetery.

Special Meetings

ATGLEN, PENNSYLVANIA

The fourteenth annual open-air singing was held in Joseph G. Kennel's woods, near Atglen, Pa., on Sunday, July 25, 1948. In attendance were 7,400 people, representing fourteen states, as follows: Pennsylvania, Maryland, New Jersey, Delaware, Virginia, Ohio, Indiana, Iowa, Missouri, Kansas, Colorado, Oregon, California, and Florida. Ontario and Belgium were also represented. The offering of \$987.24 will be used for mission work. Isaac G. Kennel, Atglen, Pa., served as moderator, and Abner G. Stoltzfus and Marcus E. Byler, both of Gap, Pa., as choristers. Calvin Kennel, of Gap, led the devotion. Short talks were given by Benjamin Weaver, Bowmansville, Pa.; Zigler Hess, Quarryville, Pa.; Abram Kauffman, Plain City, Ohio; Ivan Magal, Belgium; Frank Hertzler, Elizabethtown, Pa.; David Groff, Laurel Street Mission, Lancaster, Pa.; Noah Hershey, Jr., Parkesburg, Pa.; and Stanley Shenk, Harrisonburg, Va. Ira Kurtz, Morgantown, Pa., after some closing remarks, dismissed the audience with a benedictory prayer. After the benediction a number of selections were given by the Maple Grove Male Chorus, Atglen, Pa.

Vernon Kennel.

MANHEIM, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at the Kauffman Church, Aug. 5, 1948.

Organization.—Mod., Ira Huber; Chors., Paul Kraybill, David Thomas; Secy., Elvin Bauman.

Program and Speakers.—Harvest Sermon, Henry Lutz; Teachers Taught (Matt. 7:29), Richard Danner; Children's Meeting, David High; Holy Living (Rom. 12:1), John Risser; Reverence in Our Sunday School, Richard Danner; John 12:32, Homer Bomberger; Life Insurance, John W. Hess; Assurance (II Tim. 2:19), John Risser.

Thoughts Gleaned.—Prosperity is a time of temptation. No one can really teach a thing before he has learned it himself. There is nothing higher than the truth. The person who can't be taught isn't qualified to teach. All people live the way they believe—not necessarily the way they talk. The trouble with us Christians today is that we're waiting for God to move when it is our turn to move toward God.

Secretary.

NEAR TO GOD (Continued)

plans and ambitions? What kind of bride are we, anyhow? Some may honestly question whether it is right to hasten that day, seeing the number who are "not far from the kingdom" and yet unsaved, and knowing that He is "not willing that any should perish." If a bride had long been separated from her bridegroom and expected him at any time, if she really loved, how could she help longing for his return and the marriage? Why, bless you, she couldn't help longing! "Even so, come, Lord Jesus."

—Almeta Hilty Good.

As long as there are cold and nakedness in the world, there can be no question at all but that splendor of dress is a crime.—Ruskin.

THE BOOK SHELF

The Message of Stewardship, Ralph Spaulding Cushman; Abingdon-Cokesbury Press; 256 pp.; \$1.00.

This book for daily devotions and class study is full of rich instruction on Christian stewardship. The author writes of stewardship as it relates to its practice by God, the teaching of Jesus, Pentecost, service, prayer, property, business, covetousness, the tithe, and world missions. He reveals the deep spiritual value of stewardship and shows that the principles of stewardship underlie the entire message of Old and New Testaments. God, by creation and redemption, is the real owner of all material and spiritual resources. The message for each day contains, in addition to a discussion by the author, quotations from the Bible, a prayer, and numerous quotations in the forms of poetry and prose from many writers.

The appeal of this helpful manual is somewhat marred by the author's view regarding the mission of the church. He writes about the sense of responsibility which Americans have, whether in or out of the church, for the building of a new world, and that the command which Jesus gave to go into all the world with the Gospel is presented to Christians and non-Christians alike. "God has a benevolent program for the saving and development of the whole world . . ." "The Gospel of the kingdom is a call to help our Lord regenerate this earth." See pages 14, 17, and 218. He remarks about the fatherhood of God and "His plans for the saving of all His children" (p. 23). A quotation from another writer says that Jesus taught us "to treat all persons with whom we deal as members of that beneficent system of mutual good will which is the kingdom of heaven" (p. 24). The implications in these and a few other passages do not seem to harmonize with New Testament teaching on the purpose of God for Christians and the church. In the main the book contains much of value.—Edwin L. Weaver.

Things Surely to Be Believed, A Primer of Bible Doctrine, Vol. I. E. Schuyler English; Our Hope Press; 1946; 307 pp.; \$3.00.

This primer of Bible doctrine, the first of four in a series to be published in about five years, explains the fundamental doctrines of the Christian faith. It is adapted for the common man, and this includes most human beings. The author is definitely conservative in his theology and answers modernism on many points. He clearly explains and strongly defends the historically accepted doctrines pertaining to the Scriptures, Christ, man, angels, and the plan of salvation. Divine revelation he sets against human speculation, and shows the inerrancy of the former and the untrustworthiness of the latter. He opposes the doctrine of tongues, uncontrolled emotional demonstrations as evidence of being Spirit-filled, the second work of grace,

and modernistic teachings on the fatherhood of God. He believes in Christ's literal reign on the earth after His second coming. At length he deals with the doctrine of eternal security and attempts to answer arguments of its opponents. His teaching that one can never lose his salvation will not be acceptable to many readers.—Edwin L. Weaver.

ITEMS and COMMENTS

In an article in the *Christian Century* a scientist who merely signs his article, "One of them," condemns the scientists who give their brains to the making of instruments of war. He calls them the "modern mercenaries." He urges the moral responsibility of scientists not to support war directly or indirectly by making weapons for new wars.

* * *

Over six million Jews have died by violent extermination measures in the last six years. This happened in the country that fathered most of the Protestant denominations, and was the source of most of our learning in the last generation. Can you understand why Jews are afraid of Christians?—Dale Nofziger, in *Ohio Mission Evangel*.

* * *

A nation-wide meeting of Friends is being held at Richmond, Ind., July 20 to 22, called by the American Friends Service Committee, the Friends General Conference, and the Friends Five-Year Meeting. The major objective of the conference will be to consider the implications of conscription and its effect on Quakers. Some Quaker leaders feel that young men should receive moral support if they refuse to register for the draft.

* * *

A total of 8,500,000 gallons of Scotch whisky is to be exported in the twelve-month period which began on May 1, of which 7,500,000 gallons will move to the United States.

* * *

Only eight per cent of the Catholics in the United States live on farms. Ninety-three per cent of the rural towns in America have no Catholic priest. Only seven per cent of the nation's rural churches are Catholic.

* * *

H. A. Ironside, famous pastor of Moody Memorial Church, has resigned and will make his home at Winona Lake, Ind. He will continue to speak and write as his health permits.

* * *

More than five hundred native states in India have merged with the India dominion.

* * *

Americans last year spent on alcohol, races, tobacco, movies, and beauty parlors more than three times as much as they did on religion, public school education, charities, and private institutions.

* * *

Willard Beaton, editor of the *Hollywood Spectator*, who should be in a position to

know, describes the modern movie as follows: "The screen is a menace to the growing population. . . . It aims its products at those whose low tastes make them impervious to the vulgarity of pornography, passion masquerading as love, discussions of the double standard, and other unlovely aspects of modern civilization. . . . The producers of motion pictures purvey filth for the sole purpose of reaping profits. They have delved into the garbage cans of our social structure and extracted from them as story material everything that stinks."

The Evangelical Press Service reports that since the winter semester of 1945-46, the number of Protestant students of theology at German universities has increased more than 100%. For the winter semester of 1947-48, 3,662 theological students were enrolled. The greater part of these were in the western zone, but 707 studied at theological faculties in the eastern zone and at the Berlin Church Academy.

Roman Catholic nuns will continue to teach in North Dakota's public schools in spite of the recently passed anti-garb law. A bishop of Fargo has announced that the sisters will make civilian dresses. "They will wear some kind of head covering, and some may wear no head covering at all if their hair grows out enough," he added. During the school year just ended there were 73 sisters teaching in the public schools of the state.

Sixty young people of the Church of the Brethren gathered together at Camp Hermon, Kansas, voted to ask the Brethren Service Commission to set up service projects among Southern Negroes. Twenty-seven young people at the retreat expressed willingness to give one year of volunteer service to such projects. The others pledged their moral and financial support.

According to the 1948 Southern Baptist Handbook, more people in the United States have their names on church rolls than at any time in the nation's history. A new survey of membership in the nation's religious bodies shows that 77,804,047 individuals or 55.53 per cent of the population are now listed as members of 265,845 congregations and parishes. This does not mean, of course, that a larger proportion of people are in the churches than at any time in our history.

The Association of Antiwar-minded Clergymen in Germany, made up of more than 100 Evangelical, Roman Catholic, and old Catholic clergymen, held its first assembly at Braunschweig in the British Occupation Zone. Recently licensed by British authorities, the organization's chief purpose is to promote conscientious objection to war. Its members have been recruited from the four occupation zones in Germany.—D. Carl Yoder.

The International Council of Religious Education has announced that the theme of the eighteenth annual observance of Religious Education Week scheduled for Septem-

ber 26 to October 3 is **Christ and the Community**.

Religious News Service reports that a group of white young people engaged in an American Friends Service Committee project at Edgefield, South Carolina, in which they were to help build a dormitory wing on an academy for Negroes, left town when white residents objected to such mingling of races. The white group were to live in separate quarters and to eat alone. But after working one day on the project, they left on the advice of the sheriff of the county.

Membership in American Labor Unions has increased from 3,648,100 in 1935 to an estimated 14,280,400 in 1947, according to the National Bureau of Economic Research.—Baptist Messenger.

The American Tract Society announces the publication in time for the fall academic semester of more than 700,000 copies of its Thinker booklets for college students. The first printing of these booklets was exhausted almost immediately upon their appearance,

so great was the demand for this material. These booklets are designed to present the base for historic Christianity to the intellectual person. In physical appearance they do not resemble tracts and they are carefully annotated with references taken from recognized authorities in the realms of science, philosophy, and literature. There are seven titles in the series, and the eighth on Atheistic Communism is in preparation.

An article by Bro. Glen Miller in the June, 1948, issue of **The Mennonite Community**, entitled "What About Tobacco," has brought a letter of approval from a newspaper editor in a Mennonite community. But, he asks, "What about the people who grow tobacco? The trouble with our religion today is that it runs parallel to our pocketbooks. While our churches teach abstinence from tobacco, each year certain members of the congregations continue to plant large acreages which they sell to the purchaser to be used as he sees fit. Perhaps some of the money from the sale of the crop is reflected in the church collection. Be that as it may, I think it would be interesting to hear about the growers and what they think about smoking."

YOUR PUBLISHING HOUSE

Publication of **The Way**, monthly evangelistic paper for direct distribution to homes and to individuals, now totals over 170,000.

Officers, editors, and a few others plan to attend the annual meeting of the Mennonite Publication Board, to be held at the Pike Mennonite Church, Elida, Ohio, Aug. 24-26.

Of the total of 109,140 Herald Press Summer Bible School Series printed, 95,560 were sold the first year, with some workbooks printed twice and others sold out before the end of the Bible school season. Approximately half of the material was sold outside our denomination despite that no outside advertising was done. Large reprints are underway.

Millard C. Lind, editor of the **Advanced Quarterly**, is serving as an instructor at the Farmers' Week at Little Eden.

Edwin L. Weaver, who is teaching at Kletzing College, University Park, Ia., is spending a few weeks here. A former worker, he is reviewing books, helping in the program of approving or disapproving of non-Mennonite books.

House employees attending one or more sessions of the World Mennonite Conference at Goshen, Ind., Aug. 3-5, were: A. J. and Edgar Metzler, Paul and Alta Mae Erb, John L. Horst, C. B. Shoemaker, C. F. and Ethel Yake, Ellrose D. Zook, David Alderfer, Betty Weber, Naomi Smoker, Ida Showalter, Retha Mishler, Ford Berg, and H. Ralph Hernley.

Harvey Bauman, member of the executive committee of the Publication Board, en route to the Board meeting at Elida, Ohio, stopped off at Scottdale with his family.

About 4000 copies of the first printing of 6000 copies of **Light From Heaven** are already sold.

The **Mennonite C.P.S. Directory**, listing the C.P.S. personnel in the United States and those engaged in Alternative Service Work (A.S.W.) in Canada, is now on the press.

A thirty-two page booklet, **Our Mennonite Literature and Book Service**, giving facts and figures covering circulation trends and various aspects of interest, has been printed for distribution at the Board meeting at Elida. Copies are available for general distribution.

Norma Hostetler, West Liberty, Ohio, is now located here, and is doing art work for work sheets and summer Bible school materials.

Five new publications were issued during the past year: **Junior Hymns**, **John Horsch Memorial Papers**, **Glimpses of Mennonite History and Doctrine**, **Light From Heaven**, and **Light on the Wedding Ring**.

The **Style Manual**, written especially for writers and editors in the Mennonite Church to show the style followed by the Mennonite Publishing House, is now being published.

Poetry of the Old Testament, written by S. C. Yoder for use as a text in schools and colleges, is nearly finished and will be available soon.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, SEPTEMBER 7, 1948

NUMBER 36

The Evangelized Must Become Evangelizers

Every person is intrinsically an evangelist. All of us like to talk about some idea which has gripped us; it may be the kind of clothes we wear, the brand of flour we use, the special style of house we like, or a hobby that we have followed since childhood days. Why should not every true Christian be an evangelist, when he has the best news the world ever has heard?

The Early Christians

Someone has said that the spread of the Gospel during the first century was brought about by "the greatest whispering campaign known in history." "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). With holy gladness these who had been redeemed by the power of the Gospel spread it by word of mouth, sitting by the roadside, resting in the market place in the heat of the day, in the home of friends, even in the halls of the rulers' palaces—and the Holy Spirit made their methods effective.

The Evangelized to Become Evangelizers

It is the purpose and teaching of the Scriptures that those who have been evangelized are to become evangelizers. One is to spread the "Good News" to those who are not evangelized. The hungry-hearted Samaritan woman, after she had received forgiveness from Christ, ran in haste to tell others, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29)? Jesus reminds us of this truth when He said, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34); for that which fills the heart finds its way to the surface through our speech.

Christians must realize that in order to win the lost to Christ they will have to become "propagandists for Christ." New Testament evangelism is the telling of the good news of God with a conviction, with a passion, and convincingly. There is no halfheartedness about it. "Fear not: for, behold, I bring you good tidings of great joy"—it was in the spirit of that word that the disciples became evangelizers.

The first chapter of John's Gospel gives the thrilling story of those who had been evangelized, and had become

evangelizers. "Andrew, . . . first findeth his own brother Simon . . . And he brought him to Jesus." And then "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." How gladly and willingly did these Christians win others to their Christ! They went after them—brother, sister, friend, neighbor!

The church is too slow in evangelizing those who are not evangelized, because the evangelized have not felt the heart-throb and passion as common laymen to become evangelists.

A prominent layman said to the writer that in twelve years in the church he had not won a single person to the church or to Christ that he knew about. His conception of a spiritual person was one who paid his tithes, was regular in attendance at the services, and true to the doctrines of the church. A revival effort with scarcely an unevangelized person in the audience is certainly a sign that the evangelized have done little to reach those who are outside the fold of Christ; in other words, they have not become evangelizers.

Two weeks of revival effort with church people and many empty pews has become almost a joke to those who look on from the outside, and wonder that we who profess to be followers of the Christian faith are such pygmies and helpless creatures! Dr. Stanley Jones says, "The church once was a voice; now it is but an echo!" Someone has said that you can tell a man's interest in any cause by the way he invests his money in it. If the average professor of the Christian religion shows his interest in the cause of Christ by the way he strives to get others into the fold of Christ, just where are we in our heartthrob to advance the cause of Christ? Are we neither cold nor hot? Have we lost our first love? Are we about to be spewed out because of our lukewarmness and halfheartedness?

A Revival in Capernaum

There was a great revival in Capernaum, and the crowds were so large that no more could get into the building. Quite different from the conditions today! There is scarcely a revival effort in our own Zion in this nation that is not

embarrassed for a lack of people in regular attendance in the meeting. One pastor even said to the writer that he had about come to the conclusion that week-end conventions were all that he would put on, as he could not get enough people out during the week to justify the evangelist in preaching.

But, in the midst of the revival in Capernaum, there is a commotion. Four men were bringing a man to get him in touch with the Master; this man was sick both in body and in soul. But, remember this, this sick man would not have been there had not four laymen had enough interest in evangelizing him to go after him, bring him in, and let him down through a hole in the roof to where he could be healed in both body and soul.

These four men did not depend on the evangelist to fill the church with the unevangelized! Whoever started the notion over the nation that the preacher or evangelist is to fill the house with the unconverted? What does the unchurched family know about evangelists who never were heard of so far as they are concerned? Jesus said, "Go ye." A great deal of our praying would be a thousand times more effective if we would link it up with common sweat and hard labor to get the unevangelized in touch with the revival effort.

My Prayer for the Quiet Time

BY RUTH SLEEPER

Dear Father God, I come to Thee

Confessing every sin;

Oh, cleanse my heart from every stain

And make me pure within.

I thank Thee for the love divine

That brought the Saviour down

To die for me upon the tree

And wear the thorny crown.

I thank Thee for Thy Word, dear Lord,

That guides me day by day;

It is a lamp unto my feet,

A light along the way.

For those in darkness, Lord, I pray

That they might come to Thee;

Help me, Lord, to ever shine,

A light for them to see.

Elkhart, Ind.

Love for People

Jesus loved people; He was "moved with compassion." I am convinced, as I have traveled in every state in the union, that the reason we are not going after people is because we do not love them enough. We are too coldhearted. People respond to those who care. If the church cannot be moved with compassion, as it looks out on the multitude today, then it seems that we are hopeless: Fifty million people drinking liquor! Seventy-seven million people attending the movies weekly! Three hundred thousand broken homes last year! Thirty-six million unchurched youth! What will it take to awaken us?—A. S. London, in "Herald of Holiness."

The Sign of the Fig Tree

Mr. Mencken, onetime editor of the *American Mercury*, was a railer and mocker, yet at times he gave us flashes of truth. "The silence of theologians," he said some years ago, "is one of the incredible phenomena of these dangerous days. What I desire to point out is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world and that a fair reading of them must lead any rational man to conclude that the events are now upon us."

The sign of the fig tree certainly is now on us. "The Jewish Christian Community" is the name of a group in England, Switzerland, and the Holy Land—Jewish believers in Christ called by God to give a group witness in Israel as forerunners of its national redemption, to testify to Christ crucified and risen and returning, and especially to prepare the way for His second coming. Its organ, Jerusalem, sets forth the meaning of present-day events in the light of the Bible.

"We are in the last days," writes Abram Poljak. "In our days the church of Christ approaches completion. The time of the fullness of the Gentiles is coming. In the same measure as the doors of grace are being closed to the Gentiles, they are being opened to the Jews."

"To our Jewish people we can say: 'Only our turning to Christ can bring about a change in our national fate, a cessation of hatred of the Jews and of their persecution. But if we, as a people, continue to reject Jesus of Nazareth as our Messiah, and refuse to recognize Him as the Saviour of our souls and as King of our people, and refuse to accept His law of love as the rule of conduct in

all our dealings, our position will not improve but will become even worse than it is today.

"We proclaim to our people and to all the world that we can find salvation only through the blood shed at Calvary; that only the return of Christ can bring to an end all spiritual, political, and social needs on earth, and that our most important task is to prepare ourselves for the return of Christ."

And how significant is the pull of Palestine on the present-day Jew! According to Dr. Brinker of the Mildmay Mission to the Jews, Palestine and Zionism have ceased to be a political ideal and have become a religion to them. They are moving thither from all over Europe. Milan is the gathering place. Thousands of Jews from Russia, Poland, Rumania, Czechoslovakia, Germany, and Austria are there gathered together, organized, and instructed, and later shepherded across the borders with their belongings. All this is done despite iron curtains, frontier guards, and hermetically sealed borders—a marvel of organization!

Anyone who fails to see an apocalyptic sign here is blind indeed. In Palestine itself, Canon Witton-Davies of Jerusalem tells us, "There are great numbers of secret Jewish believers whom only fear of persecution holds back from Christian confession."—Sunday School Times.

The Hope of the World Is Jesus

BY JOSEPH CRAMER

The greatest personality in history was Jesus Christ. The greatest thing about Jesus Christ was the truth which He uttered. His words were truth in expression, His acts truth in illustration, His miracles truth in demonstration, His life truth in incarnation, His character truth in living manifestation.

Christianity is truth because Christ is truth. It has no existence apart from Christ. It perpetrates the incarnation, making it the universal prerogative of believers; Christ in you, and you in Christ, is normal Christianity. In its final analysis it centers in a personality and that personality is Christ.

Because He lives ye shall live also. Christianity meets all the needs of the religious family as nothing else can do, simply because Christ is what He is, the Son of man and the Son of God. What Christ was and is, is what true religion was and is. The hope of the world is Jesus. Persons and things change, but Christ abideth forever. He is unchangeable in His character. The tender, compassionate, loving Christ remains. He is

unchangeable in His teaching. "The word of the Lord abideth for ever." He is unchangeable in His attitude toward humanity. He is our Christ, our Saviour, our Keeper, our King, our all and in all. The Christ of God is unchangeable toward sinners as long as the day of salvation continues and people remain savable. Christ is able and willing to save to the uttermost all that come unto God by Him, for He ever liveth to make intercession for us. What He has been He is and what He is He will be. "The same yesterday, and to day, and for ever." Yesterday in prediction, today in glorious salvation, and tomorrow in glorification as the King Eternal. Yesterday in creation, today in redemption, and tomorrow in crowning. He is the center of the universe, the head of the church, the manifestation of the truth of God.

Kitchener, Ont.

Spiritual Diagnosis

A minister was once trying to distinguish between a mere professor and a genuine Christian. By way of illustration, he said, "If you would turn the mere professor out of the church, he would act like a hog that turns around and tries to root the pen down, but the genuine Christian would be like a lamb that looks wistfully toward the fold and longs to be within it again." How about it, my friend? Do you have a desire to obey the commandments of the Lord? Do you find it to be your delight and your joy, or is it something that is irksome and you find yourself outside the realm of God's grace, bringing reproach and destruction on the cause of Christ? May God help you to examine your desires and actions in the light of the Word.

It is also very clear that wherever the Christian life is definitely experienced, it will be demonstrated. John says that if a man states that he knows God and then doesn't keep His commandments, he is a liar and the truth is not in him. This is plain language, but not too plain. A man can easily enough stand up in meeting and say, "Yes, I know the Lord," but the test comes when he leaves the meeting. Does his life outside the meeting conform to his talk inside the meeting? Something is definitely wrong when talk and walk do not agree.—Selected by C. L. Gearig, Wauseon, Ohio.

I never saw a useful Christian who was not a student of the Bible.—Dwight L. Moody.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Uncomfortable Christ

Christ is the balm of Gilead who heals the sin-sick soul. He is the precious oil which smooths and comforts the jagged wounds of sin. All those who have learned to know Him can testify to the blessing and sweetness which He has brought into their lives.

And yet He did not come to make people happy. The happiness of the believer is a by-product of Christ's work in and for him. There is something so absolute in Christ's holiness, so demanding in His requirements, so relentless in His probing of our flesh that we may often wish, humanly speaking, to be rid of Him. For the sinners who were with Him in the days of His flesh He was an uncomfortable man to have around. His knowledge laid their minds wide open; He knew their every thought. His eyes pierced through their bluff; there was no secret hid from Him. His standards of holy living made their boasted morality seem black indeed. His words of wisdom and truth rankled in their bosoms like an uncomfortable flashlight in a darkened room of sin. Those who refused to hear Him determined to kill Him; they couldn't bear to have Him around.

And He is no more comforting today. His life and teachings are a constant rebuke to unholy living. His cross is still an offense to intellectual pride and carnal desire. Even those who know Him and love Him are goaded by the driving insistence of the command to sacrifice and service. The One who could find no time for His own rest sets a pace that makes Christian living a strenuous thing.

Christ refuses to be merely absorbed into any symposium of world philosophy. The liberal can absorb Confucius and Buddha and Mohammed and work their philosophy into the composite of his own thinking. He may try to do the same with Christ, accepting certain of His tenets without accepting the Man for all He was and claimed to be. But it will not work. An admiring Gandhi may filch the Sermon on the Mount but reject the atonement. But Christ points a reprov-

ing finger at him, saying, "My teachings make sense only when they are seen in the light of all that I said and all that I did." A Dale Carnegie may try to build a system around the Golden Rule, but Christ stands outside that system and says, "How cold and selfish is My Rule without My Love." Christ's principles may be borrowed, but the Man Himself refuses to become one in a galaxy. He is the Light, not merely one of many. He is the Truth, not merely an important contribution to truth. Those who would give Him only a niche in history are astonished to see that He will not be disposed of thus. He refuses to accept the place to which we assign Him. He has made His own place which is the heart and center of all. He cannot be assimilated; He cannot be disposed of. The Eternal One does not stoop to time's questionings, for He Himself is the Answer. To those who refuse the Answer, He becomes a stone of stumbling and life falls into complexity and chaos. To those who hear Him He gives a peace; but even this is the sort of peace which is constantly disturbed by the call to greater and nobler things.

James Christians

Someone has called those James Christians who put emphasis on religious obligation and duty. It is intended as an epithet of blame and disdain. It comes from those who feel that they have attained a higher level of the Christian life than those who are concerned with the necessity of obedience. James Christians, it is inferred, are living in slavery under the letter of the law. Poor souls! They do not know the freedom of those who are under grace.

Now it is necessary to emphasize and re-emphasize the grace of God as the most important element in our salvation. We need to learn for ourselves and we need to teach others also that there is no possibility of accumulating a credit of good works by which we may be saved. One of the most precious expressions of the enlightened Christian is

*"Nothing in my hands I bring,
Simply to Thy cross I cling."*

As a means to salvation nothing needs to be nor can be added to the finished work of Christ in His redemptive atonement. But Christ lived as well as died. He not only accomplished redemption for us; He purposes to reproduce in us that sort of redeemed life which He has made possible. The perfection and holiness of the life of Christ was what made it possible for Him to be a propitiation for our sins. We must accept the whole of the person of Christ and the totality of His work of grace. Paul, we are persuaded, did not repudiate James and James did not reject Paul. The writings of both are in the inspired Word of God and there is no contradiction between them. Both are to be read and their teachings must be fused in the heart and experience of every believer.

Our Daily Bread

"Give us this day our daily bread"
(Matt. 6:11).

In this petition of the prayer that is spoken more often than any other, to what kind of bread did our Lord refer? Was it to the loaves which were the necessary sustenance of His own physical life, and the life of the multitudes about Him? Or did He refer to the spiritual manna, the bread from heaven without which the soul of man would die?

There are those who want to spiritualize this request. They probably feel a sort of pious superiority in disdaining the thought of literal food, and in lifting their desires to levels more worthy of a man who is spirit rather than body. Surely the one who said, "Man shall not live by bread alone," would not have us stoop to thoughts of dough and yeast and tasty crust!

But such interpreters have surely never known what it is to be hungry. Jesus lived among people, in fact was one of them, who never had very much between them and starvation. There were no refrigerators or cold storage lockers or overflowing bins. Their food was a matter of daily provision, and the possibility of a shortage was always a threat. To such people the prayer for the daily supply was a most natural expression of concern and trust. And there are millions like them in the world today. When the calorie ration gets down to the borders of malnutrition, then the question of bread becomes of great im-

portance, and the urgent request for its daily supply seems fitting and worthy.

Why should we so sharply separate the natural and the spiritual when Jesus did not? He healed men's bodies as well as their souls. He fed their mouths as well as their ears. That dualism which puts a wide difference between the secular and the spiritual does violence to the teachings of our Lord. He saw life as a unit. There is no area of existence into which His interest does not come. Every activity falls within the range of His sovereignty. Every day we labor for Him. Christianity is a vocation, not an avocation. We may ask God's blessing upon the furrow as well as upon the sermon. And we may ask Him for bread as readily as we ask for spiritual graces. Lord, sanctify all of life for us!

Memory Building

BY FANNIE E. MARTIN

*"Build new your memories today,
Nothing but these will last.
Only the old can sit and play
With thoughts out of the past.*

*"The time will come, for come it must,
When we shall call to mind
Days turned from agate into dust
And none to look or find.*

*"Build now the memories you would
keep
Before dusk falls and night and sleep."*

While I was visiting in a minister's home not so long ago, during the morning devotion he prayed, "Lord, keep us as pure all the day through as it has been in the beginning."

It is a great thing indeed to have pure thoughts and motives. If we can keep our thoughts pure, then indeed will we not only keep one day pure, but each day will be the beginning of a new life for us. Nothing will make the soul so pure as the endeavor to create or build something perfect. After all sin has been blotted out of our lives by God's forgiving power, then we are ready to go forward each day to try to build "new memories."

We like to think of beautiful memories in this great building plan. In connection with beauty we like to think of a maiden developing into beautiful girlhood and womanhood. Each day has some new lesson for her; each day has some fond memory registered on her mind. How necessary then is this great building of character, for soon she will be approaching the most beautiful event in her life—her wedding day. Never will a wedding gown be so pretty, music so sweet, or flowers more fragrant, and needless to say, no bridegroom ever so handsome. Yes, the day will be full of

sacred memories because the process of building was begun on a perfect foundation.

Then, too, I like to link these few thoughts together with Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Dear anxious ones, you too have your part in this great work of memory building. Many of you are anticipating some great trial you are soon to go through.

Take, for instance, the young candidate who has been chosen in the lot for the ministry. Oh! it seems he cannot become reconciled to face the great day that is awaiting him. The days and hours drag by and finally, after much prayer, he walks up to the pulpit to take the little black book that may hold the slip of paper which will change his future plans completely. He is ordained to the ministry. Oh! that day of anxious thoughts, each one of them a memory which will never be blotted out of his life and mind.

The days and weeks pass by. Each Sabbath finds him at the house of God. Each Sabbath finds him more eager to deliver his message, for how he rejoices to see the sinner converted from the error of his ways. Then, too, it is a joy to comfort the feeble ones, to visit and minister to their many needs, visit the widows and fatherless, and lead the blind. Then as the minister approaches old age, how beautiful the memories of a life well spent for his God, "before dusk falls and night and sleep."

Another class of people are those who are trying to add tomorrow's troubles to those of today. J. R. Miller says, "We need not to anticipate trial. God wants us to take the days as they come, building little fences of trust around each one, shutting out all that does not belong to it. We are not to stain today's blue sky with tomorrow's clouds. We are not to burden today's strength with tomorrow's loads. Sufficient unto the day is the evil thereof."

So many of us like to cross the bridges before we ever come to them. Ofttimes on awakening in the morning, we feel as if some great sorrow is just pressing us down, something is clutching at our very throat. We feel we cannot live another day through all this anxiety.

It was once while in the valley of despair that I came across a clipping. On reading it the great burden became so much lighter, and the trial I was facing too, for I never had to face the great task that was just ahead. So for the benefit of the anxious ones, I here give it.

"The late Dr. J. H. Jowett said that he was once in a most pitiful perplexity, and consulted Dr. Berry of Wolverhampton. 'What would you do if you were in my place?' he intreated.

"I don't know, Jowett, I'm not there, and you are not there yet. When have you to act?"

"On Friday," Dr. Jowett replied.

"Then," answered Berry, "you will find your way perfectly clear on Friday. The Lord will not fail you." Sure enough on Friday all was plain."

F. W. Boreham writes, "Give God time and even when the knife flashes in the air the ram will be seen caught in the thickets.

"Give God time and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly opened.

"Give God time and when the bed of the brook is dry, Elijah shall hear the guiding voice."

Finally, my friends, we must break up the fallow ground. All the sins of doubts and fears must be banished from our minds. "The crooked shall be made straight, and the rough ways shall be made smooth." The old building must be torn down to make place for the magnificent structure. After all this is gone through, we must be good forgetters.

Forget all those unhappy moments that wasted so much of your time and energy. Clean up your mind for new activities. It is then you'll spend each day in loving service for Him. Each hour will be a beautiful new memory before night falls and death and sleep.

Hinton, Va.

Lawsuits

BY IDA LOUISE SUTTER

In Paul's letter to the Corinthians he deals with this problem which seemed to be causing some dispute and trouble among Christians.

From reports Paul had received through Apollos and from letters written by the Corinthians themselves, he learned of trouble in the church that needed attention. It was for this purpose that he wrote I Corinthians. Even though there had been some trouble in the Corinthian church and some of the members were not conducting themselves as became Christians, it is important to remember that there were good people in the church at Corinth as well. There were all types of people—some who were trying to live according to the messages of Paul and others who "were utterly disregarding all of his teachings and living lives of wickedness and shame."

This problem of going to law was tied up very closely with all of the other teachings of Paul. How could his teaching on love be effective with such feeling among Christians? Just previous to this he had been dealing with the problem of discipline and his portion on lawsuits is a continuation of the thought that Christians must learn to take care of their own

affairs, not put them off for people of the world to decide!

It seems that the Greeks spent much of their time in the law courts. They seemed to gain a certain pleasure out of bringing cases before the courts. When they became converted apparently they did not discontinue this practice, but persisted in bringing every little matter before the law courts. This practice was dangerous for the church in more than one way and especially it would make for hard feelings and divisions among the brethren. "He feared that an unseemly wrangling among Christians might convey to the heathen quite an erroneous impression of the nature of their religion" (Dods).

Exactly what was Paul blaming them for? He was blaming them for going to law and especially with their brethren. He was also condemning them for the fact that they could not settle such matters among themselves. Paul felt that as Christians they should be able to suffer when they had been wronged instead of having to stand up for their rights to the point of going to law.

From the beginning the difference between Christians and non-Christians is made apparent. By his "dare any of you" (as Christians) he makes it apparent that our aims are so high that we would not want to do anything which might cause trouble in the church or among the brethren.

Paul sets forth two principles. The first one is that it is shameful for Christians to contend before pagan judges and the second that such lawsuits indicate that there is a vital something lacking in that Christian's life.

It is a shame for the Christian to refer these matters to the heathen judges, because Christians have a much higher calling. Paul here states that the saints are to judge the world and the angels. He then tries to make them realize that if they have such a high calling, and are going to be even above the angels and judge them, they surely should be able that much better to judge in some of the small matters of this life. If they are to judge the world, why are they to allow themselves to be judged by the world?

Just what is implied in the statement that we as Christians shall judge the world and the angels? It is very hard to determine. It does seem apparent, however, that we shall be acknowledged as the fittest to discern between right and wrong. This responsibility may not always be anticipated by Christians. "If we, in this present world, submit ourselves to those who have knowledge of law and ordinary justice, we may well be content to be judged in the world to come by those whose holiness has been matured by personal strife against evil, by sustained efforts to cleanse their souls from bias, from envy, from haste, from harshness, from all that hinders them from seeing and loving the truth." If it is true that we are to be judges in a certain sense in the life to come, certainly

anything on earth that requires us to judge, such as these disputes within the church, should better prepare us for that task which might be ours in the life to come.

The second reason why Christians should not have lawsuits was because the judges were heathen or at least not with the church brotherhood. There seemed to be no reason at all why these things within the church should be spread outside of the church fellowship. They simply had no relationship whatsoever to anyone who was not in the fellowship of the church. In presenting this idea Paul asks if there would not be a wise man found among the brethren who could decide such things. "A wise man

Gratitude

BY FANNIE M. BONTRAGER

*Green majesty surrounds the valley;
God's sunshine smiles above;
The waving corn grows stately upward;
Today the world's in love.*

*My God is good to give me mountains
Studded with trees and wondrous things;
The golden wheat field stands in splendor;
An eagle soars and spreads his wings.*

*A stately church stands in the valley,
Calling to worship those who hear,
And God smiles down upon His people
To see His children drawing near.*

*I bow my head and thank my Maker
For mountains, trees, and birds with song;
Yet more than that, I thank my Maker
For peace of mind and body strong.*

*And yet, could I with jagged conscience
Accept God's goodness, as I boast?
I bow my head and humbly murmur,
"For loving me, I thank Thee most."*

Lancaster, Pa.

was the technical term for a judge in the Hebrew courts."

The tragedy of the thing was that it was not only making bad feelings within the church, but it was a shame for the unbelievers who must look on. Such a testimony certainly would not be considered a help in bringing others into the kingdom, but instead would only serve to drive them away. Paul speaks of this business of having lawsuits as a defect. Why not rather take wrong? Certainly if we look upon Christ as our example and endeavor to follow His footsteps we will be much slower to demand our own rights and be more concerned for the rights of others. In such a situation where everyone is concerned about the other one having equal rights there will not be any occasion for lawsuits.

This certainly does not mean that Christians can have nothing whatsoever to do with the law. The law is a very vital part of every society and God

placed it here for our use. It may serve as a protector and may be used as a tool. Church quarrels should be settled out of public courts. It would be very silly for two brethren today to bring a church problem before a local law court. The judge would not be in a position to solve the case and, more than that, it would bring reproach upon the church and upon the name of Christ. Some would insist that you must bring things before the law in order to insure peace and justice. Perhaps this is true, although where there is a real fellowship of love, surely arbitration would be the method of settlement. But what if a non-Christian should have a lawsuit with a Christian brother? What if a Christian brother has been wronged by another brother or another individual? Must he suffer without any justice?

Christ did not strike back when He was struck. He would not have us do so either. We may lose some earthly possessions, but what could that compare with losing our fellowship with the Father? These earthly goods have only been given to us to use; they all belong to the Father. "It is quite probable that if you act as your Master did, you will be as ill off in this world as He was." How can you call Christ your Master if you refuse to obey Him? Christ's followers may expect to suffer persecutions and trials if they follow Him. Following Him means following Paul's teachings as well as Christ's.

In Matt. 18:15-17 we have—"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." It seems to me that here Christ has set up a plan that we may follow in attempting to settle problems between brothers instead of referring them to law courts.

The most important thing of all is that one should gain his brother. When we make this our goal it is not hard to realize that by having lawsuits we do not usually accomplish this end. Perhaps if we were only interested in securing justice without securing back the rights that we have lost, we could use the law in some way. Just how far we as Christians can go in making the law our tool I am not able to say. It appears that the case will determine the action. These cases do not usually take on a stereotyped form, but must be taken as individual cases and a plan of action be decided upon in light of all the existing facts. It is apparent, however, that "... if a Christian community be in a healthy state, few quarrels will be referred for settlement to a court of law. Courts of law are necessary evils, which will be

less and less patronized in proportion as Christian feeling and principles prevail."

The lawsuit is not used as an instrument of winning a brother. Instead—"... the cause and the evil of these lawsuits is traced to the purpose of injuring and defrauding fellow Christians or to the bitter resentment and desire for revenge on the part of those who have been wronged. Such litigation is indeed sinful" (Erdman).

Who is to settle these disputes? This does not necessarily mean that the right person to settle these disputes will be a leader—the minister or the elder, perhaps. No, quite the contrary, the person who should settle the dispute, or at least attempt to, is the one who knows the most about the case. It should be someone who can use tact and has the confidence of both parties. Perhaps a method would be that of using a committee rather than the judgment of one person. It has been suggested that each party choose a representative to present his side and these two representatives choose a third member. The three of them should review the case and among themselves decide the issue. They can present the issue to the church and to the parties involved upon completion of a decision. This means then that even beforehand the parties involved in the issue will have to agree that whatever will be decided will be final and they must promise to abide by the decision.

"Christian people may need legal advice; they may not know what the right and wrong of a complicated case are; they may be truly at a loss to understand how much is justly theirs and how much their neighbor's; they may often need professional aid to shed light on a transaction: but when two Christians go to law in a spirit of rancor, resolved to make good their own just claims, and to enforce by authority of law what they cannot compass by right feeling, this only proves that their worldliness is stronger than their Christianity." This act of appealing to courts is very plainly nothing more than admitting that the Christian principle is not strong enough to help them. Christianity so transcends any other method in such practical issues of life that it is morally and spiritually degrading, to say the least, to use outside help in settling such affairs.

In verse nine of chapter six Paul goes on to speak of unrighteousness and of what it is composed. The unrighteous person does not need to expect to see the kingdom of God. Here Paul wants the Corinthians to know that by their attitude on this point they were manifesting the spirit of the world from which they had supposedly been redeemed. He reminds them that they were washed, sanctified, and justified, and therefore they should strive to act in such a manner.

What about our law courts today? Have they accomplished what Paul would accomplish by the method of

love? I think not. War has not brought peace. Law has not brought justice. "Law is necessary for retaining the expressions of a vicious nature, but law is insufficient to remove the possibility of these expressions by healing the nature." I feel that as Christians we must set the example for others by not having lawsuits. If we would inherit the kingdom of God, we must be preparing for it, and certainly disputes and strife are no way to do that.

Always our main goal should be that of winning our brother. By what means we should endeavor to do this cannot be definitely stated, but certainly we should do nothing that would hinder. Christ must look down sadly and disapprovingly at our many, many customs which are pagan, such as lawsuits which cannot promote His kingdom.

Goshen, Ind.

BEAUTIFUL VISION

There is a legend of a monk who was enamored of a beautiful vision of the Saviour given to him in his cell. The time came when it was his duty to feed the poor at the convent gate. He tore himself from the blest experience and went to the performance of the work of benevolence. Upon his return he found the vision still there and also a voice which said, "Hadst thou stayed, I would have gone. As thou hast gone, I have remained."

How many times have men placed their own pleasure first, only to find the pleasure gone—the promised fruit an "apple of ashes"!

How many times, when one has torn himself from some apparent good to do what it was his duty to do, has he found joy continuing—unimagined satisfactions!

Lord, help us that we may not be seeking for delights for ourselves but rather go about our ministry to needy men and women and children—and how many there are of these. Not that monk only but also the others have found the blessed face of the Lord when the task and the day were done.—Selected.

Forgotten Cross

BY EDNA BEILER

*We stumble on as if Christ had not died,
(O weary wandering through a homeless
night!)*

*Our shallow laughter is a shell to hide
Bleak empty hearts, where lies sin's deadly
blight;*

*We love shell's sea song, yet fear the sight
And clamor of abundant life's high tide.*

*O sorrowing Christ, forgive our heedlessness—
We call you our chosen Lord and Master, yet
Seek for world fullness, fret because of loss.
O risen Christ! dust-humbled we confess
Our sin—pledged to your service we forget
The vast earth-shaking power of your cross.*

Phoenix, Ariz.

A Prayer for This Week

Dear God, we thank Thee for children. Guide the many mothers who this week are preparing their little ones for the first day in school. Heavenly Father, we pray that these children may find their school days to be happy ones. O Lord, be near to those children who were not promoted. Help them to develop the talents which Thou hast given them. Then we pray for the children to whom has been given the gift of learning. Keep them humble and grant that their minds might be filled with good things. As childish quarrels arise and working and playing with others becomes difficult, remind them of Thee. Humbly and sincerely we ask that Thou, the greatest Teacher, mightest look upon all teachers. O God, help us to be kind, patient, thoughtful, concerned for each pupil, and consecrated to Thee. Grant that we may not once be found discouraged, discontent, nor angry. Teach through us daily. In Jesus' name. Amen.

—Esther Eash.

THAT IS MY FRIEND

Let me tell you how I made His acquaintance:

I had heard much of Him, but took no heed.

Daily He sent gifts and presents, but I never thanked Him.

Often He seemed to want my friendship, but I remained cold.

I was homeless, and wretched, and starving, and in peril every hour; and He offered me shelter and comfort and food and safety; but still I was ungrateful.

At last He crossed my path and, with tears in His eyes, besought me, saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

Let me tell you further what I think of Him:

He never rebukes me for my past follies.

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

No sin is small. It is against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Taylor.

THE BOOK SHELF

Techniques of a Working Church, Clarence H. Benson; Moody Press; 1946; 264 pp.; \$2.75.

This is a book for ministers, church and Sunday-school officers, leaders, and such people as are interested in the advancement of the kingdom through the work of the local church. It is a very practical treatment on the scriptural organization and methods of work, presenting ways and means of performing the work of the church in our local congregations. While the book was prepared as a text for study, it has good-sized print, is well outlined, and easily read. In fact, it is a very good handbook or manual for all leaders and workers.

The author is well qualified to write on this subject. He is the author of several other volumes on Christian education and administration in the local church. He has also held a number of successful pastorates where his ideas were tried and proved successful. Then he has had a long career in the teaching field where he made considerable research and could observe the working out of these ideas in other churches by other leaders.

The book is thoroughly evangelical, evangelistic, and practical. A survey of the table of contents indicates the scope of material covered. It is divided into five divisions as follows: The Standards, The Leadership, The Force (Personnel), The Field, and The Finance of the Church. The strong points are: the effectiveness of proper and adequate organization, having all members of the church in active service, evangelism of the community, and stewardship. The weak points are the fact that the author wrote primarily from the Presbyterian point of view, using terms not too familiar with the Mennonite pattern, and some ideas that may be a little extreme. In several places the author sanctions off-color activities, such as Boy Scouts, instrumental church music, and participation in civic affairs to make better communities. The book deserves our consideration and use in planning and organizing our local church work.—J. J. Hostetler.

The Book Method of Bible Study, Wm. Evans, Ph.D., D.D.; Moody Press; 1915; 127 pp.; \$1.25.

There is a warm, sweet simplicity about the rich teaching of this book which will enrich the spiritual life of the reader. Dr. Evans always packs a tremendous amount of fine material in small space. His comments are spiritual and practical. The true end of Bible study is character, not culture; a well-ordered life, not a well-stored mind; to find out God's will, not proofs for what we believe. Many Christians read the Bible without pleasure or profit simply because they lack a systematic method of Bible study. The right way to understand any organism is to find

out the law of its structure and proceed to study it accordingly. There can be no thorough study of the Bible unless there be a just recognition of this law of its structure. The Book Method of Bible Study yields the greatest results. This book gives us samples of this method. Dr. Evans has really given us an abbreviated commentary on the several books which he treats, namely, Ephesians; I John, Gospel of John, Acts, Philippians, Colossians, Hebrews, Malachi, and Revelation.

After a brief introduction he gives a number of general suggestions, such as:

1. Read through at one sitting the entire book you are studying. This task does not take as much time as one might imagine. Seventeen of the twenty-seven books of the New Testament can be carefully read in less than half an hour each.

2. Read the book over and over again.

3. Read the book prayerfully.

4. Read the book without the use of any helps. This does not mean that we are to despise or lightly esteem all that God has said through godly men. But we must allow the Bible to speak for itself.

He follows with a synopsis of each book that he treats. Of several of them he also gives a fuller analysis with rich and fruitful comments. One feels in the author a maturity of thought and a ripe Christian experience. Dr. Evans is a writer of rare homiletical gifts. This book will develop an appreciation of the Bible and will make Christianity easier to understand.—Christian E. Charles.

Miracles, C. S. Lewis; The Macmillan Co.; 1947; 216 pp.; \$2.50.

Each generation has had its intellectuals who, deviating from the beaten track of rationalism, call the laymen back to a faith in the Word of God. C. L. Lewis, Fellow of Magdalen College, Oxford, has espoused this responsibility. Having been an atheist wedded to philosophical naturalism, he now attacks their position with an extraordinary keenness of perception to guide his logic.

This latest book of Mr. Lewis is, in his own words, "intended as a preliminary to historical inquiry" concerning miracles. How one interprets the recorded facts (?) of history depends upon his preliminary assumptions. If one believes that miracles are impossible he will be likely to discard any evidence for them as spurious, and vice versa. Defining a supernaturalist as one who "thinks that, beside Nature, there exists something else," he shows that Naturalism falters at the point where rational thought (free will) enters and alters Nature.

Arguing the existence of a God who could produce "the basic elements" and also impose "what He has invented on created minds," he admits that such an act of creation can not be "proved as rigorously as God's existence, but . . . seems . . . overwhelmingly probable, so probable that no one approaching the question with an open mind would very seriously entertain any other hypothesis." Accepting and further substantiating this

hypothesis, he shows the possibility and even probability of miracles under certain circumstances.

The pith and clarity so characteristic of Mr. Lewis are abundantly present in this work. His apt illustration and keen sense of humor make the heavier passages lucid and readable. One must travel far to find a more profound yet intelligible treatment of the subject.

We disagree with his proposed view of the Old Testament and of the character of Old Testament miracles given in a lengthy footnote on p. 161, and with his unquestioning acceptance of biological evolution as God's method of creation. But these objections do not harm seriously the larger message of the book. Indeed, as concerns the latter point, one finds that in many ways the conventional teaching of theistic evolution is made untenable.—Norman Kraus.

Spirit-Driven Men, Wil. R. Johnson; Moody Press; 1943; 95 pp., \$1.00.

The portraits of eight inspired Bible writers are here drawn. The truth of their dynamic personality is simple; they were Spirit-driven men. Possessed of human failings, they were nevertheless divinely appointed for their task of writing the Gospel message. II Pet. 1:21.

The first three chapters are excellent (Matthew, Mark, and Luke). Speaking of Matthew the author says: "One day the Master met this man, who of all men was most unpromising, and the world will never cease to wonder at the result. The call to discipleship was as sudden as it was startling. We may rightly marvel that this social pariah should be invited to become a pupil of the spotless Son of God. The contrast is terrific. We can scarcely conceive a greater. Matthew himself must have been very keenly conscious of it. There must have been a deep realization of a great gulf between them; yet he responded to the call immediately. There was no hesitation and no argument. He did not ask for time to consider. After all, there is no need to ponder which is best, life or death" (middle page 16).

The whole chapter is excellent. The same can be said of chapters 2 and 3, which portray Mark as "The Quitter Who Came Back" and Luke as "The Beloved Physician." I wish that I could recommend the rest of the book as highly. A stronger emphasis could be wished for in several of the sermons. Johnson stretches his imagination a bit far in chapters 4 and 5, I fear. He makes a few statements that must be qualified. On page 71 he says, "James never did know that glorious liberty of the sons of God of which Paul so triumphantly wrote." On page 73, also referring to James, he says, "As far as we have record, he was not noted as a preacher, though he had great powers of expression, as we have seen by his epistle. He was rather a great Christian statesman." Also on page 76 he uses a rather doubtful illustration for the effectiveness of prayer. Despite the foregoing criticisms, the book unquestionably has its merit to the one who reads with discrimination.—Christian E. Charles.

FOR OUR SHUT-INS

Give Up?

*Give up because the cross is heavy;
Sink down in weakness 'neath its load?
Give up and say you can't endure it—
Too rough, too toilsome is the road?
Ah, no, rejoice you have a cross,
A cross which none but you may bear;
Why, you are rich, when by that cross
You earn your right a crown to wear.*

*Give up while there is still in heaven
A God who notes the sparrow's fall?
Give up when He so longs to help you,
But only wants to hear you call?
He clothes the lilies, feed the birds;
Would He to you, then, pay less heed?
Look up to Him with prayerful heart;
He will supply your every need.*

—Selected by Viola Holst.

Our Helper

BY FANNIE G. GOOD

"God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4).

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. 25:4).

"My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10, 13).

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

"The Lord is nigh unto all them that call upon him" (Ps. 145:18).

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

"Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22).

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"Casting all your care upon him; for he careth for you" (I Pet. 5:7).

Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37).

"He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 34:15).

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Ps. 34:19).

Shut-in friends, the above Scriptures have been a blessing to me in my illness. May they also be a blessing to you as you travel on your journey to that city "which hath foundations, whose builder and maker is God" (Heb. 11:10), where pain is no more. Rev. 21:4.

I can say with David, "I will bless the Lord at all times: his praise shall continually be in my mouth. . . O magnify the Lord with me, and let us exalt his name together" (Ps. 34:1, 3). "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Spring City, Pa.

THE DIVINE NEGATIVE

When the Apostle Paul was on his second great missionary journey he was eager to go into province after province but was strangely "forbidden of the Holy Ghost to preach the word in Asia." So he came at last to Troas on the coast where he had a vision in the night of

Enabled

BY NORMA DEARBORN TURNEY

He enables me to suffer

When His will for me is so;

He enables me to stand

When through fiery tests I go.

He enables me to bear up

Under pressure deep and sore—

I can stand all crushings needed

When I consider what He bore.

I can wade the whelming flood tides

When I feel His hand above;

I can pass His deepest rivers—

They are rivers of His love.

I can stand the blissful glory

When I see Him face to face;

Cannot I bear the preparation

For that holy, heavenly place?

Denver, Colo.

a man from Macedonia inviting him to cross the sea into the continent of Europe. The divine negative had prevented Paul from lesser service until he was led out into a larger place and carried Christianity on its way around the world. The biographies of great men and women and the experience of most of us are filled with divine negatives, the purpose of which we do not see at the time and which seem to frustrate us and to shut us in. But if we hold fast our faith, we come at last to the place of vision and cross over into new and unsuspected continents of larger life. Looking back we give thanks for the divine negatives which have guided us at last to the greater good.—Selected.

DO YOU KNOW?

Reichel was conducting the final rehearsal of his great choir for the production of the "Messiah." The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth!" The soloist's technique was perfect—she had faultless breathing, flawless enunciation. After the final note all eyes were fixed on Reichel to catch his look of approval. Instead he silenced the orchestra, walked up to the singer with sorrowful eyes, and said, "My daughter, you do not really know that your Redeemer liveth, do you?"

"Why, yes," she answered, flushing, "I think I do!"

"Then sing it," cried Reichel. "Tell it to me so that I will know that you know the joy and power of it." Then, he motioned the orchestra to play again. This time she sang the truth as she knew it and had experienced it in her own soul. All who heard wept under the spell of it. The old master approached her with tear-dimmed eyes, and said, "You do know, for this time you have told me!"—Christian Life and Times.

EXPRESSIONS OF APPRECIATION

I take this opportunity to thank my relatives and friends and also the Christian Workers' Band, who so kindly remembered me with prayers, visits, flowers, cards, scrapbooks, and gifts, during my illness in the spring and my recent operation. May the Lord richly bless each one for the kindness shown.—Mrs. Silas G. Gehman, R. 2, Mohnton, Pa.

I wish to thank my many friends, neighbors, and relatives for remembering me with cards, letters, flowers, visits, and in prayer while I was in the hospital and during my recovery at home. May the Lord bless you all.—Mrs. Ruth Stoltzfus, Atglen, Pa.

My family and I wish to hereby express our sincere thanks and deep appreciation to the many brethren and sisters and friends for the cards, visits, and especially for the prayers offered while I was at the hospital and at home. May the Lord richly bless you all, and recompense you in some way for every sacrifice made in our behalf.—Reuben Dettwiler, R. 1, Elmira, Ont.

I want to express my gratitude to all of you who remembered me with cards, gifts, and prayers while I was in the hospital and at home convalescing from the injury I received from my fall. Again I say, thank you.—Jesse J. Short, Archhold, Ohio.

TO BE NEAR TO GOD

THEME FOR THE WEEK:

What He Is to Us

Sunday, September 12

Read Acts 17:22-31; Job 26. Ruler of the Universe.

There are so many angles to think out with a subject like this! Think of the greatness of the universe—star-suns that are so large our whole sun could be in it with room for all the planets to revolve in their usual orbits—this whole solar system inside one star!

And things in the universe as tiny as the atom—how many millions of them? What a universe! And what a Ruler and Creator of all! What is that sweet influence of Pleiades spoken of in Job? Scientists have said that its effect and influence on the other parts of the universe can only be described—"it is as the presence of God." Who knows? How little we really know! And yet—

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Ye are of more value than many sparrows."

Monday, September 13

Read Matthew 13:3-23. Sower and Reaper.

Just as a child gets to know his mother by being with her and seeing all the different things she is to him—source of food, warmth, comfort in pain, friend in trouble, punisher of transgressions, and so on—so we as children need to know God in the same way.

In this scripture He is portrayed—pictured—as a sower of seed—the Word of life eternal. And some day there will be a reaping, too!

Tuesday, September 14

Read Galatians 4:1-7. Redeemer.

A redeemer is a payer of ransom, but what if the ransom be the very lifeblood, paid to set free the slaves of sin? Who but a great Lover of souls will pay such a price for His Bride? This is what He is to us, if we let Him.

Wednesday, September 15

Read Psalm 23; John 10:11-18. A Good Shepherd.

Shepherd of the sheep. Do you know how helpless, defenseless, and scatter-brained a sheep is by nature? Cattle and horses can be turned out on the open range in comparative safety, but not sheep! I know—I spent my teens herding the dumb animals.

Do you know how stubborn a sheep can be? A good shepherd must have infinite patience! Spanish Basques and Mexicans are often hired as shepherders. Do you know the Mexican word for shepherd? "Pastor." And whenever I think of that word my mind automatically pictures our common, folksy farmer-pastor in a gesture that has become as familiar as his features through the years—arms slowly lifting as he beckons to his flock to rise for the benediction, at the end

of the sermon. Ah, pastor-shepherd of the sheep! And to remember that the Good Shepherd is infinitely more so!

Thursday, September 16

Read Jeremiah 18:1-6. The Potter.

1. The marred vessel represents a heart not quite yielded—rebellious, some little spot hard.

2. The Potter—He who worketh in you to will and to do of His good pleasure.

3. "So he made it again"—a breaking-up process—followed by a remolding.

Ah, that breaking up! What else is repentance but a breaking of the will?

"So he made it again another vessel, as seemed good to the potter to make it."

Pray: Lord, may I be yielded to Thy molding in every area of my life. If there is a spot that's hardened against Thy will, even unconsciously, Lord, you know how to break it. Spare me not! Only make me a vessel unto honor, purged, sanctified, and meet for the Master's use, and prepared unto every good work!

Sing: "Just As Seemeth Good to Thee."

Friday, September 17

Read John 15:1-19. Vine and Friend.

The branches have no life in themselves, only as they draw life-giving nourishment daily from the vine.

Pray: Let nothing quench that flow, Lord. If anything in me threatens to clog that channel, purge it out!

"Greater love hath no man than this. . . ."

"Ye are my friends. . . ."

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends. . . ."

"Love one another."

Not slaves any longer, because He who bought us in the market has called us friends! What greater friendship could the heart desire?

Saturday, September 18

Read Ephesians 2:13-22. "He Is Our Peace."

1. "He is our peace"—from the curse of the law.

2. "He is our peace"—from the middle wall of partition between Jew and Gentile.

3. "He is our peace"—"for to make in himself of twain one new man, so making peace."

4. "He is our peace"—reconciling unto God.

5. "He is our peace"—"for through him we both have access by one Spirit unto the Father."

6. "He is our peace"—because He gives power to refuse worry and anxiety, and to trust the Father who "holds the future in His hands."

7. "He is our peace"—because "to be carnally minded is death; but to be spiritually minded is life and peace."

—Almeta Hilty Good.

RECREATION MUST BE CHRISTIAN

Sunday School Lesson for September 19

(Eccl. 2:1; 11:9; 12:13, 14; Matt. 7:2; Mark 6:31; Rom. 12:1, 2; I Cor. 9:24, 25; 10:31, 32; Phil. 4:8, 9; Col. 3:1-3)

The Word of God gives fundamental direction concerning all of the fundamental phases of life, including recreation. Man may think that he can plan for his own happiness better than God, but soon he learns with Solomon that his way is vain. God's provisions and commands to us are always for our highest good and therefore our greatest happiness. How foolish we are not to give more time to studying the principles God gives us in His Word! What does the Word tell us about recreation?

1. The ways of the natural heart in asking for a rest, a change from work, some leisure time for recreation, are not to be suppressed, for they are right. Jesus said, "Come ye . . . apart . . . and rest a while." He approved of leisure time. To maintain efficiency mentally, spiritually, or physically we need to pause and rest. We need to be recreated, refreshed, and restored. The play of childhood, which God certainly designed, develops into the recreation of youth and manhood, when most of our time is devoted to work.

The nature of one's work helps determine what type of recreational activity may be most refreshing. Mark 6:31.

2. The play instinct in youth and manhood must be controlled. Solomon gives us by example and word the end of a pleasure-seeking life. Recreation may become "wreck-recreation," both physically, mentally, and spiritually. "Vanity, vanity," cried Solomon of his whole life. He had put his own pleasure foremost and found it very unsatisfactory. No real happiness is found in any life that lives for pleasure. How could a life be built on such selfishness? Even wholesome recreation can be carried to excess. Temperance and self-control are very necessary lest the legitimate purpose of recreation be defeated. Often youths are tempted to give too much leisure time to physical activities. Does this not explain why a very good basketball player may be a very shallow man? It is also true that a bookworm may neglect physical recreation. Eccl. 2:1-3; 11:9, 10; I Cor. 9:24, 25.

3. The Christian is not conformed to the world in his selection of recreational activities, nor in the manner and spirit of his play. To do nothing that would bring dishonor to his God is a Christian's binding principle. Fearing God, he will reject conduct in the lust of the flesh, he will avoid offense, he will not walk with the ungodly, he will observe the golden rule in his play, he will have a proper balance between play and work, he will guard and use his body as a temple of the Holy Ghost. The transformed mind wants to do what is acceptable and pleasing to God. Professionalism in athletics, a predominance of physical recreation over spiritual interests, too great emphasis on winning a game, and any approach to gambling are certainly world-

(Continued on next page)

OUR SCHOOLS

Special Notice

FIRST GENERAL MENNONITE BOARD OF EDUCATION MEETING

A special meeting of the Board of Education will be held at Kitchener, Ontario, October 21 to 23, for the purpose of preparing for work which will need to be done at the regular meeting of the Board in February, 1949, and for the special purpose of bringing before the entire church a concept of the total educational task and to provide additional opportunity for co-ordinating and unifying our educational efforts.

The areas of interest which will receive special consideration at this Board meeting are the following:

1. Christian day schools.
2. Christian secondary schools.
3. Our church colleges.
4. Our church seminaries.
5. Winter Bible schools.
6. Nursing education.
7. General business of the Board.

In the light of the above, it is important that the following people take notice of this special meeting and plan to attend:

1. Christian Day School Council members and members of the Objectives and Curriculum Committee.
2. Local leaders, school board members, Christian day school teachers, patrons, and all others especially interested in Christian day schools.
3. Principals and teachers of Christian secondary schools, as well as local school board members, patrons, and members of any general committees working in this area.
4. Presidents, deans, and business managers of our church colleges and seminaries; and as many of the staff members of these schools as can possibly attend.
5. Principals, board members, and teachers in winter Bible schools.
6. Leaders in nursing education in our church.
7. All members of the Mennonite Board of Education.

All of the above are given special notice through this announcement so that they can plan to attend this forthcoming meeting and have enough time to make arrangements accordingly.

To the general public a hearty invitation is given to attend this meeting. Anyone interested in the educational work of our church should by all means attend. The purpose of this first general Mennonite Board of Education meeting is to bring inspiration to those who at-

tend so that they can return to their communities and promote this important work locally. Plan now to attend this meeting. And remember this meeting very definitely in your prayers, that the Lord may do great things for us and bless the educational work of our entire denomination.

Following is a detailed program of the various sessions of this meeting. Notice the interesting subjects and the speakers and leaders who are assigned to them.

FIRST GENERAL MENNONITE BOARD OF EDUCATION MEETING

To be held Thursday, Friday, Saturday, October 21 to 23, 1948, at the Kitchener Mennonite Church, Kitchener, Ontario.

THEME: Imperatives in Christian Education Thursday, October 21

- 9:00 A.M. Executive Committee Meeting at convenient place
 1:00 P.M. Executive Session of the Board for Business Consideration of Constitution Revision
 Other Business
 7:00 P.M. Meeting of any special committees. (Clear with the secretary in order to prevent overlapping of personnel. Board committees have priority.)

Friday, October 22

- 9:00 A.M. Devotion J. Paul Graybill
 Introductions of persons and possible brief reports of current school enrollments, etc.
 The Educational Need Confronting the Church Today Paul Erb
 Standards—Academic and Administrative E. E. Miller
 1:00 P.M. Devotion Samuel Nafziger
 Our Common Objectives J. R. Mumaw
 Sectional Meetings
 a. Christian Day Schools Anson Horner
 b. Secondary Schools Noah G. Good
 c. Collegiate Schools Carl Kreider
 d. Seminaries C. K. Lehman
 e. Winter Bible Schools Oscar Burkholder
 f. Nursing Education (To be provided)
 7:00 P.M. Devotion Marcus Lind
 High Lights of Our Educational History S. F. Coffman
 The Board Plans for Tomorrow Nelson E. Kauffman

Saturday, October 23

- 9:00 A.M. Devotion Sanford Shetler
 Called to Teach Walter Oswald
 Sectional Meetings (as above)
 1:00 P.M. Devotion Howard Good
 Reports, Observations, etc., on Sectional Meetings
 Discussion Period in charge of Harold S. Bender
 Consecration Service for Teachers D. A. Yoder
 7:00 P.M. Devotion John C. Wenger
 Christian Education in India Stephen Solomon
 Christian Education in World Evangelism J. D. Graber
 Nelson E. Kauffman, President
 C. F. Yake, Secretary
 Mennonite Board of Education.

SUNDAY SCHOOL (Continued)

ly patterns. Eccl. 12:13, 14; Matt. 7:12; Rom. 12:1, 2; I Cor. 10:31, 32; Eph. 2:1-3.

4. As in all instruction to us, God not only says "don't," but tells us what to do. Let us check our recreational activities by the standard of "true-honest-just-pure-lovely-good report," but let us do more. Let us plan activities that shall have in them these spiritual values. An acid test of a recreated activity is its positive character-building effect. There are many worth-while hobbies for youth to enjoy. The world has a great need for Christian services of all kinds. As parents and pastors we have been too negligent in providing and nurturing in wholesome Christian activities. Christian youth will find real recreation in young people's conferences at a Christian campground, in church-provided playgrounds with wholesome game and eating opportunities, in Christian homes made attractive to them by the opportunities for fellowship, in live Bible and mission study classes that are geared to meet young people's needs, in nature studies, in musical development opportunities, in wholesome reading, in local and church-wide services for sinners and saints, in mission projects and service units. Phil. 4:8, 9; Col. 3:1-3.

(Sunday-school teachers, arise, and do help to meet these needs. The problem is serious and help is urgent. Many adults talk and criticize much, but do nothing to solve the problem.)
 —Alta Mae Erb.

I deplore the constant change of fashion. It is the part of the pace that kills, and if we were not all fools we would rise in a body and pitch fashion off the face of the earth. The other day at one of our neighboring cities I saw among a crowd of foolishly-togged-out women a little quiet member of the unique sex, dressed in a snuff-colored gown, and wearing the sweetest kind of a little Shaker or Dunkard bonnet. Her dress had in it every element of utility. It was short enough to walk in, it was cool and not too tight, there were no useless flub-dubs, her bonnet was large enough to protect her hair, and her face looked serene and happy. Strange enough, though her costume was so entirely different from that of every other woman present, she was not conspicuous. There was nothing to tempt ridicule; instead, she seemed to command a sort of deference from every man, woman, and child. None of us stopped to reason why, but I have since thought it out. It was just because we recognized in her a person that was strong enough to live above the follies of the world.—Juliet V. Strauss, in the "Chicago Journal."

You have been the best mother—I believe the best woman in the world. I thank you for your indulgence toward me, and beg forgiveness for all I have done ill, and for all I have omitted to do well.—Dr. Johnson.

CHURCH MUSIC

Of Song

By MIRIAM SIEBER LIND

*Before I knew Thee to be present, God,
Ready to meet me at my slightest nod,
Imminently urgent to my smallest need,
Covert for my hunted soul in bleeding,
Shade in my no-man's land of weariness,
Stream for the cooling of my heart-distress—
What were the songs I sang? They praised
Thee not!*

*What were my words but ashes—Thee forgot?
What was my life? Indeed, it was not so
That knew not Thee as fount, headstream, and
flow!*

*But now I know! Hence let it ever be
That when I sing, my song is all of Thee.*

Scottdale, Pa.

Laurelville Church Music Camp

By WALTER E. YODER

Laurelville Church Music Camp opened on June 27 with an enrollment of some thirty members. Under the direction of Richard Martin there was never a dull moment. The campgrounds were decked in richest green, and the clumps of rhododendrons were in full flower clusters of white, tinted with pink. The mountain, Jacob's Creek, the melodious tones of the wood thrush and other birds helped us to forget the world we left behind and made our surroundings conducive to a good church music camp.

The camp opened Sunday evening with a meditation through the use of some of the fine hymns, followed by a campfire service on the theme, "My Spiritual Incentive," by Kenneth Good. To add variety to these services our director brought with him a small men's chorus from the Chicago Avenue Mennonite Church, Harrisonburg, Va., who brought messages in song. This organization remained with us for the Monday sessions of the camp, singing hymns and spirituals.

The daily program consisted of discussion of our Mennonite church problems, such as: (a) problems relative to good congregational singing; (b) our hymnal and the selection of appropriate hymns; (c) selecting music for, and singing with the children; (d) the Gospel songs, their style and use. The second general activity was methods for helping the song leaders. We tried to diagnose the difficulties which leaders have and to give some practical helps. The forenoon closed with a discussion and demonstration of the purpose and use of quartets and choruses in the work of the church.

A special feature of this camp was the

fact that each day throughout the week we had a different group of singers come in to sing for us. Milford Hertzler led the discussion on this work in the Monday and Wednesday sessions and Millard Detweiler on Tuesday and Thursday. The visiting group on Tuesday was the men's chorus from the Doylestown and Deep Run congregations from the Franconia Conference. Here we had a demonstration of the use of good heavy choruses and well-arranged hymns. On Wednesday a chorus of mixed voices, "The Conestoga Singers," were present. These also sang a good type of choruses and hymns. There seems to be a great interest in men's chorus singing in the Mennonite Church. This is good. But if we are interested in developing good congregational singing through our chorus singing, then the mixed chorus has the greater value. On Thursday the Big Valley Men's Chorus visited the camp. This was a very interesting group made up of old and young men. It was also the largest group in our camp. Singing under the direction of the brethren Glick and Yoder, they sang with joy and freedom. They sang from memory and with fair intonation and good balance. The criticism given was that they sing the lighter type of music. During their stay Bro. Detweiler united all the men of the camp for the study of a fine worship chorus, "To Thee We Sing," by Tkach. He demonstrated that in a comparatively short time, with good concentration and work, a fine number like that can be learned. One is made to feel that the truly great music compensates so much more for the efforts put forth. We also feel that the message we have to give is clothed in a more beautiful language.

This was a very fine fellowship. But what might it have been if all the members of those visiting choruses would have been with us through the entire camp? This is a very important type of work if we are to develop our church singing. There is much to do in the Mennonite Church if we are to make our congregational singing what it should be. Our children must be taught to sing and to appreciate the great hymns of the church. Our church must be led to see that unaccompanied congregational singing and unaccompanied choral singing are the most appropriate for the purpose of worship.

Goshen, Ind.

MIRACLES

The miracles of Jesus were the ordinary works of His Father, wrought small and swift that we might take them in.—George Macdonald.

Isaac Watts Year

More than two hundred years ago a young man returning from church complained to his father about the hymns they had just been singing. "If you don't like them, perhaps you could write some better ones," suggested his parent.

Perhaps he could, indeed. Isaac Watts accepted his father's challenge, and wrote his first hymn at the age of eighteen years. Before his death in 1748, he had composed 600 songs of worship.

In recognition of Isaac Watts' great contribution to modern church music, the Hymn Society of America has declared 1948 as "Watts Year." Religious, choral, and historical groups are planning hymn festivals and exhibits in his honor.

Watts' work was a vital change from the church music of his day. For instance, his Psalms of David paraphrased the original text, eliminating those passages which conflicted with New Testament dogma. This work precipitated strong comment in religious circles. Many objected to his "freedom with God's Word." In spite of opposition, Watts' hymns grew in popularity. Churches adopted the new form of church songs, earning their author his position as the "father of modern hymnody."

Watts was a nonconformist, like his father. As such, he was barred from the leading universities where admission was limited to Church of England adherents. This did not stop him from becoming an outstanding theologian and philosopher of his day. He became the author of many books, including Logic, Catechism, and Improvement of the Mind.

The fame of this musical man of God continues to this day. His pre-eminence is undiminished through such hymns as Joy to the World, When I Survey the Wondrous Cross, and O God, Our Help in Ages Past.—Gospel Messenger.

BABE RUTH'S TRIBUTE

The following testimony to the useful life of an old minister was given by "Babe" Ruth, the famous baseball player: "Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them. I knew an old minister once. His hair was white; his face shone. I have written my name on thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him! Because he was not trying to please his own immortal soul, fame never came to him. I am listed as a famous home-runner, yet beside that obscure minister, who was so good and so wise, I never got to first base."—Sunday School Times.

The Jews failed in being God's own people because they wanted to be His only people.—Quoted by J. B. Martin.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Bro. George Cutrell, Denver, Colo., visited his former home at Scottdale, Pa., over the week end of Aug. 29. He conducted the devotional services in the Sunday morning meeting.

Goshen College alumni and ex-students of western Pennsylvania held a reunion at Somersets on Aug. 27. Bro. Paul Erb served as speaker for the evening.—C.H.

Bro. J. L. Stauffer, Harrisonburg, Va., began a series of evangelistic meetings at the Pleasant Grove Church near Fort Seybert, W. Va., on Aug. 29.

The Wayside Mission, a new congregation at Gulfport, Miss., is in need of hymnbooks. They would be glad to secure about sixty used copies of the Mennonite Church Hymnal. Anyone who can supply them please write to Edward J. Miller, Route 1, Gulfport, Miss.

Change of Address.—Mrs. J. D. Mininger, from Goshen, Ind., to Harrisonburg, Va., c-o M. T. Brackbill, Eastern Mennonite College.

Bro. Ben Springer, Hopedale, Ill., was scheduled to preach at the Pleasant Hill Church, East Peoria, on Sunday, Sept. 5.

Bro. Irwin Schantz, Loman, Minn., brought the morning message at Creston, Mont., on Aug. 22. The evening of the same day he spoke on rural mission work in the Northern Minnesota field.

Bro. Kenneth Good, Elida, Ohio, spoke at a special consecration service of the Light-house Band, Kinzers, Pa., Saturday evening, Sept. 4.

In Appreciation.—To nine young sisters who took over the household duties and the care of the children, including a two-year-old baby, so that I might accompany my husband to the Laurelville Missionary Conference to restfully enjoy the inspiration and fellowship there.—A minister's wife.

A new Sunday school made a beginning at the close of summer Bible school in the Ernest Ford home, Warden Park, East Toronto, where space has been provided. The children showed enthusiasm for the new beginning.

At Moorefield, beyond Parker, Ont., in the church purchased last year by three brethren for summer Bible school purposes, a Sunday school was opened on Aug. 16, with an attendance already averaging forty. Bro. John Garber is conducting Sunday evening preaching regularly at this place.

Summer Bible schools in Ontario have now closed, with reports of large enrollment and excellent interest. Several souls were saved for Christ through this year's effort.

The Mennonite Youth Conference and the Young People's Conference of Ontario were recently held at Braeside Camp, Paris, Ont., with good interest and fair attendance. The annual Sunday School Conference convened at the pavilion grounds east of Kitchener, Aug. 29-31.

In the O'Connor Drive area, north of the present Toronto Mission, a property has been purchased for mission purposes. A building is needed. Summer Bible school in a tent enrolled more than two hundred.

William Anders, Telford, Pa., spoke at an outdoor evening service at Unalakleet, Alaska, Sunday evening, Aug. 22.

A joint reunion of ex-C.P.S. units No. 69, Cleveland State Hospital, and No. 72, Hawthornden State Hospital, together with the members of the M.C.C. Cleveland summer units of 1945 and '46 is planned for Sunday, Sept. 12, on the ground of the Hawthornden State Hospital, Macedonia, Ohio. Persons coming are asked to bring their own food and table service for the noon meal at 12:30.

A faculty conference for Eastern Mennonite College was held Aug. 30 to Sept. 2. The Religious Welfare Committee of the college met with the faculty.

A Bible instruction meeting was held at the Diller Church, Cumberland Co., Pa., Sept. 4, 5. Speakers were Bro. Joseph Nissley, Altoona, Pa., and Bro. Amos Wenger, Para-

dise, Pa. Evangelistic meetings are continuing for one week, through Sept. 12, with Bro. Raymond Charles, Lancaster, Pa., as evangelist.

Bro. Timothy Showalter held meetings at the Salem Church, Needmore, W. Va., Aug. 15-22.

The General Problems Committee of General Conference met at Lancaster, Pa., on Aug. 30.

Bro. Eldo Miller was ordained to the ministry at Manitou Springs, Colo., on Aug. 22. Bro. H. A. Diener conducted the service and Bro. E. M. Yost preached the ordination sermon. Bro. Miller expects to serve in the South Texas field.

Bro. H. A. Diener preached at the Holbrook Church, Cheraw, Colo., Sunday evening, Aug. 22. Bro. Edward Kenagy, Hubbard, Oreg., spoke at both morning and evening services at Holbrook the same day.

European visitors at the South Central Conference sessions were Jean Widmer, Montbeliard, France; and Christian Schnebele, Baden, Germany.

The annual Christian Workers' Meeting was held at Altoona, Pa., Sept. 4, 5.

Elias Zimmerman, a Christian Jew, spoke at Eastern Mennonite College on Aug. 16.

Bro. and Sister John Beachy, newly appointed missionaries to Bihar, India, spoke in the evening service at the Ft. Wayne Mission on Aug. 15, and at the Sharon Church, Plain City, Ohio, on Aug. 22.

A Harvest Home service will be held at the Vincent Church, Spring City, Pa., at 2:00 p.m., Saturday, Sept. 11. Bro. Christian K. Lehman, Lancaster, Pa., will be the guest speaker.

Bro. Ivan Headings, Adair, Okla., brought the morning message at Denver, Colo., on Aug. 15.

Felix van der Wissel, Leeuwarden, Holland, spoke at Roanoke, Ill., Sunday evening, Aug. 22.

Bro. Clarence Troyer, Curtis, Mich., was chosen by lot and ordained to the office of bishop Sunday evening, Aug. 22. Bro. Troyer will serve the new bishop district of Upper Michigan. Bro. T. E. Schrock had charge of the ordination and Bro. A. G. Horner preached an appropriate sermon. May the Lord bless our brother in his new calling.

Youth and His Church will be the theme of the district young people's meeting of the Elizabethtown area to be held at the Bossler Church, Rheems, Pa., on Sept. 12.

New editors appointed at the Publication Board meeting include the following: Millard C. Lind, associate editor, GOSPEL HERALD; Harold Brenneman, editor, "The Way"; Ethel Yake, assistant editor, "Youth's Christian Companion."

The newly elected Publishing Committee of the Publication Board is as follows: Paul Erb, chairman; John C. Wenger, secretary; Harry A. Diener, John E. Lapp, and J. L. Stauffer.

The directors of the Mennonite Community Association held a meeting at Scottdale on Aug. 31.

Canton Bible School ex-students held a reunion at Harrisburg, Ohio, on Aug. 29.

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(Continued on page 844)

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. and Sister Merle W. Eshleman, returned missionaries from Africa, accepted an invitation to speak concerning their African work to an Old Order Amish group in Stark County, Ohio, Saturday afternoon, Aug. 21. An interested group of about eighty gathered at the home of Bro. Eli Stutzman. Following this meeting the Eshlemans served in three sessions at the Conservative Amish Mennonite Church, with all Mennonite and Amish groups represented at the meetings. Sunday evening, Aug. 22, was spent at the Beech Mennonite Church.

The Conservative A. M. Church at Greenwood, Del., held a testimony and consecration service Aug. 8, at which time Bro. and Sister Melville Nafziger were appointed for mission work in Wilmington, Del. Prayers are earnestly requested in behalf of this work. Sister Goldie Hummel, who is leaving for India in the near future, is a member of this congregation.

After attending the Mennonite World Conference at Goshen, Ind., Bro. and Sister Merle W. Eshleman and family worshiped at the Pigeon River and Fairview, Mich., congregations and at the Archbold, Elida, West Liberty, Crown Hill, and Sonnenberg congregations in Ohio. A commendable interest in the African work was found at all places.

A second series of tent meetings was to begin at Broad Street Village, Richmond, Va., Aug. 22, with Bro. Milton G. Brackbill preaching during the first part of the meetings. The location is west of Richmond, two and one-half blocks off Route 250, with a highway sign directing visitors. A Bible school will be conducted with the assistance of teachers from the Denbigh congregation. The first series of meetings was begun on Aug. 9. Attendance has been good, public relations are excellent, and there have been several decisions for Christ as well as many requests for prayer.

Bro. J. Irvin Lehman was scheduled to conduct a series of tent meetings at Knoxville, Tenn., beginning Sept. 1. On the same day a new Christian day school was to begin at the mission, with Bro. Omar Stahl as teacher. Pray for these undertakings.

Bro. Glenn B. Martin, formerly of Minot, N. Dak., more recently of Elkhart, Ind., and now pastor of the Mennonite Mission at Lima, Ohio, was ordained to the ministry on Aug. 26.

Bro. Oscar Wideman has been appointed as superintendent of the rescue mission opened at Portland, Oreg., Aug. 17. This is probably the first attempt by Mennonites to own and operate a rescue mission. Bro. Guy Hostetler is the assistant superintendent.

It has been expressed by observers in Alaska that a Mennonite service unit could very profitably be used there to establish the groundwork for mission work.

The Missionary Bible Conference at Laurelville, Pa., was well attended, with a crowd on the last Sunday afternoon estimated to be the largest number of people ever attending a meeting at the camp.

Ohio Mission Activities

The Plain View congregation at Aurora, Ohio, decided on Aug. 29 at a special afternoon missionary meeting to accept the challenge of the Gladstone area in Cleveland and instructed its extension committee to lay plans for the opening of a mission Sunday school. In this area more than three hundred Negro children attended a successful summer Bible school conducted by a service unit. A number of children made their decision for Christ during the Bible school classes and a great interest is expressed by parents, children, and others in having the Mennonites continue their work at this place.

Bro. J. D. Graber, Secretary of the Mission Board, spent Sunday, Aug. 29, with the Plain View congregation at Aurora, Ohio, in an all-day missionary meeting. This congregation is responding to the challenge of missionary outposts at Plainfield, near a number of Amish churches, as well as the call from the people of the Gladstone area of Cleveland. A congregation that meets such challenges in this way is on the road to blessing and strength.

Bro. and Sister Paul Stoltzfus have recently been transferred from the Wooster, Ohio, Mission to a new area opened through a summer Bible school in the southern part of Cleveland, Ohio. On Aug. 29, forty were in attendance at the open-air Sunday school. They are planning to erect a building in the near future to serve as living quarters as well as a meeting hall.

The brethren **Stephen N. Solomon** and **P. J. Malagar**, representatives of the India Church, and **Bro. and Sister A. C. Brunk**, spent Sunday, Aug. 29, with the three churches in the area of Archbold, Ohio.

The congregations of the Columbiana and North Lima, Ohio, areas are facing the challenge among the Negro people of near-by Youngstown, Ohio, opened by the service unit Bible school and visitation of the past summer. Here also an eager interest in the Gospel has been created through Bible teaching and personal contact which dare not be dropped.

Puerto Rico

Marie Yoder: "Our school is progressing very nicely. We are facing two needs which we wish to present to you as a subject for prayer. The government schools on the island give their children a noon meal, consisting of a main dish, salad or dessert and milk. They also give the children a change of clothing twice a year. Since we have our own school everyone is wondering if the pupils will have the same privileges that the government schools grant. Already they have

found that they must pay a small sum to have their child in our school when it would not cost them anything in the government school. We have been giving out clothing in times past, but we decided to make this a biyearly event, too. At one of our former meetings we decided to give clothing to our people in October and April."

T. K. Hershey: "Sunday afternoon several groups of young people and myself, and also Beulah [Litwiller], went out, as we do every Sunday afternoon, to read the Bible in the homes. From twelve to fifteen homes are visited in this way. The attendance runs from thirty to fifty. One Sunday we had seventy-one. That was the highest. We find poverty everywhere. One of our members came to my wife last Sunday and said, 'We have nothing to eat.' The father has a crippled hand and cannot work. One of the girls, also a member, works sometimes when there is work. This is only one of seven families that find themselves in similar circumstances."

China

J. Lawrence Burkholder, Aug. 20: "I want to announce the birth of our little daughter, Janet Louise, born on the eighteenth. Both baby and Harriet are well and we are all extremely happy because of this event."

"Dr. Henry has left for New York for conversations with Church World Service, Mission board secretaries, and Paul Hoffman of E.C.A. He will be gone for about two months and during this time I will be assuming his responsibility. When he returns about Nov. 1 I hope to be able to make a trip to Szechwan to discuss the course of action as our missionaries enter the field."

"This morning the Chinese government announced the issue of the new currency which is to supplant CNC (Chinese National Currency). The Government promises to redeem all CNC in circulation at the rate of twelve million to one U.S. . . ."

Pottstown, Pennsylvania

Elmer G. Kolb, Aug. 20: Our little congregation was saddened with the sudden passing of one of our promising young brethren, Ernest L. Benner, son of Paul and Margaret Benner. He was ill only a few weeks with leukemia.

Our summer Bible school closed July 30 with very good attendance and interest. A willing group of teachers and workers made this school possible again this year. Bro. E. W. Kulp, of Bally, Pa., again taught the adult class.

Baptismal services are planned for Sunday morning, Aug. 29, with Bro. Amos Kolb, our bishop, in charge.

Bro. Chester K. Lehman is expected to be with us Sunday morning, Sept. 5, to bring the message.

Released by Mennonite Board of Missions and Charities, Elkhart, Indiana
September 1, 1948.



Foreign Evangelism

“... and unto the Uttermost Part of the Earth.”

A message delivered at the Evangelism Conference at Eastern Mennonite College, February 1, 1948.

BY MERLE W. ESHLEMAN

IT IS indeed a privilege for us to be with you here. To be in this meeting, to meet friends, to fellowship with you, to listen to these inspiring messages has brought rich blessings already. To us it is rather like coming home. Our contacts here were quite some years ago, and after all, there is much here that reminds us of coming home. When we were still on the Atlantic Ocean, at Trinidad, among the air mail that we received was a letter from Bro. [Ernest G.] Gehman inviting us to be present at this meeting. We have looked forward to fellowship together. The Lord indeed has blessed us.

I would like first to mention one or two things about the church in Africa. I feel that it is appropriate at this time that I should mention that the church in Africa desires to send greetings to the church here in America. Before we left Africa our coming was mentioned on several occasions and, in one or two meetings especially, the people expressed the desire that we bring greetings from the church in Africa to the church here in America. The last afternoon that we were on our mission station before leaving we had invited the Christian community to come to an open-house type of farewell, if they so desired. Quite a number came. The women were brought into our house and the men were entertained outside. When the group became too large to be around the house, we all gathered outside in a meeting that Mrs. Eshleman and I will never forget. They sang songs, farewell songs. There were a

few words spoken. They sent greetings to various ones that they knew here in the homeland and also gave expression to their desire to send greetings to the church here in America. We tell you that now. We are glad that we can say that the Lord has been working in Africa, has been calling out a group there that will be a part of that great throng that will sing to the glory of the Lamb in heaven.

Now as we consider this subject, “Unto the Uttermost Part of the Earth,” there are just a few main points that I would like to mention. As I think of the world and opportunities for mission work in foreign countries, I might mention statistics, I might tell of the need that exists in various countries; but I do not feel inclined to go into that. Somehow I have felt sometimes when a lot of statistics are given that we are impressed in a general way that there is a need, but then we are rather inclined to feel, “Well, someone ought to go, and it’s too bad there are so many that don’t know about Christ,” but we fail to realize that, after all, salvation is an individual matter. Each individual soul is responsible before God.

We have heard of certain places in the world where there have been mass movements, where a large group or a community decides to turn to Christ; but I do not believe that takes place very often. We have not seen it in Africa. As the Lord has worked among our people it has been a matter of individuals accepting Christ, of individuals being led to the Lord. Truly the Lord said in John 4 that the fields are white: “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you,

◀ Bro. Nikanor, wife and child. The Nikanors are faithful Christians, converts from the Luo tribe in East Africa. Bro. Nikanor is partly self-educated, has learned to read by his own efforts, and is now used in translation work. He usually has a book in his hands (note book in picture), and spends much time reading. His wife wears the covering used by the Christian women. The background of the picture is near Bro. Merle W. Eshleman’s residence at Shirati. Photo by Eshleman.

Lift up your eyes, and look on the fields; for they are white already to harvest.” That applies, I believe, not only to the harvest in the rural districts, nor only in those districts a little further away, but it also reaches out to the uttermost parts of the earth. There are still multitudes of heathen in the world. And they are men and women as we are. They have not had the advantages we have had. Many do not know how to read and write. Many are still living in a very primitive state. But they are men and women as we are, and they have souls. Each one has a soul. Each one must face God some time. What are we doing about it? We do rural work in Africa. We endeavor to reach out from our various stations. We encourage our native Christians to have a positive testimony as they go out among their people. But as we look around us we see the large group of people that are still living in heathen darkness. Those that have come out and accepted the Gospel and learned to know Christ as their Saviour are a very small number, one here, one there—some whole families, but not many.

One must stop and meditate sometimes. I have done it in Africa a number of times. I have stopped and tried to think just what has happened to such a large section of the human race that they should be found living in the condition that they are throughout Africa. Millions are living a primitive type of life much as their ancestors did for centuries. Why is it? When we think of this and then go to some of the scriptures in the Bible, we realize that somewhere their ancestors have turned against better knowledge, turned against God. We read in Romans 1:28 of the people that did not like to retain God in their knowledge. I believe those heathen, as well as we, are descendants from Adam. God gave of one blood all nations. They are descendants from Noah. They are descendants from people who knew God at one time. But somewhere along the line their ancestors decided that they did not like to retain God in their knowledge. It was the matter of their will.

In the tribe among which we work we have evidence that they have at one time had contact with the Old Testament teachings. I do not know where that happened. The tribe we work among were Nilotics and they migrated south in the Nile Valley. I wonder whether they may have had contact with God’s people in Egypt. Where I do not know. But we do have evidence that they had contacts with God or His people. Three outstanding things point to that especially. In their marriage regulations one finds many things that are quite similar to regulations in the Old Testament. Those people in Africa still offer sacrifices. They still attach importance to the blood. At certain times the witch

doctor will tell them to offer sacrifices. It may be a chicken. It may be a goat. It may be a sheep. Then there is the right of the first-born that compares almost identically to the teachings in the Old Testament on the right of the first-born. It seems clear the heathen people have descended from the people who knew God at one time.

What about the condition of the heathen at present? The heathen people are religious. There are those who would tell us that as long as a man has his religion, then let him alone; do not bother him with another religion. In Japan, while we were on our way to Africa, we saw a taxi driver who showed us the image of Buddha. We saw this man, as he came in front of the image, bow to the image and place a coin there. Later, in Toyko, we were permitted to come near the heathen shrines. There we saw well-dressed, cultured Japanese men bow down before their shrines and toss a coin into the place where they made their offering. We saw the Indians in East India go about their work in the shops in the daytime and at sundown go to their mosque, their place of worship. They have their religion. The African, too, has his religion. He believes in spirits. He believes that those spirits must be appeased and he goes to the witch doctor for advice. As soon as something goes wrong in his village, as soon as there is sickness, or some difficulty, he wants to know what he should do to appease those spirits.

The people do have a religion. What shall be our attitude? Shall we leave them alone? Modern Christianity I believe would many times suggest that. No, we cannot leave them alone because we know that they are lost. We know that they are responsible before God. Frequently the heathen is satisfied. He appears to be satisfied with what he has, and there is danger that he endeavors to follow the white man. He wants to somehow assume some of the attitudes of the white man. He wants the advantages the white man can give him: education, better clothes, better methods of living. There is a large group that would like to take those advantages the white man brings and not have anything to do with his religion. There is one tribe especially that is so strict in retaining their old customs that up to the present it has been almost an impossibility to reach any of the women and girls. They do not want the Gospel.

Sometimes we hear the statement made that the heathen are calling for the Gospel; and if we interpret that as meaning a verbal call, we are somewhat misled. Satan has effectively blinded the minds of the heathen. True, there are some who are able to read. There are some who know there is something better; but as I think of the mass of the heathen as we have seen them in Africa, they are effectively blinded by Satan. Satan has them so bound that they are not giving out a verbal appeal for the message of the Gospel. Nevertheless, there is a challenge to us who are Christians. This strict tribe that I mentioned is one of the warlike tribes in East Africa; fifty years ago they were conducting raids on other tribes. There have been women and girls who have tried to get away to a mission; they have tried to run away just

in order to get to a place where they will get a little teaching. In one case the women and girls tried to run away but were taken from the truck which they had gotten on with other people and were severely beaten and returned to their homes. The old men in the tribe do not want the young people to know anything about the religion of the white man.

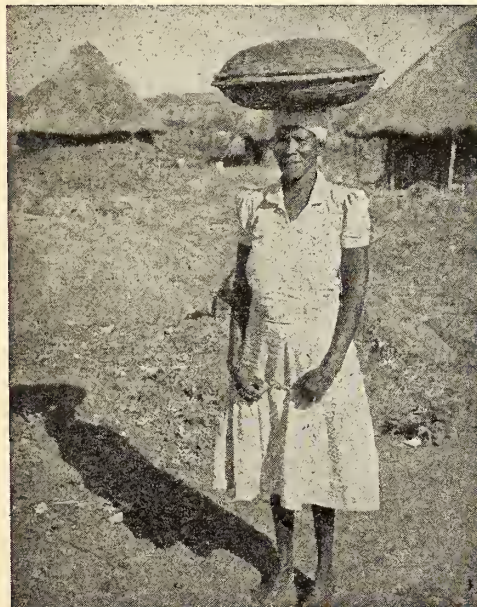
There are two verses in Romans that tell us the heathen are responsible before God: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse . . ." (1:20). ". . . knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (1:32).

The command to us is to go: "Go ye." Christ said in the verse that is used in our program: "Ye shall be witnesses unto me"; that is, we as individuals are to be witnesses unto the living Christ. We are to be witnesses unto Christ. We who believe that and who know in our own hearts that salvation is only through Christ cannot say, "Let us leave the heathen alone. He has his religion. Let us not bother him." The Lord has told us to go. The Lord is expecting us as individuals to carry the Gospel message.

The second point I would like to think about is that of the missionary himself who goes out to the foreign land. I know that the qualifications for mission work do not vary much. All of us have been hearing that we should all have a part in the evangelistic efforts; but after all, the important thing is that the individual who goes out, whether it is to the rural district or to the foreign field, must know Christ as his personal Saviour. He should have the witness in his own soul. He should be able to give that witness to other people because he himself has experi-

enced it. As I think of the missionary going to the foreign field, there are a few things that need just a little different consideration. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:14, 15). That is our privilege—to bring glad tidings of good things to those that do not know. The missionary is one who should know that the Lord has sent him forth. He should know that the Lord has called him. He should be assured in his own soul of the Lord's leading. As I look back over my past eight years on the mission field and think of various experiences, I know that very often I could have been discouraged and inclined to wonder why we had come to Africa. But always we had that assurance in our hearts that the Lord had called us; that the Lord had sent us to East Africa, that the Lord was leading. We had that witness in our own hearts. That is one thing that I feel is very important for the missionary who goes forth. He knows who has called him. He knows that the Lord has sent him to that particular place. That does not mean that we should not leave a positive Christian testimony daily, but I believe it does apply in a very real way to the one who goes to the foreign field. At first there is a great deal of enthusiasm. Almost everything is rather interesting: new people, new language, new type of life; and one feels that he has popped almost into a new world entirely. But after one is there a year and has learned a little more of what the work is like and the time goes on to two years, three years, and as one gets down to the daily tasks of mission work, he needs to know that the Lord has called him, that the Lord has placed him there. The monotonous tropical climate and diseases, possibly malaria, sap one's strength. It is then that one needs to know that the Lord has called him. The missionary is one who should be willing to be led by the Spirit. As recorded in Acts before the command is given to be witnesses there is stated clearly: "Ye shall receive power, after that the Holy Ghost is come upon you." We should recognize that the Holy Ghost should lead. We need that leading just the same at this present time. The Spirit should lead.

The missionary is one who should know in a very real way that Christ is Lord in his life. He also needs to recognize his own insufficiency; how often that has been true in Africa when we have been face to face with issues that have made us feel simply powerless. When one is face to face with the powers of Satan in a very real way, he needs to know wherein his sufficiency lies. It is not in himself but it is in the One who has sent him. There is a verse that Paul used when he was before Agrippa which I think beautifully sums up what our desires, our



Sister Rael Boke, a convert at Shirati, was formerly one of many wives of a rich chief. Following the death of her husband she came to the Mennonite mission grounds and upon acceptance of Christ destroyed all the instruments of witchcraft which she had practiced. Typical native houses in the background. Photo by Eshleman.

motives should be in any type of mission work, and especially does it apply to the foreign work. In Acts 26:18 Paul refers to his call to go to the Gentiles. This is what he says he came to do: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." I think that quotation beautifully sums up the motives. Love truly constrains us when we go forth to open their eyes, to turn them from darkness to light, from the power of Satan unto God.

That brings me to the third point I would like to mention this morning: the conflict that we meet in a very real way on the foreign field. The Christian life, repeatedly described as a warfare, is a very real thing on the foreign field. One is not on the foreign field long until he is convinced he is entering Satan's kingdom, the place where Satan has had sway for years and years, for centuries. Satan is not readily going to relinquish his claims on souls in the heathen land. There is a real conflict on. In Luke 11:21, 22 is a picture that might be taken as the type of struggle that is going on. It is a parable. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." I think we are correct in saying, or at least we can make the application that the strong man is Satan. We praise the Lord that there is a stronger One. As the strong man keeps his palace in Africa, we see how the powers of Satan are so manifest—the palace truly is securely kept.

There are still those places which the Gospel has hardly touched. Not so far from where we live there are still little pockets where a white man is not seen very often. In village work and visitation work the children run from the white man. They are afraid of a white man because they have not seen one very often. The strong man, Satan, keeps his goods in peace.

There is a sense in which the heathen are satisfied with the life they are living. When working together in groups, they appear to be happy and satisfied; yet as one learns to know them a little better he finds that their lives are surrounded by fears. We praise the Lord that there is a stronger One and that we represent that stronger One in the conflict. There is an overcoming to be done. It is necessary that we know in what armor we can trust. That armor is given to us in Ephesians 6. The missionary who goes to the foreign lands, at least to Africa, does not have a great deal of outward opposition. It is less than a hundred years ago that missionaries first went into Africa. Those early missionaries' lives were threatened. Bishop Hannington, whom some of you probably know about, was murdered before he even got to his field. He was murdered perhaps not more than 150 miles north of where we live. That type of opposition does not exist at the present

time. The native wants the white man to come. He wants the missionary to come with schools, with medicine, with the advantages of civilization; but it seems Satan is ever ready to wage his warfare. While there is not outward opposition at the present time, and our lives are not threatened, in his subtle way Satan does try to interfere with the missionary's testimony. There are the daily duties that need to be done. There are so many little things that need to be done which here in this land we would ordinarily turn over to someone else. There is building to do. There are cars to repair. There are the calls of the natives. We need to be continually on our guard that our days do not become filled with a lot of the little things that would interfere with the more important things for which we are called, so that prayer, the study of the Word, and getting out among the natives are not interfered with. It is a subtle way that the enemy has, and the missionary needs to be on his guard so that first things are put first.

Sometimes the good is the enemy of the best. We on the African field know what that means. We can become so busy at times doing good things, perfectly good things, that the more important things suffer. Satan is happy when he can get a missionary's efforts and time devoted in other directions.

These few thoughts I trust have given us something to think about. There is a challenge for us. The foreign field presents the challenge to us. Has God spoken to someone here? Has God spoken to you that you some day will be serving in the foreign field? If He has, be sure that you follow that leading. What is God leading you to do? Every young Christian should face that question squarely and should seek to know the Lord's leading. Coming back into this country after eight years' absence, we see quite a few changes. We see a difference in the standard of living among our own Mennonite people; we see many things in our Mennonite homes that we did not have eight years ago. Money

seems to float freely; one sees things that cost considerable money. We rejoice in the increased work the church is doing. We praise the Lord for that. Yet, might it sometimes be that we become so busy with our duties, with our much organization and planning, that maybe we have not allowed the Spirit to direct in all things as He might desire? Let us be careful to seek the leading of the Spirit. "Ye shall be witnesses unto me." That verse in Revelation 12:11 is outstanding: "And they overcame him by the blood of the Lamb, and by the word of their testimony." Notice: "By the blood of the Lamb," victory through Christ, and "by the word of their testimony." Are we giving forth the testimony that He desires for us, a testimony that will enable us and be an encouragement to others to go on in the Christian life, the victorious life?

When Bro. [Sanford G.] Shetler mentioned the unfinished task, my mind was directed to an incident that took place in Africa a couple years ago. A veteran missionary passed on to be with the Lord. He was Mr. Sywulka, of whom you may have read. He had helped Bro. Elam Stauffer to locate our present field, locating the first mission station. He was the man who was largely responsible for turning over to our mission a section of work in the needy field. It was our privilege to be in his home a number of times. When we got there we were sure we were in the presence of a man of God. When he had his heart attack which later proved fatal, he was riding on his motorcycle after visiting an out-school. He was active to the end. He was stricken by a heart attack and had to get off his motorcycle and lie down on the side of the road. A little later he was picked up by some people who took him to a hospital. A week later he died of the same heart condition. One of his last statements as we heard it from his wife, was "I am ready to go."

Tanganyika Territory, East Africa.

Correspondence From India

DHAMTARI, C.P., INDIA

Last week while we were in Dhamtari waiting for Susan's complete recovery from a tonsillectomy, the Friesens also brought their two boys in. Dickie and Delbert had been ill for a few days so they came in to Dhamtari for the doctor to treat them. In just a few days they were feeling well enough to go home.

On Sunday, July 25, Kings, Yoders, Miss Rohrer, Miss Book, B. F. Hartzler, and Martin Schrag went to worship and fellowship with Friesens and the other Drug folks. Mr. Hartzler spent a few days visiting the mission before leaving for the United States. We all enjoyed a pleasant evening together at Kings where he led us in our favorite hymns.

Martin Schrag had come to Dhamtari to have his tonsils removed. He has fully recovered and returned to his work in Delhi. We are happy to have the M.C.C. workers visit us.

R. R. Smucker has just recovered from an operation at the hospital.

Weavers have come in to Dhamtari for several months to work among the churches at this end of the field. We would ask you to pray for them as they minister to the spiritual needs of the people. Bro. Weaver will also conduct meetings at the high school. They will be living in North Sundarganj bungalow during their stay in Dhamtari.

Esther Book has moved into South Sundarganj to take charge of the Girls' Hostel.

Anna Lois Rohrer is very busy with hospital work as well as taking care of patients in the European ward, and also language study.

Beares and Florence Nafziger are in South India for rest after spending the hot season in Balodgahan and Ghatula respectively.

Miss Good is busy at the Middle School in Balodgahan. There is much to occupy one's time in the boarding and the school.

Troyers, Groffs, Elizabeth Erb, and Dietzels are in language school in Landour.

Just now our mission family are all well and busy at their respective tasks.

May God bless all of you who remember us in your prayers.

Sincerely,
Velma Hostetler.

Aug. 5, 1948.

DHAMTARI, C.P., INDIA

We brought our little daughter Susan in to the hospital this week to have her tonsils removed. She has gotten along very well, and we will be going back to our station at Mohadi.

Dr. J. G. Yoder did eighteen major operations this week. Among them were six cataracts. Then there were a number of minor operations which seem to be a matter of routine in the treatment of the 449 patients who were treated in the hospital while we were here.

When Susan went over to the hospital, Dr. Yoder was sitting at a desk surrounded by people. I counted and found there were twenty-two at one time. He was examining the patients and writing prescriptions to be filled by the compounder. In all the press he was most patient, and each one was treated with equal concern. I thought, "How can he carry on like this, day after day, in the press of treating so many people and meeting them always in this kind understanding way?"

The next day I went out again to get some medicines. The doctor was out making ward rounds and I sat down on the bench back of his desk. There in front of my eyes was a picture that fully explained it: the picture of a missionary doctor treating patients in the middle of the jungle—with Christ standing by his side. That is the secret of Dr. Yoder's composure—Christ by his side, his daily Companion.

Each morning at 7:30 a bell rings and by 7:45 the hospital staff is assembled for morning chapel. After chapel they are divided into groups to visit the wards and conduct worship and prayers with all the patients in the hospital. The nurses visit the women in their wards and the men visit the men's wards. In this way the Gospel is brought every day to the people who are ill. While the people in the wards are listening to healing words, the hospital veranda has also filled with patients who are waiting for treatment. Dr. Yoder and Dr. Kellog, the Indian doctor, take turns speaking to them of spiritual things. It is also a time to sell Christian literature. One morning Dr. Yoder sold thirty Gospel portions. They seem eager to buy. Thus spiritual nourishment is given each day to those broken in spirit as well as body.

Sim Kushal, deacon at the medical station, and head compounder, meets all the patients as they pay their bills. His Christian spirit is revealed in all his dealings, as is also true in the case of Daniel Singh, assistant compounder, who fills prescriptions.

Last week a woman of a wealthy family was brought to the hospital for a Caesarean section. She was in convulsions and her condition was very grave. Before the operation, there was a pause as usual for prayer. A small baby was delivered, and it was very

doubtful in the mind of the doctor whether either mother or child would live. But the mother is gaining strength and the baby has every promise of being able to live. Their people are rich merchants of Dhamtari and are very influential. They are very happy over the recovery of this member of their family. One morning as the doctor was visiting the ward patients the grandmother said, "Yes, you prayed for her; now she is getting well." God receives all the glory for this marvelous healing and it is hoped that it will prove a definite witness to these people who are so self-sufficient in their riches and so devoted to their idols.

Here the lepers are cleansed, the lame made to walk, the blind made to see, and God's name is glorified and His Son exalted. Won't you pray for the medical people here in India, that they may be abundantly blessed in their unselfish giving of themselves in the mission?

Sincerely,
Velma Hostetler.

Aug. 9, 1948.

DHAMTARI, C.P., INDIA

(Mohadi Congregation)

We are very happy that Wilbur Hostetler came to our church in April as pastor. Before this, for about six years, the place was vacant. With a European family living here, even our non-Christian friends living around us also seem to feel better; and folks from various places come to the bungalow to visit, giving promise of increased friendship and interest in God's work. People are happy to hear the Word of God. He (the pastor) has been serving with much interest since coming to Mohadi, and all of us Christians have received spiritual profit thereby.

In May a daily vacation Bible school was conducted. All the children were enrolled and enjoyed it. The girls who were home

Growth

BY DOROTHY S. MCCAMMON

*To gather round a table spread
With wild honey, fresh-baked bread,
And thank Thee, as our household's
Head,
This builds my strength.*

*To gladly spend much of each day
In learning what I best may say
To point men to the Only Way,
This builds my mind.*

*To cast aside all bonds of race,
Bound only by the cords of grace,
In fellowship, to seek Thy face,
This builds my heart.*

*To spend a quiet hour apart,
Planting Thy Word within my heart,
Marveling at how great Thou art,
This builds my soul.*

*Lord, take my heart, mind, strength, and
soul,
Mold them to one Christ-centered whole,
Use it to build Thy Kingdom's goal,
A perfect church.*

Chengtu, China.

from boarding school also took part. Two of them, Stuti Shivrasingh and Satyavati Jaggu, were the teachers. At the close a public program was given in which all the pupils took part. They enacted the story of the Good Samaritan. All the members of the church were benefited spiritually. Afterward family devotions were greatly emphasized, and arrangements were made to have the bell rung every morning for family prayers. Our prayer is that God may lead all of us in this plan.

On May 30 our church observed the Lord's Supper. All members were present and received spiritual strengthening in Christian love.

We are happy that the Lord gave the gift of a son to Brother Barsan and Sister Punia on June 6. His name is Nathan. Mother and son are both well. We are grateful to God for this gift to our brother and sister, and ask you to remember them in your prayers, too.

We have a dispensary here where medicine is dispensed to Christians and non-Christians. Along with the medicine, the Word of God is also taught, whereby people hear the Gospel. We appreciate the help we receive for all sorts of ailments. God grant that His blessings may prosper this dispensary so that people may receive spiritual help, and that through this service the Kingdom of God may grow every day.

Sincerely,
Zebedee Ghasia.

(Translated by Wilbur Hostetler)

Aug. 9, 1948.

**A Letter From
Budapest, Hungary**

Dear Brethren in Christ: Greetings in Jesus' precious name. "Known unto God are all his works from the beginning of the world" (Acts 15:18). "O Lord, thou hast searched me, and known me" (Ps. 139:1).

On June 27, 1947, my son Daniel sustained a compound fracture of the skull when a low-hanging telephone wire hurled him from the load of a fast-moving truck, throwing him upon his head on a macadamized road west of Broadway, Virginia. I received a cablegram from the M.C.C.: DANIEL'S CONDITION CRITICAL DUE TO HEAD INJURIES. COME HOME IMMEDIATELY. M.C.C. ADVISES YOUR RETURN BY PLANE IF YOU SO DESIRE. I took a plane home and arrived at the bedside of my son one week after the accident.

Since we are back in Budapest again and so keenly reminded by the first anniversary of these events, and since so many from a number of states, especially in Virginia, Maryland, and Pennsylvania, have most sympathetically and generously shared our trials and burdens both by word and deed, and since we cannot meet you to express our thanks personally, we choose this method. Your deep interest expressed by financial and

(Continued on next page)

Missions Editorial

Uncertainty

One of the difficulties experienced by mission boards is the uncertainty of income. The tide of offerings ebbs and flows in the most unexplainable ways, leaving the boards in a quandary as to whether to advance or retreat in their mission programs.

Missionaries are sent out for a life service, at least for no less than seven years ordinarily. They cannot be discharged at any time as a businessman discharges his employees. The boards reserve the right to recall; but only the most acute circumstances would call for such action.

Foreign missionaries are not situated like home missionaries—among their own people, with partially self-supporting congregations behind them, and with larger churches within call. Thousands of miles from home and perhaps among indifferent and hostile people, the foreign missionaries are dependent upon their home boards for support. When that home support lags or falters, the missionary program must retreat. Many missionaries from Germany and the lowlands of Europe, in particular, found themselves without support during the war, necessitating a complete or near halt to their evangelization program in China and other lands.

Some of our foreign missionaries have needed to draw from their personal accounts to make ends meet. They tell us that prices have advanced in foreign lands just as much or more than in the United States, and since they need to do just as much mission work as before, their costs in travel, food and clothes have risen possibly in proportion to the rise in prices at home. We are thankful that our General Board has been able to grant an increase in allowances in some cases.

With the program of advance adopted by our Board, the rise in living costs of those already on the fields, and the decreased giving by our people, the stark fact faces us that something must be done—a retreat or more giving. Giving must be a spontaneous pouring out of love in an appreciation of the message of Christ; forced giving is antiquated, temporary, and of little value. Yet, our people should know that with incomes soaring to heights not before thought possible among farmers, we need to

awaken, yes, pinch ourselves, to the disconcerting fact that our people are keeping the increase for themselves. Here and there are a few congregations that give according to their increased incomes; for these congregations we are glad.

Some Christians will give more when they see and know the needs. It is for this reason that this concern is brought to our attention. Other Christians do not give because they do not comprehend the love of God. They need to learn that everything a Christian owns belongs to the Lord and that His people are stewards in His Kingdom. May we give regularly, consistently and in such a way that our mission program can advance with a tempo unparalleled in history.—F.B.

A LETTER (Continued)

floral gifts, letters and cards of sympathy, your hospitality to us, and your intercessory, prevailing prayer support and the love that prompted you shall never be forgotten. You may never know what this has meant to us. It fell upon a time when we were so helpless. Never was our faith tested more severely than then and during the days that followed. Doctors and nurses shook their heads repeatedly and said, "The boy will never make it." But God in mercy intervened and restored. Chastening, shaping, and molding, though not pleasant to the flesh, is good soul culture. Heb. 12:11.

Daniel was anointed and many joined the prayer of faith. Our precious Lord honored it according to James 5:14-16. As a family, we believe the day of miracles is not past. "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3). "Marvellous are thy works; and that my soul knoweth right well. Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:14b, 23, 24). We trust these experiences shall fit us to better praise Him.

We praise God for your open-heartedness and genuine brotherly love, the warmth of which we can still keenly feel although the Atlantic Ocean separates us. We pray that our Lord might richly bless each of you and that you might more fully yield yourselves to Him daily so He can use you more and more for His glory. Continue to pray for us and for "the lost sheep of the house of Israel." "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Yours gratefully,
Isaac M. Baer,
Mennonite Central Committee,
58 Pozsonyi ut,
Budapest V, Hungary.

June 27, 1948.

Peace conferences may be fine . . . but prayer meetings produce more results!

Today in Missions

J. D. GRABER

Do Catholics give more to their church than Protestants? This question was recently asked by an observing foreign visitor because he noticed that the largest and most imposing church in every town we passed through was usually the Catholic church. I am inclined to believe the Catholics do give more on the average than Protestants. It does not help to explain that they do it because of fear, pressure, or because they pay to have their sins forgiven. The fact remains that the church is a potent factor in their lives and they pay for its support.

Giving is a direct measure of spiritual interest. The usual argument against tithing is that it is law and not grace; that all our goods belong to the Lord—and not merely a tenth. Having argued thus, we are then free to give as little as we please. At least so it seems to work out in most cases.

No one giving less than a tenth has a moral right to use that argument. It is usually used as a smoke screen behind which to hide a paltry, miserly giving, and thus used it is wrong. Only the man who gives more than a tenth has a right to say, "All of my money belongs to the Lord." Otherwise his pretense is pure hypocrisy. And, if tithing is law and not grace, certainly no Christian would dare to argue that grace is less than law.

Adventists view tithing as a binding legal requirement. We do not follow them in this, for grace has superseded the law. We are not bound to give a tithe—we are free to give a tithe. But do we do it? This is the crucial question. At the final reckoning it will not be asked, "On which side of the question did you argue?" but rather, "What kind of a giving standard did you really live by?"

M.C.C. Relief Notes

Volendam to Sail Again

The "Volendam," the vessel which has become well known among Mennonites because she transported the first group of Russian Mennonite refugees to Paraguay over a year ago, and more recently carried 279 additional Mennonite refugees from Europe to Canada, is again scheduled for a sailing from Europe to South America on about Oct. 8. The passenger group will be made up of Mennonite refugees, some formerly from the Russian Ukraine, and others formerly from the Danzig area of Germany. Most of these will probably settle in Paraguay.

Refugee Immigration to the U.S.

The Akron office has received some response to the recent announcement that any available housing and employment opportunities in Mennonite communities should be made known for possible use by Mennonite refugee immigrants. Any additional housing and employment openings into which refugees might be placed are wanted. It is

uncertain when refugees will arrive, but recent discussions with the newly appointed displaced persons commission indicate a favorable attitude toward Russian Mennonite immigration to the United States. (Those not eligible for the I.R.O. assistance must apply under the regular preference quota, in which case applicants are subject to the usual political screening and other requirements.) The regulations of this displaced persons commission will be announced later, probably in September. Immigration teams will be sent abroad to select the immigrants. Plans are made for the I.R.O. to provide transportation to the United States, with ships making regular calls at Bremerhaven and New York to keep the flow of immigrants moving.

Relief Shipments

The following M.C.C. relief materials with a total evaluation of \$161,622.23 were shipped from the United States and Canada during June, July, and August:

FOOD: 30 tons flour to China; 30 tons flour to Austria; 33 tons mixed foods to British Zone of Germany; 30 tons minute oats to British Zone of Germany.

CLOTHING, SHOES, BEDDING: 36½ tons to the British Zone of Germany, 8 tons to the French Zone of Germany.

BOOKS: 4 tons, mostly to Paraguay, with a small amount also to Belgium and the British Zone of Germany.

TOOLS AND EQUIPMENT: a total of 108 tons, including 4 sawmills and 4 traction steam engines, two ¾-ton International trucks, aluminum sheeting, and other tools and materials, all to Paraguay.

Relief Workers Departing and Returning

Edmund Zehr returned from Paraguay on Aug. 23; Truman Diener from Ethiopia on Aug. 25.

David and Wilda Schrag, of McPherson, Kans., left for Paraguay on Aug. 20. Arlene Shoup, of Orrville, Ohio, left on Aug. 20 for Puerto Rico. Sailing for Europe on Aug. 21 were William and Ruth Dick, of Newton, Kans.; Louis and Bertha Britsch, of Archbold, Ohio; and Ruth Frey, of Abilene, Kans.

Released August 27, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Fall Service Units

Two fall service unit opportunities are now available for those interested in hospital work and construction and repair work. A hospital unit will open in Kansas City on Sept. 6, not Sept. 1 as previously announced. Plans are under way for several builders' units in which mission stations will have buildings and properties repaired. At some places, the repair of the building will make it possible to hold services, while at other places the facilities will be improved or enlarged. Write to the director of service units, Laurence Horst, Hesston, Kans., giving time available for participation.

Released by Mennonite Relief Committee
August 31, 1948

CHURCH CORRESPONDENCE

ALLENSVILLE, PENNSYLVANIA

Dear Readers: We were very happy to have Bro. and Sister A. C. Brunk, missionaries on furlough from India, worship with us on Sunday morning, July 4. Bro. Brunk brought us an inspiring message on "Fellowship with God." Bro. Abram Kauffman, Plain City, Ohio, preached for us on July 18.

Thirteen new members were added to the church on July 25, one by letter and twelve by water baptism.

Many of us enjoyed sessions of the Southwestern Pennsylvania Sunday School and Church conferences which were held at Belleville this year. The two brethren assigned to speak to us on Sunday morning, Aug. 1, were Harold Thomas and Sanford Shetler, both of Hollsopple, Pa. We appreciated their presence and their messages. We were also glad to have quite a number of other conference attendants worship with us on that day.

We again held three Bible schools this summer. At Otelia Bro. Oliver Schenck, formerly from Scottdale, was superintendent. The enrollment was 145. At Centre Bro. Leroy Zook served as superintendent. The enrollment was sixty-five. At the Allensville Bible School the superintendent was Alphonse Zook. The enrollment was 245. Bro. A. C. Brunk was with us at Allensville the first week and helped to teach the adult class. We enjoyed the interesting things he told us about their mission work in India.

Our India representatives, brethren P. J. Malagar and Stephen N. Solomon, were with us on Sunday morning, Aug. 15. Each brought us a Gospel message which we enjoyed very much. They were accompanied by Bro. and Sister A. C. Brunk. We surely appreciated the privilege of having these brethren visit us and for the opportunity of becoming acquainted with them.

Bro. William Lauver and Bro. and Sister Paul Lauver were with us on Sunday evening, Aug. 15. Bro. Paul gave a very interesting talk on their work in Puerto Rico. May the Lord bless them as they continue their service for Him.

Ella V. Zook.

BELLEVILLE, PENNSYLVANIA

(Rockville Congregation)

Dear Herald Readers: "Bless the Lord, O my soul; and all that is within me, bless his holy name." We as a congregation and neighboring congregations were richly admonished in our revival meetings. Many souls were saved and Christians were strengthened in these meetings held in May by Bro. Andrew Jantzi, Flint, Mich.

Many from our congregation attended the Southwestern Pennsylvania Sunday School and Church conferences held at the Maple Grove Church, near Belleville. Visiting ministers who worshiped with us and took part in our service were I. S. Mast, Elmer Yoder, Alva Yoder, and Harry Y. Shetler. Bro.

Shetler brought the morning message on Aug. 1.

Children from our congregation attended the summer Bible schools held at Belleville and Allensville.

Pray with us that our lives might be a testimony to the unsaved about us.

Aug. 18, 1948. Mrs. Norman E. King.

MARKHAM, ONTARIO

(Wideman Congregation)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We have much to be thankful for in our land. The harvest is plenteous and the weather has been favorable.

On March 22 we were privileged to have a group from E.M.C. with us, giving messages in testimony and song, which were greatly enjoyed.

Bro. and Sister Elvin Snyder and family have been with us frequently, this being Sister Snyder's home congregation. We are glad to have them with us whenever possible.

Bro. Wilson Hunsberger spoke to us on May 22 concerning some of his experiences in relief work in Poland.

The congregations here and also the surrounding community were deeply stirred and challenged by messages given by Bro. Frank Sturpe, Toledo, Ohio, on "The Jews and Jewish Mission Work." He spoke on three evenings, May 11-13.

We were glad to have Bro. and Sister Harold Boettger, of Alberta, with us for a service on June 4 after church conference.

The peace team sent out by the M.C.C. throughout Ontario held services in our district on Sunday, July 25, at different churches.

The fourteenth session of summer Bible school closed on Aug. 13, having had an enrollment of 114. This work seems to be appreciated by many in the district who cooperate in bringing and sending their children. May the Lord richly bless the summer Bible school work throughout the church.

Aug. 18, 1948. Henrietta Wambold.

EDGERTON, OHIO

(Lost Creek Congregation)

Dear Herald Readers: May we bring a prayer request to you from our corner of God's vineyard? On Aug. 20 it will be four years that we have been having services in a lovely church building which had been vacant for a number of years. We are a small group situated about half way between the Leo, Ind., congregation and the Lockport congregation of Stryker, Ohio. We have organized as an independent congregation, with the Lockport ministers to serve us until we have a minister of our own. Will you place us on your prayer list, that in the near future the Lord will provide a minister for our small group? Since the beginning of the year we have experienced much illness

in our midst—some of the many times we have wished for a resident minister.

"The effectual fervent prayer of a righteous man availeth much."

Aug. 19, 1948.

Cor.

CHURCHTOWN, PENNSYLVANIA

Dear Herald Readers: We have enjoyed many spiritual blessings, for which we give thanks and praise to our blessed Redeemer. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). In our work during the summer we found this to be very true.

Our two-week Bible school ended July 30, with an average attendance of more than one hundred. Bro. Mervin Baer was superintendent of the school and also drove the recently purchased school bus, bringing children from near Boiling Springs to the school. It was a wonderful opportunity to teach the Word to these children, most of whom come from non-Christian homes.

We enjoyed a spiritual refreshing in evangelistic tent meetings held near Boiling Springs, Aug. 3-15, by Bro. John S. Hess. Each evening the services were opened by a children's meeting, followed by a heart-searching and inspiring message. There were thirteen confessions. On Aug. 8 the forty-fifth annual Sunday School and Harvest Home Meeting was held in the tent. We had the pleasure of hearing Bro. John S. Hess and Bro. Earl Mosemann. Sister Emma Strong conducted an interesting children's meeting.

On Aug. 15 an old-fashioned hymn-sing was held at the tent. Besides our local choristers, we were privileged to have visitors from the adjoining counties. Bro. Ira Huber gave us a very timely message on "The Christian's Walk." In the evening Bro. Harvey Bauman led an interesting children's meeting, followed by the final evangelistic message by Bro. Hess.

The doors of evangelism are open in this community, and your prayer support is needed in behalf of every phase of this work. Bro. William Strong, the pastor of this congregation, Bro. Mervin Baer, and Bro. Chester Weaver are working faithfully among the residents of this needy field.

May the Lord abundantly bless those who have contributed to the success of these meetings.

Aug. 20, 1948.

Florence Strong.

BEEEMER, NEBRASKA

(Plum Creek Congregation)

Dear Herald Readers: We have enjoyed many blessings from God, for which we praise His name.

On April 1 Bro. and Sister Milo Stutzman, of Kingman, Alta., visited at this place. That evening Bro. Stutzman favored us with an impressive message.

On May 8, 9 Bro. and Sister Milton Vogt, on furlough from India, spoke on mission work. And on May 10 Bro. George Lapp also spoke on missions. These messages were all appreciated very much.

On July 27 the Vesper Male Quartet from Goshen College gave a message in song.

FIELD NOTES (Continued)

Bro. C. Nevin Miller, Elizabethtown, Pa., will be the Harvest Home speaker on Saturday evening, Sept. 11, and in the Sunday morning service, Sept. 12, at Bally, Pa. All are invited to be present at these services.

Bro. H. J. King, Arthur, Ill., will hold evangelistic meetings at Canton, Ohio, Nov. 2-12.

Bro. Willard Krabill, who had just returned from a summer tour in Europe spoke at Canton, Ohio, in a Sunday evening meeting, Aug. 29.

The Lancaster Youth Gospel Evangelism will meet on Sept. 11 at the South Christian Street Mission at 7:30 p.m. Bro. Nevin Bender, Greenwood, Del., will speak on "Walking with God."

Bro. C. Z. Martin, superintendent of the Columbia, Pa., Mission, filled appointments at Woodville, N.Y., Sunday, Aug. 29, in the morning service and at Lowville, N.Y., in the evening service.

A Harvest Home and Sunday School Meeting program has been arranged for September 18 and 19 at the New Providence, Pa., Mennonite Meeting House.

The home-coming at the West Liberty Church, McPherson Co., Kans., on Sept. 5 listed on the program the following former members from outside the state: Allen H. Erb, La Junta, Colo.; Chris Miller, Harrisonburg, Va.; Clarence Yoder, Midland, Mich. Many persons from other congregations in the state participated also.

Communion dates for the Manor district, Lancaster Conference, are as follows, D.V.: Masonville, Sept. 19; Habeckers, Sept. 26; Mountville, Oct. 3; Columbia, Oct. 10; Oreville Home, Oct. 17; Rohrerstown, Oct. 24; Millersville, Oct. 31.

Bro. and Sister Frank Horst, Calico Rock, Ark., worshiped with the Protection, Kans.,

Our summer Bible school was held Aug. 9-20 in the mornings, with a closing program on Sunday evening, Aug. 22. Bro. Earnest Kauffman served as principal and teacher. Other teachers were Sisters Vergie Erb, Helen Schantz, Bernice Oswald, Beulah Wittrig, and Lila Wittrig.

Aug. 23, 1948.

David Wittrig.

KITCHENER, ONTARIO

Greetings in His name. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Unusual interest was shown in the first regional missionary rally to be held locally. The sessions were in charge of Bro. and Sister Amos Swartzentruber, Bro. and Sister Elvin Snyder, Bro. and Sister Simeon Hurst, and Bro. C. J. Rempel.

Sister Alice Snyder, who was formerly in charge of the cutting room at Kitchener, is now serving with the M.C.C. in the French zone of Germany.

Our spring evangelistic meetings were in charge of Bro. Paul Erb. We appreciated his spiritual ministry.

congregation in an all-day meeting on Aug. 29. For several years this congregation has shown an active interest in the Arkansas field and they appreciated this personal contact with workers from there.

Bro. and Sister Paul Lauver were scheduled for services both morning and evening at the Roanoke, Ill., Church on Sept. 5.

Bro. Elvin Snyder will conduct evangelistic meetings at Roanoke, Ill., Sept. 12-19.

Bro. Paul Yoder was ordained to the ministry in the Albany, Oreg., congregation on Aug. 29. The bishop brethren J. P. Bontrager, N. M. Birky, and C. I. Kropf participated in the service. Bro. Yoder will teach at Hesston this year and return to Albany at the close of the school year.

Bro. John P. Duerksen, Hesston, Kans., spoke on the morning of Church School Day, Aug. 29, at both the Metamora and Roanoke churches. He also brought an evening message at Roanoke.

Bro. and Sister Samuel E. Miller, on furlough from Argentina, were scheduled to participate in the morning and evening services at Metamora, Ill., on Sept. 5.

The third annual reunion of the Denison, Iowa, C.P.S. Camp will be held on Sunday, Sept. 26, at White Pines Forest State Park, near Sterling, Ill. All men who were ever stationed at Denison, Iowa, together with their wives and children, are cordially invited. Picnic dinner at 12:30 C.D.T.

Bro. Elmer Miller, of the Casselman congregation, is superintendent of reopened work at Bear Hill, Pa. Bro. A. C. Walls, Grantsville, Md., will hold a series of evangelistic meetings there in the near future.

Bro. Paul Peachey, who has served a term in relief service in Europe, gave a most discerning discussion of our relief work, at Scottsdale on Sept. 1. Sister Peachey spoke to the children. The meeting was opened by Shem Peachey, father of Paul Peachey.

Bro. and Sister Andrew Bean returned home in June after a two-year term of service in Italy and France with the M.C.C.

An addition is being made to the Rockway Mennonite School. This new wing will provide two extra classrooms, a library, and an auditorium. Sister Lois Buckwalter, Hesston, Kans., recently of Goshen College, has been added to the staff for this coming year.

Construction has also been begun at the First Mennonite Church. The enlargement will provide a larger auditorium for church and conference activities, extra Sunday-school classrooms, and increased facilities for the Ontario Mennonite Bible School and the summer Bible school.

Bro. Orley Swartzentruber, Goshen, Ind., is assisting our pastor for the summer months.

The summer Bible school gave its closing program on July 16, following a two-week term. The interest was good and the total attendance was 333.

A number from the district attended the Chesley Lake Camp dedication which was in charge of the brethren S. F. Coffman, C. F. Derstine, and A. J. Schultz.

Aug. 7, 1948.

Mrs. J. C. Hallman.

NAIRN, ONTARIO

Dear Herald Readers: Greetings in Jesus' name. "The Lord hath done great things for us; whereof we are glad." To most of the readers this place has been unheard of, as the first families just moved here this spring. In the fall and winter of 1947-48 the Amish Mennonite Board of Ontario became interested in and investigated the possibility of establishing mission work in some neglected area; and this is the place that was chosen.

There is a brick church building here. It was formerly used by another denomination but was closed on account of the small number of people. This church has been purchased, redecorated, and rededicated to the worship of God for the families that have moved here, and for any others who may come. Seven families, from the Tavistock, Baden, and Wellesley congregations, are living here, thus far. This is a good farming country. And, as elsewhere, the people are in need of a Christian testimony. Our chief motive and desire is to win souls for Christ.

The church was rededicated on June 27, with Bro. Amos Swartzentruber preaching the dedication sermon to an appreciative audience. Many were present from this community.

Each Sunday morning a ministering brother from one of the home congregations preaches for us. Bro. Wilfred Schlegel serves as Sunday-school superintendent.

On Saturday evening and Sunday, July 23, 24, we had special services, with Bro. Oscar Burkholder in charge. The messages were greatly appreciated.

We had a two-week summer Bible school, with Bro. Alvin Roth as director. There were five classes, beginning with thirty-eight children and ending with an attendance of seventy-five. The children gave a program on the evening of the last day, and many parents came out to the meeting. They expressed their appreciation for this work. May God bless our feeble efforts.

We covet the prayers of all who are interested in this type of work. We invite you to visit us here at Nairn, three miles south of Ailsa Craig, which is fifty miles east of Sarnia on Highway No. 7.

Aug. 8, 1948. Yours in Christian love,
Melvin W. Bender.

PALMYRA, MISSOURI

Greetings to all Herald readers. We have again been richly blessed with many good things, both temporal and spiritual. Crops are good, and fruits and vegetables are plentiful.

Some of us were privileged to spend a day at the Mission Board meeting at Mackinaw Dells.

On the morning of June 6 Bro. and Sister J. S. Neuhouser and daughter, Lorraine, of Ft. Wayne, Ind., worshiped with us. Bro. Neuhouser preached a stirring message on the Second Coming of Christ.

The following Sunday most of our congregation attended a baptismal service at the Hannibal Mission.

On June 13 Bro. and Sister J. M. Yoder, of Cherry Box, Mo., were here. Bro. Yoder

preached from Heb. 2:1 on "The Promised Rest."

On June 20 Bro. and Sister Daniel Kauffman and family, also of the Cherry Box congregation, worshiped with us. Bro. Kauffman brought the message.

July 17 was a day never to be forgotten, when the E.M.C. extension group gave an evening program on the steps of the Palmyra courthouse to a large and attentive audience. It is estimated that several hundred people heard all or part of the excellent program, which consisted of songs by the group and an address by Bro. Norman Kraus. His subject was the Second Coming of the Lord.

On Aug. 4 Bro. and Sister Lloyd Eby and children, Mary Ellen and Wilber, of Strasburg, Pa., worshiped with us in our prayer meeting hour. Bro. Eby brought us a very helpful message from I Thess. 5:23.

Aug. 11, 1948. M. Lena Kreider.

CRESTON, MONTANA

Greetings to all Herald readers. Our summer Bible school was held May 24 to June 4. The total enrollment was eighty-eight, with an average attendance of seventy-three. Sister Sarah Hofer, from the Mennonite colony at Stirling, Alta., assisted us by teaching a class. Her service was much appreciated. The rest of the classes were taught by teachers from our own congregation.

On the evening of June 24 Bro. and Sister S. Paul Miller, missionaries on furlough from India, told of their work and experiences.

We were privileged to have the Goshen quartet here on the evening of July 9 and the E.M.C. group on July 11. These messages in song were much appreciated. Bro. B. Charles Hostetter, who accompanied the group from E.M.C., brought us the morning message.

On Sunday, July 18, Bro. and Sister Amos Swartzentruber, on furlough from Argentina, told of their work.

Our revival meetings were conducted June 22-25 by Bro. C. C. Cressman, from New Hamburg, Ont. We were encouraged to press onward and to remain true to God's Word.

The following ministers were in our midst sometime between June 23 and July 25: Roy S. Koch, St. Jacobs, Ont.; Amos Kolb and wife, Spring City, Pa.; C. K. Lehman and wife, Harrisonburg, Va.; Clayton Keener and wife, Refton, Pa.; Elmer Borntrager, Bloomfield, Mont.; Nelson Kauffman and family, Hannibal, Mo.; B. B. Shantz and wife, Preston, Ont.; and Linford Hackman, Carstairs, Alta. We are grateful for these guest speakers and their inspiring messages.

Aug. 14, 1948. Bertha Brenneman.

WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Dear Herald Readers: Greetings of love in the Master's name. We are in the beginning of another harvest. While we gather this natural harvest, may we not forget the words of Jesus when He said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

June 15-23 Bro. William Jennings, of Knoxville, Tenn., held our revival meetings. The

results were eighteen public confessions and the strengthening of the church. May God bless him for his labors.

Our summer Bible school was held June 21 to July 2, in charge of Richard Yoder and Perry Hochstetler. The attendance was very good.

On the evening of June 22 Bro. Roy S. Koch, St. Jacobs, Ont., brought us a message on Nonresistance.

Bro. I. S. Mast and wife were with us on June 23. Bro. Mast, who was our former bishop, brought us the evening message.

On July 5 the Minot congregation worshiped with us in the morning. In the afternoon we had a picnic lunch together.

Bro. Henry Schantz and wife, and Bro. George R. Zook and two sons, of the Loman, Minn., Mission, worshiped with us on Sunday, July 4.

On Aug. 8 Bro. Edd P. Schrock, of Odon, Ind., brought both the morning and evening messages. He was accompanied by his wife and Bro. and Sister Joe Swartzendruber.

We had baptismal services on Aug. 15, in charge of our bishop, E. G. Hochstetler. There were nine in the class. May God bless these lambs as they have been received into the fold.

On Aug. 16 we are expecting Bro. John Harshberger and Bro. Delbert Erb, representatives of "The Mennonite Community," to be in our community to take a few pictures.

Bro. Gerald Huffer and family and Laura Slaubaugh, of the Leader, Minn., Mission, were here a few days the beginning of this month.

Aug. 16, 1948. John Stoll.

HESSTON, KANSAS

(Pennsylvania Congregation)

Dear Herald Readers: Greetings. "O Lord our Lord, how excellent is thy name in all the earth!"

We have enjoyed cool, pleasant weather during July and August in contrast to the usual sweltering heat of these months. Rain has been plentiful and crops are luxuriant.

Attendance at church took its usual summer slump. But now the young people are returning from service units, school, and harvesting, and we are happy to have them back.

A beautiful wedding was solemnized on Sunday, Aug. 15, when our minister's son, Howard Hershberger, married our pastor's daughter, Martha Buckwalter. How fitting it was to have this ceremony performed in the house of God!

Many of our members attended the second part of the Mennonite World Conference since it was held at Newton, which is near here. On Sunday during this conference we had the pleasure of having Bro. T. K. Hershey at our church to give the morning message. We learned that he will not return to the South American field; we wish him God's blessing wherever he goes.

Schools will soon be opening and our children and young people will be seeking knowledge in various environments. For them our fervent prayers should ascend to our all-wise Father.

May God bless each of you.

Aug. 16, 1948. Martha Stoltzfus.

BIRTHS

Brubaker.—To Aaron and Esther (Oherholtz) Brubaker, Lititz, Pa., a son, Jere Cassel, Aug. 5.

Deer.—To Kenneth and Betty (Reber) Deer, Fisher, Ill., a daughter, Kenna Sue, May 5.

Derstine.—To Marvin and Beula (Landis) Derstine, Lansdale, Pa., a daughter, Suzanne, July 24.

Hartman.—To Paul R. and Erma (Mumaw) Hartman, Wakarusa, Ind., a daughter, Sharon Louise, Aug. 8.

Headings.—To Roy J. and Elsie (Hostetler) Headings, Creswell, Oreg., a son, Richard John, July 9.

Horst.—To Chester and Dorothy (Byler) Horst, Smithville, Ohio, a daughter, Janet Elaine, June 17.

Layman.—To Roy and Hazel (Feltis) Layman, Dale Enterprise, Va., a son, Roy Franklin, Jr., Aug. 21.

Leatherman.—To Howard and Margaret (Yothers) Leatherman, Pipersville, Pa., a daughter, Mary Ruth, Aug. 3.

Martin.—To Paul and Ruth (Erb) Martin, Kitchener, Ont., a son, Paul Robert, June 7.

Slabach.—To Fred and Lillian (Riegsecker) Slabach, Middlebury, Ind., a son, Robert Eugene, Aug. 13.

Stamm.—To Franklin and Doris (Short) Stamm, Archbold, Ohio, a daughter, Dianne Kae, Aug. 5.

Steckley.—To Edwin and Olivia (White) Steckley, Bay Port, Mich., a daughter, Charlotte Jean, Aug. 7.

Wyse.—To Ora C. and Esther (Thomas) Wyse, Naubinway, Mich., a son, Carlton Jay, Aug. 18.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Buchen—Thomas.—Kenneth R. Buchen, Groffdale congregation, Bareville, Pa., and Rhoda Elizabeth Thomas, New Danville congregation, Lancaster, Pa., by Henry W. Nauman at the home of the bride, Aug. 14, 1948.

Dellinger—Sandoe.—Walter M. Dellinger and Helen Sandoe, both of the Vine Street congregation, Lancaster, Pa., at the home of the officiating minister, D. Stoner Krady, Aug. 14, 1948.

Hackman.—Roland R. Hackman, Plain congregation, Hatfield, Pa., and Mildred D. Freed, Souderton, Pa., congregation, by Abram K. Landis at the home of the bride, Aug. 8, 1948.

Hershberger—Buckwalter.—Howard O. Hershberger and Martha Lucile Buckwalter, both of the Pennsylvania congregation, Hesston, Kans., by Earl Buckwalter at the Pennsylvania Church, Aug. 15, 1948.

Kauffman—Swartzendruber.—Delmar Kauffman and Ruth Swartzendruber, Turner, Mich., by Peter Swartz, assisted by Clarence Yoder, at the Riverside Church, Twining, Mich., June 20, 1948.

Kramer—Clymer.—Roland D. Kramer, Rockhill congregation, Telford, Pa., and Virginia Pearl Clymer, Souderton, Pa., congregation, at the home of the officiating minister, Jacob M. Moyer, Aug. 14, 1948.

Roupp—Willems.—Stanley Milford Roupp, Pennsylvania congregation, Hesston, Kans., and Roselena Willems, Calvary congregation, Greensburg, Kans., by Earl Buckwalter at the Calvary Church, Aug. 8, 1948.

Smoker—Smoker.—Aquila Smoker, Maple Grove congregation, Atglen, Pa., and Elizabeth Smoker, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the home of the bride, Aug. 21, 1948.

Swanger—Whisler.—Ray N. Swanger, Mt. Joy, Pa., congregation, and Mabel G. Whisler, Elizabethtown, Pa., congregation by Noah W. Risser at the Elizabethtown Church, Aug. 22, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bittinger.—Susannah, daughter of the late David and Elizabeth (Caton) Fuller, was born Jan. 1, 1856; died July 23, 1948; aged 92 y. 6 m. 23 d. Her early life was spent in the Springs, Pa., community. After her marriage to Henry Bittinger on Dec. 4, 1887, they made their home at Bittinger, Md., later returning to the Springs community. Early in life she accepted the Lord as her personal Saviour. She was a member of the local sewing circle from its beginning, and taught Sunday school with John Folk, Daniel Shoemaker, Jerry Stevanus, Jonas Keim, Carrie Blauch, Annie Siel and Katy and Jacob Folk during the years 1879-1897, with W. C. Livengood and W. K. Blauch serving as superintendents. Her husband preceded her in death on April 23, 1931. Her father, mother, stepmother, 3 sisters, 3 brothers, 3 half brothers, and 3 half sisters also predeceased her. Surviving are 2 daughters (Florence, Springs, Pa.; and Mabel, Scottsdale, Pa.), one son (Elmer, of Springs), 7 grandchildren, 9 great-grandchildren, and many other relatives and friends. Funeral services were held at the Springs Mennonite Church, in charge of Roy Otto.

Breneman.—Harry G., son of the late Amos and Susan (Witmer) Breneman, was born near Hessdale, July 26, 1889; passed away at his home in Hessdale, near Strasburg, Pa., July 25, 1948; aged 58 y. 11 m. 29 d. Although having suffered from a heart ailment for some time, he was active until the time of his death, which resulted from a coronary occlusion. Surviving are his wife (the former Anna Ranck), 3 sons (John R., Kirkwood, Pa.; C. Henry, on the home farm; and Robert A., at home), one brother (Jacob W., Willow Street, Pa.), and 2 sisters (Mrs. Anna Rohrer and Mrs. Mary Baer, Carnargo, Pa.). He was a dairy farmer by occupation, having lived most of his life in the same community. In his youth he accepted Christ as his Saviour and was a member of the Willow Street Mennonite Church, where he served as trustee. Funeral services were held July 28, in charge of two of his nephews, John A. Breneman and J. Harold Breneman; Jacob Harnish preached the sermon. Text: Phil. 1:21.

Budhbal.—Early in the morning on Aug. 11, 1948, another of those who were saved in the early days of the India Mission went to be with the Lord. Budhbal came to the famine orphanage in 1899. His first service was to teach the blind. He was married to Bhukai bai in 1906, and in 1921 was ordained deacon. He served as evangelist at Bagtari and Shantipur; the past few years he had been living in Balodgahan, where he had some fields. He had been suffering from tuberculosis for a number of years but continued to work until the last. It was his task to care for the church and ring the bell. He rang the bell and closed the church after the service the last evening that he lived, as meetings were in session that week. When we reached the church the next evening it gave us a sad feeling to find the building still closed as he had left it. His son, Hanuk, was at home with the family the last few months and helped to minister to the needs of his father. Hanuk had been up with his father during the night when he had spells of coughing; the last time Hanuk was at his bedside Budhbal said, "I will be all right now, son. Go to bed." When Hanuk returned again, his father had fallen asleep in death. Hanuk made his father's coffin with his own hands in the early morning and burial took place at 10:00 a.m. the same day. Budhbal had few talents, but his life was one of quiet humility. He was a loving husband, father, and grandfather, and a good neighbor. He leaves his widow, 3 sons, 3 daughters, and a number of grandchildren.—Mary M. Good.

Gingerich.—Fidella, daughter of Peter and Elizabeth (Weldy) Blosser, was born in Morgan Co., Mo., Aug. 5, 1883; passed away in a Kewanee, Ill., hospital, Aug. 10, 1948; aged 65 y. 5 d. On Jan. 8, 1939, she was united in marriage to Joseph M. Gingerich, who preceded her in death on March 1, 1946. Her parents, 3 brothers, and 4 sisters also predeceased her. Surviving are 3 brothers (Samuel W., Goshen, Ind.; Henry W., Wakarusa, Ind.; and

Joseph D., Tampico, Ill.), one uncle, and a number of nieces and nephews. In her youth she accepted Christ as her Saviour and united with the Mennonite Church near Versailles, Mo., in which faith she remained until death. With the exception of a short time spent in Ohio, she had made her home in Illinois since 1923, and was a resident of Sheffield, Ill., at the time of her death. Funeral services were held Aug. 15 in the Congregational Church in Sheffield, in charge of Ira Eigsti and Ezra Yordy. Interment was made in the Annawan Cemetery.

Knorr.—Abraham, son of the late Mr. and Mrs. Philip Knorr, was born in Waterloo Co., Ont., March 24, 1877; passed away at his home in Kitchener, Ont., after a lengthy illness, July 28, 1948; aged 71 y. 4 m. 5 d. One sister (Sarah—Mrs. Jacob Martin, Waterloo, Ont.), and 2 brothers (Josiah, of Waterloo; and Allan, St. Jacobs, Ont.) predeceased her. Surviving are 3 brothers (John, of St. Jacobs; Noah, of Waterloo; and Daniel, West Montrose, Ont.) and 2 sisters (Maryann—Mrs. Albert Holtzworth, Petersburg, Ont.; and Hannah—Mrs. Isaac Bauman, of Kitchener). After middle age he united with the Mennonite Church and remained a member until death. Funeral services were held July 30 at the St. Jacobs, Ont., Mennonite Church, with Roy S. Koch in charge. Interment was made in Martins Cemetery.

Lichtl.—Magdalena Rediger was born at Milford, Nehr., April 19, 1881; passed away at her home in Shickley, Nehr., Aug. 20, 1948; aged 67 y. 4 m. 1 d. For twenty-eight years she was afflicted with arthritis and rheumatism; death resulted from complications caused by influenza. She was a patient sufferer, never complaining; the last five years of her life were spent in a wheel chair. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church, of which she remained a member until death. As a small child she moved with her parents to Colorado, where she was united in marriage to Nicholas S. Lichtl on March 13, 1903. Her parents, 5 brothers and one sister, and one infant daughter (Cathrine) preceded her in death. Surviving are her companion, 2 sons (Alvin and Nick), 5 daughters (Elva Birky, Nancy Nickel, Sylvia Kennel, Barbara and Lilly, at home), 13 grandchildren, 2 brothers (David, Albany, Oreg.; and Pete, Milford, Nehr.), one sister (Lydia Schrock, Los Angeles, Calif.), and a large number of other relatives and friends. Funeral services were conducted Aug. 23 at the home by Fred Reeh and at the Salem Mennonite Church by W. R. Eicher and Will Schlegel. Texts: Eph. 2; Ps. 16:5, 6. Burial was made in the adjoining cemetery.

Stoll.—Anna Gingerich was born in Daviess Co., Ind., Sept. 1, 1876; passed away at the Rolette Hospital, in N. Dak., Aug. 16, 1948; aged 71 y. 11 m. 16 d. On Dec. 24, 1895, she was united in marriage to Joseph S. Stoll, who preceded her in death on Jan. 17, 1934. Two infant daughters also predeceased her. Surviving are 8 sons and 2 daughters (William, John, Albert, Edna Showers, Levi, Goldie Hochstetler, Wolford, N. Dak.; Joseph, Frazee, Minn.; Abraham, Casselton, N. Dak.; Roy, Rugby, N. Dak.; and Eli, Coos Bay, Oreg.). 54 grandchildren, 10 great-grandchildren, 2 brothers (Chris, Arthur, Ill.; and Jacob, Kokomo, Ind.), 2 sisters (Mrs. Levi Graber, Mylo, N. Dak.; and Mrs. Simon Breneman, Arthur, Ill.), and many other relatives and friends. In youth she united with the Old Order Amish Church and in 1916 transferred her membership to the Lakeview Mennonite congregation, Wolford, where she remained a member until death. In 1903 she moved with her family from Arthur, Ill., to Rolette Co., N. Dak.; and after the death of her husband she moved to Wolford. Funeral services were conducted at the home and at the Lakeview Church on Aug. 19 by Edward Zook, of the Brethren Church, and E. G. Hochstetler. Texts: Ps. 23; II Tim. 4:6-8.

Weber.—Anna Elizabeth, daughter of Jacob and Mamie (Zimmerman) Weber, was born Aug. 7, 1948; passed away Aug. 19, 1948; aged 12 d. Surviving are her parents, 3 sisters (Mary, Stella, and Grace) and 4 grandparents (William and Cora Zimmerman, and Allen and Katie Weber). Funeral services, held Aug. 21 at the Martins Union Church, were in charge of George Showalter, assisted by John Leed and Benjamin Weaver. Interment was made in the adjoining cemetery.

Wenger.—Martin, son of Joseph and Maria Wenger, was born in Baughman Twp., Wayne Co., Ohio, Oct. 25, 1878; died suddenly at his home, near Dalton, Ohio, July 17, 1948; aged 69 y. 8 m. 22 d. In his early years he joined the

Mennonite Church and remained a member until death. On Dec. 28, 1905, he was united in marriage to Mary Rudy, who preceded him in death in May, 1941. One young son (Harold) also predeceased him. Surviving are one daughter (Ethel—Mrs. David Horst, Dalton, Ohio) 2 sons (Ray, on the home farm; and Morris, Wadsworth, Ohio), 12 grandchildren, 2 sisters (Mrs. Nancy Brubaker, North Lawrence, Ohio; and Mrs. Mary Martin, Orrville, Ohio), and 3 brothers (Samuel, of Orrville; Emanuel, of Dalton; and Joseph, Wooster, Ohio). Funeral services were held July 20 at the home by Elmer Good and at the Martins Mennonite Church by William Brubaker and Abram Good. Burial was made in the church cemetery. Texts: James 4:14, 15; Rev. 14:13.

Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the Harvest Service and Sunday School Meeting held at the Risser Church, July 24, 25, 1948.

Organization.—Mod., Raymond N. Bucher; Secy., Barbara Heistand; Chor., Miller Hess.

Topics and Speakers.—Harvest Sermon, Assurance, J. Irvin Lehman; Sunday School Lesson, Children's Meeting, Raymond N. Bucher; Traits of Character of the Ideal Sunday School Worker, Filling Our Place in the Home and in the Community, Evangelistic Message, Joseph L. Gross; We Would See Jesus, Clarence Lutz; Christ the Believer's Life, Sowing and Reaping, John E. Lapp.

Thoughts Gleaned.—To speak effectively we must know Christ effectually. Cain sowed wrath and reaped murder. Solomon was the wisest man and he became the greatest fool. Pilate was the judge first; but Christ is the final Judge and King. The Word of God is the acid test of assurance. We must choose between God and mammon. Secretary.

NEW HOLLAND, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Groffdale Church, Saturday evening, Aug. 7, and all day Sunday, Aug. 8, 1948.

Organization.—Mod., Harry Good; Secy., Ivan M. Weaver; Chors., Charles Horst, Lloyd Hollinger.

Topics and Speakers.—The Christian and the Government, Amos Horst; That I May Know Him, Children's Meeting, Religious Emphasis in the Home, Elias Kulp; Blessings in Giving, Harvest Sermon, Sermon (Luke 21:28), Richard Danner; Giving Myself in Service, Warren Good.

Thoughts Gleaned.—We should respect the government as long as it does not conflict with the Word of God. If we really know Jesus, we will rejoice no matter what trials we must endure—like Paul and Silas did in prison. We should be careful that our giving is done in the right spirit. Concern about material things should never crowd out the teaching of spiritual things to our children. God wants every room in our lives, as well as the key. Let us be ready to meet Christ, for the signs of today point toward His second coming. Secretary.

ITEMS and COMMENTS

Of the \$24,069,213 worth of advertising for wine and liquor interests spent in United States magazines in 1947, *Life* magazine received \$7,674,325. The largest advertiser in *Life* for 1947 was Seagram Distillers, with a \$2,400,929 expenditure.—**Baptist Messenger.**

The Wm. B. Eerdmans Publishing Company announces that its 1948 Christian Fiction Prize has been given to Argye M. Briggs for her story entitled "Root Out of Dry Ground."

Instead of rationing sugar, India has decided to remove all controls from sugar and to set up new factories to manufacture sugar in sufficient quantities to meet the needs of India. Accordingly forty-five new factories are now being constructed in India.—**Gospel Messenger.**

A different pattern in the consumption of beer in the United States is seen in the fact that the sale of package beer for home consumption has increased 600 per cent since repeal, while bar sales have recently declined.

The Laymen's Movement is sponsoring the ringing of church bells and chimes around the world on Sept. 19 as a call to prayer for the Paris Assembly of the United Nations. State governors, including those of Pennsylvania, Indiana, and Kansas, will issue proclamations concerning this Angelus for Peace.

Forty-four per cent of German Protestants live in the Russian occupation zone. The American zone is primarily Catholic, while the British is mainly Catholic.

Dr. Frank Laubach reports that more than 250,000,000 illiterates throughout the world have learned to read by the phonetic method he has devised. He plans to work in Siam, Korea, Australia, and New Guinea in 1949.

The fifty-sixth annual convention of the International Walther League, Lutheran youth organization, condemned universal military training, calling it "a pseudo-solution" for peace.

Youth for Christ International, in its annual convention at Winona Lake, elected Robert A. Cook to succeed Torrey Johnson as president. A budget of \$872,000 was voted. Forty teams are to be sent to foreign lands, including a Negro team to Africa.

An advertising agency which handles a large amount of liquor advertising sent out the following highly significant instructions with the copy which was distributed to a considerable number of publications recently: "Copy must be kept away from headache or stomach distress advertising. Copy must also be kept away from news items on drunken driving, death notices, church items, anti-liquor articles, etc." No comment seems to be necessary. Any reader can write his own editorial.—Selected.

Through an opinion rendered by the attorney general of Pennsylvania, religious education has been banned from the public schools of that state. According to his ruling, religious instruction may not be given to public school pupils in public school buildings when the schools are in regular session; public school buildings may not be used for religious instruction or religious services when the schools are not in session; the reading of the Bible without comment is not prohibited; released-time programs may be permitted unless they conflict with the Supreme Court ruling in the Illinois case; school directors

may not close regular session at an earlier hour in order to permit a dismissed-time program; the public schools may include a study of the history of religion, taught objectively and not for purposes of propagating particular doctrines or beliefs.

By a vote of 256 to 185 the Methodist Church in England, in annual conference, rejected a proposal that women should receive regular ordination.

The Religious News Service correspondent reports from Berlin that the population in the blockaded western sectors is flocking to church services at an increasing rate. Churches of all communions are often crowded to capacity. Almost all special religious gatherings, however, are canceled because of scarcity of electricity.

To counteract the Supreme Court ruling against religious instruction in public schools, Youth for Christ urges a greater emphasis on high-school Bible clubs.

Weekday religious education classes have been abolished by the Hutchinson, Kans., board of education because of an injunction filed by six "residents and taxpayers."

The Home Mission Board of the Southern Baptist Convention has authorized a survey of religious needs in Alaska, preparatory to possible mission work there.

Geneva Sayre, Free Methodist missionary, reports from Honan, China, that when the Communists took Kaifeng, Chinese Christians were not molested. She suggests a possible change of attitude on the part of Chinese Communists toward missionaries and Christians in general.

German Evangelicals have declared that "nations should no longer be allowed to fight each other. . . . Germans must stamp out all hatred and enmity toward other nations. . . . We ask all Germans not to believe that distress may be cured by a new war. It will lead only to more bitterness, hatred, misery, and destitution. The world needs love, not violence."

News stories recently reported that five Carolina ministers recently bought doctorate degrees for \$50 each. One commentator remarks: "I see real pathos when a minister pays so much hard cash for a 'degree' that gives him the right to be called 'doctor.' But still more I see shame for the modern church that sorely tempts him to buy such an empty title of honor." A Raleigh editorial suggests that colleges enter into an agreement to abolish the entire system of honorary degrees.

A new law applying to schools in Berlin prohibits denominational schools, both public and private. Berlin churches have protested, saying that they speak for parents who want Christian schools with Christian teachers to harmonize with the training in Christian homes.—D. Carl Yoder.

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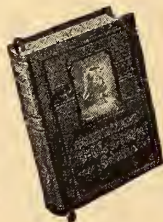


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Page 87

MENNONITE PUBLISHING HOUSE,

Scottdale, Pennsylvania

Eighteen bells which formerly hung on engines of the Southern Railroad are now calling people to worship from church steeples in Mississippi. This railroad is changing its power units from steam to Diesel, and the bells are no more used. Churches which have learned of their availability have requested them from all over Mississippi.

overseas relief and foreign missions. The goal of the emphasis is one bushel of grain from each member of the church. In cases where grain cannot be given, \$2.00 is being considered the equivalent of a bushel.

A warning that America "is moving along the same road that led to the ruin of Germany" was sounded by Dr. Julius A. Bodensieck as he returned to the United States after serving two years abroad as a liaison between the American government and the Evan-

gelical Church in Germany. Dr. Bodensieck reported that it is almost impossible to find a seat in German churches on Sunday morning unless one arrives at least twenty minutes before the start of the service. These services are held in badly damaged churches or halls where on cold days the wind whistles through broken windows, and where the members of the congregation try to keep their hands warm under blankets which they bring along.

It is reported from Japan that whereas before the war the Japanese press was unwilling to print Christian news items, it is now eager for such items. The Catholic News Service has been set up and Protestant leaders are discussing the possibility of setting up a Protestant News Service.

Elimination of racial segregation in all colleges associated with Christian churches was asked for in a resolution adopted by the Middle Atlantic Intercollegiate Council. This organization is made up of students from four states and the District of Columbia.—Gospel Messenger.

The rate of venereal disease in the nation's capital is six times that of 1941. Gonorrhea has infected 20% more people than the next ten communicable diseases combined. The increasing rate is more disturbing because the physicians are better equipped to kill the germs.—Gospel Messenger.

The quadrennial statistics of the Nazarene Church reveal a total membership of 221,033, of which 209,277 live in the United States, Canada, and the British Isles. This is an increase of 23,000 in a period of four years. The per capita giving of the church for all purposes in 1947 was \$90.28.

Dr. Steven S. White has succeeded D. Shelby Corlett as editor of the *Herald of Holiness*, official organ of the Nazarene Church. Corlett has retired because of illness. Dr. White has served recently in the theological department of the Nazarene Theological Seminary.

The American Bible Society is pleading anxiously for gifts that will make possible the distribution of Scriptures to China, Japan, Germany, Korea, Russia, Latin America, and here in our own country. Donations can be sent through our own mission boards.

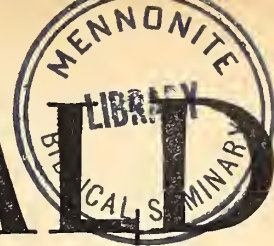
Dr. P. S. Goertz, dean of Bethel College, died suddenly from a cerebral hemorrhage on August 4. Dr. and Mrs. Goertz had returned from a year of relief and rehabilitation work in Europe only on July 24.

Reports from Turkey tell of the preparation of a bill which would permit and authorize the teaching of Moslem religious doctrine in public schools there.—D. Carl Yoder.

Congregations of the Church of the Brethren are participating in a harvest festival with a particular August emphasis on behalf of

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, SEPTEMBER 14, 1948 ————— NUMBER 37

The Christian Relationship of Men and Women

BY JOHN R. MUMAW

"Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

In the Epistles to the Corinthians, Paul deals with matters that were hindering fellowship in the church. He wrote also to correct certain irregularities of practice which were hindering the power of the church. In the eleventh chapter we have a case of the latter. The church was compromising and Paul was exercising a pastoral concern about it.

There was a tendency for women in the church at Corinth to ignore the tradition of wearing a veiling. Now, a tradition is not necessarily evil. The word may have a favorable connotation; it means a teaching that is to be handed on. It is the abuse of any specific tradition that brings it into disrepute. Good traditions are a great asset to the church. They become a liability only when in the transfer from one generation to another they lose their original meaning or significance.

In chapter ten, Paul deals with certain personal relations involving the conscience in general religious practices. In chapter eleven he leads us on to consider specifically the Christian relations involving man and woman. The transposition from his former thought to this item forms a very interesting and significant statement. With reference to the general instruction given in chapter ten about certain personal and individual relationships and in anticipation of the specific points involved in the discussion that follows in chapter eleven, he says, "Be ye followers of me, even as I also am of Christ." What Paul is teaching here is what he was taught of Christ. What Paul teaches, Christ had taught. And when Paul introduces this beautiful passage indicating the Christian relationship between man and woman, he is saying, "I am presenting to you a matter that Jesus Christ taught. As I am a follower of Him I want you to be followers of me." This immediately gives us an authentic basis for a Christian practice of the church. It means the teachings that follow are uttered with an authoritative voice; in this doctrine resides the sanction of divine revelation.

The teaching of this passage is based

upon two great principles, a recognition of *divine order* in the creation of man and woman and the application of *vested authority* in the redemptive program. Paul made no reference to social custom. He corrected a false interpretation of Christian liberty and explained that no church of God has inaugurated any change of the ecclesiastical tradition (v. 16) involving the practice of wearing a veiling.

Paul commended the church on two points. Verse 2. He praised them because they recognized him as a Christian leader and followed his teachings. He praised them also for their general obedience to the ordinances, or in literal translation, "the traditions." The word "ordinance" in the sense of the Greek word used here refers to instructions about doctrine and practice intended to be handed on from one generation to the next. In this case, however, the "tradition" of having women wear a veiling was being lost. He praised them for their general good attitude toward church "tradition" but the commendation stopped at the point of departure. Women were neglecting the wearing of a veiling; this he proceeded to correct.

The outline of Paul's argument is not hard to follow. First, he stated the *principle*. Then he showed how that has its *application* in practice. Then he went on to give an *explanation* of the principle and its application. In the latter part of the passage he threw in an *appeal* to preserve the Christian practice and the relationships it signifies. Before concluding the message I want to bring to your attention some practical *implications* in modern Christian practice.

The Principle

The principle involving the Christian practice of wearing the devotional covering is stated in verse three. This is not to be called a *prayer* head covering. That is a misnomer; it is more than that. It might just as well be called a *prophecy* head covering. The two functions have equal emphasis; so we refer to it as the devotional covering.

Observe, too, there is nothing said in this passage nor in the chapter preceding it that suggests he is talking about

behavior in public worship. That does not come until verse seventeen. Practically all commentators say this passage deals with order in public worship. The writer made it a point to check more than a dozen of the best commentaries and has been able to find in none of them a reason for saying this refers to public worship. There is no clear ground for the assumption. In verse seventeen where he introduces a matter involving public worship he leaves the discussion of social relationships and proceeds to deal with irregularities in their communion service.

The principle is stated in general terms. The figure of the head in relation to the body conveys the idea of close co-ordination, the head directing the activities of the body and the body being the vehicle of expression for the head. He uses three cases to which this principle of headship applies: the head of Christ is God; the head of man is Christ; the head of woman is man. The word "head" as used here pertains to authority or government, implying that control, subordination, and honor are governing principles in the kingdom of God.¹ This indicates that the authority of Christ is found in God; the authority of man is found in Christ; and the authority of woman is found in man.

The practical aspects of this order deserve further explanation. Let us try to see more clearly the meaning of this relationship. Christ said, "I and my Father are one." That statement alone does not give us the complete picture of the relationship between Christ and God. The equality in the Father and the Son is modified in the exercise of power and

Goldenrods Forever

BY EDNA BEILER

*Will there be goldenrods in Paradise,
Motionless plumes of amber on the hill?
Will there be asters, mist-dark as the skies
Of somber midnight? Will wild sumac spill
Along the wood's edge, like rich scarlet wine
Upon the edges of a murky glass,
Or like a sudden startling vivid line
In some old obscure poem? Will slender grass
Send silver seeds adrift with shining grace
Through sun-warmed after-cricker silences?
I feel that heaven is no alien place
But only perfect form of all that is,
Holding for us, beyond earth's hurried fever,
Goldenrods on the hills of Home forever.*

Phoenix, Ariz.

authority. Jesus also says, "I am not alone in the things that I am doing." God was with Him to help Him; the Father co-operated with Him. The former assertion declared they are one, but here He says, "God helps me," indicating co-operation. Furthermore, Jesus at another place says, "My Father is greater than I." That refers to headship. Even though He was able to assert, "I and my Father are one," He also says, "My Father is greater than I." The lines of authority and government all run back to the throne of God where it is exercised with the most intimate fellowship and perfect co-operation.

The Greek word translated "man" can be used either to designate the husband in marital relationship or to specify man in distinction from the female. The precise meaning must therefore be determined by the context. Since this passage is dealing with the problem of relationships between the sexes, correct principles of interpretation require us to translate the word "man" in its masculine sense as referring to the distinction of the sexes (cf. Acts 8:12; 17:12).

The relation of Christ and man is similar to that of God and Christ. Jesus said, "I am in them," referring to the believers, "and they in me." That refers to a vital union. It represents an equality between man and Christ with reference to the inheritance He shares with us. He has said, "Lo, I am with you always, even unto the end of the world." There is co-operation; Christ helps man. At another place Christ accepted lordship over man, saying, "Ye call me Master and Lord . . . for so I am." The disciples recognized Him as Lord. Man's authority comes from Christ.

"The head of every man is Christ." This relation was established in the creation. There was then no Saviour needed; there was no Mediator appointed to serve the purpose of reconciliation until after the fall. But honor, subordination, and loyalty were due Him from the beginning. In a much more intimate relationship, Christ as the head of the church is accorded a place of authority to direct the activities of the body. In the expression of the divine will God has chosen to channel the lines of authority through His Son to men in the church.

This same pattern obtains in the relationship between man and woman. Both are members of the body of Christ and are one in Him. They have an equality of privilege. There is union between man and woman in Christ, for they are members of the same body. Man is required, however, to give special consideration and help to woman. He is par-

ticularly called upon to promote the interests of womanhood. This is co-operation. The reference to woman as the weaker vessel points to such matters as the responsibility of headship and authority. As Christ in His essential unity with God was subordinated to the Father, so the relationship stands in each succeeding case. Man, united with Christ in redemption, is in subordination to Him in matters involving administration. The woman, who is on an equality with man in salvation, finds a position of subordination in matters of administration in the church.

The Application of the Principle

Paul makes the application in verses four to six. There are two Christian functions involved—praying and prophesying. Praying is speaking to God. Prophesying is speaking to man. Prophesying is thus described in the third verse of the fourteenth chapter of First Corinthians: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Prophesying involves speaking to people for their spiritual edification, for their general exhortation, and for their personal comfort. Whenever one engages in any of these three elements of prophesying he is engaged in spiritual service, and the Scriptures make it clear that both men and women shall prophesy and pray.

In verse five Paul says that man is to pray and prophesy before God unveiled. Woman is to be veiled for both acts of service. This gives light on the extent of wearing the veiling. Does woman pray only at church? Does woman prophesy only at church? The practice is to be observed while she is praying or prophesying with no specification of place. When she speaks to edify another person, or exhorts another (and this is to be done daily), or comforts a friend with Christian hope, she is prophesying. And does not her silent influence through Christian obedience constitute a form of prophesying? If while doing this or while praying, she wears a veiling, she has an outward sign indicating that she believes in the Christian principle of subordination. By means of the devotional covering she upholds the great principle of authority, a principle which has divine sanction.

Men who pray or prophesy with their heads veiled (no reference to the hat, man's protection headwear) dishonor Christ; they reflect unfavorably upon God. When man wears such a religious veiling he is forsaking the place of honor assigned to him. He makes visible and conspicuous the fact that he is giving Christ humiliating treatment and that

he is ignoring the position he received in creation for the administration of human affairs. On the other hand, the woman who prays and prophesies with her head uncovered tends to obliterate the outward distinction of the sexes; she tends to erase the outward marks of subordination and in that way she discredits man's position. That, of course, is a reflection upon God's judgment in having ordered it so. "The veiled woman bears a visible embodiment of the authority under which God has placed her."² The veil gives expression to the principle of a proper relationship between man and woman. Just as God and Christ have a unity and yet have a clear line of authority that centers in a headship, so man and woman in their equal rights to the privileges of divine grace have a center of authority also. The representation of that principle is for men to pray and prophesy with their heads unveiled, and for women to pray and prophesy with their heads veiled.

Explanation of the Principle and Its Application

This section (vv. 7-12) gives further explanation of the principle and its application. The ideal of this practice realizes the primitive purpose of God in creation. "The distinction of sexes is original and essential." It is a practice which bears an outward expression of the principle established in the human race from the beginning. Man was created first; he was given priority in administrative work. This divine order deserves recognition and respect. When woman refuses to accept that order she dishonors God.

There is nothing in the practice or principle of headship that militates against equality in spiritual standing. Salvation offers to men and women equal privileges. This spiritual equality is established by the Gospel, for we "are all the children of God by faith in Christ Jesus . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28). The sex distinction is broken down here, for in the appropriation of divine grace both have equal access to the personal benefits of redemption. But this does not obtain in our earthly relationships. Here the original distinctions have never been liquidated. That is to say, woman's authority has never been equalized with that of man. They remain in the same divine order as in the original plan. It was on this point that the Corinthian women made their mistake. They seemingly had mistaken their spir-

(Continued on page 852)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Dangers in the Radio

We are reprinting in this issue, at the request of one of our ministers, an article from *The Sunday School Times* entitled, "What Is the Radio Doing to You?" We recommend that all of our people who have radios in their homes give this article a careful reading. It may point out some of the evil effects that this marvelous invention may bring into the home and it may sharpen the Christian conscience on some of the borderline uses of the radio. We would recommend also that those who do not admit the radio into their homes read this article, for it will probably strengthen their convictions that they are following a wise and safe course in refusing to have a radio in the home, especially where there are growing children.

We reiterate what we have said before, that there are good uses as well as evil uses for this invention of our age. The article points out some of these good uses. But it is very dangerous to fail to recognize how evil a thing the radio can become, especially in a home. When people lack both the spirituality and the good taste to reject the drivel which comes from most of the stations most of the time, then evil results are sure to follow. There are few, if any stations, which can be turned on in the morning and left on all day, as we understand is the practice in some homes. The monotonous overstatements of the advertisements, the emphasis on screen and sports features, the empty chatter by the hour about mere nothing, the spirit of gambling which enters into the give-away programs which the government is now trying to curb, the silliness and false ideals of practically all the stories and dramas, the trashy character of much of the music—these evils and many more make the genuinely Christian use of the radio a very difficult matter. Much excellent music can be heard on the radio. But most people who have radios do not have taste to discern what good music is. News casts bring us up-to-the-minute reports of world happenings, but most people are unable to protect themselves from the false interpretations and insinuations of some of the

commentators. Some excellent Gospel messages in song and sermon are brought over the air, but thousands, even of our own people, are not well enough instructed to distinguish between the good and the evil or the questionable.

One thing is sure: If we are to have radios, and we do have them in a great number of our homes, then we must have more instruction and help in the proper use of the radio. One trembles to think what the purchase of a radio does mean in some homes where both the parents and the children immediately become victims of the program planning of unchristian men. One can see the effect of the radio on the tastes of some of our Mennonite people. For instance, in the kind of church music they want. The radio has a potential of much blessing, but what measures are we taking to see that the evils do not overbalance the good?

Facing Issues Squarely

One of the most important factors in problem solving is knowing exactly what the problem is. Debaters cannot argue intelligently until they are agreed upon a definition of terms and a statement of the real issue. Many arguments are not worthy of that name because the arguers shoot past each other in their disagreement on what the question really is. In personal problem solving and in meeting problems that arise in the church, it is very important that there be an intelligent and honest formulation of what the issues really are. A person who is unable or unwilling to meet issues squarely certainly will make no progress toward a solution.

There is no use in pretending that our differences are about principles when personal elements are the chief causes of a dispute. Nor is there any use in maintaining that the differences are merely about personalities when fundamental principles are really at stake. Historical questions must be solved by an appeal to history. Questions concerning Biblical doctrines must be argued by free and honest appeal to the true exegetical sense of the Scriptures. In the personal area, what we think are intel-

lectual problems are often moral problems which we have not the honesty nor courage to classify as such.

Whenever we are debating with ourselves or with anyone else, it is tremendously helpful to ask, perhaps again and again, just what the question is that is being debated. A pretty large percentage of arguments will fall by the way as irrelevant when we test them as to whether they really bear on the question. It is a common practice for debaters who run out of arguments to try to becloud the issue. Talk can continue for a long time after logic and true reason have died. When we clear up the issues and face them squarely, solutions may be reached soon.

Hope and Optimism

We usually classify as optimistic any person who can keep his chin up and insist that everything will come out all right. Such optimism may be a very shallow and senseless thing. There is often room for despair and the facts logically lead us in that direction. There is no use in shutting our eyes and insisting that all is well simply because we cannot see the danger. With optimism, in the usual sense of the term, the Christian has small concern.

Christian optimism is designated in the New Testament as hope. Peter tells us that God "begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Paul says that Christ is for us the "hope of glory" (Col. 1:27). In Romans 8:24 he tells us that we are saved by hope, which makes hope synonymous with faith. Christian faith does not rest upon appearances or prospects. Being God-inspired, it has little dependence upon the assurances of men. In fact, an important element in Christian hope is what certain theologians have called a "trustful despair." It is only when we have despaired of ourselves and of others that God can accomplish a real hope within our hearts. In our common usage we have watered down the meaning of hope until it often connotes little more than desire. But Christian hope is more than desire, more than a man-based assertion of success. Christian hope rests on the sure word and deed of God. Not every optimist has Christian hope. But every Christian believer is truly optimistic in the best sense of that term.

CHRISTIAN RELATIONSHIP (Cont'd)

itual equality as a license to throw away the mark of distinction between the sexes in their personal and ecclesiastical relationships. Such a philosophy of life rendered the wearing of the veiling a useless practice to them. Paul corrected that abuse of Christian liberty by reminding them of the creation order which obtains in modern life also and which needs an outward mark to symbolize the correct Christian attitude. We must be careful always to distinguish between celestial and terrestrial relationships.

Men hold the position of headship by order of creation. This headship is tempered by the same kind of subordination that applies to woman. Man has responsibility to Christ as his head and to woman as his counterpart. He stands in a unique and responsible position, for he bows in submission to the authority of Christ and seeks at the same time to inspire in woman her highest achievement. He must be worthy of the respect which woman is expected to give him. He may not exercise his authority with arbitrary rules and expect woman to submit to unreasonable demands. Man's obligation to help preserve Christian relationships and the Christian practice of the devotional covering lies in the area of personal nobility and Christian understanding. To be worthy of honor due him he must be thoroughly manly, respecting the rights of womanhood, and recognizing the achievements of woman within her God-ordained sphere. This will help to raise her position to a place of desirable service where she has freedom of expression. She is not inferior to man in natural abilities. In her own sphere and position she stands at a high point of achievement.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." "The word rendered 'image' signifies a visible representation."³ Man was intended to be the visible expression of his Creator, the very "likeness" of God. He was endowed with moral and spiritual powers which made him capable of entering into the thoughts of God. He has intellectual and emotional capacity with which to understand the counsels of God. He has the powers of volition with which to determine self-action. His qualities of personality are essentially the same as God's. But woman possesses these qualities also. It is the masculine prowess and administrative capacities of man that represent the distinctive likeness. He is not only a visible representation of God but also a shining forth of His glory. For this reason he is not to be veiled; he is to display the attributes and greatness of God. Under the headship of Christ he acts as one who exercises authority according to the divine pattern. In the affairs of administration he is held responsible to maintain ideals of righteousness.

The glory of the man is the woman.

The manifestation of the greatness of man is to be found in the splendid qualities of womanhood. All the beautiful feminine characteristics which God has provided in womanhood indicate the divine evaluation of man. Her superior qualities are God's estimate of the worth of man. How kind of Him to make for man such a beautiful counterpart! The great strength of feminine influence supports the strength of manhood when he exercises loving authority in matters of the church. The beauty of womanhood, feminine virtues, and the strength of her pristine glory, all support the strength of man. Without the influence of womanhood man would be crude and impotent. So man is responsible to preserve the purity of womanhood, demonstrating therein masculine nobility. This calls for the highest type of manhood if he is to be worthy of woman's presence and respect. As in the propagation of the race each needs the other, so also in the development of the spiritual life each needs the help of the other.

An Appeal to Preserve the Christian Practice

The appeal to have the covering worn is made the basis of human judgment and nature itself. Verses 12-16. "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Human judgment says there is need of distinction between the sexes. A natural sense of propriety defends both the principle and the practice. It is quite improper for a man to wear a veiling. In the same manner we conclude that a woman "ought" to be veiled.

Nature has helped to make the distinction of the sexes visible. Her long growth of hair is given to her for her glory. It is a natural symbol calling for a voluntary mark upon her head to indicate that she accepts her subordinate position. A woman who wears a veiling by that token formally accepts the distinction of the sexes and the feminine position. While her hair naturally represents the whole truth of distinction and order, it is not the sign of voluntary acceptance. Her hair is not the veiling spoken of in the preceding verses.

The wearing of a veiling symbolizes a natural dependence upon man and an accepted submission to his leadership. Woman is asked to observe this outward mark of distinction to preserve the dignity and propriety of the principle of submission. The veiled woman by formally accepting her position supports the divine order.

To have Christian women unveiled was an innovation to the church. They had "no such custom." Any person who is inclined to be contentious about this matter should be reminded of the settled principle here explained and of the consistent practice that gives expression to that principle.

This is no restriction of woman's influence. Roy L. Laurin says, "It is the corruption of her sphere that nullifies

her influence." Paul's discussion in the whole passage under consideration designates her sphere. Scripture very purposefully undertakes to see that she occupies that position. She has within that area of service many avenues for expression.

Some Implications

Hair dressing and the headwear of women are definitely related to this problem. Whenever the styles in hair dressing make it difficult to wear the covering neatly there is something wrong with the hair dressing. Rolled hair and other similar styles push the covering back. A practical implication is that the hair dressing must be conformed to some style that will allow a regular practice of wearing a devotional covering. Pompadours, for instance, require smaller coverings. One might go on and mention a number of things like that which are definite hindrances to the practice of wearing the devotional covering and to the preservation of sex distinction and order in the life of the church. Any style of hair dressing that requires regular cutting of the hair is tampering with a law of God. It is also a threat to this Christian practice.

The Mennonite Church has adopted a bonnet that serves as a suitable headwear to help preserve the covering. In other words, the bonnet is chosen because it is a successful ally to preserve this practice. Other churches whose sisters once wore the devotional covering lost this practice when they lost church regulations on headwear. On this score both men and women have a responsibility. If we are going to keep alive a significant practice we will have to do something about it. Hair styles and styles of headwear must conform to lines of simplicity.

Does the protection covering (bonnet or hat) serve the purpose of the devotional covering when worn during prayer or prophesying? The protection covering has not been recognized as having this peculiar religious significance. The same applies to the bonnet as it does to the hat. This passage of Scripture calls for a distinctive veiling that has a special religious significance indicating that we accept this order of creation.

Christ's obedience was an outflow of His own subordination to God, His own devotion to the Father; so woman's subordination is out of respect for the nobility of man. If men expect women to continue the practice of wearing this Christian veiling, they must be worthy of the honor it signifies. They must possess the highest type of noble manhood.

This entire argument is based upon two elements in the divine pattern—the spiritual relationship involved in headship and the creation order which calls for subordination. The Mennonite Church in particular is following this practice to keep alive that divine order and to preserve a scriptural authority within its communion. We will realize

more power in the life of the church through a more meaningful and consistent practice of this beautiful and God-ordained relationship.

Harrisonburg, Va.

¹ Vine, p. 5.

² J. Edgar Beet.

³ Vine, p. 6.

Concerning the Draft

By ORIE O. MILLER

Secretary Peace Problems Committee

As of July 28 certain 1948 draft informational materials were mailed directly to all of our bishops, ministers and deacons. Included with this mailing were: (1) a letter from the M.C.C. Peace Section, (2) National Service Board for Religious Objectors July 7th release, "The Conscientious Objector Under the Selective Service Act of 1948," (3) copy of a directive from our several Mennonite groups to the M.C.C. outlining how the Committee's offices in Akron and Washington are to function in their service to our people in connection with the Draft Act's implications, and (4) copy of the Peace Problems Committee's July 16th Resolution urging that all of our young men contribute a minimum of a year's service through facilities provided by the church.

Since this mailing to all of our ministry, we have been releasing the more significant happenings and developments in the draft situation to all of our church papers, and plan to continue to do this via M.C.C. Peace Section notes from week to week.

We now have copies of the Selective Service classification questionnaire Form #100 available here at Akron which we will gladly send on request to anyone needing or desiring same. Secondly, we expect to have similarly available SSS Form #150 by September 15 and from then on. This SSS Form #150 is the form which any registrant filling out the general classification questionnaire needs to request to have his conscientious objector status recognized. Please note that SSS Form #100 is the general classification questionnaire and SSS Form #150 the special C.O. form questionnaire.

We also have available at Akron, the John E. Lapp, "Studies in Nonresistance" which can be ordered singly at 15¢ and in quantities of a dozen or more at 10¢ per copy. This is an excellent series of studies in nonresistance for class use in the local congregation and is being widely used thus.

Our country is now in the midst of registering the young men included in the Draft Act. The Selective Service releases indicate that: (1) the first general classification questionnaire will be mailed to certain registrants within the next several weeks; and (2) that the first draft call for 10,000 will probably take place in November, with another similar call

in December. We are thankful for the Act's clear provision for deferment of any registrant "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

As advised previously, and in the correspondence to our ministry, our office here at Akron, as well as the Peace Section office here also, and the office of the National Service Board for Religious Objectors, 941 Massachusetts Ave., N.W., Washington, D.C., stand ready to be helpful in any question or inquiry from anyone concerned in the implications of this Act and to help in any problem that may arise and to advise anyone interested in the church's planning for volunteer service.

Akron, Pa.

What Is the Radio Doing to You?

(Proverbs 4:20-27)

Like many other great discoveries and inventions that have been intended for the good and advancement of mankind, the radio has been perverted and misused and appropriated by selfish or unprincipled or even vicious forces to a degree that makes serious-minded, careful-thinking people wonder if its evils do not often outweigh its advantages. Dr. Lee DeForest, the inventor of the three-element radio tube, and often referred to as the "father of radio," is reported to have said to a meeting of American broadcasters: "What have you gentlemen done with my child? He was conceived as a potent instrumentality for culture, fine music, the uplifting of America's mass intelligence. You have debased this child. You have made him a laughingstock to the intelligence."

And now radio's child, television, is also giving concern to many earnest Christians, for while radio has brought into the home the word description and the simulated sounds of much that is objectionable, television is about to reveal every act and facial expressions, and thus create a still greater problem for parents and for those who are responsible for teaching and training young children.

In answering the question raised by our topic, we must not overlook the fact that radio has many good points. It can be informative, educational, entertaining, amusing, and often inspiring. To shut-ins, the sick, infirm, and aged it brings many hours of release and comfort. But, in carefully appraising radio's value to us as Christian individuals, we shall do well to think carefully of seven ways in which radio may have an unfavorable or detrimental effect.

1. *Encroachment.* It is possible for radio to make inroads upon time that should be given to other things. It is so easy to feel sometimes that we just must hear this or that program in order to find out what has happened to a certain character, or to listen to a particularly

amusing program, at the expense of something that we should be doing that is of far greater importance. The habit may be permitted to grow until it interferes with study, with home duties, with the reading of God's Word and prayer time, and the like.

2. *Distraction.* There are those who have acquired the habit of turning the radio on the minute they enter the house, allowing it to run unchecked, through mealtime, family fellowship time, studies, and the like, without realizing that even though nothing harmful comes into the home, the constant distraction is robbing each individual of something that is often more valuable than anything that comes over the air. In spite of what some claim, no one can give careful or undivided attention to one thing while the radio is grinding out music or conversation. Certainly, in this day, everything possible needs to be done to preserve and conserve the home life and home relationships. Anything that constantly curtails or makes impossible the highest and best fellowship in the home becomes a menace, and certainly the best study and school work cannot be done under a free-running radio.

3. *Inconstancy.* The radio and television sometimes make it very easy to do things in the home that we would not think of doing outside. For example, some earnest Christians would think twice before attending a professional baseball or football game on Sunday. Yet these very ones will listen to or watch such a game, broadcast over the radio or projected on a television screen, failing to see that this is not in keeping with a Christian observance of the Lord's day. There are many who refuse tobacco and intoxicants, and would shrink from supporting these industries, and yet who must be counted, week after week, in the listening audiences of popular radio programs put on by these industries. Children in the home are quick to learn laxity from the inconsistencies of older folks in the home.

4. *Bias.* Advertising, religious programs, and personal appearances lend themselves particularly to misuse through bias. Radio advertising is on the steady increase. Some of it is downright silly, and much of it is misrepresentation to the extent that the claims for one particular product could be made justly for many other brands. Yet the constant repetition of certain statements produces the idea in the minds of many who hear them that one product is infinitely better than another.

In the field of religious broadcasting, there is often a strange mixture of truth and carefully worded poison. False cults, sometimes concealed by other than their real names, and sometimes speaking out boldly under their right names, are handing out scriptural untruth. Then there are messages, sound and true to the Word of God, that seek to win men and women to Christ and build up believers

in the faith. The radio listener needs to investigate speakers on such programs, ascertain what organization is sponsoring the broadcast, and learn whether or not such organizations are true to the fundamentals of the faith, before listening regularly to their programs.

In personal appearances on the radio, very often false standards of fame and wealth and popularity and accomplishment are played up and magnified, to the confusion of the listeners. Inordinate desire for easy money and possessions is often played upon and cultivated by clever advertising contests and quizzes.

Even in the news, there are commentators who go beyond an unbiased news report to give their own views and predictions, often colored by political allegiances or pet grudges, or by the desire to create interest through exciting to fear or suspicion or hatred, and the like. A listener needs to exercise careful judgment, even in listening to the news.

5. *Demoralization.* Under this heading we must place much that is corrupt and unworthy in the crime plays, and dramatic presentations, and in the comedy programs that come over the radio air lanes. There are some who will tell us that the crime programs are intended to teach that crime does not pay. However, is it necessary to learn every detail of torturing a victim or committing a murder, and every thought that goes through the murderer's brain in order to learn this? Is the balance correct when we are given twenty-nine and a half minutes of crime detail and half a minute of statement that crime does not pay?

In radio drama we will be told that this is life, and, as such, is of interest. But the sordid and cheap and illicit and immoral are not part of the Christian's life, and therefore are not to be dwelt upon. Phil. 4:8. In comedy programs will come frequently suggestiveness, or near profanity, or the derision or belittling of sacred and honorable things, all of which certainly do not contribute anything helpful to the Christian life, and need to be guarded against carefully.

6. *Substitution.* Even when nothing particularly harmful is coming over the radio, it may substitute that which is cheap or unworthy, for that which is good. A listener may almost unconsciously be led to substitute cheap music for the lasting and worth-while kind. He may learn to enjoy cheap humor—that which gets the laugh from the crowd—for real wit and fun. He may be drawn into substituting even good religious programs for attendance at church and participation with other believers in the worship of God on the Lord's day.

7. *Paralyzation.* Radio has rightly been criticized because it tends to satisfy the listener with passive amusement or entertainment. It requires no response or participation on the part of the listener, and consequently, if indulged in to excess, will eventually take away the individual's ability to amuse himself or

occupy himself actively in the interest and enjoyment of others. Sometimes radio may even become a substitute for independent or individual thinking, when it is permitted to become the source of one's information and opinions and ideas.

As Christian believers, we need so much, as admonished in the Scriptures, to attend to the Word of God so that our standards may be kept high and true, and that we may not be drawn away from a consistent Christian walk by the subtleties that come to us over the air. Let us use the radio sensibly and wisely for what benefit it may bring, but let us ask God to guide us and guard us against its misuse, and against being deceived or misled by that which is harmful or doubtful, or merely nonessential. —John W. Lane, Jr., in "Sunday School Times." Copyrighted by S. S. Times Co., and reprinted with their permission.

Bridal Garment

BY NORMA DEARBORN TURNEY

*Jesus, sanctify and keep me
Free from every stain of sin.
Keep me clean and pure and holy,
Oh, let nothing enter in
To stain the bridal garment
I shall later meet Thee in.
Master, make me like to Thee,
All pure, without—within.*

*Dear Lord, the days are evil,
The foe is cruel, and strong,
And for Thy glad appearing
The church has waited long.
Yet Thou hast promised to return,
And who shall hinder Thee?
Some bright daybreak, Thine own to
take,
The skies shall riven be.*

*No more the thorns, but golden crown
Upon Thy head shall glow;
The kingly throne, and power unknown
On earth Thou then shalt know.
And by Thy side, Thy blood-washed
bride*

*Who suffered with her Lord,
Shall rule and reign a thousand years
In sinless, sweet accord.*

*O Bridegroom, holy, tender, true,
My soul each day refine,
And grant me with my robe made white
To in Thy likeness shine.
By nature, child of hell was I;
Now, lifted to Thy heart!
Thy nature, and Thy love to share,
And—nevermore to part!*

Denver, Colo.

Governing Power in the Church

[Reprinted from the "Herald of Truth," Dec. 15, 1883; probably written by J. S. Coffman as an editorial.]

The following ideas we glean from a private letter written by a member of the Franklin Co., Pa., and Washington Co., Md., Conference:

"A matter of general interest was noticed by our last conference. The conference decided that in case a difficulty arises between a bishop and his congregation, and it becomes necessary to call on other churches to help with their counsel and advice in adjusting the difficulty, that the right to call in such assistance is vested solely in the church as a body. Leaving the exercise of authority in the hands of the church is her only bulwark of safety. The church is the repository of faith and power, and they who exercise her privileges are only her servants."

This decision of the above-named conference, and the remarks of our correspondent are certainly in season, and in perfect harmony with the Scriptures. The ruling (s) of priestcraft is one of the corruptions that overwhelmed the early church, and has ever been opposed and condemned by the faithful few that maintained the pure principles of Christianity. It is one of the things that called the Mennonite Church into existence. But a tendency has been clearly manifested in all, or nearly all, the Protestant denominations, to fall back into this error of the Roman Church, and the Mennonite Church has by no means steered clear of it. How often do we hear of a bishop seeking to clear up difficulties in congregations that have been assigned to his oversight, according to his own way of thinking, without the consent or acquiescence of the church, simply because he can claim the authority of a bishop. Or how many times have bishops been called into other congregations and there made rules and even excommunications without regard to the feelings or preferences of the church for which they were legislating.

That the governing power is vested in the church as a body is a position that we have been maintaining for years, yet for certain reasons have not noticed it as freely in the HERALD as we might have done. The spirit of the whole Gospel is directly opposed to individual authority, or that any person may occupy the position of a ruler above any of his brethren. The apostle, when writing of the support that should be given elders and the honor with which they should be regarded, says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." To the Romans he says, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." By this the Christian can claim no honor, pref-

erence, or authority, for himself, even if he is a minister; he must accord them to his brother.

Once when some of the disciples of Jesus had allowed their aspirations to positions of authority to embolden them to such a degree that they ventured to ask the Saviour to be next to Him in the positions they should occupy in His kingdom, they received the following rebuke: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." This points out the minister's position clearly. He is the servant of the church to teach her members, and do her bidding. He must not make authority out of his own judgment. A whole church is more likely to be right than a single individual.

When our Saviour gave instructions how to deal with offending members He left it for the church to pass sentence on those that cannot be reconciled. "Tell it unto the church"; and only after he "neglect to hear the church" is he to be as a "heathen man and a publican."—Reprinted by request.

Fish or Disciples?

(John 21:15)

ELI J. BONTREGER

The question our Saviour put to Simon Peter in John 21:15 seems to convey a different meaning to those accustomed to reading the King James English Version than it does to those who read the German, or Luther's version. In the English version the question is thus stated: "Simon, son of Jonas, lovest thou me more than these?" All, or practically all writers, as well as preachers using the English language when commenting on this question bring out the point of the question as if Jesus meant to ask Simon Peter if he loved Him (Jesus) more than these fish. A recent writer in the GOSPEL HERALD has again thus commented on this question.

This question as stated in the German would, when literally translated, read: "Simon Jonas, have you more love for me than these have?" or, "Do you love me more than these do?" This makes it very plain that He meant to ask Peter if he really thought that he loved Him more than the other disciples did. A very appropriate question after Peter's statement of a few weeks before when he said: "Though all men shall be offended because of thee, yet will I never be offended." According to the German he meant to say that if all the other disciples would be offended he would never be offended.

So according to the German it is plain that Jesus meant to ask Peter if he still thought that he loved Him more than the other disciples did, and the English version leaves room for this thought. As Jesus asked Peter if he loved Him more than these, instead of pointing to the fish He no doubt pointed to the six other disciples who were present at the time.

He put the question to Peter to remind him that he had said that his faith and his resistance to taking offense was stronger than that of the others, and the further fact that He put the question to him the third time no doubt convinced Peter that it was this instance that Jesus had in mind when He thus questioned him; hence the fact that Peter was sadly grieved because He said unto him the third time, "Lovest thou me?"

Shipshewana, Ind.

American Students in Holland

BY WILLARD KRABILL

On July 2, forty young American Mennonites stood quietly at the simple, yet impressive, shaft in memory of Menno Simons near Witmarsum, Holland. None of us who were present at this occasion will ever forget it. An atmosphere of great reverence seemed to pervade all, and each of us seemed to sense that here we were on holy ground. After singing "Faith of Our Fathers," we prayed silently that God might use us in more zealous service for Him, after the example of the great leader whose life is here memorialized.

This occasion was only one of the many that the European Voluntary Service group, sponsored jointly by M.C.C. and the Association of Mennonite and Affiliated Colleges, will long remember from their stay in Holland. The bond between the Mennonites of the United States and those of the Netherlands was greatly strengthened by this visit. Our group lived in the homes of the Dutch Mennonites, worshiped in their churches, and participated in their daily life. We can tell about the fine hospitality we enjoyed, but it is impossible to convey to the readers of this column the sincerity and warm friendliness shown us by our Dutch brethren. Sometimes we could not converse with them, due to the language barrier, but even then their expression and acts of kindness made us feel at one with them. The American students joined the Dutch young people in a week-end conference at the Aalsmeer church, visited the Mennonite churches in numerous villages and cities, and were the privileged guests of Dr. ter Meulen, a Mennonite, for a tour through the Peace Palace at the Hague, of which he is head librarian. But these are only a few of the high spots of our visit. We are especially grateful to the Dutch students who have studied in our American Mennonite colleges the past two years, and who were our hosts in Holland. No

A Prayer for This Week

O God, our Father, whose holy presence we approach through Thy Son, our Saviour; we honor Thee as holy as we confess our sins and seek from Thee those virtues which Thy holiness inspires. Thy goodness has blessed the earth with fruitfulness and our hearts with gratitude.

Made worthy to be Thy children through the gift of Thy Son, may Thy mercies and bounties inspire us to honor that love as the bounties of the seasons are sent forth to feed the hungry and clothe the naked in the name of Christ, whom we serve.

Enable us, by Thy Spirit, to grow in the graces of righteousness and love, more like Thyself, that we may glorify Thy name and Thy kingdom, through Jesus Christ, our Lord. Amen.

—S. F. Coffman.

effort was spared by these friends of ours in our behalf.

At every stop our Dutch brethren and sisters expressed the most sincere gratitude for all that the American Mennonites, through M.C.C., have done for them during the difficult postwar years. We in the United States do not realize how much this aid has meant to our fellow Mennonites in need. One of our last visits in Holland was to the Mennonite retreat at Elspeet, the place which has come to be known as the spiritual center of the Dutch Mennonite Church. Here we sang together, ate together, and prayed together. As our busses drove away the people waved in a warm farewell that moved each of us. It was farewell to our Dutch brethren and sisters.

"For ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more."

THAT FIRST GLASS

Warning from Charles Lamb

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth, to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and passive will, to see his destruction and not to have the power of will to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not to be able to forget the time when it was otherwise—HOW HE WOULD AVOID THAT FIRST GLASS!"

FAMILY CIRCLE

Our Boys Are Builders

BY MIRIAM SIEBER LIND

*Our boys are builders—
Through my task-filled day
I watch with covert pride
Their earnest play;
I glance with veiled delight
While little hands
Enforce with skill
A little mind's commands.*

*TWO builds that sidewalk
In its perfect line—
That sturdy bridge;
This intricate design
He executes of block,
Half-block, and block.
"My bij!" I hear him coo,
"My bij! My wawk!"*

*FOUR builds the houses—
Every inch unique
(Here's wisdom
For an architect to seek!)
And churches*

*With the strangest spires arise
Beneath his steady hands,
His sober eyes.
His serious face
Lights up as I pass through—
"Someday I'll build one
Big enough for you!"*

*Our boys are builders—
Seeing them at play
I think, O Mary's Son,
Of Thy child-way—
I think how Thou didst wonder,
Build, and grow—
Our boys are builders—
Master, keep them so!
Scottdale, Pa.*

White Slavery a National Menace

[Reprinted from Comments on World News in the *Christian Monitor* by request of a nurse who testifies to the truth of these facts.—Ed.]

"The land is defiled: therefore I do visit the iniquity thereof upon it" (Lev. 18:25).

The "underworld" is thoroughly organized, and its activities are so well covered up that there is a widespread impression that the "white-slave traffic" is dead. But the fact is, that traffic was never more alive than right now! The F.B.I. reports some 3,000 kidnappings

annually. Most of these are girls. Girls disappear, and are never reported as kidnapped. Many of these are forced to a death-in-life worse than death. "Cadets" go everywhere, in rural districts and villages, as well as the big cities. No community is immune. They hunt "pure girlhood"; these bring a higher price than the "sporty" type of girls. This is the reason for the writing of this editorial. Mennonite girls, in general, range with this finer type of girls.

Publicity is what this traffic hates. It is one of the chief weapons of defense. Christians ought to wage a relentless warfare against this heartless, hellish business. Parents should seek to warn their daughters. This business seeks to destroy our homes, our children, and our civilization. They seek to turn the nation at large into a brothel.

Allow us to insert part of the effective lecture of Ernest L. Tiffany, M.D., lecturer of the Christian Civic League:

Last summer twenty-three persons were in the Niagara County, N.Y., jail at one time awaiting trial for white-slave activities in Niagara Falls. Buffalo papers reported nine white slavers held for trial in that city.

White Slavery a Big Business!

One of the first facts we need to face is that the nation-wide traffic in girls is Big Business, as big, if not bigger than when "Lucky Luciano" (then head of a vice syndicate of thirteen men in New York City, now much in the public eye for narcotic activities in Cuba) was reported by the Federal authorities as drawing an annual income of 12 million dollars from the shame of the thousands of girls he was plunging into compulsory prostitution or white slavery.

Again we need to realize that from \$500 to \$1,000 or more is being offered by the white-slave syndicates for each pure girl furnished them, which accounts for the surprisingly large number of panderers, procuresses, and "cadets" engaged in this lucrative business, and the sudden disappearance in all parts of the country of girls whose parents never hear from them again.

A man doing a heavy trucking business between Buffalo and Watertown, N.Y., said: "I have been offered \$500 for every girl I can capture for the white slavers. I am tough, but I am not tough enough for that. But, boy! Oh! boy! I could have made a lot of easy money."

A prominent farmer near Ithaca, N.Y., reported to me that his hired man had refused the same kind of offer. Unfortunately, not all men, and women, are proof against the lure of such "easy money."

Right here in Albany an acquaintance of mine, a Baptist minister and former city missionary in Chinatown, New York City (who therefore knows well the ways of the underworld), posing as a white-slave procurer was offered \$500, then \$600 for a girl whom he described as "a beaut, only sixteen, pure and innocent." The procuress raised her bid \$100 at a time up to \$900, then to test her out he refused, expatiating on her beauty and saying, "I'm no piker. I'm from Chinatown, New York City, and I'm out for de mun. How much?" "Oh," said she, "you're from Chinatown?" "Yass, Madam." "Well, bring her in and I'll give you \$1,100."

How Do They Capture Girls?

In many ways. One way is by picking them up on the streets and highways, giving them a free ride; and in many cases they are never heard from afterward. After I had spoken at a Sunday-school banquet in the First Baptist Church of Niagara Falls, the pastor said to the audience: "One of our prominent police officials here has just reported to me that after one a.m., white-slave prowling cars are going up and down the streets of our city to pick up girls."

A Case at Baltimore, Md.

A prominent Christian worker said to me: "My daughter is in school at Baltimore. One afternoon at close of school as she came down to the sidewalk, a beautifully dressed woman, with a Negro chauffeur, drove up and called to her, 'Don't walk; come and ride.'"

"My daughter, having been carefully warned never to accept an invitation to ride with a stranger, said, 'No, thank you.' At that the woman jumped from the car, grabbed my daughter, and attempted to force her into the car. Fortunately, daughter had a hatpin. She seized it and jabbed the woman, who let go, and daughter took to her heels and escaped, just as the driver left his seat to assist his mistress in the capture."

A Sunday-school Girl at Scranton, Pa.

A pastor and wife at Scranton gave me the details of the capture and rescue of four of their Sunday-school girls, each captured in a different way in that city. The most flagrant and startling case began in a hilltop suburb, where one of these girls was waiting for a trolley. A well-dressed, middle-aged man approached, told her he had been waiting a long time, feared a tie-up in the trolley system, and was going to get his auto, and offered to take her downtown.

She said, "Thank you, but I wouldn't ride with any strange gentleman." "That's all right, daughter," he said, "but I have daughters of my own. I am old enough to be your father, and I think I'm safe."

It was getting late, and he spoke so kindly and looked so honest that she finally, and foolishly, accepted his invitation. She told him the street where she wished to stop, but he drove past it. Thinking he had forgotten, she said, "Here's where I want to get out," but he drove on.

Realizing what she was up against she seized the door handle. When he saw she was going to jump, he grabbed a piece of rubber hose and as she leaped he struck her on the head, knocking her senseless to the pavement. He drove on!

Innumerable "tricks of the trade," devilishly clever, are employed by the white slavers to capture their victims. Some of them I will describe in a near future issue of *The Civic Bulletin*, as well as the methods by which they are able to keep the girls after they capture them.

"Shooting" with the Hypodermic

But the method most vicious and deadly, because it gives the girls no chance to escape, is "shooting" them with hypodermic syringes loaded with a combination of powerful, quick-acting narcotic drugs. Case histories pile up of the use of this method on crowded streets, in crowded department stores and "5 and 10's," in an elevator, in trolley cars, in railroad waiting rooms, etc., in daylight, and in the "movies" in the dark.

Recently, a man in Malone, N.Y., Mr. John Wylie, Sunday-school teacher at Aquebogue, L. I., Charles Martin, pastor at Richland, N.Y., and eight other responsible persons scattered in six other cities and towns, told me this story:

A Brooklyn "Methodist hospital nurse" on a crowded trolley car in broad daylight was "shot" with a hypodermic. Realizing what had happened—as most girls would not—she stopped the car, called the hospital by phone, and an ambulance came for her. They walked her up and down the hospital corridors all night to get

(Continued on page 871)

TO BE NEAR TO GOD

THEME FOR THE WEEK: LOVE

Sunday, September 19

Read Matthew 15:1-9; Colossians 3:20, 21.

The first love—outflowing warmth, affection—call it what you will—that the individual usually experiences, is filial—the loving of his (or her) father and mother.

As the realization of the good things that come from our parents is associated with that person early, in the consciousness of the child, the love that the child feels for the parent is mostly a response to the parental love first bestowed on the child.

Because of this the parent-child love-relation is very similar to that of heavenly-Father-and-child.

"We love him, because he first loved us."

In proportion as the parental love is perfect—perfect in putting the welfare of the child ahead of the child's indulgence, and yet understanding those little griefs and disappointments, generally in that proportion the child learns to "honour . . . father and . . . mother." For "real courtesy (honor) is more kindness and respect of the individual than mere form of politeness."

Obedience sometimes must be taught with a rod, but let it be a rod of love. "Thy rod and thy staff they comfort me."

Monday, September 20

Read Ephesians 5:24-33.

Our second concept of human love is in the love of a true man and woman. There is no other illustration considered fitting to portray the love of Christ for His bride, the church. And truly if this love is as perfect as it can be, even here on this earth, it gives us new understanding of that perfect love of the Bridegroom whom we await.

Frederick Harris in his article, "The Sexual Relationship in Marriage" (Reader's Digest), gives some very thought-provoking facts that every adult would do well to read. I quote a few:

"There are many phases of love, but these phases come together in the purpose of affection—the desire for unity (identification) with the beloved." This is no selfish love he is speaking of "when it appears as a purpose of two partners to share an experience with each other, it is the handmaid of tenderness. This is the ideal experience."

Tuesday, September 21

Read II Corinthians 5:14, 15.

Yesterday's statement leads naturally into the idea that love—the desire for unity—being similar in its phases, one of those phases is our love to Christ. It follows that if we love Him enough, we desire to be identified with Him, too.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Wednesday, September 2

Read Matthew 7:7-11.

Mother-love is emphasized in the world of today above father-love. Yet the latter is, when perfect, the true type of God the Father's love to us.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

Why is it that the parent's love is always greater than the child's love for the parent? Perhaps it is written in human nature that he who gives most of himself for another loves most, and he who receives loves least.

Most children have a limited idea of their parents' motives until as parents themselves they begin to understand the greater viewpoint of the greater love.

Thursday, September 23

Read Romans 5:5-6:4.

Next higher in phases of love, is the love of God. There is nothing like it on earth. I have mentioned it in part, as the love of Christ, and the pity of the Father. Meditate upon it, for the thoughts it provokes, the trust it begets in us, the warmth it kindles in our hearts, are precious things. We can never realize it all in our minds, for they are so limited. But in our spirits we can respond with all the devotion that is in us.

"Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "... Present your bodies a living sacrifice . . . which is your reasonable service."

Friday, September 24

Read I Corinthians 13.

As a result of a Spirit-enlightened heart comes that perfect love ("charity") or brotherly love which is the "more excellent way."

"The heart in which the Holy Spirit dwells will always be characterized by gentleness, lowliness, quietness, meekness, and forbearance. The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut—all these belong to the flesh, but they have nothing in common with the gentle teachings of the Comforter. . . . Lord, make me gentle. Hush my spirit. Refine my manner. Let me have Christ in my bearing and my very tones as well as in my heart" (Dr. Simpson).

Saturday, September 25

Read Romans 15:1-7.

How to be perfect in love? It is a task to challenge every soul. Are you so in love with Christ that you are crucified with Him? When temptations come overpoweringly to you, can you truthfully say: "I am crucified with Christ. I am dead. I need not yield?"

When someone spitefully uses you, can you say, "God bless you," and so, being risen with Him, walk in newness of life, joyfully?

Do you abide in the vine, daily drawing life, divine love and peace and joy, and all you need, from Him who "is love"?

There are heights and depths in perfect love that call to each of us as a mountain-top challenges.

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near;
Perhaps by a spoken message,
Perhaps by a printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host;
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know or know not,
He keeps me from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred;
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment—
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand;
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—Selected.

—Almeta Hilty Good.

A RELIGIOUS FAMILY

Sunday School Lesson for September 26

(Acts 16:1-5; 17:13-15; I Cor. 4:14-21; 16:10, 11; Phil. 2:19; I Thess. 3:1-10;

II Tim. 1:3-14; 3:14, 15)

This is a three-generation study—son Timothy, mother Eunice, and grandmother Lois. All three were religious. Was the grandmother's religion given to her daughter by birth? Was Timothy born religious? If a parent is a true believer, won't his or her children inherit the faith of their parents? What about Christian parents whose sons are unbelievers? And how would birth explain the occasional son who is religious in spite of an unbelieving father? Are not these the facts—Timothy was born into a religious home, but he had to learn the good news of salvation, and believe it or reject it? We may inherit a religious home but not a religious individual experience. This must be acquired. It requires admonition and nurture and training. Seemingly many parents believe that children will just naturally some way come to believe what they believe. They may even suggest and hope and pray that the children will come into their church. But the great need of Christian nurture may be sadly neglected. Many do join the church of their parents, but they may be very weak in faith or without any spiritual rebirth.

Timothy was nurtured in "unfeigned faith." No doubt Eunice was nurtured thus also. This "without hypocrisy" faith, working out in the daily life of parents, is a powerful factor in bringing a child to the pure faith necessary for salvation. Parents nurture their children daily in some way by their living. The spiritual tone of the home, the strength of the parents' religious convictions, the fruit of the Spirit demonstrated in the parents' home, church, and community living, the parents' attitude toward Christ, toward the Word, and toward the church

(Continued on page 871)

OUR SCHOOLS

It's Time for Straight Thinking

[This article from the "American Lutheran" has been adapted simply by substituting the word "Mennonite" for "Lutheran."—Ed.]

In all the discussion about education these days, one fact ought to stand out like a spotlight to [Mennonites]—we have a philosophy of Christian education which is sound when put to the educational test. Our school system has been tried and found not wanting. What we do not have is the over-all conviction among [Mennonites] that we owe our children a [Mennonite] Christian education. What is more, we do not have everywhere the willingness to provide such an education for our children.

Of all the educational problems facing our nation, one of the most serious is still that of the increasing secularization of our public school system. Opponents of Christianity, and in many cases the leaders in educational circles, have seized on the American principle of the separation of church and state and are making every possible use of the idea to do what the founding fathers never had in mind at all—that is, to rule out of the training of our youth all religious and moral training. There are many who look with disfavor upon those groups "who think their children are too good for the public school system." Meanwhile, most [Mennonites] through negligence or thoughtlessness have let the matter go by default. Many parochial schools were closed when there was no longer any use for the teaching of the German language, the pastor and people having failed to realize the true purpose of the school. What we have failed to realize is that secular education is not only "defective," it is "destructive" as well, both in the life of the individual and of the nation. The secular order of society never moves around in a vacuum. An education which is not godly becomes anti-godly. If and when religious and moral instruction is allowed to become irrelevant to life, then purely secular instruction and discipline pre-empts life of all moral and spiritual significance.

When H. G. Wells said some years ago that the race was on between education and chaos he was wrong. Education and chaos have never been competitive. As we see now, they have been co-operative. Had he said that the race was on between Christian education and chaos, he not only would have been right but prophetic.

The world is now reaping the unhappy fruits of its secular and materialistic culture. There is a strange relation between modern knowledge and modern

confusion. We have not come to the place we are because of a lack of learning. We are where we are because we have had an abundance of learning but very little character. The schools of the world have trained heads and hands to the neglect or exclusion of hearts and wills.

Many of the leading educators are failing to see this simple truth. One wonders sometimes if our educated leadership is historically educated itself; if it sees and understands all the social and moral breakdowns which have happened right at home, right under our eyes, and the relation between present social and moral weakness and our educational background!

It is something to think about when we remember that in 1775 the textbooks used in the schools were 100% religious or moral in content, and that the first schoolhouse in America was the equivalent of a church. In the years following, the American school curriculum has become secularized until today only 1% of instruction material is of a moral or religious implication or application. And side by side with this be sure to note that since 1900 the average age of criminals has declined from thirty-five years to nineteen years. This is no coincidence. There are no accidents in history . . .

Children have been given over to the public school system. There religious instruction might have been desired, but the school system was not free to make any definite effort. In the smaller schools many teachers undoubtedly did apply many moral and religious truths. Mostly, however, in order not to run the risk of offense, any religious application was overlooked and ignored. For the most part, our children received an education which put a material interpretation upon all realities. Our hope was the Sunday school . . .

Christian education is not a matter about which we can be safely indifferent or scornfully doubtful. One can be very dogmatic on this point should he wish to be. History will back him up. There are many evidences in present-day life which verify the claim that if education is not Christian, it can be and usually is deadly dangerous.

Someone might say, "That may all be true, but come down to cases and be specific." We are going to.

Specifically, our [Mennonite] schools, supported by [Mennonite] people, are free to do in education what ought to be the concern of every [Mennonite] Christian.

Namely, our [Mennonite] schools are free to acquaint our youth with their evangelical [Mennonite] heritage. That is not the mission of the tax-supported

school and never can be. If, however, our [Mennonite] heritage is to be preserved and passed on, someone must teach it. The truths of our glorious faith must be told over and over again for every generation. You may be sure that the Roman Catholic schools are teaching the things of Rome in every one of the thousands of classrooms they support and control. Only the church school is both free and competent to teach our youth what our heritage is. God deliver us from narrow sectarianism; but may He also deliver us from such broad-mindedness that we cease to teach, and teach well, our children of that rock whence they were hewn.

What is more, our [Mennonite] schools are free to teach the Christian philosophy of life: are free to declare that the fear of the Lord is the beginning of wisdom; free to teach the pure doctrine of man's sin and God's grace; free to make Christian faith primary in the employment of teachers. There is need for such schools in America. This fact must be brought home again to our people in the pews and they, as well as the pastor, must understand why Christian education is necessary.

Lastly, our [Mennonite] schools are free to enlist and train leaders for the church. That one sentence needs no explanation.

These are reasons enough for [Mennonite] schools. We need now to sell again the importance of Christian schools to the pastors and laymen in our congregations. People everywhere are beginning to see now that education is not enough. Germany and Japan were highly educated, but something went wrong in the souls of their people. Many a person who has never had any experience with Christian schools is now ready to listen when you speak for them. Now is the time to do some straight thinking about Christian education, to see its value to church and state alike. Now is the time that our [Mennonite] people should be persuaded and convinced that Christian education is imperative. Let our people be rededicated to Christian education, and let its cause be supported in keeping with its worth. Only then can we be obedient to Him who said, "Go ye . . . and teach."—Harry G. Coiner, in "American Lutheran."

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will he be.—Selected.

TEACHING THE WORD

Book Review

The Life and Teaching of Jesus Christ, James S. Stewart; John Knox Press, Richmond, Va.; 209 pp.; \$1.00.

Seeing the need of having a four-year Bible course for the young people, ages fourteen to eighteen, the Church of Scotland planned a course and wrote a series of textbooks for the teachers of this age group. This is one of the four textbooks.

There are twenty-one chapters in the book; each chapter deals with a part of the life of Christ and His teachings. Not nearly all the events of His life or His teachings are mentioned. The author chooses the high points and comments on them.

Although the author does not mention the virgin birth of Christ and some comments on minor details may be questioned, the book agrees with the fundamentals of our faith. Its message is distinctly a Gospel message and it is not antagonistic to any Mennonite practices.

The teacher's note on the last chapter indicates that when this course is completed the members of the class should be ready for a young communicants class. This, of course indicates the Church of Scotland's practice of infant baptism and confirmation at a later time. Baptism, however, is not mentioned.

Although not an outstanding treatise on the life of Christ, this book is well outlined and could be used in a class studying the life of Christ. However, I prefer the book by either Farrar or Vollmer on the life of Christ.—Glen Yoder.

53 More Sunday Talks to Children, Joseph Anderson Schofield, Jr.; W. A. Wilde Co., Boston; 1947; 212 pp.; \$1.50.

In the words of Joseph Schofield, Jr., the children's sermon should do at least three things: "Attract the youngsters to the regular service of the church by giving them a definite and a particular part in it; . . . enlarge in the minds of children their knowledge of the Bible and to develop in the hearts of children their love for it; . . . place in the minds of children moral and religious truths." Preaching should have a place in the church's program for children.

"53 More Sunday Talks to Children" is a collection of fifty-three sermons delivered to children by the author. They are sermons on the level of children's comprehension and use objects, ideas, and topics that are familiar to children to attract their attention. They are not mere stories or entertainments.

Despite four sermons that conflict with the Biblical principle of nonresistance, one that contains considerable slang in an illustration, and one untruth (Jesus entered Jerusalem "claiming to be King," page 66), this book will be a valuable addition to the

library of any minister or worker with juniors. Most of the ideas in it are usable and many of them will suggest to the user related ideas. Used discriminately by mature Christians, this book offers no serious threat to Mennonite principles and practices. On the contrary, it is full of helpful suggestions.—Lois Johns Yoder.

Christian Doctrine for Sunday School Teachers, Park Hays Miller; W. A. Wilde Co.; 1947; 105 pp.; \$1.00.

"In simple and untechnical language, the author talks through with the reader basic truths of the Christian religion as they are revealed in the Scriptures." It is written in simple diction and popular style so that the average reader can follow easily and understand what he reads.

There are a few places where we wish the author had been more definite. One of these is the statement regarding the source of our knowledge about God when he says, "What men think about God and religion is the result of experience much like that of a child whose idea of his mother grows through experience" (P. 75). Altogether too much stress is put upon man's experience while minimizing the importance of revelation. God cannot be known by experience excepting as that experience relates itself to the revelation God has given of Himself.

This author, like many others, finds only two ordinances of the church (p. 78). He overlooks also the important doctrine of verbal inspiration. Some matters of theory in his statement concerning the Roman Catholic doctrine are stated as fact (p. 23). Some statements of error are let stand without adequate refutation (p. 91).

His statement concerning man and sin (p. 61) is good. He says what we mean by salvation depends largely upon what we think about sin. The way we think about sin depends a good deal upon how we think upon God. And how we think about sin and God will affect what we think about salvation. He is clear concerning faith and works (p. 69). Faith is more than believing that something is true. It is also the act to which that belief leads. In our salvation we are to follow Jesus Christ in our everyday life, in what we think and feel and do.

The book has definite value in its statement of profound truths of the Scripture in simple language. In general it is conservative in its viewpoint and will serve as an elementary guide in doctrine to the Sunday-school teacher.—John W. Burkholder.

Planning for Children in Your Church, Hazel A. Lewis; The Bethany Press; 1947; 80 pp.; 50¢.

This brief, but thorough, little book should be helpful to every leader of children's work, teacher, or parent who reads it. It was de-

signed as a text for a short course in teachers' training and for the inspiration of all who have a part in teaching the children of the church. The author presents the "how" but also emphasizes the "why" of effective teaching.

According to her convictions, we have too long used questionable methods in depressing environments. We have considered the lesson material but thought too little about the child. We have not grasped every opportunity to build wholesome and useful attitudes toward the Bible, Christ, and the church.

If you share her convictions and desire to see or provide efficient planning for the children of your church, you will find both inspiration and help in the reading of this book.—Elizabeth A. Showalter.

Worship Services and Programs for Beginners, Flora E. Breck; 223 pp.; W. A. Wilde Co., Boston, Mass.; 1947; \$1.50.

This book is a definite contribution to the material available for leaders of beginners' worship services. It contains a number of worship services, poems, exercises, hymns with music, recitations, Bible stories, dramatizations, etc., for all the special days of the church year and for various themes, such as helpfulness, obedience, kindness, God's care, and forgiveness. Many of the recitations, dialogues, and stories may be used as numbers on a Children's Day or Christmas program in which beginners and primaries participate.

The author has worked extensively with children, and throughout the book the reader is conscious that she "knows what she's talking about." Particularly helpful and stimulating to workers with small children who read this book will be the author's suggestions concerning the use of hymns with beginners and her many concrete examples of how to tell Bible stories to them.

On page 202 brief mention is made of a beginners' service in which the United States flag was displayed while the children sang "God Bless America." While such a procedure would be alien to our Mennonite practice, no comment is made about it that would warrant our discarding the entire book. The book is so full of concrete suggestions and helpful materials that the reading and owning of it would benefit every worker with beginners and/or primaries in our Sunday schools, summer Bible schools, and junior meetings.—Lois Johns Yoder.

ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration. It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms he gave the poor man six coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes; and would you to whom God has given six days, steal the seventh also?—The Presbyterian.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Bro. Ray Bair gave the Sunday morning message at North Lima, Ohio, his home congregation, on Aug. 29.

Bro. Andrew Jantzi, Flint, Mich., is conducting meetings at the Meadville Mission in northwestern Pennsylvania, Aug. 3-16. The power of God was manifested in the revival at the near-by Sunnyside Church, where meetings conducted by Bro. Kenneth Good closed on Aug. 2.

Good interest was shown in the meetings held by Bro. Lewis Showalter at Culler's Run, Mathias, W. Va., Aug. 22-29.

The brethren E. S. Hallman, Tuleta, Tex., and H. F. Reist, Premont, Tex., took part in the dedication services held at the Gulfhaven Church in Mississippi on Aug. 29. Their wives accompanied them.

Harvest Home services will be held Saturday evening, Sept. 18, at 7:45 at the Norris-town, Pa., Gospel Mission.

A Sunset Youth Meeting is to be held on the lawn at the Eastern Mennonite Convalescent Home on Route 309 at Unionville, Pa., on Saturday evening, Sept. 18 at 6:45 p.m. On the program will be a men's and a ladies' quartet. Clarence Y. Fretz, of Philadelphia, will speak on the subject, "Cultivating My Devotional Life." In case of rain the meeting will be held at the Souderton Mennonite Church.

Broad Street Village, on the west side of Richmond, Va., was the location for evangelistic meetings Aug. 27 to Sept. 12, with the brethren John W. Hess and George R. Brunk serving as evangelists.

Bro. and Sister C. C. Cressman, New Hamburg, Ont., worshiped with the Sycamore Grove congregation, Garden City, Mo., on Aug. 22. Bro. Cressman brought both morning and evening messages in the absence of Bro. W. R. Hershberger, who was filling appointments with the White Hall congregation, Oronogo, Mo.

Church School Day speakers at the Sycamore Grove Church, Garden City, Mo., were Bro. Walter E. Oswald and Sister Melva Kauffman, both of the Hesston College faculty. Their messages were inspiring and helpful.

The Calvary Mennonite Church of Escambia County, Ala., was dedicated to the glory of God and the extension of His church on Aug. 8. The building is located near Appleton, twelve miles north of Brewton, Ala. Speakers on the program were John Lehman,

Bishops, ministers, and deacons who have just been newly ordained or whose addresses or telephone numbers have changed since the 1948 Mennonite Yearbook has been published should send in these changes to the Family Almanac as soon as possible. Some changes have been received and will be made in the Ministerial Directory for the 1949 Family Almanac. If you have corrections to send in and have not done so, please mail these corrections to Family Almanac, Scottdale, Pa.

Andalusia, Ala., and Martin R. Kraybill, Elizabethtown, Pa.

A peace study class is being conducted by Bro. Melvin Bishop at the Blooming Glen, Pa., Church, with about seventy-five young people enrolled. The class meets every Thursday evening and uses John E. Lapp's "Studies in Nonresistance" outline as a text. Bro. Willard Hunsberger, who was a member of the M.R.C. Peace Team which toured during the summer, had charge of two sessions.

The Rockhill, Pa., congregation is having a peace study class every Tuesday evening under the direction of Bro. John E. Lapp. This is a very helpful study of the Biblical basis of nonresistance and Mennonite conscientious objection to war.

Bro. C. F. Derstine may be addressed at Springs, Pa., Sept. 12-17. Bro. Derstine filled appointments at Harrisburg, Pa.; Hagerstown, Md.; Lancaster, Pa.; Souderton, Pa.; and Highland Lake Bible Conference, N.Y., while en route to Harrisonburg, Va., where his daughter is attending school.

The First Mennonite Church, Kitchener, Ont., plans to hold farewell services for Bro. Orley Swartzentruber, who has given appreciated assistance in the work there during the summer.

Ground was broken on Aug. 31 for the addition to the First Mennonite Church, Kitchener, Ont., and the enlargement of the facilities of the Ontario Mennonite Bible School. The ceremony was in charge of the pastor of the congregation, C. F. Derstine, and the principal of the school, Oscar Burkholder. By the next evening excavation had been completed.

Guest speakers scheduled for the Ontario A.M. Sunday School Conference Sept. 4-6 were J. J. Hostetler, Canton, Ohio; and Amos Swartzentruber, on furlough from Argentina.

Visiting brethren who filled preaching appointments at the Steinman Church in Ontario recently were the following: Alva Wengerd, Massillon, Ohio; Earl Maust, Bay Port, Mich.; Leroy S. Stoltzfus, Bird-in-Hand, Pa.; Daniel Schlabach, Guernsey, Sask.; and William R. Eicher, Milford, Nebr.

Bro. Gilbert Stuckey and his wife, Mary Ellen, members of the Manitou Springs congregation in Colorado have been appointed as workers for the Puerto Rico field. After spending a short time visiting parents and friends they plan to leave for their new field of service.

The Manitou congregation, Manitou Springs, Colo., recently purchased the Brethren church building in Colorado Springs. This building was offered to them for sale at \$7,500, after they had purchased lots about four blocks away, on which they planned to build a \$16,000 church building. Dedication services will be held on Sunday, Sept. 26, with Bro. Harry A. Diener bringing the dedicatory message in the morning. Communion services will be held in the afternoon. Visitors are welcome to attend these special services.

Bro. Christian Kurtz, Elverson, Pa., began a series of evangelistic meetings, if plans carried, at the Providence Church, Denbigh, Va., on Sept. 12.

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Announcements

NOTICE

All Board of Education members are hereby notified of the special meeting of the Mennonite Board of Education to be held at Kitchener, Ont., Oct. 21-23. In case any member finds it impossible to be present, he may designate a proxy by informing the secretary of the Board in writing. Bring Board minutes and constitution.

Nelson E. Kauffman, President
C. F. Yake, Secretary

Annual YOUNG PEOPLE'S INSTITUTE REUNION September 19, 1948

The 1948 annual reunion of Laurelville Young People's Institutes will be held the third Sunday of September at the Lancaster Mennonite School, just east of the city, along U.S. Route 30. The program will begin at 3:00 p.m. All who plan to attend may worship in any of the local churches in the morning. Each one is responsible for his own meals. Some may plan to eat with friends; others may wish to take their lunch to the school grounds. All who attend are asked to bring blankets and Life Songs No. 2, if possible.

D. Ernest Weinhold,
Ephrata, Pa.

Calendar

First General Session, Mennonite Board of Education,
Kitchener, Ont. Oct. 21-23.

Go, Preach

MISSIONS

Give, Pray

Mission News

A church council was organized at the Hannibal Mission Church on Aug. 31. The council includes the local board elected by the district conference, the ordained brethren, the Sunday-school superintendents and the assistants.

On Sept. 6 Sisters Marjorie Shantz and Linda Reimer, missionaries to Puerto Rico, stopped at Elkhart, Ind., en route to Lake Charles, La., where they will sail on the "Adabelle Lykes" on Sept. 10.

Bro. and Sister Eldo Miller, Colorado, Springs, Colo., missionaries under appointment for work along the Mexican border, are planning to arrive in Mathis, Tex., by Sept. 22.

Bro. Emanuel B. Peachey, Belleville, Pa., is scheduled to conduct revival meetings at the Hannibal Mission Church, Sept. 29 to Oct. 10.

Evangelistic meetings were held at the Manadier Mission Sunday School Aug. 11-18, with Bro. Harvey E. Shank as evangelist. The Spirit led in a definite way and eight converts are now under instruction. Prayer is asked for these and for others who should turn to the Lord.

On Sunday, Aug. 22, Bro. Wilbur Nachtigall was ordained to the ministry in an impressive service at Manson, Iowa. Bro. S. C. Yoder, retiring president of the Mennonite Board of Missions and Charities, had charge of the service, assisted by Bro. Edward Birkey, the recently ordained bishop of the Manson congregation. Bro. and Sister Nachtigall are under appointment to the mission field of Puerto Rico. During the coming months they expect to serve in the local congregation at La Junta, Colo., while studying the Spanish language under the direction of Bro. and Sister David Castillo.

A Gospel team from the Mt. Pleasant Mennonite Church, Cloverdale, Ohio, was scheduled to give a Sunday evening program at the Lima Mennonite Mission on Sept. 5.

Bro. S. C. Yoder, Goshen, Ind., spoke at the Thirty-Fifth Street Mennonite Church (Colored), Los Angeles, Calif., Sunday, Aug. 29. In the evening of the same day he spoke at the Calvary Mennonite Church on Seventy-Third Street.

Bro. Paul and Sister Lois Lauver, missionaries on furlough from Puerto Rico, are scheduled to be at the Lima Mennonite Mission Sunday morning, Oct. 3.

Bro. Stephen N. Solomon, representative of the Mennonite Church in India, visited churches in Iowa and southern Minnesota during the week of Sept. 5-10.

Sister Lela Mann, of the Chicago Home Mission, spent several weeks at her home in Elkhart, Ind., returning to her work on Sept. 6.

Mission workers who served at the Iowa-Nebraska Church and Christian Workers'

Conference programs included the brethren M. C. Vogt, who will return to India soon; Nelson E. Kauffman, Hannibal, Mo.; Edward Yoder, Kansas City; Norman Hobbs, Iowa City; Stephen N. Solomon, India; J. D. Graber, secretary of the Mennonite Board of Missions and Charities; and others.

Four adults were added to the membership of the Thirty-Fifth Street Mennonite Church (Colored), Los Angeles, Calif., on Aug. 29, in a very impressive afternoon service. Will you pray that each new member might be used mightily for the Lord?

Bro. Clayton and Sister Gladys Beyler, missionaries under appointment to China, are now planning to sail on the S.S. "General Gordon" on Oct. 15 from San Francisco, arriving in Shanghai around Nov. 9. They will then proceed to Chengtu, West China, for the opening of language school on Nov. 15.

Sister Lena Graber, missionary on furlough from India, is working in the laboratory of the Augustana Hospital, Chicago, Ill., learning techniques useful in the medical work of the India Mission. Her address is 852 Chalmers Place.

An open-air Sunday school under the direction of Bro. and Sister Paul Stoltzfus has opened in Cleveland, Ohio. The attendance on Aug. 26 was forty, with the attendance increasing each Sunday. Prayers are requested that a building be supplied in spite of all resistance.

Camp Ebenezer, Millersburg, Ohio, Tillie Yoder, Aug. 30: "Two camp seasons are past and we are convinced of the blessing and power of God in our work. . . . Eighty-one persons attended camp this summer. Thirty-one boys and girls who had confessed Christ returned to their homes in Youngstown. . . . The Bible school classes in the forenoon and the chapel services in the evening were our main approaches of evangelism. Much personal work was also done when someone indicated a desire to become a Christian."

The annual Christian Workers' Meeting will be held, D.V., at the Mennonite Gospel Mission, Altoona, Pa., Saturday evening, Oct. 2, and all day Sunday, Oct. 3. Serving on the program are: D. Stoner Krady, J. Irvin Lehman, Ford Berg, Amanda Kanagy, Anna Yehnert, W. W. Graybill, Eli E. Miller, Chester Kanagy, Alphonse Zook and D. I. Stonerook.

Among those serving on the Franconia Young People's Institute at Blooming Glen, Pa., on Sept. 4-6, were Bro. and Sister Merle W. Eshleman, and Bro. Nelson E. Kauffman.

Bro. Nelson Kanagy, West Liberty, Ohio, has been elected vice-president of the Ohio and Eastern A.M. Mission Board.

Bro. John C. Wenger preached at the Mennonite Gospel Mission, Norristown, Pa., Sunday evening, Sept. 5. Bro. Paul M. Lederach, associate pastor of the mission, preached Sunday morning before leaving for the school year at Ft. Worth, Tex.

The Franconia Conference Mission Board met at the Eastern Mennonite Home, Monday afternoon, Sept. 6.

Bro. Elam Stauffer, returned missionary from Africa, is scheduled to speak at a Bible conference at the Steelton, Pa., Mennonite Gospel Mission, Sept. 19. He is also on the program for an evening service at the Sunnyside Mission, Sept. 12.

A Bible conference was held at the Marietta, Pa., Mennonite Mission, on Aug. 22. Speakers were the brethren Russell Krabill and Abner Stoltzfus.

Bro. Elam Stauffer and Bro. Henry F. Garber will speak on "Africa" at the Chestnut Hill Church, Columbia, Pa., Sunday, Sept. 19.

Sister Elva Landis, of the Landis Valley congregation, has been appointed for missionary service in Tanganyika.

The printing operations in Tanganyika have included printing in seven languages, among these a hymnbook and the mission's church paper of a thousand copies monthly.

The Lancaster Mission Board is planning to send four or five new teachers and medical and evangelistic workers to Ethiopia as soon as a location can be decided upon for mission work.

CHINA

Christine Weaver, Behluding, West China, Aug. 21, 1948: "This will probably be my last letter from the mountains unless the weather interferes with our plans, which is more than probable. After an all-day rain one needs to wait at least a day to cross the river down in the valley. There is no bridge and when the water is low they put huge bamboo baskets of stones into the river to step on. When the river is a little higher you can cross in a boat, but after a heavy rain the current is too swift to cross at all.

"We have family devotions with the servants. We are doing this in the Chinese language.

"A group of the men went down to the little village in the valley to distribute some relief money. The crops have been poor this summer and the mountain people are very poor. The period until their corn is harvested is a bad one. They dig down deep and get dirt that isn't gritty and mix it with corn meal and make cakes to eat. They also gather a type of berry that grows on the mountains and grind it for food. One hundred sixty-five families received help and the men said they all looked sick and malnourished. It is difficult to keep one's sense of balance with so many needy around. You just cannot imagine in America what it is like."

Released by the Mennonite Board of Missions and Charities, September 8, 1948, Elkhart, Indiana

The Missionary Bible Conference

BY GLENN B. MARTIN

CENTERING its emphasis on the theme, "With Joy Shall Ye Draw Water from the Wells of Salvation," the Missionary Bible Conference at the Laurelville Campground proved a blessing to the hundreds in attendance. The conference met daily from August 14 to 24 under the efficient management of the director, J. D. Graber, secretary of the Mennonite Board of Missions and Charities.

The conference brought together outstanding speakers and missionaries on furlough from mission fields under the Eastern Mennonite Board of Missions and Charities and the Mennonite Board of Missions and Charities. Representatives of thirteen home missions and at least six foreign fields attended.

Registration centered around two hundred and ten; during the week a steady increase in attendance was noticed. A record crowd packed the tabernacle to overflowing to hear personal testimonies from Stephen N. Solomon and Pyarelal J. Malagar, Indian pastors from Dhamtari, India, who spoke on Sunday afternoon, August 22.

"Americans spend too much money. . . . They are victims of a mechanical system in which they are losing the art of working with their hands," Solomon said as he spoke concerning his first impressions of America. He said that America appears to be a nation of uniformity. "The homes, the way of life, everything is so much more the same as in comparison to India where the caste system and economic rank is evident." "The people of America are friendly, inquisitive; they all ask me the same questions." Solomon was much impressed by the way American Mennonites show their interest in the Lord's work and the Church. He expressed his deep appreciation for their work and labors in his native country, India. He left a challenge with his audience by stating that since "America is used to doing things in a big way she should continue to do things in a big way for the Lord Jesus Christ through mission and relief programs."

"My Beloved India" was the subject of an address delivered by Pyarelal J. Malagar, also a national pastor from Dhamtari, India, on Sunday afternoon. Interesting facts relative to history, geography, customs, politics and religions of India were given. He volunteered conservative predictions for the future of India under freedom from the British crown. Malagar's prayer and hope for India is that her people will now be all the more free to accept and follow the truth in Christ when they see it.

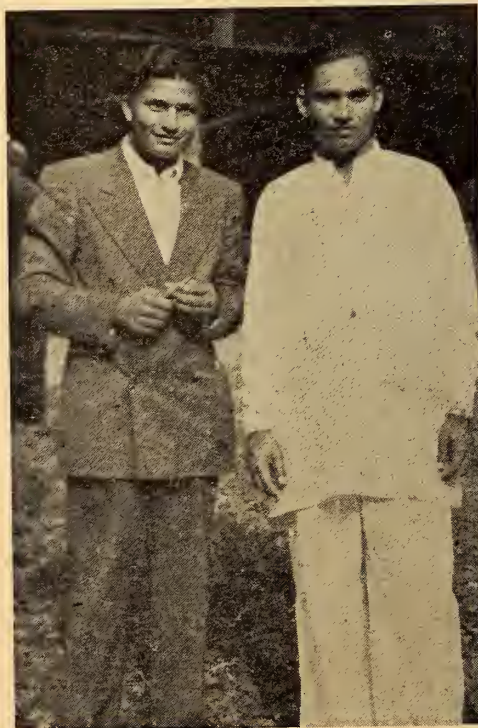
Lena Graber, R.N., who has just recently returned from a three-and-one-half year term as missionary medical nurse in India, gave a concluding address in the Sunday afternoon service. She gave a general survey of her work and stressed the great medical

needs of India as she saw them. Her concluding remarks were a challenge to young girls of the nursing field.

Featured throughout the conference week were talks on "Victorious Living" by Elam Stauffer, missionary on furlough from Tanganyika, East Africa. The Book of Joshua was used as a basis for his expositions each morning at eleven o'clock. Malagar expounded on the Book of Ephesians on Tuesday, Thursday, and Saturday. Solomon conducted a Bible study class on Wednesday and Friday. He spoke on "The Kingdom," basing his expositions on the Gospels.

Sunset meetings were held on the grounds each evening at six forty-five o'clock. Home mission workers and missionaries under appointment used a variety of features. Messages and testimonies centered on the general theme of the program. Evening meetings were held at eight o'clock in the tabernacle with Rudy L. Stauffer, pastor-superintendent of the Wooster, Ohio, Mennonite Mission, as main speaker. His subjects included "Some Basic Needs of the Church," "The Man from Macedonia," and "Vision, Venture, Victory." The last feature for each day was colored slides depicting mission work and relief work in many countries. Other speakers in the evening services were: J. Harry Haines, missionary on furlough from China; A. C. Brunk, retired missionary from Central Province, India; Amos and Edna Swartzendruber, on furlough from Argentina.

Two missionary offerings, totaling \$380.50,



The brethren Pyarelal J. Malagar, left, and Stephen N. Solomon, both from the Mennonite Church in India, as they served on the Missionary Bible Conference at Laurelville, August 14 to 24.—Photo by David S. Harnly, Jr.

were received. The last Sunday afternoon offering was designated for the South American Bible school and for the African Bible School.

Testimonies from many who "drew with joy from the wells of salvation," were received. Irene H. Witmer, Lititz, Pa., said, "What a splendid place to be in response to the invitation, 'Come apart and rest awhile.' The songs we sang, the associations with fellow workers and the messages have challenged me for a deeper consecration of my life to Him who died for me." Blanche Brubaker, of Mt. Joy, Pa., said, "I have appreciated the combination of a missionary and victorious life emphasis, because both belong to the normal Christian life." Henry B. Graybill, Lancaster, Pa., testified, "I praise the Lord for the blessings received here at Laurelville, both in fellowship with those of like precious faith and above all for the messages of His Word by His Spirit speaking to my soul. It certainly is the means to bring me into closer relation to my Lord and Master. I pray the Lord will continue to speak to us by the good seed sown in our hearts."

Leah Kauffman, in writing about the conference, said: "I thank God that I found here not a cup of water, but a well, and that well is 'Christ in you.' The crucified and risen Lord who has taken me into His death and resurrection is mine." Florence Landis said, "This missionary conference has been a real blessing to me. It has been one of rich Christian fellowship and a real challenge to do my part in meeting the crisis of a needy world by giving Christ His rightful place in my life." Alma K. Ruth expressed: "This week has been one of daily mountain-top experiences. I appreciated the rich spiritual messages. It has been a privilege to see with a clear vision the abundant life in Christ and His plan for me."

The impressions of Lena Graber, just recently from India, were: "It seems to me that the outstanding thing which I heard during this Missionary Bible Conference was the urgency of carrying the Gospel message, the good news, to all parts of the earth, from the slums of our cities and the forgotten outposts of our rural districts to the smallest village in the jungles. We dare not say 'No' to Christ's command. God must have men and women to carry the good news. There is no other plan. He calls upon whatever talents we may possess. With equal importance, we were reminded of how we can live or how we ought to live while we are carrying the good news. 'The Gospel according to you' is a mystery, but it is true. 'And yet I shew unto you a more excellent way.' 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' People of any land can understand love even if they cannot understand our language."

J. D. Graber, director of the conference, announced that plans are being made with the campground association for another missionary conference next year. Complete details will be released later.

Lima, Ohio.

Biblical Principles of Giving

By JOHN C. WENGER

A radio message delivered over station
WTOD, Toledo, Ohio, on October 19,
1947.

ONE OF THE most neglected areas in Christian teaching today is that of Christian stewardship. What does the Bible teach about money, about property, about giving to the Lord's cause? Let us examine briefly both the Old Testament and the New Testament on this topic.

The Lord directed Israel of old to give their tithes to the Levites, those ministers of God who served at the Tabernacle of Moses and who inherited no farm lands in Canaan. The Levites did not earn their living besides serving Jehovah in the Tabernacle. Let us read what the Scripture says on this point: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:20, 21). Yet we must not think of Israel's tithe as a mere practical and secular arrangement for the support of their ministry. Israel's tithe was holy to Jehovah. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32). The tithe was the Lord's; and the Lord directed that His sacred tithe be given to His ministers, the Levites.

Now it would be fine if it could be reported that Israel always remained a spiritual people and honored the Lord faithfully with His tithe, but such was not the case. Israel's history is one long story of much unfaithfulness, spiritual coldness and idolatry. Is there any need of saying that the Lord's tithe was neglected? Consequently, when there was a revival, one of the first results was a revival of giving the Lord His tenth. Such a revival occurred in the days of Hezekiah in the eighth century before Christ. II Chronicles gives the following account of the response of the people to their reformer-king: "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God . . ." (31:5, 6).

This response of the Israelites to the good King Hezekiah was in agreement not only with the Law of Moses, but with the counsel and promise given by the Lord through Solomon His servant in Prov. 3:9, 10: "Honour the Lord with thy substance, and with

the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

We have another illustration of the result of a religious revival in the covenant made by the Israelites in the days of Nehemiah. We have the following pledge in Neh. 10:37: "That we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." One of the last mentions of giving in the Old Covenant is found in Mal. 3:10: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Now, we all know that we are no longer under the Old Covenant; let us, therefore, turn to the New Testament to see what the word of Christ is for us today. At the very outset we should remind ourselves that the Christian is not under law, but under grace. The Old Testament has much more code and regulation than is found in the New. Sabbath observance is an illustration. Christians keep the Lord's day freely and joyfully, not by following a dozen or two

regulations. By properly spending this day we give a witness against both secularism and materialism—and that is a witness which is far too dim in our day. By God's grace let us change the Lord's day from a holiday into a holy day.

And so it is with giving in the New Covenant. We no longer have the specific regulations of the Old Testament. Nowhere is it said that Christians must give a certain percentage of their income to the Lord. This does not mean, however, that the New Testament has nothing to say about giving. Let us now turn to some of the pertinent passages and see what God has to say to us about giving.

In II Corinthians 9, Paul reminds the Christians of Corinth that he is counting on them to raise their just portion of the funds needed for the poor saints at Jerusalem. In the eighth chapter Paul had gently and kindly pointed out the fact that first of all it is the heart attitude which counts in the sight of God. He said: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (8:12). That is, we are not required to give above our ability. Some earnest believers need to keep in mind that principle. But most of us are much more in need of Paul's firm reminder in II Cor. 9:6: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Then Paul follows with one of the clearest and most important passages on Christian giving in the New Testament: "Every man according as he purposeth in



An old building at Naubinway, Mich., purchased by the Indiana-Michigan Conference, shown before and after a service unit assisted in preparing the place for worship. At one time cattle grazing in the lawn could walk into the building at leisure. Now, Bro. Ora C. Wyse conducts services here for the fishermen of the



Upper Peninsula. Other building units will open this fall so that farm youth can give of their time to the repair of other buildings and make possible the opening of some mission stations and the enlarging and improving of others already operating.—Photos submitted by Laurence Horst.

his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Let us look at this passage in some detail. First, Paul says we shall purpose in our heart. What does that mean? Clearly we must say that this is the opposite of giving by impulse. Some folks go to church with no planned gift in their hand. They give no thought to the offering until it is called for. Then they reach for their wallet—or perhaps more often for their loose change—and give a pittance, not to the Lord, but to the plate. We must conclude that to purpose in the heart means nothing less than having a plan for giving.

Secondly, we shall not give grudgingly. That means that we shall not find it hard in our hearts to let go of the gift; we must not long to keep all our wealth and our income for ourselves, for selfish purposes. Some folks give only because they have a conscience which tells them that they ought to give something at least; they do give, yet it hurts to put that little gift on the plate. In their hearts they are too much attached to their money.

Paul then adds that we shall not give "of necessity." This is a photograph of a miserly soul who also would like to hang onto all his money, but he is persuaded that the law of God demands that he give a percentage of his earnings; so he gives, but, oh, how unwillingly. He finds no more joy in giving to God's cause than his neighbor who gives grudgingly.

How then shall we give, if we are to follow the teaching of this passage? First of all, we must recognize that what we have is not truly ours. We are merely God's stewards. As such, we seek to use that which He entrusts into our hands as wisely as we can. We therefore decide to use a certain portion of our income for housing, clothing and food, and we voluntarily adopt as a policy the giving of a definite portion of our income to God. We do this freely—not of law—and joyfully, recognizing that we are merely returning to God a tiny gift from the riches of His blessings. One could add that such giving is a blessed experience. It gives one a joyous sense of participation in God's great work on earth. This is perhaps what Jesus meant when He declared that it is more blessed to give than to receive (Acts 20:35). Let us adopt a plan for giving!

A second passage in the New Testament which gives us instruction on Christian giving is I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. . . ." Now let us think about this word from the Apostle Paul. What does it mean? Does it add anything to the message from the Second Letter to the Corinthians? Yes, it does. It makes an additional point very explicit. It is this: giving shall be in direct proportion to one's income. The income is regarded as an entrustment from God Himself: "as God hath prospered." The giving shall be

proportionate: he is to lay aside his gift, the amount to be determined by the financial blessings of Almighty God.

But why is it that Paul does not state simply and clearly that Christians should tithe? It may be that we will not all have the same answer to this question. But would not the following suggestion be worthy of consideration? Paul is giving us a far more adequate basis for giving than Old Testament tithing. He is telling us to have a plan, to give cheerfully, to make our giving proportionate to our income. Well, you ask, how does that differ from tithing? In just this way, that some Christians are able to give not only greater amounts to God than others, but also a greater percentage of their income. The greater our income, the higher the percentage which God can rightfully expect us to give. Contrast the poor factory employee with a large family with that of a wealthy capitalist who has one or two children. Will God not accept the modest gifts of the man with ten children who earns but forty dollars per week? Yes, my dear friends, He most certainly will. But what about the rich man whose income is a thousand dollars a week? Can He pay off the Lord with a mere tithe and use the rest of his income selfishly, and at the same time enjoy the smile of God? I cannot believe it. You see, it is not that one tenth of our income is God's; IT IS ALL HIS.

Tithing is not a legitimate way to escape

from Christian stewardship; there is no legitimate way to escape from the responsibility to use as much of our income as we can for the extension of Christ's Kingdom. Let every man give as he purposeth in his heart, and as God hath prospered him. That means a systematic plan. For some it may mean ten per cent; for others, fifteen per cent and perhaps for some, eighty per cent. What joyous Christians we would have if they each gave scripturally! And how missions would thrive! May God Almighty send us a wave of conviction to give according to the teaching of the New Testament.

If we do give scripturally, we will be obeying that wonderful dictum of Jesus: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). And to this agree the beautiful words of Paul: "Ye have well done, that ye did communicate with my affliction. . . . For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:14-17).

May God enable us to give as good stewards in His sight.

Goshen, Ind.

A Housewife Missionary

BY MARIE A. YODER

A FRESH idea like the Missions editorial, "Apple Pie for the Unsaved," (it was a new one to me) thrills me. More and more I am made to realize what a wonderful missionary a housewife can be! Although perhaps her sphere is smaller than that of most missionaries, her opportunities are just as great. It is up to her to be a real missionary, or to awaken, too late, in heaven, perhaps, to the wonderful things she could have done on earth. If heaven will have any anguish, it will be caused, not by a recollection of big things which we might have attempted for the Lord, but the recalling of the multitude

of little things which we could have done, but which we never did.

As I thought of that Missions editorial, my mind went back over the years to our own neighborhood at home. I thought of Maude and Walter, Frank and Mary and of Beulah and Morris—good, honest neighbors—who never had a meal in our home. Certainly I do not blame my mother for this, for I, too, never thought of such a thing! No one in our neighborhood, as far as I know, invites unsaved families to eat with them—just because!

As I see this one place where our Christian mothers could help give a positive testimony for God, I wonder if we perhaps are lacking in true hospitality. Hospitality does include our unsaved neighbors, too, doesn't it?

I have been thinking of other places where the Christian housewife can be a real missionary at home. How about having a bulletin board at home, one with spaces for every foreign field where we have missionaries? And as news items come out about these mission fields, place them on this board where everyone can see them. Yet, that will take time, and only a mother and father who feel missionary-minded will take the time and effort to do this. Why not encourage the children to read the board, or keep their eyes open for news items and thus keep the board up to date? And perhaps at each family worship (you do have an alive family



A home is what you make it.



Missionaries appointed at the Mission Board meeting at Eureka, Ill., held June 12-15. Left to right: Alda Rosenberger (newly appointed for home mission work); John and Miriam Beachy (India); Grace and Wilbur Nachtigal (Puerto Rico); Nortell Troyer (Puerto Rico); Royal Bauer (India); Mrs. Nortell Troyer

(Puerto Rico); Mrs. Royal Bauer (India); Eldo and Bertha Miller (Mexican border work); Goldie Hummel (India); Esther and Milton Vogt (return to India); Edna and Amos Swartzentruber (return to Argentina); Marjorie Shantz (Puerto Rico); Vesta and S. Paul Miller (return to India); Eunice and Daniel W.

Miller (Argentina); Lois and Paul Lauver (return to Puerto Rico); Gladys and Clayton Beyler (China). J. D. Graber, secretary of the Board, stands to the far right. This picture does not include the many home missionaries reappointed.—Photo by Lantz of the Pantagraph staff.

worship hour, don't you?) one of the children, who has read the board previously, could give a request from the field which impressed him most. Are parents really concerned that their children have missionary vision? Have they done their best in trying to mold their lives into channels of missionary thought?

What about the housewife having a tract rack with appropriate tracts near every outside door? (Of course, she has read every tract, and knows just what she is giving the person who stops at her door.) Even a tract given to the visiting pastor may do him more good than we can realize! What did you say? That will spoil your wall? Now, really, I think I would rather have my wall spoiled than to have a spoiled conscience that refuses to feel the need of salvation for the unsaved who chance to stop at my door. Would you not, too?

Then how about reviving the practice of carrying a basket of food or "goodies" to a sick neighbor or friend? And would it not be a good idea to slip a tract into the basket that your child carries, thus making him conscious of the spiritual needs of the world,

and also giving a part of God's Word to those who are in need?

Very often parents do not like to have their children associate with school friends who are unsaved. But how do you like this idea? If your child has a dear school friend from an unsaved family, why not invite that child to spend the night in your home, with the express purpose of exposing, like measles, this little (or big) friend to the way in which a Christian family lives? Let them sit in at family worship time. Tell your children just what your purpose is in inviting their friends and have them share the burden for their salvation. Plan something special, something especially spiritual for that night when your guest is with you. Will this perhaps help your children to say, "For I am not ashamed of the gospel of Christ"?

I wonder if one of the big tasks of the Christian mother is perhaps the channeling of the minds and thoughts of her children into missionary interests. If a mother really wants to do something more, perhaps it would be possible for her to organize a missionary club which would include the children of her neighborhood, saved and un-

saved. Perhaps she would not have time for anything more than the reading of missionary stories to this group. That would not take so much preparation on her part; yet, if her story is interesting, her group will not fail to come back each week to hear more. She will be making these children aware of their duty to God and, perhaps, to man, too.

One young girl had just such a class. She is not a young girl any more, and as she looks back over that class that used to be, she has the joy of knowing that of her entire neighborhood class of boys and girls, all but two or three are engaged in definite work for the Lord. Even the children from unsaved homes confessed Christ and went into missionary work.

Do you really want to give apple pie to the unsaved? Or are you going to be content to give them only a cup of water, and that, perhaps, warm water!

Aibonito, Puerto Rico.

Missions Editorial

Prayer Helpers

Missionaries are not essentially different from other good Christians. They are not saints on a pedestal with a halo around their heads; nor do they stand with uplifted eyes and clasped hands, gazing rapturously into heaven. They will inform you that they have the same temptations, the same trials, the same obstacles to overcome, and that in some cases the burdens may be greater. Their plea is not for sympathy for themselves; but they want co-operation in their work and they want the home people to feel that the work is theirs as well as the missionaries'. True missionaries will be quick to say that they are servants of Christ, are brothers and sisters in the church, and desire the concern of each consecrated Christian. Accompanying this attitude should be a reciprocal, heartfelt affection for the mission work by the Christians at home. "The . . . prayer of a righteous man availeth much."—F.B.

The Value of Service Unit Work

BY FLOSSIE STAUFFER

A report of service unit participation at Culp, Arkansas, during the summer of 1947.

WE as a service unit have nearly completed our part of the work here and will soon be leaving for our various homes. What is the value of the work done? We have in our feeble way tried to plant God's word into the hearts and minds of His jewels, but the true value of the work cannot be measured by man. The value of one soul God placed above that of the whole world.

There is another side, the personal benefit or value received in one summer's full-time work on the mission field. We shared the sorrows as well as the joys that a mission worker lives through. We have experienced the joy and satisfaction in our hearts that comes only in telling others of Christ. Seeing those children drink in God's word is a challenge to any Christian youth. Our hearts and eyes have been opened to the spiritual need of the people.

The experience we have received in our work here has better fitted us for future service and has given us more confidence and boldness for Christ. In telling others of Christ and His love, He has become more real to us. In giving encouragement to others, He has strengthened our lives. We have learned to love the beauty of God's creation. This

certainly is a beautiful country, unspoiled by the hands of men. One native told me he was sure that when God created the world He ended up in Arkansas and somehow never got back to smooth it out.

When we return home we will appreciate more the many conveniences we have taken for granted in our homes. Many a mountain woman carries the family's entire water supply from a spring half a mile away. Some are fortunate enough to have a neighbor who has a well. A well in Arkansas is not as convenient as you might think. Instead of pumping the water, a hundred feet of rope with a bucket on it is let down slowly; when it strikes water one starts pulling up, up, up, till he is tired; then he pulls some more. When the bucket finally comes up, there are two gallons of water as a reward.

We can learn many lessons from these mountain people. We saw one young family—mother, father, and two children—with all their earthly possessions on a small spring wagon, moving to a different home. No, it does not take material wealth to bring happiness.

Won't you, young Christian, give at least one summer of your life in full-time service? You will never know the value of service unit work until you have been a part of such a unit.

Goshen, Ind.

M.C.C. Relief Notes

Relief Unit to Open in Sumatra

Bertha Eshleman, R.N., and Lowell Steider, former workers in the India relief unit, have joined William Yoder in Sumatra, Dutch East Indies. Elaine Snyder, R.N., and Caroline Plank were scheduled to leave for the same place on Sept. 2. This relief unit will be located in Dutch territory, with the work also extending into Republic territory.

The relief program is to include food and clothing distribution, and the operation of a medical clinic in which the two M.C.C. nurses will work with a native physician. A shipment of ten tons of meat has already been sent to Java and is now available for distribution. Shipments of clothing and medical supplies are also being prepared.

It had been hoped that the center of the M.C.C. work in the Dutch East Indies might be in Java near the Dutch Mennonite Mission, but this has been impossible because of continued strife in that area. The present work is to be located a short distance south of the port of Medan, and touches the area in Sumatra where a great missionary movement of a few years ago led several million to the Christian faith. This Christian setting, together with the acute need, makes an effective place to serve.

Goodwill Christmas Bundles

Approximately 12,700 Christmas bundles received by the Akron center and about 3,000 donated to the Canadian center at Kitchener are now being packed for ocean shipment and will be allocated to China, Paraguay, Germany, the Philippines, India, France, Holland, Belgium, Italy, Austria, Poland,

Today in Missions

J. D. GRABER

"Well done, . . . thou hast been faithful."

These are the words of commendation of the King. I am glad that faithfulness and not achievement is made the basis of reward, for not everyone can achieve much; but everyone can be faithful. All men are not born free and equal, especially are they not born with equal ability and with equal opportunity. Judging, then, by achievement alone would be an injustice.

The Hindu has long ago seen this inequality in birth and has explained it by a fate that has followed the soul into this life from a previous existence. This is a very comforting explanation, relieving the person of all responsibility and discouraging any effort to overcome a handicap of birth. A mark in passive acceptance of his fate is taught as leading to man's greatest good.

Life is judged by quality, not by quantity. This again opens the door of possibility to all. A small diamond is worth much more than a huge brick. In the parable of the talents, the amount earned was different in each case, but the percentage was the same. Both had doubled the amount originally received. Both were then one hundred per cent faithful. It was this quality of faithfulness that merited the reward; not the size of figure at the end of the column.

Ability to witness and to serve—this we have all received in varying quantities. Of him to whom much is given, much will be required. But of him to whom only a little was given, a little will be required. The one hundred per cent increase applies to the one-talent man as well as to the ten-talent man. Have you buried your talent, or are you using it?

and possibly a few other countries. The hearty response to this special call for Christmas bundles for relief will be much appreciated, both by the needy children and young people, and by the Mennonite relief workers who have the privilege of distributing them "In the Name of Christ."

M.C.C. Worker Enters Japan

Word has been received that Robert Smith, who has been working with the Philippine relief unit, arrived in Okinawa on Sept. 2 and will proceed to Japan on Sept. 15 for a period of instruction, after which he will be located in Okinawa. This development is significant in that it is the first assignment of a Mennonite relief worker to Japan.

Reedley Center to Reopen

The M.C.C. collection center at Reedley, Calif., closed during the summer, is to open again on Sept. 15. Clothing and food contributions from the western area may be sent to this place. Anna Snyder will again serve in the center, with Arthur Jost assisting in a supervisory capacity.

Relief Workers Returning and Departing

Geneva Alexander returned from Ethiopia on Aug. 30; Cleo and Nellie Mann, and son, David, and John J. and Ruth Hostetter, and son, John Jr., from Belgium on Aug. 31; Sam Yoder and Margie Wiebe from Germany on Sept. 1; Landon Charles from the Philippines on Sept. 1; and Clayton and Inez Diener from China recently.

C. F. Klassen returned to Europe on Aug. 31, after having spent several weeks in United States and Canada. Leaving for Ethiopia on Aug. 30 were Laura Conrad, of Sterling, Ill.; Sara Rush, of Perkasié, Pa.; and Margaret Ulrich, of Eureka, Ill.

Samples of Draft Forms

Two important forms which young men of draft age will need to fill out are the general classification questionnaire (S.S.S. Form

100) and the special form for conscientious objectors (S.S.S. Form 150). Samples of S.S.S. Form 100 are available now, and samples of S.S.S. Form 150 are expected to be released soon. Address requests to the Peace Section, M.C.C., Akron, Pa.

Brook Lane Folder

A general information handbook, published to describe the objectives and facilities of Brook Lane Farm, the home for the mentally ill which is soon to be opened near Leitersburg, Md., under the direction of the Mennonite Central Committee, may be secured free of charge by writing to the M.C.C., Akron, Pa., or to Brook Lane Farm, Route 5, Hagerstown, Md.

Released September 3, 1948
Via Mennonite Central Committee
Akron, Pennsylvania

man had charge of the baptismal service in the morning, when one young soul was baptized.

Aug. 23, 1948.

In His name,
W. C. Shantz.

CONCORD, TENNESSEE

Dear Reader: Greetings in the Master's name. We continue to praise His name for fulfilling His promises to us and answering our prayers. Blessings have been abundant and His strength sufficient.

Our seventh summer Bible school, June 28 to July 9, was second highest of the seven in attendance, with an enrollment of 156, and average attendance of 144 (including a teaching staff of fourteen). Sixty-nine pupils had perfect attendance records. One high school diploma was granted.

Bro. Eli Kramer spent twelve days with us in July, preaching the Word. There were many requests for prayer, one public confession of Christ, and two others who wished to go all the way with the Lord. These two, Susie (Mrs. James) Maples, whose husband was baptized in May, and Juanita Robertson, were baptized after the meetings, having received some instruction previously. Two others were received by letter at the same time.

We have now organized our group as follows: S.S. Supts., Franklin Hunsberger, Andrew Cooper; S.S. Secy., Juanita Robertson; Church Secy.-treas., James Maples; Ushers, Earl Stauffer, James Maples, Andrew Cooper. Our chorister, Erma Landis, expects to return to her home in Pennsylvania, so at present we have no regular chorister. Besides these officers, four committees have been appointed. Pray that we may be led of the Spirit in working together in the cause of Christ in this community and surrounding ones.

Aug. 24, 1948.

Harry Hertzler.

GOSHEN, INDIANA

(Griner, Town Line, and Clinton Congregations)

Dear Herald Readers: Greetings in Jesus' holy name. The Lord is still showering many more blessings on us than we are able to receive. Praise His holy name.

On Aug. 15 four young people were received into the church by water baptism at the Town Line Meetinghouse, and on Aug. 22 twenty-one were received at the Griner Meetinghouse. A number of Amish brethren from this region worshiped with us on this latter occasion. A number of persons were present from Ontario; Kalona, Iowa; and Shelbyville, Ill. Bro. and Sister Virgil Brenne-man, who recently returned from relief work in Germany, were also present with us. We invite these back again. We also invite others passing through here to worship with us.

On Aug. 10 Bro. Jacob Neuenschwander, Apple Creek, Ohio, and Bro. George Beiler, Ronks, Pa., delivered inspiring messages in the morning and evening at the Griner Meetinghouse.

The opening of our new church house was held on Aug. 15. One hundred and ninety were present for Sunday school, with sixty-

CHURCH CORRESPONDENCE

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Herald Readers: Greetings to all. "Happy is that people, whose God is the Lord."

Three persons were received into church fellowship by letter on May 2.

Bro. Ira Good, South Boston, Va., opened the Sunday school service on May 9.

Bro. Justice Driver was superintendent of a ten-day summer Bible school which began on June 14. There were sixteen teachers on the staff. Highest attendance was 171; lowest, 151; average, 163. About two thirds of the children were from non-Mennonite homes. Ninety per cent attend Sunday school somewhere. Although several other Bible schools were in progress in near-by communities at the same time, the average attendance was higher than last year. The children presented an interesting program on Friday evening, June 25.

The Hildebrand Church was opened on July 12 for the first summer Bible school at that place. Bro. Joe Weaver served as superintendent; there were seven teachers. Highest attendance was eighty-eight; lowest, eighty-three; average, eighty-five. The children gave a program on Friday evening, July 16.

The third summer Bible school was held at the Beulah Baptist (Colored) Church, near Lyndhurst, Va., July 26 to Aug. 6. Bro. Ira Showalter was superintendent. There were seven teachers. The highest attendance was sixty; lowest, forty-five; average, fifty-five. A program was given on Sunday evening, Aug. 8. A number of the older men and women expressed deep appreciation for the work done and gave a hearty invitation to hold another summer Bible school.

The Springdale congregation enjoyed a harvest meeting in the afternoon and evening on Aug. 5. Bro. Stanley Shenk, Harrisonburg, Va., and Bro. William Jennings, Knoxville, Tenn., were the speakers.

There were nine confessions during the revival meetings held by Bro. Jennings.

We were glad to have Bro. and Sister William Lauver, of Mathis, Tex., with us on Aug. 22. Sister Lauver addressed the Sunday school and Bro. Lauver brought a stirring message, using as a text Rom. 1:14, "I am debtor. . ."

We are glad for the number of visitors who have worshiped with us this summer. Come again.

Aug. 23, 1948.

Laura E. Kulp.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Herald Readers: From May 31 to June 11 we held our summer Bible school, with an average attendance of seventy-four. The teaching was done by local persons. A program was given by the school on the evening of the last day.

On June 15 the Goshen College Quartet gave a program.

On July 11 Bro. P. A. Friesen, of Greensburg, Kans., was here. He preached in both the morning and evening services. In the evening a special consecration service was held for Bro. and Sister Valentine Swartzendruber, who are taking charge of the work at Limon, Colo.

Bro. and Sister Milton Vogt, Hesston, Kans., spent Sunday, July 25, here. Bro. Vogt preached in the morning and talked about India in the evening. They were accompanied by Sisters Margaret and Elizabeth Kulp, of Cheraw, Colo.

On Sunday, Aug. 22, Bro. Leroy Zook and family, of Hannibal, Mo.; Bro. and Sister C. C. Cressman, New Hamburg, Ont.; Bro. and Sister E. S. Hallman, Tuleta, Tex.; and Bro. and Sister H. F. Reist, Falfurrias, Tex., were here, some visiting relatives and some on their way to the South Central Conference. Each of the brethren took part in the morning and evening services. Bro. Hall-

five children. Young people's Bible meeting was held in the evening, with a large number of people present. The new church building will be known as the Clinton Conservative Mennonite Church.

On the evening of Aug. 22 Bro. Virgil Brenneman gave an account of his experiences as a relief worker for three years in Holland and Germany, at the Town Line Meetinghouse.

Aug. 25, 1948.

Jonas Christner.

CURTIS, MICHIGAN

(Wildwood Congregation)

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11).

Our summer Bible schools in the Upper Peninsula have become history. We from the Wildwood congregation have had the privilege of conducting four schools, one in the home church and two in places which have never had a Bible school.

One of the Bible schools was held in a farming community, in a church house that had been closed for five years or more. This closed church house means that someone or some group of people failed. I can hardly believe that it was the people of the community, because most of their children are eager to learn; very probably, then, the church leaders failed and not the people of the community. We are happy to say, however, that at the present time we are holding Sunday school in this building, and if the Lord prospers the work, we plan to hold church services also.

Another Bible school was held in the village of Brimley, Mich., the first school held in that community. There is, in this town, a thriving nondenominational Sunday school. Most of these children knew who Jesus is, but most of them had not the slightest idea as to why He came. Four of the teachers in school were from or near Goshen, Ind., and had been taught the Word of God from childhood. I heard one of these teachers remark: "You just have to start from the beginning." Truly, this was so.

There seems to be a great need for the Gospel of Christ in the Upper Peninsula, as in other places also. To spread this Gospel takes both time and money on our part; but, after all, the things that we acquire with money are perishable. Let us labor for that which passes not away, for if Christ should come tonight we would need to leave our tractors, our combines, our balers, our expensive radios. They are not enduring. May we labor for the souls of men that endure for eternity. Chris Wickey.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear Herald Readers: Greetings of love in our dear Redeemer's name. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

Summer Bible school was held at this place June 21 to July 2, with a closing program on

(Continued on next page)

FIELD NOTES (Continued)

Bro. Frank Horst, minister in the Culp, Ark., field, brought the morning message for the Catlin congregation, Peabody, Kans., on Sept. 5.

A week-long peace conference will be held at Eastern Mennonite College Sept. 27 to Oct. 3. The theme will be integrated in chapel and prayer circles all week and end up with a public conference. Friday night there will be a public literary program around the theme. Saturday morning will be devoted to a number of informal discussions. Saturday afternoon a C.P.S. reunion will be held. From Saturday night to Sunday night there will be public messages, with the brethren John C. Wenger, O. O. Miller, and George R. Brunk as guest speakers. All are invited, especially young people of the East.

Bro. M. R. Martin has been appointed superintendent of the Lebanon Community Hospital now being administered by the Pacific Coast Conference at Lebanon, Oreg. Charity Kropf is director of nursing service.

Bro. Wilbur Nachtigall, while studying Spanish at La Junta, Colo., next year, will serve as assistant pastor of the La Junta Church.

A Gospel team from Greenwood, Del., assisted in services at Newport News, Va., Aug. 28, 29.

The Virginia Mission Board is taking steps to construct a home for the aged in that district.

Bro. A. J. Metzler held meetings at Manson, Iowa, Sept. 5-12.

The cabinet of the Southwestern Pennsylvania Christian Education Conference held its first meeting at Scottdale, Pa., Sept. 4. Those present were Walter Otto, chairman; Paul Roth, general secretary; Harold E. Thomas, treasurer; Lloyd Croyle, secretary of Sunday schools; Harry Y. Shetler, secretary of summer Bible schools; Leroy Zook, secretary of Y.P.B.M.; and Ford Berg, secretary of Christian workers' training.

Bro. Paul Peachey and wife spoke on relief work, at Masontown, Pa., Sept. 8.

Bro. Harold Hostetler was ordained to the office of deacon on Sept. 5 for the Holly Grove congregation, Westover, Md. Ira Kurtz, Morgantown, Pa., and Emery Glick, Morrison, Va., assisted Bro. George M. Hostetler in the service.

A Bible instruction meeting will be held at Krall's Church, near Buffalo Springs, Pa., Saturday evening, Sept. 18, and all day Sunday, Sept. 19. Speakers include James Martin, Warren Good, Christian Charles, Jacob Brubaker, Elmer Kolb, and John Lapp.

A song service in charge of Bro. Warren Swartley, Souderton, Pa., will be held at the Hess Church, Lititz, Pa., Sunday evening, Sept. 19. Bro. Harry Y. Shetler, Davidsville, Pa., will discuss the topic, "The Joy of the Lord, Our Strength."

Miriam Sieber Lind should have been included in the list of newly appointed editors in the Field Notes last week. She will edit the lesson picture cards.

The newly appointed editorial staff of the projected teachers' monthly which will replace our Sunday-school teachers' quarterlies are Paul Mininger, editor; and Ellrose

Zook and Paul Lederach, assistant editors. This staff met at Souderton, Pa., on Sept. 3. It is hoped that the new monthly will appear about a year from now.

Bro. Henry Martin was ordained to the office of deacon on Sept. 5 at the Bethel Church, Pilkington Township, Ont. The ordination was in charge of bishops Oliver Snider and Reuben Dettwiler.

The Junior Camp held at Braeside, Paris, Ont., brought thirteen young people to confess Christ. Visiting instructors at the camp were Stanley Shenk, Harrisonburg, Va.; Orrie A. Miller and Dr. Sarah Miller, Peoria, Ill.

Bro. Howard S. Bauman, Elmira, Ont., conducted meetings at the Weber Church, Strasburg, Ont., closing Sept. 7.

A capacity enrollment enjoyed the young people's conference at the Chesley Lake Camp, Allenford, Ont., Sept. 4-6. Speakers were Roy S. Koch and Paul and Alta Erb.

Bro. Omar Troyer, Holmesville, Ohio, preached at Canton, Ohio, Sunday morning, Sept. 5.

Bro. Samuel Geiser, one of the visiting European Mennonite ministers, spoke at the Beech Church, Louisville, Ohio, Sept. 8.

Sister Lois N. Garber, who has spent the summer in Europe, will speak of her experiences there at the Chestnut Hill Young People's Meeting Sunday evening, Sept. 19.

Youth Gospel Evangelism will meet at the Laurel Street Church, Lancaster, Pa., on Sept. 18. Bro. Ernest G. Gehman, Harrisonburg, Va., will illustrate a number of songs.

Bro. Harold Bauman, Orrville, Ohio, preached at the neighboring Martins Church Sunday morning, Sept. 5.

Bro. James Steiner, North Lima, Ohio, preached at Sunnyside his former home church at Meadville, Pa., on Sunday morning, Sept. 5.

Dirk Cattepoel, Mennonite minister from Krefeld, Germany, is scheduled to speak at Orrville, Ohio, on Oct. 7.

A Christian Life and Missionary Conference will be held at Goods Church, near Elizabethtown, Pa., Wednesday evening, Sept. 22, to Sunday evening, Sept. 26. Kenneth G. Good, Elida, Ohio, will speak Wednesday, Thursday, and Friday evenings, and Saturday afternoon. Bro. Elam Stauffer, on furlough from Africa, will speak Saturday afternoon and all day Sunday.

Bro. John Grove, Greencastle, Pa., closed a series of meetings at the Oak Grove Church, near Grantsville, Md., on Sunday evening, Sept. 12.

The Benton, Ind., Mission was organized as an independent congregation on Sept. 5. Bro. Galen Johns was chosen by lot on Aug. 1 to serve as permanent pastor. Benton began as a mission project of the Clinton Frame congregation in 1944. There are fifty-one charter members. Organization was in charge of Edwin J. Yoder.

Poetry of the Old Testament, written by Bro. S. C. Yoder, is now available. This book will be especially valuable for schools and colleges and those making a study of the literature in the Old Testament. Sunday school teachers will also find this book valuable in teaching the next quarter's Sunday school lessons on the literature of the Bible.

the last evening. The new materials were used and greatly enjoyed. The teachers were all from our congregation except Grace Martin, from Ohio. Bro. Amos and Sister Martha King gave their time in this work. This was a great help to the Bible school, but it meant a sacrifice on their part. To show appreciation for their sacrifice, others, who could not help directly in the Bible school, assisted them by preparing food for their noon meal.

The chorus of our congregation, directed by Bro. George Hostetler, Jr., is continuing to sing occasionally for patients in the McCready Memorial Hospital. Services are also held monthly in the Princess Anne jail.

During the past month our sewing circle has been making Christmas bundles for overseas. The circle continues to meet monthly.

The young people's literary society decided to make some Christmas bundles. Each one gave a day's wages, thus making it possible to prepare five bundles. The literary also put out a few tomatoes as a youth project.

Sept. 5 is the date set for ordination of a deacon for this congregation. We ask an interest in your prayers, that God's will may be done.

Over the week end of July 25 Bro. Robert Ross and family visited their son, Myron, who is now living in our community. Bro. Ross, who is the deacon at South Boston, Va., gave us an excellent message on the morning of July 25.

We invite you to come visit and worship with us.
Mrs. Clyde Eby.

HARRISONBURG, VIRGINIA

(Lindale Congregation)

The work of enlarging and remodeling the church is going forward. Bro. Hiram Weaver is superintending the construction work and Bro. Jacob A. Shank is chairman of the building committee. Because of the remodeling, the northern district prayer meeting and Bible study meets each Tuesday at the Zion Church. All other services, however, are continuing to be held as heretofore. It is hoped that the work will be completed in time that the revival meetings, in charge of Bro. S. Koch, St. Jacobs, Ont., can be held in November as announced.

On the evening of Aug. 1 Bro. John Duerksen had charge of the monthly song service, followed by a sermon on II Chron. 17:16. Bro. William Lauver delivered an appreciated message on the evening of Aug. 22.

The congregation rejoices that Bro. Moses Slabaugh has recovered from a recent operation and is able to carry on his responsibilities as associate pastor; he is doing some of the preaching.

Aug. 26, 1948.

J. E. Martin.

SWEET HOME, OREGON

Dear Readers of the Gospel Herald: We have greatly enjoyed reading the news from the various congregations, and will share with you a little review of the happenings here.

We have been blessed this summer with many visitors. Outstanding among these were Phil Frey, S. Paul Miller, Amos Kolb, Wilbert Nafziger, and C. K. Lehman, all of whom

were here for the meeting of the Commission for Christian Education and Young People's Work; Allen Erb, who is spending some time here in the interest of the Lebanon Hospital; the Goshen College Quartet; and many others whose fellowship we have enjoyed.

For several years we have been conducting a branch Sunday school at Cascadia. The workers report increased interest. A few weeks ago nearly our entire membership spent an enjoyable evening cleaning the building and premises there.

Our Sunday schools have voted to adopt the new schedule for the Sunday-school year and have already elected new officers who will take over the work in October.

Sept. 5 is the date set for the ordination of a minister.

Pray for us in our labors together for Christ.
Cor.

KIDRON, OHIO

Greetings to all Gospel Herald readers. We truly have many reasons to praise God, for He has been blessing us very richly.

We have had several visiting ministers and other guest speakers with us during the past months. Among these was Bro. Frank Sturpe, who gave an account of his conversion, at a vesper service.

Rich spiritual feasts were enjoyed when the Tri-county Sunday School Meeting and the Summer Bible School Workers' Conference met here. Two of the leading speakers were Millard C. Lind and Nelson Kauffman.

Our congregation appreciated the musical programs given by the Goshen Collegiate Chorus, the Hesston Men's Chorus, and the local mixed and ladies' choruses.

A Children's Day program was given on the evening of June 13.

On June 27 a sunset meeting was held on the church lawn. The program was given by the young people who graduated from high school this year. A moment of silence was observed in memory of Paul George Amstutz, one of this year's graduates, who passed away four days after commencement.

Kidron Vacation Bible School closed on June 25. A good program was rendered to a large audience that evening. The average daily attendance was 229. George Amstutz was the superintendent. Mrs. Paul Erb, of Scottdale, taught the high school class and held five evening meetings with mothers.

Our church had charge of two other Bible schools, in the Dillonvale area. Annie Bixler and Ellis Gerber served as superintendents. The average attendance was in the forties.

A very timely peace institute was held at our church Aug. 6-8.

Revival meetings at the Dillonvale Mission were conducted by Bro. Newton Weber.

We helped with the shoe and clothing drive and prepared Christmas bundles for relief. Wheat is now being sent.

August, 1948. Mrs. Levi Lehman.

DETROIT LAKES, MINNESOTA

Dear Herald Readers: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

The heavenly Father has again blessed us

with a good harvest. Gardens are also very good, for God has blessed us with rain just as it was needed. Besides all these material blessings for which we are thankful, many spiritual blessings have also been ours. Among the number of visiting ministers who stopped with us were the brethren Noah Landis, Leroy Schrock, J. R. Shank, Noah Mack, Eli Hochstetler, and William Jennings. Bro. Johns was also with us, and Bro. Miller and a group of young people gave us a program of song.

On Aug. 1 our bishop, Bro. Elmer Hershberger, assisted the brethren Eli Hochstetler and Floyd Kauffman in the ordination service at Menahga, when the lot fell to Bro. Clyde Allebach as minister. Bro. Allebach preached his first sermon for the Lake Region congregation on Aug. 8.

Bro. Linford Hackman preached for us on the evening of Aug. 8. The same day Bro. and Sister Dan Oswald, from West Point, Nebr., were with us in our morning worship. Bro. Oswald had charge of the review.

A number of folks from Beemer, Nebr., were with us on July 25 in our morning worship service.

The program of song given by the group of boys from Goshen, Ind., was enjoyed by all.

On Aug. 15 Bro. Elmer Hershberger preached at Casselton, N. Dak. Bro. and Sister Joe Gingerich and Bro. and Sister Reuben Diller attended an all-day meeting in Wisconsin on Aug. 22.

A number of our young people are making plans to be at Hesston when school starts.

We are anxiously looking forward to our revival meetings, the first ten days of October, with Bro. Norman Hobbs in charge.

Aug. 27, 1948.

Lena Erb.

MOHNTON, PENNSYLVANIA

(Allegheny Congregation)

Dear Herald Readers: Greetings in Jesus' name. On Sunday, Aug. 1, we were privileged to have our bishop, Bro. J. Paul Graybill, with us. He gave us a very inspiring message from the Book of Jonah.

On Sunday, Aug. 15, Bro. David Weaver, of the Weaverland congregation, East Earl, gave us a message from Psalm 23.

Sunday school and church services have been held alternately for a few years. The attendance is around eighty.

On Saturday, Aug. 21, we had harvest services at Bowmansville. Bro. Harold Breneman preached. On Sunday, Sept. 12, an all-day meeting will be held at Bowmansville. Services will be held at this place as usual. Bro. John D. Risser expects to worship with us. The topic at both places is "A Family Altar in Every Home."

On Sunday, Aug. 29, Bro. John L. Horst brought us the message and Bro. Noah Zimmerman had devotions.

We are grateful for the services of visiting brethren, and also for the service of those at home. May we lift them up to the throne of grace.

We invite you all to worship with us. This church is the oldest place of worship in this district.

Aug. 31, 1948.

Sadie Gehman.

BIRTHS

Allison.—To Mr. and Mrs. Wayne Allison, Sterling, Ill., a son, Larry Wayne, Aug. 25.

Brenneman.—To Willard and Ruth (Marnier) Brenneman, Wellman, Iowa, a son, Donald James, April 19.

Burkholder.—To Elmer and Carrie K. (Yoder) Burkholder, Markham, Ont., a daughter, Ruth Marie, July 22.

Ebersole.—To Daniel K. and Sueie (Hess) Ebersole, Middletown, Pa., a son, Daniel Hess, Aug. 24.

Frey.—To Martin and Margaret (Bowman) Frey, Lititz, Pa., a son, David, June 23.

Gerber.—To Irvin D. and Bonnie (Payne) Gerber, Dalton, Ohio, a daughter, Nancy Elizabeth, Aug. 26.

Hershey.—To Marvin E. and Mary (Metzler) Hershey, Gordonville, Pa., a son, Jay Lewis, Aug. 4.

Hess.—To Jacob G. and Mary (Stauffer) Hess, Lancaster, Pa., a son, Daniel S., Aug. 18.

Mast.—To Ray Jr. and Gladys (Yoder) Mast, Berlin, Ohio, a daughter, Kathleen Ann, June 26.

Reynolds.—To Cecil and Arlene (Hershberger) Reynolds, Union City, Pa., a daughter, Cheryl LaRue, Aug. 15.

Slabaugh.—To Truman and Helen (Troyer) Slabaugh, Greentown, Ind., a son, Richard Lee, May 8.

Slagell.—To Elmer and Elsie (Miller) Slagell, Thomas, Okla., a son, Warren Lynn, Aug. 30.

Snively.—To Alvin H. and Martha (Myers) Snively, Manheim, Pa., a son, Elwood Lamar, Aug. 21.

Swartzendruber.—To Laurence and Iva (Gunden) Swartzendruber, Bay Port, Mich., a daughter, Karen Joann, July 4.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Amstutz—Kamp.—Duane Amstutz and Marie Kamp, both of Dalton, Ohio, by I. W. Royer, assisted by Reuben Hofstetter, at the Kidron Church, Aug. 21, 1948.

Bontrager—Mast.—Emory Bontrager and Maxine Mast, both of the Howard-Miami congregation, Kokomo, Ind., by A. C. Horner at the home of the bride, Aug. 14, 1948.

Bontrager—Miller.—Simon Bontrager and Kathryn Miller, both of Three Rivers, Mich., at the home of the officiating minister, O. H. Hooley, Aug. 15, 1948.

Coopridner—Sparks.—James Coopridner, West Liberty congregation, McPherson, Kans., and Wilma Sparks, Howard-Miami congregation, Kokomo, Ind., by A. G. Horner at the Howard-Miami Church, Aug. 11, 1948.

Ebersole—Kuhns.—Samuel H. Ebersole and Martha E. Kuhns, both of the Chambersburg, Pa., congregation, at the home of the officiating bishop, C. V. Martin, Shippensburg, Pa., Aug. 28, 1948.

Esch—Kivel.—Clayton Esch and Frieda Kivel, both of the Pigeon, Mich., congregation, by Donald E. King at the home of the groom, Aug. 28, 1948.

Gingerich—Roth.—Orland Gingerich and Agnes Irene Roth, both of the Steinman congregation, Baden, Ont., by Moses O. Jantzi at the Steinman Church, July 3, 1948.

Gingrich—Schrock.—Eli Gingrich, Kalona, Iowa, and Rosalee Schrock, Garden City, Mo., by W. E. Helmuth at the home of the bride's parents, Aug. 14, 1948.

Hershey—Hershey.—Warren W. Hershey and Betty Mae Hershey, both of the Hershey congregation, Kinzers, Pa., by G. Parke Book at the home of the bride's parents, July 31, 1948.

Ingold—Schrock.—Wayne E. Ingold, East Beud congregation, Fisher, Ill., and Velma Jean Schrock, Morton, Ill., congregation, by J. W. Davis at the Morton Church, Aug. 26, 1948.

Miller—Wengerd.—Dan F. Miller and Bea-

trice Wengerd, both of the Martins Creek congregation, Millersburg, Ohio, by Paul R. Miller at the church, Aug. 26, 1948.

Mullet.—Nissley.—Earnest Mullet and Ruth Nissley, Bloomfield, Mont., by L. A. Kauffman at the Red Top Church, Bloomfield, June 25, 1948.

Pfautz—Esbenshade.—Leroy R. Pfautz, Indiantown congregation, Ephrata, Pa., and Mildred I. Esbenshade, Weaverland congregation, East Earl, Pa., by J. Paul Graybill, July 17, 1948.

Sala—Thomas.—Ammon Sala, Jr., and Dorothy Lena Thomas, both of Hollisopple, Pa., by James Saylor, grandfather of the bride, at the home of the bride, Aug. 28, 1948.

Schlabach—Hershberger.—Roy Schlabach and Evelyn Hershberger, both of the Walnut Creek, Ohio, congregation, at the home of the officiating bishop, Paul R. Miller, July 24, 1948.

Yoder—Hooley.—Richard Yoder, Orrville, Ohio, and Rosalie Hooley, Ligonier, Ind., by I. W. Royer, assisted by Edwin Yoder, at the home of the bride's parents, Aug. 29, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Benner.—Ernest L., son of Paul Y. and Margaret (Longacre) Benner, was born near Souderton, Pa., March 11, 1934; died at his home, near Spring City, Pa., July 27, 1948; aged 14 y. 4 m. 16 d. He had been ill only a few weeks and bedfast one day. Death was caused by leukemia. He started to school in Souderton, later attended at Harleysville, and after the final term at Spring City, graduated as valedictorian. He was of a cheerful, loving disposition and made friends in each locality in which he lived. In November, 1944, he accepted Christ and united with the Finland Mennonite Church, Pennsburg, Pa. Why a life of such promise should terminate so early is hard to understand, but God knows best. Surviving are his parents, 2 sisters and 2 brothers (Beatrice, Richard, Florence, and Stanley). Funeral services were held Aug. 1 at his late home and at the Vincent Church, Spring City, by Harold Fly, Jacob M. Moyer, Claude Shisler, and Elmer G. Kolh. Text: Rom. 8:18. Interment was made in the adjoining cemetery.

Brenneman.—Mary, daughter of D. F. and Mary Flisher, was born near Garden City, Kans., Sept. 30, 1886; died Aug. 25, 1948; aged 61 y. 10 m. 25 d. In October, 1905, she was married to P. F. Brenneman. To this union was born one daughter (Velma—Mrs. Myron Lapp), who survives. Also surviving are 2 grandchildren, one brother (Jacob H., Nampa, Idaho), and one sister (Mrs. Anna Swartz, Lima, Ohio). She was a member of the La Junta, Colo., Mennonite congregation, where she worshiped regularly when it was possible. She had been in poor health for a number of years but was not seriously ill until the last three weeks. She was ever mindful of those less fortunate than herself and gave generously of her time and energy for relief work—truly a "Dorcas." Funeral services were conducted at the La Junta Mennonite Church by Allen H. Erb. Text: Rev. 12:11.

Good.—Dallas Paul, son of Raymond and Elsie Good, was born May 20, 1948; died at the Reading, Pa., Hospital, Aug. 11, 1948; aged 2 m. 21 d. Surviving are his parents, 3 brothers (John Raymond, Jerry Lee, and Eli Henry), one sister (Joyce Lorraine), his maternal grandparents (Mr. and Mrs. Eli H. Good) and his paternal grandparents (Mr. and Mrs. John J. Good). One infant brother preceded him in death. Funeral services were conducted at the Bowmansville Mennonite Church by Wilmer Eby and Benjamin Weaver. Interment was made in the adjoining cemetery.

Hess.—John W., son of the late Christian and Barbara Hess, was born Jan. 17, 1908; died Aug. 22, 1948; aged 40 y. 7 m. 5 d. Death came unexpectedly; he became ill at noon and died shortly afterward. Surviving are his wife (the former Anna Strickler), one son (Harold C.), one daughter (Beatrice S.), one brother (Maris W.), and 4 sisters (Annie W.—Mrs. Martin Campbell, Cora—Mrs. Frank H. Martin, Barbara—Mrs. Harvey G. Mack, Susan—

Mrs. Larren E. Pickell). In his early teens he accepted Christ and became a member of the Byerland Church, Willow Street, Pa. He was a kind husband, father, and brother and was an exceptionally cheerful neighbor. Funeral services were held at the late home Aug. 25 by Henry Nauman and at the Byerland Church by James Hess and Jacob T. Harnish.

Woolner.—Ella Mae, daughter of Mr. and Mrs. Allen Myers, and wife of Addison Woolner, Kitchener, Ont., passed away Aug. 16, 1948; aged 56 y. She was kind, of a quiet disposition, and attended to her own responsibilities. Surviving are her husband, and 3 children (Inez, Russel, and Ralph) by her former marriage. She was a member of the First Mennonite Church, Kitchener. Funeral services were held at the Ratz-Bechtel Funeral Home and at the cemetery of the First Mennonite Church, where burial was made on Aug. 18, with C. F. Derstine in charge.

Zeiset.—Benjamin F. Jr., son of Benjamin and Anna (Arment) Zeiset, Denver Road, Pa., was born Nov. 14, 1937; died instantly of a skull fracture, Aug. 13, 1948; aged 10 y. 8 m. 29 d. He and his father were hauling wood and he apparently lost his balance when the tractor-drawn wagon swung into a side road near the Muddy Creek Church. Surviving are his parents, 7 brothers and sisters (Elsie, Ernest, Vernon, Jesse, Clair, Malinda, and Ervin), 3 grandparents (Martin and Mary Zeiset, and Ralph Arment), and one stepgrandmother (Esther Arment). Funeral services were conducted at the Weaverland Mennonite Church, East Earl, Pa., by Benjamin Weaver, Howard Good, and J. Paul Graybill. Interment was made in the adjoining cemetery.

Special Meetings

MILLERSVILLE, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at the Millersville Church, Aug. 18, 1948.

Organization.—Mod., Raymond Bucher; Chors., Harry Rohrer, Paul Metzler; Secy., David Hostetter.

Program and Speakers.—II Cor. 9:6, Enos Hartzler; Harvest Sermon, C. K. Lehman; Reward of the Faithful Reaper, Elmer Martin; Children's Meeting, Jonathan Ernst; Making Use of Our Talents, Enos Hartzler; The Sunday School at Work, James Martin; Knowledge of God's Word Builds Character, Lloyd Eby; James 5:20, Enos Hartzler.

Thoughts Gleaned.—Bountiful sowing precedes bountiful reaping. The stony ground of unbelief must be broken before seed can be sown. A Sunday-school teacher must be consecrated, progressive, gifted, aggressive, and enthusiastic. Confession and true repentance are necessary for a happy and successful Christian life. God's Word meets our every need. Secretary.

NEFFSVILLE, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at the Landis Valley Mennonite Meetinghouse, Saturday evening and all day Sunday, Aug. 21, 22, 1948.

Organization.—Mod., Christ W. Frank; Chors., Irvin Denlinger, Richard D. Buckwalter; Secy., C. Earl Charles.

Topics, Speakers, and Thoughts Gleaned.—Developing Christian Character Today, Clayton Keener. To promote the growth of Christian character we must have the nature of Christ. We as Christians should have time for private Bible reading as well as for feeding our spiritual lives in Bible study groups. Harvest Sermon, Jacob T. Harnish. In our land of great material blessings what do we think of first as we gather in the harvest, worldly pleasures or material interests? Let us follow the Bible admonition to beware. Sunday School Lesson, Allen W. Gehman. Children's Meeting, Richard D. Buckwalter. Wise Types of Teaching, Clair B. Eby. It is the purpose of teaching to impress the pupil to the extent that he will practice what he is taught. A good teacher uses various methods; following are some Christ used: storytelling, question and answer, discussion, lecture, and example. Christ's greatest lesson was

taught by His life. **Reverence for Spiritual Things**, Christ W. Frank. Reverence should be as natural as Christian courtesy. Material things should be left outside the church grounds. **Developing Christian Witnesses**, Clair B. Eby. Every true-born child of God has a definite responsibility in witnessing. The love of God within is what makes the Christian go forth to witness. **Youth's Choices**, George R. Brunk. Parents must help to teach young people to make wise choices. Youth is a time for service, not for sin. The youth who chooses to sin will carry the marks of that sin to the grave. **A Look Ahead for the Homes of the Future**, George R. Brunk. Clean hands and a pure heart are necessary for a happy home. Desires and goals should be united in bringing glory to God. In the building of a home, children must have their God-given place. **The Home Beautiful**, George R. Brunk. God intends family life to grow in joy as it proceeds. Home is the best place to exercise love and kindness. Our children have a right to expect to see the Gospel exemplified in us. Secretary.

SUNDAY SCHOOL (Continued)

—these powerful nurturing factors are vitally related to the genuineness of the parents' faith and practice.

Timothy was taught the sacred writings. This implies more than the teaching parents may give by living. From the Scriptures he learned of sin, forgiveness, and salvation. The powerful Word convicted Timothy and he believed. Children need more good teaching from the Bible in the home. Parents do well to make the Word attractive to the children.

Again Timothy's religious education began in the days of earliest childhood—"from a babe." Childhood is long and full of opportunities for spiritual nurture. God purposely must have planned it so. In childhood the youth is made and the youth grows into the man. How significant is the early childhood training! Prov. 22:6.

And how worth while was all this consecrated nurturing of Timothy! He became the close companion, the dependable co-worker of the great Apostle Paul. His name is mentioned in Paul's epistles more than that of any other companion. Over a period of fourteen years Paul's "own son in the faith," his "beloved and faithful child in the Lord," served him in "the furtherance of the gospel." What joy Timothy must have brought to Eunice and Lois!

The dearth of servants like Timothy may rightly be laid to the lack of Christian nurture in the home.

—Alta Mae Erb.

FAMILY CIRCLE (Continued)

the effect of the drug out of her. Mr. Martin added that a blood analysis showed that a combination of four powerful narcotic drugs had been used. An ordinary girl would have had no chance at all to escape.

A Broome County, N.Y., pastor said to me: "Two hours before you spoke in our church this morning, a father and mother of my congregation told me that last evening, on the street, their daughter, one of our Sunday-school girls, was 'needled' with a hypodermic. Something evidently frightened the slavers, for they did not take her, but left the poor child to wander the streets all night dazed and not knowing whither she went. By daybreak she had recovered enough to find her way home, and her parents came for advice as to what to do about it." It was sub-zero weather that night, and perhaps only God's mercy kept that little girl,

thirteen or fourteen years of age, doped as she was, from lying down and freezing to death.

In a Department Store

Mrs. Arnold, of Peru, N.Y., told me: "I have just received a letter from a friend in Syracuse, N.Y., telling the experience of a group of girls shopping in a big department store there. One of them, unnoticed by the group, dropped out and went shopping alone. But presently the others noticed that a lot of people were hurrying to another part of the store. It looked as though something serious had happened. Following the crowd they came to where a girl lay unconscious on the floor.

"A woman in black, hovering over her, said, 'She is my daughter. She has fainted away and I have sent for a taxi to take her home.' Coming nearer, one girl saw it was her own sister. She ran to the woman, shouting, 'She's not your daughter!' She called a policeman and had the woman arrested and put in jail." Another hypodermic victim saved. This story was afterward corroborated by several persons in Syracuse.

Six prominent citizens of Buffalo told me of the "needling" of a girl in a crowded elevator in that city. In this case the effect of the dope was unusual. Instead of making her unconscious, it made her deathly sick. Elevator passengers asked one another, "What shall we do?" The white slaver, thinking the girl was alone, said, "I'm a relative; I'll take care of her." A real relative who was with her shouted, "No, you won't!" The slaver dashed out as the elevator stopped, and escaped.

Recently when speaking at the South Side Missionary Alliance Church in Buffalo, a man told me: "I'm a city bus operator. Last week a man 'needled' a girl in my bus. She screamed. That frightened him, and he made a dash for the open door. I grabbed him as he went by. He tore loose, leaving part of his sleeve in my grasp and vanished in the dark."

Speaking at a Union banquet of the Sunday schools of Coeymans, N.Y., a man sitting next to me said: "My daughter was in a subway train in New York City, last week, when a girl in the same car was shot with a hypodermic 'gun' by a white slaver."

In Seattle and Chattanooga

This infernal "needling" of girls is not local but nation-wide. An Albany physician told me how his wife was "shot" with a hypodermic on a crowded street when they were in Seattle, in broad daylight. He said she flinched at the prick of the needle and probably did not get the full charge. But she collapsed when she got to their hotel and was unconscious for four hours.

In Chattanooga, Tenn., two trained nurses told me: "One day three of us nurses were off duty from the city hospital and downtown shopping. The third nurse wanted to go to a movie, and we didn't; so we waited for her outside. She told us afterward that the last thing she remembered, after being seated in the dark auditorium, was a sudden, sharp pain under her shoulder blade. Someone from behind had shot her with a 'hypo.' Then everything went black. The next thing we knew, her limp body was being carried past us out of the movie entrance, in the arms of a strange man. For a minute we stood like two minnies gauping, for we couldn't believe our own eyes. Meanwhile, he had carried her to the curb and was opening a parked car door.

"Then we ran and grabbed her, demanding what he was doing with her. He said, 'What business is it of yours? She's my wife, fainted away in the theater, and I'm taking her home. Take your hands off her and step to one side.' We said, 'Hands off nothing! and wife nothing! She's a city hospital nurse and our chum. You drop her and you drop her quick!' He started to throw her body on the sidewalk. We caught her, and while we were tangled up with her, he jumped in his car and got away before we could get his license number."

The daily papers tell us that many young girls

ITEMS and COMMENTS

With a goal of 1,000,000 new members by the end of 1950, eight church bodies participating in the Lutheran Commission Evangelism have completed preliminary plans for a co-operative concerted effort in evangelism.—D. Carl Yoder.

* * *

One hundred and sixty student Y.M.C.A.'s and twenty-two student Y.W.C.A.'s have been formed in Japan during the last two years.

* * *

Three hundred thousand copies of the New Testament are being distributed by the Evangelical Publishing House through the Russian Zone in Berlin during August. The largest single issue of Scripture text since the war, the distribution was made possible by supplies of paper received from the American Bible Society.

* * *

The Home Missions Council estimates that more than 3,000 students have spent part of this vacation in some 300 summer projects sponsored by Protestant denominations and other church organizations.

* * *

A recent census taken in the Fiji Islands reveals that about half of the population is Christian. Over 82% of the Christians are connected with the British Methodist Mission which has long been active in the islands.

* * *

The Pilgrim edition of the Holy Bible prepared under the direction of Dr. E. Schuyler English over a ten-year period and incorporating the editorial guidance and assistance of thirty-eight authorities will be published by the Oxford Press on October 7. This edition has over 7,000 simplified annotations and also maps in color, ready reference tables and doctrinal summaries. It is aimed especially for the use of children and young Christians. Tests during the summer have revealed that the interest of children in Bible reading is greatly stimulated by the use of this new edition.

* * *

The International Council of Religious Education is sponsoring the eighteenth annual continent-wide observance of Religious Education Week, September 26 to October 3.

* * *

Nine out of every ten men who enter prison are almost wholly lacking in religious training or spiritual experience, according to Dr. A. W. Stremel, Protestant chaplain at Western State Penitentiary at Pittsburgh, Pa. A study of 300 men recently admitted to prison shows that two-thirds of them come from homes in which religion was totally unknown.

suddenly disappear and are never heard of afterward. Probably many of these are the victims of the white slavers! Parents, warn your daughters never to accept favors of strangers, men or women.

In 1942, Dr. Stremel organized a church in the Western State Penitentiary, said to be the only organized church within prison walls. The charter membership consisted of 126 inmates. On May 31 last, membership totaled 668. The congregation meets quarterly to elect members to the Council. As members are approved for parole or release at the expiration of their sentences, an effort is made to relate them to a church in the community in which they will live so that they may continue their spiritual life begun in the prison chapel.

* * *

The first Japanese language New Testament printed in Japan in about a decade has just come off the press. A printing of 20,000 copies has been received by the Japanese Bible Society, and another printing of 30,000 copies is under way. Paper for these printings was supplied by the American Bible Society. Terming the demand for Scriptures greater than ever before in Japan, T. Tamaka, General Secretary of the Japanese Bible Society, said that a supply of 2,500,000 Scripture texts received from the American Society since the end of the war has been exhausted.

* * *

In a meeting of the Society of Friends held at Richmond, Indiana, recently, a majority of the delegates voted that Quakers should defy the draft law and refuse to register. Civil disobedience, this majority held, is "an honorable testimony fully in keeping with the history and practices of Friends and of other early citizens of the United States." The general opinion was that Friends should work for the exemption of all persons who hold war to be wrong, whether because of philosophical reasons or because of a personal moral code. Representatives of the American Friends Service Committee said the committee regretted its participation in World War II by its administration of Civilian Public Service. Conferences will be held throughout the United States in the next few weeks to urge young people not to participate in the draft. Friends not subject to the draft were urged to "fully associate themselves with those who refuse to register or render any conscript service and openly advocate that young men follow this course." It seems that any policy of agreement or co-operation between members of the historic peace churches is almost at an end.

* * *

About 120 city and student Y.M.C.A. groups are currently meeting in Japan to study the Bible. Many groups hold their meetings in factories during lunch hour. A read-the-Bible movement got under way about fifteen months ago.

* * *

The adviser to General Lucius Clay in Jewish affairs reports that there are some eleven million Jews in the world, distributed as follows: six million in America, five hundred thousand in Austria, twenty thousand in Italy, one hundred eighty thousand in Hungary, twenty thousand in Czechoslovakia, about five hundred thousand in Palestine, three hundred thousand in Arab lands, two million six hundred thousand in Russia, and some scattered elsewhere.



The relationship of four Chinese children

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Scottdale, Pa.

MARKS OF A CHRISTIAN

Ye may put a difference betwixt you and reprobates, if ye have these marks: If ye prize Christ and His truth so as ye will sell all and buy Him, and suffer for it. If the love of Christ keepeth you back from sinning, more than the law, or fear of Hell. If ye be humble, and deny your own will, wit, credit, ease, honor, the world and the vanity and glory of it.

Your profession must not be barren and void of good works. Ye must in all things aim at God's honor; ye must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read and hear the Word with a heart purpose that God may be honored.

Ye must show yourself an enemy to sin,

and reprove the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. Make conscience of your calling, in covenants, in buying and selling.

Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication and thanksgiving. And count not much of being mocked; for Christ Jesus was mocked before you.—Samuel Rutherford.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, SEPTEMBER 21, 1948 NUMBER 38

Revelation in the Old Testament

BY TWILA HOSTETLER

The word "revelation" is used in many different ways and carries various connotations. "Revelation in the Christian sense is that self-disclosure of God in Christ which makes it possible for man to know God and live a life of fellowship with Him."¹ God's revelation of Himself is a drawing back of the veil or curtain which conceals Him from men; not man finding out God, but God discovering Himself to man. "Revelation is used in statements which assert that God as personal makes His reality, nature, and presence known to men by His own action, those which affirm that such self-manifestations of God, such as the history of the Hebrews, or the birth, life, death, and resurrection of Jesus Christ, and those which assert that the Scriptures or some part of them publish the content of the divine will or the knowledge necessary to salvation."² It is not possible for man to have a perfect knowledge of God, but it is possible for man to know God in a measure which is perfectly adequate for his personal needs.

Two kinds of divine revelation have been distinguished. They are general revelation and special revelation. "General revelation is the knowledge of God accessible to all men through the exercise of their normal capacities and acquired through the study of nature, history . . ."³ "Special revelation is that particular knowledge of God granted to men supernaturally through prophets and apostles but particularly through Christ, which man could never know by his unaided human faculties."⁴ Through general revelation man has no direct contact with God, but through special revelation God makes Himself known personally. The knowledge of God attainable through general revelation is not sufficient for man's needs. The inner soul cries out for something more than can be derived from nature and history. "The craving of the soul is for an intimate conscious relation to a personal God."⁵

Since general revelation is not sufficient, something more must be given if mankind is to attain enough knowledge of God to furnish the ground of a pure, spiritual, and intelligent worship of Him. The plan of God is regarded as redemptive and remedial; therefore the need of revelation to enable men to avail

themselves of its provision and to realize its aims, is seen to be imperative. Special revelation serves the following purposes: "to correct and interpret the truths which are now gathered from general revelation; to illumine man so that he can once more read the handwriting of God in nature; to furnish man with a revelation of God's redemptive love; and to change his entire spiritual condition by redeeming him from the power of sin and leading him back to a life in communion with God."⁶ "Divine revelation is gradual and progressive, and has been [given] through the ages from the infancy of the human race."⁷ The Old Testament assumes the historical revelation of God from man's creation until the close of the prophetic age, and it is a record of this revelation. "The Word of God has a double character. It is a disclosure of the divine eternal will and at the same time records a historical event."⁸ "The Old Testament presents certain historical events, personalities, and institutions, and claims they have a unique value in connection with divine revelation."⁹ God communicates His will through historical personalities (the prophets) and entrusts His revelation to a historical community.

"The history of revelation in the Old Testament is a history of the way in which the light (God) was seen to shine more purely and more powerfully until all the shadows of lesser deities fled away."¹⁰ The earliest period of revelation is called primitive. It covers what is told of Paradise, the Fall, the lives of Seth and Cain, and the Flood. In it is laid the foundation for everything else in the Bible. The second period of revelation is that from Noah, with whom began a definite epoch through the covenant made with him, to Abraham. In this period there was a growing obscuration of the consciousness of God and the unity of God in polytheism. After this came the patriarchal age of revelation, which includes the covenants, promises, and providential dealings of God with the chosen family. The fulfillment of promises with the Exodus, the Sinaitic Covenant and Lawgiving, the wilderness, discipline, until the settlement in Canaan, comprises the Mosaic age of revelation.¹¹

After the Mosaic age came an interval

of disorganization under the Judges and a new period began with the monarchy, and the fresh nucleus of promises connected with the house of David. The division of the kingdom and the histories and backslidings of Israel and Judah lead up to the age of prophecy, although in the wider sense there were prophets from the beginning. Gen. 20:7; Num. 11:27; Deut. 34:10; Hos. 12:13.¹²

The disappointments of the prophetic age helped disengage the idea of the kingdom of God from its existing political form, in distinguishing the true Israel, and in giving further and more definite shape to the idea of the Messiah. The Exile ended the kingdom of Judah and prepared the way after the return for the new theocracy, when, purged from idolatry, the nation, in renewed covenant with God, applied itself with determination to keep the law of Moses. In a sense this was a backward step, because life governed by the law fell far short of the glowing spiritual ideals of the prophets.¹³ It was the only form of organization suited to the people and that time. It might have yielded more fruit than it did if the spirit of the people had been more upright and the lesson of the prophets had been taken more to heart. Such is the general history of revelation in the Old Testament.

There are many modes of revelation which God used in Old Testament times to reveal Himself. One of these is the use of the lot.¹⁴ An attempt to discover the divine will or forecast the future by means of omens is everywhere sternly prohibited, but a religious character is

Lights

BY SUSAN WALTER

*Stars,
Twinkling sparks that mark
You, the candles of the dark.*

*Moon,
Silvery light, shining bright,
Thou art the lantern of night.*

*Sun,
Thy golden rays brightly say
I am light of the day.*

*Lord,
Greatest of all lights, guide me aright
Through day and night.*

ascribed to the lot. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). Examples of its use on solemn occasions are seen many places in the Bible. It was used in the partition of Canaan, mentioned in Josh. 13:6. "All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee."¹⁵ God, by condescension, made use of this humble means of giving guidance on many critical occasions.

A very common mode of revelation recognized in the Scripture is the dream. Generally, persons who were not ordinarily or properly organs of revelation received communications in this way—for example, secular persons, such as Laban. "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad" (Gen. 31:24). Pharaoh dreamed, but had to have someone interpret his dreams for him. There is analogy for this mode of revelation, in some degree, in the natural phenomena of dreams. It seems undeniable that in the sleeping state the soul is sometimes laid bare to the invisible world in a way that it is not in the waking condition.¹⁶

Rather related to the dream, but of a much higher character, is the vision, which is frequently employed as a form of revelation. "Vision may be described as an abnormal state of consciousness, the effect of God's Spirit, in which the mind is supernaturally elevated, and things are seen and heard which would not be seen or heard in the ordinary state."¹⁷ The veil which divides the seen and unseen is drawn aside. This form of revelation was very common in the case of the prophets, but until that time comparatively rare. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. 1:17).¹⁸ In a vision the things presented take on an imaginative character, yet are the means through which, in sight and sound, a divine revelation is conveyed. A good example of this is the vision Isaiah had of a throne which had been set up in the temple and the temple was filled up with smoke. Obviously he was not seeing an objective reality, but through the vision he received a true impression of Jehovah's presence, majesty, and holiness. Undoubtedly prophecy was in every case an elevation above the ordinary state of consciousness.

An exceptionally interesting form of revelation, belonging peculiarly to patriarchal and Mosaic times, is that through the Angel of God, or Angel of Jehovah. The peculiarity of this type of revelation is that this Angel appears as a divine messenger, yet constantly acts and speaks in a way which implies His identity with Jehovah. "This angel is not an ordinary angel but stands in a peculiar nearness to Jehovah, represents Him, and, as far as words can do it, is identified with Him."¹⁹ The Angel of the Lord appears to Hagar, speaking to her as God, in Gen. 16:10-12. The next verse says, "And she called the name of the Lord that spake unto her, Thou God seest me [Thou art a God that seeth—R.V.]." The Angel of the Lord appears to Abraham on Moriah, and speaks as Jehovah. Gen. 22:11ff. On one hand He is distinguished from God, but on the other hand He is also identified with God. The prevailing opinion is that the Angel of the Lord is the second person in the Trinity. Mal. 3:1.²⁰ Other forms of theophany in the Old Testament, as in the fire at the bush, the pillar of fire, and the glory at the tabernacle, are not always to be distinguished from the Angel of Jehovah, but are forms of His manifestation.

The highest and most important of all forms of Old Testament revelation is prophecy. "Prophecy is a declaration, description, or representation of something future, which is beyond the power of human sagacity to discover or calculate."²¹ Prophecy is a phenomenon peculiar to Israel. In Israel alone there is "a succession of men, speaking with full consciousness in the name of a holy and righteous God, maintaining a lofty and continuous testimony to His will and purpose, and amidst the greatest revolutions in outward affairs, unerringly interpreting His providence in its bearing on the ends of His kingdom—testimony and prediction finding their fulfillment in the advent, work, and spiritual kingdom of the New Testament Redeemer."²² The prophets knew very clearly that the vision they received, the word of God which came to them with overmastering certainty, the message given them for the people, were not the products of their own thoughts, but had their source in the divine revealing Spirit. This divine control was so compelling that under it the prophet became not the "mover" but the "moved" in the formation of his message.²³ Peter said in II Peter 1:20, 21 (R.S.V.)—"No prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from

God." Prophecy implied an unusual and exalted state of consciousness and sometimes took the form of ecstasy or vision, but whatever form it assumed, the things seen and told by the prophets were for the good of the kingdom of God.

There is still one great means of special revelation by which God reveals Himself—that is through miracles. While miracles excite a feeling of wonder, they are not primarily portents which fill man with amazement.²⁴ "Miracles should be effected upon objects whose properties are well understood and should be contrary to the law by which the objects have been governed."²⁵ They are, above all, manifestations of the kingdom of God and help to further the work of redemption. Hence they frequently serve to punish the wicked and to help or deliver the people of God. They confirm the word of prophecy and point to the new order that is being established by God. Miracles are connected with great epochs; and are grouped around the great personalities in revelation. They are rendered credible by their connection with these persons. Miracles hardly appear at all in Genesis, but the period of the Exodus and of the wilderness wanderings is marked by great "signs and wonders"—some score or more of miracles.

The two great outstanding figures in revelation are Moses in the Old Testament and Christ in the New Testament. Christ was the high point of revelation. It is an approach to this higher mode of revelation that is attributed to Moses. The Lord made Himself known to the prophets in dark speeches, but He knew Moses face to face, and spoke to him mouth to mouth. "There was an immediacy, freedom, and unveiled character in the intercourse by Moses which suited the place of honor he occupied, and the work he had to do, in the economy of revelation."²⁶ This is shown in Num. 12:6-8, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Again in Deut. 34:10 this is found, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." It was only by the choice of a particular individual, afterward of a nation, that God could work out His gracious purpose for the blessing of mankind. Revelations in Israel had a fullness, clearness, certainty,

(Continued on page 877)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Remnant

Those who truly belong to the Lord and who represent Him in the world are only a small minority of the earth's population. Even in a so-called Christian country like the United States, only half the people belong to any church and it is anybody's guess as to what small proportion of these church adherents are really Christians with an experience of salvation and of true relationship to the Lord Jesus. All valid thought, therefore, about the church of Christ and its functions in the world must take into consideration this fact that there are more people outside the church than within it.

This doctrine of the remnant is clearly set forth in the Old Testament from the time that God called Abraham out from among the peoples in order to establish a chosen nation. Although there are frequent indications that the Gentiles may be included in the program of God's grace, yet it is clear that God's covenant people were the Jews and that His purposes of grace were worked out primarily through them. The New Testament also assumes the minority character of the church. Jesus said that there were many on the broad road and few on the narrow road. The church is the light which shines out into the surrounding darkness. It is the chosen body which witnesses to the multitudes of the lost. It is those who are saved as against those who are perishing. So the true church, throughout the centuries of our era, has consisted of a small group or of smaller groups who within the mass of unregenerate society have kept alive, by word and walk, a testimony to Jesus Christ and His teachings.

It is clear that this minority has an important function to fulfill in the world. It is to carry the Gospel, generation after generation, to those who do not know it. It is to preserve the true faith from the encroachments of paganism and humanism. It is to demonstrate the will of God for human living in the midst of a crooked and perverse generation which continually pulls toward sub-Christian standards. By preaching and by living the will of God, the church is

to exercise its influence upon the moral character of our collective social life. But it is never assumed anywhere that the world will be entirely won over through these evangelizing activities of the church. Always the Scriptures present the church as against the dark background of a great mass of the unregenerate. It is the church's work to save, but there is no indication that the job will ever be completely done.

It is important to keep this idea prominent in all our Christian thinking. The failure to do so will lead to many misconceptions and to consequent wrong procedures. Important teachings of the Scriptures stand in their true light only against this assumption that the church of God is a remnant. There is the doctrine of nonresistance, for example. This is a doctrine which can be understood, accepted, and lived out only by regenerate people. The Scriptures seem to recognize the authority and power of the sword. Why, then, is it wrong for Christians to use the sword? Simply because the sword is the instrument used by unregenerate nations. The church, which is only a remnant living within these nations, follows the way which Jesus taught, and therefore does not use the sword. There will always be those who resort to force of arms. But the true church recognizes that violent means are a contradiction to the Christian spirit and remains, as a remnant, in the ways of peace.

The doctrine of separation from the world and conformity to God, also, can be understood only on the assumption that the true church of God is a minority group. The great mass of mankind run to evil in the various areas of living. They eat and drink intemperately, they prostitute the proper uses of sex, they are grasping and selfish in their economic life, they are immodest and extravagant in their clothing, they are proud and unkind in their social stratifications. Christians dare not follow them in these ways of evil. They must order their lives according to the Christian spirit and the teachings of the Word of God. Therefore, from the very nature of the case, they must be separate

from the world of sinners about them. Friendship with the world means enmity against God. And friendship with God must mean, in some degree or other, enmity against the world.

But let us not get the idea that because the church is a remnant the saved are therefore few in number. Relatively they may be. But actually those who throughout the ages shall sing the praise of God are ten thousand times ten thousand and thousands of thousands. The remnant shall be gathered from every tribe and nation and tongue. They shall be in heaven from every century of history, from every corner of the globe, from every color and language, from every social class and economic condition. The final phase of the remnant is the Church Triumphant, separated at last from every contact with evil and commissioned through the ages to speak the praise of God.

The Whole of Man

"Fear God, and keep his commandments: for this *is* the whole *duty* of man" (Eccl. 12:13b).

The author of Ecclesiastes sums up the ethical implications of his argument by the exhortation to fear God and keep His commandments. This, he says, is the whole of man. For Bible readers will notice that in our translation *is* and *duty* are in italics, which means that they are supplied by the translator. As against the partial life of those who try to live merely "under the sun," the wise man would teach us that life becomes whole and complete only for those who bring God and His commandments into life.

In other words, as someone has said, "Man has a vacuum in his heart the shape of God." There are many who try to live a merely human life. Like Solomon they seek for satisfaction in knowledge, in art, in religious observances, in great possessions, in building and organization, in leaving behind them heirs and an inheritance. But like Solomon they find in these things only emptiness, a striving after wind. While they are absorbed with the paraphernalia of living, life passes them by. True wisdom would teach us that if we will admit God and His will into our lives, then that which is lacking is supplied, and life becomes whole and complete. Who would live only half a life? Fear God and make life whole.

Let Us Enjoy the Bible as Great Literature

By ALTA MAE ERB

(All Sunday-school teachers should read this.)

During the last three months of the year 1948 all Mennonites and millions of Christians all over the world will be studying a special survey course of the Bible, a library of divinely inspired literature. The revelation that God has given to man for his salvation has been made in the form of literature, unsurpassed in literary quality, and unique in its truth. It must be true that the forms God put the truths in will help us to understand the message better. It will be our grand privilege to survey the whole Bible, its history, biographies, prophecies, poetry, drama, parables, proverbs, laws, and letters.

Appreciation of, real interest in, and love for the Word of God comes first and last by an acquaintance with the Word. He whose soul has been quickened and redeemed loves the message of the Book. He who has sought understanding and found it in the Word returns for daily meditation. Children and youth of all ages are attracted to the Word when it has met soul needs. "O how love I thy law!" This was not the expression of a heart who had learned some facts about the law, but of one who had read the law itself and found spiritual help therein.

Does not this tell us something about teaching the Word and especially our teaching of this survey course? Let us use the Bibles in the class. From the youngest to the oldest the Bible should become more precious. Let us read the poetry, the history, and the parables. Let us not just talk about them. The form of literature that God used must be read to be appreciated. Can we read the whole Bible? Yes, some pupils can. But each pupil who can read should have a reading program on the type of literature to be studied the next Sunday or the type studied the previous Sunday. These readings should be adapted to the pupil ages. Send along home each Sunday a reading program for each pupil. It will give great returns. Think of the great blessings teachers will get from this special study. And what greater task could anyone have than to attract his or her pupils to the Word of God. There they will meet a Saviour, a comforter, a sin-convicter, a counselor, a guide, or whatever they are needing.

We would be so much better teachers if we could remember that pupils learn by their own thinking. Too often we think it all out and tell it. They may get little. Teachers do well to think and study how to get the pupils to think. Let the pupils find the great stories, read them, and tell them. Let them enjoy the poem, get the pithy message of the

proverb, testify to the personal experience with the character study.

A danger I see in these studies will be that we neglect the proper emphasis on the form of literature God uses with its attending spiritual values, and just comment on the verses given in the lesson helps. These should be used as a type study only, one illustration of the literature form. Let us use more Scriptures than those in the helps. Always keep in mind that we want to attract to every part of the Bible. This will be done only if we can lead our pupils to spiritual appreciation of each part.

Incidentally this will be a good time for adults and youth to learn the books of the Bible with meaning. I am not sure that we attract children to the Bible by asking them to memorize names that are so difficult and so meaningless to them. Let us find all these literature forms in our Bibles. When we study history we can easily learn the order: beginnings (Genesis), going out (Exodus), law given (Leviticus), numbering of people (Numbers), law retold (example, the Ten Commandments retold) (Deuteronomy), going into the land with Joshua, etc., etc. Time lines should be given with the Sunday-school lesson presentations on the history lessons.

Special effort will be given in the lesson discussions in the GOSPEL HERALD each week to help teachers to attract pupils to the Word of God and its Author by this survey study of the divinely inspired literature of the Bible.

Scottdale, Pa.

M.Y.F. Seeks Adult Aid

By GERALD STUDER

Since the appearance of the article, "Religion for Youth," in this magazine some weeks ago, I have received a number of kind letters of admonition concerning the article's tenor. It seems I have been seeing "ghosts in the closet," which they assure me are nonexistent. These have been the "ghosts" of criticism and opposition. If they are not entirely nonexistent, I am at least assured that they are not in the proportion I supposed, and that furthermore, they are desirable. I now agree and I am glad.

I shall do what I can to pass this admonition along to other young people, for I believe that my experience has in it the seeds of a parable that is church-wide in certain aspects. In my work with young people up to now I have had occasion to feel the presence of a certain amount of critical skepticism among the leaders of the church. This was at first rather disconcerting to what I thought was sincere effort. What I did not see then was the readiness on the part of those same church leaders to embrace wholeheartedly any new-found organization which proved its worth to the church. They intended their questioning glances to be used, as well they could,

as guideposts to success. I would rather be criticized than pitied; I would rather be interrogated than interred. There is danger of developing a "persecution complex," once healthy criticism cannot be faced and used profitably.

To those in the church, and there are a few, who leave "no turn unstoned" and take the whatever-it-is-I'm-against-it attitude, I shall henceforth have little to say. For even if I did they would not hear it. For though they offer no nourishment in any sense, neither do they offer any unpassable barriers.

So, accept my humblest thanks, my friends, for your kind frankness in writing me and for your prayers and interest in our behalf. Pardon me (and perhaps us) for mistaking your help for hindrance and may you continue to stand by our side as we work for Christ and the church under the banner of M.Y.F.

I should like to point out three directions in which you as adults can be of further assistance to us in our lives and work. The mention of these things here does not mean that we have not received them all along but only that we recognize these three needs and continue to want them.

The first of these three needs of youth is the confidence of their elders. Dr. D. M. Allan tells the story of a "noted English Divine [who] testified that when he was a college youth long years before, he was so wild and harem-scared that his family almost unanimously predicted for him a bad end; some said the workhouse, others a drunkard's grave. He was resentful enough to be determined to live up to their expectations for him. But one never-to-be-forgotten night, in the wee small hours, as he crept upstairs to his bedroom with his shoes in his hand, a door opened and his grandmother appeared in the doorway with a lighted candle in her hand. She said, with that earnest serenity that only mellow age can give, 'John, I have faith in you.' That incident, said this man in later years, was the turning point in my life."

Oh, what a faith can do for people! A faith in God is daily bolstered and encouraged by the receiving of the faith of men. What a challenge is the confidence placed in us! We know that the parents of the church will continue to manifest more and more confidence in their young people. It may take the grace of a second-mile religion like ours, but it may develop youth into a pearl of great price, too. The principle of honest commendation is a powerful means of stimulating youth to loyalty. It will conserve them for the church and its faith and principles. Jesus used this method effectively: "Behold an Israelite . . . in whom is no guile!"

The second need of youth is guidance. In Ben Solomon's booklet entitled "The Youth Problem in America Today" he lists fourteen reasons why youth cannot lead youth. In a booklet that makes no pretense of religious interest or virtue,

I take these reasons to be especially significant, for if these reasons are pertinent outside the pale of religious motive, are they not even more so within? I should like to list them at length.

1. Any individual youth is not interested in or concerned with the welfare of youth in general. This is all as it should be, since we cannot expect him to see what he has not grown above.

2. Young people naturally haven't the necessary experience, knowledge, and contacts that leaders of others must have. It takes years of practice, but then he is no longer a youth.

3. A young person's "principles of life" are far from being set definitely. There is danger in being too set, but a youth makes too rapid changes for efficient leadership.

4. A youth's idea of a program for his group all too often is based exclusively on the pleasures and desires of the moment. Groups held together simply and only by good times cannot last.

5. Youth-led groups are easily exploited, and readily align themselves with forces, movements, trends that are popular at the time.

6. Youth must carve out a career, or get an education.

7. And the same holds true for finding a mate. The heart call might be answered and the group left without a leader.

8. Young people do not ordinarily "look up to" young leaders.

9. Most groups of young people will follow a young leader only in the direction they want to go.

10. Youth groups are generally based upon friendship and social agreement—the weakest possible elements with which to hold a group together. We know the difference between friendship and fellowship; a fellowship has master-motive no less than the mission of our Lord and Saviour Himself.

11. A youth group often selects a leader because of his or her social popularity, certainly not for his ability or experience.

12. Sometimes there is an exceptional young leader with a mature mind, a level head, and some experience. He is conservative, balanced, and clear thinking. But he too will fail—for causes beyond his control.

(a) He will get older and his ideas will change.

(b) If he continues in a conservative program, his group may not continue to like his leadership. New members will create pressure for changes, for their own leadership, for their own type of program. Original members will lose interest or gradually "fade out" of the membership.

(c) A conservative program may not maintain enthusiasm, and when enthusiasm wanes, interest fades.

(d) Number six or seven will or may affect this leader.

13. Young people have personal problems; such problems require mature

A Prayer for This Week

Heavenly Father, in whom we have received the gift of eternal life by grace through faith in Jesus, who died for us, we in sincere repentance humbly acknowledge our constant failure in attaining the holiness to which we have been called. Help us to be in experience what Thou hast made us through justification. Help us to continually reckon ourselves dead unto sin, but alive unto God through Christ Jesus our Lord. Grant that our spiritual eyes may be lifted above the sinful environment of human depravity and fastened securely upon Thy perfect will as we find it revealed in Thy living Word. We pray that the Holy Spirit might constantly sanctify us from all filthiness of the flesh and lead us into sacrificial service to the constant and crying needs of our fellow men. For Christ's sake. —D. Edward Diener.

minds, experienced adults for consultation.

14. Youthful enthusiasm plus some initial success in club leadership sometimes leads to extremes in program activities.

Not all of these, of course, pertain to any particular condition within our church, but their general relevance is obvious. Granted, then, that youth cannot lead themselves alone, it will be observed that although young people may object at times to the way in which adults exert leadership, they want it nevertheless. Adult patience is needed to offset their impulsiveness, imagination for their idealism, and wisdom for their lack of perspective. Adults must channel their zeal and fearlessness. As Rosenkranz has said, "If you want your son or daughter to walk in the righteous path, do not merely point the way, but lead the way."

If youth are to be conserved through guidance, the devotional life of the leader must be kept fresh and vital. Constant attention to administrative duties tends to rob one of spiritual stimulus. Many should win the grace of being still before God.

The third need of youth is recognition. The amount of recognition granted is in proportion to the value placed upon their loyalty. A wise use of loyalties is absolutely necessary in conserving our young people. We are all loyal to someone or something. We must do the things that we do FOR someone—it may be selfish and only for ourselves, but it is nevertheless FOR someone. Loyalty is of the essence of love—the result of close fellowship. We must remember that loyalty to the church and its interests is permanent only when it comes as a result of first being loyal to Christ.

If we would have their loyalty, we must give them their due recognition. I think that M.Y.F. can do this admirably. They need to be given sufficient recognition and confidence that they know that their job will not be done if they do not do it themselves. Such recognition will remind us of the essential usefulness which Christ assured men was inherent in their lives if they would only rise up, forsake all, and follow Him. This we would by the grace of God do.

Orrville, Ohio.

REVELATION (Continued)

and a strong, authoritative note. It is the positive historical character that distinguishes the revelation to Israel from revelation to the nations outside.

It is a very obvious conclusion that the revelation in the Old Testament was a gradual process, wherein God revealed Himself more and more to the people. This revelation was climaxed by the coming of Christ. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). It is up to the church today to continue this historical revelation of God,²⁷ through her life of service, sacrifice, and spiritual glory. "The 'chief end' of revelation is the union of God and man, and in that union the fulfillment of all God's purposes for the world. The elements of sonship, worship, stewardship, fellowship, heirship, practically sum up the purpose of divine revelation as it concerns man's life—a life in which he receives God's character, renders God's service, and rejoices in God's presence in the kingdom of grace below and the kingdom of glory above."²⁸

¹ W. T. Conner, *Christian Doctrine* (Nashville, Tenn., Broadman Press, 1946), p. 27.

² Vergilius Ferm, *An Encyclopedia of Religion* (New York ?), p. 660.

³ Howard Charles, lecture, 1948.

⁴ Howard Charles, lecture, 1948.

⁵ James Orr, *Revelation and Inspiration* (New York, 1909), p. 49.

⁶ Louis Berkhof, *Manual of Reformed Doctrine* (Michigan, 1933), p. 32.

⁷ Aubrey, *The Old Faith and the New Theology*.

⁸ Emil Brunner, *God and Man* (London, 1936), p. 123.

⁹ Edgar P. Dickie, *Revelation and Response* (New York, 1938), p. 141.

¹⁰ James Hastings, *Encyclopedia of Religion and Ethics*, p. 748.

¹¹ Orr, p. 69.

¹⁶ Orr, pp. 79, 80.

¹² Orr, p. 70.

¹⁷ Orr, p. 81.

¹³ Orr, p. 70.

¹⁸ Berkhof, p. 33.

¹⁴ Orr, p. 79.

¹⁹ Orr, p. 84.

¹⁵ Orr, p. 79.

²⁰ Berkhof, p. 33.

²¹ Samuel Wakefield, *A Complete System of Christian Theology* (Cincinnati, 1869), p. 46.

²² Orr, p. 88.

²³ James Orr, *The International Standard Bible Encyclopedia* (Chicago, 1930), Vol. IV, p. 2579.

²⁴ Berkhof, p. 34.

²⁵ Wakefield, p. 41.

²⁶ Orr, p. 76.

²⁷ Hastings, p. 749.

²⁸ James Hastings, *Dictionary of the Bible*.

Orrville, Ohio.

Mennonite Publication Board

Report of the Mennonite Publication Board Meeting, held at the Pike Mennonite Church, Elida, Ohio, Aug. 24-26, 1948.

Tuesday Afternoon and Wednesday Morning Committee Meetings

Tuesday Evening

Song service, led by Henry King, Arthur, Ill.
Devotion, Ernest Gehman, Harrisonburg, Va. Scripture read: Job 19:23-29.

Subject, **Good Literature for Children and Young People**, Merle Shantz, Kitchener, Ont.

Good literature means good reading; something elevating and helpful. It must be sound, well written, and good in its literary style. It vitalizes those who read it. May we teach our children the beauty of God's Word.

Subject, **A Balanced Library for Christian Workers and Ministers**, Nelson Kauffman, Hannibal, Mo.

We often buy the wrong books. One's best book is the one that gives the most light on one's greatest need in life. The balance depends upon the capacity of the individual. Should have a book list to select from. Should have—some books which make one a better person, a number of translations of the Bible, commentaries, concordances, Bible dictionary, Bible geography, harmony of the Gospels, Menno Simons' Works, devotional books, books on evangelism and theology, some classical books of the past which are difficult to get, and so forth.

Subject, **The Power of the Written Word**, Kenneth Good, Elida, Ohio.

There is dynamite in words; enough to blow up the world. Men deep in sin have been converted through the influence of a tract. We should read the Bible more than anything else. It has life-giving power. It transforms lives. It has traveled more miles and knocked at more doors than any other. May we let it live in our lives.

Closing prayer, H. B. Ramer, Duchess, Alta.

Wednesday Afternoon

Song service, led by Homer F. North, Nappanee, Ind.
Devotion, J. Paul Graybill, East Earl, Pa. Scripture read: Deut. 17:14-20.

The roll was called by the secretary and a quorum declared present. The minutes of the last Board meeting were read and approved.

The following reports were heard:

President of the Board: This was an oral report and referred to the newly adopted constitution, the present building program, and the drafting of younger blood in the work of the Board and House.

Publishing Agent: A. J. Metzler.

Treasurer of the Board: L. S. Martin.

Treasurer of the House: M. B. Wyse.

The reports revealed a

Cash balance of the Board and House, April 30, 1948 ... \$ 40,857.42

Total receipts of the Board and House during the year ... \$602,783.87

Net worth of the Board \$619,636.10

The auditors' report was read and the reports were accepted by motion.

Report of the Book Stores: C. B. Shoemaker.

Report of the Production Manager: H. Ralph Hernley.

These reports were accepted by motion. The above reports are printed in booklet form and are in the secretary's file.

Questions were raised relative to the Book-mobile and the Canton Book Store which were authorized at former Board meetings. Explanation was given as to the progress of these projects.

The Building Committee gave the following report through its chairman, A. J. Metzler.

Report of Building Committee

Description of Building

The new building is seventy-two by eighty-eight feet, facing Walnut Avenue, immediately adjacent to the present building. There are three stories including the basement, which is fairly well out of the ground. There is a twenty-two by thirty-eight foot addition on the side of the old building on the basement and first floor. This is primarily to accommodate a shipping and receiving room, and has a loading dock with ample space off the alley. The loading dock will face the alley and Grove Street.

The basement will accommodate our new pressroom. For the present, the only additional machinery will be a paper cutter. Ample space is provided for an additional press or presses, and also for offset department, if and when this is added, as is being seriously considered.

The first floor will be given entirely to our book department. It will contain a beautiful modern bookstore, occupying probably a fourth of the first floor. The balance will be given to book storage and receiving and filling orders and shipping books.

The second floor will be given entirely to offices. To make it most satisfactory and serviceable, including most efficient lighting and ventilating, there will be no partitions to the ceiling. Steel partitions, fifty-four inches high, with twelve inches of frosted glass above,

making a five and one-half foot partition for the twenty-six offices, will make a beautiful and, we believe, a very satisfactory arrangement. The floor will be mastic or rubber tile; the ceiling will be covered with the best acoustical materials. The building will be lighted with fluorescent lights throughout.

The building will be fireproof throughout, with floors of steel and concrete and walls of brick.

Architects

The firm of Sorber and Hoone, of Greensburg, have been engaged as architects. They were highly recommended and were chosen only after careful investigation. All of our dealings with them for approximately four years have fully confirmed the early recommendations given. They seem to be serving very efficiently and are looking after our interests at every turn. Their good judgment and impartial dealings have been evident always. Their rate is 6 per cent of the total cost of the building.

Contracts

The following are the four divisions indicating the contractors and amount of each:

Main Building, Westmoreland Construction Co.	\$172,746.00
Plumbing and Heating, Clark Knepper	26,214.00
Electrical, Yost Electrical Co.	24,220.00
Elevator, Otis Elevator Co.	6,198.00
	<hr/>
	\$229,378.00
Architect	13,763.00
	<hr/>
Total	\$243,141.00

These contractors, excepting the Otis Elevator Company, are all firms located at Greensburg, Pa., eighteen miles from Scottdale. In each case they were not only the lowest bidders, but the closest in residence to Scottdale, as well as the most highly recommended. We have every reason to believe that the relations and service of these contractors will be fully satisfactory. Recommendations received previous to the letting of contracts and our experiences thus far would indicate this.

Progress and Prospects

The contract for the main building was signed May 5. Excavation started the following day. They have been working intermittently, due to the fact that the steel was not available for shipment before August and the work preliminary to this could be taken care of in much less time than that available. Therefore the contractor has worked on other jobs frequently. The excavation has been completed; the concrete wall has been poured; and they are now ready to set the steel as soon as it arrives. The latest promise from Bethlehem Steel Company is that shipment will be made no later than September 1.

If materials come through as present indications suggest, there is a possibility of the building being ready to be occupied early in the new year. However, if we could be in and ready for dedication on April 4, twenty-seven years after the dedication of the present building, we would feel fortunate indeed.

Finances

In addition to the \$243,141 required for the four contracts and architect, approximately \$10,000 may be required to complete the partitions and finishing for the new storeroom, not included in the contract, and to make some alterations in the old building in enlarging our assembly room and other minor alterations incident to arranging the old building for the best possible use.

Assuming that approximately \$250,000 will be needed, we are showing below the proposed budget, the amounts to date, and the balances needed:

	Budget	Rec'd to Aug. 24	Balance
Donations	\$75,000.00	\$39,034.98	\$35,965.02
Life Subscriptions	10,000.00	7,660.00	2,340.00
Annuities	50,000.00	11,000.00	39,000.00
From Reserves	50,000.00	50,000.00	
Loans	65,000.00	13,000.00	52,000.00
	<hr/>	<hr/>	<hr/>
	\$250,000.00	\$120,694.98	\$129,305.02

The following indicates the co-operation of our congregations:

Number of congregations 501

Number who have reached quota 57

Total who have given *224

Number who have not given *277

Our letter of August 13 went to those congregations who have not yet given.

Replies to date 126

Indicated plans for taking offering 98

Uncertain 7

Number who estimate quota will be reached 68

It appears possible that the goals for solicitation can be reached, but we must be sure that we have a sound, clear plan and that our procedures insure our intelligent presentation of this plan to every pastor, congregation, and member. We believe that every congrega-

tion should understand their privileges and undertake their part in the fourfold program in the following order:

1. Congregational offering
2. Life subscriptions
3. Annuities
4. Substantial donations by individuals

Do the Board members feel that present procedures are satisfactory to accomplish this program? With the Lord's blessing and guidance and the full co-operation, prayers, and labors of all, it will be done.

The Building Committee:

A. J. Metzler, Chairman.
O. N. Johns, Secretary.
L. S. Martin,
C. B. Shoemaker,
M. B. Wyse.

* Offerings from one conference are not identified as to congregations. Thus possibly one half of the 501 congregations have contributed.

August 25, 1948.

The report was accepted by motion.

The following committees were approved:

Nominating: J. C. Wenger, Harold Zehr, and Merle Shantz.
Resolutions: H. F. North, C. B. Shoemaker, and Amos S. Horst.
Closing prayer, John Gingrich, Elkhart, Ind.

Wednesday Evening

Song service, led by M. B. Wyse, Scottdale, Pa.

Devotion, John F. Garber, Alma, Ont. Scripture read: John 17.

Subject, **Our New Summer Bible School Materials**, C. F. Yake, Scottdale, Pa.

Since most of the audience had heard these materials explained, Bro. Yake asked for testimonies and suggestions instead of giving the explanation. A few of the reactions:

Too much material for the time allotted. Easier for the teacher. Very highly praised by different denominations.

These materials and the Sunday-school lesson help materials were displayed on the wall.

Subject, **Our Literature for the Sunday School**, Paul Mininger, Goshen, Ind.

The value of the summer Bible school is great, but the value of the Sunday school is greater.

The subject was approached from three angles:

1. The Sunday-school lesson outlines which are used in our Sunday schools.

Our outlines come from the uniform series prepared by the International Council of Religious Education. We pay from three to four hundred dollars a year for the privilege of using these outlines.

2. What system of helps do we have?

We have four lesson helps for pupils, three for teachers, besides the help given in the Herald and Monitor.

Explanation was made for our graded lessons now in preparation for the Nursery and Kindergarten departments, and the Teachers' Monthly Magazine which is in the planning.

3. What specific materials are provided?

Work sheets for pupils in the Primary Department.

We ought to have helps for teachers, source materials for pupils, and also activity helps.

Questions raised: Shall we accept the outlines prepared by the National Sunday School Association?

Shall we prepare our own lesson outlines?

Shall we provide graded lesson materials above the Kindergarten age?

Subject, **Providing Literature to Maintain and Extend Our Faith**, Geo. J. Lapp, Goshen, Ind.

We appreciate the efficiency and effectiveness of the literature we already have.

The life and ministry of our Lord was put in writing. Have we built up a God that is for Mennonites only, or are we building up a God that is for everybody? We should produce our own theology. We need writings giving the historical basis of the historical faith of the Mennonite Church. We need a Mennonite Hymnary. We need more descriptive literature and ministerial helps. India needs a small printing press.

Closing prayer, Geo. J. Lapp.

Thursday Morning

Song service, led by C. F. Yake, Scottdale, Pa.

Devotion, Homer F. North, Nappanee, Ind. Scriptures read: John 8:25-32 and Phil. 2:1-4.

Subject, **The Writing of Sunday School Literature**, Millard C. Lind, Scottdale, Pa.

It is a setting forth of the Scriptures. We do not teach doctrine for doctrine's sake or prophecy for prophecy's sake; not for the sake of the thing itself, but for the producing of Christian character.

We write Sunday-school lessons to:

1. Promote the Scriptures.
2. Produce Christian character.
3. Promote the unity of the faith.
4. Foster the missionary spirit.

We must present all the Scriptures, keep a balanced emphasis, and rightly interpret them.

Reports from the following periodicals were given by the editors: Gospel Herald: Paul Erb.

Christian Monitor and The Way: J. L. Horst.

The Christian Ministry and the Program Builder: John R. Mumaw.

Youth's Christian Companion: C. F. Yake.

Words of Cheer, Mennonite Yearbook and Directory, and Mennonite Family Almanac: Ellrose D. Zook.

Beams of Light: Betty Weber (This was read by Ellrose D. Zook).

Colporteur and Tract Department: Harold Brenneman.

Book Review Service: John R. Mumaw, Director.

These reports are printed in booklet form—"Our Mennonite Literature and Book Service," 1948, and can be obtained from the Publishing House.

The reports were accepted by motion.

There were short discussions at different times in the form of commendations and criticisms on the publications.

The question was raised as to who may subscribe for the Christian Ministry. The thoughts gathered from the discussions would indicate that the Christian Ministry should be made a magazine for ministers but should be open for subscription to all or anyone.

Closing prayer, Amos S. Horst, Akron, Pa.

Thursday Afternoon

Song service, led by John Gingrich, Elkhart, Ind.

Devotion, H. J. King, Arthur, Ill. Scripture read: II Tim. 3:13-17.

The Publishing Committee gave the following report:

Report of the Publishing Committee

(August 23, 1948)

In accordance with the duties assigned to this committee by the constitution of the Board, the committee had one meeting to consider needs of the church in the form of books. We also examined a number of manuscripts to see that they are in harmony with the Bible, as interpreted by the Mennonite Church. Most of our work was done through individual examination of various manuscripts. During the year "Poetry of the Old Testament," by S. C. Yoder; "Junior Hymns," edited by Walter Yoder; "Christian Manhood," by Mack-Eshleman; "Light on the Wedding Ring," a reproduction of a series of articles published in the "Gospel Herald" taken from "The Free Methodist"; and "Light from Heaven," by Carol Kauffman, were given final approval for publication. Preliminary approval, which includes recommendation to the Publishing Agent for publication, was given to the following: A commentary on Philippians, by Oscar Burkholder; "God of the Hills," a poetry anthology, by L. J. Lantz; "Learning to Know Our Children," by John R. Mumaw; "Can a Thinking Man Be a Christian?" by John C. Wenger; "Assurance of Salvation," by John R. Mumaw; and "Open Wide the Door," a children's book by Ursula Miller.

The committee works by the following method: Manuscripts are presented to the chairman. If in his judgment they are worthy of consideration, the manuscripts are read by two other men of the committee. If these three members of the committee approve production, the manuscript is referred to the Publishing Agent. When a work has been set in type, it is read in galley proof by two additional members of the Publishing Committee. Thus five members of the committee read each work.

A number of other manuscripts will soon be ready for presentation to the committee, including Bro. John C. Wenger's study on non-conformity, an anthology of poetry by Ursula Miller, and a true story by Carol Kauffman, entitled "Danny of Cedar Cliffs." Various other writing projects are in stages of preparation, many of them with the encouragement of members of this committee.

Respectfully submitted,
Paul Erb, Chairman.

The report was accepted by motion.

Subject, **My Obligation as a Board Member**, Harvey Bauman, Lititz, Pa.

Threefold obligation:

1. To see that I am a true Christian, a vessel in the hands of God ready for His service. To look unbiasedly at every problem that faces the Board.

2. To acquaint and familiarize the constituency which I represent with the workings and problems of the Board and House.

3. To help the Board and House to find writers and workers.

Report of the Curriculum Committee by Paul Mininger.

Report of the Curriculum Committee

(August 24-26, 1948)

To the Mennonite Publication Board:

Greetings:

During the past year the Curriculum Committee has functioned as a recognized committee of the Board in planning curriculums and outlines for the various teaching agencies of the church. Two members of the committee, C. F. Yake and John R. Mumaw, are appointed by the executive committee of the Publication Board. The other three members, Nelson Kauffman, Russell Krabill, and Paul Mininger, are appointed by the Commission for Christian Education and Young People's Work. From the standpoint of the committee, the present plan of organization and relationships is quite satisfactory.

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FAMILY CIRCLE

Precious Gift

BY ALMETA GOOD

*I don't know why the thought
to me is dear
That suffering of mine could
bring you near
To fainting; only that I am
so sure
You've had much greater
suffering to endure!
No richer gift is given: a
sympathy
So deep you could be
overcome for me!*

Hammett, Idaho.

The World's Attack on the Christian Home

BY MRS. WAYNE ERB

The Christian home was instituted by God in the beginning of the world. God planted a beautiful garden and created a man to live there. Then He created a woman for man's helpmate. How beautiful in its fullness is this story at which the skeptics sneer! God made man, not after the order of the lower animals, but in His own image. Neither did He choose man's companion from the lower beings, but made her from man, of the same substance. And He took this substance, not from man's feet that he might have an excuse to degrade or enslave her, and not from his head that she might assume authority over him, but from his side—over his heart—that they might stand side by side under God, to carry out the destiny of their race.

Like the Sabbath day, marriage and the home have come to us with a divine blessing, ordained of God, not only for peopling the earth but to promote social order and human happiness, and through well-regulated homes to transmit truth, purity, and holiness from age to age. After He had created them, God blessed the man and woman and said, "Be fruitful, and multiply, and replenish the earth." Later are recorded these words: "Lo, children are an heritage of the Lord" (Ps. 127:3). So the family is an institution from God that should be preserved through the ages: husbands loving their wives, wives submitting themselves unto their husbands, and children obeying their parents in the Lord, for this is right. Spurgeon said, "Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road

could take me in a year where I could see a more pleasing sight."

The home should be made a school of instruction and not a place of monotonous drudgery. The evenings should be spent in instructing the children in the way of righteousness. But how many children are sadly neglected! They are not taught in the home to comprehend the truth of God and to love justice. How faithfully should the precepts and commandments be taught? In Deut. 6:7 it says, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Are we so concerned about our children?

Today the world presents a real problem to the Christian home. Some of the greatest foes to social purity are immoral associates, impure literature, improper dress, idleness, intemperance, theater-going, self-expression, pride, jealousy; and there are many, many others. Parents should look well at their children's home life. We as parents must set up high ideals before our young. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Why should we be so careful then of our own lives? "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents*, unthankful, unholy" (II Tim. 3:2).

For these reasons parents should know the companions of their children: whether they are from Christian homes, whether their parents are careless and take no time with them, whether they are allowed liberties not controlled by parents or anyone else. It used to be that only the boys began smoking at an early age, but now it is the girls as well as the boys. Tobacco-using is demoralizing in its general effects, and tends to create an appetite for strong drink.

The books, papers, and magazines read by our children should be carefully watched. Impure literature is being sold at all newsstands and parents as well as children are buying and reading it.

Are we concerned about how we spend our time? Idleness breeds mischief. And how true that is today! There is an old proverb that says, "The parent who does not teach his child a trade teaches him to be a thief." In many homes today both parents work and the children are left to their own devices. They have nothing to do and no encouragement to get any kind of work. All they think of is to have a good time. A life of toil in a world cursed with weeds, thorns, and thistles was appointed to man in conse-

quence of the entrance of sin. "Six days shalt thou labour, and do all thy work" (Ex. 20:9). This was a part of the curse. And yet even this was appointed in love, and, under existing circumstances, is a blessing in disguise. It was a discipline that was necessary because of sin: to place a check upon the indulgence of appetite and passion, to develop habits of industry and self-control, and to teach lessons on overcoming evil. If man were not called to labor, his sins and miseries would be multiplied manifold. "Pride, fulness of bread, . . . idleness" were the contributing causes to the immorality of Sodom and its consequent downfall.

Intemperance is a great foe to Christian living. When we think of intemperance we think first of strong drink, but anything done to excess is intemperance. Temperance means habitual moderation and control in indulgence—in other words, self-control. Knowledge is essential to Christian growth, but to knowledge there needs to be added temperance or self-control. To know to do good and not to do it is as useless as is faith without works. Benjamin Franklin made this statement: "Temperance puts wood on the fire, meal in the bin, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."

Theatergoing is so common today that one hardly meets anyone who has a conscience against it. It is coming into our schools under the heading of visual education. Along with the history lesson there is a popular movie, the only difference being that it is shown in the classroom and costs less. But it creates in our children an appetite for more, and is fast becoming one of Satan's greatest temptations to the Christian home of today.

Every child has a will of his own and we cannot always bend his will to ours. But youth must be restrained. The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. Parents have allowed self-expression, neglecting to follow the Word of God in this matter, and the children have taken the reins of government in their own hands. God reproved Eli: "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Sam. 3:12, 13).

There are many, many more evil influences that are attacking our homes today: jealousy, pride, failing to teach the doctrines of our church the way they should be taught. We have just had a trying experience in our own home. But we have the consolation, if we are faithful, that God will not allow us to be tempted above that we are able to bear, and He will offer a way of escape. Are

(Continued on page 894)

TO BE NEAR TO GOD

(Continuing Prayers of the Bible)

Sunday, September 26

Read John 9:26-38.

How can one believe in him of whom he has not heard? How could this man born blind believe in the Son of God until he knew who He was? His question was an honest one, and necessary. And so he got from Jesus a clear answer, which in turn brought from the happy man a declaration of faith. He was willing to believe, if only he was furnished with the materials out of which to construct an intelligent faith. God does not call us to blind commitments. He does not ask us to turn faith into superstition and credulity. We must learn before we believe. And God gladly grants the evidences we ask for.

"Know what thou knowest! He knoweth much
Who knows not many things; and he
Knows most whose knowledge has a touch
Of God's divine simplicity."

Monday, September 27

Read John 11:1-16.

There is a diffidence which is born of faith. The sisters of Bethany were not so bold as to ask Jesus to come and heal their brother, although it is clear from the story they thought He would do that. They simply stated the fact of the illness, and knew that the kindness and wisdom of the Lord would tell Him what to do. And therein lies a directive for our prayer life. Oftentimes it is not for us to think a problem through, decide what ought to be done, and then ask the Lord to do that thing. We need only open our hearts to Him and lay the burden which we carry upon Him. He knows best what to do about it.

"I must tell Jesus all of my trials;
I cannot bear these burdens alone;
In my distress He kindly will help me;
He ever loves and cares for His own."

Tuesday, September 28

Read John 11:18-27.

One of the modes of prayer is a commitment of faith. Not always do we ask or praise. Sometimes our communion with the Lord should lead us to a definite confession of what we believe. In such cases God does the asking and we do the answering. Thus did Jesus lead Martha to her great declaration of faith in Christ as the Son of God, the Messiah who should come into the world. And what a joy it is, through our own experience with the Lord, to arrive at higher and higher platforms of faith, to have our doubts dissolve in the clear light of fuller revelation of Him. Thus does a creed become, not only a thing of memory, but of warm experience.

"I say, the acknowledgement of God in Christ,
Accepted by thy reason, solves for thee
All questions in the world and out of it."

Wednesday, September 29

Read John 11:38-44.

"Thanking you in advance for this favor, I am Yours truly." How readily we thank our friends for the favors which we have not yet received! The prepaid thanks is evidence

of our confidence in them. And so, of course, even before Lazarus came forth from the grave, Jesus could thank His Father that He had heard His Son. That He did so shows His perfect confidence and trust, His understanding of the Father's will concerning the prerogatives of His Son upon the earth. It should be our ambition to achieve such an assurance in prayer that we, too, can thank God for the gifts which are ours as yet only in promise.

"Faith is a living pow'r from heav'n
Which grasps the promise God has giv'n;
Securely fixed on Christ alone,
A trust that cannot be o'erthrown."

Thursday, September 30

Read John 12:12-16.

Hosanna means literally *Save now we pray*. But as the rest of the exclamation of the multitude shows, it had become chiefly an exclamation of praise and adoration. It was fitting that the multitudes should thus praise Him. He had come into the world as a peasant, and His ministry had been chiefly among them. It was always the common people who heard Him gladly, while the aristocracy were skeptical and critical. Jesus was worthy of this praise, for even now He was going toward that Calvary where He would accomplish a redemption which would level all distinctions. Let us continue to cry Hosanna to His praise!

Friday, October 1

Read John 12:23-30.

The Hour was closing down upon Him. He naturally shrank from the pain, the sorrow, the shame, and the horrible weight of the world's sin which was to be laid upon His shoulders. It would have been much more pleasant to go with the Greeks to their village on the Euphrates and preach to someone who wanted to know the truth. It is not pleasant to have one's dearest friends forsake one in panic. It is not pleasant to face spiteful judges and howling mobs. The ordeal on the cross was a terrible thing to contemplate. How natural, then, for all that was human in our Lord to pray, "Save me from this hour." But that which was divine in Him immediately brought in the correcting thought: "But for this cause came I unto this hour." So Lord, help us, amid all our human shrinkings from the painful and the difficult, to hold ourselves to the vision of what the purpose of our lives is.

Saturday, October 2

Read John 13:2-11.

"Lord, dost thou wash my feet?" This blunt protest of Peter's is eloquent with astonishment that his Lord should stoop to such a menial task. It testifies to his honest humility, since he feels utterly unworthy of receiving such a service. But there is something blameworthy in it, too, in that Peter presumes to tell the Lord what He may and may not do. Who is the servant, that he should dare to offer even a protest to his Lord? It is ours to obey, not to command; to bow in

humble acquiescence, not to bristle up in angry objections. When prayer becomes dictation, it is no longer prayer.

"May Thy will, not mine, be done;
May Thy will and mine be one;
Chase these doubtings from my heart,
Now Thy perfect peace impart."

—E.

THE BOOK OF BOOKS

Sunday School Lesson for October 3

(Ps. 119:97-105; Luke 1:1-4; John 20:30, 31; II Tim. 3:14-17)

"Of making many books there is no end." How very true this is today! Is the Bible one of these many books? No. The Bible is the Book of books. It is the Book. How does the Bible differ from all other books you have on your tables and shelves? (Let pupils compare with specific books they have.)

One difference named will be the truth that the Bible is divinely inspired. This explains why it is called "the Word of God." Inspired means God-breathed. All the writers were guided; so they could make no mistake. Let pupils find some of the 4,000 expressions like "God said," "the Lord spoke," and "the Lord said." Also read in unison II Peter 1:21 and II Tim. 3:16, 17.

Another difference that will be named by the pupils is that the message is distinct and above that of all other books. John 20:30, 31; Luke 1:1-4; I Cor. 10:11. How would we know God or Christ or the plan of salvation without the Bible?

Read together Psalm 119:97-105. Is the Psalmist's attitude yours? Why did David love the Word so much? Was it not because he found therein such wonderful help for his daily living—wisdom to discern good and evil, hatred for evil, help to turn from evil, light for his problems, and perfect satisfaction? He must have read the Word daily. Do you?

These last months of 1948 we will study God's revelation to us in the various literary forms in which He has written His Word. Nowhere in the English language or any language do we find greater literature. "The Bible is a great literary and spiritual temple in which God is enthroned. It is composed of sixty-six blocks of divine truth, selected by forty workmen during a period of 1500 years, men who labored separated from each other as regards time and place. How could their books so agree? Holy men of old spake as the Holy Spirit gave them utterance.

"In the Bible we find numerous literary subjects: history, law, biography, prayers, drama, poetry, music, Gospel sermons, love tales, travelogs, orations, prophecies, parables, and letters. Here is literature that is deeper, clearer, fuller than any that has ever been written. Dr. William Lyon Phelps says the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. I believe a knowledge of the Bible without a college course more valuable than a college course without the Bible. Everyone who has a thorough knowledge of the Bible may truly be called educated."

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OUR SCHOOLS

The Responsibility of the Mennonite Board of Education in the Present Educational Program of the Church

BY PAUL MININGER

[Official Notice: Members of the Board of Education, please note that this is your official copy of the address given by Paul Mininger in February, 1948, at the last annual Board meeting. It should be filed as an exhibit of the Board minutes, which should be brought to the special meeting at Kitchener, Ontario, October 21-23.—C. F. Yake, Secretary Mennonite Board of Education.]

During the past decade there has been a growing appreciation of the importance of Christian education in the total program of the church. The rapid growth of the Christian day school movement, the establishment of new Christian secondary schools, the increase in attendance at our colleges, the growing demand for ministers with systematic Bible training, the interest in Christian nursing education—all of these are evidence of a widespread conviction that if the church is adequately to carry forward God's program in the world today, it must use the tool of Christian education. That the church needs Christian education is becoming clear. The exact pattern of that program and how it is best to be administered is not yet clear.

The responsibility of the Mennonite Board of Education in the total program of Christian education will be determined by a number of important factors. Among them are the following: (1) the charter and constitution of the Board; (2) the assignment given to the Board by the Mennonite General Conference in 1947; (3) the historical situation in which our schools are operating today; (4) the unmet educational needs in the church; (5) the vision of the leaders in the Board. A careful study of these factors leads me to suggest the following five major areas of responsibility for the Mennonite Board of Education:

1. The operation of schools and colleges;
2. The over-all planning for the Christian education program of the church;
3. The promotion of the total Christian education program throughout the entire church;
4. Providing leadership in co-operative enterprises among the different educational institutions;
5. Providing facilities and personnel to carry on research for the church.

The Operation of Schools and Colleges

The Types of Schools

The Mennonite Board of Education was established for the purpose of administering schools and colleges. Since the Board is church-wide in its representation, it would seem that it should administer those schools which seek to serve the entire church or which seek to serve more than one conference. The Board should continue to administer one fully accredited four-year liberal arts college to meet the needs of young people throughout the entire church. It should also administer one or more junior colleges which offer a terminal curriculum of general education as well as pre-professional curriculums.

The Board would seem to have a special responsibility to provide professional schools or courses that prepare young people for those vocations which contribute directly or indirectly to the purpose and program of the church. This would include institutions for the preparing of ministers and missionaries, Christian schoolteachers, Christian nurses, and other types of workers in Christian social service or relief work. Since Christian day schools and secondary schools usually serve a limited geographical area, the Board should probably operate such schools only in conjunction with one of the above institutions.

The Function of the Board in Administration

In carrying forward any educational enterprise the activities may be organized into three main functions. The first is the *legislative function*. This includes such things as the determination of purposes and basic policies together with initiating general plans for carrying them out. The board of control is responsible for these activities. These functions are comparable to those of the architect in a building enterprise.

A second type of activities is to be found in the *executive function*. These include the activities necessary in the execution of the plans and purposes of the legislative body. The president of a college is the executive officer of the Board in the administration of the school. He is the servant of the Board, responsible to see that the decisions of the Board are carried out. The executive functions in the educational program are comparable to those of an engineer in a building enterprise.

A third type of activities is to be found in the *ministrative function*. These include the work of teaching and directing the learning activities of students. The persons who carry on these activities are the servants of the Board working under

the guidance and direction of their representative, the president of the college. These activities are comparable to those of the technician in a building enterprise.

A further elaboration of the specific functions of the board of control in the administration of educational institutions may be helpful:

1. It is the responsibility of the Board *to determine the kind of institution it wants*. These ideals or goals will be derived from the charter of the Board, the constituency which it serves, and the convictions of the Board members themselves. In the final analysis the Board can have the kind of institution that it wants. *It should, therefore, think clearly in the definition of its objectives.*

2. It is the responsibility of the Board *to select and appoint administrative officers who share their ideals and convictions, and who are capable of translating them into reality*. This action of the Board is of crucial importance and will determine to a large extent the success of the institutions for which it is responsible.

3. It is the responsibility of the Board *to authorize significant actions*. They may be actions which the Board itself has initiated or they may be actions recommended by an executive officer. Theoretically, no action of the institution is legally defensible without authorization of the Board. Practically, however, explicit authorization is reserved for larger and more significant actions. It should include such actions as the election of faculty, investment of funds, erection of new buildings, and approving the budget.

4. It is the responsibility of the Board *to authorize policies to guide the institution*. This should include such policies as requirements for admission, requirements for graduation, and standards of faith and conduct.

5. It is the responsibility of the Board *to judge and evaluate the work of the institution, its officers and staff*. It should be recognized that educational institutions, like other social institutions, are subject to pressures from many sources and have a tendency to change their objectives. From time to time the Board should review the achievements of the school in the light of its purposes to discover whether it is actually accomplishing what it should. The church will hold the Board responsible for what the school is achieving and it requires vigilance to prevent the church college from being sidetracked to secondary purposes.

6. It is the task of the Board *to bear the legal responsibility for its school as a corporate entity*. In this capacity it does such things as holding property and investing capital.

7. It is the responsibility of the Board *to serve as a final court of appeal for faculty, students, and the church in any matters that concern them in the institution*.

The Responsibility of Each Board Member

1. It is the responsibility of each Board member to understand the purposes and problems of the school, so that he is able to evaluate the significance of the issues that come up for consideration by the Board. He should be in touch with the life of the institution and know something about its achievements and its needs.

2. It is the duty of each Board member to bring to the Board meetings his best judgment and to have a willingness to share in the consequences of the decisions that are made.

3. It is the responsibility of each Board member to be willing to invest time and energy in the institution which he serves.

4. The members of the Board should remember that authority is lodged in the trustees as a group. An individual member has no legal right to take any action affecting the college unless he is commissioned to do so. He may give counsel and express a personal opinion but he cannot speak for the Board.

5. The members of the Board should remember the limits of their responsibility. The applications of policies are matters of executive action by persons who have been delegated responsibility. They should not be subject to control by the Board or by individual members.

6. Having shared in the selection of an executive and in the making of a policy, it becomes the moral responsibility of a Board member to support the executive and the policies and to defend him and them before the constituency. Each Board member should interpret and promote the institution within the sphere of his influence. If the time comes that an institution is not carrying out the purposes of the Board, and Board members cannot defend the institution and its leaders, action should then be taken to correct the situation. Prudence would suggest that when modifications are necessary, they be made before conditions have gone so far that radical action is necessary.

7. It is the responsibility of each Board member to engage in prayer and intercession on behalf of the work of the Board and the school. The spiritual life of an institution can rise no higher than the spiritual life of the members of the Board. Unless their actions are Spirit-directed they will come to nought. The spiritual life of an institution can rise no higher than the Spirit-directed work of the Board.

The foregoing are the minimum responsibilities of each Board member. It would seem that if a member is unwilling to assume these responsibilities, he should resign from the Board and make room for someone who is willing to make a worth-while contribution to the work.

The Over-all Planning of an Educational Program for the Church

There is need for some representative organization to study the total educa-

tional needs of the church and then, in a statesmanlike manner, set before the church definite, attainable educational goals, and recommend the types of institutions by which these goals can be achieved. This is one of the major responsibilities of the Mennonite Board of Education. It should lead the church in facing its educational problems in the light of a Christian philosophy of education, the insights of our Anabaptist Mennonite heritage, and the demands of our modern world. This will require a type of leadership which is free from regional prejudice and yet is sensitive to the present educational situation as it exists in the church. It is a task which needs to be done soon.

The Promotion of Christian Education

The Mennonite Board of Education should enter more definitely into the field of promoting the total program of Christian education, including elementary schools, high schools, colleges, seminaries, nursing schools, and winter Bible schools. A beginning has been made along this line in the emphasis upon church-school day, but much more needs to be done. The purpose of such promotion should be to awaken and strengthen the sense of need for genuine Christian education, and to enlighten the church upon the meaning and value of Christian education. The conviction needs to be aroused among adults, so that more schools will be started and the present schools will be more adequately supported. These promotional efforts should also be directed toward young people who should secure a Christian education and many of whom should enter some form of life service in the church. Guidance and assistance in starting new schools should also be given when needed or desired. The Board should provide the personnel, organization, money, and literature that is necessary to get this promotional work under way.

Leadership in Co-operative Enterprises

With the increasing number of educational institutions among us there is a growing need for co-operation among our various schools and schoolmen. There are also many enterprises in which we can be of mutual help to one another. The Mennonite Board of Education should provide leadership in getting together those institutions which wish to profit from such co-operation. These efforts cannot be coercive. The Board has no authority to dictate to any institution that is not under its immediate control. It can only make available its services and invite the institutions to use them if they wish. The success of these ventures will depend entirely upon the values received by the co-operating institutions.

Some of the areas in which there might be co-operation are the following:

1. Counseling together and sharing with one another in the solution of common problems;

2. Co-ordination between different kinds of institutions; viz., secondary schools and colleges;
3. Recommendations for the unification of standards;
4. Mutual agreements on such matters as geographical territories, student solicitation, financial solicitation;
5. Co-operation in the raising of funds and assistance in methods and procedures;
6. Co-operation in securing faculty and staff;
7. Selection of textbooks;
8. Preparation of textbooks.

Facilities for Research

The Board has already recognized the important place which research can fill in an expanding and forward-looking church program, by establishing and subsidizing the Mennonite Research Foundation. Research has been closely related to educational institutions in the past, and in our church it will doubtless depend upon schoolmen for some time to come. It is quite appropriate, therefore, that the Board should make available to any department of the church its facilities for research or give counsel and guidance to any organization in its research problems.

In Conclusion

The Mennonite Board of Education is a church Board—not an independent self-perpetuating Board. It derives its membership largely from district conferences and from the Mennonite General Conference. It is, therefore, representative of the entire church and should serve the entire church, rather than merely one region. It stands today in a position of strategic importance. The needs of our children and youth are unprecedented. The present generation of Mennonite parents believes in education. The Board has an organization with experience and skill in administering schools. It has been given a mandate by the Mennonite General Conference to guide and co-ordinate the entire school program of the church. This is its opportunity. This is its responsibility. May God bless the Mennonite Board of Education as it undertakes this task for His glory.

Souderton, Pa.

SUNDAY SCHOOL (Continued)

What a privilege is before us! Let's read this great literature, appreciate more than ever the forms in which God speaks, and get His revelation to us from each form.

Next Sunday we study biography. Let's read two Bible biographies this week. Abraham (Gen. 11:27 to 25:10) and David (I Sam. 16 to I Kings 2:11). (It will pay big dividends to give each pupil an assignment of readings to be done each week. In the Word they meet God and are attracted to the Book of books.) —Alta Mae Erb.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bro. and Sister Paul Lauver spoke at Arthur, Ill., on Sept. 14. The Arthur congregation has its new church building under roof and hopes to occupy it by Easter.

The executive committee of the Illinois Mission Board will meet at Morton on Sept. 22.

Bro. Stephen N. Solomon, a deacon from India, and Bro. A. C. Brunk, retired missionary, will speak at the Wooster, Ohio, Mission on Saturday evening and all day Sunday, Sept. 25, 26.

Change of Address.—The Johnstown, Pa., Mennonite Mission, from 722 Somerset St., to 703 Somerset St. Bro. I. S. Mast, a former superintendent at Johnstown, spent three days recently visiting the mission homes. He also had charge of the Sunday services on Sept. 12. His daughter, Eunice, was present also. Their visit was greatly appreciated.

The Canton Bible School Board met on Sept. 9 to make plans for the winter term of six weeks, beginning on Jan. 3. Teachers appointed are O. N. Johns, principal; J. J. Hostetler, business manager; Kenneth Good; Harold Bauman; and Mrs. Hostetler, matron. Ministers' courses will again be offered. Bulletins will be available soon. Paul R. Miller is chairman of the board.

In loving memory of our dear husband and father, who passed away Sept. 17, 1943. —Mrs. J. F. Brunk and Mabel Remer and family.

Dirk Cattepoel, Mennonite minister from Germany, spoke at the Pennsylvania Church, near Hesston, Kans., Sunday evening, Sept. 12, concerning "Mennonites and Current Problems of Christianity in Central Europe."

The Ohio Mission Board, in special session at the Wooster Mission on Sept. 11, took

action to extend its interests by providing housing and church facilities at Meadville, Pa.; Crabapple district, Belmont County, Ohio; and in Bedford Township, near Cleveland, Ohio. The last is a new work begun this summer in a new settlement called Maple Heights. The board authorized the executive committee to present these special needs before the Ohio churches at once because of the urgent needs in these areas.

Bro. Jesse B. Martin, Waterloo, Ont., was a visiting speaker in a Youth-for-Christ rally at Hesston College Sept. 11, 12.

A harvest service will be held at Spring Mount, Pa., Sept. 21 at 7:30 p.m.

Bro. O. N. Johns, Louisville, Ohio, preached at the Bethel Church, Mummaburg, Pa., on Sept. 5. The young people's meeting at Bethel on Sept. 19 was in charge of a group from the Cedargrove Church.

A church music conference will be held at the Zion Church, Broadway, Va., Sept. 24-26. Speakers are Chester K. Lehman, Earl Maust, Paul Erb, Mahlon Blosser, Ira Showalter, Oliver Keener, Levi Weber, and J. Mark Stauffer. The conference is sponsored by the Music Committee of the northern district of the Virginia Mennonite Conference. A cordial invitation is extended to all who are interested.

Bro. Eli Miller, Elton, Pa., preached at Scottsdale Sunday evening, Sept. 12. He spoke at North Scottsdale the morning of the same day.

Bro. and Sister Paul Conrad left Ethiopia on Sept. 7. They are traveling by ship from Aden, Arabia.

Bro. John H. Mosemann preached at the Prairie Street Church, Elkhart, Ind., on Aug. 22.

Bro. Samuel E. Miller, on furlough from Argentina, preached at Elkhart, Ind., Sunday morning, Sept. 5.

Pierre Widmer, Mennonite minister from France, spoke at the Prairie Street Church, Elkhart, Ind., on Sept. 1. Isaac Lehman, for forty years a missionary in Johannesburg, South Africa, spoke there Sunday evening, Sept. 5.

The Mission Board of the Cedargrove Church, Greencastle, Pa., has recently purchased the building used for the past fifteen years for a mission Sunday school and church in Hagerstown, Md. The board will be grateful for any contributions made toward the payment. Write J. Allen Martin, secretary, Maugansville, Md.

Bro. John S. Hess closed meetings at the Salem schoolhouse, near Quakertown, Pa.,

on Sept. 5. There were a number of confessions. Pray that the workers may be helped to shepherd these lambs. Bro. Hess will hold meetings at the Locust Grove School, near Port Trevorton, Pa., Oct. 3-10. Pray for the work.

Bro. Jacob Rittenhouse, Lansdale, Pa., will conduct evangelistic meetings at the Gospel mission, Bridgeport, Pa., Oct. 4-10. Please pray for these meetings.

Bro. David S. High, Lancaster, Pa., will be the evangelist in a series of meetings at the Manchester Mission, York County, Pa., Sept. 26 to Oct. 3. Support and prayers are solicited.

Henrik W. Meihuizen, the Hague, Netherlands, preached at Goshen College Sunday morning, Sept. 5.

Bro. Silas W. Brydge was ordained to the ministry at the Mountain View Church, near Lyndhurst, Va., on Sept. 5. Bro. Timothy Showalter conducted the service. The ordination sermon was preached by Bro. Daniel W. Lehman.

Bro. Peter Nafziger, Baden, Ont., preached for the Amish Mennonite congregation at Croghan Sunday morning, Aug. 22, and at Lowville the same evening. The following Tuesday he spoke at Otter Creek, N.Y. His timely messages were appreciated.

Bro. C. Z. Martin, Mountville, Pa., brought a message to the Amish Mennonite congregation at Woodville, N.Y., Saturday evening, Aug. 28. On Aug. 29 he brought two messages to the congregation near Lowville. Bro. Martin was accompanied by his wife and Bro. Chester Denlinger and wife.

Bro. Elvin Snyder, missionary from South America, spoke at Peoria, Ill., recently.

Bro. Allen Ebersole and family, from Ft. Wayne, Ind., worshipped at Manson, Iowa, the evening of Aug. 26.

An anniversary program will be held at the Howard-Miami Church, Kokomo, Ind., Oct. 16, 17. This program celebrates the one-hundredth anniversary of the coming of Mennonites to this area and the sixtieth anniversary of the building of the main part of the church. Visiting speakers are John C. Wenger, Goshen, Ind., and A. J. Metzler, Scottsdale.

Bro. John E. Lapp, Lansdale, Pa., will conduct evangelistic meetings at Finland, Pa., Sept. 23-30. Readers are requested to pray for these meetings.

(Continued on page 892)

Announcements

CANTON BIBLE SCHOOL

The Canton Bible School will hold its six-week term Jan. 3 to Feb. 11, 1949. Bible study, teacher and Christian workers' training, mission study, and practical work in a city mission are offered. Write J. J. Hostetler, Canton, Ohio.

NOTICE TO DISTRICT SECRETARIES OF SUNDAY SCHOOL AND SUMMER BIBLE SCHOOL

All reports of summer Bible schools should be mailed to the Secretary of Summer Bible Schools at the earliest possible date, so that the completed report for the 1948 season can be prepared for publication in the "Yearbook" and in the "Commission Handbook." Please send your report at once to C. F. Yake, Scottsdale, Pa.

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Calendar

- Peace Conference, Eastern Mennonite College, Oct. 1-3.
- First General Session, Mennonite Board of Education, Kitchener, Ont. Oct. 21-23.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. Clyde Allebach has been ordained to the Christian ministry to serve at the Menahga station, in Minnesota.

Bro. William S. Guengerich, Wellman, Iowa, for many years president of the Iowa-Nebraska District Mission Board, retired from this office at the last annual meeting, held at Shickley, Nebr. In his farewell remarks Bro. Guengerich stressed that the work of evangelism and missions has just begun and that we must think of a constant expansion in our programs.

The British Passport Control Office has granted a visa for Sister Goldie Hummel to enter India. We trust that a suitable October sailing date will be available for Sister Hummel as well as for the John Beachy, S. Paul Miller, and M. C. Vogt families.

Bro. Clayton and Sister Gladys Graber Beyler were at the Mission Board headquarters, at Elkhart, on Sept. 13, clearing details of their proposed sailing for China on Oct. 15. They spent Sept. 14 and 15 in Chicago arranging for a visa at the Chinese Consulate and making other arrangements with the American President Steamship Lines. Until their departure, the Beylers' address will be: c-o C. L. Graber, R. 5, Goshen, Ind.

Sister Succow, wife of Bro. Hugo C. Succow, deacon at the Akers, La., Mennonite Church, visited the Iowa City Mission, Sunday, Sept. 5.

Bro. Elam Stauffer, returned missionary from Africa, will preach in a special appointment for the Chestnut Hill congregation, near Columbia, Pa., on Wednesday evening, Sept. 22, at 7:30 p.m.

"The Call to Holiness" will be the theme of a Christian Life meeting to be held at the Norris Square Mennonite Church, Philadelphia, on Saturday evening, Sept. 25, and all day, Sunday, Sept. 26. The brethren H. Raymond Charles and George R. Brunk are the principal speakers.

Bro. and Sister Samuel E. Miller, missionaries on furlough from Argentina, visited churches in Illinois and Indiana during the early part of September.

Sister Maude Swartzendruber, director of the La Junta Mennonite School of Nursing, spent a few days early in September at Goshen and Elkhart, Ind., in the interests of nursing education in the Mennonite Church, returned to La Junta on Sept. 10.

Bro. Roy D. Roth, of the Pleasant Hill Mennonite Church, is to be the guest speaker at the annual rally day to be held at the Chicago Home Mission. Prayers are asked that the vision for possibilities of home evangelism may be enlarged.

A meeting of the executive committee of the Mission Board was held in Elkhart, Ind., Sept. 14. The transfer of nursing education to the Board of Education and other problems

relative to the hospital and school of nursing program were the chief matters of discussion. This same committee was scheduled to meet with the executive committee of the Board of Education later in the week.

Bro. D. Parke and Sister Lillie Lantz write from Premont, Tex., as of Sept. 8: "If it is the will of the Lord, tomorrow we leave here for San Antonio and from there to Mexico City."

A talk on nonresistance was given to about eighteen young brethren from the Pulguillas and La Plata, Puerto Rico, missions, on Sunday, Aug. 29. How to register, when to declare themselves conscientious objectors, and other draft matters were discussed. Will you pray for these young brethren in their application of this new doctrine?

Anyone working with or near Spanish-speaking people should avail themselves of the monthly "El Heraldo Evangelico," published jointly by the Mennonite Board of Missions and Charities and the Mennonite Publishing House, and edited by Bro. Lester T. Hershey, with Bro. Paul Lauver as assistant editor. Write for sample copies.

The quarterly meeting of the Reading missions will be held at the Fairview Mission, Saturday evening, Sept. 25, and all day Sunday, Sept. 26, with the Brethren Martin R. Kraybill and Noah G. Good as the main speakers.

If you are interested in receiving the "Prayer Watch," a mimeographed news sheet concerning the work of Bro. and Sister Dale F. Nofziger among the Jews, write to 2856 Mayfield, Cleveland, Ohio.

Bro. Clifford Strubhar, who has been in charge of the mission farm at Culp, Ark., arrived at Goshen College, Sept. 13, expecting to remain in school until the end of the first semester. Clifford's sister, Naomi, a teacher at the Culp mission school, and another girl from Oregon are living on the farm during his absence.

The Greenwood, Del., Conservative Amish Mennonite congregation has opened mission work in Wilmington, Del., with Bro. Melville Nafziger, formerly of Gap, Pa., in charge. Sister Nafziger is from the Greenwood congregation which has had an unusual interest and witness in Wilmington in that members have attended market there over a period of more than fifteen years. During 1947, Bro. L. L. Swartzendruber spent much time in investigation and preliminary work.

The Nafziger's address is: 1807 Maple St., Wilmington. Pray for the Lord's work in Wilmington.

The workers of the Northern Light Gospel Mission, with headquarters at Loman, Minn., have closed their Bible school season, having had sixteen schools with an enrollment of 733 rural children scattered over a 300-mile radius, necessitating the driving of over 17,000 miles, much of it done while transporting children to and from the schools.

Home Mission, Chicago, Ill., Earl Lehman, Sept. 10: "In viewing ahead for our fall and winter program, it appears we will again have a full schedule of youth and children's activities. These are always carried with a view to bringing about a decision for Christ."

The church building program at Loman, Minn., is progressing, but due to rain and the help needed in Bible school work, the construction work was slowed. The Loman workers praise the Lord for the help from the five brethren from Manson, Iowa, and Jackson, Minn.

Due to the response at the Bible school and evangelistic meetings held at Maple Heights in Cleveland, three interested brethren have donated funds to purchase a lot as a building site for a parsonage or church. A building committee, consisting of the brethren M. A. Martin, Isaac Zuercher, and Rudy L. Stauffer is planning for a place of worship.

On Saturday, Aug. 14, negotiations were completed for the purchase of a house in Fairpoint, Ohio, as a residence for the [Nelson] King family and the workers who labor in that district. The house is a spacious seven-room structure with bath, furnace, electric water heater, and is fully furnished with rugs, furniture, beds, electric refrigerator, and electric stove. The purchase price is \$6,650.00.—"Ohio Mission Evangel."

Home for the Aged, Eureka, Ill.: "Because of excellent growing weather we have been able to refill our can shelves and also store vegetables and fruit in our walk-in locker. . . . One of our workers, Sarah Yoder, has returned from a month's vacation at her home in Kansas. Dorothy Eigsti has left to attend Hesston College, so we are again in need of a general helper. May the Lord lead someone here."

Released by the Mennonite Board of Missions and Charities, Elkhart, Ind., September 15, 1948

COMPARATIVE STATEMENT OF AUGUST CONTRIBUTIONS				
	Missions	Relief	C.P.S.	Total
1944	\$17,650.07	\$5,999.22	\$24,379.84	\$48,029.13
1945	17,385.66	11,247.37	38,618.00	67,251.03
1946	24,386.48	9,152.12	15,009.04	48,547.64
1947	32,427.86	11,370.81	26.51	44,059.18
1948	38,357.03	17,104.28		55,461.31

Reports From the Annual Mission Board Meeting

REPORT OF THE PRESIDENT

THIS is the fourth time that I submit to the Board my annual report as president. As I attempt to summarize, in general, the events of the past year I find myself facing a changing situation. On the one hand there is some clearing of conditions which made it less difficult for the Board to carry forward its work. Travel conditions have improved and the visas and passports are easier than in the years past. On the other hand, new difficulties have arisen which create uncertainties and in some cases uneasiness in areas where the Board has undertaken work.

The problem of supplying workers is still acute. Some new missionaries were sent to the field the past year and others are in the process of getting on the way as the report of the secretary will no doubt show. But the need has by no means been supplied and it is the prayer that still others will catch the vision of service and offer themselves for the new and unfolding tasks that lie ahead as well as for the unfinished work that has been begun.

The long-prayed-for work in China is on the point of becoming a reality. Workers are on the field and a place has been selected in which to open the work. This is encouraging, and we are hopeful of great results in that land of need. The political situation in that country, however is not assuring. Unrest, invasion, and civil war cast a cloud of uncertainty over the scene and in a number of cases other boards have had to abandon their work. We are going forward believing that God will not cause His work to fail and that as we go onward step by step He will show us the way.

India is in the throes of all the problems that are incident to the realization of the long sought independence. This creates vital problems for the missionaries, and necessitates adaptations and adjustments that are of importance to both the Board and the Indian church. Here we are fortunate in having a body of experienced missionaries who are hopefully laboring with a steadfast faith that the New India will make a secure place for the Christian church whose message and its missionaries have done so much for the people of that land.

From Argentina, likewise, come reports of unrest. The opening of new stations is urgent and more workers are needed. The shortage of missionaries due to retirements, illness, and other reasons is acute and those who are carrying on are rightly urgent in their appeal for help.

The work in Puerto Rico is going forward encouragingly. During the past year it became necessary to negotiate the purchase of the LaPlata unit in order to continue the work which the Mennonite Central Committee has been carrying forward with such good results the past years. This brings to our Board not only larger responsibilities but also opportunities for the expansion of its interest in that field.

Calls come from other quarters for our church to enter other fields which are open as a result of the relief work done by the relief organizations during and after the war. The secretary will present several of these projects to you for consideration during these meetings.

The plans for the Elkhart hospital are at a standstill at present. Rising costs of construction, and local developments necessitate a restudy of the situation as the report of the Hospital Study Committee will show.

In the realm of finances the Board is also confronted with new situations. Rising costs of living, transportation, equipment, etc., add greatly to the cost of carrying on the work in foreign fields. In many cases these are almost doubled. It seems apparent that in the years ahead any increase in giving will hardly come as a result of increased incomes. Whatever there will be in the way of adding to the income of the Board must come as a result of adding new donors to our list of givers or greater giving on the part of those who gave in the past. In this matter we approach the problem with confidence and assurance believing that the interest of the church in its undertakings is sufficient to make the ongoing of its work possible.

This report is an attempt to lay before the Board the situation as it exists. To some of you it may seem colored with pessimism. To face a situation squarely, however, is not pessimism. The whole situation is so full of opportunities and promises that we dare face the facts as they are with the assurance that the church will rise to the occasion and go on in the fulfillment of its responsibilities. To face the situation realistically is simply doing what every business concern will likely have to do, not with the idea of discontinuing its operations, but with the view of going on successfully. Long ago the great apostle spoke of a situation beset by hardship which threatened the work in which he was engaged, and said: "A great door and effectual is opened unto me, and there are many adversaries." These latter were not considered a hindrance but rather an asset, a challenge to gird up all the powers at his command and put the best of himself and all his resources into the task before him.

Today all the uncertainties and difficulties that enter into the situation are more than overbalanced by the encouragements and

opportunities. Doors are open. People are needy and in many instances ready for the Gospel. Our own people have a greatly enlarged vision and expanded body of experience that are assets that cannot be counterbalanced by any difficulties that they may encounter. The marvelous manifestations of the grace and power of God in our relief work, in the movement of refugees when the way seemed impossible certainly should inspire us to plan to move forward under the leading of Him who has brought us thus far on the way.

With a prayer for guidance, and an expression of gratitude to the Lord for His goodness and to the brotherhood for its support and encouragement during the years, I respectfully submit this report.

S. C. Yoder, President.

On motion the report was accepted.

REPORT OF THE SECRETARY FOR MISSIONARY EDUCATION

(This report was prepared for both the Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education and Young People's Work.)

IT IS gratifying to receive reports of mission study classes being held here and there. The total number of such classes, however, is still very small compared to the number that might be conducted. A still more effective publicity must be devised for promoting these studies by groups in our various churches. The study guides and kits of materials will also need to be more fully worked out and more attractively packaged.

Production Procedure

In connection with the China Study Guide, the questions of production and clearance procedure were worked out in an informal meeting of Commission and Publishing House representatives at the time of our October meeting in Scottdale. The Secretary of Missionary Education will need to work more closely with the Field Secretary in the planning and production of new study material. The question of credits for these studies in connection with the Christian Workers' Training Course will also need to be cleared each time a new course is worked out with the Secretary for Christian Workers' Training. The project will then need to be assigned at Scottdale either to Ellrose Zook or to Ford Berg, who will be locally responsible for getting the study materials through to production. It was decided that since Bro. Zook is Commission liaison man while Bro. Berg is Missions Editor the Secretary for Missionary Education would need to designate one or the other of these brethren each time there is a printing job to be seen through the press. In the matter of the purchase and distribution of the kits of study materials it will also be necessary to counsel more closely with the Publishing House Book Department manager. By the observance of all these procedures it is hoped to get the production of study materials more efficiently and regularly done.

Regarding timetable, it was also decided that all new mission study material should be brought out in the spring so as to be available for promotion and distribution during the spring, summer, and fall church meetings—conferences, institutes, board meetings, camps, etc.

The China Study Guide

The China Study Guide was produced on schedule and we believe it is an improvement over any study guide gotten out. It came out too late for much promotion last fall, but it is now ready for spring and summer promotion. Unfortunately, the textbook on which much of the study is based was, at the last moment, found to be out of print. Either the textbook will become available through an early reprinting, or else some supplementary mimeographed material will need to be inserted into the guide giving direction for study from another book or books. We trust the answer will be in hand by the time the Commission meets on June 28.

The 40-page booklet, "We Enter China," has been published and has received a good reception. It is hoped that spring and summer promotion will serve to distribute a large number of this booklet.

The India Study Guide

The India Study Guide is undergoing revision this spring. It is hoped, also, to have this guide ready in its revised form by mid-June. It is proposed to print cheaply a brochure made up of a collection of articles on India that have appeared in the various church papers during the past few years. It is hardly useful to give reference to past issues of the *Gospel Herald*, etc., in the study guide because very, very few people keep their church papers on file. It is hoped that this collection of reprints in some inexpensive form will make the information available to study groups.

The winter of 1949-50 marks the fiftieth anniversary of the India Mission. The mission and the Board anticipate some kind of jubilee publication, but the nature or extent of the proposed publications has not as yet been determined.

Latin America

Latin America has not had a study guide. It is proposed to have such a guide ready by the spring of 1949. Lester T. Hershey and

Elvin V. Snyder have agreed to give some attention to the working out of a study course and a suggested kit of study materials. The book, "Argentina from Within," is a splendid book on our work in that country, but a lesson by lesson study guide on all our Latin-American missions, Puerto Rico included, needs to be prepared.

Culp, Arkansas

The Mennonite Community featured the work at Culp, Arkansas, in its April issue. Since the type was set up and since a number of good cuts were available it was deemed good mission publicity to publish this material with some revision and some addition in booklet form. This may not be ready before mid-July, but we believe it will serve a useful mission study purpose.

The Missions Section of the Gospel Herald

The Missions Section of the *Gospel Herald* has now been functioning under the able editorship of Ford Berg since January 1. We believe this was a move in the right direction and that it was wiser than attempting to start a new missionary magazine. It is proposed to publish the annual reports of the India, Argentine, and Africa missions, as well as the minutes of the Annual Meeting of the Mennonite Board of Missions and Charities in either two or four supplements to the *Gospel Herald*. The pages available for missions material should not be crowded out by running these reports in the ordinary mission space. It is hoped that the Publication Board can see fit to grant more space in the *Gospel Herald* for the missions section than we have at present, although we are very thankful for the space and the good co-operation they are giving.

A Slide Library

A slide library is being built up at the Elkhart office. Sets of slides on West China and the Argentine Chaco are already complete, while sets on our city missions and on India are in process of preparation. It is proposed to make these available on loan to study classes or other groups on a loan basis at a nominal rental charge. It is proposed to enlarge this service and add sets covering other fields.

The Spring Missionary Day Bulletin

The Spring Missionary Day Bulletin was produced in good time for Spring Missionary Day, the third Sunday in March. The three youth activities, Youth Missionary Projects, Quarter Investments, and Savings Boxes, were stressed as usual, with the added emphasis on prayer this year.

In all this publicity one becomes conscious of the great competition in this field. There is so very much publicity bombarding the "eye-gate" of every individual that one can only occasionally attract anyone's attention. Part of this is reflected in the many letters coming to my office for information that is clearly published in our literature. It is very convenient just to insert a page or two from the fall or spring bulletin as an answer to a call for information. But we must continue to print and publish even though the percentage of effectiveness is not high.

The supplement to this report is on the subject of youth missionary projects. The Commission should discuss whether these projects do not logically belong under the Youth Activities Section rather than here. A discussion is invited on any of the phases of our missionary education program and suggestions for improvement, or advice regarding new projects will be warmly welcomed. A frank evaluation of any of this material or of any of these activities would be very helpful and is invited.

Respectfully submitted,

J. D. Graber, Secretary
MISSIONARY EDUCATION.

Elkhart, Indiana

May 5, 1948

Note: List of Mission Study Courses that have been prepared to date:

1. Africa
2. The Church Among Uprooted Americans
3. The Christian and Race
4. India
5. China

Numbers 1 and 2 give mainly bibliography with a few class suggestions. Numbers 3, 4, and 5 are studies arranged in six lessons each in the form of a detailed syllabus with bibliography, supplementary reading, and other materials suggested. The Curriculum Committee has agreed to give one-half point credit for each of these six-lesson units to count toward a Missionary Training Diploma.

REPORT OF THE WORK IN CHINA

A RECOMMENDATION adopted at the 1947 Annual Meeting provided that,

"We accept tentatively the Hochwan area as our China field, but reserve final judgment until we receive Lawrence Burkholder's report on Linchwan."

Bro. Burkholder attempted to visit the Linchwan field in the summer of 1947. His experience proved that our earlier estimate that this field was more accessible than Hochwan was a mistake, for after two weeks of travel by bus, and after being stranded in small mountain villages by floods that had cut the road before and behind, he was finally forced to return to Shanghai without having been able to reach the field. On the journey he had the opportunity, however, of consulting various missionaries and Chinese leaders familiar with the Linchwan district. The consensus was clear that this did not offer a mission field as suitable as Hochwan.

In the meantime, Bishop Chen of the Methodist Church in West China and the Rev. Harry Haines, District Superintendent of the West China Conference of the Methodist Church, as well as others gave us every encouragement to enter the Hochwan area. Consequently it was made official and final when the Executive Committee, on August 1, 1947, voted the following minute:

"Moved and carried that in line with the Annual Board Meeting minute, that we tentatively accept the Hochwan area in China as our mission field in that country and that the Executive Committee be authorized to make the final decision, we, now, in the light of fuller information, make the selection of the Hochwan Field in China final."

The Venture of Faith Is Launched

The June, 1947, Annual Meeting appointed Sisters Louella Gingerich and Ruth Bean to China, in addition to the three that had been appointed a year previously, and instructed the secretary to arrange for their passports, visas, and transportation. The Lord directed step by step and on September 12, 1947, the party of five sailed out of New York harbor for Shanghai, China, on the S.S. *Marine Lynx*. Thus the venture of faith has been launched.

After remaining there for a few weeks they proceeded the more than 1,000 miles westward to Chungking and thence to Chengtu where they entered the Chinese language school. They have found these arrangements to be very satisfactory and are still there happily and fruitfully at their language study.

In January of this year the brethren Burkholder and McCammon visited Hochwan with a representative of the Methodist Church in West China in order to look over and study the situation and make some fundamental decisions. They recommend that we purchase from the Methodist Board a plot of land in the city of Hochwan known as the Primary School Compound. They feel this spot, near the business center of the city but only a block from the city wall, is ideally located for a missionary residence among the Chinese people, but near enough to the edge of town to make possible easy access to country air and open spaces. The church and parsonage property in the area owned by the Methodists will not be sold, for it belongs to the local church and will remain their property regardless of whether the church is Methodist or Mennonite.

It was also agreed on this visit that it would be very fruitful for all five of our missionaries to visit the area sometime this spring. The local people have been hearing much about the new missionaries who expect to arrive and some assurance by an actual visit would help build confidence. Consequently, in the month of April, such a visit was made by the entire group of five. Mr. Knettlar, a Methodist district missionary, kindly traveled with them not only to Hochwan but to several outstations and thus they had a very satisfactory "view of the land." They returned much encouraged. Everywhere there was a warm welcome and they were strongly impressed by the opportunity and need they saw. They are very eager to begin their service in this West China Mennonite field.

The political situation in China continues to give increasing concern. We had formerly thought that West China would be among the last places likely to fall under Communist domination, but in recent weeks there has been a considerable advance in the northern part of Szechwan Province and many missionaries and their families were evacuated southward. In early May a group of forty-three arrived and were temporarily accommodated at Chengtu, where our own missionaries are located. This movement of the Communist forces looks like part of a pattern to invest all of West China. There has been a momentary halt in this advance but no one can tell how soon the offensive might be resumed. I can do no better than quote in this connection a paragraph from a letter dated May 4 written by Don and Dorothy McCammon:

"As for ourselves, we five feel no fear for what may happen, but our only concern is that we not be forced to leave the place of our calling. There is such a tremendous need, and we have been shown how people will listen to the Gospel and take it into their lives. Perhaps these dark shadows of war and possible banishment may soon pass. We urge the church to join us the more earnestly in prayer, that we may be allowed to remain here and preach the Gospel of salvation to a multitude of hearers who will join with Christ when they are shown it is He for whom they search. We are not discouraged or alarmed or dismayed, but we do not want to have to leave the country of our adoption, though we recognize the possibility of being forced to do so for a while. Though the forces of evil run rampant and contrary to our desires, we are happy to trust in God to lead us in His will, knowing that His cause shall triumph in China according to His divine planning. China needs the prayers of our people in a most desperate way."

We also are not fearful or dismayed. We trust in God and propose to go forward. We shall continue to plan and to work as long as the doors remain open. When and if they close we have confidence that others will open. Let us take seriously the call to prayer made by our missionaries that the door to the Gospel witness may not be closed in China.

J. D. Graber,

Secretary, Mennonite Board of Missions and Charities.

The report was accepted on motion.

REPORT OF THE ARGENTINE MENNONITE MISSION

WHEN he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest' (Matt. 9:36-38, R.S.V.).

How identical is our present world situation, and Argentina is no exception, with the conditions that prevailed in Jesus' day—a surging mass of humanity like sheep without a shepherd.

We thank our heavenly Father for His sustaining grace in the midst of trying moments and difficult circumstances. In spite of a depleted working force, which always means an extra load for some others, there are still nearly one thousand adults and children in our Sunday schools every Sunday morning, sixty-four precious souls were baptized during the last year, and our national brethren gave over sixteen thousand pesos (4,000 U.S. dollars) as their part in free-will offerings in the support of the work. For all this we give honor and glory to our heavenly Father. The danger of materialism and worldliness and spiritual apathy is never altogether removed from our churches and we need to be on the alert continually for these negative factors. On the other hand, there is a faithful group which is solicitous for the things of God and ever looking to Him for renewal and inner strength as well as outward growth.

The sudden death of Clifford Snyder en route to Argentina brought sorrow to all our hearts. We could not understand nor do we try to explain why, after so much effort in obtaining entrance permits to Argentina for the Bylers and the Snyders, our Bro. Clifford was not permitted to see the land of his choice. We had hoped that his untimely passing away would bring forth a larger response on the part of prepared young people at home to fill the vacant place as well as strengthen our already diminished working force. Up to the present we have heard very little with reference to more help forthcoming and this lack of news causes us some concern.

J. L. Rutts and Nelson Litwillers returned early in the year to begin their third term of service in the Argentine. Then came B. Frank Bylers with Sister Doris Snyder. The Bylers have taken their place in Carlos Casares and even though their Spanish was somewhat limited, with a bit of outside help and co-operation, they took hold of the work which has responded nicely to their constancy and full-hearted devotion. Sister Doris, who already knew the Spanish, has taken her place in Bragado in the Bible school as well as Sunday school and young people's activities. The Tucks returned from England in the middle of the year to carry on in the Chaco among the Indians and Sister Una Cressman returned at the close of the year for her second term of service. She arrived just in time to participate in our Mission Council and our Biennial Church Conference. She has been assigned work in the Chaco among the Indians. This influx of old and new workers would have been most heartening and quite a relief had it not been for the fact that six workers left on overdue furloughs, namely, D. Parke Lantz's; E. V. Snyders, and Amos Swartzentrubers.

We are happy to report that five young men graduated from the Bible school at the close of 1947. They are all married and with their

wives are active in the following places: Agustin Darino lives in America and visits Olavvaria and Tejedor, two towns about twenty and thirty miles distant respectively. Wolfo Gonschor and his wife live in Salto, a town vacated by the Lauvers and then left open when Bro. Piñeyro died last year. Bro. Gonschor and his wife also visit Carmen de Areco some thirty miles distant. Ernesto Suarez and wife live in Tres Lomas and in addition to shepherding this congregation of forty-two members also visit Pellegrini some twenty-four miles distant. Pedro Lanik and family are pastors at Santa Rosa and visit the flock in Lonquimay some twenty-two miles distant. There are at least eighteen towns and fair-sized villages which have no resident worker in our Province of Buenos Aires zones. Martin Duerksen, a Mennonite brother from the Paraguayan Chaco, also graduated but he is planning to return to the Chaco to continue with evangelistic work among the Indians. We are very happy to report that Rogelio Perugorria, one of our brethren converted and baptized in Bragado, was ordained to the Christian ministry. He has the Ameghino-Villegas circuit left vacant by Tim Brennemans in 1945. Our need for more workers continues, especially since more furloughs are due, and some missionaries have reached retirement age and others, because of sickness, have not been able to return.

The political situation is not ideal but we must confess in all fairness to the powers that be that we are permitted to preach the Gospel without serious hindrances and objections. The doors of opportunity in Argentina are still open. In every zone where we are working, that is, in the province of Buenos Aires, the province of Cordoba, and the Chaco territory, there is a great need to lengthen our cords and strengthen our stakes. Unusual opportunities present themselves in the Chaco among the Indians.

The cost of living is still soaring. Our allowances do not reach to buy things that need replacement, such as shoes and clothes. We are paying from three to ten times the prices of 1941-43. Our national brethren also feel the pinch of higher prices and several are having hard times making ends meet.

At a special session of our last church conference we celebrated the thirtieth anniversary of the coming of the first Mennonite missionaries to Argentina. The grace and goodness of God were manifested as the brethren recounted their early experiences. We thank Him for many blessings and look forward with hope and courage that in the coming years He may bless us even more.

We ask that you pray with us especially for:

1. Our national workers that they may not lose their vision and zeal.
2. More missionary recruits from our home church.
3. An increasing purity and loyalty in our congregations with reference to spiritual matters.
4. The supplying of our financial needs.
5. The forthcoming of more Argentine workers.
6. The quickening touch of the Holy Spirit on the entire mission so that we as His agents may be more effective and fruitful for His honor and glory.

Respectfully submitted,

Nelson Litwiller,

Secretary of the Argentine Mennonite Mission.

The report was read by the secretary and on motion it was accepted.

SELLERSVILLE, PENNSYLVANIA

(Rocky Ridge)

Those attending Rocky Ridge Mission are happy to report progress on our new church building. We wish to thank all whose donations have made this building possible.

Our Sunday-school attendance and interest in Bible teaching is encouraging. The winter Bible study on Wednesday evenings was well attended. These studies have now closed and prayer or cottage meetings are continuing in their place during the summer. On June 21, the summer Bible school began with a record attendance.

We feel a bit handicapped with a number of our workers helping Bro. Abram Landis in Vermont this summer, but we are happy to know others are hearing the whole Gospel story from capable teachers. We appreciate, too, those who are helping fill in during this shortage so that the work at home need not suffer. Bro. J. Lester Eshleman is serving Rocky Ridge in the absence of Bro. Landis.

We appreciate so much those workers who are interested in the young people and pro-

vide activities for this energetic group; yet we feel we have barely cultivated the surface of this need. Do we realize how vital is the Christian life of our young people? The "Voice of Youth" is a little monthly paper edited by a sister to promote Christian growth among our young people. It is comprised of contributions from our youth. Snatches of interesting books from the Sunday-school library have been reported in such an exciting way as to challenge other children to read the books.

God is blessing the brethren who have established businesses in the Rocky Ridge area for the purpose of reaching new people through business and providing a Christian atmosphere for members employed there. We highly recommend this method of Christian enterprise in mission communities.

From the girls' Sunday-school class comes the prayer request for the one member who has recently been taken quite ill with rheumatic fever.

One evening a group of brethren with their tractors and trailers moved buildings to provide a needed home for one of our community families. We appreciate this spirit of Christian brotherhood when the need arises.

The men's chorus under the direction of Bro. Samuel Detweiler is closed for the summer. They practiced one night each week.

The ladies' chorus directed by Sister Esther Musselman is also an active group. By request from the Jefferson Hospital, Philadelphia, they were able to reach at least three hundred persons with the Gospel in song. This is a result of planning to sing for one of the ladies of the community who spent some time in the hospital as a patient. We praise the Lord for their testimony.

A Worker,

Mrs. J. Lester Eshleman.

LANCASTER, PENNSYLVANIA

(South Christian Street Mission)

Dear Gospel Herald family: Greetings to you in Him who never fails us. The Bible school closed July 2, with an average attendance of 165. A group of hard-working teachers served, and the Word was faithfully taught.

The visitation work is a great help among our people; doors are open and workers are joyfully received. A chance is given to air their problems, questions are answered, the Word is read and explained and there is a quiet kneeling in prayer before Him who only can bless and lead.

The class of seven converts that was instructed several months was received, giving a faithful testimony by faith of their salvation. They need your prayers; the road is hard and often made sad by sinful friends. Will you undertake for them in prayer?

A group from the Old Road congregation comes once a month and holds a street meeting, with singing and a message by a minister. This work is very much appreciated and is reaching souls who will not go further for the Gospel. We are reminded each time that "where sin abounded, grace did much more abound."

On Sept. 8 an all-day mission workers' prayer and fast meeting will be held at the mission. This was a blessing to the work when it was held before. You are welcome. Come with your burdens and requests; the Lord will help you through them.

Aug. 15 was a day of rejoicing; the Lord chose a deacon for His work, replacing Bro. Andrew Landis, ordained two years ago, who was killed. There were three who shared the lot and it fell to Bro. Lester Weaver, the Sunday-school superintendent. Will you pray for him and Sister Weaver as they take up the work?

Sunday services were well attended all summer; prayer meeting could have been better. Two of our Sunday-school children were taken to the country for two weeks and placed into a Christian home where there are five other children. The Lord will bless that home for sharing with those less blessed.

The Mt. Pleasant congregation has again taken jars to fill. They have helped in this way since the beginning of the work. We are thankful they have not gotten weary in their work for Him. One of the mission family has gone back to her kindergarten teaching at Tampa, Fla., after a stay of four weeks with us. We are still laborers together for the Lord, even though one thousand miles are between us.

Many thanks for the vegetables, sewing circle items, etc., that have been sent to us, and for the encouragement and prayers in our behalf. May the Lord bless you all.

Looking to Jesus,
Esther K. Lehman.

Aug. 18, 1948.

FAIRBANKS, ALASKA

Dear Christian Friends: Greetings, in the Master's name, from Alaska. We are beginning our third week here today, so you may be interested in knowing what we have been doing since our arrival.

First, a brief resume. Bro. Mahlon Stoltzfus and Bro. William Anders arrived safely via their piper cruiser, July 24. The following day Bro. Mahlon High, from Lancaster, and I arrived after a trip of 5,100 miles by auto. We are indeed grateful for the way in which the Lord cared for us and shielded us from danger and harm on our journey to Fairbanks. We found Fairbanks to be somewhat of a disappointment in a number of ways. There are only two paved streets in town; so in dry weather the town is exceedingly dusty, and after a rain extremely muddy. The town exudes a coarseness that

goes with frontier living, noticeably in its overabundance of liquor stores and bars and coarse personalities that one meets on the streets, and not so noticeably through its vice and gambling.

Fairbanks is a mecca for tourists, people who are seeking their fortunes in the rich mineral deposits of this area, and those who have come here to escape either the reaches of the law or the social and religious confines of small community life. "Old-timers" tell us that one of the things they like about Alaska is its freedom—here one can do as one pleases. A large air base east of town brings thousands of young men into the city; how they spend their leisure can quite well be judged from what has already been said. Yes, this is a sinful city. But it is not entirely without hope, for "where sin abounded, grace did much more abound."

There are seventeen local churches in Fairbanks, a number of which are very active. Members of our group have attended services at the Pentecostal, Nazarene, Baptist, and Presbyterian churches. The reception has always been cordial and one cannot help but feel that the Spirit truly is working, and that in spite of the difficulties and obstacles, the Word is being preached, seed is being sown, and souls are being saved.

In the short time that we have been here, a trip has been made to Dawson City over in Yukon Territory in the interests of possible mission work there. We are awaiting further developments from that place.

Tuesday, August 3, Mahlon Stoltzfus, William Anders and I left on a 1500-mile air trip which took us to Ft. Yukon, far center of the north, and one of the important outposts above the Arctic Circle; then from there to Bettles on the Koyukuk River, Alatna and Allakaket, Shungnak, Kotzebue; and then south to Nome and east again to Fairbanks. At Ft. Yukon we met Edward Badten, minister in the Open Standard Bible Mission. He gave us the location of needy villages having no established work, and also information relative to physical needs and requirements of anyone coming to Alaska in the interests of mission work. This missionary is equipped with a plane which he calls "The Alaska Overcomer." Since flying is the only means of travel throughout most of Alaska, his plane enables him to reach many points which otherwise could not be contacted.

We left Ft. Yukon Wednesday morning, and after a two-and-one-half-hour flight, we made our first gravel bar landing in the Koyukuk River opposite a small settlement known as Bettles. The plane had hardly stopped taxiing when we saw a small boat speeding down river to meet us. Its operator, James Crouder, the trader at this isolated village, proved to be very cordial and housed and fed us during our brief stay. We distributed tracts about town that afternoon, visited homes, and made the acquaintance of a very interesting Eskimo family, the John Edwards family. Mrs. Edwards was reared in the Episcopalian Mission at Alatna, and proved very receptive to our visit. It was through her request for a service in the village that a service was held at the store that evening with fifteen of the twenty-five in-

habitants of the village present. Mahlon led in the singing of a number of old familiar hymns, after which William brought a message on God's plan of salvation, using John 3:16 as his text.

From Bettles our journey took us to Alatna and Allakaket, two small villages about thirty-five miles down river. Here we met Miss Hill, an Episcopalian mission worker of some note who has been in this area for some twenty years. Though our stay here was brief, we believe that there is a need here for a real message characterized by a type of Christian living that practices as well as preaches.

Hughes was our next stop. Mr. and Mrs. James, operators of the local trading post, were the only residents in town during our visit. The natives were out of town in fishing villages along the Koyukuk, laying in their supply of dried salmon for their dogs and for themselves for the winter. There is no work of any kind in Hughes. Mr. James, a Mason, owns the land on which the village is built and is bitterly opposed to Christianity. Starting work here will be difficult. The town needs a schoolteacher, someone who will be willing to come in and teach during summer months. A consecrated person in this capacity could possibly be the opening wedge for a Christian witness in the community. Mrs. James served us a delicious lunch, and after fueling our plane and fighting mosquitoes, we took off across a barren wilderness of swamp and low mountains for Shungnak.

At Shungnak we were met at the field by Mr. Collins, a local C.A.A. operator. He informed us that there was an established work in the village under the direction of the Friends. Because of the weather and the distance to the village, we decided to go on to Kotzebue, arriving there Thursday evening. Kotzebue is located on a barren peninsula, jutting out into Kotzebue Sound and Lioing, just north of the Seward Peninsula, that great mass of land which at its closest point is about fifty-eight miles from Soviet Russia. Kotzebue is a real Eskimo village of several hundred natives, complete in every respect, including the type of dress which distinguishes these interesting people.

With a five-hundred-mile trip ahead of us, we left Nome for Fairbanks Saturday afternoon and flew until dark. By 2:30 a.m. it was again light enough to continue our flight; after flying an hour we were forced down at Nenana for several hours because of rain and fog. We left there about 9:00 a.m. and arrived here in Fairbanks about a half hour later, weary and very happy to be "home" again. (While we were away Mahlon High did local visitation work in residential sections of Fairbanks.)

For the Lord's protective care in a journey that was not without its perils and dangers, we are thankful. Will you continue to pray with us and for us, that the Lord may use these vessels of clay to bear the treasure of His word to those who need Him here in Alaska?

Yours in His service,
Harold Mishler.

Missions Editorial

Darkness Into Light

People throughout the world have groped in darkness for the meaning of life. They have looked for aid from the god of Bacchus, the Allah of Mohammed, and the spirit of Father Divine. Their search has been costly and unfruitful. Their desire for an explanation of this life and the life to come has led them to bypaths and blind alleys. Many have hit a dead-end street, smashed the barricade, and crumpled to the chasm below. Others have found part of the truth. Thousands and millions of others know nothing about the true faith, the faith which not only gives eternal life but also gives a living pattern for the present life.

By the very nature of their faith, Mennonites carry within them an unique qualification to preach the Gospel. We believe that those in Christ are brothers and sisters in the Lord; we believe in the spiritual life, and we believe Christians are to follow the commandments of Jesus. The redeeming factor of our faith should make us realize the propelling power our Saviour holds in our lives. The satisfaction of knowing that we are saved eternally and are children of God should make us missionaries impelled to go forth to proclaim the salvation message.

Christians are God's sanctuary in which the Holy Spirit dwells. Our bodies have been redeemed by Christ. They are not our own; to misuse them would be a form of sacrilege, plain robbery. Christians are God's servants and exist only for His service and worship. God has one purpose: to redeem man. He has entrusted part of this responsibility to His children. Paul tells us, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16 R.V.). Knowledge of this unselfish act of God and that He has set our souls on fire with a spark of divinity should be such a treasured truth that the burning passion of our lives will be helping others from darkness into light.—F.B.

M.R.C. Relief Notes

Work in Poland

Some of the duties of a housewife doing relief work in Poland are quite well explained by Sister Salome Roth, who with her husband, Bro. Joe Roth, entered Poland several months ago.

"Our activities on Rolin Farm are rather much the same as you folks find in our homeland, with the exception of folks coming for help. Many come with headaches, tooth-

aches, colds, cut fingers, stomach troubles, every imaginable ache and pain, etc., etc., same as in the United States, only more so; and here no doctor is handy. So we go about our daily duties expecting to be interrupted several times a day, playing doctor or nurse or whatever."

Sister Roth has also organized sewing clubs, one for girls aged six to fourteen, and the other for girls above fourteen, with a total of twenty-eight enrolled. The girls are taught to sew towels and aprons and are now looking forward to each sewing a blouse "with the understanding that they must sew for others, too, and not only for themselves. We would like to implant the idea that it is more blessed to give than to receive."

Released by Mennonite Relief Committee
September 14, 1948

M.C.C. Relief Notes

Where to Contribute

The M.C.C. clothing center at Newton, Kans., has been temporarily moved to the food collection center at 314 Main St., Newton, until the completion of the permanent building which is now under construction.

For addresses to which relief contributions from other parts of the United States and Canada may be sent, consult the folder, "Relief Needs in 1948" issued recently. Cash contributions for relief should continue to be sent through the conference treasurers.

A View of Relief in China

Recently R. P. Richardson, a representative of the American Advisory Committee, visited the M.C.C. relief unit in Chinkiang, China, and in his report wrote the following observations:

"The work of the Mennonite Central Committee at Chinkiang is divided into three parts:

(1) Food Distribution. Each day from 8:00 to 9:00 a.m. 1100 carefully screened and selected needy refugees are fed steamed rolls. . . . Each ten days the case of each refugee is reviewed and new tickets are distributed on the basis of the need of each individual. As I stood and watched the lines slowly moving to receive the bread, I was impressed with how needy the men, women, and children were who are patiently standing in line waiting for their turn.

(2) Clinic. After the bread distribution a clinic is operated by Miss Lehman and hundreds of people are treated for their diseases free of charge. Their cases needing hospitalization are referred to Goldsby King Memorial Hospital, operated by the Presbyterian Mission at New West Gate.

(3) Work Relief Project. About fifty male refugees, carefully selected on the basis of need, were repairing one of the main roads on Windmill Hill, when I was there. The Mennonite Central Committee group inherited thousands of flour sacks from C.N. R.R.A. and U.N.R.R.A. Mr. John Z. Friesen uses the flour sacks as wages, paying each man six flour sacks for a day's work on the road. Every ten days or two weeks the entire crew of fifty men is changed and a crew of other refugees are given opportunity to work on the road and receive flour sacks in

Today in Missions

J. D. GRABER

Expansion is the watchword today in missions. A recent news release from the Foreign Missions Conference of North America said, "The goal of the participating boards is expected to total approximately \$150,000,000.00 for the first five years of co-operative Protestant undertaking. This goal represents a doubling of present contributions to Protestant foreign missions. . . .

"In China, for example, during the next five years, plans call for the sending of 2,000 new missionaries, including 425 medical missionaries, 200 agricultural experts, 420 educational missionaries and 675 missionaries for general church work. . . .

"Latest available figures show that Protestant foreign missions conduct 55,395 churches and 61,869 Sunday schools, with a staff of 239,045, including 27,577 missionaries. In the principal missionary countries, the mission societies associated with the Foreign Missions Conference have contributed since 1943 annual amounts of approximately \$250,000 to Korea, \$5,000,000 to China, and \$4,750,000 to India. Financial goals now being considered by foreign mission leaders will greatly increase these amounts in the next five years."

Advance is the only command soldiers of the cross understand. We never get to the end of the Great Commission. Christ always demands more and more until we and ours are completely His. How tragic that Christ is bound in His redemptive activity by our own selfishness and greed.

Are WE ready to pay the price of advance?

payment as wages. Refugees use the flour sacks as cloth to make their clothes, or they can sell them and receive a little money to buy other needed articles. It is surprising how much work the refugees do in a day, and two or three main roads on Windmill Hill have already been put in good repair. The secret in this operation seems to me is the close supervision given the relief program by Mr. Friesen."

Relief and Service Personnel

Cornelius and Elizabeth Lohrenz and daughter, Ruth, of DeWitt, Nebr., and Evangeline Matthies, of Virgil, Ont., left on Sept. 10 for Paraguay.

Peace Literature

Just off the press is a revised edition of "Think on These Things," an eight-page pamphlet which was widely distributed a few years ago, giving counsel to young men on the question of military service. It carries a strong challenge to young men facing this same issue today. The pamphlet is free, although a contribution covering printing and mailing costs will be appreciated. Order from the Peace Section, M.C.C., Akron, Pa.

Released September 10, 1948
Via Mennonite Central Committee
Akron, Pennsylvania

CHURCH CORRESPONDENCE

AKERS, LOUISIANA

Dear Readers of the Herald: Happy greetings. As I have not written for about sixteen years, I find it my duty in Jesus' name, who is our All in all, to let you know of my whereabouts. One year ago I left Lancaster, Pa., for a trip south, stopping in Iowa, Nebraska, and Kansas to visit old acquaintances. I had a pleasant and enjoyable trip to Allemands, La. There I stayed one month with Bertha Leblanc St. Amant. She and her sister, Nettie, married to Bro. Henry J. Tregle, Jr., Akers, La., were little girls when I first came here. These four were converts from Des Allemands Mennonite Church.

I have interesting memories of the Mennonite congregation at Allemands. Twenty-three years ago Bro. and Sister A. O. Heistand and Sister Annie K. Kauffman had the first revival meetings in Allemands. There were a number of confessions. The services were held in the homes as the laborers were few at that time.

Sister Kauffman came to see me and explained the need of help there. She said, "Sister Lizzie, go; do what your hands find to do." This was an undertaking for me due to a handicap in hearing from baby up. Therefore I gave myself into my heavenly Father's care, for "He has made us and not we ourselves." I asked that I might obtain mercy and find grace to help someone in time of need. God has done great things for us in this small corner. Praise the Lord!

Someone remarked at the Quaker women's influence in building the tabernacle. The land was let to me free to build the tabernacle on. The people were glad for church services. The brethren A. O. Heistand and S. E. Allgyer had preaching services there several times while I was there. Then we were left without a shepherd. A neighbor Presbyterian preached awhile. I labored there twenty months, until other duties called. About two and a half years services were held in the tabernacle. Then the roof got poor. Word was sent to me of the situation. But there were no means on hand for repair, so the end came. The tabernacle was taken away, and the few members were left without a guide.

But Jesus did lead, praise the Lord. Some time later the brethren John E. Wenger and Lester Hackman, with their brides, answered the call, and came to Allemands to live. They now have a congregation with a nice membership. They have a preacher and a deacon. Regular preaching services, Sunday school, and prayer meetings are held. One member is an aged brother, Chester Wenger, whose help is appreciated. The six converts from the revival meetings at the tabernacle are all on this side of the grave but one, Sister Lizzie Myers, a widow.

I am here in Akers with Bro. and Sister Henry J. Tregle, Jr., and their four boys since May, 1948. Bro. Tregle is an ordained preacher in our church, a convert from Des

Allemands Mennonite Church. He was a Roman Catholic but left that faith to follow Jesus all the way. The congregation here in Akers has thirty-three members. Besides Bro. Henry there is an ordained deacon, Bro. Hugo Succow. All married couples have children; some are members of the church.

May we ask an interest in your prayers for this place and Des Allemands? Come and see. Here we go to church by boat about one mile. It is hard for me to get into the boat, but I like to go into the house of the Lord. And I do appreciate a small congregation building up. May God add His blessings here and other places as well. Pray ye the Lord of the harvest to send forth more laborers.

Yours in Him,
July 28, 1948. Lizzie W. Hershberger.

MINOT, NORTH DAKOTA

Greetings to readers of the Herald. This has been another busy summer for us here, with conferences, summer Bible school, and programs given by choruses and various speakers.

On June 6 a number from our congregation attended the dedication of the new church at White Earth, Minn. Many others attended the North Central Conference meeting held at Detroit Lakes, Minn., June 7-11.

Bro. and Sister I. S. Mast, of Embreeville, Pa., were with us on Sunday, June 13. Bro. Mast spoke to us at both morning and evening services.

Our summer Bible school started June 14 and continued for two weeks. A number of teachers from other congregations came to help us, including Mary and Ruth Drawbond and Martha Harshbarger, from Coalridge, Mont.; Ezra Miller and Fannie Hostetler, from Bloomfield, Mont.; and Ruth Stoll, from Detroit Lakes, Minn. Teachers from our congregation were Mrs. Earl Martin, Mrs. Dale Huntzinger, and Margaret Glick, with S. K. Zook as superintendent. Highest attendance was eighty-five, with an average attendance of eighty-two. Many of these children were from non-Mennonite homes.

The Ambassadors, an extension group from E.M.C., were here the evening of June 18 and gave an interesting program of song and sermon.

The following visiting brethren stopped with us during the summer and delivered much-appreciated messages: Roy Koch, St. Jacobs, Ont.; William Jennings, Knoxville, Tenn.; Curtis Cressman, New Hamburg, Ont.; John L. Horst, Scottdale, Pa.; and Glenn Martin, of Lima, Ohio, who told us of the work of the mission in that city.

A male quartet from Goshen College gave us a program in song on the evening of July 20. Bro. Amos Swartzentruber, on furlough from South America, was with us at the same time and told of the work in Argentina.

Bro. Nelson E. Kauffman and family were here on July 25. Bro. Nelson brought the

morning message and in the evening the Kauffman family gave an interesting program.

Bro. Allen Ebersole, of Ft. Wayne, Ind., showed pictures here on Aug. 20 in the interest of city missions. The following Sunday morning he delivered the message.

We are glad for those who stop with us as they pass through our part of the country and we extend a welcome to you all. Remember us in your prayers.

Sept. 2, 1948. Durbin Zook.

LANCASTER, PENNSYLVANIA

(North End Church)

To all Herald readers: greetings of love in the Master's name. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). We are glad to know that all our strength comes from the Lord, and to have assurance that He can give us the strength we stand in need of.

During the summer months our Sunday-school attendance dropped slightly, averaging sixty-eight. We hope it will increase again with the opening of school. Pray for the work at this lighthouse, that we as workers together in the Lord may continually do our part in bringing the unsaved to Christ.

We have two souls on our prayer list, a young girl and an elderly man, whom we believe are under conviction. Pray that the Lord through the Holy Spirit, may show them their wrong and that they may acknowledge their sins and confess Him.

The brethren David High, John S. Hess, and Clair Eby have been visiting ministers with us during the past two months. Their messages were very helpful and inspiring. Bro. Noah Good has also shared in preaching the Word, with our home minister, Bro. Earl Wert.

We extend to you a hearty invitation to worship with us. Sunday school is held at 9:30 a.m.; preaching, 10:30 a.m. and 8:00 p.m.; and children's meeting at 7:15 p.m. each Sunday. Cottage prayer meeting is held every Tuesday evening at 8:00.

We are planning to insulate the building and install more heat in the basement rooms. Any donation to this work of the Lord will be greatly appreciated. The Lord loveth a cheerful giver.

Yours in His service,
Sept. 5, 1948. A. Nissley Rohrer.

HANNIBAL, MISSOURI

Dear Readers: Last Sunday evening the Palmyra and Hannibal congregations had a special service at the mission in honor of the young people from our district who are to leave soon for school. Speeches were given by ten former students emphasizing the blessings of attending a church school.

On Monday night a reception for Bro. and Sister George Gingerich, who were recently married, was given in the basement of the church. Tuesday evening the ordained brethren of the church met with the Sunday-school superintendents to make out the slate of nominees for the coming year and to appoint the various church committees. On Wednesday afternoon the mothers' class met for prayer at the home of Mrs. Emery King.

Bro. C. C. Cressman from Ontario preached for us on Aug. 25.

Felix van der Wissel, from the Holland Mennonite Church, was with us Aug. 15, 16. He spoke three times on Sunday, Aug. 15.

Grandpa Kauffman spent four days with us the last week in August.

Plans are being made for our fall revival meetings which are scheduled for Sept. 29 to Oct. 10. Bro. Emanuel Peachey, from Belleville, Pa., will be our evangelist. It will take at least \$175.00 to get the church bus in shape to be used every night. Your help in the past has been deeply appreciated.

The average Sunday-school attendance for the past quarter was eighty-five. Children who have been away for the summer will be coming back for school now; the attendance always drops during the summer months. Special efforts will be made immediately to find new pupils for every class. Many tell us they are interested and expect to start coming as soon as it gets cooler. The barrier of indifference is one of the hardest to overcome in city mission work. But we thank God for those who are interested and do come. The average attendance at our midweek prayer meetings for the summer has been forty.

We can truly say the Lord will keep us from evil, from falling, from unhappiness and fear by His power through faith. We are indeed happy to be witnesses for Him in this city.

C. Carol Kauffman and Workers.
Sept. 2, 1948.

FISHER, ILLINOIS (East Bend Congregation)

On May 4 we held a ground-breaking service for our new addition. J. A. Heiser removed the first shovelful of earth.

Our daily vacation Bible school was held May 31 to June 11, with a total enrollment of 281 and an average attendance of 227. The new materials from Herald Press were used and enjoyed by the teachers and pupils.

The Youth Fellowship sponsored a week-end series of meetings June 24-27, with Frederick Erb, Waterloo, Ont., now a student at Goshen College, as guest speaker.

The guest speaker for our annual Fourth of July service this year was Oran Shoemaker, a layman from the Church of the Brethren in Champaign; he is the contractor in charge of the erection of our new church building.

The peace team sent out under the Peace Problems Committee was here for a series of services July 8-11.

On Sunday, June 20, Dr. G. D. Troyer brought us the morning sermon and gave some detail as to the work and needs in Puerto Rico. That same evening the program was given by a group from the Colored A.M.E. Church in Gibson City.

July 19 to Aug. 1 a series of evangelistic meetings, planned by the Intercommunity Laymen, was held in Fisher.

On the evening of Aug. 8 some Jamaican boys from the Gibson canning factory labor group were present. They sang several choruses. The Krefts also sang for us and gave their experiences in proclaiming the Gospel in the hills of Kentucky, Alabama, and Florida.

Mr. Bennet, of the Rantoul Bible Church, brought us the message on Sunday evening, Aug. 15. On Aug. 22 Bro. Henry King, of Arthur, Ill., brought us the sermon.

Nine converts were received into church fellowship by baptism on Aug. 22.

On Sept. 5 an interesting program was given by a group from the Waldo congregation at Flanagan. Cor.

WILLOW STREET, PENNSYLVANIA (Byerland Congregation)

Dear Herald Readers: Greetings of love. On Sunday, May 30, a nonconformity meeting was held at the New Danville Church, for the district, which includes the New Danville, Byerland, River Corner, and Rawlinsville congregations. The program included morning and evening services, with Bro. John D. Risser and Bro. Lloy Kniss as speakers. Bro. Harvey Bauman taught the Sunday-school lesson. Many constructive and inspiring thoughts were given.

On Sunday morning, May 23, Bro. Menno Souder, from Franconia, visited us and brought the message. Bro. Elam Stauffer brought us a message on Wednesday evening, July 21, after which he gave us a short talk on the work in Africa. Sunday morning, Aug. 1, Bro. Benjamin Miller, from the Masonville congregation, preached for us. We greatly appreciated the visits of these brethren and pray the Lord will abundantly bless them in their fields of labor.

Our first summer Bible school was held at the New Danville Church each evening, Monday through Friday, July 26 to Aug. 6. The interest was good, as was also the attendance, which reached a high of 525. Classes for kindergarten through tenth grade were provided, as well as a class for high school and young people and one for adults. The latter two studied the subject of nonresistance. We were glad for the diligent teaching of God's Word, the good order, and the fine co-operation of all who helped in any way. We pray that the seed sown will not return void.

A district harvest home and Sunday school meeting was held Aug. 11 at the River Corner Church. Our bishop, Henry Nauman, delivered the harvest sermon. Bro. Elmer Martin and Bro. Warren Good were also speakers on the program. A children's meeting was held in the afternoon, and talks were given by John S. Martin, John E. Landis, Paul Campbell, Milton Huber and Warren Good on various phases of "My Responsibility to My Sunday School." We praise God for the blessings received from this meeting. We feel it has been very helpful in our Sunday-school work.

Members of our Sunday school have packed fifty-two Christmas bundles for the needy in Europe. The young people have spent some spare time this summer in planting an acre of tomatoes on the farm of Bro. Aaron Hess. They are now harvesting the tomatoes, and we thank the Good Giver for all the bountiful crops again this year and trust that a spiritual harvest may also be reaped from this work.

The Lord willing, counsel meeting will be held Sept. 12 and communion services the

following Sunday morning at the River Corner Church.

Sept. 7, 1948.

Ruth Mellinger.

HIGH RIVER, ALBERTA

(Mt. View Congregation)

Dear Herald Readers: The Lord has been good to us in giving us the fruits of the earth for our disposal. We wish to thank Him for it all, and hope to give some of our supply to those who are in need.

The presence and service in song and talks of the Ambassadors, extension group from E.M.C., were much appreciated by people in this community as well as in the town of High River. May their witness continue to bear fruit here and in other places.

Another program of song was enjoyed by the group here when the Vesper Quartet from Goshen College came into our midst on July 11.

Bro. and Sister J. C. Fretz, Kitchener, Ont., and Bro. and Sister Amos Swartzentruber arrived in our community on July 15. In the evening the Swartzentrubers gave talks on the mission work in Argentina, vividly picturing the great and present need at that place.

Bro. C. C. Cressman, New Hamburg, Ont., accompanied by his wife, was with us for a few days in July and held evangelistic meetings. He gave out the Word of God without fear or favor of man. No public results were seen, but God knows the seed that was sown and He will reward accordingly.

At the evening service on Aug. 22 Sister Vera Hallman, from Ontario, gave some of her experiences as a former missionary in Argentina. Myrtle Miller also gave a report of the Bible schools held in the Peace River district this year.

One of our number, Glen Good, has returned to E.M.C. We miss him here, but we wish him God's blessing in his preparation for future Christian service.

Sept. 7, 1948.

Myrtle Miller.

FIELD NOTES (Continued)

Heinrik Meihuizen, Mennonite minister from Holland, and Paul Peachey, returned relief worker from Europe, plan to be at the Maple Grove Church, near Atglen, Pa., Wednesday evening, Sept. 22.

Unofficial registration figures for Goshen College, as of Sept. 10, are 625.

Hesston College registration on Sept. 11 was 250, a slight increase over last year's figures.

Bro. S. C. Yoder assisted in the organization of a new conference district at Winton, Calif., on Sept. 6. The conference includes congregations of the far southwest. Bro. Yoder preached at the colored mission and at the Calvary Mennonite Church in Los Angeles on Aug. 29. He spoke at Upland on Aug. 30.

An interesting Bible school was held at the Fairview Mission, Reading, Pa., with an average attendance of 108. Part of the expenses were paid by the Bowmansville Young People's Bible Meeting group.

Bro. Howard J. Zehr, Freeport, Ill., conducted a series of meetings at Morrison, Ill., Sept. 6-12.

PUBLICATION BOARD (Continued)

Sunday School Lesson Outlines

Since the last meeting of the Commission the Curriculum Committee has examined the Sunday-school lesson outlines prepared by the Uniform Lesson Committee of the International Council of Religious Education and released for use in 1948. The purpose of this examination was to discover whether these outlines are adapted to our needs and to make any necessary modifications to increase their usefulness. During the past few years we have experimented in making various types of changes in the lesson outlines and we have learned which ones are practical and which type may be desirable but impractical.

The Curriculum Committee has continued its study of the new Uniform Bible Lesson Series of Sunday-school lesson outlines which has been prepared by the National Sunday School Association and which is being used for the first time during 1949. Our committee was invited to send a representative to sit with the Lesson Committee of the N.S.S.A. in one of its regular meetings. Nelson Kauffman and Paul Miner attended this meeting. In order to get an accurate picture of the purpose and work of the N.S.S.A., the Curriculum Committee invited Dr. James de Forest Murch, Secretary of the Lesson Committee of the N.S.S.A., to meet with them at their last meeting in Chicago, and describe the work of their organization, the merits of the new Sunday-school lesson outlines, and the significance of membership in the organization. Our committee appreciated very much the clear evangelical witness which the N.S.S.A. is seeking to give, as well as their leadership in this area of Christian education.

In keeping with our plan to investigate more closely the work of the Uniform Lesson Committee of the International Council of Religious Education and the possibilities for co-operation in the preparation of the uniform outlines, we also invited representatives from the I.C.R.E. to meet with our committee. Dr. Gerald E. Knopf and Dr. Phillip C. Landers of the I.C.R.E. staff presented their program to the committee and gave us a clear picture of the organization of the I.C.R.E. together with the ways in which we might profit from membership in the Council.

After listening to both groups tell their stories our committee spent considerable time discussing what we heard. The following action was then taken: "It was moved and passed that in the light of information we now have at hand, we continue for the time being the use of Uniform Lessons (I.C.R.E.) and that we continue our study of the possible development of our own Sunday-school lesson outlines."

For many years the Mennonite Publication Board through its Publishing House has been providing special editions of our quarterlies for certain smaller denominations who are close to us in faith and practice and who do not have their own materials. The Brethren in Christ, the General Conference of Mennonites of North America, and the Church of God in Christ Mennonites are being served in this way. At its meeting in Scottsdale last winter the committee invited a representative from two of these groups to meet with it. At that meeting we presented the basic theological and educational point of view that underlies our materials and presented some plans for the expansion of our present publications. We also received from them suggestions as to how these materials might better serve their constituencies. The committee feels that its major responsibility is to plan curriculum materials that will meet the needs of our own Mennonite constituency. However, in keeping with the policy of the Board during the past forty years, we also feel an obligation to serve other groups who are closely related to us and who wish to use our publications.

The New Summer Bible School Courses

The largest curriculum-building project which has ever been attempted by the Mennonite Church is now nearing completion. As is already well known, most of the summer Bible school courses are completed and were in use this summer. The tremendous size of this undertaking can only be comprehended by those who have been working closely with it during the past five years. Over-all planning, preparation of outlines, selection of writers and artists, supervision of writers, evaluating and editing the materials—these are only a few of the things that needed to be done before the materials went to the printer. As chairman of the Curriculum Committee I wish to pay tribute to two men whose services in this project may not be so conspicuous, but nevertheless have been invaluable. Editor C. F. Yake has carried the major burden for executing the task. His efficiency growing out of his long experience, together with a passionate devotion to the cause of Christian education in the Mennonite Church, is in a large measure responsible for the high quality product that has been produced. Publishing Agent A. J. Metzler has listened with patience and understanding to every suggestion for making this course useful to our churches. I remember one of the first times our committee proposed to him some of our ideas concerning the pupils' workbooks. There was not one suggestion that they were impractical or that it would be too expensive. His vision encouraged the committee from the start, and his willingness to invest in the project made possible the incorporation of many features which are available in no other course.

The faithful and untiring efforts of the writers and artists, many of whom have carried other responsibilities along with their writing, have been well repaid by the reception which the course has already received. As Bro. Metzler has frequently said, some of the cost in preparing these courses will need to be charged to "education." We have all learned much about curriculum building and we hope to profit from the experience of the past in planning and working in the future.

A committee was appointed last fall by the Administrative Council of the Publishing House and Curriculum Committee, to study the procedures followed in the preparation of the summer Bible school materials and bring recommendations for making our procedures more efficient in the future. This committee has completed its study and handed in its report. The Curriculum Committee hopes to give this report careful study during the next year.

Teachers' Monthly

The execution of plans for the publishing of a Teachers' Monthly is awaiting the securing of an editor by the Publishing House. The committee has done some tentative thinking about the nature of this periodical but it believes that the new editor should have freedom in developing the paper along the lines of his own thinking. The following minute from a recent meeting indicates the direction of the committee's thinking:

"It was moved and passed that we record the following items as suggestions for use in future planning for the teachers' monthly: first, that the materials for all teachers include (a) a division for the presentation of exegetical or explanatory notes, (b) a division of expository lesson development, (c) a division of application of the truth or lessons in life, (d) and a division of incidental items such as questions for discussion, illustrations, etc.

"Second, that in addition to these general helps the departmental development of the lesson supplementary to the pupil's quarterly shall provide helps (a) in specialized adaptation of material, (b) guidance for expressional work, and (c) helps in method of presentation.

"Third, that general items be included such as (a) devotional preparation of the teacher, (b) review outlines, (c) suggestions for the use of visual aids, etc."

Young People's Bible Meeting Topics

The outlines which are used for the development of the Y.P.B.M. programs in the Program Builder are prepared by a subcommittee of the Curriculum Committee. For some time this committee, under the leadership of John R. Mumaw, has been working on plans for a five-year cycle of topics. At a recent meeting, the Curriculum Committee gave tentative approval to a plan for a new five-year cycle of topics.

The outlines for the Junior Bible Meeting programs are worked out by another subcommittee of which Russell Krabill, Secretary of Junior Activities, is chairman. Their outlines are also approved by the Curriculum Committee.

Conclusion

There is much work to be done in this area of curriculum building. We are merely at the beginning of an ongoing enterprise. Workers are needed who have vision, spiritual insight and skills, as well as personal commitment to Christ and His church. The Curriculum Committee is always interested in learning of any such persons who might be available for such work. Respectfully submitted,

Paul Miner, Chairman.

The report was accepted by motion.

The following resolutions were adopted:

Resolution I. Inasmuch as it has pleased Almighty God to call from our fellowship Bro. John H. Gochbauer, East Petersburg, Pa., be it

Resolved, That we are thankful to God for his life and faithful labors as associated with the Publication Board in counsel and his service in representing the Board's interests throughout his conference district.

That we extend our sympathy to the family, praying that God's sustaining grace may comfort and guide them.

Resolution II. Inasmuch as Sister Lina Z. Ressler has recently been called into the eternal presence of the Lord, be it

Resolved, That we express our humble submission to this divine providence with appreciation for her service and testimony to the Lord and to the church, with reference to her untiring efforts in the mission interests of the church and particularly her contribution to the editorial work in the realm of children's literature.

That we extend our sympathy to the family, praying that God may call others to fill the vacancies made by her passing.

Resolution III. Resolved, That we as a Publication Board express our sincere thanks to the Pike and associated congregations for their entertainment of this Board meeting; for their generous hospitality accorded us in their homes and their abundant provision for our physical needs and comforts while in their midst; and that we express our thanks by a rising vote.

Bro. J. C. Wenger, Vice-President of the Board, led in the closing prayer.

During the time of the Board meeting there were some actions taken, and business done, as follows:

The minutes of the Executive Committee during the year were read and approved. The following recommendations were adopted:

Action 1. That in electing the Publishing Committee, we elect two members for one year and three for two years, and that thereafter the members shall serve two years each, two to be elected one year and three the other year.

Action 2. That in electing the Tract Committee, we elect one member for one year, one for two years, and one for three years, and that thereafter each member shall serve for a term of three years, one to be elected each year.

Action 3. That hereafter the report of our annual Publication Board Meeting be made available in booklet form for distribution.

Action 4. It was moved and supported that we approve of the reappointment of the brethren A. J. Metzler, C. B. Shoemaker, and M. B. Wyse as Publishing Agent, Secretary, and Treasurer of the House.

The appointment of editors by the Executive Committee was announced as follows:

Gospel Herald: Editor, Paul Erb; Missions Editor, Ford Berg; Associate Editors, J. L. Horst and Millard C. Lind.

Christian Monitor: Editor, J. L. Horst; Department Editors, J. R. Shank, S. F. Coffman, and C. F. Derstine.

Christian Ministry: Editor, John R. Mumaw; Associate Editors, Elmer Kolb, Roy S. Koch, John H. Mosemann, and Jess Kauffman. The Youth's Christian Companion: Editor, C. F. Yake; Assistant Editor, Ethel Yake.

The Way: Editor, Harold Brenneman.

Words of Cheer: Editor, Ellrose D. Zook; Secretary of the One-a-Day Tract Band, Betty Weber.

Beams of Light: Editor, Betty Weber.

Mennonite Yearbook and Directory: Editor, Ellrose D. Zook.

Mennonite Family Almanac: Editor, Ellrose D. Zook.

Program Builder: Editor, John R. Mumaw; Associate Editor, Gordon Shantz.

Colporteur: Editor, Harold Brenneman.

El Heraldo Evangelico: Editor, Lester Hershey.

House Editor: Ellrose D. Zook.

Sunday School Lesson Helps:

Teachers Quarterly: J. R. Shank.

Advanced Quarterly: Millard C. Lind.

FAMILY CIRCLE (Continued)

we faithful in teaching the true doctrines of our church, or are we letting little things get by that put a stumbling block in the path of our children and other Christians?

A real challenge to us as Christian parents is this statement once made by our pastor: "If you have no dynamic to push the cause of Christianity, it is doubtful if you are a real Christian." A conscientious child of God cannot enter into the celebrations of the world. But even now we can have a true Christian home, a place where happiness and contentment reign. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:22, 23). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). A mother must bind together the hearts of her loved ones at home: "She openeth her mouth with wisdom: and in her tongue is the law of kindness" (Prov. 31:26). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). What is the secret of a happy home? "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:17).

Happy the home when God is there

And love fills every breast,
When one their wish and one their prayer
And one their heavenly rest.

Happy the home where Jesus' name

Is sweet to every ear,
Where children early lisp His fame
And parents hold Him dear.

Happy the home where prayer is heard

And praise is wont to rise;
Where parents love the sacred Word
And live but for the skies.

—Author Unknown.

Elkhart, Ind.

BIRTHS

Boshart.—To Merrill F. and Shirley Marie (Jantzi) Boshart, Wood River, Nebr., a daughter, Ann Marie, Aug. 12.

Coffman.—To John E. and Eileen (Pells) Coffman, 25 T Guest St., London, E.C. 1, England, a son, Walter James, Aug. 20.

Glick.—To Herman and Mary (Umble) Glick, Parkersburg, Pa., a daughter, Ann Louise, Aug. 24.

Good.—To Noah and Bertha (Ressler) Good, Wooster, Ohio, a son, David Duane, Aug. 12.

Grieser.—To Ivan and Kathryn (Wyse) Grieser, Archbold, Ohio, a son, Daniel Gene, Aug. 14.

Hess.—To James H. and Anna (Hershey) Hess, Willow Street, Pa., a son, Luke Christian, Aug. 25.

Johns.—To Galen and Edith (Hoover) Johns, Goshen, Ind., a daughter, Lois Elaine, Sept. 9.

Keffner.—To John and Dana (Hostetler) Keffner, Fentress, Va., a son, Dale Martin, July 22.

Kilmer.—To Ralph N. and Mildred (Gehman) Kilmer, Wadsworth, Ohio, a son, Leonard Lee, July 16.

Krabill.—To David C. and Mary (Gerig) Krabill, Lebanon, Oreg., a daughter, Barbara Jean, Sept. 7.

Lapp.—To David and Ada (Stoltzfus) Lapp, Parkersburg, Pa., a daughter, Gladys Marie, Aug. 27.

Leaman.—To Clayton and Esther (Martin) Leaman, Narvon, Pa., a son, Elmer, Aug. 10.

Litwiller.—To Chancy and Elsie (Egli) Litwiller, Atkinson, Ill., a son, Cecil Byron, Sept. 1.

Martin.—To Enos G. and Ruth (Leaman) Martin, Lancaster, Pa., a daughter, Esther Ruth, Aug. 28.

Martin.—To Noah V. and Evelyn (Martin) Martin, Hagerstown, Md., a son, Ellis Ray, Aug. 29.

Martin.—To Richard E. and Edith (Hostetler) Martin, Harrisonburg, Va., a son, Richard Eugene, Aug. 24.

Martin.—To Wayne G. and Mary (Sensenig) Martin, Narvon, Pa., a daughter, Jane Elizabeth, Aug. 28.

Nafziger.—To Dale J. and Letha (Harter) Nafziger, Wakarusa, Ind., a son, Larry Gene, Aug. 19.

Ramer.—To Roy and Mary Elizabeth (Bechtel) Ramer, Nappanee, Ind., a daughter, Carolyn Ann, July 7.

Reinford.—To Nelson and Mary (Leatherman) Reinford, Schwenksville, Pa., a son, Vernon, July 8.

Rush.—To Wilmer and Sallie (Ruth) Rush, Morwood, Pa., a daughter, Linda, Aug. 7.

Schlabach.—To David and Lois (Miller) Schlabach, Conneaut Lake, Pa., a son, Joseph Daniel, Aug. 20.

Junior-Intermediate Teachers: John L. Horst.

Intermediate: C. F. Yake.

Junior: Ida Boyer Bontrager.

Primary and Primary Teachers: Mary Royer.

Lesson Cards: Miriam Sieber Lind.

Graded Materials: Katherine Royer.

Graded Christian Educational Materials: C. F. Yake.

Action 5. Moved and supported that we authorize the Publishing Agent to further consider the question of producing literature in foreign languages as a help to our missionaries and relief workers in promoting the cause of Christ in their various fields.

Action 6. Moved and supported that the Curriculum Committee be asked to make a special study of the advisability of the Mennonite Church creating its own Sunday-school lesson series and bring back to our next annual meeting of the Board a proposed resolution on the matter.

The Nominating Committee reported. The report was accepted and the following election effected:

Members at large: O. N. Johns, Nelson Kauffman, and L. S. Martin.

President of the Board: Simon Gingerich '50.

Treasurer of the Board: L. S. Martin '50.

Publishing Committee: Paul Erb '50, John E. Lapp '50, J. C. Wenger '50, H. A. Diener '49, and J. L. Stauffer '49.

Tract Committee: Jess Kauffman '51, Moses Slabaugh '50, and Russell Krabill '49.

Auditing Committee: Milton R. Good '51.

Simon Gingerich, President.

O. N. Johns, Secretary.

Schulz.—To Vernon A. and Ida (Gingerich) Schulz, Milford Center, Ohio, a daughter, Elise Johanna, Aug. 23.

Spegal.—To Lee and Stella (Hiser) Spegal, Champaign, Ill., a son, Gary Lee, Aug. 10.

Springer.—To Ervin and Evelyn (Heiser) Springer, Fisher, Ill., a daughter, Beverly Jane, Aug. 31.

Stoltzfus.—To Roy M. and Lois (Ehst) Stoltzfus, Yellow House, Pa., a son, Eldon Roy, Aug. 25.

Troyer.—To David and Beulah (Lehman) Troyer, Norfolk, Va., a daughter, Joyce Princess, Aug. 20.

Troyer.—To Glen and Aldene (Reeb) Troyer, Shickley, Nebr., a son, Wallace Wayne, Aug. 15.

Ulrich.—To Chris P. and Lola Mae (Schertz) Ulrich, Washburn, Ill., a son, Stanley Eugene, June 20.

Umble.—To Henry K. and Beulah (Stutzman) Umble, Parkersburg, Pa., a son, James Harry, Aug. 11.

Weirich.—To Jacob and Ruth (Troyer) Weirich, Union City, Pa., a son, Peter Troy, Aug. 26.

Wenger.—To Glen and Bertha (Miller) Wenger, Wayland, Iowa, a son, Edward John, Aug. 23.

Yeager.—To Glen A. and Elizabeth (Lehman) Yeager, Chambersburg, Pa., a son, Wayne Edward, Aug. 17.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Berkey—Zook.—Earl Berkey, White Hall congregation, Oronogo, Mo., and Elvera Zook, Kansas City, Kans., by Alva Swartzendruber at the Argentine Church, Kansas City, Aug. 27, 1948.

Bitikofer—Selzer.—Leroy Bitikofer and Doris Selzer, both of the Spring Valley congregation, Canton, Kans., by Charles Diener at the church, Aug. 24, 1948.

Breneman—King.—Clark Breneman and Clara King both of the Central congregation, Elida, Ohio, by Daniel Augsburg at the home of the bride, Aug. 27, 1948.

Geiser—Lehman.—Clair L. Geiser and Martha Lehman by Louis Amstutz at the Sonnenberg Church, Dalton, Ohio, March 6, 1948.

Geiser—Nussbaum.—Clayton D. Geiser and Della Lucille Nussbaum by Louis Amstutz at the Sonnenberg Church, Dalton, Ohio, June 20, 1948.

Giggy—Hershberger.—Florance C. Giggy and Dora Hershberger, both of the Shore congregation, Shipshewana, Ind., by Lee J. Miller at their home, near Howe, Ind., Aug. 14, 1948.

Good—Petersheim.—Leon W. Good, Bowmanville, Pa., congregation, and E. Pearl Petersheim, Churchtown congregation, Narvon, Pa., at the home of the officiating bishop, J. Paul Graybill, Sept. 4, 1948.

Graber—Miller.—Joseph Graber and Cora Miller, both of the Clinton Brick congregation, Goshen, Ind., by A. H. Kauffman at the church, Aug. 21, 1948.

Hess—Bechtel.—John H. Hess, Lancaster, Pa., and Ruth E. Bechtel, Hespeler, Ont., by C. F. Derstine at the Wanner Church, Hespeler, Aug. 21, 1948.

Ingold—Schrock.—Wayne Ingold, East Bend congregation, Fisher, Ill., and Velma Jean Schrock, Morton, Ill., congregation, by Joe Davis, Aug. 26, 1948.

Layman—Wenger.—Wilbur Clement Layman, Dale Enterprise, Va., and Helen Frances Wenger, Harrisonburg, Va., by Daniel W. Lehman at the home of the bride, Sept. 2, 1948.

Lehman—Kaufman.—Boyd Eugene Lehman and Bernice Mae Kaufman, both of the Stahl congregation, Johnstown, Pa., by David C. Alwine at the Stahl Church, Aug. 21, 1948.

Martin—Ramer.—Paul E. Martin, Duchess, Alta., congregation, and Charlotte Ramer, Pike congregation, Elida, Ohio, by H. B. Ramer, grandfather of the bride, assisted by Elmer E. Yoder, at the Pike Church, Sept. 5, 1948.

Mengershausen—Garber.—Richard Dean Mengershausen and Elsie Lucille Garber, both of the Zion congregation, Hubbard, Oreg., by Chester D. Kauffman at the home of the bride, Sept. 3, 1948.

Miller—Bond.—Andrew D. Miller, Sheridan, Oreg., congregation, and Ella May Bond, Portland, Oreg., congregation, by G. D. Shenk at the home of the bride's sister, near Hubbard, Oreg., Aug. 29, 1948.

Miller—Christner.—Lynn Miller and Lovina Christner, both of the East Goshen, Ind., congregation, by Ira S. Johns, assisted by Paul M. Miller, at the East Goshen Church, Aug. 22, 1948.

Miller—Miller.—Paul Miller and Grace Miller by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Aug. 15, 1948.

Moyer—Augsburger.—Mark Moyer, Doylestown, Pa., and Betty Jane Augsburger, Middlebury, Ind., by Ernest E. Miller, uncle of the bride, at the home of the bride, Sept. 5, 1948.

Pearson—Keeler.—Joseph Pearson, Haycock congregation, Quakertown, Pa., and Esther Keeler, Towaweninc congregation, Kulpville, Pa., by Stanley Beidler, assisted by James Milen, at the Haycock Church, Sept. 4, 1948.

Reif—Birky.—Gail Reif and Edna Mae Birky, both of the Manson, Iowa, congregation, by Nicholas Stoltzfus at the church, Aug. 15, 1948.

Ressler—Welty.—Loyal Jay Ressler and Norma Jean Welty, both of the Salem congregation, New Paris, Ind., at the home of the officiating minister, Francis E. Freed, July 29, 1948.

Schrock—Kolb.—Lloyd Allen Schrock and Mary Carolyn Kolb, both of Springs, Pa., by Walter C. Otto at the Springs Church, Aug. 19, 1948.

Shank—Vance.—Floyd Coolidge Shank and Mae Vance, both of Harrisonburg, Va., by Daniel W. Lehman at the home of Marie Blosser, Aug. 31, 1948.

Springer—Stringer.—Simon P. Springer and Jewell M. Stringer, both of the Roanoke congregation, Eureka, Ill., at the home of the officiating minister, Ezra B. Yordy, July 21, 1948.

Waidelich—Frey.—Myrl Waidelich, Central congregation, Archbold, Ohio, and Arlene Frey, Clinton congregation, Wauseon, Ohio, by E. B. Frey, Aug. 19, 1948.

Waters—Stutzman.—Richard Waters and Lois Stutzman, both of the Pleasant View congregation, Hydro, Okla., by Alva Swartzendruber, Sept. 1, 1948.

Weaver—Horst.—Martin M. Weaver, Bowmanville, Pa., congregation, and Grace S. Horst, Weaverland congregation, East Earl, Pa., at the home of the officiating bishop, J. Paul Graybill, Sept. 4, 1948.

Wenger—Deputy.—Oscar Emanuel Wenger, Linville, Va., and Viola Reiffe Deputy, Dale Enterprise, Va., at the home of the officiating bishop, Daniel W. Lehman, Sept. 2, 1948.

Yoder—Miller.—Andrew Ray Yoder, Arthur, Ill., congregation, and Alma Miller, Pleasant View congregation, Hydro, Okla., by Alva Swartzendruber at the Pleasant View Church, Aug. 20, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman.—Mary, daughter of Daniel and Anna Yoder, was born Sept. 8, 1858; passed away Aug. 3, 1948; aged 89 y. 10 m. 25 d. On Feb. 3, 1878, she was married to Jacob P. Brenneman. To this union were born 5 children (William, Chicago, Ill.; Anna—Mrs. Daniel Horst and Menno, Wellman, Iowa; Daniel, Upland, Calif.; Eli, Iowa City, Iowa) and one grandson. In her youth she united with the Amish Mennonite Church, remaining a member until death. On Aug. 31, 1939, she fractured her limb and on Aug. 24, 1945, she fractured her hip, from which she never recovered. She suffered her affliction with much patience and often expressed her desire to depart from this life and be with the Lord. Funeral services were conducted at the Upper Deer Creek Church by Albert Miller, George S. Miller, Paul Guengrich, and Henry Laudis. Interment was made in the adjoining cemetery.

Gochbauer.—Ada K., daughter of George and Mary (Kreider) Kreider, was born Oct. 23, 1892; passed away at her home in Pequea Twp., Pa., May 15, 1948; aged 55 y. 6 m. 22 d. On Nov. 1, 1914, she was united in marriage to Benjamin H. Gochbauer. To this union were born 3 sons and 4 daughters (Mary, who preceded her in death in 1930; Esther, Kenneth, and Elvin, at home; Beulah—Mrs. Robert J. Slaymaker, Lancaster, Pa.; Norman, Mt. Joy, Pa.; and Dorothy—Mrs. Walter E. Hess, Willow Street, Pa.). Also surviving are 3 grandchildren and one sister (Lizzie). She accepted Christ and became a member of the New Dauville Mennonite Church, where she remained a member until death. She filled her place as Sunday-school teacher as long as she was able. In 1947 she suffered a heart attack, from which she slowly recovered. In April, 1948, she had another attack and remained bedfast until death. The last song she sang was "My Jesus, I Love Thee." Funeral services were held May 19 at the New Danville Church, in charge of Henry Nauman, James Hess, and Maris Hess. Interment was made in the adjoining cemetery.

Hartzler.—Charles O., son of David E. and Mary (Yoder) Hartzler, was born near Gunn City, Mo., May 7, 1874; died at St. Mary's Hospital, Minneapolis, Minn., Aug. 28, 1948; aged 74 y. 3 m. 21 d. In his youth he accepted Christ as his Saviour and became a member of the Sycamore Grove Church, near Garden City, Mo.; he remained a member of the church until death. On Jan. 9, 1898, he was married to Lydia Alice Yoder, who predeceased him on Jan. 18, 1948. One week before his wife's death they, with their five children, celebrated their fiftieth anniversary at their home near Garden City, where he had lived for sixty-seven years. On July 10 he had gone to spend some time with a son and daughter at Jackson, Minn. While there he was taken to the hospital for medical examination and treatment, and on Aug. 25 underwent a major operation, following which peritonitis developed causing his death. He was a man of few words, honest and helpful in his dealings with his fellow men. He was a lover of nature and enjoyed life to the full. Although great trials and deep sorrows were often his, he bore them without a word of complaint. Surviving are 2 daughters (Beulah—Mrs. Ray W. Garber, Alpha, Minn.; and Dorothy, who faithfully made a home for her father after her mother's death), 3 sons (Edward, Jackson, Minn.; Rolla and Sherman, Garden City, Mo.), 9 grandchildren, and many other relatives and friends. One infant son predeceased him. A funeral service was held at the Ray Garber home on Aug. 29, with Noah Landis in charge. A memorial fund, given by Minnesota friends, will be used for mission work in Puerto Rico in honor of his nurse, a former worker in Puerto Rico. Interment was made in the Clearfork Cemetery at Garden City, after a service at the Sycamore Grove Church on Aug. 31, conducted by Raymond Hershberger, assisted by John A. Kauffman and S. S. Hershberger.

Kuhns.—Samuel A., son of Samuel and Magdalena (Slabaugh) Kuhns, was born near Goshen, Ind., March 29, 1881; passed away at the Grace Hospital, Hutchinson, Kans., Aug. 4, 1948; aged 67 y. 4 m. 6 d. At the age of three

he moved with his parents to Kansas, and later to Manchester, Okla., where he grew to manhood. In his youth he accepted Christ and united with the Springs Mennonite Church at Manchester. At the time of his death he was a member of the Yoder, Kans., congregation. On May 27, 1915, he was united in marriage to Mary Horst, Peabody, Kans., who survives. Also surviving are 7 children (Paul Eber, West Liberty, Ohio; Magdalene, Reading, Pa.; Esther, La Junta, Colo.; Samuel and Mahlon, Hutchinson, Kans.; Stanley, and Ruth, at home), one grandchild, 2 brothers and 6 sisters (George and Amanda—Mrs. John Yoder, Hutchinson, Kans.; John, Cedar Bluffs, Kans.; Sarah—Mrs. C. C. Garber, and Susan—Mrs. B. F. Hostetler, Harper, Kans.; Saloma—Mrs. D. T. Nutter, Wichita, Kans.; Emma—Mrs. Elmer Taton, Argonia, Kans.; and Maggie—Mrs. D. D. Miller, Berlin, Ohio). Preceding him in death were his father, mother, one brother, and one sister. He enjoyed good health until the last twelve years, when he was afflicted by a paralytic stroke. Shortly before his death complications set in and he suffered another stroke, which caused his death. Funeral services were conducted at the home by Willie Wagler and at the Yoder Church by R. M. Weaver, A. A. Bontrager, and Sanford E. King. Text: Gen. 18:25. Interment was made in the adjoining cemetery.

Mierau.—Elmer, son of Dan and Dorothy (Eichelberger) Mierau, was born Nov. 10, 1946; passed away Sept. 1, 1948; aged 1 y. 9 m. 21 d. Death resulted from accidental drowning in the Kankakee River at their home, near Hebron, Ind. Surviving are his parents, 4 grandparents (Mr. and Mrs. C. J. Mierau, Henderson, Neb.; and Mr. and Mrs. Louis Eichelberger, Hebron, Ind.), uncles, aunts, and other relatives and friends. Funeral services were conducted Sept. 5 at the Hopewell Mennonite Church, Kouts, Ind., in charge of the pastor, Chester C. Osborne. Text: Isa. 11:6c. Interment was made in the near-by Mennonite Cemetery.

Moshier.—Samuel C., son of the late Joseph P. and Katherine (Widrick) Moshier, was born March 9, 1890; died at his home, Lowville, N.Y., Aug. 19, 1948; aged 58 y. 5 m. 10 d. On Feb. 6, 1913, he was united in marriage to Mary Roggie, who survives. Also surviving are 2 sons (Ervin R. and Harold A., Croghan, N.Y.), one daughter (Adah—Mrs. Harvey Gingrich), 8 grandchildren, 3 brothers (John, Joseph, and Aaron, Lowville, N.Y.), and 2 sisters (Mrs. J. J. Zehr, New Bremen, N.Y.; and Mrs. Menno Roggie, Croghan, N.Y.). In his youth he became a member of the Amish Mennonite congregation at Croghan, where he remained a member until death. He had been in ill health since October, 1947. In December he underwent an operation which brought temporary relief for about two months. He suffered intense pain and spent most of the last eight weeks in bed. He often expressed his desire for the Lord to take him home. The evening before his death he said, "His grace is sufficient, but I can hardly wait to go." Funeral services were held at his home Aug. 22 by Elias Zehr and at the Dadville Amish Mennonite Church by Andrew Gingrich and Lloyd Boshart. Interment was made in the Croghan Cemetery, with prayer by Allen Gingrich.

Ressler.—Lina, daughter of David and Magdalena (Blough) Zook, was born in Wayne Co., Ohio, Sept. 26, 1869; passed away at her home in Scottdale, Pa., Aug. 17, 1948, after a prolonged illness; aged 78 y. 10 m. 21 d. In her youth she was baptized in the small creek near the Oak Grove Mennonite Church, Smithville, Ohio, and became a member of that congregation; at the time of her death she was a member of the Scottdale Mennonite Church. She served the church faithfully and well until the time of her death. Her service to the church extended into the mission, educational, and publication work. She was one of the pioneer city missionaries at the Home Mission in Chicago, serving from 1895 to 1900. As one of the pioneers in the educational work of the church, she served as preceptress and teacher at the Elkhart Institute, Elkhart, Ind., from 1900 to 1903. While at Elkhart Institute she became the wife of J. A. Ressler, missionary on furlough from India. They served as missionaries to India from 1903 to 1908, during the time the work in India was beginning under the Mennonite Church. Although, because of her health, they were permitted to stay in India only five years, the work was very close to her heart, and on her return to this country she did much through the years to promote the work in India through speaking, writing, and private testimony. Upon their return to

this country they resided in Wayne Co., Ohio, for two years, after which they moved to Scottsdale, where they made important and lasting contributions to the publication work of the church. At Scottsdale she became known throughout the church as "Aunt Lina" through assisting "Uncle J. A." in the editing of Sunday-school literature. She was closely connected with the "Beams of Light," having served as its editor from 1936 to 1946. She served as editor of the letter department of the "Words of Cheer" and as editor of the lesson picture cards from 1936 until her death. In her most active years she did considerable work in editing and compiling children's and missionary books in collaboration with her husband, as well as writing for the church papers, becoming the outstanding literary woman of the church in her time. The name "Aunt Lina," was more than a pen name, for she was familiarly known by all her friends and neighbors by this name, besides having a church-wide family of "nieces" and "nephews" of all ages. She was also active in women's sewing circle organizations both church-wide and in the local district. She served as president of what is now known as the Women's Missionary Sewing Circle Organization from about 1926 to 1932. She also served as president of the Southwestern Pennsylvania District Sewing Circle organization from about 1928 to 1934. The work of the local and mission Sunday schools was also of vital interest to her, and she especially enjoyed home department, cradle roll, and teaching work in the Sunday school. Until about a year ago she was a teacher of a women's Sunday-school class at the North Scottsdale Mission Sunday School. With her active life and pen laid aside, she will live on not only in eternity but in that which she has written and in the memories of her many friends. Surviving are her 2 daughters (Ruth and Rhoda, Scottsdale, Pa.), one step-daughter (Emma—Mrs. George Townsend, Masontown, Pa.), 5 stepgrandchildren, 6 great-stepgrandchildren, 2 brothers (David B. and Ahner D., Akron, Ohio), and one sister (Mattie, Sterling, Ohio). One infant son, her husband, 2 sisters, and one brother preceded her in death. Funeral services were held at the home and at the Scottsdale Mennonite Church by John L. Horst and A. J. Metzler, with J. S. Gerig and I. W. Royer assisting. Interment was made in the Scottsdale Cemetery.

ITEMS and COMMENTS

A Central Committee for Conscientious Objectors has been organized for the purpose of assisting men who violate the draft law by refusing to register. Backers of this organization point out that the present law has a much more narrow definition of conscientious objection than did the law enforced during World War II. This committee will obviously champion those primarily who are opposed to war for political, ethical, or sociological reasons.

* * *

The Westminster study edition of the Bible will be published September 1 by the Westminster Press. This is a Bible in the King James Version, but it allows poetry to appear as poetry, instead of being divided into chapters and verses. Subject heads have been inserted, and each book of the Bible has an introductory chapter. The study edition is the product of scholars from many different denominations.

* * *

Religious education classes will be conducted in busses in Ft. Wayne, Ind., during the coming winter. A daily schedule will send four busses to various schools to accommodate 3,000 children of 125 classes who are expected to enroll. Indiana law authoriz-

The God Mars



The second world conflict is over. Another "holy war" has ceased. But the God Mars still sits tight; another war is on the way. This one will also be called "holy," for all wars are fought according to the righteousness established by men.

The Mennonite faith has an answer for "holy wars." She says that none are holy, that wars are diabolical, evidence of the demon in men, and that the Christian church is to disassociate herself from all evil. "Be ye, therefore, followers of God, as dear children; and walk in love as Christ also loved us . . . and have no fellowship with the unfruitful works of darkness" (Ephesians 5:1, 2a, 11a).

War, Peace and Nonresistance is written expressly to help you know the position of the Christian in regard to war, presenting the Scriptural basis for nonresistance, its application and practice by the Church in different periods of Christian history, and the challenge of our time to follow Christ in the nonresistant way of life. Here is a compendium of history, exegesis, doctrine and practical information; 415 pages establishing the verities of God. Author: Guy F. Hersherberger. Price: \$2.50.

Mennonite Publishing House, Scottsdale, Pennsylvania

ing local school bodies to release children up to 120 minutes a week for religious education apparently is not affected by the high court ruling.

* * *

Eighty-three church building permits have been issued in Los Angeles since January 1, 1947. Apparently religious groups are rapidly expanding their facilities to meet increases in church membership caused by population growth.

* * *

Dr. Joseph L. Hromadka, dean of the Jan Hus faculty at the University of Prague, has declared that the essential problem for the church is "not whether we are free, but whether we have anything constructive to say." Dr. Hromadka says he has discovered

in dealing with Communists that "they respect the real Biblical theologian, and if you speak as such, you have tremendous power."

* * *

Dr. John Newton Thomas of Union Seminary, Richmond, Va., has warned that both Capitalism and Communism are potential threats to human freedom. "Both systems," he asserted, "stand under judgment and need the guidance of the Bible, where God is revealed as willing both freedom and justice as inevitable conditions of fellowship in love."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, SEPTEMBER 28, 1948 NUMBER 39

Our Witness to Our Neighbor

BY GLENN MARTIN

Witnessing for Christ is the greatest opportunity known. It must be given a larger place in our daily activities. "Ye shall be my witnesses" is not a statement of fact; it is a command. "Go ye" is all inclusive for all disciples of all ages. Christ instituted a universal program of salvation in which each of His followers has a definite work to do.

For many years, various Mennonite congregations have stimulated interest in missions by encouraging their members to read mission study books, and to gather together in mission study classes. Missions is a course taught in almost all Christian colleges. Why should not this same effective effort be used to stimulate interest in personal evangelism, and to help our people pay the price necessary to win their neighbors and friends to confession of faith in our Lord and Saviour, and to active membership with us in the church of Christ?

The church is the one and only organization that Christ has provided for the primary task of leading men into the kingdom of heaven. If a church is not fulfilling its task of soul winning, then it has no right to exist. Christ never intended the church to be a hospital to nurse sick members, but He launched it to be a soul-saving institution. When a God-called pastor and his members are not winning souls, they are in a pitiable plight. For this reason there are many weak and sickly among us. Church members need to be aroused to their responsibilities and their heavenly calling for soul winning.

The Gospel has not been given as a special privilege, but rather as a special responsibility. What Christians know they must make known to others; what they are experiencing they must tell. It is their responsibility to tell it. Failure here means failure in their relationship to Christ. As the message of redemption is told to others it leaves its deposit of faith, inspiration, and encouragement in the heart of the messenger.

Obedience is the standard by which a Christian is measured. Let it be repeated—the test of discipleship is obedience, and that obedience expresses itself in willingness to share the supreme privilege and responsibility to make Christ known to all men everywhere, in the

local community, and then to the ends of the earth.

This is our most wonderful responsibility, "to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation" (II Cor. 5:19, R.V.). When a church member fails this responsibility he is an abomination to God and a stumbling block to the lost. If he retains his membership in the local congregation, he is hardly more than driftwood and a nuisance.

The local church in almost any community is suffering from sickening substitutes. Christ gave His church a course of action and a message of redemption. The church today has set up a program of activities in which evangelism is secondary or left out entirely. Christ commanded to evangelize—to organize for evangelism, but too many times appointed leaders assemble to quibble, complain, criticize, or legislate. Instead of launching ahead into the enemy's territory, the church stays on what she deems as safe ground, and sings lustily "Hold the Fort," thinking that this is fulfilling her divine purpose. No church can find her increase in membership primarily from the families of parents already members without suffering internal deterioration and the loss of a conscious sense of her redemptive purpose in the world. Such a church is bound to suffer death from inbreeding. It spends its energies on secondary matters and internal problems which sap its vitality.

Without dispute we must all agree to the fact that something is lacking in our witness to our neighbors. Our churches are not built up in number from converts from the community. This is attributed to several causes very personal in nature. We as individuals are at fault; our witness has not been redemptive in nature and content. We have not been effective soul winners.

In God's program of redemption there is no substitute—yet we have dared to inject substitutes for evangelistic witnessing. We have substituted what may be termed as dead orthodoxy. It is expressed by those who are satisfied by placing their names on a church roll; by getting baptized; by attending divine

worship once a week. These same people utter a few memorized words and call it prayer. They drop a few cents in the missionary offering and claim to be stewards. They are extremely careful to go through all the rigmarole of getting their names classified as members in good standing, feeling that this is primary and the fulfillment of all the commandments. All this will somehow save them from hell, and that is really all that matters. Religion to them is no more than a fire escape. The rest of the world can go hang itself in their back yards. These same people express bewilderment as to why the church does not grow. Such people are suffering spiritual illusion; they are groping about in the darkness of unenlightened and self-centered faith. Their end shall be the pitch darkness of narrow pessimism. They are spiritually sick, demanding all the energies and attention of their pastors and others to nurse them along in fellowship.

Is your witness stale? Exercise it. Is your witness vague? Restudy it. Is your Christian experience insipid? Get busy in a redemptive program of soul winning. Witnessing for Christ is more than a piddling chore on a Sunday morning behind a pulpit or before a class or warming two square feet of church furniture. A witness for Christ is needed every day of the week—an effective witness of a living, loving Lord who indwells our hearts, who empowers for victory, who motivates us in loyal service.

An honest examination of our witness will reveal another weakness; we are suffering with an ailment termed deluded devotion. We say we love the church. This is right and proper if we do, but when our love for the institution

My Greatest Need

BY ROBERT J. BAKER

*To meet Thee now, my Christ, I dread,
For half of life has past me sped—
But not one soul to Thee I've led.*

*Somehow my life is not complete,
Somehow I fear my Lord to meet—
Without one soul I taste defeat.*

*Give me some soul, my Lord, I plead,
Someone to Christ I now must lead—
This is, I know, my greatest need.*

Elkhart, Ind.

exceeds our love for its Head, then we are suffering from a deluded devotion. When a person stresses his love for the church of which he is a member, he is doing nothing other than bragging about his own orthodoxy and his love for himself. The church has become too much of an institution in the common sense of the word. It is not that dynamic, magnetic group of redeemed individuals who realize and fulfill their divine task of evangelism in their immediate surroundings and neighborhood.

Christ launched the church as a fellowship of divinely commissioned stewards with a message of salvation. Today, because of deluded devotions and dead orthodoxy, we are hardly more than a competitive, often bitterly divided clan of people posing to be religious and busy about the Lord's work. In reality, we are too much wrapped up in ourselves. Instead of us having religion, religion has us. We are individuals struggling to keep ourselves alive spiritually by vying with each other for the most prestige and the strongest claims to orthodoxy. Dead orthodoxy is no better than modernism; both fail to put Christ and redemption first in their programs; both fail to save the lost. Sometimes we find anything and everything other than soul winning being put first in church programs. To our neighbors we appear as religious folks concerned primarily with prestige, orthodoxy, and religious authority rather than redemptive responsibility for them.

The world is challenging us for a redemptive witness. It challenges us from our front doorsteps on around the world and back to the rear entrance of our homes. Our neighborhood has no bounds; it is as vast as the inhabited globe, but we need to start witnessing at home. We are conscious of great needs in other countries, but the spiritual needs of our neighbors go unheeded and unprayed for. We volunteer for service anywhere in the world, but never do we think of giving a witness for Christ across the street, across the road, or across the line fence. The Mennonite Church now has a world-wide witness in relief and missions, but until she relieves herself of her unheeded responsibility to witness at home she is not fulfilling her divine purpose. Until she launches a church-wide program of personal evangelism in which every member realizes and fulfills his responsibility for witnessing to his neighbor she will continue to suffer with problems of greater magnitude, loss of spiritual vitality, and a desperate case of righteous anemia. Until we fulfill our great commission at home we have no

right to exist as His disciples. Let us seek to give "no offence in any thing, that the ministry be not blamed" (II Cor. 6:3).
Lima, Ohio.

Young People and the Church

We are the church. The church is not a building, walls, pews, or organization as many people think. We, the people, the members of the church, all of us together make up the living organism called the church. "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). ". . . for his body's sake, which is the church" (Col. 1:24).

Many times we have the misconceived idea that the church is something separate and distinct from us the people. We build a church and think of a building, but basically we, the living members, are the church. We have a doctrine and we think of written creeds and ordinances, but realistically our practices and convictions as members are our doctrine. We have rules and discipline and we think of a printed booklet, but definitely our behavior and activities as members are our standards of life. We have a conference and we think of an organization, but fundamentally our relationships with each other decide how much of a conference we are.

Our church, doctrine, discipline, conference, etc., will rise no higher than the relationships and living of the people who are the members of the church. The church, to the world or to God, is not so much what we hold as ideals in everyday life and practice. Since so many of us as young people are members of the church, and since what we are and how we live as church members in daily life make the church what she really is, and since the standards and life of today's church so largely govern and dictate what tomorrow's church will be, we as young people must realistically face the inevitable fact that what we are spiritually today will largely decide tomorrow's church.

Young people, we will make up tomorrow's church. The effectiveness, testimony, and witness of tomorrow's church will depend on its members. Tomorrow's church will be worldly only if its members are. It will be spiritual only if its members are. It will be nonresistant only if its members are. It will have power only if its members have it. Oh, young folks, our standards of living today are forming our character which will characterize us as men and women tomorrow. Since the church is human personalities and we will be the personalities

in tomorrow's church, we need to realistically face the fact that we get a good view of tomorrow's church when we look at today's youth.

The men who will be the leaders and directors of tomorrow's church are today's youth. We can't hope to have a dynamic leadership that is deeply spiritual in tomorrow's church unless we as youth today are growing in that direction. Our interests, growth, and development today must be of the kind that makes spiritual men. We reap what we sow. In youth we cannot sow light, sinful living and then expect to reap a strong spiritual man. We can't play with the devil's toys and children and still escape the stains of sin. Oh, young people, the kind of church we will have for our children will be the kind we make, and the kind of church we will have for our children will be the kind of youth we are! "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

So much about tomorrow depends on us young people today. Today we are forming our future character, helping to determine a great deal about our unborn children, helping to form tomorrow's world, helping to make tomorrow's church, helping to determine tomorrow's ideals and standards. "For none of us liveth to himself, and no man dieth to himself." Influence is always going out from us and can never be reclaimed. A young man packing up his belongings to move to another place was approached by the house lady in the process. "Are you about finished packing?" "Yes, just one more suitcase." "But there is one thing you will not pack up and take with you." "What is that?" "Your influence." Every moment we live we are helping to determine about our future and the future of the world about us. Yet the implications of our living are no larger than as they affect our own spiritual relationship and that of the church we help to build or destroy. It does make a difference how we live today. Much more than we realize is at stake. Let's help to build a strong, spiritual, and dynamic church for tomorrow by being spiritual and consecrated youth today. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). —B. Charles Hostetter, in "Missionary Messenger."

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Is Literacy a Good Thing?

The world is rapidly approaching literacy. Whereas the ability to read was one time the possession of the few, it is now becoming the possession of the many. In an increasing number of societies, everyone who is old enough can read. Frank Laubach, the literacy specialist who is more responsible than any other one man for the great wave of reading which is now sweeping the earth, says that two hundred million people have learned to read since 1920; during the next twenty years five hundred million more people will learn if the present teaching program can be maintained.

Is literacy a good thing? Certainly none of us who can read would want to give up that power. What we prize, others have a right to possess. And so we do well when we teach another man to read. It is right for us to sponsor mission work, a part of which is aimed at making illiterate people literate. What Christian would not be glad for the opportunity to read the Word of God?

But literacy has its hazards. Dr. John R. Mott says, "The men who are making the world literate are unleashing the most terrible weapon known by the human race—the ability to read." For if we do not provide good things to read together with the ability to read, we are throwing the new readers straight into the arms of those who publish evil things. Gandhi once said to Laubach, "I doubt whether literacy will do India good." Laubach was naturally astounded. But Gandhi explained: "The literature you send here from the West is not fit for us to read. Look at the news-stands at every railway station." Gandhi went on to commend the literacy campaign, but he added, "With literacy comes a great responsibility."

One of the great wars being fought in the world is the struggle for the control of men's minds. The chief weapon in this war is literary propaganda. The person who controls people's reading goes far to control their thinking and their living. It is impossible to keep the world illiterate; the only alternative for the Christian is to provide good literature. Ideas written in tracts, books, and maga-

zines now will determine destinies in the years to come.

This is the significance of the challenge which is increasingly being brought to our own publishing house. There is an amazing demand for our tracts, our books, our summer Bible school materials. All of our publications show an increasing circulation. We are sending out millions of pages, where formerly we sent out only thousands. The limits of distribution are only the limits of production. We have such opportunities as we have never had before for writers, translators, editors, and printers to cooperate in scattering the truth worldwide. That is the reason we need the new annex to the Publishing House, new machinery, additional personnel for writing, translating, and printing. The world is becoming literate, but it is not Christian. We have a tendency in our world to let the physical run ahead of the spiritual. We have the radio, but so little program material that is worth broadcasting. We have marvelous means of transportation, but so little worth doing when we get there. We have a literacy which is enveloping the earth, but so little of the literature available will turn men from unrighteousness to righteousness, from their own selves to God. Speed the word of truth!

Sadducees, Pharisees, and Herodians

Three orders or sects who opposed our Lord in His teaching and His ministry were the Sadducees, the Pharisees, and the Herodians. Each of these sects represented a system of thought and an attitude which were in deadly opposition to the pure doctrine and the exacting ethics of our Lord.

The Sadducees were the skeptics of that day. Priding themselves on their intellectuality, they professed disbelief in anything incapable of physical proof. Therefore they did not believe in spirits and they did not believe in a resurrection. The Sadducees have their counterpart in the so-called intelligentsia of our day. For we have skeptics too, who in their sophistication suppose that it is

brilliant and smart to regard almost everything with a doubting cynicism. Because that which is spiritual cannot be seen, they are materialists. Because God and His workings cannot be demonstrated in the laboratory, they are humanists. Reason is their god, and so-called science is their creed. Blinded by arrogance and their intellectual assumptions, they have questioned themselves into a spiritual darkness which has no hope.

The Pharisees of Jesus' day were the religious formalists. They prided themselves on orthodoxy of doctrine and the punctilious observance of ceremonies and commandments. So far as outward observance is concerned, they kept all of God's commandments and added a number of their own for good measure. As the Sadducees had a religion of the head, so the Pharisees had a religion of the hand. But because it lacked heart, a true love for God and His principles of righteousness, their religion became a mere religiosity. Their religious forms had no real vitality. We have Pharisees, too, today. They can subscribe to an orthodox creed and their outward religious observances may be faultless. But their religion is only a matter of imitation and rote learning. They are enamored of the forms of religion but have lost the power of genuine spiritual life. They may be fairly satisfactory church members, but they are not men of God. They are "icily faultless," but their lives have no true testimony.

And then there were the Herodians, those people whose chief business it was to adapt themselves and their religion to the requirements of their social order. They courted the favor of the powers-that-be. Anything in their religion which cut across what was popular had to be sacrificed. They loved the praise of men and would make any concession to receive it. They were realists who knew that "a man must live." Their religion did not challenge the world; it merely compromised and got along with it. Everyone can recognize this Herodian spirit in the professing church of today. It is too often a church which seeks to please the world. It is unwilling to be antagonistic to evil, for that might cost it popularity. It bids for approval, not of God but of men. It is a church at home in a *status quo*.

Perhaps in each of us there is something of these three sects. Or at least we have temptations to succumb to their

South Central Conference

Condensed report of the annual meeting of the South Central Conference, held with the Yoder congregation, near Hutchinson, Kansas, August 17-19, 1948.

Moderator, H. A. Diener; Assistant Moderator, E. E. Showalter; Secretary, M. M. Troyer; Assistant Secretary, Glen Hersherberger; Chorister, I. Mark Ross.

Part or all of the conference was attended by fourteen home bishops, forty-three home ministers, fifteen home deacons, and two home licensed ministers. There are in the district sixteen bishops, sixty-one ministers, twenty-nine deacons, and three licensed ministers.

New members accepted into conference were: Herman Sommerfeld, deacon of the Spring Valley congregation; Ivan Headings, minister at Adair, Okla. Also three licensed ministers were accepted: Clarence Horst, Mountain Home, Ark.; Norman Teague, Kansas City, Kans.; and Valentine Swartzendruber, Limon, Colo.

Visiting brethren welcomed to participate in conference deliberations:

Bishops: Edward Birkey, Jolley, Iowa; C. C. Cressman, New Hamburg, Ont.

Ministers: Henry Harder, Carstairs, Alta.; Leroy Schrock, Glen Flora, Wis.

Deacon: John E. Gingerich, Hubbard, Oreg.

The opening message of conference was presented by the assistant moderator on **The Ideals of Our Conference**.

The conference sermon was brought by E. M. Yost, Denver, Colo. His sermon theme was, "The Mighty Ministry of Divine Grace." Text: Titus 2:11-14.

The following four brethren gave testimony to the sermon: E. S. Hallman, Clyde Stutzman, Manasseh Bontrager, Henry Harder.

The church conference program was built around the theme, "The Coming of the Lord Draweth Nigh" (James 5:8). The following five messages were given in the various sessions:

1. **The Fact of the Coming of the Lord** (I Thess. 4:16); Richard Showalter, Perryton, Texas.

2. **Warning of Apostasy Prior to the Return of Our Lord** (Matt. 24:4); Gideon G. Yoder, Crystal Springs, Kans.

3. **The Return of Our Lord, a Missionary Incentive** (Matt. 24:14), I. Mark Ross, Hesston, Kans.

4. **The Return of Our Lord, an Incentive to Holy Living** (II Peter 3:11-14), Rufus P. Horst, Kansas City, Kans.

5. **"Looking for That Blessed Hope"** (Titus 2:13), Nelson E. Kauffman, Hannibal, Mo. (See Resolution Number I.)

Bro. Ivan R. Lind, Hesston, Kans., gave a scriptural and practical presentation of the subject, **The Position of This Conference in Regard to Exercising the Franchise on Moral Issues**. (See Resolution Number II.)

Bro. Edward Miller, Gulfport, Miss., led a devotional and workers' meeting on the theme, "Our Christian Witness Through Our Program of Missions." Three areas of our missions were represented by short testimonies and challenging messages: Rural, Henry J. Tregle, Akers, La.; Foreign, Milton Vogt, India; City, Clyde Stutzman, Hannibal, Mo.; Service Units, Wilbur Nachtigal.

Two European brethren of the Mennonite churches in France and Germany gave impressive messages of testimony and appreciation: Pierre Widmer, Doubs, France (interpreter, Henry J. Tregle); Christian Schnebele, Baden, Germany (interpreter, Wilbur Nachtigal).

Reports to Conference

The administration, efforts, and some visible accomplishments throughout the district were given in summary by the following reports:

1. Secretary of conference report of Executive Committee actions since our last annual meeting.
2. District Mission Board Revision Committee.
3. Mission Board executive secretary. This covered the mission and charitable institution work within the district and a brief review of the meeting of the Mennonite Board of Missions and Charities.
4. General secretary for Christian Education covering the work of the divisional secretaries of the Cabinet.
5. Mennonite Publication Board.
6. Mennonite Board of Education including the report of the President of Hesston College.
7. Conference delegate to the North Central Conference.
8. District Problems Committee.
9. Director of relief canning.
10. School Study Committee.
11. Juvenile Delinquency Study Committee.
12. Ministers' Loan Library Committee.
13. Conference Historian.
14. Christian Marriage Study Committee.

The following miscellaneous actions were taken throughout various sessions of conference:

1. The constitution for the District Mission Board, which was accepted tentatively in 1947 for one year, was adopted with a few minor corrections and changes.

2. Motion carried that we take steps to delete our conference constitutional provision for a Sewing Circle Advisory Committee. It was then carried by unanimous action to delete from our conference constitution the provision for a Sewing Circle Advisory Committee

and in its stead for the more helpful relationship of our District Associated Sewing Circle organization to conference, that the Sewing Circle constitution be approved by conference, its annual slate of nominees for election be approved by conference, and its secretary present an annual report to conference.

3. Motion carried that we accept the recommendations of the School Study Committee:

Recommendation one: That in the light of the new state law in Missouri which will doubtless close many rural schools, our church communities be ready to purchase such school buildings and start their own schools.

Recommendation two: That material be distributed among our people concerning Christian day schools (available from Daniel M. Glick, Smoketown, Pa.) and that our Executive Committee invite Mark Fakkema (an outstanding leader in the Christian Day School movement) to our next annual conference.

4. In view of the provision in the new constitution of the Mission Board for a three-year term of office of members of the Executive Committee of the Board and since the President, Vice-President, and Associate Member terms are to expire such that one is to be elected each year, motion carried that this year the election be made as follows: President, three years; Vice-President, two years; and Associate Member, one year.

5. Motion carried that we as a conference express ourselves as desiring and intending to meet the quota of the Mennonite Publishing House solicitation program.

6. Motion carried that we give a vote of thanks to our district canning committee and assure them of our continued support.

7. Motion carried that we express to the General Conference Problems Committee our appreciation for their sound and very practical report to the 1947 session of General Conference and that we assure them of our co-operation and support in the four-point area of effort: the home, the school, the church, and the ministry.

8. Motion carried that we send our conference moderator and secretary to the nonconformity meeting as proposed by the Problems Committee of General Conference.

9. Requests for ordination granted:

- a. To Gideon G. Yoder the privilege of ordaining a deacon for the Crystal Springs congregation.
- b. To Nelson E. Kauffman the privilege of ordaining a minister for the Optimus, Ark., field.
- c. To Allen H. Erb the privilege of ordaining two bishops in his district.

Resolutions Adopted

I. Resolution Concerning the Return of Our Lord.

Realizing that the coming of the Lord is imminent, and in keeping with our conference theme, "The Coming of the Lord Draweth Nigh," and in view of increasing apostasy evident among us, be it **resolved**:

1. That all members of the South Central Conference accept anew the personal challenge of I John 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure."
2. That ministers and teachers who are responsible for a spiritual ministry, be alert in their opportunity to teach this important doctrine as it relates to holy things.

II. Resolution Concerning Exercising Use of Franchise on Moral Issues.

Inasmuch as the consuming of alcoholic beverages is recognized as one of the prevalent evils of our day, and

Inasmuch as we as a Mennonite Church have consistently taught against their use, and

Inasmuch as the Scripture gives strong warning against their use (Prov. 20:1; I Cor. 10:31; Rom. 12:21), and

Inasmuch as the government of the state of Kansas has seen fit to bring the matter before the citizens of the state to express their voice on admitting into or excluding from the state the use of such beverages, be it **resolved**:

1. That our brotherhood be counseled to give themselves to much prayer in behalf of the authorities in the various branches of our government, that they may direct the affairs of the state and nation in such a manner as will be pleasing to God and in accord with His will.
2. That we recognize with gratitude and give thanks to God for a government which seeks the will and desires of those whom it governs.
3. That we recognize a distinction between giving voice to a moral issue as compared to a political issue and the selection of political office holders.
4. That as a conference we recognize no violation of the Word of God, neither of our constitution and discipline, and that we encourage our brotherhood to prayerfully and with sobriety give their voice on moral issues whenever opportunity is afforded.
5. That we recognize the right of individual conscience and encourage those who may have a personal conscience against such voting on moral issues to follow their conscience in the matter and waive their right to exercise their franchise.
6. That we be considerate, long-suffering, and charitable toward one another, though we may, after prayerful consideration, differ one with another in points of interpretation where the Scripture is not explicit.

7. That we remember our higher calling to be custodians of the word of reconciliation, and to be ministers of reconciliation, reconciling men to God, and put forth increasing efforts to fulfill this spiritual ministry.

III. Resolution of the South Central Conference in Support of the Resolution of the Peace Problems Committee of General Conference.

Whereas the Peace Problems Committee of General Conference has adopted the following resolution:

"Whereas the existence of a growing sentiment that all of our young people should be encouraged to contribute a special period of service to Lord and church has been noted among us for some years past, and

"Whereas the 1948 Draft Act, although deferring classified C.O.'s, challenges NOW to a further crystallization of this sentiment:

"**BE IT RESOLVED** as the unanimous sentiment of this committee that every able-bodied young man in our brotherhood not already in full-time church work or in preparation for such full-time service, or who for other self-evident reasons should refrain, should be encouraged to voluntarily contribute a minimum of one year's services through facilities provided by the church, and that the Peace Problems Committee urge our service's organization to provide for effectively using this contribution 'In the Name of Christ' as a witness to Him and His Gospel, and that this service ordinarily be offered between the ages of nineteen and twenty-five, and that the present willingness on the part of young women and older persons to thus serve also be further encouraged."

Be it **resolved**, That the South Central Conference go on record as giving its wholehearted support to said resolution.

And, whereas the success of this voluntary service program depends on the wholehearted support of each conference district and more directly on the response of the individual youth: be it further **resolved**, That a peace secretary be appointed by the Executive Committee to serve for the promotion of Voluntary Service in the South Central Conference.

IV. Resolution of Sympathy.

Since it has pleased God to permit our brother, E. J. Berkey, to suffer with prolonged illness, and in appreciation for the many years of useful service he has rendered to God and the church, be it **resolved**, That we express our sympathy to Bro. Berkey and his family, and assure them that they have our interest and prayer support in this experience.

V. Resolutions of Appreciation.

1. Be it **resolved**, That we, the South Central Conference assembled at the Yoder Mennonite Church, express our sincere appreciation to the following firms and persons for assistance to us in the supply of necessary facilities and equipment contributing toward the simplification of our work as well as toward our comfort:

The Kingman Electrical Shop, the Hutchinson Awning Company, the Jackson Ice Cream Company, and other business firms.

We also express sincere gratitude for the services of the parking committee; the ushers; the cooks and those who filled our trays with wholesome tasty food; the moderators who so ably and courteously conducted our conference sessions; and the families of the Yoder Church and Hutchinson Mission Church for their supply of comfortable homes for us, and rich fellowship while in their midst.

2. Since it has pleased our heavenly Father to allow us to fellowship with and give ear to brethren from foreign nations, be it **resolved**, That we express deep appreciation for their presence, for their admonitions, and for the greetings brought to us from Germany and France. We pray God's abundant grace and mercy and peace upon Bro. Widmer of France, and upon Bro. Schnebele of Germany, and upon the people whom they serve and teach.

3. Be it **resolved**, That we subjectively and with deep love and devotion express to Almighty God our appreciation for the pleasant weather and other natural and spiritual blessings we have enjoyed during this conference.

Organization Effected by Election of Conference

1. Executive Committee of Conference:

Moderator, Harry A. Diener (1949); Assistant Moderator, Earl Buckwalter (1950); Secretary, Menno M. Troyer (1950); Associate Members, Nelson E. Kauffman (1949); Charles Diener (1950).

2. Executive Committee of District Mission Board:

President, Rufus P. Horst (1951); Vice-President, Sanford E. King (1950); Associate Member, Henry Coopridner (1949); (the following two by appointment) Executive Secretary, Wilbert Nafziger (1951); Treasurer, Roy S. Troyer (1951).

3. Moderator of Workers' Conference, Ivan Headings.

4. Assistant Moderator of Workers' Conference, David Hathaway.

5. Members of Kansas City Mennonite Children's Home Board, S. S. Hershberger, Alvin Weaver.

6. Members of Kansas City Mission Local Board, Levi Hershberger, Clarence Hartzler.

7. Members of Hutchinson Mission Local Board, Alf B. Miller (1950); Harold Ely (1949).

8. Member of Denver Mission Local Board, Clarence Ebersole.

9. Members of Mennonite Hospital and Sanitarium Board, Bert Snyder (1950); John Evers (1950); Paul Hershey (1949); Amos Rhodes (1949).

10. Members of Hannibal Mission Local Board, Leroy Zook, Emery King.

11. Delegate to North Central Conference, E. M. Yost.

12. Member of Mennonite Board of Education, Harry A. Diener (1951).

13. Member of Mennonite Publication Board, Jess Kauffman.

Organization Effected by Appointment

1. General Secretary of Christian Education Cabinet, Samuel Janzen.

2. Divisional Secretaries of Christian Education Cabinet:

a. Secretary of Church Schools, Harold L. Ely.

b. Secretary of Christian Workers' Training, Glen Hershberger.

c. Secretary of Young People's Activities, Paul Yoder.

d. Secretary of Home Interests, Sanford E. King.

e. Secretary of Church Music, J. P. Duerksen.

f. Secretary of Literature Evangelism, Allen White.

3. Church Problems Committee, Nelson Hestand (1951); Earl Buckwalter (1950); Edward Yoder (1949), Chairman.

4. Ministerial Support Committee, Harold Sommerfeld, Chairman; Roy S. Troyer, John Hamilton.

5. Ministers' Loan Library Committee, M. A. Yoder, Jess Kauffman, Richard Showalter.

6. School Study Committee, W. R. Hershberger, Chairman; Alpha Kauffman, Harold L. Ely.

7. Ministers' Conference Committee, Gideon G. Yoder, Chairman; Richard Birky, Ivan R. Lind.

8. Relief Canning Committee, Jess Kauffman, Director; O. W. Miller, Ralph Vogt, Albert Weaver.

9. Representative on Culp, Ark., School Board, Fred Swartzendruber.

10. Christian Education Cabinet Constitution Committee, Laurence Horst, Nelson E. Kauffman.

11. Juvenile Study Reviewer, L. C. Miller.

12. District Peace Secretary, Laurence Horst.

13. Editor of Conference Messenger, Glen Yoder.

14. Conference Historian, Menno M. Troyer.

15. Member on Committee of Arrangements for General Conference, J. G. Hartzler.

16. Conference Delegates to General Conference in 1949, Leroy Gingerich, Richard Showalter, Edward Miller, John P. Duerksen, Charles Diener, Ivan Headings.

Associated Meetings

The Associated Sewing Circles Organization enjoyed a profitable forenoon meeting of a business and inspirational nature. The program theme was, "I must work . . . while it is day."

The Workers' Conference, composed of four sessions, was of great interest and blessing to large crowds. The entire program was around the theme, "Ye also helping together by prayer for us." One session was devoted to **The Christian Home**, another session to **The Youth and Young People of the Church**, and the other two to religious teaching agencies of the church—**Missions** and **Relief**.

The District Mission Board business session was given a part of one afternoon program.

The bishop brethren met together in counsel in two short meetings. May the efforts and actions of this conference be fruitful to the salvation of more souls and greater glory to God.

Menno M. Troyer, Secretary.

Worldliness Sweeping the Church

We are living in a fast age; we do not take time to think through things, as to whether they are right or wrong according to God's Word. It is a serious thing to me to see our beloved church follow the fashions of the world. As we allow ourselves to go on in this way, we will lose the power for God in the church.

Is not the prayer veil a sacred ordinance? In I Cor. 11:9 we read that man

was not created for the woman, but the woman for the man, and for this cause ought the woman to have power on her head, because of the angels. Then should not we sisters put our hair up in a way that is convenient to wearing the sacred prayer veil? Some put a fashionable roll all around the head and set the prayer veil back of the big hair roll. Do we not believe that this must grieve our dear Lord?

There are many other things which a

consecrated Christian should not want. Do we not see that the signs of the times are pointing to the soon coming of our Lord? Why then should we want to do anything to displease our Lord, and which would lead us away from spiritual things? Let us draw nigh to God, and He will draw nigh to us. James 4:8.—Contributed.

There is endless room for rebellion against ourselves.—George Macdonald.

FAMILY CIRCLE

Your Way Is Best

BY RUTH B. STOLTZFUS

*Lord, I care not whether now
Or in later years
You call me home.*

*Must I retrace those steps
I lately took toward Thee?
To go on would mean perfect joy.
To stay—joy mixed with pain and tears.
But, Lord, here are our boys
And baby girl
Who need me so!
If I may stay to help and teach
And love them
I will take the joy mixed with pain
Instead of perfect joy.*

*O God, You know the end
From the beginning.
Your way is best.
I care not whether now
Or in later years
You call me home.*

Scottdale, Pa.

Family Week at Laurelville

BY MRS. LEROY HORST

"Come ye . . . apart . . . and rest a while" (Mark 6:31).

Just as it was good for Jesus' disciples to leave their work and rest a while, so is it good for us today. And I am sure, since we have spent a week at Laurelville Mennonite Camp, there could be no better place in this community than Laurelville for that rest. We have been here along with approximately seventy other men, women, and children, forgetting all home duties, and feasting on the Word of God.

Our two able instructors, Bro. Kenneth Good and Bro. John Hiestand, presented us with many rich truths from the books of Galatians and Ephesians. They especially stressed that when we get a glimpse into the Very Presence Chamber we are then willing to surrender our all to Him.

Our theme for the week was, "My Father and I." He is my life and I am proud of it. We can be members of the royal family; and yet so many of us shy away from it. I feel sure we must not know what a rich experience we are missing or we should not do so. In our little prayer group we surely felt the very presence of the Holy Spirit among us. The burden of the group was that we rededicate our lives and also that the lives of other members of our church be re-

consecrated, so that we will be on fire for God and that the Mennonite Church may experience a great revival.

The camp is not only a good place for a spiritual upbuilding but for a good physical rest. The very atmosphere around is very peaceful. God's creative power is manifest all about one. And the social fellowship of individuals of like faith is constantly enjoyed.

I am sure we can go out from here refreshed both physically and spiritually and that we are going out as ambassadors for Christ, that the world may see Christ reproduced in us.

Our prayer is that if the Lord is willing we may meet you all at Laurelville in the future.

Why Didn't You Hang On to Me?

When Phineas was a little fellow about six years old, as well as I remember now, his daddy took him to an immense farmer's market. Being of a friendly turn of mind, Phineas started to talk to some of the farmers, asking questions about this and that, going from one stall to another subconsciously feeling that his daddy was near.

Likewise, Daddy was busy! Finding the best prices was no small task, as he hurried from one section to another. Having, however, completed his purchases, he at once became aware that the little boy was gone. Quickly he started the hunt, but not finding Phineas he decided to stand still at the entrance and wait. And sure enough, in several minutes he sighted a big policeman with the small boy in tow. The minute he saw his daddy he ran to him, and with tears streaming down his cheeks, demanded, belligerently, "Why didn't you hang on to me?"

Why are we not hanging on to our children? Just what, pray, are we doing? They leave early in the morning. Perhaps they are gone all day. Then they race back for a meal and are gone again. Do you know where they are and what they are doing? Are you hanging on to them to find out about the places they visit, the people they mingle with, the pleasures they enjoy?

A little boy visited his small chum one afternoon, forgot the time, and stayed late. Instead of sending him home, he was included in the family circle as they served their cocktails. And there he had his first little taste of liquor. Was that your boy?

Several little girls got the idea it was smart to smoke. They saved their pennies and bought a pack of cigarettes. They tried to smoke, but school authorities found them. They were all under

eleven years of age. Were their mothers hanging on to them?

A friend had a sweet, curly-headed girl, the pride of the home. She tried to train the child right. But at the time of adolescence the girl's father side-stepped. Saying, "I'm a chip off the old block," she was unwise. A mismated marriage followed. The mother's pride was injured, and just as truly as a Hindu mother throws her beloved child to the crocodiles, so this child and her little one were thrust away by her parents. Heartbreak after heartbreak followed—why? That mother refused to hang on to her baby girl.

Mother, father, are you hanging on to the little ones and to the older ones? What if they should stumble—and perchance fall? Maybe you were at fault! You had the life in your hands. Have you been hanging on? Do not ever let go. Your pride may be hurt and your heart may be broken, but if you are a true mother or a true father with a heart full of love, and especially the love of Christ, you will never let go!—Esther Miller, in *Sunday School Digest*.

Mother Has Fallen Asleep

(In loving remembrance of Mrs. Gideon S. [Nannie] Glick, who died one year ago.)

*Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep.*

*Near other loved ones we laid her,
Low in the churchyard to lie;
And though our hearts are near broken,
Yet we would not question why.
She does not rest 'neath the grasses,
Though o'er her dear grave they creep;
She has gone into the kingdom;
Mother has fallen asleep.*

*Rest the tired feet now forever;
Dear wrinkled hands are so still;
Blasts of the earth shall no longer
Throw o'er our loved one a chill.
Angels through heaven will guide her,
Jesus will still bless and keep;
Not for the world would we wake her;
Mother has fallen asleep.*

*Beautiful rest for the weary,
Well deserved rest for the true—
When our life's journey is ended
We shall again be with you.
This helps to quiet our weeping—
Hark! Angel music so sweet!
He giveth to His beloved,
Beautiful, beautiful sleep.*

Selected by Mrs. Joseph A. Yoder

I tried to be a skeptic when I was a young man, but my mother's life was too much for me.—Cecil.

TO BE NEAR TO GOD

Sunday, October 3

Read John 13:21-30.

Lord, Thou hast said that one shall betray Thee. Who is it? Thou hast also said that some will refuse to believe on Thee and be lost. Lord, who is it? Thou hast spoken of one who loved this present world, and so failed to follow Thee further. Who is it? We read of one who went away from Thee sadly because he was unwilling to pay the price of salvation. Lord, who is it? We hear of those contrary examples, who tempted Thee and were destroyed. Who is it, Lord? Thou dost speak of one who sowed discord and division among the brethren. Lord, who is it? There are those who speak rebellious words against Thee. Lord, is it I? Who can be against Thee?

"Then quietly He said, 'There is one here Whose kiss will bring betrayal by and by.' They did not look at Judas curiously, But each man murmured, 'Master, is it I?'"

Monday, October 4

Read John 13:36-38.

Our words often reveal our ignorance. Our questions show how elementary is our understanding. Even our prayers show us to be only naive children, groping in a spiritual twilight. Perhaps we should not blame Peter because he could not understand the Lord's references to His going away. This turn of events was all so different from what they had expected in the immediate setting up of the Messianic kingdom. But yet, he should have known that the Son of God would be returning to His Father. He should have understood that the Lord of Glory would have an engagement to return to Glory. But how we are like him!

"Here, through the feeble twilight of this world Groping—how many—until we pass and reach That other where we see as we are seen."

Tuesday, October 5

Read John 14:1-6.

How can we know the way to heaven? Only through Thee, who art the way. How can we know the way out of ignorance and error? Only through Thee, who art the truth. How can we know the way out of this realm of spiritual and physical death? Only through Thee, who art the life. How can we know the way out of weakness and defeat? Only through Thee, who art power. How can we know the way out of hatred and malice? Only through Thee, who art love and mercy. How can we know the way out of condemnation and guilt? Only through Thee, who art pardon and peace. How can we know the way out of poverty and need? Only through Thee, who art infinite riches. All our questing finds its answer in Thee.

"Whoso draws near to God one step through doubts dim God will advance a mile in blazing light to him."

Wednesday, October 6

Read John 14:7-14.

"The trouble is," said practical Philip, "that we have never seen God. If you could just show Him to us, it would be enough to an-

swer all our questions and quiet all our doubts." But you have seen Him, Brother Philip. The one who has been walking with you all these months has revealed the very God of heaven to you. In His wisdom you have seen divine omniscience. In His miraculous power you have seen divine omnipotence. In His own moral integrity and His indignation at the sin of others you have beheld divine holiness. In His kindness and tenderness you have seen divine mercy and love. Have your eyes and ears been closed all this time, Philip? Open your eyes and look. Here is God!

"Thou art the Way: to Thee alone From sin and death we flee; And he who would the Father seek, Must seek Him, Lord, by Thee."

Thursday, October 7

Read John 14:15-20.

There is comfort in the prayers which our Lord did pray for His disciples. There is still greater comfort in the prayers which He promised to pray. We know that He is now at the right hand of the Father interceding for us. What is He praying? From this promise to the disciples we know at least one subject of His intercession—that the Father will send the Holy Spirit to be our Comforter, to dwell in our hearts and perform there His blessed functions of teacher, guide, strengthener, consoler, and moral monitor. And this prayer is answered in the life of every true believer in the Lord Jesus. Through the ministry of our Lord for us we have the ministry of the Spirit in us.

"Our blest Redeemer, ere He breathed His tender last farewell, A Guide, a Comforter, bequeathed With us to dwell."

Friday, October 8

Read John 14:21-26.

Judas needed to have clarified in his mind the difference between the believer and the world. Why could not all the world see in Jesus what they saw? He needed to see that the believer keeps the words of Christ, and the unbeliever does not; that the triune Godhead has taken up an abode in the hearts of believers but not of unbelievers; that the believer has entered into a realization of the love of God which the unbeliever knows nothing about. Our meditations on holy things and our fellowship with the Lord in prayer should deepen always our consciousness of the deep separating principles which set apart those who know the Lord.

"Then I bid farewell to the way of the world, To walk in it nevermore; For my Lord says 'Come,' and I seek my home Where He waits at the open door."

Saturday, October 9

Read John 16:16-22.

Maybe it was a bit confusing: "Ye shall not see me" and then, "Ye shall see me." Trying to put these contradictions together put their minds into a whirl. They wanted to ask Jesus what it all meant, but they had already asked so many questions and displayed so much ignorance that they hesitated, and

whispered among themselves in embarrassment. Perhaps they were a bit disgusted—with themselves because they could not understand plain Aramaic, and with Him because He spoke in such riddles. But we know they might as well have put their puzzles to Him, for He knew that they wanted to ask Him. How kindly He opens the subject and solves their riddle! He loves to help us, thus.

"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer."

—E.

GOD SPEAKS THROUGH BIOGRAPHY

Sunday School Lesson for October 10

(Genesis 11:27—25:11)

"Biography," says Walter Scott, "is the most interesting, perhaps, of any species of composition." Biographies are stories, life portraits, of men and women. In this branch of literature the life of the individual is portrayed around a theme which most truly reveals the man. Of course this portrait is history too, for a well-written biography not only tells us interesting things about some great person but also about the times and conditions under which that person lived. This life story may be laid in some great movement or time of history.

A good biography will tell the truth concerning the life of the man. Both the weaknesses and the strong points are portrayed. We must see a real man facing real problems, a man of like passions with us. Life must be pictured in enough detail to make it real but not to become scrappy, like the tendency in popular biography today.

Why is biography an especially interesting form of literature? Because it enables us to add other people's lives to our own. Reading about them we find out about ourselves. God has made us all alike. We want to succeed. Successes of others encourage and inspire us. We can also profit by their failures.

The Bible excels in giving us immortal stories of some great men and women. George Matheson likens the Scripture to a vast portrait gallery in which hang the heroes of faith that belong to the centuries. The eleventh chapter of Hebrews has been called the Hebrew Hall of Fame. Most of the stories of these heroes are in the Old Testament. Ruskin has said, "The stories of the Book of Genesis have been the nursery tales of the men the mightiest whom the world has yet seen in art, and policy, and virtue, and none of you will write better stories for your children."

The Bible biographies are told as a part of a great movement, that of faith in God. They are told to acquaint us with God. Most of these portraits are taken from the great revelation of God to man in the history of Israel.

Abraham was called the "father of the faithful." God called him "my friend." Who wouldn't desire that name and to be given it by God? But briefly we can trace the "faith" story of this wonderful man. (All the pupils should have been prepared for this storytelling by having read the story during the

(Continued on page 919)

OUR SCHOOLS

GOSHEN COLLEGE

The college faculty and their families enjoyed a few days of fellowship, worship, discussion, and recreation at Little Eden Camp, August 28-31, in preparation for the tasks of the new school year.

On Saturday evening, August 28, following an introduction of old and new faculty members, Harold Bender gave some high lights of his recent fifteen months in Europe. Bro. Bender pointed out that those who have received aid through M.C.C. in Europe have been so impressed by the help which they have received that their idea of the size of the American Mennonite Church and the number of its constituents is quite out of proportion to the facts. We were sobered by the thought that we have not done all that we could. Bro. Bender also paid tribute to the consecration and sincerity of the relief workers.

On Sunday morning C. L. Graber had charge of the services. J. C. Wenger preached to us and H. Clair Amstutz discussed the Sunday-school lesson. Miriam Charles and Elaine Sommers took charge of Sunday school for the children. In the afternoon we went to Lake Michigan and had evening lunch on the sand which had been sifting and washing up on the beach for thousands of years. Following evening lunch we discovered a small natural outdoor amphitheater on top of a low dune and gathered for the evening service organized by Roy Umble and Alta Schrock. Lois Gunden, Walter Yoder, Howard Kauffman, and Lester Zimmerman presented to us our spiritual needs and resources. Meanwhile the Creator, by means of the setting sun, painted a never-to-be-forgotten sunset on the western sky above Lake Michigan. Hues of yellow, gold, red, blue, and purple crept across the cloud-filled sky while we listened, meditated, prayed, and sang.

Howard Charles challenged our minds and spirits with a scholarly discussion of the central section of the Gospel of Luke at the beginning of each of the three discussion periods on Monday and Tuesday. On Monday morning S. A. Yoder opened the discussion on "Our Responsibility in Promoting Intercultural Understanding," which was a frank facing of the problem of the adjustment of foreign students on the campus. On Monday evening Paul Bender opened the discussion on "Our Christian Witness in the Classroom," emphasizing the importance of every faculty member interpreting his subject matter to his students in the light of the Word of God.

At the final session on Tuesday, Carl Kreider and Ernest Miller spoke on "Workmen Approved Unto God." Bro. Kreider indicated the objectives which we should have as college teachers: (1) give factual information; (2) develop understandings (ideas, concepts, principles, generalizations); (3) devel-

op skills of reflective thinking; and (4) develop proper attitudes toward life. He also urged us to test to see if our objectives are being realized and to analyze our teaching methods and materials to see why our objectives are not being realized.

Bro. Miller closed the discussion by emphasizing the need for maintaining Christian hopefulness in the midst of much evil, for keeping a clear purpose in our task as Christian teachers, and for constantly being aware of our place in the church's program of extension and evangelism and filling that place to the best of our ability through consecrated living.

The total experience for the three days helped to accomplish what the retreat theme admonished us to do, "Rekindle God's Gift." Sept. 10, 1948. Levi C. Hartzler.

A Word to Those Concerned for Church Schools

As pertains to the Board of Education program planned for Oct. 21-23 at Kitchener, Ont.

The imperative of our Lord's great commission to the apostles of the early church was "to disciple" all the nations, teaching them "to observe all things" He had commanded. This is the never-ending task of the church. Wherever she has failed to obey this command of the Lord she has suffered and brought dishonor to Him. There is always a new generation appearing which needs teaching. The same facts need to be told over and over. To have taught one great truth is but a reminder that soon again it must be retaught.

This teaching program has been committed to the church. She has been authorized to set up organizations to enable her to discharge every responsibility which requires it. As the church becomes aware of new duties and obligations brought about by changing conditions in the world she girds herself for the task. We may bow in gratitude to God for having given to the brotherhood in the past those brethren whose vision led to convictions which have resulted in our present organizations.

We of today have received a trust of faith and life which we dare not consider lightly. The church requires a constant flow of young lives which have consecration and training for the many responsibilities of her trust. The church must not be unconcerned about the kind of persons who train these children and young people. The concern of our schools must be the concern of the whole church. There is no section of our brotherhood which is not thinking, praying, and planning for schools. There is no part of our church that can avoid re-

sponsibility to our schools, for to take no part in such thinking, praying, and planning is like professing to make no decision concerning Jesus as Saviour.

The Christian education program planned for Kitchener, Ontario, October 23-25, is one which those responsible for schools, or deeply interested in them can not afford to miss. This meeting is not only a meeting of the Mennonite Board of Education but also a meeting for all those responsible for any type of Christian school in the church. At this meeting the church must speak to the Board and to the Christian teachers of seminaries, colleges, high schools, elementary schools, the nursing school, and winter Bible schools. All these schools are related to each other. All have an influence on the other, and they prosper or suffer with each other and the church with them.

At this meeting in Kitchener each level of our schools will have its sectional meeting and may bring to the attention of the Board and the entire group any recommendations it chooses. The Christian day schools and high schools look to colleges for teachers, while the colleges look to high schools for students. All our schools depend upon the church for support and guidance. For this reason all are dependent upon each other. From elementary schools to seminaries we are all a part of one great educational program, and we must assist each other in serving Christ and the church.

Our children, our young people, our church leadership are all being molded by some educational system. The church feels she dare not permit state schools or schools of other denominations to mold the lives and faith of her youth, and rightly so. For this reason we must have our own schools.

The church, then, dare not neglect her own schools. For this reason the ordained brethren and parents of the church need to meet and know their educational leaders, counsel with them, express to them their concerns, and assist in keeping the vision clear, the objectives well defined, and give warnings where needed. Those controlling our schools must assure the church of the kind of schools that will make young people love her, champion her faith, and sacrifice for her service. At the Kitchener meeting this opportunity will be given.

Brethren, pray for your Board, your schools, their faculties! Come to this meeting! You are invited! You are needed! You are responsible!

Nelson E. Kauffman, President
Mennonite Board of Education.

FREE WILL

He gave man the power to thwart His will, that, by means of that same power, he might come at last to do His will in a higher kind and way than would otherwise have been possible to him.—George Macdonald.

PEACE AND WAR

In Peace or in War We Must Obey God!

BY BARNEY OVENSEN

The Christian is a citizen of a kingdom that does not need to be defended by carnal weapons. Our citizenship is in heaven. We belong to the kingdom of God. Christ is our king. We obey the laws of His kingdom. Therefore we do not live in this world like heathen who do not know God.

Jesus pointed out this fundamental distinction between the Christian and all other men.

"He who has my commandments and keeps them," Jesus said, "he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him."

Judas (not Iscariot) said to Him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words."

Every Christian keeps the words of Jesus. God gives the Holy Spirit to all who obey Him. If a Christian continues to keep Jesus' commandments, he will remain in the love of God. Those who do not obey God, separate themselves from the love of God, and the fellowship of Jesus Christ.

The commandments of Jesus are found in the four books of the Gospel. These are the only original, accurate, and authentic accounts of the life and teaching of Jesus Christ known to us, and they are received by all Christians. It is by this Gospel that we are saved, if we believe it and obey it.

Christians also receive the writings of the first apostles, who were taught by Jesus Christ and sent by Him to direct us into the way of peace and holiness. We obey them as we obey Christ, because they were appointed by Him to be over us.

Jesus said, "Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me."

Christians also obey any earthly government that may be over them, because this is in accordance with the ordinance of God. A Christian is always law-abiding. Jesus told us, "Render to Caesar the things that are Caesar's, and to God the things that are God's." For this reason we pay taxes.

Paul wrote, "Pay all . . . their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom

respect is due, honor to whom honor is due."

This does not mean that Christians never disobey earthly governments. We do not render to Caesar the things that are God's!

A Christian will never disobey a command of God in order to obey any earthly government. It is not even right to disobey our own conscience. A Christian refuses to do anything that he thinks is wrong. We live by faith, holding a good conscience toward God. Those who reject conscience, have made shipwreck of their faith.

Many years ago, the Roman government commanded Christians to sacrifice to idols for the health of the emperor. They refused, of course. Those who sacrificed were no longer Christians. Because the Christians refused to obey this law, many thousands of them were tortured, imprisoned, exiled, and put to death. This happened during the first three centuries after Christ.

At that time, also, many Christians believed it was wrong to go to war. Regarding this question, Tertullian wrote as follows ("De Corona," written about 204 A.D.):

"I think we must first inquire whether warfare is proper at all for Christians. What sense is there in discussing the merely accidental, when that on which it rests is to be condemned? Do we believe it lawful for a human oath to be super-added to one divine, for a man to come under promise to another master than Christ . . . ?

"Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle . . . ?

"Of course, if faith comes later, and finds any preoccupied with military service, their case is different, as in the instance of those whom John used to receive for baptism, and of those most faithful centurions, I mean the centurion whom Christ approves, and the centurion whom Peter instructs. Yet, at the same time, when a man has become a believer, and faith has been sealed, there must be either an immediate abandonment of it, which has been the course with many; or all sorts of quibbling will have to be resorted to in order to avoid offending God. And that is not allowed even outside of military service . . .

"Nowhere does the Christian change his character. There is one Gospel, and the same Jesus, who will one day deny every one who denies, and acknowledge every one who acknowledges God—who will save, too, the life that has been lost for His sake; but on the other hand, destroy that which for gain has been

saved to God's dishonor. With Him, the faithful citizen is a soldier, just as the faithful soldier is a citizen. A state of faith admits no plea of necessity. They are under no necessity to sin, whose one necessity is, that they do not sin . . .

"Idolatry is not without its gain, selling, as it does, Christ for pieces of gold, as Judas did for pieces of silver. Will it be 'You cannot serve God and mammon,' to devote your energies to mammon, and to depart from God? Will it be 'Render to Caesar the things that are Caesar's, and to God the things that are God's,' not only, not to render the human being to God, but even to take the denarius from Caesar?

"Is the laurel of the triumph made of leaves, or of corpses? Is it adorned with ribbons, or with tombs? Is it moistened with ointments, or with the tears of wives and mothers? It may be of some Christians, too; for Christ is also among the barbarians."

Whether it is right for a Christian to take an oath to obey military officers in all things that they may ever command, and against all enemies of this country whomsoever, you must judge. Such an oath is required of the men who serve in the armed forces of this country.

Christians, serving in the armed forces, have been compelled to disobey orders of the officers over them, in order to remain loyal to Christ. Under the articles of war, a soldier does not have the right to obey God rather than men. Those who take the required oath are making a promise, whether they know it or not, to obey the officers over them rather than God, if there ever is any conflict. The military oath is a promise of unconditional obedience to men.

We must be subject to the powers that rule in this world. But we must always recognize the kingdom of God that is above any earthly power. If the law of God, written in the Scriptures and in our hearts (our conscience bears witness), conflicts with any human law, we always know what is the right thing to do. "We must obey God rather than men."

This same principle of obedience holds true also in the family. The wife must obey her husband. The children must obey their parents. This is commanded by God, through the apostles of Jesus Christ, and is just as absolute as the command to obey earthly governments.

"Wives," Paul wrote to the Christians at Ephesus, "be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands." It goes without saying that the Christian wife obeys her husband, unless she must disobey him in order to obey God.

"Children," Paul also wrote, "obey your parents in the Lord, for this is right. 'Honor your father and mother.' " The Christian, as long as he is a child, (Continued on page 917)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Bro. Kenneth Good, Elida, Ohio, closed a ten-day revival meeting at the Mt. View Church, Lyndhurst, Va., on Sept. 16. There were forty confessions.

Bro. L. Mark Ross, Hesston, Kans., is spending several weeks in evangelistic work in Arkansas.

Pierre Widmer, if plans carried, spoke Sunday morning and afternoon, Sept. 19, at Harrisonburg, Va.

Bro. Royal Bauer, under appointment as a missionary to India, spoke at the Pleasant Hill Church, Peoria, Ill., Sunday morning, Sept. 19. Alvin G. Becker, of the Northern Bible Society, spoke the evening of the same day. Emil Haendiges, of Germany, will speak at Pleasant Hill on Sunday, Oct. 3.

Bible classes are being held at the East Chestnut Street Church, Lancaster, Pa., each Friday evening, Sept. 24 to Dec. 10. Bro. Nevin Miller is giving a course in "Evidences of Christianity"; Bro. John Hiestand on "Nonresistance"; Bro. Harvey Bauman in "Sunday School Lesson Preparation"; and Bro. John Bressler in "Personal Work." Children's classes are conducted by Mrs. Nevin Miller and Ada Leaman. The director is Milton Huber.

Behold the Fields is the theme of the Hess and Lititz Young People's Meeting to be held at the Lititz Church, Oct. 3, 7:30 p.m. Bro. Harry Y. Shetler, Davidsville, Pa., is the speaker.

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A Youth Conference was held at the East Chestnut Street Church, Lancaster, Pa., Sept. 25, 26, with Bro. Merle Shantz, Kitchener, Ont., as speaker.

Bro. Andrew Jantzi is conducting meetings at the Beech Church, Louisville, Ohio, closing Sept. 30.

Bro. D. W. Miller, Canton, Ohio, preached at the Wooster Ohio, Mission, Sunday morning, Sept. 19.

Bro. William Jennings, Knoxville, Tenn., will conduct revival meetings, D.V., at Newport News, Va., the latter part of October.

Bro. Millard Lind preached at the Sunnyside Church, Conneaut Lake, Pa., Sunday morning, Sept. 19.

Bro. C. F. Yake was the speaker at the annual Laurelville Young People's Institute reunion at the Lancaster Mennonite School in a sunset service, Sept. 19. Bro. James Siegrist, Manheim, Pa., spoke in the afternoon meeting. A large group attended, including a large number from the Franconia district.

Bro. A. J. Metzler spoke at Leo, Ind., on Sept. 19.

A sister from Lancaster County, Pa., requests special prayer from God's people for her daughter and son-in-law.

Bro. G. Parke Book announces the following communion dates for his district: Welsh Mt. Samaritan Home, Sept. 19; Brewton, Ala., Oct. 3; Nickel Mines, Oct. 10; Mt. Pleasant, Oct. 17; Paradise, Oct. 24; Kinzer, Oct. 31; Welsh Mountain (Colored), Nov. 7; Hershey, Nov. 14.

Bro. Leonard Haarer, Shipshewana, Ind., will hold revival meetings at the Black Oak Ridge Church, near Hancock, Md., beginning Oct. 3. On the opening day a Christian Life Conference will be held, with Abram Baer, Roberta and Paul Lantz, and John F. Grove as additional speakers.

The C.P.S. Directory, issued as a supplement to the 1948 "Mennonite Yearbook" is now ready for distribution. The publication was delayed longer than had been anticipated. The Directory lists the names and a number of facts about the young men who were engaged in C.P.S. work in the United States from the Mennonite Church, Conservative Amish Mennonite Church, Old Order Amish Mennonite Church, and Old Order (Wisler) Mennonite Church. Also listed are the names of young men in A.S.W. in Canada from the same Mennonite bodies. The Directory may be ordered from the Mennonite Publishing House or may be secured from any of the branch bookstores. Price: 25 cents per copy;

Calendar

Peace Conference, Eastern Mennonite College, Oct. 1-3.
First General Session, Mennonite Board of Education, Kitchener, Ont., Oct. 21-23.
Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.

\$2.50 per dozen copies; \$20.00 per hundred copies.

A northeast Ohio ministers' meeting was held at Canton on Sept. 18.

Bro. Wyse Graber, Stryker, Ohio, preached at Pigeon, Mich., on Sept. 5.

Prayer is requested for the recovery to health of Mrs. Jacob Hinkle, Port Trevor-ton, Pa.

Eastern Mennonite College has registered 470 students, 228 of which are in the college department.

Bro. Paul Peachey presented relief messages at Eastern Mennonite College Saturday evening, Sept. 11; Sunday morning at Lindale; Sunday evening at Bank; Tuesday evening at Zion; Wednesday and Thursday at E.M.C.; and Friday evening at Springdale.

Iowa Mennonite School reports a registration of 78, an increase of 17 over last year.

Johnstown Mennonite School has an enrollment of 138, a slight increase over last year, with a considerable increase in the high school department.

Bro. B. Charles Hostetter, Eastern Mennonite College, requests that those expecting to attend the Peace Conference at Harrisonburg, Va., Oct. 1-3 should write to him stating the number in the group, so that lodging and food may be prepared. We trust a large number of our young people will be able to attend this significant meeting.

A John S. Coffman centennial anniversary will be held at Eastern Mennonite College, Harrisonburg, Va., Oct. 15-17. Speakers are Byard Shank, Barbara Coffman, S. F. Coffman, H. S. Bender, Stanley Shenk, H. A. Brunk, Paul Erb, and J. Otis Yoder.

Bro. Rudy L. Stauffer, Wooster, Ohio, was ordained bishop on Sunday afternoon, Sept. 19. D. D. Miller and O. N. Johns were the officiating bishops. May God bless our brother in his added responsibilities.

Communion will be held at Weaver's Church, Johnstown, Pa., on Oct. 3 and at the Thomas Church on Oct. 10.

An inspirational song service will be held at the Sunnyside Church, near Lancaster, Pa., at 2:00 p.m. on October 10. All are invited to attend.

Mrs. Henry Buller, a German-born Jewish refugee, who as the wife of Henry Buller has done relief service in France, spoke at Hesston College Sunday evening, Sept. 19, concerning her experiences.

Luke and Verna Birkey, relief workers from Puerto Rico, gave interesting talks at the Zion Church, Hubbard, Oreg., on Sept. 19. The Zion Sunday School has been reorganized as follows: Supt., Roy Kenagy; Asst. Supt., Mahlon Bender; Supt. of Pri. Dept., Vernon Gingerich; Chors., Earl Kenagy and Donnell Hooley.

Bro. S. J. Miller, Grabill, Ind., preached at North Goshen Sunday morning, Sept. 5. On Sunday evening, Sept. 12, the North Goshen congregation worshiped with the Shore Church, near Shipshewana.

Dr. Dirk Cattepoel spoke at Metamora, Ill., on Sept. 21.

The congregation at Metamora, Ill., has decided to build a new church building. Funds are now being raised.

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Go, Preach

MISSIONS

Give, Pray

Mission News

Your attention is called to Bro. J. D. Graber's article, "Elkhart Hospital Developments," on page 913 of this issue.

Bro. Paul and Sister Lois Lauver, missionaries on furlough from Puerto Rico, will be guest speakers at the Lima Mennonite Mission on Sunday morning, Oct. 3.

Bro. and Sister Allen B. Ebersole, of Ft. Wayne Mission, visited a total of thirty different congregations in the West this summer, speaking on city missions.

Bro. Elvin V. Snyder plans to take charge of the Mexican Mission Church in Chicago, beginning about Oct. 1. The Snyder family will live at the Mennonite Home Mission, 1907 S. Union Ave.

Bro. Elam Stauffer will be the messenger in four evening meetings at Frazer, Pa., Sept. 27-30. A spiritual life study theme, "God's Way of Victory for His Own," will be used.

Bro. D. Walter Miller, assistant pastor of the Canton Mennonite Mission, served at the Meadville Mennonite Mission on Sunday, Sept. 12.

A Youth Conference for all young people of Missouri, Arkansas, and Kansas City is to be held at the Hannibal Mennonite Mission Church, Oct. 29-31.

Bro. A. J. Metzler met with a number of brethren in Chicago on Sept. 17 to discuss plans for the publication of Mennonite literature in foreign languages to meet the frequent requests of mission and relief workers that some of our Bible-school, Sunday-school, peace and other literature be made available in such languages as Hindi, Spanish, French, German, and others.

In the absence of a pastor at the Mexican Mennonite Mission, Chicago, the brethren Robert Anderson and Juan Ramirez served on Sept. 5; Earl Lehman and E. Balderas on Sept. 12; and Paul Lauver on Sept. 19.

Revival meetings will be held at the Lansdale, Pa., Mission, 5 N. Cannon Ave., Friday, Sept. 24, through Friday, Oct. 1, with Bro. Kenneth Good, Elida, Ohio, as the message-bearer.

Bro. M. L. Troyer, Elida, Ohio, will begin a series of studies at the Lima Mennonite Mission, speaking four Sunday evenings on: "What We Believe About God," "What We Believe About Jesus," "What We Believe About the Bible," and "What We Believe About the Church."

Sister Nellie Ebersole is planning to teach Bible in the Ft. Wayne city schools two or three times a week under the Associated Churches. This work has been done in school-houses for the past four years but this year will be conducted in busses which are parked on the streets in front of the schools.

Bro. I. S. Mast, Embreeville, Pa., and daughter, Eunice, spent some time visiting at the Johnstown Mennonite Mission and had charge of the services on Sunday, Sept. 12.

Bro. Milton C. Vogt, under reappointment as a missionary to India, preached at the First Mennonite Church, Denver, Colo., on Sept. 19.

Bro. Martin Duerksen, a Mennonite brother from the Paraguayan Chaco, was among the five graduates of the Mennonite Bible school in charge of Bro. Nelson Litwiller in Argentina. Bro. Duerksen plans to return to the Chaco to continue with evangelistic work among the Indians.

Bro. A. Lloyd Swartzendruber has been elected president of the Iowa-Nebraska District Mission Board.

The congregation formerly known as the Carr (schoolhouse) congregation will hold dedication services for the new church on North Fork River, ten miles north of Mouth of Seneca, W. Va., on Sunday forenoon and afternoon, Oct. 3, with the brethren Milton G. Brackbill and Daniel W. Lehman as speakers. All are welcome; bring basket lunch.

Wilbur Nachtigall, La Junta, Colo., Sept. 9: "During this week we have been busily engaged in getting settled here at La Junta and beginning our study routine. . . . Bro. and Sister Castillo have a nice, large room that they offered us. We have the privacy of our own room, share the kitchen facilities; and then we have the opportunities of language study and conversation in Spanish that this setup offers very conveniently. . . .

"We have gotten our Spanish books and study materials, and we have begun our studies. . . . We have also had the opportunity to discuss the church responsibilities with Bro. Erb and this arrangement has been

left quite flexible. We are keeping in mind that our first responsibility is language study."

Lima, Ohio, Glenn B. Martin, Sept. 15: "Plans are under way for a series of evangelistic meetings Oct. 10-17 with Bro. Elmer Yoder, Elida, Ohio, as evangelist. . . . A meeting of all Sunday-school workers and teachers is arranged for Sept. 15. Methods and plans for Sunday-school efficiency and expansion will be discussed. . . . The new Lennox gas-fired furnace is now ready for operation."

Chengtu, Szechwan, China, Christine Weaver, Aug. 4: "Things are in a bad way in Chengtu. This change-over in money and attempt to stabilize prices seems to be causing difficulties. Rice, meat, and flour cannot be bought. People just will not sell for the price the government sets. If it does not ease soon, I'm afraid there will be rice riots because people will have nothing to eat. The main part of the Chinese diet is rice and nothing else satisfies."

Mission Among Colored People in Youngstown, Ohio: A service unit conducted a successful summer Bible school and a number of children were taken to Camp Ebenezer, Millersburg, Ohio, for about ten days. The mission work in Youngstown has been sponsored mainly by the Leetonia congregation, near Columbiana, Ohio. In this connection, Bro. S. A. Yoder, the pastor, writes:

"Attendance continues to be good at our Sunday afternoon services. Several mothers usually attend. With regard to those who made confessions at the camp, we have been able to contact all but a few. We have a weekday Bible lesson planned for them."

Sankra, Jamgaon, via Dhamtari, C.P., India, Sept. 5, Verna Burkholder Troyer: "Since my last letter we have had the pleasure of returning home to Sankra from Landour. . . . Landour is such an American colony that one almost forgets what India really is like; but one begins to feel at home from Raipur on, for the atmosphere is really that of the Chhattisgarh area. It was good to see the green fields standing in water, with women and men working side by side at the weeding job. . . .

"Our trip from Delhi on was so much more interesting because of our traveling companions—two prosperous Hindu businessmen from Madras. Dana got the privilege of showing some Christian kindness when the one man displayed a badly infected toe. We donated a Klim tin so he could foment it in hot water to have some relief from pain. The other gentleman, a scholarly sort of fellow, asked about our work and finally made this surprising statement: 'It is a charming picture you have drawn of your work. Cut off from friends and home as you are, you must often come face to face with God.' I think I won't soon forget that statement, which is true."

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Missionaries Available for Programs

Africa

Simeon W. and Edna Hurst, Elmira, Ont.
Merle W. and Sara Eshleman, Maugansville, Md.
George and Dorothy Smoker, 1671 Loma Vista St., Pasadena, Calif.

Argentina

Amos and Edna Swartzendruber, Baden, Ont.
Elvin V. and Mary Snyder, 1917 S. Union Ave., Chicago 16, Ill.
Samuel E. and Ella Mae Miller, R. 1, Middletown, Pa.
Daniel W. and Eunice Miller (new appointees), Biblical Seminary, 235 E. Forty-ninth St., New York 17, N.Y.

China

Clayton and Gladys Beyler (new appointees), c-o C. L. Graber, R. 5, Goshen, Ind.

India

George J. and Fannie Lapp, 1803 S. Main St., Goshen, Ind.
A. C. and Eva Brunk, 1711 Prairie St., Elkhart, Ind.
J. N. and Lillie Kaufman, 1711 Prairie St., Elkhart, Ind.
Lena Graber, 853 Chalmers Place, Chicago 14, Ill.
To return to India in October:
S. Paul and Vesta Miller, 306 Middle St., Archbold, Ohio
Milton C. and Esther Vogt, c-o I. B. Kulp, La Junta, Colo.

New appointees to go to India in October:
John and Miriam Beachy, c-o Henry Weaver, R. 2, Goshen, Ind.

Goldie Hummel, Greenwood, Del.
New appointees to go to India next spring:
Royal and Evelyn Bauer, R. 6, East Peoria 8, Ill.

Puerto Rico

Paul and Lois Lauver, R. 3, Howe, Ind. (to return in October)
Wilbur and Grace Nachtigall, 505 Lewis Ave., La Junta, Colo. (new appointees)



◀ Typical of the thousands of ill-fed, ill-housed and care-free men who roam American streets, this man rests on his overcoat on the steps of a city building. Tomorrow he may rest on other steps or in another city.—Monkmeyer Photo, by Jaskulski.

Portland Rescue Mission Opens

BY SARA JANE JOHNSON

TUESDAY, August 17, was a day to be remembered in the history of the Mennonite Church. The first rescue mission in the Mennonite Church was dedicated that evening at Portland, Oregon, at Second Avenue and Burnside Street. It is true that this is not the first time that Mennonites have engaged in this type of work, for they have helped with the rescue missions at Chicago and Los Angeles as well as in other places, but this is the first one known to be owned and operated entirely by the Mennonite Church.

The transformation which took place in the mission building is typical, I feel, of what will take place in the lives of the men who attend services there. Some Chinese had formerly used the building as a lottery, with a portion of the basement evidently used to house dogs. The men had to clean out the manure and it stank terribly. The upstairs was just about as filthy, requiring a great deal of work before it was fit for services. It now has a nice appearance, with linoleum on the floor and a white ceiling with a cream-colored middle and a dark brown color at the bottom. A picture of Christ weeping over Jerusalem is above the pulpit and mottoes hang in various places on the walls. A

kitchenette occupies the space behind the pulpit, where sandwiches and coffee are served after the services. A loud-speaker is above the door, facing outward so that those outside the building may hear.

Bro. Oscar Wideman has been appointed as superintendent and Bro. Guy Hostetler is

Christ in the City

BY EDNA M. MERTZ

*My precious Christ seems very near
Amidst the noise and din,
And restless throngs on city streets
Where men are steeped in sin.*

*His Spirit leads me ever on
Through crowded thoroughfares,
Where souls of men are lost to God,
And no one seems to care!*

*Dear God, I would a witness be
To all I meet each day,
And tell of Thy redeeming love,
For Jesus' sake, I pray.*

*That others too may come to know
This lovely Christ of mine,
And through eternity may have
His fellowship, Divine.*

Ft. Wayne, Ind.

assistant superintendent of the mission efforts, with their wives preparing and serving the food. Bro. Raymond Mishler had charge of the first meeting and helped to sing some special songs. Bro. James Bucher led in a dedicatory prayer for the appointed workers who sat on the rostrum. Bro. Mishler then called on Bro. Wideman to give the first testimony after the prayer. He was so moved that he could not speak at first and then only brokenly for a while. After the testimony meeting Bro. Bucher preached a short sermon. A drunk came forward. The men prayed with him and showed him various verses of the Bible. The next night another partially drunken man staggered up the aisle. Bro. Wideman walked up the aisle with him. How my heart thrilled to see them as they knelt and as Bro. Wideman placed his arm around that dirty drunk. After Bro. Wideman had prayed with him and read Scripture to him, the drunken man finally sobered enough to tell them who he was and where he lived. Upon investigation the next day, Bro. Hostetler found the address to be a blind alley; no one under that name lives at the address given. So you see there are discouraging as well as encouraging moments in the work of the rescue mission.

A decision has been made to hold meetings each Tuesday, Thursday, Saturday and Sunday nights. On the Saturday of the second week the crowd was so large that some sat on the rostrum. Many of these were Mennonites who came because a quartet from Beulah College was there. The attendance of men from the streets, however, has been as high as fifty, and each night someone finds the Lord as his Saviour! Opportunity for testimony is given each evening; the men respond remarkably. In looking over the audience one can distinguish those who have been saved because they are clean and, although they may need haircuts, their hair is combed.

It was thrilling to hear a testimony from the first convert. While the workers were cleaning the place, a dirty drunk had staggered in. The workers talked to him, resulting in his finding the Lord. He has been victorious since that time, has cleaned himself and has been helping Bro. Wideman around the place. One day the workers decided to put him to a test and so asked him to help clean the building. He was asked to help in the basement, where the word "filthy" is too mild to describe the place. He really worked and cleaned. After the basement was cleaned he said that he needed a bath. Before his conversion he had not thought about the dirt. He now appears clean when he attends services, making us appreciate the transforming power of God.

Pray for this work and the workers, that His name might be glorified and that many of these poor, unfortunate men might be brought to the fold and remain there.

Portland, Oreg.

Advantages in Home Missions

A message given during a conference at the Weaver Mennonite Church, Dale Enterprise, Virginia.

BY RUSSEL BAER

I THESS. 1:8: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."

If I could change this subject this evening, I would entitle it "Every Christian a Witness in Every Place." The Thessalonians whom the Apostle Paul was commending were Christians of power and influence and fervor. They were exercising a zeal that was according to knowledge. The Apostle Paul is commending them for their work of faith in turning to God from idols, for their labor of love, and for their patience of hope in waiting for Christ from heaven. I appreciate this passage this evening. It seems that they were so zealous for the work of the Lord that they almost put the ministering brethren out of a job. The work of home missions lies very close to my heart this evening.

Not long ago, there was a speaker addressing a large group of clergymen from the Presbyterian Church. This account was given in our local paper. He said this: "All the major denominations have lost their fire. Christians today are giving the devil membership in the church in the form of complacent members." This man went on to say that the Presbyterian Church is not utilizing more than five or ten per cent of the potential members of their body. I think tonight of our own beloved Virginia Conference. Are we making use of more than five or ten per cent of the potential power of our members? This man gave credit and commendation to the resolutions that were passed in that group. They were desiring to regain the inactive members into active service in the church. They were endeavoring to establish 250 new places of worship. We certainly need to commend them for these resolutions if they were carried out.

In the first place in the way of advantages in home mission work, it affords an opportunity to be definite witnesses. Jesus tells us in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Witnessing, I feel, is sometimes limited too much to Sunday activities. We get into many homes sometimes where it seems that the religious life of the home is departmentalized to Sunday. They are busy with their work during the week, and Sunday is the only day in which time is spent in religious training. The little child has learned to associate Sunday school, Bible reading, and prayer to Sunday. As we take the Christian life seriously and live it seriously every day, we will be led not to put mission work under

a pile of other things, but to put mission work first. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mission work needs to be put up at the top. We need to realize that we can't embalm our faith and thereby preserve it, but we must get it out and propagate it to maintain this faith which was once delivered unto the saints. D. L. Moody was traveling on a train and was in conversation with a man

A Voice from the Street

BY TILLIE YODER

*Lord, today I stood in the city street
In the darkness of the night,
And saw streaming from the windows
Rays of light piercing the night through
and through*

*While multitudes still stumbled and fell
In the darkness beyond the light.*

*Lord, I pray that You will walk the
city streets today.*

*Heal through me the hearts and lives of
men in sin.*

*Bless the little children who hear You
call and run*

*Through the dirty, dusty street
To hear You speak of life made new
Through You.*

*And Lord, keep them from the evil one.
They are so young, yet their faith in
Thee is true.*

*Help them grow strong,
That from their lives light may stream
And pierce the darkness through and
through
Around them.*

Millersburg, Ohio

who was appointed for mission work in Africa. He asked him how much work he had been doing here at home. He said he hadn't talked to anyone concerning salvation. There was something wrong. This is the place to begin, in the home mission field.

The second advantage in home mission work is that it provides a definite program in propagating the faith, a faith that believes the Word of God. We live in a community where there are quite a few churches. Knoxville is known as a city of churches, but I have come to the conclusion that the presence of a church or churches in a community does not guarantee that all the people in that com-

munity have been reached with a genuine saving Gospel. Recently in our canvassing for tent meetings we reached quite a few homes. I do not have the statistics available at this moment, but we found that at least sixty-two per cent of those homes, four blocks from a church in one direction and five blocks from a church in the other direction, were not going to church and Sunday school. The field is not so well worked after all. It is worked by the devil, but it needs to be worked by the ambassadors for the Lord Jesus Christ. The challenge comes to us over and over again to carry to these people the example of a nonresistant and a nonconformed life and a life that is cleaned up. Each of us needs to be cleaned up and freed from all earthly entanglements.

In the third place, home mission work offers no language difficulties. We all speak the English language. There are a few different accents, but we can easily make ourselves understood. We have a lot in common with the people. Just taking a little boy or girl into a home provides a good contact in the meeting. We have had wonderful experiences along that line. Visitation work is very fruitful. It yields dividends in getting folks out to services and leading folks to Christ. One day we met one of what we would call the elite society. The evangelist, Bro. Paul Roth, was along. We engaged in a spiritual conversation with her and found she was a member of the Baptist Church. She had been in Alabama and was now living in Knoxville. She said she worked in the St. James Hotel and met many preachers in her work. It is her job to make them feel at home, and she said, "I enjoy my work. You know the churches of the city call in these evangelists and then send them to the hotel. We send the bill to the church." I appreciate it that our evangelists can stay at the mission home, and we do not need to send them to the St. James Hotel. She went on to talk about her contacts with the preachers. After we left Bro. Roth said to me, "Do you think it was wise to discuss spiritual things with her?" I said, "Surely, Bro. Roth." You would be surprised how many of those preachers discuss spiritual things with that woman. I would say very few if any.

In the fourth place, home mission work provides a working together between the home base and the field. Bro. Rhodes mentioned in the conference at Zion two years ago that young men on the mission field today are meeting problems which the older brethren are not able to meet. I appreciate Bro. Jennings being on the Tennessee field, and I wish there would be more to give us encouragement in facing problems on the field, which may be on divorce and remarriage or on insurance. We can't evade these problems, but we must solve them by the grace of God and by the help of the Holy Spirit. We need encouragement in fighting all the battles of the Lord. Some time ago a brother from a northern congregation stopped in at Knoxville, and in the course of the conversation he mentioned the fact that he was

disappointed. He felt that when he got to Knoxville he would see a big church and a thriving congregation. I said, "I am sorry that I cannot show you a big church and a big congregation." He said, "It is so dirty." Of course, Knoxville is a railroad center. Then we discussed a little further and started talking about the problem of insurance, and then he said this: "I wouldn't attempt to go through the city of Knoxville without car insurance." As far as I am concerned that brother was going off on a tangent. He went home and told some that the workers of Knoxville were somewhat discouraged. Perhaps they were after such talk as that. I am just throwing that out for what it is worth. There needs to be a working together between the home base and the mission field.

Finally, I would like to think of home mission work as being strengthening and purifying in your Christian experience. We do not regret the experiences we have had. They have been strengthening and purifying to us. Some time ago we had a meeting in a home and the sister told us how she had worked to get her husband to come to the meeting. One evening he came home from work and said that he was not going to cottage meeting that evening. She said, "Clifford, you are going to cottage meeting." He said, "I don't have any razor blades." She sent her little daughter to the store and got razor blades for him. Then she sat down beside her husband and shaved him. She gave this testimony in cottage meeting that same evening. This is giving a helping hand for the cause of Christ and helping her husband to find the Lord Jesus Christ. That is strengthening to us workers as we labor on the field. As far as the purifying effect that this work has on our lives, I would like to say that suffering some of the reverses that we suffer in the mission routine is purifying. We see people start out in the Christian life and the next thing we know, something turns up to cause them to lose out. We have shed quite a few tears in the last months because of such happenings. It leads us to our knees to cry out, "Search me, O Lord, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."

Some time ago a group was standing beside the Atlantic Ocean. It was on Easter Day. The young minister in the group said as he watched the waves come in, "Boys, this water coming in here as it breaks on the shore gives me a challenge to swim across to the other side." Let me say this evening, it is the burden of my heart that each of us may be challenged, as we see the sin and complacency on the part of professing Christians, to give a consistent daily testimony before them.

There are three challenges I would like to give this evening:

I challenge everyone, especially the heads of families, in this audience tonight, to live on the allowance of a mission worker for one month and give the rest for the cause of Jesus Christ.

I challenge you every day for one month to read the first chapter of I Thessalonians.

I challenge you every day for one month to remember the work and workers in our various mission and Sunday-school points.

Something is going to happen, brethren and sisters. "For from you sounded out the

word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."—From the "Missionary Light," bimonthly organ of the Virginia Mennonite Board of Missions and Charities.

A Word From New Missionaries

BY FLOYD AND ALYCE MAST SIEBER

FAITHFUL is he that calleth you, who also will do it" (I Thess. 5:24). Words cannot adequately express our thankfulness to Him whose mercies are new unto us every day. We are experiencing many of the trials which are no doubt common to new missionaries; but we receive much pleasure in waiting on the Lord. The prayers of those at home mean much to us.

We are now in Pehuajo studying Spanish. We find our study interesting, and as one of the mission family suggested, a time of humbling, because of the many mistakes we make when trying to speak Spanish. Our language teacher is typical of many Argentine people. She says, "I am good. I expect to find God by being good." She is not a Roman Catholic and is opposed to all religions.

We are looking forward to our new work at the boys' orphanage, because there are many needy children to be cared for in Argentina. Recently a small boy and his mother asked us for anything that might help them to keep warm. The boy, despite the fact that the temperature was only a few degrees above freezing, wore what reminded us of an old bathing suit. Hardly a day passes without our being made to think of how selfishly we lived before we were willing to surrender ourselves to our Master. May God help us that we need not be ashamed to give an account of all at the glorious appearing of our Lord and Saviour.

During the last world war a wheat harvest in one of the Western states was so large that due to a shortage of machinery it was feared that much wheat would spoil. In response to a plea, sufficient men and machines were

rushed in to save the crop. The field here is also ready to harvest, even dead ripe. This crop is worth more than the whole world. Many heads have fallen to earth never to arise again. The weeds and tares of unbelief and immorality are beginning to make the field take on an alarming appearance; alarming because we seemingly stand helpless to do much about it, alarming because we know the gates of time are swiftly closing, alarming because souls are dying without Christ. Will there be enough laborers to save this harvest?

We have been privileged to hear and see the testimonies of born-again Christians here in Argentina. Yet there are hundreds of towns without the Gospel witness (even without the prominent Catholic Church). Yes, workers are needed; money is needed; prayer is needed; but our greatest need is the abiding presence, the power and the conviction of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

Pray for us that we may be unobstructed channels for the blessed Holy Spirit, trusting in the Lord with all our hearts and leaning not unto our understanding.

Rivarola 280,

Pehuajo, F.C.O., Argentina.

Christ is the way out, and the way in: the way from slavery, conscious or unconscious, into liberty; the way from the unhomeliness of things to the home we desire but do not know; the way from the stormy skirts of the Father's garments to the peace of His bosom.—George Macdonald.

The Mennonite orphanage which the Siebers have gone to Argentina to operate.



Notes From La Plata, Puerto Rico

BY LESTER T. HERSHEY

The chapel in Rabanal, which is being built by a group of friends in Pennsylvania who were here and saw the need, will soon be ready to dedicate. We are already holding meetings in it, although the plastering is not yet finished.

The executive committee visited two communities last week, both of which are suitable to open work. We are almost bold enough to say that we could perhaps man both places. At our next meeting we shall make recommendations to the Board.

A second member of our congregation has gone to be with our Lord. Bro. Primitivo was sick in bed for eight months, paralyzed in half of his body, blind, deaf, and unable to speak. We carried him on bamboo poles on our shoulders over the mountains to Cidra, a distance of seven miles. A short service was held in the home.

A believer, who had not yet been baptized, passed away also, recently. He enjoyed hearing the Word read each Sunday afternoon and frequently said: "How I would enjoy going to church. It seems that I must give a jump and land on the church." He died at the age of eighty, partly paralyzed from his hips down and unable to walk. A short service was held in his home before we carried him by hand to Aibonito, a distance of six miles.

A church council has been elected at La Plata: Melquiades Santiago, treasurer; Blas Torres, secretary; Angel Rivera Rodriguez, fourth member; with the pastor as chairman. Their first task was to select workers for the new Sunday school at Rabanal. They selected (and those selected have consented to help) as follows: Sunday-school superintendent, Melquiades Santiago; assistant superintendent and secretary, Martin Cortez; Sunday-school teachers: Angel Rivera Rodriguez, adult class; Melquiades Santiago, intermediate class; Linda Reimer, primary class. Each Sunday a sermonette will be preached by the pastor, Melquiades Santiago, Angel Rivera Rodriguez, or Francisco Rolon—each taking turns.

The La Plata council has named the work at Rabanal, "The Good Shepherd," a significant name in the work there. The council has also assumed all running expenses of the new work and has over an acre of ground sown in beans, from which they expect to have an income to pay for future expenses in landscaping, etc.

The last Sunday of August found about eighteen young men from Pulguillas and La Plata, members of our church or converts, listening to a message on "The Biblical Teaching of Nonresistance." They also received instruction on how to register, when to declare themselves conscientious objectors,

and other miscellaneous information regarding the draft. The young men from our La Plata congregation seemed to be happy about the talk and gave evidence of declaring themselves as C.O.'s. Will you pray for these young men as they have pledged themselves to this new doctrine and as they live among the community's persecutors?

On Labor Day the neighboring churches of Cayey, Toita, Cidra, Barranquitas, Baptist Academy of Barranquitas, and Pulguillas visited La Plata and co-operated in an open-air song fest. Each church represented sang two or three special numbers. The attendance was estimated at 250. The whole program was heard over the valley by loudspeakers. Bro. T. K. Hershey gave a short talk appropriate to the occasion. The enthusiasm was high and even better than our first song fest last year on Labor Day.

Sunday a woman from up on the mountain in another direction than Rabanal told me she and several other people sit on the brink of the hill and listen to our Sunday evening services. We are very happy for the loudspeakers and are certain that the Gospel is carried into many homes that otherwise would not hear it.

Our Sunday morning broadcast over WPAB, Ponce, is being continued. Recently we received a letter from a man in Venezuela, South America, informing us that he listens to it every Sunday morning. We are now featuring a new chorus each Sunday, teaching it to our children listeners. One

pastor on the island informed us that his little boy never misses a Sunday and eagerly waits to hear the new chorus and then tries to learn it. Our last three programs were recorded.

La Plata, Puerto Rico

Elkhart Hospital Developments

By J. D. Graber

IT NOW appears that the original plan for building a Mennonite hospital at Elkhart will not be carried out. The Elkhart-Goshen community has gotten under the load and is at the present time in process of planning an adequate and unified hospital service for the entire county at a probable cost of several million dollars. However desirable it would be for the Mennonite Church to build, own, and operate a hospital in Elkhart County, Indiana, it is increasingly clear that a hospital large enough to furnish the clinical facilities needed by a collegiate school of nursing is beyond the financial abilities of our church. In any case, the community has taken the matter into its own hands and plans for building are under study.

The Elkhart County organization investigating the hospital situation is strongly requesting the Mennonite Church to affiliate its collegiate school of nursing as a department of Goshen College with the new county hospital program. According to present plans it is anticipated that we should build our own student nurses' home and educational plant near the hospital, and liberal facilities are offered for the appointment and control by the Mennonites of the student teaching and supervising personnel in the hospital. The Mennonite Board of Education is at the present time studying carefully the situation to see whether such an affiliation will be



A side view of a Saturday evening meeting at Rabanal, Puerto Rico. A group in Pennsylvania who visited Puerto Rico and saw the need at this place donated funds for a chapel which is now being used there. The work at Rabanal has been named "The Good Shepherd." —Photo submitted by Lester T. Hershey.

Missions Editorial

Missionaries at Work

The nature and scope of the foreign missionary's work are in distinct contrast with the home minister's work. The latter can hardly realize to what extent his labors are bolstered by the results of decades of Christian teaching.

The foreign missionary finds that the "helps" of the home field are simply nonexistent in most non-Christian lands. He must go out and create them. He must establish not only churches, but hospitals, schools, printing presses, orphanages, and the multitude of other essentials for an effective, growing church program. He must train a local ministry, translate and print Biblical literature, erect buildings and teach the local people to take care of the ill. In some lands he must dig wells, show the natives how to garden, while his wife must show the women how to sew, how to care for their children, and how to make a home what it should be.

The quip that "missionaries have an easy time" is sacrilegious. Our India missionaries must flee to the hills to escape the depressing, sultry heat and must send their first-graders to school one thousand miles away. Our workers in the Argentine Chaco need to fight mosquitoes, gnats, sand flies, and other insects. A Bible institute and an orphanage in Argentina have been built up from scratch. Our Puerto Rican workers need to climb mountains to preach the Gospel. China missionaries need to endure the rigors of pioneering life. The workers in Africa need to fight superstition, witchcraft, and woman slavery.

Our missionaries do not complain of their hardships. Instead, their plea is for more workers to express the Gospel witness and to bring more into the fold. Their life is a life of joy like the Saviour's, "who for the joy that was set before him endured the cross" (Heb. 12:2). A more enthusiastic group than missionaries cannot be found. Where we of the home field would quit and call in a committee to make a resolution for the next annual meeting, the foreign missionary rolls up his sleeves and does the work himself. The synonymous term for a missionary can well be "one who gets things done."—F.B.

The Board of Education Special Study Committee on this question met in Chicago on September 17. Further studies are being conducted and material is being prepared for examination at the time of the Board of Education public meeting to be held at Kitchener, Ontario, October 21 to 23.

The funds raised for hospital building are on hand with the treasurer of the Mennonite Board of Missions and Charities. Only a comparatively small portion has been invested in the purchase of the hospital building plot, in the preliminary preparation of building plans and blueprints, and in activities incidental to fund raising. The question of the proper allocation and use of these rather large funds will be taken up by the Mission Board in special or regular session after the Board of Education has made its decision regarding the program to be followed in providing the new school of nursing. It is probable that some system of ascertaining the wish of individual donors will be followed after the Mission Board recommendation regarding an allocation of these funds has been made.

In reflecting upon the developments of this program we must constantly remind ourselves that the primary objective has been to make available additional nursing school facilities adequately safeguarded. It would appear in the present developments of the program that this objective might presumably be reached much sooner and with considerably less financial load on the church than had at first been anticipated. Prayer is requested that God's will in this important development may be made plain.

Elkhart, Ind.

M.C.C. Relief Notes

Spiritual Ministry to Refugees

Helping the Mennonite refugees in Europe in their spiritual problems is the work in which Cornelius Wall is presently engaged. The desire for consultation on spiritual matters is expressed frequently by the refugees. The result of having, until recently, spent their lives in an atmosphere antagonistic to Christianity has had its influence upon them. Their acquaintance with the Bible is meager. Their longing for a real experience with God is, indeed, deep and sincere.

Visitation work is being done within the Gronau camp, but it is hoped that individual families scattered over a wider area may also be visited later, and that a similar ministry can be given in the Backnang camp.

Mennonite Aid Notes

John W. Warkentin, who had given a term of service in Paraguay in the direction of the refugee resettlement program, and had returned to the United States early in August, left again for Paraguay on Sept. 17 for additional service there.

The work done by Elfrieda Dyck in directing the recent movement of refugees to South America, aboard the "Charlton Monarch," was quite strenuous. After her return to Europe it was necessary for her to rest several weeks before returning to her former work at Gronau refugee camp. It is planned that Peter and Elfrieda Dyck are to accom-

Today in Missions

J. D. GRABER

Missionary Day is coming. The third Sunday in November has now become well established throughout our church as Missionary Day. This year it falls on November 21. As usual, a fall Missionary Day bulletin is being prepared. This bulletin will be sent in quantity to each Sunday-school superintendent and it is hoped that again, as usual, at least one of these bulletins will find its way into every home represented in the Sunday school.

It is not too early to plan your Missionary Day observance. Get a city, rural, or foreign missionary to visit your congregation on that day if possible. If necessary, observe Missionary Day a week before or a week after the twenty-first if you need to do so to get a suitable missionary visitor. Names and addresses of missionaries on furlough from foreign fields are published from time to time on the Mission News page of the GOSPEL HERALD. The "Mennonite Yearbook and Directory" gives all the names and addresses of city and rural missionaries.

A special missionary offering is a significant part of Missionary Day observance. Savings boxes are brought in and special offerings are lifted. The proportionate amount of our giving is usually a good barometer of our missionary interest. Profession of missionary interest that does not fructify in personal and material sacrifice is probably not sincere.

Direct your gifts to regular Mission Board projects. In the Missionary Day bulletin you will find a list of suggestions and a breakdown of the budgets into convenient sums of varying size. If your class or group needs information about financial needs and opportunities, do not hesitate to write directly to the treasurer or the secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

pany the group of 1,700 Mennonite refugees which will sail from Europe for South America on the "Volendam" about Oct. 7. Their experience in the movement of previous groups will be helpful in this continued work.

Clothing Distribution in Austria

In Austria the clothing distribution program consist of two aspects which supplement each other. One phase is designed to reach large numbers of needy people, and is therefore well systematized and categorized for utmost efficiency. However, there are some cases of real need which do not fall within the general categories. For this reason, individual and special cases are referred to a second smaller center where their needs can be reviewed in a personal manner. Thus not only the masses, but the needy, lone individuals can be given proper attention.

Relief Worker Departures

Elta Yoder, R.N., of Goshen, Ind., left on Sept. 10 for Puerto Rico. Justus and Salome

possible according to Mennonite principles and practices and whether the church can achieve through such an arrangement its original objectives of trying to provide for additional nursing school facilities.

Holsinger and son, David, left on Sept. 13 for Puerto Rico.

Peace Literature in German

Recently completed is the booklet, "Muesen Christen Kriegen," a German translation of "Must Christians Fight," by Edward Yoder. This booklet will be of particular value to the Mennonites of Europe and South America. It will be of interest also to the German-speaking Mennonites of the United States and Canada. Copies may be ordered from the M.C.C., 10 Union St., Waterloo, Ont., or M.C.C., Akron, Pa.

Released September 17, 1948
Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Ethiopia

New workers serving under the Mennonite Relief Committee in Ethiopia are Bro. John and Sister Margaret Swope Lehman, Bro. Meryl Grasse, and Sisters Loretta Mayer and Ruth Zimmerman, all of whom arrived on Aug. 4. Sister Nancy Hernley Conrad, who with her husband, Bro. Paul L. Conrad, and son is now en route to the United States, conducted an intensive Amharic class for the new workers before her departure.

The Ethiopian boys who are assisting Bro. Jacob Clemens with the work of the three-acre garden are very much impressed with American gardening. The varieties of seeds ordered from the States have been responding well to the plentiful rains.

Poland

Due to uncertain conditions in Russian-occupied Poland where a Mennonite Relief Committee unit is operating, Bro. N. Emerson and Sister Ruth Yoder Miller have sent their four-month-old son, Stefan, home with the Cleo A. Manns, who returned recently. The little lad will stay at the home of his grandparents, Bro. and Sister D. D. Miller, of Berlin, Ohio, until his parents' term of service expires.

Released by Mennonite Relief Committee
September 21, 1948

SHIRATI, MUSOMA, T.T., EAST AFRICA

"Blessed is she which believeth." Some of our African sisters know the blessedness of believing on the Lord Jesus Christ, and they know also the subtlety of the enemy's tricks. His attacks on them are similar to his attacks on us; but praise the Lord there are some who are learning that the way of victory is Jesus Himself. The African woman does not have a background of Christian influence and training as we have; and here is where the enemy has tried to get some of us by making us feel and believe ourselves to be above them, when, behold, the Lord had to show us and bring us low before Him and teach us that we were no better than they were, only sinners and doomed for judgment, all on the same level. "God is no respecter of persons." By the grace of the Lord Jesus we are washed by the blood, are made white, joined together, and made one in Him.

CHURCH CORRESPONDENCE

ALPHA, MINNESOTA

Greetings of Christian love to all Herald Readers. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

On June 6 Bro. Noah Landis attended the dedicatory services of the new church at White Earth, Minn. He also attended the North Central Conference held at Detroit Lakes, Minn.

Paul Riese, Rochester, N.Y., preached for us on June 6, using the Holy Spirit as his theme.

On June 23 Bro. Noah Mack, New Holland, Pa., preached for us. He also remained for our annual joint Sunday-school convention with the Manson, Iowa, congregation, held here on June 27.

Ed Birkey, Manson, Iowa, preached for us in the morning services on June 18. Glenn Martin, Lima, Ohio, spoke to us on the evening of July 22 and Alvin Gascho, Wood River, Nebr., on Aug. 1.

The men's quartet from Goshen College rendered a program to a full house on July 28.

Bro. and Sister John Driver arrived here from Puerto Rico on July 30. On Aug. 15

My heart has often desired and longed for a deeper insight into our African sisters' home life. It seems we have only known them, as it were, in their "Sunday clothes" and have not gotten a real and true picture of their home and village life. But I believe that now since He is drawing us closer together spiritually, we will be better able to know and understand them and see into their problems and help them.

Maybe you would be interested in getting a glimpse into the women's prayer meeting which is held every Wednesday afternoon at Shirati. A committee of two African sisters and a missionary make out a schedule of leaders for three months. A different leader is chosen for each week, the missionary sisters taking their turns with the African. A short message is given; then usually there is opportunity given to anyone who wants to share with the rest the good things that the Lord has been doing for her, or any one who is burdened for prayer needs in behalf of others; or there may be some who want to confess some sin or some temptations which they have had. We praise the Lord that He is leading in spiritual growth and discernment in the lives of a number of the sisters. This week one sister told how the Lord spoke to her concerning the things mentioned to women in I Tim. 2. She said she had read it before but had never applied it to herself. Others confess sins of jealousy, pride, anger, quarreling, etc. The devil's tricks are the same the world over. Please pray for the African women.

Rejoicing in our victorious Lord,
Maybell M. Ferster.

July 9, 1948.

Bro. Driver spoke of the work being done there and the need.

The church at this place celebrated its fiftieth anniversary on Aug. 22. Guest speakers were P. A. Friesen, Greensburg, Kans., and Ernest Garber, Nampa, Idaho. Others who worshiped with us were Bro. and Sister Dan Ramer, Gladys Lauver, Glen Good, Paul and Richard Martin, all of Duchess, Alta.

Bro. Allen Ebersole and family spoke and showed pictures of city mission work on the evening of Aug. 25.

On the evening of Sept. 8 we were very happy to have Bro. J. D. Graber bring into our midst Bro. Stephen Solomon, a representative from our church in India, who spoke to us on Matt. 8:23-27. It was indeed an inspiration to listen to him.

Bro. Noah Landis plans to be at Garden City, Mo., for revival meetings, beginning Sept. 17.

John Harshberger and Delbert Erb, from Scottsdale, Pa., were also here for the fiftieth anniversary. They were taking pictures for "The Mennonite Community."

We appreciate having visiting ministers and other folks stop and worship with us whenever they can.

Sept. 13, 1948.

Mrs. Ed Hartzler.

PHOENIX, ARIZONA

Dear Herald Readers: The Sunnyslope Summer Bible School was held June 14-18. The average attendance was sixty-six, with fifty having perfect attendance. Teachers included Bro. and Sister Melvin Ruth, Mrs. Henry Esch, Mrs. Clifford Martin, and the four Beiler sisters.

About a dozen people from this congregation attended the California Home Conference held at Winton, Calif. This will be the last meeting of this conference as the new California-Arizona Conference has been organized.

Our Sunday-school attendance has averaged at least eighty all summer. Today's total was a high of 104. The six girls from the Publishing House and Lancaster who are touring the West helped to make up this number.

We have been having visitors all summer. Among them was John R. Mumaw, who gave us several inspiring sermons.

The group here has been doing some witnessing in rest homes, of which there are many in this area. Our services consist mainly of singing and a short talk and prayer.

The Lord willing, Bro. Sherman Maust will conduct counsel meeting and communion services here Oct. 2, 3. If plans carry there will be several baptized and several admitted by letter.

Serving Christ on the desert,

Sept. 12, 1948.

Lydia M. Beiler.

TULETA, TEXAS

Dear Herald Readers: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

In the recent past we have been privileged to have with us the following: William T. Yoder's, Yoder, Kans.; John Webb's, Detroit, Mich.; Dan Yoder's, Shipshewana, Ind.; Milo Stutzman's, Kingman, Alta.; Hiram Yoder's, Oscar Wideman's and their parents, Sheridan, Oreg.; Aaron King's and daughter, Martha, West Liberty, Ohio; Wilbert Nafziger and family, Harper, Kans.

Sister Alta Gingerich visited with relatives and friends in Iowa a few months this summer.

The ministers H. F. Reist and E. S. Hallman and their wives made a tour in August to the district conference at Yoder, Kans., then to Allemands and Akers, La., and on to Gulfport, Miss., to the dedication service of the Gulflhaven Church.

Our fall and winter vegetable and field crops are now being sown.

We anticipate the coming of some tourists to the Gulf Coast region for the coming season. It is always appreciated that they park their house trailers where we have our congregations. Thus we enjoy Christian fellowship.

Sept. 14, 1948.

E. S. Hallman.

ESTACADA, OREGON

(Porter Congregation)

Dear Readers: Greetings in Him who is All and in all and satisfies the hungry soul. To Him be all glory, honor, majesty, and power for ever. Amen.

The summer is nearly ended and the harvest of our fields is nearly past. But the spiritual harvesting is just as great as ever.

Our summer Bible school was held Aug. 2-13 with an enrollment of forty-three, which is good for this neighborhood. Rosanna and Lois Roth, Irene Nicely, Beulah Shank, and Ernest Bontrager served as teachers. Bro. Bontrager also served as superintendent. Six children stood in response to an invitation given as the great story of salvation was told anew.

Following summer Bible school we had a week of revival meetings. Attendance was small but the services were good. One young boy expressed a desire to follow Jesus. Bro. Henry Wolfer, of Sheridan, Oreg., served as evangelist. Bro. and Sister Bontrager also remained here during that week.

On Sunday afternoon, Aug. 29, a program was rendered by the Beulah College Quartet. They were late in arriving because the leader of their group became ill and was taken to the hospital in Oregon City, where he underwent an emergency appendectomy, and so the group traveled on without him.

We also appreciated the inspiration given us by Bro. and Sister George Smoker one weekday evening this summer.

We were pleasantly surprised to have week-end guests over Aug. 21, when a carload of six girls from Pennsylvania, four of whom work at the Publishing House at Scottsdale, were with us and added inspiration in

the services. We appreciated their short stay and invite them to come again.

Pray for this community, and for the many more like it. May there be those who will heed the call of God and leave their kinsfolk and country to go into the land which He will show them.

Abram and Olive Miller.

FIELD NOTES (Continued)

Bro. C. F. Derstine will participate in a series of meetings at Pinto, Md., Nov. 12-19. He will speak at Martinsburg, Pa., Nov. 20, 21. Bro. Derstine has also been engaged for a Bible Conference at Shipshewana, Ind., Oct. 9, 10.

Bro. Henry E. Martin, Chambersburg, Pa., conducted devotional services at the Publishing House on Sept. 22. Bro. Martin, with his wife and other friends, is en route to the Western coast.

The Curriculum Committee of the Commission for Christian Education and the Publication Board met at Harrisonburg, Va., Sept. 24, 25.

The General Council of Mennonite Youth Fellowship will hold its first meeting at Goshen, Ind., on Oct. 2.

Increased business at the Weaver Bookstore, Lancaster, Pa., makes necessary an addition to the building. A. J. Metzler and C. B. Shoemaker, from the Publishing House, were at Lancaster on Sept. 23 to approve plans for this addition.

Bro. M. B. Wyse, treasurer of the Mennonite Publishing House, was at Goshen, Ind., Sept. 24, 25 participating in the audit of the books of Goshen College and the Mennonite Board of Education.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke at Goshen College Saturday evening, Sept. 18, and twice on Sept. 19.

Samuel Geiser, Brugg, Switzerland, spoke to the Mennonite Historical Society at Goshen College on Sept. 16 concerning Four Hundred Years of Swiss Mennonite History.

Paul Goering, of the National Service Board for Religious Objectors, discussed the implications of the new draft law with the Peace Society at Goshen College on Sept. 23.

Dirk Cattepoel, Krefeld, Germany, was scheduled to preach at Goshen College Sept. 26.

The Mennonite Relief Committee held a meeting at Goshen, Ind., on Sept. 24.

Ulrich Hege, Reichen, Germany, preached at North Goshen, Ind., Sunday morning, Sept. 12, and at the Pleasant View Church near Goshen, evening of the same day. Bro. J. C. Wenger served as his interpreter.

European speakers in churches of the Southwestern Pennsylvania district were as follows: Heinrik Meihuizen and Pierre Widmer, Scottdale, Sept. 15, and Masontown, Sept. 16; Widmer, W. Leendertz, and Ulrich Hege, Pinto, Sept. 18; Leendertz and Hege, Springs, Sept. 19 in the morning, and Kaufman in the afternoon; Leendertz, Hege, and Widmer, Martinsburg, Sept. 19 in the evening.

Bro. Edward Hershberger, Casselton, N. Dak., has taken up temporary residence at

Hesston, Kans., where he is operating the college farm. Bro. Hershberger spoke at Peabody, Kans., Sunday morning, Sept. 19, and at Canton, Kans., the evening of that day.

Bro. Gideon G. Yoder, Crystal Springs, Kans., is scheduled to conduct a Christian Life Conference at Peabody, Kans., Oct. 1-3. This congregation is looking forward to evangelistic meetings the latter part of October, with Bro. Samuel Janzen, Greensburg, Kans., as speaker.

Paul and Nancy Conrad are returning from a period of relief service in Ethiopia. They left Aden, Arabia, on Sept. 20 and will arrive in Boston, the Lord willing, on Oct. 11.

Bro. Elam Horst, minister, Wooster, Ohio, died in the University Hospital, Columbus, Ohio, Sept. 14, after three operations.

Bro. John H. Mosemann, Goshen, Ind., spoke in a week-end conference at the Pleasant Hill Church, Sterling, Ohio, Sept. 18, 19. J. D. Graber and Stephen Solomon are scheduled to speak there Oct. 2, 3.

Bro. William G. Detweiler and wife and the Amstutz Sisters gave programs at North Lima, Ohio, and Britton Run, Pa., on Sept. 26.

Calvary Hour program revisions: WHKC (610) Columbus, Ohio, is now on Sunday 7:30 to 8:00 A.M.; WOOK (1590) Washington, D.C., has been added Sunday 3:30 to 4:00 P.M.

Enrollment at Hesston College has reached 261, the highest for this time of the year in the history of the school.

Bro. Roy D. Roth, Peoria, Ill., conducted evangelistic meetings Sept. 12-19 at the Dillon Sunday School, extension point of the Hope-dale, Ill., congregation. There were two confessions.

MISSION NOTES (Continued)

Johnstown Mission Home, Sept. 13: "Moving! Yes, after two and one-half years of waiting we can truly say, 'Thank you, Lord, for so wonderfully watching over the work here.' We had several opportunities to witness for Christ to the carpenters, plasterers, and the landlord. Had we moved two years ago we would have lost those testimonies for Christ. Our prayer is that the Holy Spirit will continue to work with them to God's glory."

Three young people were baptized at the Belmont Mission congregation, Elkhart, Ind., on the evening of Sept. 12, with Bro. D. A. Yoder officiating.

Released by Mennonite Board of Missions and Charities, Elkhart, Indiana, September 22, 1948.

The figures of America's drink bill for 1946 have recently been released by the Commerce Department. In 1946 the people of the United States spent nearly nine billion dollars on alcoholic beverages. Five billion of that sum was spent on whisky, gin, and other distilled spirits; \$3,065,000,000 were spent on beer; and \$645,000,000 on wine.

PEACE AND WAR (Continued)

does everything his parents command. But children, also, must obey God rather than men.

"Slaves," Paul commanded, "be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men." A Christian worker may have to suffer unjustly because he is a Christian. But if, when you do right and suffer for it you take it patiently, you have God's approval. God has called you to this kind of life, because Christ also suffered for you, leaving you an example, that you and every other Christian should follow in His steps. Also in work and in business, no matter what it may cost, the Christian must obey God rather than men.

The child who obeys his parents most of the time, is not an obedient child. The wife who obeys her husband almost all the time, is not an obedient wife. The servant who obeys his boss only as much as is necessary to keep his job, is not an obedient workman. The citizen who obeys all laws except one or two that he does not like, is a lawbreaker. Anything less than absolute obedience to God, is not obedience.

The Christian does not refuse to obey parents, or husband, or boss, or government, for any other reason than this. The Christian belongs to Christ. We must obey God. None of us lives to himself. None of us dies to himself. If we keep on living, we live to please the Lord. And if we die, we die to the Lord. So then, whether we live or whether we die, we are the soldiers and servants of Jesus Christ. For that is why Christ died and lived again—that He might be Lord both of the living and the dead.

If you think that you cannot be a Christian in Sodom, then flee to the hills! It is the part of a Christian soldier to suffer hardship and to overcome the world. Jesus promised us many good things. He also promised us tribulation in the world.

"If any one comes to me," Jesus said, "and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not,

while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.

"Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

We must all die sooner or later. If we die now to this world, yielding a hearty obedience to Jesus Christ, we have His promises both for this life and for the life to come. Faith without obedience is like salt without savor. What good is it? The man who loves this present world and tries to save his life, will lose eternal life. And this present life he cannot keep. Therefore we dare not compromise. We must obey God.

Staten Island, N.Y.

Special Meetings

PALMYRA, MISSOURI

Report of the Sunday School Meeting held at the Pea Ridge Mennonite Church, Aug. 1, 1948.

Organization.—Mod., J. M. Yoder; Asst. Mod., I. E. Buckwalter; Chor., Uriah Johnston; Secy., MaBelle Hathaway.

Program and Speakers.—Why and How I Should Observe the Lord's Day, Jesse Kreider; The Christian's Blessings in Fellowship with God, Sadie Bissey; How Is the Sunday School a Blessing to the Community, William Edelman; Sermon, Daniel Kauffman; Children's Meeting, Grace Wenger; My Responsibility in Christian Service: In the Home, Norma Bender; In the Church, Kathryn Kreider; On the Farm, David Kreider; In Mission Work, Freddie Keffer; Present-day Hindrances Within the Church to the Manifestation of the Power of the Gospel, Clyde Stutzman; Sermon, H. R. Buckwalter.

Thoughts Gleaned.—God commanded the observance of the Lord's Day and was the first to observe it. Resting is not merely idleness; it is lawful to do well on the Lord's Day. The effectiveness of the Sunday school depends largely on the prayer life of the workers. The light either softens or hardens. We should be careful to cultivate in our own lives what we desire to see in others. We sometimes marvel at the power of Satan and fail to recognize the power that is ours through Christ. The uncontrolled tongue can be a great hindrance to the cause of Christ.

Secretary.

LANCASTER, PENNSYLVANIA

Report of the Harvest Service held at the Oreville Mennonite Home, Aug. 25, 1948.

Organization.—Mod., Wallace M. Hottenstein; Chor., Jacob Thomas; Secy., Irvin K. Kreider.

Program and Speakers.—Harvest Sermon, Henry Lutz; The Promises of God, Arthur Ruth; Tolerance, John W. Hess; The Rapture of the Saints, Arthur Ruth.

Thoughts Gleaned.—God is faithful, even to unfaithful men. All persons are affected by the harvest. Our greatest needs are spiritual, not temporal. A smile means the same in any language. It takes the grace of God to live the Christian life. If you must disagree, don't be disagreeable. To be saints in heaven we must be saints here.

Secretary.

NEW HOLLAND, PENNSYLVANIA

Report of the workers' meeting held at the Welsh Mountain Samaritan Home, Sept. 6, 1948.

Organization.—Mod., Ira Buckwalter; Secy., Clayton Leaman; Chors., Jay Bechtold, John O. Hershey.

Topics and Speakers.—Sermon, G. Parke Book; Hearing the Divine Voice, Noah Hersh-

ey; Youth and Aged, Amos Horst; Superintendent's Report, John Bechtold; Keep Thyself Pure, Warren Good; The Worker's Prayer Life, Alvin Martin; Efficient and Faithful Service Rewarded, Amos Horst.

Thoughts Gleaned.—Our witness by word of mouth must be supported by our living. We must be obedient to what we know in order to hear more clearly the divine Voice. The Lord is near to those who trust Him, whether young or old. It is possible to keep pure only as we keep near to God. God understands us even if we cannot find words to express our desires. Our rewards as Christians are not fully realized in this life, but they will be in our future life.

Secretary.

BEAVER CROSSING, NEBRASKA

Report of the annual Sunday School Conference held at the West Fairview Church, May 27, 28, 1948.

Organization.—Mod., Fred Gingerich; Asst. Mod., Will Rediger; Chor., Dave Wittrig; Secy., Gerald Kremer.

Program and Speakers.—Prayer and Oneness as a Responsibility to Let the Spirit Direct Our Choosing of Qualified and Consecrated Officers and Teachers, Peter Kennel; How to Awaken a Greater Sense of Responsibility of Faithfulness in the Line of Duty of Sunday School Workers, Teachers, Superintendents, Secretary and Chorister, Guy Gardner, Mabel Gingerich; How to Encourage Our Sunday School for More Meditation in the Word, Stanley Rediger, Mildred Eichelberger; The New Graded Sunday School Lessons, an Asset or Liability in Making a Real Spiritual Sunday School, L. O. Schlegel; God's Will Concerning Me, Joe Kennel, Evelyn Erh; Why a Consecrated Life of a Sunday School Worker is Essential to the Church, Glen Eichelberger, Alvera Meyer; A Missionary Sunday School, Warren Oswald, Ida Gascho; Three Forces that Operate on Youth, Edwin Diener; Our Standard in Practical Teaching, Gideon Miller, La Varenn Schweitzer; How Far Do Helps, Aids, Commentaries Assist in Making a Spiritually Alive Sunday School, Lyle Kremer, Dorothy Troyer; How Can Parents Meet the Challenge of our Young People in Living Loyal to the Church, John Schweitzer, Alice Gingerich; True Greatness, Dorothy Sutter; Ye Shall Be My Witnesses, Sam Oswald; Why the Immortal Soul Cannot Satisfy Itself on the Things of the World, Joe Zimmerman.

Thoughts Gleaned.—To know God's will we must search the Scripture and become yielded and obedient. It is essential to walk our talk. The Word of God is our standard. In humility we become great. Helps, aids, and commentaries should not take the place of God's Word. We must know Christ before we can be His witnesses.

Secretary.

BIRTHS

Burkholder.—To Martin and Ruth (Horst) Burkholder, Hagerstown, Md., a son, Nathan Earl, July 19.

Cramer.—To Joseph Benjamin and Sarah Hess (Garber) Cramer, Lititz, Pa., a daughter, Joan Marie, June 8.

Erb.—To Amos R. and Ruth (Garber) Erb, Annville, Pa., a daughter, Linda Ruth, Aug. 23.

Eshleman.—To C. Marvin and Elizabeth (Sauder) Eshleman, Paradise, Pa., a son, Leon Clarence, Sept. 7.

Gehman.—To Noah and Eva (Moyer) Gehman, Bally, Pa., a daughter, Mary Elaine, Sept. 13.

Gimbel.—To Oren and Nina (Good) Gimbel, Preston, Ont., a son, Ross Marvin, Aug. 7.

Hofstetter.—To Clair D. and Ruth (Horner) Hofstetter, Apple Creek, Ohio, a son, Rodney Alan, Aug. 11.

Horst.—To Mahlon M. and Leah (Shank) Horst, Relief, Ky., a daughter, Judith Ailene, Aug. 17.

Huber.—To Clarence J. and Elizabeth (Martin) Huber, Millersville, Pa., a daughter, Lois Jean, Sept. 1.

Keener.—To Mr. and Mrs. Samuel L. Keener, Middletown, Pa., a daughter, Linda Ann, Sept. 7.

Kennel.—To Joseph M. and Miriam (Pheneger) Kennel, Gap, Pa., a son, Joseph Mark, Sept. 3.

Morgan.—To Birgie and Edith (Kinney) Morgan, Bannock, Ohio, a son, Ronald Kieth, June 11.

Roth.—To Orie and Ina (Nofziger) Roth, Albany, Oreg., a son, Dennis Orie, Sept. 7.

Souder.—To Norman and Arvilla (Good) Souder, Phoenixville, Pa., a son, Merle Garland, Aug. 8.

Stutzman.—To David and Erma (Swartzentruber) Stutzman, Millersburg, Ohio, a daughter, Rhoda Elizabeth, July 16.

Zimmerman.—To Titus N. and Ursula (Denlinger) Zimmerman, Stevens, Pa., a daughter, Marie Sue, and a son, Mark Titus, Sept. 16.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baechler—Jantzi.—William Baechler, Blake congregation, and Saloma Jantzi, Tavistock, Ont., by Moses O. Jantzi at the Tavistock Church, June 5, 1948.

Benner—Martin.—David E. Benner and Frances C. Martin, both of the Stouffer congregation, Washington Co., Md., at the home of the officiating bishop, Moses K. Horst, Sept. 9, 1948.

Boshart—Nofztier.—Eli Boshart and Edwina Nofztier, both of Carthage, N.Y., by Lloyd Boshart at the Davdville Meetinghouse, Sept. 16, 1948.

Brenneman—Miller.—Evan Brenneman and Anna Miller by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, June 6, 1948.

Christner—Bender.—Louis Christner, Elkton, Mich., and Elmina Bender, Tavistock, Ont., by Moses O. Jantzi at the East Zorra Church, Tavistock, May 15, 1948.

Cressman—Cressman.—Howard Willson Cressman and Gladys Irene Cressman, both of New Hamburg, Ont., by Curtis C. Cressman, father of the groom, at the Biehn Church, New Hamburg, May 29, 1948.

Denlinger—Hostetter.—Martin D. Denlinger, Mellinger congregation, Lancaster, Pa., and Lydia H. Hostetter, Hershey congregation, Kinzers, Pa., by G. Parke Book at the home of the bride, Sept. 4, 1948.

Diener—Wiebe.—Truman Diener and Venora Wiebe by Harry A. Diener, father of the groom, at the home of the bride's parents, Newton, Kans., Sept. 10, 1948.

Erb—Jantzi.—Albert Erb, Zurich, Ont., and Wilma Jantzi, Petersburg, Ont., by Moses O. Jantzi at the Steinman Church, Baden, Ont., June 26, 1948.

Helmuth—Bean.—Walter Helmuth, Baden, Ont., and Hilda Mae Bean, New Dundee, Ont., by Curtis C. Cressman at the bride's home, Sept. 2, 1948.

Holst—Jantzi.—George Holst and Grace Jantzi, Petersburg, Ont., by Moses O. Jantzi at the Steinman Church, Baden, Ont., June 2, 1948.

Hostetler—Leichty.—Junior Hostetler, Lower Deer Creek congregation, Kalona, Iowa, and Lois Leichty, Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich, assisted by John Y. Swartzendruber and Orie Miller, Sept. 12, 1948.

Howe—Redcay.—Harold H. Howe, Old Road congregation, Gap, Pa., and Verna M. Redcay, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride, Paradise, Pa., Sept. 12, 1948.

Ingold—Johnson.—Harold Ingold, East Bend congregation, Fisher, Ill., and Carol Johnson, Paxton, Ill., by L. A. Tagg, Aug. 8, 1948.

Martin—Yoder.—Roy Daniel Martin, Springdale congregation, Waynesboro, Va., and Ruth Elizabeth Yoder, Hildebrand congregation, Waynesboro, by J. R. Driver at the home of the bride's parents, Sept. 10, 1948.

Miller—Zimmerman.—Chester Miller, Protection, Kans., congregation, and Nellie Zimmerman, West Liberty congregation, Windom, Kans., by Glen Yoder at the West Liberty Church, Sept. 10, 1948.

Murry—Landis.—Franklin Murry, Lockport, N.Y., Clarence Center congregation, and Vivian Landis, Alpha, Minn., congregation, by Noah Landis at the bride's home, June 15, 1948.

Nafziger—Yoder.—Lyle Nafziger, Hopedale, Ill., and Delores Yoder, Leo, Ind., by Raymond Yoder, assisted by Samuel Miller, at the Leo Church, Sept. 11, 1948.

Nofziger—Nofziger.—Herbert Nofziger and Virginia Nofziger, both of the West Clinton congregation, Pettisville, Ohio, by D. L. Sommers, July 25, 1948.

Nofziger—Shrock.—Wayne Nofziger and Gladys Shrock, both of the West Clinton congregation, Pettisville, Ohio, by D. L. Sommers, Aug. 8, 1948.

Otto—Miller.—Levi D. Otto and Annie Miller, both of Berlin, Ohio, by D. D. Miller, Sept. 1, 1948.

Ramer—Gingerich.—Sidney Ramer, Zurich, Ont., and Viola Gingerich, Blake, Ont., by Moses O. Jantzi at the Blake Church, May 12, 1948.

Schmucker—Aeschliman.—Amos Schmucker, Albany, Oreg., and Ruth Aeschliman, Wauseon, Ohio, West Clinton congregation, by D. L. Sommers, Sept. 12, 1948.

Swartzendruber—Knepp.—Elmer W. Swartzendruber and Esther Pauline Knepp, both of the Berea congregation, Montgomery, Ind., by Tobias Slaubaugh at the Berea Church, Sept. 4, 1948.

Weaver—Huber.—Walter K. Weaver and Dorothy Mae Huber, both of the Springdale congregation, Waynesboro, Va., at the home of the officiating bishop, J. R. Driver, Sept. 2, 1948.

Weaver—Yoder.—Milford A. Weaver, Moundridge, Kans., and Elane Yoder, Kalona, Iowa, by D. J. Fisher at the East Union Church, Kalona, Aug. 25, 1948.

Yoder—Oyer.—Carl E. Yoder, Goshen, Ind., and Lois Oyer, St. Johns, Mich., by D. S. Oyer, father of the bride, at the home of the bride's parents, Aug. 21, 1948.

Yoder—Stoltzfus.—Irvin Yoder, Oley, Pa., congregation, and Ruth Stoltzfus, Maple Grove congregation, Atglen, Pa., by Ira A. Kurtz at the Maple Grove Church, Sept. 11, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Graybill.—Ira T., son of Susan (Benner) and the late Joseph Graybill, was born in Juniata Co., Pa., Sept. 14, 1892; passed away at the Lancaster, Pa., General Hospital, Aug. 29, 1948; aged 55 y. 11 m. 15 d. He was in the hospital one week, death resulting from a heart ailment from which he had suffered for some years but which had become serious only in the last few months. He was a member of the East Petersburg Mennonite Church. Surviving are his wife (Nora Martin Graybill), 2 sons and 4 daughters (S. Lester, Lititz, Pa.; Martha—Mrs. Samuel Siegrist, Manheim, Pa.; Alma—Mrs. Aaron Harhold, York, Pa.; Melvin, Manheim, Pa.; Ruth—Mrs. Reuben Ruppert, York, Pa.; and Mildred, at home), 6 grandchildren, 5 brothers and 2 sisters (Henry, Lancaster, Pa.; Beulah—Mrs. Albert Winey, New Holland, Pa.; Cornelius, Farmersville, Pa.; J. Paul, East Earl, Pa.; J. Silas, Doylestown, Pa.; Chester and Ruth, both of New Holland, Pa.), and many other relatives and friends. One sister (Huldah) passed away two days after his death. Funeral services were conducted Sept. 1 at his late home in Neffsville, Pa., by James Siegrist and Irvin Kreider and at the East Petersburg Church by Henry Lutz and Eli Sauder. Interment was made in the adjoining cemetery.

Hillegass.—Ella C., daughter of the late Valentine and Anna Eliza (Cassel) Schlosser, was born near Cedars, Pa.; died Aug. 14, 1948, at the Grand View Hospital, Sellersville, Pa.; aged 72 y. 20 d. Death followed a stroke and fall at her home on Aug. 8. She was a member of the Towamencin Mennonite Church, Kulpville, Pa. Surviving are her husband (Warren S. Hillegass, Kulpville, Pa.), 3 children (Blanche—Mrs. Norman N. Cressman, Hatfield, Pa.; Lester, of Kulpville; and Anna—Mrs. George C. Dinger, of Hatfield), 6 grandchildren, one great-grandchild, 3 sisters (Mrs. Lizzie Kulp, Harleysville, Pa.; Mrs. Clara Landes, Creamery, Pa.; and Sallie—Mrs. Henry G. Mininger, Hatfield, Pa.), and 2 brothers (Irwin C. Schlosser, of Hatfield; and Clayton C. Schlosser, of

Harleysville). Funeral services were held Aug. 19 at the Towamencin Church. Interment was made in the adjoining cemetery. Text: Phil. 1:21.

Horst.—Mary Grace, daughter of Amos T. and Rhoda (Shank) Showalter, was born near Hagerstown, Md., Jan. 14, 1919; passed away at her home, near Hagerstown, Sept. 6, 1948; aged 29 y. 7 m. 23 d. She had been ill for three months with Hodgkin's disease. On Oct. 5, 1939, she was united in marriage to Elmer J. Horst, who survives. Also surviving are 2 daughters (Lois Marie and Elsie Ruth), her parents, 4 sisters (Anna—Mrs. Preston Martin, Naomi—Mrs. Allen Eby, Ethel—Mrs. T. Weagley Lehman, and Mabel—Mrs. D. Richard Martin), 4 brothers (Preston and Adin, Maugansville, Md.; Paul, of Reid; and Glenn, at home), and many other relatives and friends. One brother (Harvey) predeceased her. She was a faithful companion and mother and was always ready to do good for others. In her youth she united with the Miller Mennonite Church, Leitersburg, Md., of which she remained a member until death. Funeral services were conducted Sept. 8 at the home by Stanley Martin and at the Reiff Church, Hagerstown, by Moses K. Horst and John D. Risser. Text: Prov. 31:10. Burial was made in the adjoining cemetery.

Reinhardt.—Lizzie Ann, daughter of Samuel B. and Fannie Miller, was born in Middlebury, Ind., June 19, 1879; died Aug. 26, 1948; aged 69 y. 2 m. 7 d. Death followed an acute heart attack. On Feb. 16, 1896, she was united in marriage to John J. Reinhardt, who survives. Also surviving are 9 children (Iva Sutter, Kouts, Ind.; Laura Rheinheimer, Middlebury, Ind.; Mabel Martin, Olen and Orie, Mary Gibson, Delcie Gibson, Florence Martin and Stella Stutter, all of Kouts), 3 sisters (Alice Stalter, Flanagan, Ill.; Luella Stewart, Grand Rapids, Mich.; and Katie Martin, Beemer, Nebr.), 43 grandchildren, 16 great-grandchildren, and other relatives and many friends. Two sons died in infancy. On March 1, 1916, she and her husband and family moved to Kouts and were the first members of the Mennonite Church to locate there. They became charter members of the Hopewell congregation, which she has seen grow from six to two hundred members. Funeral services were conducted at the church on Aug. 28 by Chester C. Osborne. Text: Rev. 14:13.

Seiler.—Abraham Lincoln Seiler was born Aug. 22, 1864; died Aug. 27, 1948; aged 84 y. 5 d. Surviving are 2 daughters (Mrs. Annie Altinger and Mrs. Clinton Newman, both of Port Trevorton, Pa.), 6 grandchildren, 5 great-grandchildren, and one great-great-grandchild. He united with the Susquehanna Mennonite Church sixteen years ago, after a series of meetings conducted by Elias W. Kulp, and remained a member until death. Funeral services were held at the Susquehanna Meetinghouse Aug. 31 by John H. Reinard. Text: Eccl. 8:8.

Sharp.—William Andrew, son of Andrew J. and Lovinia (Cook) Sharp, was born at Midland, Mich., Oct. 13, 1865; passed away at his farm home, near Vestaburg, Mich., July 4, 1948; aged 82 y. 8 m. 22 d. He had been in poor health for the last twelve years, suffering from anemia and high blood pressure; his death resulted from pneumonia. In 1872 the family moved to a farm near Ithaca, Mich.; and about 1876 to a farm south of Vestaburg, Mich. After the death of his father, his mother and a younger brother moved to Marion where two other sons were living. He spent much of his early life lumbering in the Michigan woods. In September 1888, he was united in marriage to Mary J. Funkhouser. To this union were born 12 children, 5 of whom preceded him in death. About a year ago he confessed Christ as his Saviour and became a member of the Zion Mennonite Church, of Vestaburg. Surviving are his companion (Mary), 5 sons (Charles, Clark, Orval, Cecil, and Earl, all of Vestaburg), 2 daughters (Fae—Mrs. Dorr Hamlin and Agnes—Mrs. Frank Glowacki, also of Vestaburg), several grandchildren, other relatives, and many friends. Funeral services were in charge of Erie E. Bontrager. Burial was made in the Vestaburg Cemetery.

Smucker.—Mary Elizabeth, daughter of John and Elizabeth (Birkey) Albrecht, was born in Bureau Co., near Tiskilwa, Ill., Feb. 18, 1874; passed away Sept. 4, 1948; aged 74 y. 6 m. 17 d. She was taken seriously ill on March 7, 1948, at the home of her daughter (Esther), where she passed away after being almost totally bedfast for six months. In her youth she confessed Jesus as her Saviour and was received into the fellowship of the Willow Springs Mennonite Church, of which she remained a

member until death. She was always interested in the work of the Lord and many were the labors of her hands given to missionary service. On Dec. 5, 1897, she was united in marriage to Frank I. Smucker, Nappanee, Ind. They resided on a farm in Indiantown Twp. for fifty years, with the exception of two years when they worked at the West Liberty, Ohio, Orphans' Home. Surviving are her companion, 4 children (Ruth—Mrs. Carl Magnuson, and Esther—Mrs. John Hodel, both of Morton, Ill.; Mark, Wheaton, Ill.; and Milton, Lake City, Fla.), a foster son (Edward McCloskey, Goshen, Ind.) whom they took into their home from the West Liberty Orphans' Home, 9 grandchildren, 6 foster grandchildren, 3 brothers (Simon, Sycamore, Ill.; John and Will, Tiskilwa, Ill.), one sister (Bertha—Mrs. Rufus Yoder, Lancaster, Ohio), and many other relatives and friends. One sister preceded her in death. Funeral services were conducted at the home and at the Willow Springs Church on Sept. 6 by Ira Eigsti. Text: Ps. 121, 23. Interment was made in the Willow Springs Cemetery.

Stauffer.—Emma Susan, daughter of the late David and Anna (Kreider) Rutt, was born Jan. 26, 1870; passed away at her home, near Lancaster, Pa., after an extended illness, July 15, 1948; aged 78 y. 5 m. 19 d. On Nov. 6, 1894, she was married to Amos S. Stauffer, who survives. Also surviving are one son (Abraham R., East Petersburg, Pa.), one daughter (Annie—Mrs. Joseph Widders, Lancaster, Pa.), 3 grandchildren, 4 great-grandchildren, one half sister (Mrs. Mary Hess), and one half brother (David Rutt, Strasburg, Pa.). One great-grandson, 2 brothers, and one half sister preceded her in death. On April 22, 1899, she was received into the East Petersburg Mennonite Church and remained a member until death. Funeral services were held at the home by Frank N. Kreider and at the East Petersburg Church by James Siegrist and Henry Lutz. Interment was made in the adjoining cemetery.

Troyer.—Ada May Yoder was born April 12, 1879; passed away at her home in Topeka, Ind., Aug. 17, 1948; aged 69 y. 4 m. 5 d. At the age of fourteen she accepted Christ and was a member of the Shore Mennonite Church at the time of her death. On July 23, 1899, she was united in marriage to Jephtha S. Troyer. Two infant children preceded her in death. Surviving are her husband and 9 children (Mablon, Lockport, N.Y.; Arthur, Ligonier, Ind.; Edwin, Wawaka, Ind.; Nora—Mrs. Ernest Bender, Milford, Ind.; Elva—Mrs. Abner Stutzman, Ligonier, Ind.; Christ, Syracuse, Ind.; Ruby—Mrs. Noah Leighty, Grabill, Ind.; Elsie—Mrs. Orville Birkey, Kouts, Ind.; and Erma, at home). Most of her early life was spent in the Jonathan Troyer home. Funeral services were held at the home and at the Shore Church, Shipshewana, by the local ministers and Edwin Yoder.

Troyer.—Mary Thomas was born Nov. 22, 1889; died at the Grace Hospital, Hutchinson, Kans., after a three-day illness, Sept. 7, 1948; aged 58 y. 9 m. 15 d. On Dec. 31, 1909, she was married to Jerry Troyer, who survives. Also surviving are 4 children (Orrie, Partridge, Kans.; Albert, Hutchinson, Kans.; Katie—Mrs. Elton Johnson, and Peter, both of Dodge City, Kans.), 12 grandchildren, one brother, 3 sisters, and many other relatives and friends. One daughter (Susana) died in 1928. At the age of eighteen she united with the Amish Mennonite Church, later joining the Yoder Mennonite Church, of which she was a member at the time of her death. Her life had its share of cares and problems, but she faithfully filled her place as wife and mother. Funeral services were held Sept. 10 at the Yoder Church. Text: Ps. 90:9. Burial was made in the adjoining cemetery.

DUTIES TO AN ENEMY

It is a very small matter to you whether the man give you your right or not: it is life or death to you whether or not you give him his. Whether he pay you what you count his debt or no, you will be compelled to pay him all you owe him. If you owe him a pound and he you a million, you must pay him the pound whether he pay you the million or not; there is no business-parallel here. If, owing you love, he gives you hate, you, owing him love, have yet to pay it.—George Macdonald.

SUNDAY SCHOOL (Continued)

week. Let pupils develop the facts setting forth the great theme of Abraham's life.)

When Abraham was seventy-five years old God said, "Leave home and go to where I will show you." Abraham went. "I will make of thee a great nation." "Unto thy seed will I give this land." "I will make thy seed as the dust of the earth." Abraham believed even though he was childless. He knew God, and that was enough to give him faith in His spoken word. As the stars, "so shall thy seed be." Faith in God was counted to Abraham for righteousness. He was still childless. When Abraham was ninety-nine years old God said, "I . . . will multiply thee exceedingly" and "Thou shalt be a father of many nations." And yet he had no seed. God said, "Sarah shall have a son," and Isaac was born when Abraham was one hundred. God asked Abraham to offer his son as a sacrifice to Him. Again Abraham's "Yes, Lord," brought him credit for righteousness. He thought perhaps God wanted to raise Isaac from the dead. Anyhow he knew God and would gladly do His command.

Abraham had several lapses of faith, but the theme of his life tells us what God most desires in man. And what a setting Israel's history had in such a hero of faith. Notice how much of Israel's history was told to Abraham. Today even Jews think of Abraham as their father. How God's heart must yet yearn that all Israel might believe in God in Christ! Encourage the reading of other biographies in the Bible.

Read some laws for living this next week. Leviticus 19; Deuteronomy 4—7; and Matthew 5—7 are some excellent readings of statutes of the Lord. —Alta Mae Erb.

ITEMS and COMMENTS

A group of Southern Baptist laymen representing eleven states recently agreed upon certain proposals designed to encourage better racial relations and to improve living standards of the Negro in the South. Proposals are being publicized by the Office of the Baptist Brotherhood of the South at Memphis, Tenn. The first of the two proposals appeals to businessmen with investment capital to seriously consider the building or financing of first-class hotels for Negroes. These would be located in the Negro sections of southern cities. The building of attractive tourist courts is also recommended. A second proposal suggests financing companies which would conduct cafes and department stores in well-populated Negro areas. These businesses would be operated by Negro businessmen. These suggestions, which it will be observed are strictly along the lines of segregation, are expected to serve as "practical steps in the solution of the race problem."

Catholic parents in the Mobile diocese, which includes Alabama and part of Florida, have been warned that every child of Catholic

parentage in the Mobile diocese must be in a Catholic school. Penalty for failure to obey this law will be refusal of sacraments to the parents. The Catholic Church has adequate educational facilities in most sections, and because of the recent decision of the Supreme Court concerning religious education it is rigidly enforcing attendance in Catholic schools. The bishop says, "The latest decision of the Supreme Court makes it very necessary that every child be in a Catholic school, for in this school alone will the child learn of God and the great gift of faith which He has given them."

It is illegal to use public school buildings or time for religious training, according to a ruling by the Attorney General of Kansas. He held that religious instruction held within a public school building and religious training given outside the school premises where the children are released from the regular school routine for given periods are practices in violation of the United States Constitution. This ruling is expected to have a wide effect in Kansas, where released time weekday church schools are an established custom in most communities. So far only one city, Hutchinson, has outlawed the program.

Car, truck, and bus registration in the United States is at an all-time high. More than 40,000,000 vehicles will be using America's streets and highways by the end of 1948, an increase of 17 per cent over 1941. Forty-nine per cent of the entire United States population over sixteen years of age are licensed to operate motor vehicles. These figures are taken from Automobile Facts, published by the Automobile Manufacturers' Association.

Seventeen new church schools are opening in Los Angeles this fall. Thirteen of them are Catholic parochial institutions, three are opened by the Baptists, and one by Lutherans. A Baptist leader said, "We have shifted the emphasis on religious education from the university level back to the elementary school level."

The Heifer Project Committee is shipping heifers to Venezuela for use in an area now being thrown open to displaced persons from Europe. The Venezuelan government is providing transportation and giving land to approximately 1,000 immigrants each month. It is proposed that a total of 50,000 persons be accepted. Heifers are being shipped to the various reception centers for immigrants.

A significant article in the July issue of *Theology Today* concludes as follows: "The hope for a full recovery of Christian vitality in an exhausted world lies therefore in the revived appreciation of a valid Christian eschatology. An intimate acquaintance with its historic principles provides the best protection against the historical distortions and spiritual perversions that masquerade unchallenged in the name of genuine Christian teaching. A discriminating reappropriation by the church of the eschatological premises upon which its very life depends is the surest possible

guarantee of renewed Christian ministry to world society."

* * *

The national average per capita consumption of cigarettes per adult is 174 packs per year.—The Gospel Messenger.

* * *

The American Bible Society is again sponsoring a Bible-reading program from Thanksgiving to Christmas, under the title, "The Book of All Nations." A list of the daily readings may be secured by writing to the American Bible Society, Department U, 450 Park Avenue, New York 22, N.Y.

* * *

The International Council of Religious Education is endorsing the eighteenth annual continent-wide observation of Religious Education Week, September 26 to October 3, in the United States and Canada.

* * *

There continues to be resistance to the moving of more Hutterites into Montana. A protest meeting was held recently at Great Falls, attended by about thirty persons. The governor of the state, who was present, said that the majority of Hutterites are citizens and must be treated as such. An attorney representing the Hutterites and two members of one of the colonies were denied admittance to the meeting.

* * *

Twenty-five thoroughbred Brown Swiss cattle have been shipped from San Francisco to Japan by the Heifer Project Committee. This is the first time Brown Swiss cattle have gone to Japan since the turn of the century. Cattle of other breeds, however, have previously been sent by this committee. Goats are also being shipped to Japan. A Percheron stallion was recently shipped from Baltimore to Warsaw, Poland.

* * *

A clear statement of the Catholic doctrine of salvation by good works is found in the prayer which was offered at the funeral of Babe Ruth. A part of this prayer follows: "May his generous-hearted soul, through the mercy of God, the final scoring of his own good deeds, and the prayers of his faithful friends, rest in everlasting peace."

* * *

The publishers of the 50 million comic books sold monthly in the United States have drawn up a sixpoint code of editorial standards designed to overcome the mounting opposition to the publications. Pennsylvania druggists a few weeks ago voted not to sell any comic books unless drastic changes are made in content.—The Baptist Messenger.

* * *

From 1930 to 1942 cancer of the respiratory tract tripled in the United States, and cigarette smoking doubled. Dr. W. H. Dod-

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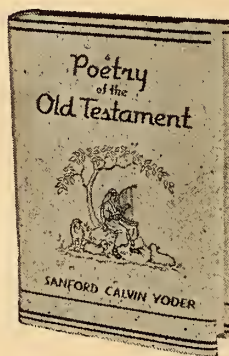
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Poetry of the Old Testament

By Sanford Calvin Yoder

This volume is the result of years of study and teaching during which time the author has taught courses in Old Testament Poetry in college and seminary.

The material is set up in poetic form. It is removed from its context and the versification and verse numbers of the Authorized Version have been eliminated. This was done intentionally in order that the reader may not be biased or influenced by interpretations that might be suggested by the arrangement, chapter headings or marginal comments of the versions with which he is familiar.



The best way to study the Scripture, the author believes, is to study the text itself. Hence, the purpose of this work is to acquaint the student with the great truths of the Bible which are expressed in the form of poetry. For convenience this material is brought together and set up in its proper form in order that it may be easily recognized and better understood. Each section is opened with an introductory chapter giving the historical background of the time out of which it grew.

Since the poetry of the Hebrews is unique in character and content, as well as in its structure, some space is devoted to a consideration of that subject. This is essential to a recognition and fuller understanding of the material. Without this knowledge much of it would go unrecognized, unappreciated and would perhaps be poorly interpreted.

A portion of the first chapter contains sections on the Hebrew people and their homeland, both of which have made an unforgettable and ineradicable impression upon the world as have no people since the history of the race began.—From the Preface

426 pages; clothbound. \$4.50 postpaid.

Mennonite Publishing House

Scottsdale, Pa.

son of California has found that the tar from cigarette smoke when applied to the ears of rabbits produced cancer in 100 per cent of the experiments conducted.—The Baptist Bulletin.

* * *

The Executive Secretary of the Southern Baptist Convention recently declared that if the secularization of American education continues "before long some atheist will probably file a suit to have the recognition of God expunged from the Declaration of Independence, Lincoln's Gettysburg Address, and the inscriptions on the coins of our land." He quoted a recent report of the National Education Association to the effect that "the book

used to teach a child to read in 1775 was 100 per cent moral and religious, but today the successor to that reader in the public schools of America has less than 1 per cent of either moral or religious material."—United Evangelical Action.

* * *

Religious News Service reports that 90 per cent of state and local released time religious instruction systems have determined to continue their program since the Supreme Court banned religious instruction in the public schools. **CHICAGO, ILL. (AP) —**

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, OCTOBER 5, 1948 NUMBER 40

Church Relationships

BY WILLIAM G. DETWEILER

It seems to me that one of the most blessed doctrines of the Word to the Apostle Paul was the teaching of the Lord's return and the events associated with it. In First Thessalonians, Paul spoke much of the return of our Lord and his. I wonder whether you have noticed that he wrote about this great doctrine in every chapter of this first epistle. You will find the same true in his second epistle. First Thessalonians 5:12-15 speaks about the relationships of believers in the church. Even though Paul says nothing in these verses about the Lord's return, I feel that it is well to consider these relationships in the light of the Lord's return, for Paul has just finished with seventeen verses that deal with that subject. And then in the twenty-third verse he again makes mention of the "coming of our Lord Jesus Christ." It seems you could not shut his mouth nor stop his pen from speaking and writing about the return of Jesus.

This reminds me of the story of the boy who was so bent on having a watch. He begged and begged his parents to get him a watch. Finally the father, in order to have to hear no more begging for a watch that day, forbade the boy to make mention of it. Time came for family worship when each member of the family was to quote a Scripture verse. Imagine the father's chagrin when the boy quoted, "What I say unto you I say unto all, Watch" (Mark 13:37). The boy just could not get away from the thought of the watch. So it seems that Paul could not get away from the thought of Jesus' return. And why should he?

Now to come to our verses for this meditation. Here they are: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

First, notice that word, "beseech." Paul beseeches these brethren to have the proper relationship with their church leaders. He does not say, "I would sug-

gest that you 'know them which labour among you . . . and to esteem them very highly in love for their work's sake.'" No, instead he says, "I beseech you to do this." Paul considered this important enough to beseech these brethren to do it. I wonder whether the same does not need to be said today. He speaks of those who are to be esteemed very highly as (1) laboring among them; (2) being over them in the Lord; and (3) admonishing them. Happy is the church of whose pastor or pastors these three things are true.

A true pastor labors. Let me say this to you who have been contemplating taking up the ministry as your life vocation, that the Gospel ministry is labor. You may think of the minister as having an easy position. You do not know the heavy burden that rests upon his heart night and day. You do not know how many times he is crushed to tears and to heartaches. You do not realize that the care of the church is a task so hard, a labor so strenuous, that the pastor would often gladly exchange places with the man who labors with his hands.

A true pastor is over the church. That is God's order. There must be leadership in the church. To the pastor is delegated this work. But he must be over the church "in the Lord." Happy is that church whose pastor or whose pastors are over the church IN THE LORD. Then it will not be a case of the pastor lording it over the church. Yes, a true pastor labors; he is over the church in the Lord; and he admonishes the church.

What shall be the relation of the church to such pastors? First, the church shall know them: it shall acknowledge these men as the messengers of Christ; it shall respect them. Second, the church shall do more than respect them; it shall esteem them very highly in love. This implies that love for the pastors is the relation also of the church. Let me ask you this question: Do you acknowledge your God-given pastors as God's messengers? Do you esteem them very highly in love for their work's sake?

I would like to name at least seven things that a congregation owes to a faithful spiritual pastor. A congregation owes its spiritual pastor (1) respect and honor, (2) love, (3) prayer, (4) obedience, (5) consistent living, (6) co-operation, and (7) financial support.

Your pastor may not be ideal; neither are you an ideal member of his congregation. You may criticize him, but he could also criticize you. You may not always like his preaching (I am speaking of those pastors who are spiritual Bible-believing preachers), but he may not always like your living. You owe him your respect, your prayers, your co-operation, your finances.

A deacon was approached by a member of the church. This man told the deacon, "Deacon, I've just one word to say. I can't bear our preaching. I get no good. There's so much in it I don't want, I grow lean on it. I lose my time and pains." The deacon wisely took him into the barn where the cow was feeding.

Our Church

BY EDNA M. MERTZ

*We find joy in Christian service,
Though our group is only small,
And His blessings surely follow
Those who've heard the Master's call.*

*We're just ordinary people,
Apt to err and make mistakes,
But still we love each other
And forgive, for Jesus' sake.*

*We have our disagreements,
As most church members do,
But they usually untangle
When the love of Christ shines through.*

*When your load is extra heavy,
There's a handclasp, warm and true,
A smile, a prayer, a word of love
That's waiting here for you.*

*When you battle with temptation
Till you think you cannot last,
There is always someone praying
That the Lord will hold you fast.*

*When the enemy would trip you,
For your feet would plant a snare,
Always, in the church of Jesus,
There are those who love and care.*

*May the love of Christ unite us,
In a bond that's strong and true,
Serving Christ, our Lord and Saviour,
Loyally, our whole lives through.*

Ft. Wayne, Ind.

"There's my cow: she can teach you theology." "A cow teach theology! What do you mean?" "Now, see, I've just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side and goes on to eat what is good. There, again! She has found a burdock, and she throws it on one side and goes on eating. And there! She does not relish that bunch of daisies, and leaves them and goes on eating. Before morning she will have cleared the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good out of it you can and leave the rest. You will find a good deal of nourishment in it."

Many a preacher has become heart-broken and discouraged because those who should have encouraged and helped him hindered and discouraged him. A spiritual pastor has enough opposition from the world and the devil without having to suffer opposition from his church. But let me say this also to you who are being called of the Lord to the ministry of the Gospel, that there is great joy in the Gospel ministry. Do not think for one moment that it is all sorrow and heartache and disappointment—far from that. The Lord sees to it that the faithful minister of the Gospel has joy and strength and blessings which more than compensate for the adverse conditions. Pray for your faithful ministers! They need your prayers. How often the Apostle Paul solicited prayer from the churches! Dr. J. Wilbur Chapman, that mighty preacher of the Gospel, had his first pastorate in Philadelphia. One day one of the laymen visited him and said to him something like this: "You are not a strong preacher. From all appearances you will be a failure here. But a few of us have agreed to get together every Sunday morning to pray for you." Dr. Chapman later said, "I saw that little group of praying people grow until there were a thousand of them. They prayed weekly for this preacher." Of course, Dr. Chapman became a great preacher, and no wonder, when one thousand people were weekly gathering to pray for him.

We come now to the next exhortation by Paul—"Be at peace among yourselves." I am speaking of church relationships. "Be at peace among yourselves." Philipp Melancthon told the parable of the war

between the wolves and the dogs. The wolves were fearful, for the dogs were more numerous and stronger. Therefore the wolves sent a spy among the dogs. When this spy returned he said to the wolves, "It is true the dogs are many, but I observed that they were all snapping right and left at one another, and I could see clearly that though they all hate the wolf, yet each dog hates every other dog with all his heart." God forbid that this should be true in our churches. "Be at peace among yourselves."

I recall hearing or reading the story of a shipwreck. On shore were two crews who wanted to man the lifeboat which was to go out and rescue the people on board the sinking vessel. But these two crews fought between them as to which crew should man the lifeboat. While they thus quarreled and fought among themselves, the vessel sank and the lives were lost. May it be that many a soul has gone to hell while Christians were not at peace among themselves?

Then in verse 14 Paul gives the four-fold exhortation that they "warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." Yes, there is a legitimate place for warning in the church. Those who are unruly must be warned. It is interesting to note that this follows the exhortation to "be at peace among yourselves." Sometimes peace can come by warning more than by patting on the shoulder. Not only must the unruly be warned, but the fainthearted must be comforted and encouraged, and the weak supported. We must be patient toward all men—toward the dull and the foolish, toward the conceited, toward the selfish, toward the rude, toward the weak, toward all men. God give us hearts that are broken for souls. God give us hearts that go out with pity and patience toward the erring. When once we lose our patience and our pity we have lost our hold upon souls. Well has C. H. Spurgeon said, "We ourselves need from the Lord ten times more consideration than we show to our brethren."

And now let us look at verse 15—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." Rendering evil for evil is contrary to both the teachings and the life of our Lord. When He was reviled, He reviled not again. When He was falsely accused, He threatened not. When He was being shamed and crucified, He prayed, "Father, forgive them." When the mob came to take Him, and Peter cut off the ear of the servant of the high priest, Jesus healed it on again. As believers and followers of the Lord Jesus Christ we may

not return evil for evil, not even to the worst among men. Vengeance must be far from us. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink . . . Overcome evil with good" (Rom. 12:19-21).

Well has Bacon said, "He that studieth revenge keepeth his own wounds green." Philip the Good of Burgundy, who had it in his power to punish one who had behaved ill toward him, said, "It is a fine thing to have revenge in one's power, but it is a finer thing not to use it." God give us believers the same spirit Jesus had when He was led as a lamb to the slaughter; the same spirit that Stephen had when in his dying moments he prayed, "Lord, lay not this sin to their charge"; the same spirit that the apostles had when they rejoiced that they were counted worthy to suffer shame for Jesus' sake. A certain minister once said, "Some persons would have no particular interest in my prayers, but for the injuries they did me." What a change would take place in our churches, in our communities, in our nation, yes, even in the world, if all Christians would not render evil for evil to any man, but ever follow that which is good, both among themselves, and to all men.

Orrville, Ohio.

Sentence for Thought

BY TITUS LEHMAN

The seeming and probably prayerless indifference, unconcern, and detached irresponsiveness of so many Christians, and the satisfied ignoring by so many Mennonites of the unremitting proudness of heart, bold selfishness, hatred, and stubborn unbelief in America, and the demon-inspired terrorism and inhumanity elsewhere leave the more sensitive Christian to wonder what greater excesses of ungodliness about us may suffice to rescue us from materialism to sober thought, to an examining of our motives, the relative importance of our goals, to serious pondering of the law of heaven, to thirst for truth and searching of Holy Scripture, driving us to our knees for worship, confession, intercedings, and cries of petition for the softening, the converting of stony hearts, for the healing of spiritual blindness, and for the reviving of Christians throughout our land by forthright, fulminating, and abject repentance under the power of the divine Spirit, who does not fail to intercede for us before the throne of God.

Lancaster, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, JOHN H. MOSEMAN, ASSOCIATE EDITORS

FORD BERG, EDITOR OF MISSION SECTION

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Supporting Our Own Church

The Mennonite Church is now pretty well supplied with the organizations and institutions which are required to carry on her work and supply the needs of her members. But these organizations and institutions need the patronage of all our people in order that they may do their best work. Likewise our members may find a sense of security in supporting institutions and organizations which are church-sponsored and therefore worthy of their confidence. Why then are there so many reports of money and interest going through nonofficial channels? When the Mennonite Central Committee is the church's appointed means for helping Mennonite settlers in South America to a self-sustaining life, why should another organization be set up and ask church support to duplicate this means? When we have a Publishing House and bookstores that can supply practically anything that our people would need in sound and helpful religious literature, why should our members purchase books and other materials from door-to-door salesmen of the Seventh-Day Adventist Herald and Review Publishing Company of Washington, D.C.? When we have our own colleges giving a great variety of courses, why should our young people take the same kind of work in state schools or in colleges of other denominations? When we have our own nurses' training school with room for additional student nurses, why should a great number of our girls be taking their training in other institutions? When we have a wide-flung mission front in many countries of the world that cries for our support, why should we be giving our money to boards of other groups? When we have our own relief organization, why should we be sending food and clothes and money through relief organizations over whose administration we have no control? Why should fly-by-night religious adventurers consider Mennonite communities easy picking? There is no doubt some danger of being too narrowly sectarian. But there is also a great deal of danger of weakening our own work

and suffering in ourselves and our communities some spiritual loss because we consider the denominational trade-mark too lightly. The members of a family are supposed to stick together. What about the members of that great spiritual family which we call the church?

Our Giving

An important article in this issue is the report of Melvin Gingerich, director of Mennonite Research Foundation, concerning the income study which has recently been completed. For the first time we have a fairly accurate picture of the giving of our church in relation to the income of its members. Some of us have long wondered how near the Mennonite Church is to the tithing standard. Church administrators have wondered whether the various types of work projected were putting too severe a strain on the financial resources of our people. Now we know, with a dependable degree of accuracy, that we give a twentieth or less instead of a tenth. We know that while our rate of giving is far above the national average, less than two per cent, it is also far below the giving of some other denominations.

If it is objected that much of our giving is of the let-not-the-left-hand-know variety, and therefore cannot have entered into the computations, we may still assure ourselves that even such secret giving can hardly bring the total figure up to where it ought to be in proportion to our income. In this, of course, we are speaking of the church as a whole. There are individuals, and many of them, who give a tenth and more to the Lord's work. We like to believe also that the number of these liberal givers is increasing as the teaching on stewardship increases in the church. But it must also be that many give far less than should be expected of them. It is obvious that the increased incomes of these years are going into real estate and automobiles and furniture and the payment of debts and travel and education and luxuries in such proportions as to cut the Lord short of His share. There can be no question that the conscience of the church needs to be sharpened so that we will give more near-

ly as the Lord has prospered us. Each one of us knows, at least approximately, what proportion of his income he is giving, for we report this figure on our income tax returns. Can we in all good conscience say to our Lord, We have done what we could?

The Tribe of the Wandering Foot

Someone has told us of the Tribe of the Wandering Foot. They have no fixed abode among the tribes of God's Israel, but wander from place to place. There is no domicile that they call their own, for they pick up their sustenance as beggars from door to door. They build up no land, for they never stay at one place long enough to make that kind of contribution.

The Tribe of the Wandering Foot consists of those who are always running about from one church to another. It seems monotonous to them to worship every Sunday in the selfsame place, to always sit in the same pew, and listen to the same Sunday-school teacher and the same preacher. They like to visit around in the next county, perchance in the next state. The very fact that they were in a church one Sunday seems to them a good argument for not being in that same church on the next Sunday. They are filled with curiosity rather than a hunger for the things of God and a sense of duty and obligation toward His house.

The working body of any church consists of those who are in their place regularly and who can be counted upon. The Tribe of the Wandering Foot is not among these. Probably they do not want to be among those who carry responsibility. They would rather flit about with something of a careless unconcern.

We are not writing now of those evangelists or church workers whose duties take them from place to place. Even those sometimes ought to be admonished to consider their obligations at home. But we do beg all members of the Tribe to consider what spiritual damage they may do to themselves and their families by following the lure of the Wandering Foot.

ON IDLE TONGUES

Let a man do right, nor trouble himself about worthless opinion; the less he heeds tongues, the less difficult will he find it to love men.—George Macdonald.

The Commission

By C. WARREN LONG

On a lovely mountain slope by the side of the blue waters of Galilee Jesus was keeping an appointment with His disciples during the forty-day period between the resurrection and the ascension. To their select company He confided His plans for the evangelization of the world. From what He said to them, it is evident that it is intended for more than they. The commission He gave to them is to continue in force until the end of the age. They were to teach others to take up the service that they laid down at the end of their earthly service. By a true apostolic succession this is to continue century after century until the end of the age. Certainly their commission is to us as much as it is to those to whom it was first given. Listen to our Lord as He confides His plan: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

The work delegated to the disciples and eventually to us is difficult from the fact that so great power and authority is made available to those delegated to undertake it. Thus the work is very important in the mind of our Lord. The commission is to make "disciples of all nations." That is, disciples are to be made in all nations. These disciples are to be "baptized" or indoctrinated "into" the name of the Father, the Son, and the Holy Ghost. There is no need for us to hesitate to undertake this most difficult task for the evangelization of the world, for He assures us of His ever-abiding fellowship: "Lo, I am with you alway, even unto the end of the world." This fellowship is to lift our feeble hands in the great struggle in the highways and hedges urging the lost to come to Christ and be saved. When Moses hesitated to respond to God's call at the burning bush, God said, "Certainly I will be with thee." With such a partner Moses walked into Egypt and delivered a nation of slaves. When Gideon questioned the Lord's call to service, God said to him, "Surely I will be with thee." With such fellowship he routed the great army of the Midianites. When our Lord walked in the land of Canaan, He healed the sick, cleansed the lepers, opened the eyes of the blind, and raised the dead to life. We are told when we have His companionship and His Holy Spirit we shall do greater works than these.

In the world in which the disciples lived, false religions were interwoven in the literature, songs, and art of the people. Paganism was spread over the entire Grecian civilization that prevailed throughout the Roman world. To speak

against these false religions was to arouse the religious and industrial organizations in the cities to the extent that mob violence became quite common against the early Christians.

It is not the disciples' task to convert the people in their world, for that is God's work. Nor could they launch a program of remaking the lives of people, for that is one of the tasks of the Holy Spirit. The disciples' task was to perform the sacrament and to teach, preach, and give instructions from the Word of God. As the disciples were to be constantly at this task, so it is that we can never relax from this same work. None of us can say, "My work is now completed, for there are no more souls to bring to Christ, no more need to teach or to perform the sacraments." We are the messengers, the priests, the evangelists of our Lord. His plan for the evangelization of the world is a call to service NOW. The work is hard, it is important, and the way is long. His fellowship is assured in His words, "Lo, I am with you alway, even unto the end of the world." That promise is as up-to-date as the hourly newscast on the radio. He is the risen, living, triumphant Christ on the highroad, byroad, crossroad, low road. Yea, He is our King on every road in every nation. Thus missions in foreign lands are feasible. This is why our church is opening mission stations in more foreign nations. Let us continue to invade new countries with the Gospel of redemption.

May our plans be all absorbed in His plans, and our faces set like a flint to

boldly meet all obstacles and go forward in the midst of danger, blood, sweat, and tears and bring Christ to the nations.

Bullange, Belgium.

Questions and Answers on the Mennonite Income Study

By MELVIN GINGERICH

1. What was the purpose of the study?

The purpose of the study was to learn the amount of the income of the Mennonite Church for 1947, so that church agencies and boards will have an idea as to whether the budgets they are planning are properly estimated in relation to the financial resources of the church.

Some leaders have believed that our church program, including missions, schools, hospitals, etc., was being expanded entirely too rapidly for our resources while others believed that our wealth would allow a much greater expansion than any we have yet planned. As no one knew what our income was, these men were only guessing.

2. Is there any Biblical justification for such a study?

"For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish" (Luke 15:28-30, R.V.). This, Jesus implies, is only common sense. Would He expect us to be any less sensible in the building program of the church?

3. Do we apply the principle of Luke 14:28-30 locally in our congregations?

When a local congregation considers building a new meetinghouse, it takes into account not only its needs but also the resources of the brotherhood. After studying the cost of a new building and the income and wealth of its membership, the congregation may decide that it can or that it cannot afford a new building at this time. On a local level this can be done fairly easily, as the members of the congregation have an idea of the income of their neighbors. This method that is often used on a local basis and considered as a sound policy should also be a good policy for a church-wide basis. We cannot use this plan, however, without making a study of our income as a church.

4. Have similar studies been made in our congregations?

No study has been made on a church-wide basis previous to this one. Some of our local congregations use a somewhat similar plan when they study the property tax payments of their members as a basis for determining the amount each member is to pay toward the support of the local church. In other cases, church trustees set the tax on the basis of what they know concerning the income of the

My Church

By ROBERT J. BAKER

*My church stands not upon the square
With stately pillars towering there,
With spire raised to meet the sky,
The pride of every passing eye.*

*My church is not of hewn stone,
Built and carved by man alone,
With tapestries to line its walls
And rich, deep rugs to floor its halls.*

*My church is something larger still—
A busy street, a wooded hill,
A quiet lake or raging sea
Can be a church for God and me.*

*My church is where I pause to pray,
The spot I linger night or day
To thank my God for saving power,
For keeping strength in darkest hour.*

*My church lies here within my heart,
Yet stretches out to every part
Of this wide world where men may meet
And find in Christ a life complete.*

Elkhart, Ind.

members and the congregation as a whole.

5. Who authorized the study?

It was authorized by the Board of Directors of the Mennonite Research Foundation, a chartered agency under the Mennonite Board of Education. The following brethren comprise the Board of Directors: Paul Erb, E. E. Miller, A. J. Metzler, H. S. Bender, Milo Kauffman, J. L. Stauffer, and S. C. Yoder. This agency was organized in 1947 to serve the church, its boards, and its committees by obtaining information needed by them in their work.

6. What method was used in gathering the information desired?

About sixty typical congregations scattered among all our conference districts were selected in order to obtain an average sampling. A minister from each of these congregations was then asked to give us a list of the income earners in his membership. These income earners were then sent questionnaires upon which each was asked to place the figure entered on line 6 of his United States Income Tax Return. They were asked not to sign their names so that there would be no way of knowing from whom the report came.

7. Is there any way in which the information obtained can be used to learn the income of any individuals who reported?

As the reports were not signed there is no way of knowing from whom they came. Furthermore, no one has had access to the reports except the Director of Research and his assistant. The entire purpose of the study was to find the total income of the Mennonite Church and there was no intention of trying to discover the personal income of any individual.

8. Was this study not prying into the personal business affairs of others in an unwarranted way?

As was indicated above, no personal information was disclosed in the study. Furthermore, there was no compulsion in the project, those who co-operated doing so voluntarily. There is no way of knowing who co-operated and who did not. The study was a sincere effort to obtain guidance for the church from the only people who could give it.

9. Is it not true that what we earn is no one's business but our own?

Our governments, federal and state, answer this by saying, "No." Both *how* we earn our income and *how much* we earn are concerns of society and the government. We could earn no money at all were it not for the protection of the government and the demands for our goods and services created by the society in which we live.

Furthermore, if we are Christians and under the sovereignty of Christ, we will agree that how we earn our money, how much we earn, and what we do with it are very much the concerns of the church.

10. What was learned in this study of Mennonite income?

If our findings are reliable, and we believe they are, members of the Mennonite Church in 1947 had an income of at least \$60,000,000. The average income of our income receivers, single and married, who received more than \$500 during the year was slightly over \$3,000.

11. How does this compare to the income of other Americans?

The average income of rural-nonfarm families and individuals for 1947 was approximately \$2,500 and for the income earners in cities of 50,000 or less, it was approximately \$2,750. Farm incomes for America averaged lower than the two figures above. Mennonite income, therefore, was considerably above that of the average American who lived in a rural or small town community although it was below that of the average American in the large cities where much wealth is concentrated.

12. How much of this \$60,000,000 did we give to the church and to charity during 1947?

Cash gifts to the Mennonite Board of Missions and Charities, the Mennonite Board of Education, district mission boards, the Mennonite Central Committee, local church schools, and an estimated \$175,000 for church upkeep totaled approximately \$1,700,000. How much was given in addition to church construction, radio evangelists, local charities, and other causes, there is no way of knowing. If our church contributed its proportionate share of the gifts in kind contributed to the M.C.C. last year, another \$700,000 could be added. That would bring the total near two and one-half million dollars.

13. How does this compare to the giving of other groups?

If the figures above are approximately correct, the Mennonite Church in 1947 contributed approximately 4 per cent of its income to relief, missions, and other church and charitable causes. The American people as a whole gave away 1.6 per cent of their income in 1946, it was estimated by the Golden Rule Foundation. On the other hand, in the depression year of 1932 the American people contributed 5.3 per cent of their income.

The *Pathfinder* magazine on February 25, 1948, reported that for 1947 the Southern Baptists had given nearly 3 per cent of their income to their church. In making a comparison, one should remember that the South is the poorest section of the United States and that a contribution of 3 per cent in that area demanded a greater sacrifice than in some other areas of our country.

14. How reliable are the figures obtained in this study?

More congregations were selected for this study than were thought necessary for an adequate sampling. Over two-thirds of the ministers who were asked to supply the income lists co-operated in the study. This is a higher per cent of

replies from ministers than was obtained in several other recent studies. The response of the income earners varied greatly. In some congregations, most of those on the list responded but in a few churches only a small number replied. This is generally true in questionnaire studies. The answers given, however, are similar enough and near enough to the general U.S. income average to give one confidence that the results of the study are fairly reliable.

15. Is it fair to use 1947 as the year for the study?

It is true that the 1947 income was the highest in United States history but the 1948 national income promises to be still higher. When the national income changes, it will be assumed that the Mennonite income will change in the same direction. It is planned, however, to repeat this study every few years to see whether there are any significant changes in Mennonite income as compared to national income.

16. What are the conclusions?

Those church agencies that make use of these findings will draw their own conclusions concerning the meaning of these statistics. In general, however, it may be said that the average Mennonite income earner who received sufficient income to make a government report (\$500) received slightly over \$3,000 last year, of which he gave the church and its agencies approximately \$120. This is a larger per cent than some church groups gave but not as high a per cent as the American people contributed in one of our depression years when giving demanded greater sacrifices. Our 1947 giving can hardly be considered sacrificial giving.

Goshen, Ind.

The Saved Life

BY ALMETA HILTY GOOD

The only way to save your life is to lose it. A paradox, you say? So is the sprouted grain, that dies to live. So is a meteor, that gives no light unless it is burning itself out.

The phrase, "ashes of roses," describes this idea. Suppose you have a rose, growing, the bud at first tightly closed, then slowly opening, giving forth its matchless fragrance. There comes a moment when the rose is perfect; it can grow no better. Can you save it?

You see the rose now, a perfect rose for an hour, perhaps a day. Then it fades, withers, and when you look at it, can you see the rose as it was? No, you have seen it too much since.

But if you pluck it at the moment of perfection, if you destroy it utterly in that instant—burn it to ashes—can you see the rose as it was? You have it in your heart forever!

Jesus died in the year of perfect manhood and greatest strength, the age we call the "prime of life," when the best of youth and maturity are combined, not

when senility had robbed Him of the joy and love of life.

And so we picture Him thus in our hearts with youth and maturity, but not toothless and tottering. He lives forever and never grows old!

We who live out our lives here can nevertheless lose our lives for His sake and the Gospel's, for as the grain of wheat falls into the ground and dies that it may bring forth, we through the Spirit can be sowers of the Word, that the life in us may go on, in other lives, bearing fruit.

Hammett, Idaho.

Revival Return

By EDWIN RAYMOND ANDERSON

Honest and heart-searching revival is the paramount need for the present hour in the life and welfare of the church. Of course, there is nothing new in that statement, and for the many it has been heard and read so often that what is meant to be crucial, has petered out into the commonplace. What is often heard is hardly heeded, and with a little less of hearing and a little more of heeding, it may perchance be that the reality of revival may percolate into the reaches of the heart, and out into the fibers of action and service.

And that paramount need for honest and heart-searching revival is proved by many factors, not the least being the tragedy of a present-day church which has been all too successful in being a failure! While we have become masters of the secondary, we have made a mess of what is always primary with the Lord God. One is filled with sorrow and shame for contemplation of the time and effort spent in majoring on minor themes, and allowing the major matters to die away in the lazy wind of pious intention. But then, that sort of business becomes a burden and marks the condemnation of the Lord. And this matter of revival is too holy, too vital, too tremendously pressing to be callously allowed to die away on church reports, or to become lost in the maze of some careless committee. The Lord will insert "the thorn of irritation" in the flabby midst by stirring up a faithful one here and a faithful one there, and begin a kindling of a fire which cannot be kept under. By His Holy Spirit will the Lord see to it that the definite "break-through" comes—and what a surprise it shall be to many who have argued the necessity of revival, but never accepted the reality of its presence in the midst!

It is the tragedy of the present-day church that it has been all too successful in being a failure. It has everything which ought to go into the makings of revival, as far as hewing to the line of truth is concerned. There is a scriptural ministry as far as faithfulness to the Word of the Lord is concerned. There is a semblance of spiritual life in the midst. There are prayers for revival, and one

cannot say that they are not sincere. There is an undercurrent of recognition concerning the necessity of revival. But while all of these holy ingredients ought to be mixed together, "pressed down, and shaken together, and running over," they do never seem to meet in marvelous mixture, and the church is left with the pathetic shell instead of the powerful supply. And frankly, all of our success in detail and program can only be marked as successful failure if there is no holy wind of revival to blow the blessing of heavenly endowment and enveloping and empowerment through the midst. And no program can be very powerful if the saints continue to slumber, and if the passing sinners continue to scoff, and if "all things continue as they were."

It is not a new problem, for there is nothing new concerning this necessity of revival return. Even the prophet of old, Habakkuk, felt the pressure of it, for he cried aloud, "O Lord, revive thy work" (Hab. 3:2). But then, with Habakkuk, it was an earnest prayer and not a flitting about upon the fringes of religious sentiment. It was not a prayer of the "fashionable" sort—and there are "fashions" in religion as well as in other things!—but a prayer that marked the outpouring of the soul, and a prayer which turned its burden back upon the soul with a holy searching. For note that Habakkuk cried, "O Lord, revive thy work"; and when a man admits the full sway of the Lord over every detail of life, without question, without delay, without limitation, without evasion, then such a prayer becomes a tremendous and powerful thing! Then will it truly be "Revival at Cost," and that cost, of whatever form or nature, will be squarely measured and met.

But alas, we are afraid of that. We hinder and we hedge about. We forget that the first letter of that word "revival," that "R," may well stand for Reality, for Rededication, for Renewal. We forget that the last letter of that word "revival," that "L," might well stand for Lordship. And between these two, we shall find the whole matter concerning revival pressed burningly deep into the personal mold. And, too, general success can never cover or gloss over personal failure!

And so, when we take up this talk concerning the matter of revival, let's get personal. Let us bring it down to that one level which the Lord has indicated—the level of the lone individual prostrated before the Lord, and by His Spirit, engaged in a holy wrestling which shall thresh and turn and trouble and touch, until the blessed and holy "until" of His favor and His approval and His commendation. There will be searching and there may be stripping, and He may have to sear deep. But then, this is not a religious triviality, but a holy and vital and burning necessity, ere the closing day of grace leave us speechless, unprepared and unfruitful.

Hartford, Conn.

A Prayer for This Week

O God, Source of all wisdom, power, and righteousness, Creator of all things visible and invisible, I desire Thy wisdom, Thy power, and Thy righteousness to be more fully expressed in me. Interpret Thy will for all my thoughts, for all my words, for all my deeds. When I fail to do Thy will, correct and teach me by Thy Spirit. Keep me ready to listen to Thy silent voice spoken within.

Gracious Lord, I count my blessings. I find them to be more than I can enumerate. Thy love, Thy mercy, Thy goodness, and Thy grace overwhelm me. I am reminded of my unworthiness and unfaithfulness to Thee. I beg forgiveness. I want a heart that is put in tune by Thy powerful hand that I might express Thyself to others in ignorance and sin. Remind me for all time of my high calling of ambassadorship for Thee. Accomplish Thy work through me, Lord, that others may learn of Thy love. Accept my service in Thy kingdom as an expression of my appreciation for being worthy of Thy sonship through unmerited grace.

—Glenn B. Martin.

The Death of Mrs. Prayer Meeting

Mrs. Prayer Meeting is dead. Believing that friends of the deceased might be interested, we reprint the death notice.

Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now busy in the marts of trade and places of worldly amusement.

Experts, including Doctor Works, Doctor Reform, and Doctor Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food coupled with the lack of faith, heartfelt religion, and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.—Author Unknown.

OUR SCHOOLS

Why the Special Board of Education Meeting

October 21 to 23 at Kitchener, Ontario?

I. Special Occasion.

We have never come this way before. Always the path ahead, even if known, must be traveled by faith. If it is unknown, it is all the more necessary to travel by faith. The special occasion for having the Mennonite Board of Education meeting grows out of the fact that the Lord has brought us to a new place in the Christian educational program of the Mennonite Church.

To those who have gone before, and have during the decades past laid the foundations for our work, and carried on after pioneering and initiating the educational program—to those we owe a deep debt of gratitude, and to God a still deeper debt of gratitude for their ministry.

However, during the last half of the present decade the educational development in the Mennonite Church has been a Christian renaissance. There has come about a new birth of educational interest, the like of which the church has never seen before. This Board meeting is, therefore, a very special occasion.

The Lord has brought us to a new place in the history of our education. Because of the fact that we are in a new place with our program of Christian education, a new time for holding our Board of Education meeting was selected. It was selected for the purpose of experimenting and discovering just how this time of the year might suit to hold such a meeting. Thus the special occasion for this Board meeting is for the purpose of trying out a new plan for holding our meetings.

Another reason for this special occasion is due to the fact that a new type of Board meeting is being tried. For quite a number of years the Mennonite Board of Missions and Charities has promoted the missionary program with and through its annual meetings held in different regions of our church. It was felt that such type of meeting should also be developed for our educational program to make possible a better acquaintance with the work of the Board of Education.

And at this type of Board meeting a new method or methods will be used in rendering the program and doing the work of the Board. As mentioned before, there will be an executive session of the Board on Thursday, and then the method of conducting the Board meeting Friday and Saturday will center around platform discussions, sectional meetings, and general open discussions in the meeting as a whole.

It is hoped that this experiment will prove sufficiently satisfactory so that the Board at its annual meeting in February will be inclined to adopt this general type of Board meeting and possibly also select this time of the year for holding the annual meeting.

II. Special Program.

For the first time in the history of our church, the Board of Education carries the responsibility of directing and providing leadership in an area of educational work which extends from the elementary Christian schools up through

1. *The Christian School* is the name of a new periodical which is to appear beginning January, 1949. The paper will be devoted to the interests of board members, teachers, patrons, and pupils of Christian day schools and is being published by the Mennonite Board of Education through the Christian Day School Council. More detailed announcements later.

2. *Elizabeth A. Showalter*, Kalona, Iowa, has been chosen editor of the proposed new periodical, *The Christian School*. Sister Showalter, because of training and experience, is well qualified for this position. She will be glad to receive suggestions and contributions which any reader may have for making this new periodical of greatest service to its users.

3. *Secondary School Council* was appointed by the Executive Committee of the Board of Education at its recent meeting. The Council is comprised of five persons: Nelson E. Kauffman, convener; Walter Oswald; D. Ralph Hostetter; Harold Groh; Noah G. Good.

4. Subject to the approval of the Mennonite Board of Education, the Executive Committee has taken action to accept the responsibility to direct the *La Junta School of Nursing* as offered to it by the Executive Committee of the Mennonite Board of Missions and Charities, subject also to the latter's approval.

5. The Christian Day School Council is planning to hold a meeting at Weaver's Book Store, Lancaster, Pa., on Friday and Saturday, October 1 and 2.

6. A general church-wide *Christian Day School Institute* will again be held at Eastern Mennonite College over Thanksgiving week end. Detailed announcement of this Institute will be made later on this page.

C. F. Yake, Secretary

MENNONITE BOARD OF EDUCATION.

the collegiate, the seminary, nurses' collegiate training, and winter Bible school. This range of responsibility touches every phase of our church life, and is significant and far-reaching.

With this special program as the Board's assignment, it becomes the responsible task of the Board to endeavor to serve its constituency in the most satisfactory way. This special occasion for this special Board meeting will provide

an opportunity of and for rendering a larger and a more efficient service to these areas of educational work and to a constituency at large which gives support to these areas.

III. Special Organization.

With the Lord's leading the church into this new and wider field of opportunity for serving the educational interests of our denomination, it has become necessary to study carefully the organization of the Board and to endeavor to effect such changes as will make it better possible to render the necessary services, and to discharge better the responsibilities which rest upon the Board.

At this special Board meeting the Constitution Revision Committee will bring the fruit of its labors during the past year for careful consideration and criticism. It is hoped that the work can be processed rapidly enough that at the meeting in February it may be possible to adopt a new constitution and effect a new type of organization which will more effectively serve the church in the areas of responsibility which the Board now has.

To you, dear reader, comes the opportunity as well as the responsibility to remember this meeting very definitely in your prayers so that God's will might be done for our church in these trying days when secularism is so largely overtaking us, and when Christian education is so direly needed. Furthermore, it likewise becomes your opportunity and responsibility to render support as you can give it to the Board's work. If possible (and you can do much to make it possible), attend this forthcoming Board meeting. You will be well repaid for your investment of time to attend.

C. F. Yake, Secretary

Mennonite Board of Education.

GOSHEN COLLEGE NOTES

"If I had a boy coming to Goshen College for the first time this year," John Umble, our campus father, told the college boys at the Men's Mixer, "If I had a boy coming to Goshen for the first time, I'd tell him, 'Son, you're going to a good Christian college, one of the best in the world. Now get in there and have the best time you can possibly have.'"

Of course, any son of his (and every fellow manages to feel that he is) would have known somehow by the mood of the late-evening, out-door worship service or by the characteristic chuckle in Bro. Umble's thoughts what he meant by having a good time, socially, scholastically, and spiritually. He would have known what Bro. Umble meant and known that he was having such a time and would be having many more in the future.

Socially, the good time began during freshmen days, when between hot, grueling sessions of tests, about 180 freshmen and al-

(Continued on page 940)

FOR OUR SHUT-INS

No Fear in Love

BY ALMETA HILTY GOOD

"There is no fear in love."

No fear at all?

No fear of sickness, accident, or loss

Of love, estrangement of my dear ones?

Be still, my fearful heart,

And rest secure.

The heavenly Father knoweth thou hast need

Of all these things.

But if in love He takes them, then?

No fear at all?

If His be perfect love,

That knoweth what is best for me—

Why should I shrink? At last I know—

"There is no fear in love."

Hammett, Idaho.

Shut-In Letters

BY VIOLA WENGER

Dear Shut-ins,

"I will never leave thee, nor forsake thee," He says. How wonderful to know that He is ever near, no matter where we be! We may be in the crowded mart, in the desert drear, or in the quiet room, yet He is there if we have not shut Him out.

*"God sees me though I see Him not,
I know I shall not be forgot,
For though I be the smallest dot,
It is His mercy shapes my lot."*

*"He knows, He loves, He cares,
Nothing this truth can dim;
He gives His very best to those
Who leave the choice with Him."*

With the words of these poets we can be reassured of the concern of our Father. He has said that not one hair of your head shall fall without His notice. Are we sometimes tempted to feel forgotten by Him? Sometimes made to wonder why all the darkening skies? He knows and has permitted it all for our good.

Even when winter is fast on its way, already sending its herald before with chilly nights and threatening frosts, when daylight is overcome by the gloomy shades of night at an earlier hour and the morning light comes creeping at a tardy pace, we can make our environment more bright and cheerful by the radiance of our inner light.

*"On God for all events depend,
You cannot want when God's your friend,*

*Weigh well your part and do your best,
Leave to your Master all the rest."*

If we can leave all with God, then the coming days will be filled with gladness, and our joy will be full in Him, and those about us will take new courage through our example.

Akron, Pa.

God's Program in Suffering

One thing which always proves to be a great mystery to the man of the world, is why God, if He is the God Christians claim that He is, allows His children to suffer as He often does. Some Christians too cannot understand it, yet seldom does the sufferer puzzle over it. In fact, I have found that usually the ones who suffer most are most patient and happiest in the Lord.

I have a letter which came to me a short time ago, which I prize very highly. It came from a lady in a not very distant city and is a testimony to the blessing received from one of my literary contributions. Having never met the lady I can only pass on some of the things she says in the letter in the hope that they will help to make some one see more clearly the purpose God has in allowing His own to suffer.

In this letter she tells of her mother, now deceased, and the joy which she had in the Lord while lying for years on a bed of affliction. She says in the letter, "Often in the dead of night I would awaken to hear Mother singing in her room, singing songs of praise, and I always knew when I heard her, that her suffering at that moment was exceptionally severe, for when Mother suffered she sang."

She goes on in her letter to tell how she could not understand such patience and joy in the midst of such suffering. She was not a Christian at the time; so had not learned the secret. "However," she adds, "the testimony of Mother's life, and now this article of yours, have combined to show me the way, and praise God, Mother's Saviour is my Saviour now and God being my helper I mean to live the rest of my life for Him."

There is more to the letter but this will suffice to show that this dear old lady, now gone to her reward, did not suffer in vain; and I am sure, reveals, in so far as this one life is concerned, God's purpose in it all.

I was in Chicago a few weeks ago and while there I called on a friend and brother in the Lord whom I had never seen but with whom I had struck up an acquaintance through correspondence. I found him, a young man who has been a shut-in for eight years, one of the hap-

piest Christians I have ever met. And again I had pressed upon me quite forcibly God's purpose in suffering. He gave me quite a comprehensive view of his life; he told how he was a painter, quite prosperous and reasonably happy in the things the world gave him. But one day he was taken ill, suffering from lead poisoning contracted from the paint he was using, and now for eight long years he has suffered with a broken body and shattered nerves. "But," he said, "I am so glad that He brought this suffering upon me, for through it I have learned to know Jesus. I was a church member before and thought I was all right, but now I know that if I had not been laid aside I would never have found salvation in Him. Now, not I alone, but my wife and two girls as well, are Christians and are living for Him who died for us."

Yes, God has a purpose in it when He permits one of His children to suffer, and oh, what joy is ours when we can recognize that fact! Some of the greatest sermons that have ever been preached, some of the sweetest songs that have ever been sung, are those which have been passed on to us through men and women broken in health, but oh, how healthy in soul! My life, my spiritual being, has been greatly enriched and my service for Him has been made much more effective because of contact I have had with those who have glorified Him in suffering.—Geo. Raymond, in "Herald of Holiness."

A young man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate.

He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the kingdom of God over the world.

His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions. His name was "Welch" and his family still manufactures "grape juice." He has given literally hundreds of thousands of dollars to the work of missions.

Every job is missionary work when we interpret it by stewardship.—The Presbyterian Advance.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all those who so kindly remembered me with prayers and with cards during my stay at the hospital and since I am at home. May God bless you all is my wish and prayer.—Emma B. Risser, Oreville Mennonite Home, Lancaster, Pa.

We wish to express our deep appreciation and thanks to relatives, neighbors, and friends who showed their love to us and to our beloved wife, mother, daughter, and sister, Mary Showalter Horst, by their prayers, cards, letters, visits and sympathy during her illness and death. May the Lord bless one and all.—Elmer J. Horst and family, Amos and Rhoda Showalter and family, Hagerstown, Md.

TO BE NEAR TO GOD

THEME FOR THE WEEK: Treasures from Proverbs

Sunday, October 10

Read Proverbs 1, 2.

Almost any day an open heart can get food for meditation and practical guidance for living from the ancient wisdom and psychology in the Book of Proverbs.

I think it is especially good for young people. It helps them to see that wisdom "is ability to choose the right means to the right end"; that instruction is discipline in righteousness; and that one must be thoughtful to be righteous.

From the first two chapters we can glean these principles:

1. Be teachable. "To receive the instruction of wisdom . . ."
2. Purpose of the book: to impart righteousness; to give subtilty to the simple ("craftiness to the easily influenced"), "to give to the inexperienced the ability to think things through and act upon the basis of knowledge."

Monday, October 11

Read Proverbs 3:1-10.

What are the requisites of Wisdom and Understanding?

1. Fear of the Lord, knowledge of the Holy One—"For the Lord giveth wisdom."
2. Doctrines, principles of faith—"Trust in the Lord with all thine heart; and lean not unto thine own understanding."
3. "Be not wise in thine own eyes"—and intolerant of others.
4. "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

Tuesday, October 12

Read Proverbs 3:11-35.

More Requisites of Wisdom:

5. Patience in chastening—"My son, despise not the chastening of the Lord; neither be weary of his correction."
6. Delight in wisdom—"Her ways are ways of pleasantness, and all her paths are peace."
7. Discretion—"Keep sound wisdom and discretion." Result? It follows:
8. Freedom from fear—"Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."
9. In other words, a clear conscience.
10. Not procrastinating with your conscience—"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee."
11. Avoid quarrelsomeness—"Devise not evil against thy neighbour . . . Strive not with a man without cause . . . Envy thou not the oppressor, and choose none of his ways."
12. "He giveth grace unto the lowly."

Wednesday, October 13

Read Proverbs 4, 5.

What rich nuggets of truth are in these succinct sermonettes! More of the same to help us young people set our standards right!

13. "Get wisdom, get understanding: forget it not." (How often do we remark, "I just forgot"?)

14. "Keep thy heart with all diligence; for out of it are the issues of life." Ah, pity young people whose decisions are made as a step in the dark in an unguarded moment!

15. "Put away from thee a froward mouth, and perverse lips put far from thee." Divorce courts are full of people who never learned this one!

16. "Ponder the path of thy feet, and let all thy ways be established."

17. Don't be changeable, girls—"Her ways are moveable, that thou canst not know them."

18. Satan can tempt those in worship services, too—"I was almost in all evil in the midst of the congregation and assembly."

19. Keep pure—"For the ways of man are before the eyes of the Lord."

Thursday, October 14

Read Proverbs 6, 7.

20. Business caution—"My son, if thou be surety for thy friend . . . thou art snared with the words of thy mouth . . . Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend."

21. Industry—"Go to the ant, thou slug-gard; consider her ways, and be wise: which having no guide . . . [boss] provideth her meat in the summer, and gathereth her food in the harvest."

22. "A naughty person . . . winketh with his eyes, . . . speaketh with his feet, . . . teacheth with his fingers . . . [Do you know anyone like that?] He deviseth mischief continually; he soweth discord."

23. "Seven are an abomination unto him: (1) a proud look, (2) a lying tongue, and (3) hands that shed innocent blood, (4) an heart that deviseth wicked imaginations, (5) feet that be swift in running to mischief, (6) a false witness that speaketh lies, and (7) he that soweth discord among brethren."

24. "Men do not despise a thief, if he steal to satisfy his soul when he is hungry . . . But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."

25. "The strange woman . . . which flattereth with her words. . . (She is loud and stubborn; her feet abide not in her house . . .)." (Watch out, girls! Don't be a gad-about!)

Friday, October 15

Read Proverbs 8.

26. "O ye simple [easily influenced], understand wisdom; and, ye fools, be ye of an understanding heart." (Of how many "sophomores" of many generations—and the pres-

ent one!—has it been said: "They don't understand all they know!")

27. "I wisdom dwell with prudence."

28. "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

29. "I love them that love me; and those that seek me early shall find me."

Saturday, October 16

Read Proverbs 9.

So now, what do we conclude? What, in the final analysis, is wisdom? What gives subtilty to the simple?

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

"The fear of the Lord [let us repeat in the ninth chapter] is the beginning of wisdom: and the knowledge of the holy is understanding."

Someone once said, "How seldom is there a heart that is quiet enough to hear God speak!" The first step in wisdom—in learning anything, is to listen! This "fear of the Lord" is that healthy respect that makes one "sit up and take notice." It is the only beginning of the only wisdom that will endure eternal values. And "the knowledge of the holy" is the next step.

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it."

—Almeta Hilty Good.

GOD REVEALS HIS WILL IN LAWS

Sunday School Lesson for October 17

(Lev. 19:1-18; Deut. 5, 6; Matt. 22:34-40)

We do not ordinarily think of law as literature and yet no student of the history of literature can fail to know something of Hammurabi's code and Blackstone's commentaries. Much more important in both the cultural and religious life of the world are the great Biblical legal classics, such as the Ten Commandments, the Sermon on the Mount, the Golden Rule, and the ethical commandments of Paul and James.

We are governing our lives by laws every day and in every phase of our living. The least law broken brings its suffering—mental, physical, social, moral, or spiritual. Wherever men live together they are living according to certain accepted rules. When every man does that which is right in his own eyes, there is chaos as there was in the time of the judges. Today there is a growing tendency to break the laws of decency in morality, of common sense in care of the physical body, of respect for the property of others, of amity among nations, of marriage and domestic life, and of the sanctity of human life.

All this disrespect for law is plunging the world progressively into a confusion and perplexity that threatens us all with chaos.

At the basis of all this antinomian (against law) conduct is man's attitude toward the laws of God. His laws, as found in the Bible, are mocked at, made void by man's reasoning, considered out of date, forgotten, yea, even not known by many. God's laws are eternal. They will never need to be changed.

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CHURCH MUSIC

The Chorale: Its Function and Use

BY LELAND B. SATEREN

(A lecture given at the annual Church Music Camp, Little Eden, Onkama, Mich., Aug. 13, 1948.)

Its History

The Protestant congregational song known as the "chorale" is not quite four hundred years old, but its direct history may be traced back to the tenth century. For the singing of vernacular religious songs by the common people at public worship did not begin with the Reformation. The distinguished German hymnologist, Wackernagel, has collected almost fifteen hundred religious lyrics in the German language which were composed between the ninth and sixteenth centuries. We have no way of knowing how many were written earlier and how many have been lost, but it seems safe to assume that the practice of congregational singing, however rudimentary and distant from the chorale, not only began in the apostolic church but continued down through the centuries with scarcely any interruption, the edicts of the Roman church to the contrary notwithstanding. Many scholars believe that fragments of the earliest Christian folk songs are to be found in the New Testament—in such passages as Eph. 5:14; I Tim. 3:16; II Tim. 2:11; Rev. 4:11; 5:9-13; 11:15-18, and 15:3, 4.

By the middle of the fourth century, the priestly hierarchy had reduced the congregation to a state of virtual passivity, and the office of song had passed from the people to the clergy. It was felt that heresies, doctrinal vagaries, and all sorts of mystical extravagances were creeping into the vernacular hymns of the people, drawing large numbers away from the faith. To protect herself and her flock, it was said, Christian song must be kept pure and unspotted. How could this best be done? By giving the office to the clergy, by making it a sacerdotal (priestly) office. Also, it was decreed that the song of the church should be enshrined in Latin (a "dead" and, therefore, unchanging language); for this, it was held, would prevent unorthodox meanings from polluting it.

Though worshipers had been reduced to passivity, there was no corresponding cessation in the production of hymns for popular use. In fact, the removal of song from the people to the clergy seems to have stimulated hymnody, and lyric songs for use in processions and pilgrimages, for private and social edification, for the hours of prayer, multiplied rapidly. A number of these early Greek and Latin hymns are being sung by Chris-

tians even today: *O Gladsome Light; Shepherd of Tender Youth; Fierce Was the Wild Billow; The Day Is Past and Over; The Day of Resurrection; Come, Ye Faithful, Raise the Strain; Art Thou Weary, Art Thou Languid; Jerusalem the Golden; Jesus, the Very Thought of Thee*, and *O Sacred Head Now Wounded*.

Down to the tenth century, however, the only practice among the Germans which approached popular church song was the ejaculation of the words *Kyrie eleison, Christe eleison*—taken from the Mass and sung to chant. Some of these chants were florid successions of notes, and the custom arose of setting words to the more exuberant strains, with the *Kyrie eleison* becoming only the first and last parts of the entire utterance. These songs came to be known as *Kirleison*, or *Leiche*, and may be said to be the German congregational song in its infancy.

In the centuries following, vernacular religious songs grew at a phenomenal rate, thanks to the enthusiasms which likewise produced the Crusades, the minnesingers, and the fourteenth-century mystics. Also in the fourteenth century there arose the custom of adapting secular tunes to religious poems and of making religious paraphrases of secular texts. (Those who know how frequently Reformation era composers utilized secular tunes will realize the significance of the practice as it appeared two centuries earlier.) At about the same time "mixed songs" came into vogue—songs in which the text was partly in Latin and partly in German. Even today one of these is widely used: *In Dulci Jubilo*.

Across the border, in Bohemia-Moravia, Huss and his followers had been singing vernacular hymns at their services for several decades before the Reformation. Twenty years before the printing of the first Lutheran hymnal, the Czechs had published two hymnbooks in their native tongue—one of them containing no fewer than four hundred hymns.

Thus, the eve of the Reformation found an entire deeply musical nation ready for the work of Luther and his colleagues. The national impulse to congregational song was set free with its advent, and by the time of our Declaration of Independence over two thousand chorales were in use. This may not seem so striking a figure until we reflect that it meant one thousand chorales were written in each of the centuries following the Reformation!

The leaders of the new church drew their tunes from four sources: (1) the Latin songs of the Roman church, (2) pre-Reformation German hymns, (3) secular folk tunes, and (4) original tunes written by Luther and his church con-

temporaries. Most of the chorales we sing today are to be traced to the last three sources: pre-Reformation German hymns, secular German folk tunes, and the original tunes of Luther, Walther, Crüger, Hassler, Isaac, Nicolai, and others.

Church song once again in the hands of the congregation, there for the edification and spiritual nourishment of each worshiper, was in truth a "spiritual *Triumphlied*", proclaiming to the universe that the day of spiritual emancipation had dawned." The fervor with which they were sung would put far into the shadows the congregational singing of today, for "we read marvelous stories of the effect of these hymns; of Lutheran missionaries entering Catholic churches during the service and drawing away the whole congregation by their singing; of wandering evangelists standing at street corners and in the market places, singing to excited crowds, then distributing the hymns upon leaflets so that the populace might join in the paeon, and so winning entire cities to the new faith almost in a day". (Dickinson). An indignant priest declared that "Luther's songs have damned more souls than all his books and speeches."

Why were the chorales so popular? Among many reasons, here are nine which are significant:

1. They were in the language of the people.
2. By incorporating them into the service, popular hymnody was given a dignity which it had not possessed before.
3. They included the central doctrines of the new faith.
4. They symbolized and realized the principle of *direct access to the Father*.
5. Old restraints upon self-expression had been removed and the people could celebrate their new-found freedom in Christ by means of this most intense agency (music) known to man.
6. Their idiom was that of the people; they possessed a homely vigor and home-bred quality.
7. They were marked by their simplicity and directness.
8. There was a swing and fire of movement about them that "caught."
9. They emphasized the peculiar stresses and needs of the time.

What Is the Chorale?

The term "chorale" in its strictest sense means simply the congregational song of sixteenth- and seventeenth-century German Protestants. Connotatively it refers both to tune and to text, but generally it is used as referring to a hymn tune in the German style.

Musically, a definition is virtually impossible; the chorale does not fall into the category of measurable musical facts. We can, however, point out several of its distinguishing features:

1. In essence, it is a sober and elevated, but buoyant melody.
2. Its form, while quite elastic, often is A-A-B, or A-A-B-C (a phrase, its repetition, and a new phrase; or a phrase, its repetition, and two new phrases).
3. Instead of the lower voices merely adding supporting harmony to the so-called "melody,"

each part constitutes a melodic line in itself. Hence, the chorale presents the richness of four combined melodies.

a. Musicians frequently point to this fact when suggesting that the chorale is of genuine musical value.

4. The upper voice (the "melody") is largely scalewise (diatonic) in construction, a fact imparting a feeling of strength—for the strongest musical line possible is a diatonic scale.

5. It is rhythmically vigorous, although latter-day modifications have sapped much of its early vigor.

a. The frequently "militant ring" of the chorale stems in part from this rhythmic vigor. (Contrast *Onward, Christian Soldiers* and *Am I a Soldier of the Cross?* with *A Mighty Fortress Is Our God* and *Now Thank We All Our God*.)

6. It possesses the personal, intimate character of folk music.

7. It is completely devoid of secular association—a prerequisite to all appropriate church music.

8. The more spacious chorales are grand and majestic in their sweep.

9. The text inclines to be:

a. Rather austere, always dignified, and always *Gottvertrauen*.

b. Lacking in the undesirable subjective elements which mark so much of contemporary hymnody: avoids cloying, mawkish, egocentric sentimentality in which *human* emotions rule. Prof. Otto Rupperecht emphasizes that the chorale proclaims the Word of God. "Whatever emotions are aroused are the product of that proclamation. It does not seek primarily to arouse the emotions: it is concerned about proclaiming divine truth."

10. Finally, the chorale is the *language of reverence*: profoundly deep feeling, noble exultation, sober moderation, boundless joy, becoming humility, and lofty aspiration—with a remarkable unity in spirit between music and text.

These are some of the distinguishing marks of the chorale. All would seem to be desirable in any congregational song, but unfortunately, we know that many current hymns don't possess them. I think it not extravagant to say that all chorales do.

Were the sixteenth- and seventeenth-century German Protestants the only ones capable of such creations? Some musicians and churchmen believe so, but I am not among them. Chorales, good chorales, have been written since—by non-Germans, non-Lutherans, and even by contemporaries. As examples one may cite the Norwegian, Ludvig Lindeman, "prince of nineteenth-century hymn composers"; the Dane, Christopher Weyse; Anders Berggren, a Swede; and a sprinkling of living British composers. Samuel Wesley's *The Church's One Foundation* comes very close to being a good chorale—not perhaps to be compared with the great, but exhibiting many of the characteristics of them.

* * *

It might be appropriate at this juncture to ask, "If the chorale is all it is claimed to be, if it is generally recognized as the congregational song in its most perfect form, if the peer of composers, Bach, found over three hundred of them worthy of his use, if the chorale is the crowning glory of Protestant hym-

nody, why isn't it used more widely than it is?" There are three genuine chorales in the *Church Hymnal*, for example (14, 52, 121); and this dearth is typical of many, many hymnbooks, although recent hymn publications (excepting "grist-mill" releases) are including generous samplings.

The answer is of many parts. Edward Dickinson suggests that the chorale of the sixteenth and seventeenth centuries began to fade as religious fervor waned. False tastes crept into the church. Hymn tunes took on a quality of effeminacy and sentimentality in no way related to genuine religious emotion; harmonies and melodies were fashioned upon the prettinesses and languishing graces of Italian opera; they inclined strongly to the light, artificial strains of the then fashionable world. Not until there is a *revival of spirituality*, says Dickinson, the equal of that which shook the world of the Reformation, will the chorale be sung again or will a worthy successor arise.

There are other reasons why the chorales aren't used. Here are six:

1. They are relatively unknown. Many young people today have never heard or sung a chorale; and we aren't inclined to sing what we don't know. Familiarity is not only the music lover's, but also the chorale lover's first commandment.

2. Many of those charged with the responsibility of selecting and leading the congregational singing operate on the assumption (passed on by oral tradition!) that the chorale is not liked (as if whether it is liked or not is the final test of a good hymn) and, therefore, it is difficult to "put over."

a. This is especially true when the leaders deal with the children in Sunday school. They begin by assuming that the child must be treated as an adult of lowest intelligence, and then proceed to feed him the musical all-day suckers which grace the children's sections of most hymnals. We should never forget that the child, whose mind is not bound by prejudice, will sing and will love to sing the good as well as the inferior; and that, excepting a few, there are no hymns which are too difficult for the technical ability and the appreciation of the child. Hymns are too difficult only for adults!

3. If or when they are sung, they usually are sung very badly—perfunctorily, coldly, frequently as dirges.

4. The seeming aversion of many present-day churchgoers really to worship. That is, worship is a spiritual act: *to worship is to act*—to think, to concentrate, to apply oneself physically, mentally, and spiritually.

5. Ignorance of what constitutes propriety in church music, of what kind of music will arouse genuine *religious* emotion and, generally, of why music has been admitted to the sanctuary.

6. Finally, in an effort to capture and maintain interest, there has been a well-meant but extremely dangerous tendency to conform to the likes and the dislikes of the world (a euphemistic way of saying that we'll do what the world wants us to do). To this end many so-called "Gospel songs" have all but out-tin-panned Tin Pan Alley.

The Function of the Chorale

The function of the chorale may be found in the function of all worthy and

proper church music; namely, its function is *religious*. As Joseph Ashton states, church music should "bring to stronger and clearer consciousness and to greater vitality our religious nature To aid the soul to become more keenly and deeply conscious of itself, its supreme personal quality, its high and enduring worth, is the ideal of church music. This is its mission. It is for this purpose that music has been admitted to the sanctuary."

Let us never forget this: The function of church music is religious. Hymn singing in the church is not merely an engaging exercise or an aesthetic experience, not simply a means of unbending and breathing deeply in a service which has gone on far too long. Yet how often have we not heard the leader of the meeting say, "Let us stand, friends, and sing number 274; a change in position will do us good"? Or the leader who blandly announces, "Since Bro. So-and-So has been unavoidably detained, let us sing until he arrives. Who has a hymn to begin with?" And in so announcing the hymns they reveal how great is their ignorance of the function of the hymn, and they admit to all and sundry that they don't object to degrading sacred music to a form of physical calisthenic and time-killer.

If intermissions, diverting interludes, and late curtains are needed in the service, let us honestly announce them, but refrain from desecrating our hymns by using them for this purpose. It is because we have so often thus degraded our hymnody, failing completely to recognize its function in the church, that chorales won't "click": for they demand reverence, concentration, physical effort, and a will to worship—none of which can be achieved so long as we use our hymns so carelessly.

The function of the chorale is religious. As such, it is an agent for communion, for impression, and for expression. *Communion* as between God and the believer, between the saints, and between the unsaved and the redeemed. *Impression* as with the central doctrines of the faith, of direct access to the Father, of the state of the sinner, of salvation through the blood of Christ, of the virgin birth, of the glory of the world to come, and so on. *Expression* as in adoration, aspiration, and gratitude for redemption.

The mission of the chorale, as indeed of all church music, is to heighten the religious consciousness, to intensify the ideas and feelings *already existing* in the prepared mind of the worshiper, to give the previously existing religious tone more definite focus by adding meaningful religious words to music.

Of all human experiences, religion is the most intimate; and music is the most intimate of the arts. "It is the peculiar gift of music," says Dickinson, "that it affords a speedier and more immediate means of fusion between ideas of sensu-

(Continued on page 941)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

For information concerning tithing as a method of Christian giving, write to the Layman Tithing Foundation, 8 South Dearborn St., Chicago 3, Ill. This foundation is a nonprofit corporation publishing tithing literature for all denominations.

The Central Church, Elida, Ohio, is remodeling the church building and worshipping in other churches of the neighborhood while this work is being done.

Sister Rosalyn Brenneman, Harrisonburg, Va., has joined the faculty of the Iowa Mennonite School as teacher of commercial subjects. This school is now using the basement of the new building in addition to the former building.

The inmates of the Harry Buckwalter Rest Home at Dalton, Ohio, enjoyed a special program of song and prayer by a male quartet composed of Elmo Hooley, George Falb, Richard Steiner, and Mervin Freidt.

Speakers at the Ephrata Young People's Meeting, Ephrata, Pa., are announced as follows: Oct. 3, Ira D. Landis on "The Promise of His Second Coming"; Oct. 7, D. Stoner Krady on "The Doom of the Wicked"; Oct. 31, James Martin on "The Glory of the Righteous."

Bro. J. N. Byler, director of foreign relief for the Mennonite Central Committee, is visiting churches in Michigan in behalf of relief interests. He will speak at Pigeon on Oct. 9.

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Items and Comments

Bro. Clarence Yoder, Midland, Mich., brought the morning message to the Pigeon, Mich., congregation on Sept. 26. He was accompanied by a group of workers who gave the evening program.

The Conference of Historic Peace Churches in Ontario will hold its annual meeting Oct. 5 at St. Jacobs, Ont.

Bro. J. P. Duerksen, an instructor at Heston College, will conduct fall evangelistic meetings at the college.

Much-appreciated messages were brought to the churches of Washington, Co., Md., on Sept. 19 by the brethren Ira B. Huber, Manheim, Pa.; William Martin, Menges Mills, Pa., and Merle Eshleman, on furlough from Africa.

A Bible study on the doctrine of non-resistance is in progress at the Paradise Church near Hagerstown, Md. The course by Bro. John E. Lapp is being used.

Bro. Harold Bauman and wife, Orrville, Ohio, worshiped with the Stoner Heights congregation, near Louisville, Sunday morning, Sept. 19.

Bro. John D. Risser, Hagerstown, Md., preached at Trissels Church, Broadway, Va., Sunday morning, Sept. 26.

Members of the Curriculum Committee spoke at Eastern Mennonite College the week end of Sept. 26 as follows: Russell Krabill, Saturday evening prayer circle; C. F. Yake, Sunday morning Mission Prayer Meeting; Paul Mininger, Sunday morning sermon; Nelson E. Kauffman, Sunday evening sermon. Mrs. Nelson Kauffman and Mrs. Paul Erb spoke to juniors on Sunday evening.

Students at Goshen College were excused from classes Sept. 24, 25, in order to be employed in the community. Proceeds were given to the auditorium-gymnasium fund.

The Lindale congregation, Harrisonburg, Va., is remodeling its church building.

Bro. Harold Layman and Bro. J. Otis Yoder will be the speakers in a special meeting at the Mt. Hermon church, Mathias, W. Virginia, on Oct. 9 and 10.

Bro. William G. Detweiler, Orrville, Ohio, will conduct a ten-day series of meetings at the Monterey Church, Bird-in-Hand, Pa., Oct. 15-24.

Publishing House workers returning to Scottdale on Sept. 29 from an extended vacation trip in Western states and provinces are Naomi Smoker, Ida Showalter, Betty Weber, and Retha Mishler.

Calendar

John S. Coffman Centennial Anniversary, Eastern Mennonite College and Bank Church Harrisonburg, Va., Oct. 15-17.
First General Session, Mennonite Board of Education, Kitchener, Ont., Oct. 21-23.
Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.

Bro. John S. Heistand has accepted a position with Eastern Mennonite College as field secretary. He will continue his residence in Maytown, Pa., and continue to serve as pastor of the Marietta Mennonite Mission.

Bro. D. W. Miller, Canton, Ohio, preached at the Pleasant Hill Church, Sterling, Ohio, morning and evening of Sept. 26.

Bro. Lloy A. Kniss was installed as bishop and pastor of the Huber Church, near Medway, Ohio, on Sept. 26. God bless both minister and congregation.

Bro. Ira Johns, Goshen, Ind., preached in both morning and evening services at Midland, Mich., on Sept. 26.

General communion for the Johnstown, Pa., district, in which the entire membership of the district will be invited to participate, will be held at the Blough Church on Nov. 14.

Foreign visitors at Scottdale on Sept. 29 were Christian Schnebele and Samuel Geiser. They spoke at the Publishing House devotional services and at the midweek services of the congregation.

Change of Address.—Orrie D. Yoder, from Dillonvale, Ohio, to Oyster Point, Va. He will be laboring in the Providence congregation.

Five girls were received into the Perkasio, Pa., congregation by baptism on Sept. 26. Bishop Joseph L. Gross officiated. Bro. Richard Detweiler is the pastor at Perkasio. The baptismal service was the second held in this church and the first since Perkasio was officially recognized as a church congregation in May of this year. The total membership there now stands at forty-three.

A minister told a hard-working woman how glad he was to see her in church every Sunday, and so attentive to his sermons. "Yes, she replied, "it is such a rest after a hard week's work to come to church and just sit down and not to think about anything." (Any reference to persons living or dead is purely coincidental).—Selected.

Announcements

MICHIGAN MENNONITE BIBLE SCHOOL

The Michigan Mennonite Bible School will convene at Fairview, Mich., for its fourth term, Jan. 4 to Feb. 16, 1949.

The following courses will be offered: Bible Survey I; Lives of Elijah and Elisha; Bible Memory; Numbers; I II Samuel; Nahum & Habakkuk; John; Philippians; Plan of Salvation; Church Ordinances; American Mennonite Church History; India Missions; Developing Christian Character; Child Study; Studies in the Christian Life; Rudiments; Chorus Singing; and Chorister Training.

In addition to these, for those who have had two or more terms of Bible School the following will be offered: Psalms; Romans; Public Speaking; Preparation for Service; and Introduction to Bible Study.

A full six-week course for ministers has also been planned, with the following course offerings: Homiletics; Sacred Officials of Israel; Word Study; Sin; Ezekiel; Pastoral Epistles; Where Are the Dead; Chorus Singing; American Mennonite Church History.

The same teachers who served on last year's staff will be serving again, with the addition of Bro. George J. Lapp, who will teach three subjects.

Send us your name or the name of anyone whom you think may be interested and we will send bulletins.

Claude C. Culp, Principal,
Brethren, Michigan.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. Henry J. King, Arthur, Ill., will serve as evangelist at the Canton, Ohio, Mennonite Mission, Nov. 2-12.

Bro. J. D. Graber delivered the morning message and Bro. Orley Swartzentruber the evening message at the Mennonite Mexican Mission, Chicago, on Sept. 26.

Bro. and Sister A. C. Brunk and Bro. Stephen N. Solomon were guest speakers at a week-end missionary conference at the Wooster, Ohio, Mennonite Mission on Sept. 25, 26.

Bro. George J. Lapp spoke at Kouts, Ind., on Sunday forenoon, Sept. 26, and reached Hopedale, Ill., the same evening. He plans to serve there, giving Bible lessons, while Bro. Phil Frey holds evangelistic meetings during the following week.

Preparatory services will be held at the Columbia, Pa., Mission, on Oct. 6, with communion observance on Oct. 10. Bro. Christian K. Lehman will be in charge.

Prayers are asked for the Christian day school which is being conducted in connection with the mission work in Ybor City, Tampa, Fla., which opened its second term on Sept. 7. Thirty children are enrolled in the first and second grades. Due to lack of space the twenty kindergarten children are in session half days only.

Bro. Edward Yoder, Kansas City, Kans., held Bible conferences at Thurman, Colo., Sept. 12-17 and at Chappell, Nebr., Sept. 19-24. Another conference is scheduled at Roseland, Nebr., Sept. 26 to Oct. 1.

Canton, Ohio, Sept. 19: "We had a big turnout of children at boys' and girls' club yesterday afternoon."

Bro. J. N. Kaufman, retired missionary from India, was scheduled to speak both morning and evening at the Peoria, Ill., Mennonite Church, Sunday, Oct. 3. Bro. Dale F. Nofziger, missionary to the Jews in Cleveland, will speak there on Oct. 23.

Appointments scheduled in the Franconia district for Bro. Stephen N. Solomon, of India, who is to be accompanied by Bro. George J. Lapp, are:

- Oct. 6 Afternoon: Doylestown Christian Day School
- Evening: Doylestown Mennonite Church
- Oct. 7 All day: In Franconia Conference
- Oct. 8 Bally
- Oct. 9 Afternoon: Eastern Mennonite Home, Souderton
- Evening: Youth Meeting, Souderton
- Oct. 10 Forenoon: Salford
- Afternoon: Vincent
- Evening: Blooming Glen
- Oct. 11 A.M. and P.M.: Franconia Mennonite Day School

Evangelistic meetings in charge of Bro. John S. Hess, Lititz, Pa., will begin at the Columbia, Pa., Mission on Oct. 17.

Evangelistic services will be held at the Diamond Street Mennonite Church in Philadelphia, October 6-16, with Bro. Milton G. Brackbill as evangelist.

After three months in Texas, Bro. and Sister D. Parke Lantz are now in Mexico City contacting missionaries and nationals.

Culp, Ark., Bethel Springs School, Glen Yoder, Sept. 22: "Our opening enrollment is larger than last year and it looks like our total enrollment will also be larger. We had eighteen to start and expect to have fifty later. Things are going well even though there are problems that come up, for which we need divine guidance. . . .

"This year we will burn wood for heating the assembly room. Some of the parents who are unable to pay the tuition will supply the wood. We are also giving each student a small job to do each day in helping with the janitor work, which they will do as a part of helping the school. . . .

"The building is very nearly completed. Bro. Detwiler is to put on the fire escapes and finish the gutter."

Installation of the new pastor, Bro. Elvin V. Snyder, and the annual Sunday-school rally are planned for the Mennonite Mexican Mission, Chicago, Sunday, Oct. 3.

Ft. Wayne, Ind.: Counsel meeting and preparatory service was held on Friday evening, Sept. 24, and communion service on Sunday morning, Sept. 26.

Mathis, Tex., W. G. Lauver, Sept. 25: "We are in Texas since the seventeenth and have been extremely busy getting things in shape

OVERCHECKED FUNDS FOR THE MONTH OF OCTOBER

India:	
Missionary	\$2,295.99
Education	1,654.00
Medical	651.08
Pastor's Support	318.50
Literature	1.29
South America:	
Missionary	2,540.65
Missionary Children	1,236.94
Bible Institute	7.23
Chaco Indians	505.72
Clinic and Welfare	1,070.86
Evangelism	200.00
National Workers	3,229.99
Students' Training	100.00
Puerto Rico	
General	1,399.51
Missionary	413.69
Home Missions:	
Canton, Ohio	792.65
Chicago, Ill.	841.73
Chicago Mexican, Ill.	124.50
Denver, Colo.	644.02
Detroit, Mich.	1,356.90
Ft. Wayne, Ind.	810.25
Kansas City, Mo.	659.14
Lima, Ohio	820.94
Mexican Border Work, Tex.	156.90
Peoria, Ill.	518.24
Spanish Work, Colo.	257.54
Home for Aged, Ill.	1,386.28
La Junta Hospital—Nurse	971.78
Aged and Disabled Missionary	300.00
Bethel Springs School, Culp, Ark.	1,024.03
Missionary Preparation	131.15
Rural Missions	125.00
Total	\$27,472.28

for Eldo Millers and getting them introduced to their new field. . . .

"We have engaged a language teacher for them and also have made arrangements for Bro. Sanchez to help them in their services until Bro. Miller is far enough advanced to do the preaching himself."

Change of Address: Bro. and Sister W. G. Lauver, from Mathis, Tex., to 1308 Le Claire St., Davenport, Iowa. Lauvers are on temporary leave from the Texas work and are located in Davenport, Iowa, for treatments. They are engaged in witnessing among Spanish-speaking people of the city while there.

India Notes

Bro. E. I. Weaver, the only bishop in the India Mennonite Church at present, spent one month recently with the Dhamtari congregation and is planning to spend from one to several weeks in turn with each of the other congregations.

Ten decisions were made at the close of the two-week period of Bible teaching and meetings among the high and middle school pupils of Dhamtari.

Bihar field, S. J. Hostetler: "We are planning to baptize six people Sunday, the nineteenth. . . . We are very happy about this."

Bro. M. C. Vogt and family have living quarters arranged in the town of McCluskieganj on the eastern edge of the field. This is a temporary arrangement until housing can be found or built more centrally within the field.

Released by Mennonite Board of Missions and Charities 1711 Prairie Street, Elkhart, Indiana, September 29, 1948.

Cheerful Giving

A Precious Rendering of II Corinthians 9:5-15

"Grudging sowing makes grudging harvest. Let every man give according to his heart's choice, not regretting your gift as if it were wrung from you, for it is the cheerful giver the Lord loveth. God is able to lavish every gracious gift upon you, so that you always possessing abundance of everything may lavishly contribute to every good work. God shall supply seed to you, nay shall multiply your store, and shall augment the harvest yield with your righteousness so you will be enriched with everything till your large hearted generosity wakes a chorus of thanksgiving to God from those who receive your bounty through my hands. The rendering of this service has a two-fold bearing: it not only fully supplies the necessities of your fellow believers, but it also overflows in a flood of gratitude to God, the thanksgiving of all those far off friends. And by their prayers for you they will be expressing their yearning affection towards you, kindled by the transcendent grace of God that is resting on you. Thanks be to God for this, His gift, precious beyond description."

—"Herald of His Coming."



What Do You Know About the Jews?

Neither Palestine nor any other "question" is treated in this article. Here is simply a careful portrait of a people whose fate seems always to have involved enormous issues. Facts—fascinating, fearful, curious, and significant—have here been gathered to help you understand the Jews.

MOST Americans—even those with impressive college degrees—know less about the very present Jews than they do about the ancient Romans.

Take you. Do you know what's in the Talmud? How a Jew worships in synagogue or temple (two quite different things)? Whether Jews are one people or several? How many Jews there are anyway, and where they live?

You read a lot today about tolerance. This article won't be about that. It's going to be about something seldom used in talking about Jews: the facts. Who the Jews are. What they believe. Where they come from. Why they are here. And what all those queer words—like Yom Kippur and kosher—really mean.

For we talk—and talk and talk—in an area of really dangerous and dismal ignorance about the simplest facts of Jewish life.

Here are a few of those facts. Anyone who wants to read more of them (and I hope everyone does) will find many good books on the subject. Once you start reading about the Jews, you will be fascinated. They inherit not only one of the oldest cultures, but one of the most amazing and dramatic histories in the world.

How Many Jews Are There?

There are fewer Jews in the world than there are Czechs or Burmese or Egyptians or Mexicans. Before the war, when the last reliable statistics were collected, there were something more than 15,000,000: 9,000,000 in Europe and Russia; about 5,000,000 in the United States; 300,000 in North Africa; 400,000 in Palestine; 250,000 in the Argentine; 78,000 in Turkey; and obscure groups in just about every other country in the world. European Jews were decimated by the Axis: in Poland, where there were once 3,000,000, only a few hundred thousand survive today. All told, there are now only about 1,500,000 in Europe, outside of Russia. In the United States, Jews seem more numerous than they are because they are so concentrated—in big

cities, in certain businesses particularly in the public eye, like movies, radio, and the dress business. Though Jews form less than four per cent of the population, they make up more than eleven per cent of cities over 100,000—about a third of New York itself. (Idaho, at the other extreme, has only one Jew per five hundred inhabitants.) This concentration follows the pattern set by other masses of immigrants: the Irish with the famous Irish slums of the 1870's in Boston and Chicago, the Italians with their Little Italies. Though Jews, whose religion preaches family life with a puritan passion, once were famous for their high birth rate, they are coming down like all modern city-dwellers. At least one expert thinks that Jews have reached their saturation point in our population.

What Is a Jew?

When you attempt to define a Jew, you run into trouble—and not just trouble with the liberals, who think you are anti-Semitic if you won't pretend that all Jews are just Smiths who happen to be named Cohen. Like all of us, a Jew has mixed ancestry, though orthodox Jews have fought intermarriage with vigor and considerable success for several thousand years. The original Jewish tribes in Arabia were a mixture of long-headed, tall, dark Bedouins, and short-headed, small Alpines. They burst into history as one group among hundreds of tribes, speaking Semitic languages, around and in Palestine four thousand years ago. When one section of Jews went into Spain, in the early Christian era, they undoubtedly fraternized somewhat with the Spaniards and acquired a little more Mediterranean blood. When other sections wandered into northern and eastern Europe, their proud blood was somewhat diluted with Alpine, Nordic, and Mongol strains. Most of them, however, preserved a sort of distinction and individuality. Just as the British statistically changed physiques when they came to America, growing taller and leaner, Jews have almost dramatically changed to match the countries in which they have lived. Even orthodox Jews don't look alike. It's nonsense to pretend you "can always spot a Jew." You can't. There are snub-nosed, aquiline and hook-nosed

Jews; blondes, redheads, and brunettes; frail intellectuals and rugged truck drivers. It's interesting to learn that Jewish pioneers in Palestine have already changed again—those who have been there awhile look more and more like our own pioneers, tall and lanky.

Unlike Christians and Moslems in the old days, always persuading reluctant converts with the sword, Jews have done remarkably little proselyting, since they believe God has reserved them, as a people, for a tough and necessary job. There are a few people practicing Judaism who are not descended from the Jewish nation, but they are very few: some Chinese, a strange group called Krimchaks, Tartars by blood, in the Crimea. (Toynbee was fascinated by them.) And that's about all.

"In a world of mongrels," says Leonard Woolf of his people, "their blood and breed are purer than most." But they probably won't be long. In the decade before the first world war, a quarter of all Jewish marriages in Germany were with Gentiles; more than half, in some other countries like Denmark. Two per cent of first generation Jews marry Gentiles; four per cent of the second generation—a snowballing figure.

It's hard to decide whether it is the Jews or the Gentiles who have, so far, kept the Jewish nation as distinct as it is. Lewis Browne thinks it's the Gentiles. Whenever their antagonism weakens, he says, Jews emerge into the world, intermarry, and forget orthodox Judaism. Certainly Hitler made more remorseful Jews return to Judaism than any of the Biblical prophets. "It took Hitler," said one distinguished Washingtonian, "to make a Jew out of me."

What Do Jews Believe?

Orthodox Jews have a faith that is extremely simple in essence and perversely complicated in practice.

Take the religious core first. A Jew believes:

That God is One, and that He is incorporeal. During the hideous massacres of the Jews in medieval Europe, the rabbis ruled that Jews might, under torture, abjure any belief but this. (In the realm of conduct, as opposed to basic tenet, he had to maintain

two points also: no adultery, no incest.) Literally millions of Jews were burned alive, disemboweled, or put their children and themselves to death in suicide pacts, rather than accept the idea of the Trinity or the idea that one can make even a reverent painting or statue of God. Orthodox Jews carry this feeling so far that they prefer not even to write or mention the four letters which spell Jahveh, or Jehovah, in Hebrew—JHVH. And since Hebrew letters are always numbers as well, the number 15, which coincides too nearly with JHVH, is written 9-6 instead of 10-5 in Hebrew.

That the world is a cosmic unit—not a battleground between God and evil—and that it is good. There is no original sin, says Judaism. Man has free will and can become perfect if he tries hard enough. In fact, all history is being used by God to unfold this gradual perfection.

That the Jews are a unique people. Not better than other people; but chosen by God, for inscrutable reasons, for the onerous and evidently dangerous duty of spending their lives in glorifying Him, following the rules laid down by Moses, and, some day, leading the world to eternal peace and justice. The thing Gentiles often miss in the idea of the "chosen people" is that the chosen people have not an easy privilege but a damnably difficult job.

That the Messiah is coming. While Christians usually think of a Messiah as preparing unhappy humans for a happy heaven, Jews, always optimistic about the world, think their Messiah will be a sort of super-king who will lead the Jews back to Jerusalem, and convert the whole world—not just the Jews—to an era of eternal peace and justice. "Reform" Jews, and the less orthodox generally now believe the Messiah simply symbolizes the urgent need to make the world what it should be through individual effort.

Morally, Judaism stands for much the same things as Christianity. (It was a too-little-known Jewish leader, Hillel, who said, some years before the Christian era: "What is hateful to thee, do not unto thy fellow man. This is the law: the rest is commentary.") Like Christians, Jews are exhorted to be honest, to be kind (even to animals, the books add), to be pure. Judaism talks more, however, about the sheer beauty of hard work, and the extraordinary spiritual values of a good education. (When Jews try hard for college and professional schools, they aren't merely ambitious: they are living up to a persistent and almost morbid Jewish passion for learning.) Judaism talks much less about asceticism. Jews think the world is meant to be enjoyed, or God would never have put it here. There is no monasticism in Judaism, and at times persistent bachelors have been soundly punished. On the other hand, Judaism is a very puritanical religion when it comes to anything connected with the family and family life. The Jews were genuinely shocked when they first encountered the Greeks with their naked games and odd sexual habits; and they are still shocked by anything that threatens family life.

The most charming story in all Judaism has nothing to do with its majestic code.

It's just a piece of folklore about the Lamed-Waw. The Lamed-Waw are thirty-six saints who are busy saving the world. They are dedicated to work all their lives, hard, at manual labor. No one must ever know their names. If you learn a Lamed-Waw's name,

he ceases to be a saint. Don't look now, but that nice old carpenter over there may be a Lamed-Waw.—Eleanor Hard Lake. (Reprinted by permission of the Junior League Magazine.)

(To be concluded)

Opportunities in Jewish Mission Work

A message given during a conference at the Weaver Mennonite Church, Dale Enterprise, Virginia.

BY GEORGE R. BRUNK

THE way we read Romans 1:16 today is like this: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to the Greek first, and after a while to the Jew." That isn't the way it reads in Romans. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." I am happy this evening that I can have the confidence that the brethren on our board did not mean, in placing the Jew last on this program, to suggest that he is any less important than the rest. One of the largest fields for missionary labor in our church seems to be in the field of Jewish evangelism.

Contrary to popular opinion, those misconceptions that the Jew is so difficult to reach and there is such slight likelihood of ever converting him to Christianity and that it is improbable that any church made up of rural groups of farm class would be able to reach the Jew, the Jew today presents to us a rich and open and challenging field for evangelism. Even if you do wear boots and overalls through the week, and even if you are farmers for the most part, if you believe in the Gospel of the Lord Jesus Christ, if you have found Him precious, if you have in your soul a love for the hearts and souls of men as the great Apostle Paul had, you can have an appeal to the most polished son of Abraham. He is one who has been abused and cursed and kicked about and persecuted, and he appreciates deeply the discovery that there is love in some heart for him.

The Jew today presents to us a wide and open field for missionary endeavor. Jews are accepting Christ, but not as we would like to see them do. But I think it is a question whether any more Gentiles are accepting Christ in proportion to the energy that is applied to them than are the Jews in proportion to the energy that is applied to them. Anyway, if they will persist in their hardness until the times of the Gentiles be fulfilled, we

are not delivered from our obligations and our responsibility to them. We must not measure our efforts in terms of the numbers that are converted. We need to examine ourselves diligently whether we are giving the Jew the Gospel of Jesus Christ. Let us occupy ourselves with that task, God will see to the rest. It is going to require a great deal of sowing of seed to reach these people who are deep in their religious convictions. To many of them this is far-reaching into the background of their history, a tradition away from which it is going to be very difficult for them to break, but it can be done, and it is being done. Thus the Jew today presents to us a rich field for missionary endeavor.

You may think that it is because I am on the Jewish Evangelism Committee that I am saying this, but in my humble judgment it appears to me that the Jews present to us the most promising field of evangelism that we have. It seems to me that there is evidence that the fullness of the times of the Gentiles has just about come to pass and that God is going to deal in a definite and striking way with Israel. Blindness in part has happened unto Israel until the fullness of the times of the Gentiles be come in. It seems to me that we are on the verge of the turning point. We have reached the pinnacle where the balance will be tipped and new things are going to begin to happen. Does not Paul say in his Roman letter that God is able to graft them in again? I see evidence that God is going to do that very thing.

Let me incidentally whisper to you tonight that when the Jews find your Christ and their Messiah, they are going to put us to shame as to what they do about it. I could give you illustrations. Never in all my life have I had my heart so completely thrilled as when I was in New York City in a meeting where converted and unconverted Jews were together. That was one of the high spots in my life. I sat in a large room almost as large as this church in a half circle of Jews, converted and unconverted. I ate together with them around this table, and then they began to sing hymns about Jesus Christ. In this group there were those who did not know Him, but those who did were singing so meaningfully. You could see written on their faces concern and love and compassion for their brethren that few Gentiles wear. I heard them give their testimonies in the presence

Who?

BY ARLEAN LEIBERT

*Who will take the Gospel
To the unbelieving Jew?
Can it be that God
Is asking this of you?*

Nampa, Idaho.

of their unconverted friends, and I will never forget, as long as I live, how these Jews glorified God. This was not put on for my benefit. There were not enough Gentiles there to have a Jewish show. These people had the love of God burning for their brethren. One lady got up—I can still see her—and cried and sobbed and told the group what she had done that day in her contacts with her friends among the Jews. "Oh, pray for this dear soul I visited today." Then she would sob and cry again. Her heart was so concerned for her brethren that they might come to know the Lord Jesus Christ.

The Jew today presents a wide open door for evangelism and we need to enter it along with the other doors. This one stands wide open. In Newport News we have discovered, beyond anything we ever expected to find, a hearty welcome for our full-time worker to come in and to be free to talk and to give them the Word and to leave Bibles for them to read. The Jews are receiving it and are reaching out for it in an amazing fashion. We wondered whether perhaps our colony's being so close to Newport News had prepared the ground for such a welcome. Sister Krieder was encouraged to go to Richmond and contact Jewish homes and see the con-

trast. I wish that she could tell you tonight about the reception in Richmond. It is an amazing thing. With the background of hardness and resistance we have attached to Israel today, they are glad when some loving heart comes to talk to them about it. It seems to me there are fewer barriers in our approach to Israel today than there are among many Gentiles. The door is open; the call is ours. Christians, may we have God's love burning in our hearts so that when we contact our Jewish friends, we will be able to give to them, in some degree at least, what love is that the way might be prepared to give them a witness for the Lord Christ. We have a background of religious faith and life which makes us eligible for a ministry to the people of Israel.

Let me close with this challenge. Ask God to lay on your heart a burden for Israel. In your prayers would you just breathe a prayer for your Jewish friends that they might find Christ, and I know if you do that diligently and faithfully, God is going to lead you to witness to some Jew. Let us pray that God will burden our hearts not for the Jew alone, but for all those who are lost, that they might find the Lord Christ, who to our hearts indeed is precious.—Missionary Light.

Translating and Providing Scriptures

EUGENE A. Nida, director of the American Bible Society's translation program, tells of a missionary who was translating the New Testament for the Mongo-Knundo people who live along the Congo River in Central Africa. One of the big words in the Bible is the word "love" used in that all-inclusive sense incarnated in the person of Christ. Every translator in Africa must find a native expression for this idea. After years of unrewarding search the missionary one day picked up the expression he heard mothers use in speaking tenderly to their littlest children. He asked one mother what it meant. She answered: "This is the word I use when I mean that I care so much for this little girl of mine that when I think what is going to befall her when she grows up, it hurts me." "Caring so much it hurts"—the missionary knew he had his word.

One likes to think of the African native who exclaimed in surprise, "I am in that book," when for the first time he heard the Bible read to him in his language, in words that he used himself; or of Nida's further experience in Mexico, where the Chinantec expression for "fields" could not be translated in the exact term. "In that rugged, mountainous part of southern Mexico, where the only cultivatable ground lies on the steep, jungle-covered mountain, which cradles each village," he says, "The Chinantecs can only understand Jesus' words in John 4:35 by their own idiom, 'look up with your eyes and see the sides of the mountains,' for only there on the precipitous slopes does the corn grow,

and only there can the harvests be ready. The translator cannot always find an identity of words, but he can find the similarity of meaning which has made possible the telling of the matchless story of the Bible."

Today the American Bible Society is faced with another problem, that of seeking to supply Scriptures to the multitudes who hunger for them. Before the devastation and suffering of the last war seared the homes and lives of millions of people, the publishing of the Bible was an active pursuit in many countries. The British and Foreign Bible Society, from its headquarters in London, reached into the far corners of the world; the Nation-

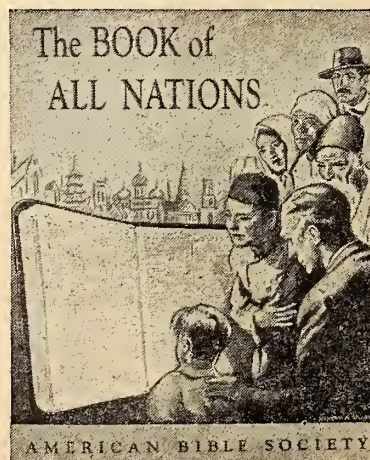
al Bible Society of Scotland, the Netherlands Bible Society, the Japan Bible Society, and many kindred organizations made the publication and distribution of the Scriptures their sole purpose. But war laid waste many printing plants; it melted the mighty machines; it reduced to ashes the precious paper for Bible pages; it destroyed millions of personal copies of the Bible, so that a great part of the world was faced with a real Bible famine. And never, it seems, has there been such hunger for the Word, the true source of strength and courage and hope. What can be done to meet this situation?

The Bible Society printed 50,000 Hungarian Gospels of St. John which were forwarded to the Bible secretary in Budapest. Last April these were very largely distributed free among returning prisoners of war. Think what that would mean, once again to be in your own country after an enforced absence of years, and to be met with words, in your own tongue, that would bring courage to face the problem of starting life anew, words that would help heal the bitterness of spirit. "It is a great pity I had no more on hand to distribute," wrote Mr. Szabadi from Budapest. A further shipment from the stock of the Bible Society will be forwarded as soon as possible.

Publication of the Scriptures in Germany, the land of Martin Luther, where the Bible for centuries has permeated the lives of countless Germans, can go on if . . . This is a big if and it can be removed only with the help of the Christian people of America. There must be four new presses and folding machines; the bindery must be repaired from bombing and fire; the electric wiring, which has been on order for over a year and a half, must be delivered; electric power must be supplied and remain constant through the year; twenty-two tons of coke and about five tons of wood need to be secured; there must be additional paid workers, ten to fifteen women or girls and five trained bookbinders. The Bible Society is endeavoring to help meet these requirements so that the Bible presses in Germany may once again start rolling.

"The need for Bibles is very great indeed," wrote one of the pastors in Berlin. "The letters of thanks which I receive every week prove and convince me that their [writers'] understanding of the Bible grows deeper and that their lives have already been transformed by our worship services." This is in spite of the fact that the Bible Society has already sent more than two million copies of German Bibles, Testaments, and Gospels to this Scripture-hungry country.

Here is just a part of the publication program the Bible Society faces. The demand for Spanish Bibles has increased very greatly during the war years and may increase even more. In Brazil, calls for Portuguese Scriptures are growing tremendously and are several times what they were before the war. Bibles in eight Philippine dialects are being shipped to the Philippines just as soon as they are ready. There they are in great demand—demand so great that when the Society's secretary in Manila, W. H. Fonger, recently announced at a large church meeting there



Contributions to the American Bible Society should be sent to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

that he was expecting a shipment of Bibles in Cebuano and Samarenyo from America, the native Filipinos, who have been deprived of these Books since the war, gave a great demonstration. "If they had not been in church," says Fonger, "I know they would have shouted. They nudged one another and slapped each other on the back and expressed such joy at the prospect of the early receipt of the Bibles that the American Christians who made this possible through their gifts to the American Bible Society would have felt well

repaid if they could have witnessed their happiness."

Yes, the nations of the world are Bible-hungry. If the uncertain peace of today is to become brotherly understanding tomorrow, the scarcity of Bibles, the Bible Society believes, must be converted into a reservoir which will furnish a constant, steady stream of the Scriptures to water the desert of intolerance and create many oases of patience at which all peoples can gather.—James V. Claypool, American Bible Society.

The Lord's Work in East Africa

BY NOAK K. MACK

WE have great reason to thank the Lord for His protection during the past week. On Sunday afternoon Mary Lois and Lucille went to look at their kittens which were in a storeroom a short distance from the house. They noticed that the cat's eyes were sore and after reporting to their mother they returned for further investigation. They did not know that a large cobra had apparently become interested in the kittens. The eyes of the cat had apparently been sprayed with poison as it bravely defended its young. As Mary Lois stooped over the box she felt something strike her arm. She thought it was a bird flying from the thatched roof. At the same time Lucille screamed and Mary Lois looked up at a swaying, angry cobra which was lying on the window sill about six feet away. The girls were nearest the door and had cut off all avenue of escape. As the girls came screaming into the house the wind blew the door shut, and so the snake was trapped. The snake had sprayed Mary Lois' arms with venom from a distance so, fortunately, she was not bitten. The snake was soon dispatched with a gun.

A number of Africans soon collected because of having heard the gun. The men soon left, but many women and children remained to talk. About half an hour later I came into the house and in a moment all was pandemonium. I ran out to see a large cobra, six feet long, going around the corner of the kitchen. I ran ahead of him and succeeded in turning him from the high grass. He entered a hollow tree. After pouring in kerosene and lighting a fire, we soon

had him as our second victim. Today, four days later, our boy went into the storeroom. As he stooped over our kerosene tin he found a cobra wrapped about the tin. It lifted its head and sprayed him with poison but, fortunately did not bite him. During the past month I have seen more poisonous snakes than during our entire first term in Africa.

We are thankful for a part of the new hospital which has been completed. Our generator is working nicely. We have all the light that we need for our operating room. I have had a number of minor operations recently with the electric knife. These were impossible before and many patients who needed very simple operations of this type received little help. We have so many cases which need surgical help. The ideal for this area is one man practicing medicine and one surgery.

We had a real medical triumph recently in controlling an outbreak of smallpox. There were eleven reported cases, with three deaths. We are fortunate in having two regular planes a week calling at Musoma. In this way the government was able to supply us with vaccines on three days' notice. With the help of five government dressers and some of my own hospital helpers, we were able to vaccinate 61,000 people out of a total population of about 110,000. It seems that these measures effectively controlled the outbreak.

We rejoice even more over some recent spiritual victories. It is a real pleasure to work with our Christian hospital staff. Recently the district officer visited us. He was

surprised to see the confidence we had in our hospital staff. He said that he has seen nothing like it in government service. A few weeks later the government confiscated cattle from a village which was involved in cattle-stealing. One of my boys had left a few cattle in the village. He went to the district officer and told him he would like to have his cattle. When he said that he was from the hospital, he was immediately given his cattle after being identified by a constable. This was unusual as usually there is considerable investigation in such matters. The Lord is being glorified in the witness of a number of these boys.—African Circle Letter No. 93. Shirati, East Africa.

GRANTSVILLE, MARYLAND (Manadier Ridge Mission)

Greetings in our Master's name. The total enrollment of our Bible school held at Manadier Ridge mission station July 26-30 was forty-seven. This group was divided into four classes, with teachers assigned as follows: Kindergarten, Sister Evelyn Yoder; Grade 1, Sister Leona Miller; Grade 3, Sister Carolyn Wiley; and Grade 6, Bro. Paul Bender. As superintendent of the Sunday school, I assisted in the work of the school and was responsible for the transportation of the pupils.

The work of our Bible school reaches many homes where Christ is really needed. The building used was the one-room school, measuring about fourteen by twenty-five feet; so you can readily see that each class was crowded. On nice days one class was conducted outdoors.

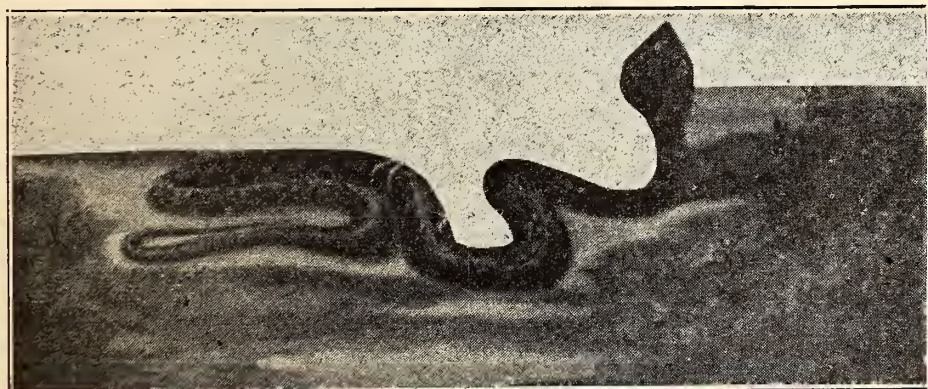
The last evening of our school a program was rendered by the pupils. Not one minute of our school periods was devoted to the arrangement of this program; each teacher and his class gave some parts of the regular schoolwork. At present Bro. Harvey Shank is with us for revival meetings and we praise God for the powerful messages he is giving to us. These meetings started Aug. 11 and will continue until Aug. 17. There is a great need in this community for the teaching of the real, true Gospel, and souls need Jesus. As Christians, pray for our work and workers, that God may stir up souls to turn to Him.

Yours in His service,
Aug. 16, 1948. Joseph A. Lewis.

CORDOBA, ARGENTINA

"If ye then be risen with Christ, seek those things which are above." Quite frequently these words are brought to our minds because we meet people, professing Christians, in whose lives we long to see the image of our Lord; but time and again we are disappointed. In speaking to a Christian several days ago about his duty as a Christian and after listening to all his excuses, I told him it seemed like saying to the Lord Jesus, "Step aside awhile until I am ready for you." He looked at me, then answered, "You are right; it does." Then followed some promises which we hope he will fulfill.

(Concluded on page 939, column 1)



A DEADLY COBRA. Three deadly cobras invaded the Noah K. Mack premises in East Africa, causing Bro. Mack to write: "We have great reason to thank the Lord for His protection."

Missions Editorial

Europe Calls

Why should we doubt the power of the Gospel to do for other people what it has done for us? In Europe today the yawning pit of warfare clutters Christendom's message; it has nullified the witness that the Christian message should have. The demon of war has destroyed lives by the millions, broken up families, orphaned children, and has created abnormal conditions, as well as made bewildered sinners of individuals who should and could have been victorious Christians.

The Christian message properly taught and carried out could set Europe aright, just as it did centuries ago when the Christians found the white man's ancestors in the forests and swamps of that area considerably lower in the scale than are the most backward of Chinese and Africans today. Jerome wrote that when "a boy, living in Gaul, he beheld the Scots, a people in Britain, eating human flesh; though there were plenty of cattle and sheep at their disposal."

Christianity has always been a surging force. It has gone where man has wanted to take it. That notion that each nation's or individual's religion is best, and should, therefore, not be disturbed, is made by those who do not have a proper understanding of Christianity; it is based upon the old paganism that the god of each tribe is satisfactory for that tribe. Such an idea is directly contrary to the teachings of Christ, who declared that His Gospel is for all men and that it is the supreme duty of His followers to carry it to all men.

If we continue our too prevalent concept that the task of Christianity is to hold our own, we would do well to remember that "to save ourselves we must save others." The Christian of today, like the Christian of the first century, has a God-ordained mission to the world and cannot cater to the indifference or hostility of people at home. Religious quarrels, one of the greatest hindrances to missionary interest, are older than Christianity itself; as, for example, the sects of Jesus' day. Jesus' message was repentance, and He commanded that His followers should teach repentance. He knew that an interest in saving others would solve a multitude of sins; He knew that an assurance of salvation would help the individual to forget his grievances and jealousies (simply small forms of warfare) and would launch him upon a voyage of soul-saving work; He knew that the power of the Gospel

would be as great during the days of the Gauls and the days of the Americans as it was when He commissioned His disciples; He knew that His message would transform men from man-eating savages to Christian brethren; He knew that Christian truths would abolish warfare and establish peaceful relations among men; He knew that faith was synonymous with entrance into the kingdom of God and that the Christian's task is to glorify God.

Why stand we here idle? Europe calls for a Christian witness. We cannot regard her faith as having solved the ills of man and as having had the missionary emphasis with Holy-Spirit-endued power. There have been faithful Christians and pastors in Europe who have continued their allegiance to Christ instead of to man. They are to be commended; their efforts are to be bolstered. No faith is better fitted than ours to enter Europe. We have within our bosoms the message of redemption and a unique qualification to stress the new life. Our privilege is to tell it to Europe.—F. B.

M.C.C. Relief Notes

Relief to Orphans

Weiler Children's Home continues to be one of the M.C.C. relief projects in France. Harold Weaver, working there at present along with several other M.C.C. workers, feels that the work is very much worth while. Many of these children, orphaned through the experiences of the war, find this the first place they have known where they are cared for and taught about Jesus and the way of love. To help these innocent victims of war, both physically and spiritually, is truly a valid and significant relief work.

Goodwill Christmas Bundles

The number of Goodwill Christmas Bundles received in the United States and Canada this year has reached a total of approximately 16,050. In 1946 the total was 14,885 and in 1947 there were 12,961 received. In the United States, the bundles have not all been packed; volunteer groups from the community are assisting, and the work should be completed within the near future. The Paraguay shipment has been sent, and those for the other countries are also being prepared for shipment. It is hoped that these bundles will reach the fields for distribution by Christmas.

European Students Enter Mennonite Colleges

Within the past week five Mennonite students from Germany and several from Holland have come to the United States for a year of study in Mennonite colleges; on Sept. 29, seven more students are to arrive from Germany. Later, a few more from France and from Italy will arrive. This student exchange program, including these and other students from Europe, is sponsored by the Council of Mennonite and Affiliated Colleges, with the M.C.C. assisting in mak-

Today in Missions

J. D. GRABER

A warning is issued to beware of persons collecting funds in the name of "The Mennonite Committee." I saw a letter recently, with a signature that could not be read, that spoke of needs in Europe. Eyewitness accounts were given and the need for giving liberally was stressed. A man, with a name strange to Mennonite circles, was to appear the following week to receive the collected gifts. The language of the letter smacked heavily of German or Slavic influence.

Help for Mennonite refugees was the gist of another letter, sent down into the States from Canada. Again the need of these unfortunate people was appropriately stressed. But who is this man who wants to receive the money for Mennonite refugees? No one quite seems to know. Both these letters may be reliable and honest, but so far the suspicion of fraud is strong.

Give through your regular church channels. This is always a good practice. Many a wandering preacher or would-be philanthropist may come and move people to tears, and to a liberal offering. He may use the money effectively for the cause, or he may appropriate it unto himself. In order to be good stewards, we must know who takes our offerings and we must have evidence to prove that it reaches the cause for which it is received.

The Mennonite and Amish churches recognize the Mennonite Central Committee, Akron, Pa., and the Mennonite Relief Committee, 1711 Prairie St., Elkhart, Ind., as the two channels through which to direct relief funds for Mennonite relief projects. It will be safer and better stewardship to direct our relief-giving through these channels.

ing some of the arrangements in connection with the coming of the students. This is the third year for this student exchange project; it is the first year, however, that students from Germany have been able to enter the United States.

Draft Classifications

The following classifications have been adopted under the Selective Service Act of 1948:

- Class I-A: Available for military service
- Class I-A-O: Conscientious objector to combatant service only
- Class I-C: Member of the armed forces, the Coast Guard, etc.
- Class I-D: Member of reserves or student taking military training
- Class II-A: Deferred because of civilian work other than agriculture
- Class II-C: Deferred because of employment in agriculture
- Class III-A: Deferred because of dependents
- Class IV-A: Veteran or sole surviving son

Class IV-B:
Official deferred by law
Class IV-D:
Minister or divinity student
Class IV-E:
Conscientious objector to all military service
Class IV-F:
Physically, mentally or morally unfit
Class V-A:
Over the age of liability for military service

Each registrant will be classified in the lowest class for which he is determined to be eligible, with Class I-A considered the highest class and Class V-A the lowest (as in the above list). Thus, a registrant's claim as a conscientious objector (IV-E) will be given early consideration. If the local board decides the registrant is not eligible for Class IV-E, he is then considered for higher classes such as dependency deferment (III-A), occupational deferment (II-C or II-A) or actual military service. It seems, therefore, that if a young man accepts one of these higher classifications such as Class II-C without objection, his chance for securing a Class IV-E later, (in case he later becomes ineligible for the II-C or other deferment), may be seriously jeopardized. It is important, therefore, that nonresistant young men request, and if necessary appeal for, a IV-E classification at the outset.

Released September 24, 1948
Via Mennonite Central Committee
Akron, Pennsylvania

(Cordoba, Argentina, concluded)

The past months we have been put to a real test concerning our beliefs. The Adventists are putting forth every effort to begin meetings in this town. They have been visiting some of our members, frequently trying to destroy their faith taught them by our mission, but are apparently unsuccessful. The question of baptism has been a live one also. We were surprised to know many people believe that baptism is a part of the new birth. We are happy to prove by the Word of God that the new birth is one thing and baptism is another.

A few weeks ago a young lady who has come to this section for her health attended services. She seemed very sincere but so much like a new convert. After the service, in a conversation, she said that it is about five years since she began comparing the Catholic and Protestant Bibles. She said she got her first concept of the Christian life from the family life of the missionary in her home town. There were seven children in the family and in her own family there were nine; but she said the missionary family was united, while in her family everybody was selfish, each one wanting his or her own way. She at once recognized that Christ was in one home and not in the other. She compared the Bibles word for word until she got to Matthew 12:46-48, where the Lord Jesus' mother and His brothers were seeking Him. She looked carefully and saw that the wording was the same, but in the footnotes of the Catholic Bible it said they were His relatives, not His brothers. She was convinced that the Protestant faith was right. It is now about two years since she

CHURCH CORRESPONDENCE

KALONA, IOWA (East Union Congregation)

"For a day in thy courts is better than a thousand." So, in a sense, "forgetting those things which are behind," we will concentrate upon the day that is (Sept. 19).

Bro. D. J. Fisher attended services at the Sandtown Mission Sunday School and brought the morning message. Attendance is good, and before winter sets in, a number of improvements will be made on the mission building.

Bro. A. Lloyd Swartzendruber gave a report on the Iowa-Nebraska Conference, stressing the motto, "Endeavoring to Keep the Unity of the Spirit in the Bond of Peace." Bro. Samuel Nafziger and Sister Lois Breneman will give their conference messages at our church in the near future.

Bro. D. J. Fisher was appointed a member of the Iowa Mennonite School board. School was re-opened with a freshman class of twenty-four.

Bro. A. Lloyd Swartzendruber selected Gal. 6:17 as his text, explaining the marks worn by Christians and non-Christians.

Our second oldest grandmother, Melinda Yoder, aged ninety-two, has returned from the hospital, and expresses, as always, her joy as a child of the Lord. She was remembered in special prayer at the midweek meeting.

Announcement was made of the meeting of Elma Esau with the bishops of the community and of an open meeting to be held Sept. 30 at 2:00 p.m. at East Union in regard to receiving into our community the families of displaced persons from Europe.

Reorganization of our Sunday school took place with the following results: Adult Supt., L. Glenn Guengerich; Pri. Supt., Monroe Hochstedtler; Secys., Pauline Gingerich, Virginia Fisher; S.S. and Church Chors., Elta Reber, Ethel Troyer.

An evening young people's meeting program was given, in charge of our bishop, D. J. Fisher, on church organization. The various leaders—bishop, minister, deacon, janitor, trustee, and S.S. supt.—took part.

Bro. Edward Diener, Roseland, Nebr., brought the evening message on "Thou God

accepted the Lord as her Saviour. Her mother opposed her, burned her Bible, etc., and still opposes her. She has a brother who is also converted, and others of the family are convinced, but her mother says if any others of the family accept this faith she will shut herself up in a room and they will never see her face again. The mother cries day and night and resolutely refuses to accept the pardon so freely offered her. We rejoice that we have a mission in this place, that while such as she receive physical treatment, they can also receive the needed spiritual help.

Sept. 3, 1948.

Mary Rutt.

Seest Me." He had come to Iowa on a business trip.

Bro. Milo Kauffman, president of Hesston College, was an evening visitor at the D. J. Fisher home in Kalona en route home from Chicago. He plans to return in two weeks and show his interesting European pictures.

We have had many, many visiting speakers the past few weeks, including Dr. G. D. Troyer, J. D. Graber, Stephen Solomon of India, the Allen Ebersole family, the William Lauvers, Phil Frey, Norman Teague, and the foreign delegates Pierre Widmer, Gustav Reimer, Christian Schnebele, and Ulrich Hege, all of whom have definitely made a worth-while contribution.

We look forward to the coming of the Metamora and Roanoke Chorus, an evening given to Robert and Rachel Fisher who are returned relief workers, and the coming sermon by Bro. Norman Hobbs on "The Second Coming."

Sept. 19, 1948. Mrs. Jacob L. Erb.

LYNDHURST, VIRGINIA (Mt. View Congregation)

Greetings to all. The Lord has surely showered a spiritual harvest upon us. On Sunday morning, Sept. 12, seven souls were received into church fellowship with us, Bro. Joseph R. Driver being in charge of the service. These people gave their hearts to the Lord on Tuesday evening, Aug. 17, when Bro. Jennings, from Knoxville, Tenn., who had been holding meetings at the Springdale Church, gave a fine message for us: All seven are young people; five are mothers and two are fathers.

Bro. Silas Brydige, who was ordained to the ministry on Sunday, Aug. 5, gave us the evening message on Sunday, Sept. 19, using Luke 10:37 as his text.

Some of the young married people met at the home of Robert Patterson on Sunday evening, Aug. 29, and conducted a service of special singing and prayer. Mr. Patterson, who is an elderly man, seemed to enjoy the service, judging from the expression on his face.

Sister Rachel Brydige, who underwent a major operation on Sunday, Sept. 5, is able to be at home again.

Bro. Kenneth Good and his wife were visitors at our sewing circle meeting on Sept. 16. Bro. Good conducted very inspiring devotions. We always welcome visitors.

Come and worship with us.

Viola B. Tisdale.

STERLING, ILLINOIS

Greetings in Jesus' name. One Sept. 12 we reorganized our Sunday school for the coming year. Sept. 19 was our annual Neighbor's Day and the ninetieth anniversary of the Science Ridge Church. Bro. Harvey Nunne-maker, of Goshen, Ind., gave the morning message, "God's Eternal Purpose in Christ." Bro. N. E. Byers, of Bluffton, Ohio, gave the

Sunday-school lesson for the adults. The noon meal was served at the church. In the afternoon Bro. A. E. Kreider, of Goshen, Ind., gave a stirring address on "Basic Principles that Make Us One in Christ Jesus." In the evening Bro. Nunnemaker had charge of the devotional period, which was followed by a number of short talks on the subject, "How the Rural Church Has Been a Challenge and Help to Me." A brief sketch of the history of the church was given by the pastor. Bro. Kreider then gave the closing message, based on Isa. 54:2. It was a beautiful day and all the services were largely attended. We are grateful to our heavenly Father for the inspiration we received and the fellowship we enjoyed during the day.

Sept. 20, 1948

Ada Good

MONTGOMERY, INDIANA

Dear Readers: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

On July 21 Bro. and Sister Allen Ebersole and family, from Ft. Wayne, Ind., were in our midst in the interest of city mission work.

July 19-30 our summer Bible school was held. The attendance and interest were good.

Our Sunday school was reorganized on Sept. 5, with the following results: Supts., Paul Maust, David Gingerich; Pri. Supt., Ervin Graber; Secy.-treas., Lily Mae Graber, Elmer Knepp; Chors., Louis Swartzentruber, Verda Gingerich. These officers and teachers will take their places Oct. 1.

Our revival meetings are scheduled to be held Oct. 21-31, with Bro. Joe Neuhouser, Ft. Wayne, Ind., in charge.

Sept. 20, 1948.

Hannah Yoder.

WAYNESBORO, VIRGINIA

(Hildebrand Congregation)

Dear Herald Readers: Greetings of love in Jesus' name. We thank our heavenly Father for the multitude of blessings, temporal and spiritual.

Our first summer Bible school was held July 12-16, with an enrollment of eighty-eight and average attendance of eighty-five. Sixty-eight were non-Mennonites. A nice program was rendered by the school on the closing evening.

Our Sunday school has been very interesting this summer. The enrollment of ninety exceeds past records.

We praise the Lord for the number who have been added to our congregation—three by baptism, eight by letter, and one by confession. These victories were largely due to prayer and visitation.

On Sunday, Sept. 19, Bro. and Sister Oscar Wenger, from the Lindale congregation in Rockingham County, opened the morning service. Bro. C. M. Grove brought the message. On the same day Bro. Dale C. Basinger, from Harrisonburg, opened the Sunday school and taught the young men's class in the absence of the regular teacher, Bro. Roy Martin. Bro. Martin and his bride, the former Ruth Yoder, teacher of the infant class, are on their wedding trip.

We are looking forward with interest to a revival meeting to be held next month by Bro. Eli D. Kramer, from the Deep Creek

congregation. We request the prayer of all saints for the meeting and for the evangelist.

Yours in His service,

Sept. 22, 1948.

Mintie F. Weaver.

LANCASTER, PENNSYLVANIA

(Melling Congregation)

Greetings in His worthy name. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). We praise God for His innumerable blessings, both spiritual and material, which are ours to enjoy.

On Wednesday evening, Aug. 4, Bro. Elam Stauffer, missionary on furlough from Africa, favored us with a very interesting message. May the Lord abundantly bless him in his responsibilities and may we be conscious of our obligation to a dying people.

Our instruction services on peace and non-resistance, for our young brethren from eighteen to twenty-five, are now in progress and will continue each Sunday evening until the series of twelve lessons is concluded. Bro. Noah Good, dean of the Lancaster Mennonite School, is the instructor. We commend our young brethren and sisters for their regular attendance.

On Aug. 14 an open-air singing was held on the lawn of the Landis Heller home. Approximately three hundred of our members participated. May the Lord be praised through the gift of song.

On Aug. 29 Bro. Edward Diener, of Nebraska, favored us with an inspiring sermon from John 15 in our morning worship service. During the week he was laboring in the interest of Mennonite Mutual Aid, soliciting funds for the migration of refugees.

On the morning of Sept. 5 Bro. Harry Lefever conducted our devotion from the text found in Rom. 12:2. Immediately after he had read his text, Bro. George R. Brunk, of Virginia, entered the back door and was invited to the rostrum. After the devotions Bro. Brunk delivered a stirring message on the same text. We greatly appreciated his visit. We are always grateful to our visiting brethren. May the Lord abundantly bless them and our home ministers for their faithfulness and untiring service.

On the evening of Sept. 9 the Gospel Wayside Crusaders held their regular monthly meeting at the John Landis garage. Bro. J. N. Byler, who returned recently from an overseas tour in the interests of relief work, showed us some very interesting pictures of the present activities in these various places.

On Sunday, Sept. 26, we will again participate in communion services. Preparatory and baptismal services will be held the previous day. May the Lord abundantly bless those who have recently accepted Him as their Saviour.

Sept. 24, 1948.

W. Martin.

OUR SCHOOLS (Continued)

most 100 transfer students found time for making a rail of friendships to which they could cling when the wave of old timers came flooding on deck. As the first semester begins, the total passenger list is, according to Dr. Paul Bender's latest count, 733. Among 185 freshmen, 151 sophomores, 132

juniors, 128 seniors, 15 advanced students and 122 part-time students there'll be lots of good times.

The total number of full-time students (611) is forty more than last year's starting total and, according to the statement made by Dr. Bender, registrar, in the October bulletin last year, is about the maximum number that can now be accommodated at Goshen College.

Our visiting foreign guests who are touring the States have been quite frequent visitors on the campus. Samuel Geiser, Swiss historian, brought us a lecture on the main line of history and thought of the Swiss Mennonites. Dr. Meihuizen, of the Netherlands, and Ulrich Hege, of Germany, spoke in the chapel services, and Dr. Leendertz, of Holland, gave two lectures to the seminary student body on the life and philosophy of Kierkegaard. A number of foreign students new to our campus also gave, in a chapel program, their impressions and expectations of Goshen College.

Scholastically, it is still more fun than good times. But, classes including several evening classes and extension classes at both Nappanee and Lagrange, are in full swing and perhaps at the end of the first six weeks we can find out how good, according to Bro. Umble's standard, the times have been.

Spiritually, the school year was given a vigorous start by Dean Harold S. Bender in the first term address. Not long returned from Europe, the scenes of a war of destruction and a postwar period of chaos and cold war, he vividly portrayed the dual nature of man as it has been revealed by these crises—man who has tremendous powers to create new things with which to benefit mankind and yet has as great a power to use these inventions to the almost total destruction of himself, not only in physical devices but in the matters of the mind. These powers, (1) intellectual and creative power, (2) destructive power and (3) the power of propaganda to pervert and mislead man, in conjunction have made a terrible crisis, he told us.

The strength of the challenge, he pointed out, lies in the fact that the three most powerful isms, Communism, Fascism, and Nazism, have arisen in the very heart of Christian soil. What we need, Bro. Bender stressed, is a Christianity newly equipped and motivated to meet this destructive power of men. He charged Christian colleges such as ours to meet the challenge by being centers of Christian thinking, living, and action.

Bro. B. Charles Hostetter gave us a week end of spiritual emphasis, Friday to Sunday, Sept. 17-19. He addressed the chapel on Friday and spoke Saturday evening, Sunday morning and evening, respectively, on "The Strength of Manhood," "Life that Lasts," and "The Investment of Our Life." He spent Friday, Saturday, and Monday counseling with students and faculty.

Socially, scholastically, spiritually we are having Bro. Umble's kind of good time.

Paul Stoll.

Controversy makes the heart cold and the head hot.—Dr. O. Vansteenbergh, Belgium.

THE CHORALE (Continued)

ous beauty and those of devotional experience." It is just here that one sees the close relationship which exists between art and worship, and it is here one sees clearly that we cannot afford music in the church which is not also artistically satisfying. Let us not be afraid of singing artistically! Let us not suppose that we enhance the attitude of worship or heighten religious fervor by selecting hymns, musically inferior, merely because the inferior material may allow of greater vigor, vivacity, volume, languidness, or lush harmonies. It is important that we show by our church music practice that drawing near to God, adoring, praising, surrendering, and praying "on wings of song" is not done by means similar to those employed at last Saturday night's barn dance; for is not the body of Christ to be above the world? God is holy; He is to be worshiped "in the beauty of holiness."

While I should be the first to say that church music should not be chosen primarily for its musical value or for the aesthetic gratification it may afford, it should be pointed out that we cannot expect our children to maintain a healthy attitude toward the church (every whit sacrosanct—in theory, at least) if the music they hear in school, over the radio, in the concert hall, or on their record players is superior in quality. In their own ways they will sense that God is deserving of music which is better than that produced by the world, and they will wonder why we are willing to settle for less. In so far as we fail, we plant the seed of disrespect for the church, we come up as accomplices in sin!

Much the same is true of our adult churchgoers, for more and more they are becoming musically of age; they are no longer musical ignoramuses. True, our congregations are not composed of bachelors of music, and 90 per cent of the members will insist they know nothing about music (by which they mean they can't play the piano). But they don't walk around during the week with their ears plugged. Many church members listen to an appalling amount of musical drivel during the week; but they also, either by choice or by circumstance, hear a great deal of good music. The result often is that more parishioners than we suspect are forced to lower their sights as they listen to or participate in the music of their church. They must use two standards of judgment: one with generous concessions for the music in the church, and one for the music outside the church. They cannot help noting that, as it obtains in many churches, the disparity in quality between much so-called "church music" and profane (secular) music is alarmingly great—with excellence on the side of the world. All of which impairs their ability to worship, and often actually may keep them away from God.

And if the character or performance

of the music in my church does keep one away from God, I cannot smugly dismiss him by exclaiming, "How sin has him ensnared: he even uses music as an excuse! We must pray diligently for this erring brother." No, I had better face the fact that while he is undoubtedly bound by sin and in need of intercessory prayer, the music in my church may and can prevent that awareness of God and sense of sin which leads to salvation.

Basic in all fitting congregational singing is the dignity and reverence which arises from a personal, moment-by-moment recognition of God as GOD. Church music offers no finer vehicle for such expression than the chorale. To be sure, together with their texts, they are serious in tone. But this is quite in order, for the matter at hand is serious! To say that there are no other hymns (even "lighter" hymns) of value is an impertinence; but to use the chorale as the yardstick by which to judge the other hymns we use is to exclude the dross and sing the best.

We cannot hope to convert our people into chorale-loving congregations overnight, however. We cannot throw overboard tomorrow morning everything we deem inferior and immediately supplant it with the best. We cannot even castigate as selfish those who have their pet hymns (however inferior), unless they insist on imposing them upon others. We need not belittle the tastes of our parishioners, for often we will find them possessing tastes quite as refined as the best: the difference is that theirs are dormant, not awakened. We must lead patiently and sympathetically from slippery tunes, hack verses, and rhythmic farces to a genuinely spiritually nourishing and musically worthy hymnody: to church music in its most potent and effective form.

The Use of the Chorale

The chorale is used to greatest advantage and to best effect, of course, in the service. But one will find its function performed wherever singing Christians are gathered. Here are several rules that will help as we use the chorales:

1. Learn to sing them by singing them: familiarity! Appreciation is not immediate; one must be educated to them.
2. Open your mind and heart, set your prejudices aside. Be prepared for one of life's greater experiences.
3. Be prepared to worship: the object of your attention is God!
4. Give of yourself as you sing: concentrate, think, apply yourself.
5. Sing with your whole being: body, mind, and soul. The unity in spirit between text and music makes this completely natural, but it requires effort. To worship is to act!
6. Sing musically: artistically. One of God's attributes is perfection. The spirit of the text comes only as the technique is mastered.
7. Observe how the text guides the music, and how the music heightens the meanings of the text.
8. Sing spiritually, "as unto the Lord." Bach prefaced much of his music with the inscription, *In Nomine Jesu* (In Jesus' Name). So ought

the chorale to be sung. It is a profoundly satisfying musical experience to sing a chorale correctly, but its beauty and its significance become immeasurable as one links the aesthetic experience with the spiritual, for only then does it become genuine church music.

Acknowledgments and Bibliography

Since they expressed my thoughts in terms I could not better, I am indebted for portions of the substance to the following sources:

Ashton, Joseph N., *Music in Worship*, third edition, Boston, 1944.

Davison, Archibald T., *Protestant Church Music in America*, Boston, 1933.

Dickinson, Edward, *Music in the History of the Western Church*, New York, 1902.

I have also quoted from two of my own writings, as follows:

Church Music and Soul Winning, Minneapolis, 1948.

The Mission of the Choir, St. Paul, 1947.

SUNDAY SCHOOL LESSON (Continued)

They were made "for our good always." Man may change the truth of God into a lie but such a course will mean his death.

"It shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us." Yes, God's statutes are not just bits of advice or persuasion, but commands. They are not grievous, however, for they are for our good. And man's own good is really what man wants. God is the only all-wise One. Therefore He cannot err in judgment. His love for us would not permit Him to make laws that would cause us unhappiness. "Wherewithal shall a young man [or older one] cleanse his way? by taking heed thereto according to thy word." The laws of God are good for cleaning up men, homes, communities, churches, schools, economic systems, and social orders.

God wants His children to be holy as He is holy. Lev. 19:2; 20:26; Matt. 5:48. Notice how many of God's laws are closed with the refrain, "I am the Lord." The statutes of the Lord show us what He is like, what holiness is. It is all of love and grace that God should give us in the Bible these great statements of righteous conduct. In each law to be studied we can find how it is for our righteousness to do His holy and perfect law. Laws for every important relation and condition of one's life are found in the Word. How would we know sin without this law?

Some would say law tends to legality. Not so with the fundamental law of God and Jesus. The same mind is spoken in the Mosaic law and in the Sermon on the Mount. When we know the Authors, we love the law and delight to do their precepts. Even the laws or statutes of the Bible are sweet food to the Christian.

Pupils may like to tell of laws that brought them blessing or of laws they have temptations to disobey. Let the Sunday-school hour attract each pupil to deeper appreciation of God's regulations for our happiness.

"Histories make men wise," says Bacon. Let's read the history of the wise man Solomon this week. I Kings 1—11.

—Alta Mae Erb.

BIRTHS

Amstutz.—To Marvin L. and Etta (Nussbaum) Amstutz, Dalton, Ohio, a son, Cletus Ray, Sept. 15.

Beckler.—To Delmar and Clara (Roth) Beckler, Chappell, Nebr., a son, Allan Lamar, Sept. 5.

Burkholder.—To Paul L. and Doris (Stalter) Burkholder, Mirror Landing P.O., Smith, Alta., a son, Timothy James, Aug. 25.

Freyenberger.—To Edwin and Freda (Widmer) Kauffman, Hubbard, Oreg., a son, Dennis Ledru Merlin, Sept. 13.

Kauffman.—To Charles S. and Bernice (Widmer) Kauffman, Hubbard, Oreg., a son, Denuis Leon, Sept. 16.

Knepp.—To James and Clara (Miller) Knepp, Loogootee, Ind., a daughter, Maris Elaine, Sept. 10.

Kreider.—To Carl and Evelyn (Burkholder) Kreider, Goshen, Ind., a son, Stephen Carl, Sept. 20.

Martin.—To Reuben E. and Mary (Miller) Martin, Greencastle, Pa., a son, Miller Eugene, Aug. 26.

Nussbaum.—To Marion and Anne (Lehman) Nussbaum, Wooster, Ohio, a daughter, Jo Anne, Sept. 12.

Roes.—To Maurice and Rosella (Yancey) Roes, Lowville, N.Y., a daughter, Janice Kay, Aug. 24.

Schrock.—To Robert and Ruth (Stutzman) Schrock, Los Angeles, Calif., a son, Robert LeRoy, Aug. 31.

Steffy.—To Allan J. and Mildred (Hershey) Steffy, Bareville, Pa., a son, Nelson Paul, Sept. 11.

Tucker.—To Gerald E. and Martha (Schlabach) Tucker, Farmington, Del., a daughter, Gloria Ann, Sept. 5.

Weirich.—To Milo and Verda (Bollman) Weirich, Middlebury, Ind., a son, Donald Charles, Aug. 27.

Yoder.—To Chester J. and Esther (Brenne-man) Yoder, Seville, Ohio, a son, Joseph David, Aug. 7.

Yoder.—To Joe and Alice Mae (Bontrager) Yoder, Thomas, Okla., a daughter, Thelma Lee, July 11.

Yousey.—To Clayton and Iva (Yancey) Yousey, Castorland, N.Y., a son, La Verne Clayton, Aug. 12.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beckler—Roth.—Clayton Beckler and Bernice Roth, both of the East Fairview congregation, Milford, Nebr., by Joseph E. Zimmerman at the church, Aug. 29, 1948.

Burkholder—Reschly.—Stanley Dwain Burkholder, Wellman, Iowa, congregation, and Elsie Irene Reschly, Wayland, Iowa, congregation, at the home of the officiating minister, George S. Miller, Sept. 12, 1948.

Good—Schmidt.—Lowell Good and Lena Schmidt, both of the Salem congregation, Elida, Ohio, by Kenneth G. Good at the Salem Church, Aug. 20, 1948.

Graft—Swope.—John Graft, Jr., Youngstown, Ohio, and Martha Jean Swope, North Lima, Ohio, by David Steiner at the home of the bride, Aug. 26, 1948.

Heebner—Steinly.—Albert Heebner, Jr., Plain congregation, Lansdale, Pa., and Kathryn Steinly, Blooming Glen, Pa., congregation, by J. C. Clemens at the Blooming Glen Church, Sept. 11, 1948.

Hershey—Martin.—Herman Hershey and Ella Martin, both of the Sheldon, Wis., congregation, by D. L. Martin, father of the bride, at the home of the bride's parents, Aug. 31, 1948.

Knopp—Range.—Homer Knopp and Hazel Range, both of the Zion congregation, Hubbard,

Oreg., by Edward Z. Yoder at the Zion Church, June 9, 1948.

Kropf—Engle.—Calvin Kropf and Twila Engle, both of the Zion congregation, Hubbard, Oreg., by Rial Stump at the Methodist Church, Upland, Calif., Sept. 2, 1948.

Liechty—Kopp.—Harold Christian Liechty, Archbold, Ohio, and Yvonne Anne Marie Kopp, Metz, France, by C. Warren Long at the M.C.C. Children's Home, Weiler, France, Sept. 12, 1948.

Miller—Burkholder.—John A. Miller and Mary Burkholder at the Locust Grove Church, their home congregation, Sturgis, Mich., by Orvin Hooley, Sept. 5, 1948.

Roth—Reber.—Darold Roth and Marguerite Reber, both of the East Fairview congregation, Milford, Nebr., by Joseph E. Zimmerman at the church, Sept. 12, 1948.

Schrock—Hostetler.—Mervin Schrock and Lovina Hostetler, both of the Hartville, Ohio, congregation, by Kenneth G. Good at the church, Sept. 18, 1948.

Wenger—Bentch.—Lehman Roy Wenger and Glendola Alta Bentch, both of the Mt. Zion congregation, Versailles, Mo., by J. R. Shank at the church, Sept. 19, 1948.

Wenger—Bentch.—Paul Hubert Wenger and Lela Ruth Bentch, both of the Mt. Zion congregation, Versailles, Mo., by J. R. Shank at the church, Sept. 19, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Cressman.—Mary Ann, daughter of Mary Shantz and Joseph Nahrang, was born near New Hamburg, Ont., Nov. 18, 1864; died at her home, Kitchener, Ont., Sept. 10, 1948; aged 83 y. 9 m. 23 d. On June 28, 1887, she was united in marriage to Menno C. Cressman. In 1892 they moved to Berlin (now Kitchener). Surviving are her husband, one daughter (Grace Geraldine—Mrs. M. L. Shuh), one son (Joseph Boyd), 8 grandchildren, 6 great-grandchildren, one brother (Menno, New Hamburg), and one sister (Nancy—Mrs. Ervin Snyder, Baden, Ont.). She was a member of the First Mennonite Church of Kitchener for fifty-six years and until the end of her earthly life maintained a radiant witness. She was active in the organization of the local sewing circle in 1908 and in the years following served in various official capacities of the local circle as well as the Ontario district circles. She also served for a number of years on the executive committee of the church-wide organization of the American and Canadian circles, part of the time as president. Funeral services were conducted Sept. 14 at the First Mennonite Church, Kitchener, by Merle Shantz, Oscar Burkholder, S. F. Coffman, and John Kehl.

Juergens.—Amelia, daughter of Julius and Sedine Juergens, was born in Maries Co., Mo., Sept. 11, 1879; died in Joplin, Mo., June 13, 1948, following a four-day illness; aged 68 y. 9 m. 2 d. At the age of three she moved with her parents to Joplin, where she spent the remainder of her life. About thirteen years ago she united with the White Hall Mennonite congregation, near Oronogo, Mo., where she remained a member until death. The youngest of 8 children, she leaves one sister, besides other friends. Six brothers predeceased her. Funeral services were conducted by Alva Swartzen-druber.

Kurtz.—Amos R., son of John and Elizabeth (Riehl) Kurtz, was born Jan. 1, 1865; died Sept. 3, 1948; aged 83 y. 8 m. 2 d. He had been sick only a few days and died from a heart condition at the Hollenbeck Home, Los Angeles, Calif. Surviving are 3 children (Maggie—Mrs. Harvey Rohrer, North Lima, Ohio; Elmer, Columbiana, Ohio; and Earl, Salem, Ohio), 10 grandchildren, and one great-grandchild. His wife (Sarah Blosser Kurtz) preceded him in death eleven years ago. Funeral services were in charge of Frank Lundgren, of the Church of the Open Door. Burial was made in the Evergreen Cemetery, Los Angeles, Calif.

Lowery.—Nancy Jane (Bixler) Lowery died at her home in Ft. Wayne, Ind., July 7, 1948; aged 85 y. 10 m. 7 d. She had suffered from a stroke for almost two years. Surviving are

one daughter (Martha—Mrs. Lemoine Sailors, of Ft. Wayne, who cared for her during her illness), one brother (Samuel Bixler, Wakarusa, Ind.) and 2 granddaughters. She was a member of the Ft. Wayne Mission from its very earliest days. Funeral services were conducted at the church by Allen B. Ebersole. Interment was made in the Greenlawn Cemetery.

Witmer.—Annie, daughter of the late Benjamin and Anua Wenger, was born near Groffdale, Pa., May 6, 1862; died Aug. 15, 1948; aged 86 y. 3 m. 9 d. On Nov. 25, 1883, she was married to Esaias B. Witmer, who passed away eleven years ago. To this union were born 4 children, of whom one son and one daughter preceded her in death. Surviving are one daughter (Lizzie—Mrs. C. B. Dillman, Brownstown, Pa., with whom she resided), one son (Elam W., Ephrata, Pa.), 18 grandchildren, 25 great-grandchildren, 2 sisters (Mrs. Amanda Hershey, Lancaster, Pa., and Mrs. Hettie Weher, Ephrata, Pa.). She was a member of the Metzler Mennonite Church, where she worshiped regularly. She spent much time reading her Bible and was always willing to lend a helping hand, when needed. The last five years her eyesight was impaired, due to a stroke which she had suffered. Death resulted from a heart attack, after one half day's illness. Funeral services were conducted Aug. 18 at her late home by Eli Sauder, at the Metzler Church by Mahlon Witmer and Amos Sauder, and at the grave-site in the adjoining cemetery by Lester Hoover. Text: John 14:1.

Yoder.—Mattie, daughter of Samuel and Rebecca Hartzler, passed away at her home Sept. 10, 1948; aged 45 y. 1 m. Surviving are her husband (Harvey Yoder), her mother, 3 sons and one daughter (Oren, Shirley, Glenn, and Jay, all at home), and 4 sisters (Sadie Hertzler, White Hall, Pa.; Mrs. Alphonse Smucker, Mrs. Jesse Hartzler, and Mrs. Raymond S. Peachey, all of Allensville, Pa.). One infant son predeceased her. She was a member of the Belleville, Pa., Mennonite Church, and was a good mother who looked well to the ways of her household. Funeral services were in charge of Aaron Mast and Abram Kauffman.

Special Meetings

NEWVILLE, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Diller Mennonite Church, Sept. 4, 5, 1948.

Organization.—Mod., Walter F. Charlton; Chor., Henry Hertzler.

Program and Speakers.—Reaching Lost Souls in Our Home Community, What Constitutes True Loyalty in the Church Member's Life, The Joy of Soul-Winning, Our Lord's Imminent Return, Joseph Nissley; Evangelistic Messages, Amos Weaver; Children's Service, Mervin Baer; God's Claim on My Life, William Strong.

Thoughts Gleaned.—Walking close to God is the best way to overcome the attacks of Satan. Calvary presents God's goodness to man and is the measure of God's love. The secret of loyalty is love and obedience. There is no joy like that of winning souls. If we have the love of Christ, we will want to tell others. We miss many a blessing by disbelieving.

Secretary.

MANHEIM, PENNSYLVANIA

Report of the Youth Conference held Saturday evening and all day Sunday, Sept. 11, 12.

Organization.—Mod., Christian Frank; Secy., Mrs. Amos Shertzer; Chor., Sydney Carpenter.

Topics and Speakers.—Youth Laying the Foundation for Life, Courtship Standards for Youth, Youth and Life's Great Choices, Youth and Service for Christ, George R. Brunk; Sunday School, Irvin K. Kreider; Children's services, Viola Wenger, Frank Enck.

Thoughts Gleaned.—Youth must start early to lay their foundations for life. Barnabas was a good man because he was saved; he was not saved because he was good. God will gladly lead young people if they want to be led. Help your children see the results of good choices and of evil choices. Our testimony to others should be: we love our Lord Jesus and wish you would love Him too.

Secretary.

THE BOOK SHELF

Grand River, Mabel Dunham; McLelland and Stewart, Ltd.; 1945; 299 pp.; \$3.00.

Mabel Dunham, author of a historical work on the settlement of Upper Canada entitled *The Trail of the Conestoga*, has produced another interesting book on Canadian history. She was formerly chief librarian of the Kitchener Public Library, is a member of the Waterloo Historical Society, and is qualified to write on subjects pertaining to the history of Ontario. In *Grand River* she tells the story of the Mohawk migration to Upper Canada and the subsequent settlement and development of the fertile Grand River Valley. The Indian history and the account of the sales of Indian lands to white settlers are presented in considerable detail.

Particularly interesting portions of the book tell of the coming of the Mennonites, who are recorded as the first agriculturalists to settle in the valley of the Grand River. We learn about the transactions in buying land in Waterloo Township and of the activities of Benjamin Eby. Mennonite connections with Preston, Kitchener, and the Woolwich area are given. The Mennonite people and their practices receive without exception words of praise. There is much biographical material on leaders of the various pioneering peoples. A portion of the book relates the development of the region along lines of agriculture, industry, government, transportation, communication, river control, and general culture. Although there are orthographical errors which were perhaps not corrected in proofreading, readers with special interests in Ontario and in Mennonites will find the book acceptable.—Edwin L. Weaver.

Is Jesus God? John R. Rice; Sword of the Lord Publishers; 1948; 207 pp.; \$2.00.

The author, an evangelist of note, has published many of his sermons and lectures, both in book form and in "The Sword of the Lord," a newsprint type of weekly devoted to evangelism, of which he is the editor.

The book contains six chapters and gets its name from the title of the first chapter. Other chapter headings are: Letter to a Modernist, The Virgin Born Saviour, Old Testament Prophecies Miraculously Fulfilled in Christ, The Resurrection of Jesus, and What Is Wrong with a Modernist? The author launches a vigorous attack on modernism; he styles the modernist as an infidel wearing the cloak of Christianity, a very destructive type of modern hypocrite. He writes this book in the hope of winning back to the faith the many who have been exposed to modernistic teachings in schools, colleges, and many so-called Christian pulpits of our modern day.

Dr. Rice, an effective and forceful speaker and writer, gives a thorough treatment of his themes, advancing many strong arguments, clinched with Scriptures, of which this book throughout is replete. Scripture

references are given in good Mennonite fashion, i.e., book, chapter, and verse, and then quoted in full. Fully evangelical, the author asserts most fervently his faith in the Bible as the inspired Word of God, believing in verbal inspiration, the deity of Christ, His blood atonement, salvation by faith, and the premillennial return of Christ.

In a few brief references to war (pp. 151, 152, 180) nothing is said in favor of nonresistance, while pacifism is labeled as Modernism. Although the author is Calvinistic in theology, this book is practically free of any reference to that teaching. The author makes some reference to the millennial reign of Christ on pages 68, 269, 117, 131, 132. He does not, however, make any issue of differing millennial beliefs, speaking with esteem and high regard for H. B. Carroll, a non-millennialist Southern Baptist of note, whom he quotes, however, in a light favorable to the premillennial view. Otherwise I believe there is nothing in this book which is contrary to accepted principles of the Mennonite faith, and believe it will be invaluable in strengthening the faith of the wavering in the fundamental doctrines of the Gospel of Jesus Christ. It contains a much-needed message for these days of Gospel-hardened and sin-perverted reasoning by many who know all too little of the Holy Scriptures and would heal "the hurt of . . . my people slightly."

The book, *Is Jesus God?* is beautifully cloth-bound, printed on good nonglare paper, in large easy-reading type, in a reader's edition without illustrations, index, or appendix. I believe it will in every way be a valuable asset to any Christian's reading library.—Amos W. Weaver.

The Singing Heart, A. C. Wyckoff; Wm. B. Eerdmans; 1947; 158 pp.; \$1.50.

This novel is based on problems of college youth of today. Since many youth in their impressionable period of life are led from true evangelical faith to doubt and even denial of the Bible as the Word of God and only means of our eternal salvation, this is a vital matter. Someone has well said that "What today in our colleges is being taught and thought of as a correct practice and standard, tomorrow will be the law and life of our land."

The author, using a few well-chosen college youth as his main characters, weaves a refreshing love story about Brack Davis and Karen Reynolds. Professor Croin, a liberal modernist Bible teacher who denies fundamental Bible truth, is replaced in Gilbert College, a Christian institution, by Dr. John Judson Ray, an archaeologist and Bible scholar who successfully proves to his classes the truth of the Scriptures as backed up by explorations, rocks, and the remains of former civilizations. This so thoroughly convinces Brack that his former favorite professor Croin was in error that Brack, experiencing the thorough conversion he loathed, turns to God and the church and upon his return home from college accepts a position in summer camp for their church, where he meets very unexpectedly Karen, also a camp counselor.

A brave and thrilling rescue of one of the campers who fell and broke his leg while out

on the mountain draws Karen and Brack together in danger and responsibility and eventually in romance.

Students, teachers, and parents will find this quite readable book very interesting and simple in plot, true to life, and warning of dangers in the present-day college world. Creative power by the author is shown as he manages by timing and speech to have them at proper places in right moods to lead to a successful conclusion his plot.

Some of the reading and life values one will gain from the book are:

1. Courage portrayed by Karen in standing for truth in Professor Croin's classes.
2. Courage of Brack's mother in prayer and encouraging Brack to live the faith in college.
3. Regular practice of holding prayer meetings in college.
4. Reynolds' practice of taking the Gospel into outlying rural districts.
5. The wisdom of choosing Christian companions for roommates and in the social world.
6. The wisdom of following the sound advice of those older and more experienced.
7. The power of Bible preaching compared to lectures and reporting current events in converting his soul, molding Christian character, and giving one the singing heart.
8. The happiness, joy, and peace resultant from following the Bible paths of prayer, faith, self-denial, and surrender to God.
9. The value of following godly parental suggestions.—Paul T. Huddle.

ITEMS and COMMENTS

The Church of Sweden has taken the lead in warning the World Council of Churches that the state churches of Europe will not co-operate in the ecumenical movement if they have to yield their assumed rights to be the exclusive church in their country. These churches are unwilling to accept the Biblical position that the Christian church is inclusive of all believers and exclusive of all unbelievers.—United Evangelical Action.

* * *

Israel's new flag has two bordering blue bars and a white center bar, upon which are seven golden stars, symbolizing the seven-hour day visualized by Theodore Herzl for the Jewish State. The national emblem has a seven-branched candlestick on a shield of blue with a yellow border. On the border are seven blue stars.

* * *

Webb Drugstore in St. Petersburg, Fla., nationally known merchandising center, last year netted about \$100,000 in profits in its liquor business, but this business has been entirely cut out by Mr. Webb, proprietor. He says he "followed the bottle home." It would seem that any person who frankly faces the final effects of the bottle would become a temperance enthusiast.

The Journal of the American Medical Association reports that actuarial studies in America indicate that the group of persons classified as moderate users of alcohol, who were accepted at the standard rates of premium for life insurance, had a mortality 15 per cent higher than the average of all insured, including themselves.

The Krimmer Mennonite churches of Kansas held a Young People's Institute on the Hesston College campus early in August.

In an average year 22,000 people in the United States kill themselves, and about 100,000 more try and fail.

Young Methodists were urged to register for the draft in full co-operation with the country's laws in a resolution adopted by the Kentucky Conference of the Methodist Church. The resolution provided that these young men, if they so desire, may request exemption as provided by law for conscientious objectors. The resolution was aimed to set at rest "persistent reports that our young men are being urged to protest against the current draft law by refusing to register. This is not the position of the Methodist Church."

The president of the Baptist Union of Great Britain and Ireland has urged Christian young people to heed the warnings of history and not identify their religion with any special theory of politics. He reported that although only one person in five in Great Britain attended church regularly, 75 per cent of the people want their children brought within reach of the church through Sunday school.

One hundred tons of Scriptures printed in the Korean language have arrived at the Port of Inchon for Korea. The shipment included 50,000 Bibles from the British Bible Society and 200,000 New Testaments and 250,000 Gospels from the American Bible Society.

On September 21, the Nazarene Church opened the Nazarene Bible Institute at Institute, West Virginia. This Institute will train Negro men for the ministry in the Nazarene Church. The Institute is located across the street from the West Virginia State College for the Colored, where students may get additional work in liberal arts.

William T. Snyder has called our attention to an error in the "Items and Comments" column of the GOSPEL HERALD of August 17 in which it was reported that about 8 per cent of the displaced persons in Europe are Christians and the remainder are Jews. Bro. Snyder quotes the following from the International Refugee Organization: "As of April 30, 1948, the last date for which complete statistics are available here, there were 610,637 displaced persons receiving care and maintenance from IRO. Of these, 151,671, or approximately 24 per cent of the total, were Jewish. These figures include all displaced persons and refugees eligible for IRO assis-



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tance who were on that date in IRO camp." We are glad to make this correction. In connection with refugees in Europe, we quote Religious News Service to the effect that there were 9,000,000 refugees in Europe immediately after World War II and this number has since grown to 14,000,000. 12,000,000 of these are of German ethnic origin, and mostly squeezed into Germany, "a country which has lost half its houses."

The program to add 600,000 new Sunday-school pupils and to establish 3,000 new Sunday schools during the coming year has been launched by Southern Baptist Sunday-school leaders. The program was adopted after the Secretary of Sunday School Promotion of the Southern Baptist Convention reported that churches of the denomination now have a Sunday-school enrollment of 4,100,000, but that there are 40,000,000 white persons in the territory who are not enrolled in any Sunday school.

According to an article in United Evangelical Action, a labor union which professes to be organized on Christian principles is now at work. This union is called the Christian Labor Association of the United States of America. According to its constitution,

this Association "bases its program and activities on the Christian principles of social justice as taught in the Bible. The aim of the Christian Labor Association is: To organize workers in trade and industrial unions for the purpose of propagating, establishing, and maintaining justice in the sphere of labor and industry, and promoting the material and moral interests of the workers through the practical application of Christian principles in collective bargaining and other means of mutual aid or protection."

According to this article, the CLA is a bona fide labor movement recognized as such by the National Relations Labor Board and the United States Department of Labor. It believes in arbitrating disputes, recognizes the rights of employers and employees respectively, and has exerted influence upon legislative bodies for the enactment of legislation that reflects Christian principles in human relationships. This all sounds rather promising. One wonders, however, whether this organization has any difficulty in applying Christian principles to people who are not Christian.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, OCTOBER 12, 1948

NUMBER 41

Do We Believe What We Say?

BY SHEM PEACHEY

The time should be here for us to believe what we say. We teach, preach, and write that every Christian is a missionary. Do we actually believe that he is, or do we just believe that every Christian should be? If we really believe that every Christian is an active witness, then we will suit our actions to our words and proceed to make our membership evangelistically Christian.

God in His providence has at the present time set before us a wide open door to institute any mission, relief, or service program which we believe the Word of God through the Holy Spirit directs. Since in God's gracious providence Congress voted deferment for conscientious objectors, our people should understand that this is not the time to settle on our lees in an attitude of complacency, but rather the time to gratefully accept the challenge which this opportunity affords to prove to God, with the government and the public also looking on, that we really mean what we say.

Outside of the U.S.S.R. and a few isolated areas the greater part of the world is a wide open mission field, challenging us with their suffering bodies and lost souls. "The whole world lieth in wickedness." One billion people, half of the population of the world, cannot read. One thousand languages still have no portion of the Bible translated into their own tongue. Until the Gospel is translated into those languages, the people who speak them will have no alternative but to be lost. The nations of the world have plans under way to teach the illiterate to read. Russia has raised its literacy from about 25 per cent to 80 or 90 per cent in the last thirty years. But Russia supplies only atheistic, communistic literature to her people to read. There will be nothing gained in educating the people to read the devil's literature. How much of the necessary Christian literature are the Mennonite churches going to supply? The task is stupendously great, and if our Lord had not said, "Go ye into all the world, and preach the gospel to every creature," we would say it is an impossible task. But with an absolute faith in our invincible Lord that with Him all things are possible, we shall not falter as we go forward at His bidding, with Him going before.

Such sects as the Christian Scientists,

Jehovah's Witnesses, and Seventh-Day Adventists, with their deceptive religious propaganda, are overrunning Japan and other foreign countries and with "good words and fair speeches" deceiving "the hearts of the simple," poor, frustrated, and blinded heathen into a spiritual darkness practically as dense as that in which they found them, while we who have the unadulterated Gospel, and offer it to others *just as it reads*, do so with only a very small fraction of our membership actually active in it. Our hearts are moved with compassionate sorrow for the thousand millions of the poor heathen who grope in obscure darkness, worshiping some unknown something, hideous and fearful, as we contemplate "false prophets" bringing them the Word of God, only to blind their eyes to its truth and to leave them in obscure darkness, yet deceived into thinking they now have the true light, only to discover on the judgment day that they are still lost. Yet these same people might have just as readily accepted the truth as error, and with much more appreciation, if only true apostles of the Lord had brought them the true light.

Stephen Solomon, an ordained Mennonite brother from India, told his audience at the Mennonite World Conference at Goshen, Indiana, that the Scripture, "He that loveth father or mother . . . son or daughter more than me is not worthy of me," does not mean what it says to us in America, but it does mean what it says to them in India. There when a man leaves his religion to accept the Christian religion, he does so with his whole heart. He said, "We believe the Bible more than you do." If this is true, shame on us! Possibly if the Gospel cost us as much as it does the people in India, we also would appreciate it and believe it more. In another sense it does cost as much here as in India, but only a comparatively few are willing to pay the all-out price.

Now is the time to institute a program of Christian service, all of which is founded *upon*, and an expression of the Gospel, culminating in a scriptural soul-saving work, designed not merely to give our youth something to do, but to obey the Lord Jesus Christ in making the personally demonstrated Gospel message available to all men, in an all-out mis-

sionary endeavor, to which every member will be expected to make a contribution. The time in life to begin serving the Lord is in youth; so it is suggested that every young person in the church give a year's time in some phase of this work. Those who cannot leave home should not be denied the same opportunity, but should constitute the home force of youth to help carry on the mission activities in the home communities. This should serve to stimulate a permanent interest in a consecrated life service for the Lord, and could be the gateway into full-time service for the Lord for thousands of Mennonite youth in time to come.

The present draft of only about a quarter-million men will yield only about 150 or 200 Mennonite C.O.'s to be deferred. These few will not be of great national consequence. What Selective Service will require, or if this deferment will continue in the event of another war, we do not know. But if we will accept the challenge which the deferment affords, not because the deferment carries with it an obligation to serve the government, for it doesn't, but because

Constraint

By ETHEL YAKE

Dear Lord,
I turn my heart to Thy compelling voice
And hearing only graciousness and words of
peace,
Though bitter still Thy call,
Renew my vow to learn Thy love full well
In service unrelenting.

As parents, losing one they love,
Withdraw from piercing point of sorrow's pain,
The smart to ease,
Return to know its agony again,
Wondering at the intense joy its flavored bitterness salts into their souls,
So I would ply the task—
Return to feel the penetrating salt of service,
Rendered where only Thou art near to be my
praise and comfort.

And I would have it thus, dear God,
That when the joy of human love
Thou dost make mine,
It would be unto me far less than Thine,
And I should know Thy goodness through the
art
Of loving Thee when mortal love
Would fill my soul and dare preclude Thy
radiancy.

Scottsdale, Pa.

salvation carries with it an obligation to serve God (Rom. 12:1), we believe that if in the future our government should think of requiring an alternate service, we would be in an advantageous position to tell the government that our youth is engaged in training for, and rendering a service, not only of national, but also of international significance; that the Lord must have priority of our time, men, and resources; that our business is to preach the Gospel to all men, to *save* the lives and souls of men of every race and nation, to help men find the "peace of God," and that international peace may also be incidentally promoted thereby, to the extent that men obey the **PRINCE OF PEACE**; and that we cannot pawn the Lord's resources to a government, or any human agency, but that we are committed to the service of the God of heaven to win souls for His eternal kingdom.

We not only believe according to the Gospel message that God intends that every Christian shall be a witness and a fisher of men (Matt. 4:19; Rev. 22:17; Matt. 9:37, 38), but that every enterprise and vocation of a truly enlightened child of God terminates in the one "ultimate intention" of II Cor. 5:15. Enterprises, vocations, industries, and businesses there must be as long as men have bodies to keep alive, but for children of God, these are all dedicated to contribute to the advancement of the kingdom of God.

We therefore solicitously appeal to our church leaders everywhere, not to think of a possible commitment of our youth to the state for a public work program, in any future contingency, but rather, let every pastor plan and execute an effective New Testament program for the training of the young people of his church for the cause of Christ, to serve in home and foreign lands.

We hear a chorus of voices here exclaiming, "How do you expect to use young people in the Lord's work who are of the type of those who took up army service, or were a liability in the camps, or who are a spiritual liability in their home churches?" We do not intend to use such people in the Lord's service. The only kind of Christians God intends shall *compose* the church of the elect, according to the Gospel, is sanctified, Holy Ghost Christians. The New Testament knows of no other kind. Of course there will be babes in Christ; some are weak and some strong, some young and inexperienced and some old, experienced, and wise, all in various stages of spiritual growth, in an ideal Christian church, but these are all teachable and growable Holy Ghost Chris-

tians and lend themselves to God's program. They would not all be gifted to go out as missionaries. Why should they? God never intended that all should go abroad, but He intends that each one shall serve *somewhere* faithfully with his God-given talents and gifts. Rom. 12:4-8; I Cor. 12. The various types of Christian service available and necessary could use all of the variously gifted people, young and old, that we have.

The church of Jesus Christ must not use any one in the service of the Lord who is not regenerated. As conditions now are, if the above is true, then we would still need some type of civilian service for our evidently unregenerate members, if we want to use them all.

But is that the answer? Most assuredly it is not. What then is the answer? The answer is, "Put away from among yourselves that wicked person" (I Cor. 5:13). So the New Testament teaches *not* that we shall not use unregenerate members in the Lord's service, but that there shall not be *any such members permitted* in the church of Jesus Christ. Now He did not say there shall not be any such members in the *Mennonite Church*, but we are sure that no one would assume this to mean that therefore unregenerate members may be retained in the *Mennonite Church*, inasmuch as the Mennonite Church is by its constituents regarded as of the church of Jesus Christ. The discrepancy between faith and practice here would possibly consist in the inability or unwillingness of responsible ones to exclude from membership *such as the Word excludes*. Usually this follows, as a logical sequence, a failure to properly indoctrinate and nurture in Christian faith and virtue in home, church, and school. So the challenge from God is ours to rise to New Testament levels of life, holiness, and service for the Lord, in the Lord, the Lord through us. Brethren, will we do it *now*? The Word of God does not promise us another day. Let us live up to our convictions. May we permit the Lord to strengthen our present enfeebled convictions. The world is like a building with a huge charge of dynamite under it, with fuse and cap already set, with an infernal villain standing by, ready to strike a match to it at the first opportunity he feels he can get away safely. The Lord Himself has said, "... When ye shall see all these things, know that it is near, even at the doors"; "Behold, I come quickly"; "Blessed is that servant, whom his lord when he cometh shall find so doing." The total time according to New Testament prophecy is short. The opportune time for each of us is

short. The time for rescuing some of our own people, "snatching them from the fire" (Gr.), is short. The time to save millions, possibly 60,000 of whom die without Christ every twenty-four hours, is too short to save them. **THEY PERISH!** This must be the urge, expressed in "The love of Christ constraineth us," behind every enterprise for the Lord. The Gospel we preach must be "the gospel of Jesus Christ." Our example must be the Apostolic Church. An appreciation of our Anabaptist history of the first fifty years, 1525 to 1575, must become real to us in order for it to serve as a precedent for us to get back to the true Anabaptist vision and fervency for soul winning.

The responsibility for the promotion and execution of the scriptural propositions to initiate supplementary work for youth, as outlined by the M.C.C. and the Peace Problems Committee, for the employment of our youth in a varied service program for the Lord, rests first on those brethren in the forefront in this work; secondly, on every ordained brother; and thirdly, on the whole brotherhood. Let each realize his responsibility. Each one will *not*, unless every leader will wholeheartedly promote and support the idea, and some of our leaders will fervently work for the execution of the plan. The promotion and support will be in direct ratio to the vision and perspective. Are the present vision and perspective adequate? *They are not*. Let us enlarge them. Brethren, shall we go?

Springs, Pa.

TEXTS OF FAMOUS MEN

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:34.

The text that made David Livingstone a missionary—Matthew 28:19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—I John 5:4.

The text on which Michael Faraday staked everything—II Timothy 1:12.

—Free Methodist.

Our world has lost the sense of sin, but not the results of sin.—Quoted by J. B. Martin.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTDAL, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTDAL, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTTDAL, PA. PRINTED IN U.S.A.

EDITORIAL

Vengeance Is Mine

Another war looms menacingly, and like most wars, it will be justified as a holy crusade against Antichrist and his kingdom. Communism and Christianity, we are told, cannot live together in the same world. And so, if Christianity is to survive, there is nothing for it but to arise in righteous wrath and do God service by wiping out His archenemy with atom bombs and deadly bacteria.

We are reminded of a scene in a Kansas barn many years ago. Two boys, one twelve and the other eight, were wrestling fiercely in the alfalfa leaves on the feeding entry floor. It was a fairly even contest, for the older boy was small for his age, and his younger brother was almost as strong as he was. Over and over they rolled, and round and round. They sweated and puffed and sobbed in anger, for though this was a struggle between brothers, it was not brotherly. There was no referee to prevent biting and scratching and kicking. The older boy's shirt was almost torn from his back, and overall buttons had ripped through the denim.

But this was a righteous battle! For the father of these boys was not at home, and Paul and Jac were expected to take care of the chores. Paul had thought it was his right as the older to be the boss. Jac had resented this tyranny, and had refused to feed the calves when Paul had ordered him to carry the hay and chop over to the calf-barn. It was clear to Paul that Jac needed to be disciplined, and he had proceeded to lay on the needed thrashing. But because Paul had so small a margin of strength, the righteous administration of discipline would have looked to an onlooker like an angry fight.

And so it did appear to Father, who unexpectedly came walking into the entry. He pulled the boys apart and sternly began to reprimand them for fighting. Paul drew himself up with injured dignity. They weren't fighting, he explained; he was only whipping Jac because he wouldn't co-operate. But Father couldn't get the distinction, and punished both boys for fighting.

"Vengeance is mine; I will repay, saith

the Lord." When nations throw themselves at each other's throats in bloody battle, shall not the heavenly Umpire rule that they are all in the wrong? What right have we to appoint ourselves as the standard-bearers in a battle of right against wrong? For what nation is righteous enough to set the others right? Shall not our self-assumed authority draw upon us all the wrath of Him who alone knows how to dispense justice with equity?

A Literary Masterpiece

We are enjoying this quarter an excellent series of lessons in the International Series. We are observing and learning to appreciate better the various literary forms found in the Bible. In all these forms there are great masterpieces in the literature of the world outside the Bible. It is inspiring to see that revelation uses these various forms and excels in them. There is no history so important as the history of the Bible, no philosophy so profound, no oratory so moving, no letters so significant, no lyrics so graceful and expressive.

In many respects the Bible surpasses all the other books of the world. Chief, of course, is its inerrant truth, written by holy men of God by the inspiration of the Holy Spirit. But it is true that we have sometimes become so totally absorbed in this truth content that we have forgotten to notice the forms in which the truth is cast. The gem is indeed precious, but the casket which contains it is also a thing of supreme artistic beauty. Viewed simply as literature, the Bible is the greatest book of the world. Add to that the fact that it is God's revelation of truth, what a treasure we have in the Book of books!

Some have felt afraid to speak of the Bible as literature. So great has been their reverence for the Bible that they have feared even the word that might seem to bring it down to the level of other books. They have felt that the study of literary forms might detract from the spiritual perusal of the Word of God. But why need we have this fear? Let us think of it in this way. God, who is greater than man in every other re-

spect, is also greater than His creature in His ability to express Himself. Many men have written books. If God should also write a book, would it not be a better book than any man could write—better not only in its content, but also in its form? God has written a Book. He has inspired Moses and David and Solomon and Isaiah and the Evangelists and Paul to put into words the eternal message of truth. Why should we think that He would choose an inferior means for this presentation? Just as God used men, so He used current forms of literature. And the use of these forms in the Bible is the supreme example of excellence. Surely the reverent study of the form which God's Word took cannot be anything but helpful to a reverent and thorough study of God's Word.

It is fitting that Universal Bible Sunday should fall within this quarter in which we are paying special attention to the reading of this Book. This Sunday, designated as such by the American Bible Society, falls this year on Dec. 12. The American Bible Society is trying to stimulate the observance of this special day. And certainly we do well to pay special tribute to the Book on some one day of the year. The Society is again sponsoring a special daily Bible reading between Thanksgiving and Christmas. A list of these readings and other material helpful in Bible Sunday observance can be secured free from the American Bible Society, 450 Park Ave., New York 22, N.Y.

Your Church Paper

The Associated Church Press has designated October as Church Press Month. During this month an attempt is being made to impress church people with the importance of their church papers and of the kind of information that these papers can bring into Christian homes. The official paper of the Mennonite Church, the GOSPEL HERALD, is found in the majority of our homes, but certainly not in all. Only a relatively few of our congregations have taken the effort required to get their congregation on the one hundred per cent list, with the GOSPEL HERALD in every home. Might this be a good time to put pressure on the campaign to secure this desirable end? The homes which do not have the church paper must be in considerable ignorance as to what is happening in their church. This ignorance makes for a certain in-

efficiency in the carrying on of any church program. As we have often said, one can be a good Christian without reading his church paper, but certainly one who does not read the GOSPEL HERALD cannot be a very good Mennonite. For the good of all our members, church leaders should be concerned to reach the one hundred per cent goal. We should receive a few thousand new subscriptions this month. Will you help us?

Testimony of Foremost Commentators on Romans 12:2

COMPILED BY J. B. SMITH

Bengel is reputed as being the father of grammatico-historical exegesis. The great Delitzsch's testimony concerning him is that "he burst asunder the chains of a binding traditionalism of interpretation, deemed in his day almost unassailable, vindicated the mother right of Exegesis to control Dogmatics, and showed to the Church the Castilian Fount in the Scriptures, from which she must ever renew her youth." He defines the simple word, *schema*, as "fashion, adornment, clothing." "The outward appearance [*schema*] of the saints should correspond with the inward form [*morphe*]," on Rom. 12:2. These are his first definitions; he also adds "food, gesture, words, and actions," on Phil. 2:8. In no case is the word used in connection with the lists pertaining to the works of the flesh as in Rom. 1:29-31 and Gal. 5:9-21, hence such should not be classed under non-conformity.

Lightfoot, Epistle to the Philippians, page 127, gives the classical sense of *schema* as denoting "figure, shape, fashion." "It gets to signify, like the corresponding Latin *habitus*, sometimes the dress or costume; sometimes the attitude or demeanor. . . . It signifies, moreover, pomp, display, outward circumstance and frequently semblance, pretense as opposed to reality, truth. . . . Altogether it suggests the idea of something changeable, fleeting, unsubstantial." "A review of the passages [of Scripture] where this word is used, will not, I think, leave any doubt on the mind that this word retains the notion of unstability, changeableness, quite as strongly as in classical Greek: 'the fashion of this world which passeth away' is the *schema* of this world. I Cor. 7:31. To fall in with the fashion of the world is *suschematidzo*. Rom. 12:2. On the other hand, the great and entire change of the inner life otherwise described as being born again, being created anew, is spoken of as a conversion of *morphe*, of *schema* never." Thus "He foreordained them to be conformed [*summorphous*] to the image of his Son" (Rom. 8:29), "being made conformable [*summorphidzo*] to his death" (Phil. 3:10), "until Christ be formed [*morpho-*

the] in you" (Gal. 4:19). (Page 130) "The distinction between the words *schema* and *morphe* will be seen still more clearly where they occur together [in their compound form]: 'Do not follow the fleeting fashion [*suschematidzo*] of this world but undergo a complete change, assume a new form [*metamorphoo*] in the renewal of your mind' (Gal. 4:19)."

Trench in his book, "Synonyms of the New Testament," renders our passage: "Do not fall in with the fleeting fashions of this world, nor be yourselves fashioned [*suschematidzo*] but undergo a deep abiding change [*metamorphoo*] by the renewing of your mind such as the Spirit of God alone can work in you." The value of this rendering by Trench is seen in that Dr. Deissman declares in his "Philology of the Greek Bible," "Trench's 'Synonyms' is still the best work on New Testament synonyms" (p. 140).

Vincent, "Word Studies in the New Testament," Vol. I, p. 99, explains the simple form, *schema*, as "the changeable outward fashion in a man, his gestures, clothes, words, acts." The compound form, *suschematidzo*, in Rom. 12:2 he defines thus: "Be not fashioned according to the fleeting fashion of the world."

J. Barmby, on Romans in "Pulpit Commentary," remarks: "The apostle warns his readers not to follow in their ways of life the fashions of this present world which are both false and fleeting (cf. I Cor. 7:31) but to undergo such a change of essential form as to preclude their doing so. If they become conformed to Christ (Rom. 8:29) the world fashions will not affect them."

Adam Clarke in his commentary explains thus: "The customs and fashions of the people that then lived—pride, luxury, vanity, extravagance in dress and riotous living prevail now as they did then and are as unworthy of a Christian's pursuit as they are injurious to the soul and hateful in the sight of God."

Moule, "Commentary on Romans": "Do not play the worldling, assuming a guise which in itself is fleeting and which for you members of Christ must also be hollow, but grow transfigured, living out a lasting and genuine change of tone and conduct in which the figure is only the congenial expression of the essence. . . . Let us not withhold our bodies from the sacred surrender here enjoined upon us and yet expect to realize at some vague date a transfiguration by the renewing of our mind."

In Rom. 8:29; Gal. 4:19; II Cor. 3:18; Phil. 3:10 *morphe* (or its derivatives) is used of the deep inner change of heart, the change which is described in the Holy Scripture as a new creation; while *schema* is used of the changeable fashion of the world and agreement with it. I Cor. 7:31; Rom. 12:2. Caffin, "The Pulpit Commentary on Philippians."

Lenski: "*Schema* is outward conformation, fashion, but *morphe* is the essential

form which fully expresses the essence or real being. The present imperative asks us to shun this conformity during the entire course of our lives. Even in outward fashion the Christian is to be different, separate from the world."

Dr. Kenneth Wuest: "Paul exhorts us not to be conformed to this world but to be transformed. The word 'conformed' in the Greek refers to the act of assuming an outward expression that does not come from within one's inmost being but is patterned after the world. In short, he exhorts the saints not to masquerade in the garments of the world. The word, 'transformed,' here is the translation of the Greek word translated 'transfigured' in Matt. 17:2. Christians should change their outward expressions which were true of them before they were saved to one that comes from a heart cleansed in the blood of Jesus and controlled by the Holy Spirit, an expression which is truly representative of the new and divine life which was given them in salvation. Saints must not masquerade in the attire, mannerisms, habits, and customs of the world but depend upon the Lord Jesus for their adornment."

Philip Schaff remarks: "The Greek requires the translation 'be not fashioned' according to this world, but be ye transformed."

W. B. Godbey: "We are living in Satan's dark wicked age of the world; if we follow its foolish fashions we go headlong to ruin."

"Christians are therefore not to pattern themselves on the present order of things, but accept such a change in themselves, a change of mental outlook, that they will be able to discern the will of God" (Abingdon Bible Commentary).

"The sacrifice is defined by its opposite. No longer comply with the fashions of this age but let there be a transformation in you effected by the renewing of your mind. Fashion is guise or habit of life; form the intrinsic mode of being. The mind to be renewed is the reason-mind in its essential powers. Such a renovation qualifies one to discriminate what God wills" (Peake's Commentary).

"The Apostle Paul likewise warns against conformity to this world, that is, being outwardly shaped after the pattern or style of this world and exhorts to transformation or change wrought through the mind," on Rom. 12:2.—Dr. A. C. Gaebelein. Ed., "Our Hope."

"What is the effect of conformity to the decrees of fashion upon the minds and hearts of those who so blindly follow? Seemingly independent, they are really slaves, slaves to vanity, self-pleasing, self-righteous. Lacking independence in outward and minor things their minds take on conformity to that power which decrees the character of their dress and their adornment. Subtly, but assuredly they are prepared not for viciousness but for dullness and petty pride and **pleasure which makes them a prey to**

the deadening forces of this world" (Editorial, Serving and Waiting).

Robertson, in his "Word Pictures in the New Testament," remarks, "In Rom. 12:2, Paul uses both verbs, 'be not fashioned' and 'be ye transformed in your inner life.'" "Be not fashioned" (Rom. 12:2): Stop being fashioned or do not have the habit of being fashioned. . . . "According to this world": do not take this age as your fashion plate. . . . "The fashion of this world" (I Cor. 7:31): Schema is the *habitus*, the outward appearance." (Note: The Classic Latin Dictionary gives the appearance of the dress of the body; the dress itself, as the first definition of *habitus*.) "Not fashioning yourselves" (I Peter 1:14): the outward pattern in contrast with the inward change." "According to your former lusts"—the bad sense *epithumia*, as in I Peter 4:2; II Peter 1:4; James 1:14f.

Sanday, in the "International Critical Commentary"; "Do not adopt the external fleeting fashion of this world but be ye transformed in your inmost nature." He also calls attention to the words of Chrysostom (347-407 A.D.) on the same text: "He says not change the fashion, but be transformed to show that the world's ways are a fashion, but virtue's not a fashion, but a kind of real form with a natural beauty of its own, not needing the trickeries and fashions of outward things which no sooner appear than they go to nought. For all these things, even before they come to light, are dissolving. If then thou throwest the fashion aside, thou wilt speedily come to the form."

The following are extracts from a sermon on Rom. 12:2 by Bishop Joseph Hall (1574-1656), of the Church of England, who was known as "The Seneca of the seventeenth century." (Bishop Hall, who came into close contact with the Mennonites in England—the progenitors of the Baptist Church—was familiar with their doctrinal views on dress and may have acquired his strong convictions against the sinfulness of fashionable attire from them. See "The Inner Life of Religious Societies of the Commonwealth" by Barclay, pp. 65, 69.) "Fashion not yourselves like to this world." He is blind that sees not a world of fashions in all in which the price of the stuff strives with the vanity of the form. There is a luxury of very clothes which it is hard to look besides. O God, how is the world changed with us, since our breeches of fig leaves and coats of skins. The earth yields gold, silver, rich stones; the sea pearls, the air feathers, the field its stalks, the sheep her fleece, the worm her web, and all too little for one back. After necessity clothes were once for distinction, as of sexes, so of degrees. How curious was God in these differences, the violation whereof was no less than deadly. Deut 22:5. Oh, the mad disguises of the world, especially in that weaker sex; which in too much variety is constant still to a prodigious deformity of attire;

Lament

BY LENORE YODER

*The unborn generations, had they tongue,
Might lift their voices in the darkened womb
And cry, "Let not our natal hour be sung,
For our conception is our pledge of doom.
Far better that we never see the light
Than in that light to stare at war's dread ruin:
Orphans and widows, bitterness and blight,
Graves, scars, and hatred; babes that perish soon."*

*If they had tongue! O God, would those were mute
Whose guilty lips this hour hiss of war;
Who mercilessly scan the destitute
And pen their ghastly history in gore.
O Christ, when shall the multitudes receive
Thy Truth, and on Thy holy self believe?*

Wakarusa, Ind.

to the ruin of other nations, to the dishonor of their husbands, to the shame of the Gospel, to the forfeit of their modesty, to the misshaping of their bodies, to the prostitution of their souls, to the just damnation of both. Away with this absurd and apish vanity of this world. 'They that glitter in scarlet shall once embrace dunghills' (Lam. 4:5).

"Yet it were well if it were no worse. Let us that are Christians affect that true bravery which may become the blessed spouse of Christ; 'the king's daughter is all glorious within' (Ps. 45:13); and say with the prophet, 'My soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness' (Isa. 61:10).

"I am sure, from our outward fashions of attire we need none other dissuasive than their ugliness and misbecoming; and what shall I need to tell you how loathsomely deformed these fashions of the world make us to appear in the sight of God? The toad or the serpent are lovely objects to us in comparison of these disguises to the pure eyes of the Almighty, yea, so perfectly does God hate them that He professes those hate Him that like them: 'Whosoever will be a friend of the world is an enemy to God' (James 4:4). Oh, then if we love our souls, let us hate those fashions that may draw us into the detestation of the Almighty, for God is a consuming fire.

"Besides misbecoming it is a just plea against any fashion that it is painful. For though there be some pain in all pride, yet too much we endure not; and behold these fashions shall pinch and torture us to death, to an everlasting death of body and soul. The ill guest of the parable was thus clad (Matt. 22:12); the King abhors his suit and after expostulation gives the sentence, 'Bind him hand and foot and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth.' Oh, fear and tremble at the expectation of this dreadful doom, all ye that will

needs be in the fashion of the world. If ye be so foolish as to flatter yourselves here in the conceit of your liberty, there shall be binding; in the conceit of a lightsome and resplendent magnificence, there shall be darkness; in the conceit of pleasure and contentment, there shall be weeping and gnashing of teeth. Behold these are the overworn and misshapen rags of the old man; away with them to the frippery of darkness; yea, to the brokery of hell. Let us be for a change. 'Old things are passed, all things are become new.' As we look to have these bodies once changed from vile to glorious; so let us now change the fashions of our bodies and souls from corrupt and worldly, to spiritual and heavenly and loathing all these misbecoming, painful, common, old fashions of the world, let us put on the Lord Jesus Christ, that being clad with the robes of His righteousness here, we may be clothed upon with the robes of His glory in the Highest Heavens. Amen."

Elida, Ohio.

Challenges to the One Who Preaches

COMPILED BY B. CHARLES HOSTETTER

"The preacher must believe his own message. He himself must live the life to which he would by God's Word and grace lift others."

* * *

"The supreme need of every Christian pulpit is a man who carries Christ in his own heart and whose life is filled with the power of divine grace in the Word."

* * *

"He is a channel, in the pulpit, pouring the truth into the souls of his people."

* * *

"The battle for souls is lost or won in the preacher's own heart. If he is not being saved by the Gospel he preaches—if he is being baffled and defeated in his own experience—he goes into the campaign for souls whipped. In his utterances there is no note of certainty and compelling power."

* * *

"I don't know what will happen, but I wish to say this; you can keep your eyes on Calvary church, for something is going to happen. It will be a victory for God or the devil. . . . But before there shall be a failure of God's work in Calvary church, there will be a funeral in Calvary's parsonage, for I simply cannot live to witness a defeat of the armies of the living God. Before God, I will die in the streets before there shall be a failure of that great work in New York City."

* * *

"At the close of the service the old veteran said, 'You love to preach.' 'Yes,' said Pentecost. 'But,' said the old man,

'do you love the men to whom you preach?'

"One said, 'I do not know that I care very much that a man loves my soul, unless he loves me.'"

"Spiritual life is caught as well as taught."

"... the Christian minister. No one should know what the BOOK means better than he. His daily study of it, his effort to direct his own life by it, should make him vividly aware of its POWER."

"The DRAWING preacher is the WITHDRAWING man. Christ DREW the multitudes because He WITHDREW FROM them at times."

"The GOOD is often the ENEMY of the BEST."

"The preacher who is MIGHTY in the CLOSET with God, is MIGHTY in the PULPIT with men."

"The giants in faith have been the giants in faithfulness."

"The true missionary must not only have a message, but he must be the living embodiment of that message and the incarnation of the truth which he teaches."

A Prayer

"Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that we do Thy will." AMEN.

What About Euthanasia?

By GERALD C. STUDER

Perhaps many of you, along with me, read the article that appeared in the *Reader's Digest* recently by Selwyn James entitled, *Euthanasia: Is "Merciful Release" Wrong?* Euthanasia refers to the termination of human life by painless means for the purpose of ending incurable physical suffering. For the Christian the definition itself is a contradiction of terms since the entire Christian philosophy denies the possibility of an "incurable" disease existing. Christ upon one occasion reversed what would seem to be the force of His own metaphor when after saying, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," He hastened to add, "With men this is impossible; but with God all things are possible."

The article goes on to say that last December some 2,000 New York doctors drafted a bill for introduction in the

state legislature urging that euthanasia be established and safeguarded by law. This desire was openly shared by fifty-four Protestant and Jewish religious leaders as not being at variance with moral and religious principles. I am frankly not surprised at the doctors, but what a pitiful ignorance of the Scripture is manifested by the endorsement of the religious leaders! How willing even professed Christians are to do anything but what the Bible suggests! James asks, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Men seem to be particularly entranced by the caged-eagle theory of their existence—the notion that the soul is imprisoned in flesh, and is beating its bars in eager longing to fly away and be at rest—all of which may be very good poetry, but very bad theology. "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," is the inspired testimony concerning our highest hope of existence. The heresy of death-worship has supplanted the doctrine of the resurrection. It is easy to see how, when death gets established in such high esteem among Christians, sickness, his prime minister, should come to be held in great regard also. We talk thankfully of the abundant life and yet betray it at every turn in our actual life! We speak of the chastisement of God while the Scripture speaks of the work of the devil. God does chastise us, but not by sickness unless we are determined to recognize it in no other form. Alas, if the Lord's people shall be so deceived by the devil that they shall not only willingly accept sickness but legislate death as their portion, instead of seeking health, the first fruits of redemption. In the atonement of Christ there is a foundation laid for faith in bodily healing. Matthew 8:16, 17 says, "And he cast out the spirits . . . and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

But to return to the article—it gives account after account of people who did mercifully release an "incurably" afflicted loved one and then gave themselves up to the police only to be acquitted. Why the guilty conscience if there is nothing wrong with the deed? Doesn't God know when people should die? Each of us as a son or daughter of God can rest assured that none of us will die until life can do without us. But by taking our own life or that of someone else we can throw an obstacle in God's plan.

We are not a protestant church, nor a Jewish church, nor a Catholic church, but we are members of the Mennonite Church. Let us keep our testimony clear and our witness shining against any such

diabolical plan circulating under the guise of mercy.

Orrville, Ohio.

Death of the Ungodly and the Reward of Sin

Thus the impenitent sinner lies on his deathbed, full of pains in his body, and in spirit full of dismay and anxiety, full of fear and terror at death, full of trembling at the approaching judgment.

He is totally deserted, without help, incapable of receiving comfort, because he believes not and acknowledges not God and the Redeemer. Death stands before him and threatens to deprive him of all, all joy, all possessions, honors, pleasures, all and everything else.

Satan now reproaches him with his sins. Before it was he that seduced him, and represented sin in an attractive and tempting form; now he torments him therewith, distresses his conscience, and shows him the reward of sin that now awaits him, with eternal perdition, eternal damnation, and endless misery in hell.

In despair he looks around and sees everywhere nothing but images of terror; within his own conscience torments him, which has slumbered until then, but now it awakes with all its power and plunges him into the anguish of hell.

He beholds hell itself, the gulf open, ready to devour him, to swallow him up forever. He cannot listen to anything good any more, because he has long ago hardened his heart against all impressions of the good Spirit, and now becomes deaf to His voice. He turns away from the good Spirit, from grace, from the Angel—and therefore does He also depart from him, and delivers him over to that despair into the bosom of which he has voluntarily and presumptuously cast himself. Thus he gives up the ghost, and appears before the judgment seat of Christ, and hears from the mouth of Him, whom he during life despised, whose word he never heard or which he has forsaken, whose grace he has condemned, whose blood he has trodden underfoot, he now hears out of the mouth of his Judge, the irrevocable doom: "Depart from me, thou accursed, into everlasting fire."

Such is the reward of sin and the pleasures of the world. Rejected, condemned by the Lord, shut out from heaven, and eternally banished from His face, he now plunges into the abyss, into an eternal wretched condition, into a fire that is never quenched, and gnawed by the worm that never dies.

Oh, how many of mankind are hastening to this eternal perdition! How many who are called Christians, and would be considered such, are the servants of sin, of lusts and shameful desires, devoting themselves to avarice or luxury, to pride or envy, and who live rejoicing in one another's woes, or are addicted to un-

chastity and indolence, or anger, or intemperance and intoxication; perhaps they also still confess their sins, but not to become better, but merely from habit. They return again to sin and continue in their ungodly practices, confess again, sin again, and thus proceed until their end, never thinking to change their minds, with all their heart to lament their sins, without sincerity, turning to Christ the Redeemer, without seeking His grace and mercy. With all their confessions, their communions, going to church, hearing God's Word preached and other devotions, they still continue what they were before, servants of sin, children of the world, slaves of the devil, and the more they join in with outward forms, the more do they pride themselves on it, as if they were under no necessity to change their hearts, and be converted. Unexpectedly death approaches, and bears them away, and since they have sowed to the flesh, they reap from the flesh destruction: for what a man soweth, he shall also reap.

Particularly awful is the death of those who, having once found grace, have not preserved it, who have once acknowledged Christ, but not remained with Him, but have fallen from Him again and cast themselves into the arms of the world and of sin: for as Paul saith (Heb. 10:26, 27), "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

Oh, you sinners, that devote yourselves to your passions, if you did but know what you love! You love death and destruction! What now flatters you, will one day torment you. Consider the evil of your ways, and hate wickedness—renounce all lust and sin; it is your destruction. Hear the friendly voice of your good Shepherd, Jesus Christ, who calls to you, "Come to me; my blood will cleanse from all sin! I forgive you; I will make you happy—I will give my sheep eternal life." Harden not your hearts against this voice of your good Shepherd, that you may not one day hear the thundering voice of your Judge: "Depart from me, ye cursed, into everlasting fire." It is terrible to fall into the hands of the living God. Heb. 10:31.

We as ministers are in duty bound to warn of sin and unrighteousness and the reward of wickedness, even though the devil often tempts us to leave out unpopular and unpleasant truths. Our duty is plain as taught in Ezek. 33:7-11; "So

thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Selected by C. L. Gearig, Wauseon, Ohio.

THE PASSION

It is with the holiest fear that we should approach the terrible fact of the sufferings of our Lord. Let no one think that these were less because He was more. The more delicate the nature, the more alive to all that is lovely and true, lawful and right, the more does it feel the antagonism of pain, the inroad of death upon life; the more dreadful is that breach of the harmony of things whose sound is torture.—George MacDonald.

A Prayer for This Week

(A Prayer for Columbus Day, October 12)

Almighty God, Thou who didst bring our forefathers into this land of opportunity, we give Thee thanks for the marvelous way in which Thou hast led our people, for the material comforts of life, for religious liberty, for spiritual fellowship, and for the opportunities to witness to Thy power and love. We thank Thee especially for those men who were instruments in Thy hands as Thou didst open North America for those who wished to escape from oppression and intolerance. We are thankful for the vision, courage, and faith of Columbus who despite great difficulties led the way to the New World. As we meditate upon our blessings, may we ever remain humble in Thy sight, remembering that Thou art no respecter of persons. Thou dost love all Thy children and Thou wouldst have us share with our unfortunate brethren in the Old World the bounties Thou hast entrusted to us. So may we too be instruments in Thy hands. In the name of Christ. Amen.

—Melvin Gingerich.

A Meditation

BY CLARA LEHMAN HERSHBERGER

We have just had a pleasant afternoon. We walked out to the cemetery, sat on the cool green grass, looked across stately pine to the mountains beyond, and completely relaxed. We were surrounded by tranquillity and idyllic beauty. Beneath us the dead slept on—unknowing, unconcerned, wrapped in a mantle of oblivion.

There are people who feel very deeply about one's walking across graves, and of course, they are right in a general sort of way. One should duly respect the dead, but I do not believe that the people who slept beneath us this afternoon would have objected to our being there if they had known.

At least I do not think that I should care if, when I die, and my grave is covered with luxuriant grass, a young couple with a happy little boy should rest there. In fact, it would be a great comfort to me to know that someone, still vibrating with the joy and expectancy of life, had found inspiration or perchance a new acquaintance with God upon the spot that marked my final resting place.

The plot on which we paused was enclosed on two sides by low evergreens and shrubs, and on the third side by an elegant marble bench with a high back that bore the family name. In the center of the plot were low marble headstones that marked the burial place of various members of the family. Our little boy played on the grass, patted the markers, and gurgled happily. And somehow I know that if the dead had known, they would not have cared.

Cemeteries should hold no horror for us. I like to visit them and I always do so with a sense of awe and reverence. Why should one not feel this way? The moment of our birth was the moment of our betrothal to death. We live so near to death even at the best that we ought to have fear of it. To those who believe, death is the door through which we pass to meet the One who means more than life to us. And does it make so much difference after all who goes first? If I go, you will come to me; if I tarry, I will come home to you.

Scottdale, Pa.

Why the American people will continue to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building, just to make a few dollars, is beyond my comprehension. Such pictures in one night uproot all the good seed which the schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting any one to set buildings on fire to collect insurance.—Roger Babson.

FAMILY CIRCLE

For Our Children

*Father, hear us, we are praying;
Hear the words our hearts are saying;
We are praying for our children.*

*Keep them from the powers of evil,
From the secret, hidden peril;
From the whirlpools that would suck them,
From the treacherous quicksand, pluck them.*

*From the worldling's hollow gladness,
From the sting of faithless sadness,
Holy Father, save our children.*

*Through life's troubled waters steer them,
Through life's bitter battle cheer them,
Father, Father, be Thou near them.
Read the language of our longing,
Read the wordless pleadings thronging,
Holy Father, for our children.*

—AMY CARMICHAEL.

THE BOOK SHELF

Thine Is the Glory, Florence M. Taylor; The Westminster Press; 1948; 50 pp.; 65¢.

This book is an attempt to explain in child language and in terms of child life the various statements in the Lord's Prayer. Careless repeating of empty words is avoided when the child understands and thinks about the statements he is repeating. This is skillfully illustrated in the story.

The Harlow twins, Don and Polly, over a period of weeks learn to understand the Lord's Prayer before they can sing it effectively in the children's choir. Mother, Father, older brother Rick, and Mr. Alcott (director of the choir) all contribute to the explanation of parts of the prayer.

The fact that Rick is a Boy Scout is rather prominent in the story. Dad Harlow is mentioned as scoutmaster. Should the Boy Scout problem be so acute in one's community that parents would not want to place the book in the children's hands, these stories would be useful for telling to the children. Adaptations would be very simple. Mrs. Taylor's explanations are very well made. The Bible school teacher could well learn from her some teaching techniques with first- and second-grade children.

Some of the illustrations are rather over-colored, but the black and white sketches are especially good. The book is well printed, and the arrangement of the page is attractive. In this book one receives good value for the small cost.—Ruth M. Brackbill.

A Star Shone, Robbie Trent; The Westminster Press; 1948; 48 pp.; 65¢.

These seven stories about Jesus are faithfully and beautifully retold for the preschool

child: "The Beautiful Secret," "The Wise Men," "The Baby in the Temple," "As Jesus Grew," "The Man Who Said 'Thank You,'" "Jesus and the Children," "Zacchaeus Finds a Friend." Frequent rhythmic, repetitive sentences contribute a charm which the small child enjoys. The bits of imagination which Miss Trent contributes to her retelling are plausible and in harmony with the spirit of the Bible narrative.

The arrangement of the art work and the text on the page are interestingly varied. Although the colored illustrations are disappointing, the pencil sketches are more successful.

As the young child hears and enjoys these stories, he is gaining foundational concepts of praise to God, love for God, and obedience to God, as well as the concepts of Jesus as Saviour and Friend.—Ruth M. Brackbill.

The Chicken Devil Mystery, John Bechtel; Eerdmans; 1944; 102 pp.; 75¢.

The author of this book is well qualified to write on this subject, having spent many years as missionary in the territory, Kwangsi Province in China.

The story concerns some of the girls of the Shining Lights Sunday-school class and some of the adventures they encounter on a trip to Chicken Devil Island. These include shipwreck, tigers, and a den of robbers, all in search of the jade roosters for an American museum.

Along with their search went a far greater thrill, that of finding priceless souls for the kingdom of God. One of these was the priest of Chicken Devil Pagoda, whom they rescued both physically and spiritually.

Altogether, it is a very inspiring book, and I do not hesitate to recommend it for boys and girls in their early teens. The characters and plot are fiction but all is based on fact.—Mary Hochstedler.

Behold, the Time Has Come

Now it came to pass that the time drew nigh when men's minds turned toward vacations and journeys through the land. And a certain man questioned within himself, Whither shall we go, and Whom shall we visit? He reasoned thus, Now we will not go to the mountains, lest peradventure we be cold, nor yet to the sea, lest we be wet, but let us even now make ready and visit our friends at the mission. To them let us show our love and perchance thereby too, learn what goeth on and how. Knowing that to abide in an inn and buy bread by the wayside requireth much means, he reasoned, This will be far better. So his helpmeet gathered together in grips many things they had need of, raiment and apparel, and obtaining provender

for the car, they rejoiced greatly as they rode by the way.

Now there was abiding in a little house a certain man and his wife and their little children. Them had the Lord called for to forsake fathers and friends and leave where he had labored diligently, for to go and preach Christ where was no church nor Sunday school before-time. Both he and his household rejoiced greatly when those there were who came to visit them in this strange land. As the end of the week drew nigh they wondered among themselves how many friends will be coming. Fervently she busied herself laying by in store such things as she could afford and more, that she might have the wherewithal to set before them who would come, perchance at midday, some at eventide, and others at night. As much as lay in her power, week after week had she freely shown hospitality to all without grudging. Often with anguish of heart had she studied within herself where she could lodge them that came. Much did she pray Him to multiply bread that there would be sufficient for all them that ate. Some there were who made provision beforehand and brought with them loaves and fishes and honey and cheese, but more there were who made no provision for the mouth to satisfy the appetite thereof.

When the time drew nigh that those who had come to inspect the Lord's work must return again to their abode, with one accord they prayed God's blessing upon the man and his wife in the work, for all had been strangely blessed. Within had their hearts truly burned as they listened and looked at the work of the Lord. Among them were those who opened their bags and gave money, but others thought within themselves, We will send what seemeth good when again we are returned home, but being occupied with the stuff and the cares of this life, they delayed long and so forgot.

And it was so that one week passed and another came, and more friends and strangers, both rich and poor, so that there was much eating and sleeping. As God looked and beheld the children of men in their vacationing, He said, All is not well. Some things ought not so to be. Ye children of men whom I have blessed with houses and lands and fine carriages and much goods, see that ye bring with you of the first fruits of your increase with liberality. Be chargeable to none, especially those who be of the household of the mission. Think not to say within yourselves, We got cheap board and lodging. We stayed at the mission. Ye glory in your shame. Brethren, these things ought not so to be.—Anonymous.

Since . . . guilt brought shame, and shame an apron and a coat, how very low are they fallen who glory in their shame and are proud of their fall! For so they are who use care and cost to trim and set off the very badge and livery of that lamentable lapse.—William Penn.

TO BE NEAR TO GOD

THEME FOR THE WEEK Proverbs as a Practical Guide to Life

* * *

Sunday, October 17

Read Proverbs 10, 11.

Understanding has been defined as discrimination between right and wrong in practical everyday living.

For the attainment of that type of understanding it is important:

First, that we seek early so as to establish right habits in the beginning.

Second, that we realize the advantage of a good disposition, free from cynicism (scorn), pride, arrogance, hypocrisy, flattery, clamorousness.

There is much to learn in life. A good disposition is an inestimable help, and a bad one is a terrific handicap.

Monday, October 18

Read Proverbs 12, 13.

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." This is a good proverb for young girls to ponder over.

Are you quick to speak? "A fool's wrath is presently known," and "There is that speaketh like the piercings of a sword."

Are you wasteful? "The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious."

Are you contentious? "Only by pride cometh contention."

Do you know the satisfaction of a job well done? "The desire accomplished is sweet to the soul."

What kind of people do you like to be with? "He that walketh with wise men shall be wise."

Do you have what is called good management? "Much food is in the tillage of the poor; but there is that is destroyed for want of judgment."

Do you hate your children? "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

Tuesday, October 19

Read Proverbs 14, 15.

This verse, "Every wise woman buildeth her house: but the foolish plucketh it down with her hands," reminds me of the saying: "Many a wife has dug her own marital grave by a series of little digs."

The happiest marriages aren't necessarily those that begin well, but those that also wear well. That depends not so much on wealth, position, or beauty as on a good disposition—or rather two good dispositions.

Solomon should be an authority, considering his experience, and he was vehement on the subject.

"A foolish woman is clamorous"; "A continual dropping in a very rainy day and a contentious woman are alike!"

There are other juicy tidbits that make good food for thinking in these two chapters.

Wednesday, October 20

Read Proverbs 16, 17.

What are your thought habits? Tell me your emotional reactions and your mental attitudes and you will have told me what sort of man you are.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord."

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

"Commit thy works unto the Lord, and thy thoughts shall be established."

Be sure not to overlook the last two verses of Chapter 17. They will bear meditating on.

Thursday, October 21

Read Proverbs 18, 19.

Are you anxious about your health? Medical science has established a known relationship between worry and arthritis, between anxiety (and fears) and ulcers of the stomach. Emotional strain, if heavy and prolonged, has been known to cause the function of the heart to be impaired astonishingly.

Solomon seems to have been aware of this when he wrote:

"The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

And, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

Notice, too:

"He that answereth a matter before he heareth it, it is folly and shame unto him."

Friday, October 22

Read Proverbs 20—22.

Solomon has much to say on poverty and its causes that would bear thinking out. I think it would do some "share-the-wealth" socialists good to ponder them, too.

Are you a waster? "He also that is slothful in his work is brother to him that is a great waster."

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."

"Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."

Saturday, October 23

Read Proverbs 23—31.

I have read Proverbs many times and never fail to glean some new admonition, besides refreshing my memory, and my purpose, with the old familiar ones.

So for today I will not quote them to you. If you wish to read this book with a mind searching for rules for successful living, a practical guide for your life, then find them yourself and mark them or jot them down.

I dare say it will do you good, not only mentally, but spiritually, as it does me.

—Almeta Hilty Good.

REVELATION IN HISTORY

Sunday School Lesson for October 24

(I Kings 4:21—11:13)

Someone has said that he who reads a few well-chosen volumes of history has entered one of the richest treasure houses of the world. But many people would not read history to find treasure. They rather avoid this form of literature. They say the telling of the succession of events is uninteresting and dry. Might this be the fault of the dull history books to which they were exposed or to the ineffective teaching of history rather than to history as such?

History is not merely a chronicle of events told in a simple narrative style. It is the interpretation of these events by the writers and also by the reader. Good historical literature must not be too much saturated with the author's prejudices and personality. Since men make history it is mostly a panorama of biographies. From the pages of history man can acquire a priceless background of knowledge by which to interpret the present and by which to direct his present life.

Inasmuch as over half of the writings of the Bible are historical, God must desire to instruct us chiefly by history. The Bible history of the Jews was not given to tell us the facts of the nation, but to acquaint us with God and His plan of redemption for man.

Is it not this interpretation that makes the chronology from Genesis to Esther such a thrilling story! And these records are all true, since God tells them. In your class get a panoramic view of Old Testament history. Use the S.B.S. time lines reproduced on page 975, and the Bible. The historical books of the Bible are arranged generally in chronological order. Students who have never seen this sequence in the Old Testament history will be attracted anew to the Word when they see this picture. Follow the diagram in Time Line A and fit in it each book from Genesis to Esther. Then again fit each book of the Bible into the Time Line B. The top of the curve represents the peak of Israel's history. Here comes the story of Solomon.

Some time of the hour should be given to getting a picture of Israel at her height under Solomon and also of the start of decline under him. The real purpose of this study should be to get a panoramic view of the whole history rather than a study of Solomon, however. If the students have read Solomon's story (after some carefully planned assignment of the teacher's), they can quickly see Israel's golden age.

It would be much worth while for the teacher to reproduce the two time lines on a larger scale for use in class. A heavy cardboard would make it possible for the teacher to hold them for study if there is no possibility of posting them on a wall.

Give your pupils an opportunity to tell their reactions to Bible history from this week's reading.

A suggestive assignment for any age and any sex (be sure to stimulate the young men): Give them a folder of paper in which to collect ten good proverbs or wise sayings that they could profit in obeying. The pithy statements in the Proverbs will attract us to another type of literature. —Alta Mae Erb.

OUR SCHOOLS

SECOND ANNUAL CHRISTIAN DAY SCHOOL INSTITUTE

To be held at Eastern Mennonite College,
Harrisonburg, Va., Nov. 25-27, 1948

By reason of the great need for help and guidance to be given to Christian day school teachers and board members, the Christian Day School Institute is being made an annual feature at Eastern Mennonite College during the Thanksgiving week end. This Institute seeks to be of church-wide interest and appeal.

Having found the workshops to be of very practical value, we are planning for eight as follows: Philosophy and Objectives; The Bible Curriculum; Bible Teaching Materials; The Curriculum; Primary Materials; Arts and Crafts; Elementary Science Demonstration; and Problems of the Christian Day School Board.

It is our sincere intention to get down to the real problems of teachers, board members, and parents to satisfy this need. Discussions will be given on topics of this nature: The Recitation, a Social Experience; The Assignment, a Motivating Device; The Question, a Stimulating Teaching Technique.

A look will be taken at the teacher and pupil at work with the following topics: Sharing Classroom Activities in a Public Program; Constructing and Using Tests Effectively; Co-operating in Playground Participation.

Of special interest to teachers, board members, and parents will be a panel discussion on the function of the Parent-Teacher Association. A most pertinent topic to be discussed is Recognizing Individual Differences, as well as the panel discussion on Christian Principles of Discipline.

Special attention is being given to displays of teaching materials both for Bible and secular teaching, as well as free displays available from the various publishing houses.

A couple features of interest will be the presentation of a program by the Johnstown Mennonite School, and discussion of elementary and high-school music instruction.

Messages are designed to enlarge the vision and clarify the objectives of the Christian day school. Among the guest speakers will be the brethren Nelson Kauffman, George R. Brunk, Sanford Shetler, Daniel Glick, and John Lapp, together with a number of teachers actively engaged in Christian day schools.

Be present for a refreshing Thanksgiving sermon at 9:15 a.m., and thus be ready for the work of the Institute which immediately follows. Kindly advise the chairman of your plans to attend. Programs will be sent to Christian day school teachers and board members whose names and addresses we have on file and will be mailed to others on request. Chester K. Lehman, Chairman

CHRISTIAN DAY SCHOOL INSTITUTE COMMITTEE.

Guidance and Inspiration for Christian Day School Workers

GOOD THINGS JUST AHEAD!

The Christian Day School Council of the Mennonite Board of Education is interested in giving to our Christian day schools all possible help and encouragement to bring Christian teaching to the boys and girls in our denomination who attend Christian day schools. The task of the Council is that chiefly of a helper. Local boards and other organizations of local character have administrative responsibility for this great work of bringing instruction in secular subjects and Bible to the schoolroom by the efficient teaching of Christian teachers.

This task is no easy one. It requires proper Board organization, good administration, an adequate financial program to cover the necessary budget, well-qualified Christian teachers, textbooks which can advantageously be used, physical facilities—school buildings and equipment—that are adequate and attractive. This is, indeed, a great task carried by the various local boards and districts which are promoting Christian day schools.

The major purpose for such a program is, of course, that of bringing to bear upon our children the impact of a strong Christian personality in the schoolroom, and the teaching of subject matter so that Christian motivation is accomplished through the learning process. The teacher is the key to the situation, but back of the teacher is the local board and its program.

Besides the problem of administering the schools, there is the problem of doing this administering well and efficiently. Teachers need training, but in addition they also need skills. The tasks of the teacher are no easy tasks, and in spite of the ennobling work which teaching of this kind is, a teacher needs an opportunity for refreshment and renewal of inspiration in addition to learning new techniques. Because of this the Christian Day School Council has been very solicitous of lending encouragement to any activity which would bring to teachers just this very thing.

We are happy that Eastern Mennonite College has set itself the task of providing an annual Christian Day School Institute over the Thanksgiving season for this purpose. The Institute is not merely a conference to provide inspiration from the platform; it is an academic institute, the program of which is arranged to provide educational helps for teachers while at the same time giving them renewed inspiration and acquaintance-

ship with new techniques, so that after a three-day period of infilling they can return to their tasks refreshed and inspired to continue whole-heartedly the task which lies ahead for the year.

It gives us great satisfaction to announce the splendid Institute which has been prepared by Eastern Mennonite College for local board members, for teachers, and parents. This will be a most profitable three-day Thanksgiving vacation. Read carefully the program as presented in detail by Chester K. Lehman, Dean of Eastern Mennonite College. Brother Lehman is also secretary of the Christian Day School Council. His interest in this work is evidenced by the fine Institute program which he has been able to prepare.

After having carefully read the announcement of the splendid Institute which Eastern Mennonite College is planning for the Christian day school workers, you will realize how very valuable this Institute is going to be. Remember that the Institute is of a church-wide nature; it is a general Institute planned to serve the entire church in the interest of Christian day schools. From all sections of the church should come board members, teachers, and parents to get the help which this Institute will offer. Plan now to attend, and write at once to Chester K. Lehman, Harrisonburg, Va., E.M.C., to secure your reservations.

And while planning to attend this Institute at Harrisonburg, Va., and praying for this worthy work, will you also remember the first general Board of Education meeting to be held at Kitchener, October 21 to 23? At this meeting the Christian day school work will be given attention through sectional meetings and open discussion, and will receive every possible church-wide encouragement. How we have reason to praise the Lord for His wonderful leading in giving to us these agencies to serve us in the interest of bringing Christian instruction to our children and young people! Remember this work very definitely in your prayers.

C. F. Yake, Chairman, Christian Day School Council. Secretary Mennonite Board of Education.

HESSTON COLLEGE NEWS

The office of the registrar reports the registration count to have reached 261, which is the highest enrollment ever reached at this time of the semester. The total number enrolled by grades is as follows: ninth grade, 18; tenth grade, 28; junior college freshmen, 42; junior college sophomores, 46; junior college juniors, 54; junior college seniors, 29; Th.B., 7; Christian Workers, 2; Deferred, 32.

Several new courses are being offered this semester in the upper-level college division: Spanish, choral conducting, business administration, household mechanics, clothing selection and textiles, wood turning, zoology, and homiletics.

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TEACHING THE WORD

Teaching Effectively in Summer Bible School

BY ELAINE JOHNSON

"Teaching is causing the soul to know." The summer Bible school holds forth many possibilities. The greatest of these is that it is an institution for Bible instruction. Until a few years ago the Sunday school was the main organization of the church for teaching the Bible; but the summer Bible school has grown in popularity until now it offers about the same number of hours of instruction as the Sunday school. It is also an effective way of Christian training. There are several hundred young people and older ones as well who receive valuable experience in the actual teaching of the Word.

The essential thing in effective teaching is that the person is led by the Holy Spirit. To teach effectively a teacher must spend much time in meditation and prayer. It has happened that teachers have had to be called on short notice, but it will help the teachers immensely if the school is planned well in advance. It gives them the needed time to prepare to teach their class effectively.

Now some of you may think this talk of teaching Bible school doesn't concern you because you are not a teacher. Well, just stop and think a minute, and ask yourself this question. "In what way can I help our school be a success?" In the smaller congregations it is often necessary to ask the married folks to teach a class. Perhaps there are those who are very efficient teachers but have work or children to keep them home; that would be an opportunity for those who don't have the ability to teach. I know one year in our congregation there was a married woman who was well suited to teach the young people's class. She accepted and did teach, but during the two weeks her peas were ready to can. Two of the other women who were not teaching went and canned for her so that she could continue teaching without missing a day.

The summer Bible school is also a means of evangelism. We should remember that evangelism begins in infancy and not at the junior or intermediate age as we so often think. Some think, wait until they are older so that they will understand, but it is best to teach them as children so that when they are older they can understand. We have Scriptures to bear out this fact. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are wean-

ed from the milk, and drawn from the breasts" (Isa. 28:9). Even in the beginners and primary department the teaching should be effective enough that it will lead a child's mind to Jesus as our Saviour.

To teach effectively in Bible school the person selected must live a life in accordance with the Scriptures. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal" (Rom. 2:21)? I can remember hearing a teacher in Sunday school say, when I was a child, "Do as I say but not as I do." You know how effective that kind of teaching is. Emerson once said, "What you are thunders so loudly that I cannot hear what you say." A Christian teacher must be a living example of the kind of life she would want every child to live. Christian teachers will be able to furnish something upbuilding to their classes. They themselves will be strengthened spiritually by the time and effort put forth in teaching.

The teacher must be interested in the class. To flatter, scold, or threaten pupils is a mark of poor teaching. The one who has love for his pupils will be able to teach them much. When there is no love, there is no great teaching.

There can be no effective teaching by any teacher without the co-operation of the class. So the teacher should try to win the respect and confidence of the pupils soon after the opening of school. The lesson should be taught each day in such a way that each pupil can understand and learn a truth for the day. It is best to "make haste slowly" and get the lesson done well. It was said a preacher once began his sermon with the garden of Eden and ended with the new Jerusalem. He said so many things in an unrelated way that his effort was wasted. The same holds true in a Bible school class. The teacher should be able to control the discussion in class so that it will dwell on the thought she is trying to teach that day. She will not be led by some question of a mischievous pupil to some discussion that does not concern the lesson. There are times, however, when one can discuss some problem that will aid the pupil much, even though it does not dwell on the lesson. A good teacher will hold a thought before the pupils like a jewel, "until it flashes light from every facet."

Another aim of the teacher should be to build her pupils into strong Christian characters. As they grow, it will not only fit them to be good citizens of heaven but also fit them for duties of a civic life and religious life here. Every teacher should remember that her work is for eternity and therefore should make the

most of every opportunity to witness for Christ our Redeemer to the pupils.

In the primary age, obedience should be obtained through love and power of personality. It must not be obtained by force. The same holds true for the junior age. The pupils may be easily dealt with if they have respect for the teacher. To teach the primary-age class effectively the teacher must be able to make the spiritual truth live in story form. The reading of some Scripture could not be comprehended or grasped by their young minds; but if the same truth would be told in story form it could leave a lasting impression.

I asked a junior-age pupil what his idea of effective Bible school teaching was. The answer was, "Do not teach higher than their heads." We must use words and methods that suit the child's age. If children cannot understand a lesson, it is more apt to leave them in confusion, rather than learning a truth for the day. The memory of the junior-age pupil has great power of retention. It is easy for him to remember the exact wording of a portion of Scripture and to get the sense of its meaning. The junior age is a period when many things bear directly on the forming of character. If the teacher has the love and respect of the pupils, it will be for their welfare if she speaks personally to them of spiritual things. You have the opportunity to build Bible knowledge into their characters. Perhaps through your efforts in teaching a Bible school class you can help someone find Christ and lead him to an open confession of the Saviour.

The intermediate age is a time of changing from childhood into maturity. It is a period marked by new things, such as new emotions, new physical powers, new conceptions of life, and also a new consciousness of spiritual things. It is at this age when a person is easily influenced; therefore a person who is capable of teaching children of this age can do much toward molding or fitting a life for eternity. It has been said that after full maturity is reached the brain begins to harden, after which new lines of thought and action are difficult. There is a great possibility that as a life comes forth from this adolescent age it will enter into eternity.

The senior age is a period which deals with the final adjustment of the pupil to life and its perplexing problems. These years are filled with uncertainty. The pupils sometimes cannot understand themselves because of emotional upsets that deal with the deeper feelings of the soul. They sometimes struggle between self and the new ideal of service. The teaching these pupils formerly received in the home, the Sunday school, and the Bible school should have been helpful to them and the teaching they now receive should be effective enough that they should be able to make a definite decision for Christ. They should be dead to the world and want to live a life of service

(Continued on page 975)

CHURCH CORRESPONDENCE

WOOD RIVER, NEBRASKA

Dear Gospel Herald Readers: "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth for ever." We have enjoyed many rich blessings in the past, for which we are thankful.

In March Bro. M. D. Stutzman, of Kingman, Alta., was with us for a ten-day series of revival meetings. During this time Bro. and Sister James Lark, of Chicago, also brought a very stirring program one evening.

On May 30 our bishop, William R. Eicher, accompanied by Bro. Ezra Roth, was here. Four young souls were baptized and received into church fellowship at that time. Communion services were also held.

The last of May and the first part of June we had two weeks of Bible school, with Bro. A. M. Miller, of Milford, as director. Five local teachers assisted. The attendance was larger than in preceding years. A closing program was given.

Others who gave us helpful and encouraging messages in sermon and song were George Lapp, Goshen, Ind.; Nelson Kauffman and family, Hannibal, Mo.; Paul M. Roth, Masontown, Pa.; Paul Lauver, Aibonito, Puerto Rico; Ivan Lind, Hesston, Kans.; and a quartet from Goshen, Ind. We truly enjoyed the visits of all these and look forward to more similar visits.

Remember us as a small group of believers at the throne of grace, that we may be found faithful in His service. Ida Gascho.

ORRVILLE, OHIO

(Martins Congregation)

Dear Herald Readers: "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

We have been privileged to have a number of visiting speakers worship with us the last few months. Among them were the brethren Elmer Hilty, Rittman, Ohio; Robert Kreider, Wadsworth, Ohio; Walter Stuckey, Archbold, Ohio; Ford Berg, Scottdale, Pa.; Guy Hershberger, Goshen, Ind.; Samuel Rohrer, Wadsworth, Ohio; Harold Bauman, Orrville, Ohio; Rudy Stauffer, Wooster, Ohio; and Venus Hershberger, Sugar Creek, Ohio.

On Sunday evening, Aug. 1, the Pleasant View congregation, North Lawrence, Ohio, favored us with a special program.

On Sunday evening, July 25, the members of the service unit from Camp Ebenezer, near Millersburg, Ohio, gave us an inspiring program concerning the work among the colored children at that place.

Aug. 24 marked the opening of our one-week series of revival services in charge of Bro. B. Charles Hostetter, Harrisonburg, Va. Bro. Earl Maust, of Pigeon, Mich., served as song director. The meetings were well attended in spite of the intense heat which prevailed throughout the entire week. A number of young people responded to the call;

there were also a number of reconsecrations. A young people's rally or youth fellowship was held on the afternoon of the last Sunday of the meetings. A large number of young people enjoyed this period of fellowship together. Special features of the program were a testimony meeting, special music by local quartets and chorus, a vocal solo by Bro. Maust, and a challenging message especially for young people. May the Lord continue to use Bro. Hostetter as he continues to follow His leading.

We are looking forward to the tri-county Sunday-school meeting which is to be held at this place on Sunday, Oct. 31. Cor.

BIRCH TREE, MISSOURI

(Berea Congregation)

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19). God has truly showered us with blessings, both spiritual and material, during the past summer.

We enjoyed having Bro. and Sister Perry Dawson and daughter, of Hannibal, Mo., worship with us on Sunday, July 11. They were formerly of this place.

On the evening of July 23 the Allen Ebersole family, of Ft. Wayne, Ind., was here and gave an interesting program.

Several of our number were privileged to attend our district conference at Yoder, Kans. They brought reports of blessings received from the meetings.

Bro. and Sister Oney Hathaway and children, and Bro. and Sister Noah Detwiler stopped in the community on their way home from conference. Bro. Hathaway conducted our midweek prayer service.

On Sept. 1 Bro. John E. Wenger, of Allemands, La., came to hold a series of evangelistic meetings. He was with us nine days. Although there were no conversions, we know the Spirit was working, and we as members were greatly blessed and strengthened.

Bro. and Sister John W. Gingerich, of Kalona, Iowa, were here over Sunday, Sept. 5. Bro. Gingerich used his car to help with the transportation to services. We are anticipating the time when there will be a bus to be used in bringing the people to church. At the present time a jeep and a pickup are used, and it is necessary to make several trips. Bro. Mark Ross and Bro. and Sister John Detwiler visited in the community on Sept. 20. Bro. Ross preached in the evening.

Sister Mina Esch, of La Junta, Colo., was here visiting relatives a few days. This was her childhood home.

We are glad to have these friends stop with us, and we welcome others.

Sister Esther Detwiler was at home during the summer and was a great help in the work. She has returned to her position of teaching in the Iowa Mennonite School. Sister Mary Hines is attending school at Hesston this year.

We are looking forward to having communion services Oct. 24, at which time Bro. Raymond Hershberger, our bishop, plans to be here.

Sunday school was reorganized Sept. 26. The following were elected as officers: Supts., Samuel Detwiler, Arthur Ebersole; Secys., Anna Detwiler, Martha Hines; Chors., Alice Detwiler, Nellie Hines; Librs., Lydia De-priest, Natalie Hines.

Will you pray that God's work might prosper here, and that although our number is small we might be used in telling the Gospel story here in this needy field, and that we may remain faithful.

Sept. 26, 1948.

Laura Detwiler.

ELKHART, INDIANA

(Olive Congregation)

Greetings to Herald readers. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

We have been privileged to have a number of visiting ministers with us the past few months. On May 16 Bro. Leroy Hostetter brought us the morning message from Acts 1:8. Bro. Paul Lauver, from Puerto Rico, accompanied by his wife, was with us and brought us the morning message on July 18. On Aug. 15 Pyarelal Malagar, minister from the India Church, gave a wonderful Christian testimony. On Sept. 3 Pierre Widmer, from France, brought us a message, telling of his experiences during the war. Bro. and Sister Bucher worshiped with us on Sept. 5; Bro. Bucher told of his work among the Jews in Portland.

Because the church was being remodeled, our vacation Bible school was held in the Jamestown School the last two weeks in May. H. N. Yoder served as superintendent. There were thirteen teachers and workers, with an average attendance of 154 pupils. The new materials were used and were greatly enjoyed. The school closed with a program on the evening of the last day.

During the time of remodeling, church services were held in the school gymnasium, May 23 to July 11. Bro. Silas Weldy was with us twice during this time. On July 18 we began to worship in the church again. Services are being held in the new basement until the church is completed. A special business meeting was called for Sept. 7 by the trustees to give a report on the work on the church.

Counsel meeting was held following church services on Sept. 19.

We are looking forward to revival meetings in the near future.

We are grateful for the services of visiting brethren and also for the services of those at home. Mrs. Paul Yoder.

LEONARD, MISSOURI

(Mt. Pisgah Congregation)

Dear Readers of the Gospel Herald: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We had a very successful summer Bible school May 24 to June 4, with an enrollment of 63, which far exceeded the enrollment of last year. Sister Elizabeth Yoder, Hutch-

inson, Kans., served as principal. Teachers were Verna Yoder, Rachel Horst, Esther Diener, and Sister Yutzy, as well as some local folks. A much-appreciated program was given on the evening of June 4.

On Aug. 15 Bro. Henry Harder, from Puerto Rico, brought us the morning message.

On Sept. 19 the following visitors worshiped with us in the morning service: Bro. and Sister Eli Yoder, two daughters and sons-in-law, from Washington, Iowa; Bro. Paul E. Yoder and family, Wellman, Iowa; Bro. Daniel M. Yoder and family, Parnell, Iowa; Sister Barbara Nice and son, Morrison, Ill.; Sister Loma Fortner, Dakota, Ill.; and Bro. Jesse L. Yoder and family, Flint, Mich. Bro. Jesse delivered the morning message.

Bro. Donald Egli and family, Denver, Colo., worshiped with us on Sept. 26.

We welcome others to come and worship with us.

Our revival meetings are planned for Oct. 14-24, to be conducted by Bro. Allen Erb, La Junta, Colo. Pray that the Holy Spirit may be with us.

On Sept. 26 we reorganized our Sunday school, resulting as follows: Supt., Uriah Johnston; Asst., John Wenger; Chors., Lydia Littleton, Verna Detwiler; Secys., Margaret Bissey, Sonny Klocke; Birthday Offering Secy., Nannie Yoder.

Sept. 28, 1948.

Nannie Yoder.

GOSHEN, INDIANA

(Town Line, Griner, and Pleasant Grove Congregations)

Dear Christian Friends: Grace be unto you and peace from God our Father be multiplied. On the evening of Aug. 29 Bro. Paul Lauver, from Puerto Rico, spoke at the Griner meetinghouse. He gave a very vivid picture of the progress made in mission work on that island. He also gave some very stirring testimonies of individuals who were converted to the Christian faith. May God bless the work in Puerto Rico.

On Sunday morning, Aug. 29, the congregation at Clinton chose the name, "Pleasant Grove," for their church. On Sept. 5 they organized a Sunday school. John Shrock was elected superintendent; Clarence Troyer, assistant. The Y.P.B.M. moderator for the coming year is John O. Miller. Joni Beachy was elected to conduct the children's class on Sunday evenings. Twenty-five teachers were elected and installed. The Sunday-school attendance averages between 225 and 250.

Dr. Hendrik W. Meihuizen, a professor at the University of Amsterdam, Holland, spoke at the Pleasant Grove church house on the evening of Sept. 5. He presented a very vivid picture of what the Mennonites in Holland suffered through the war years, 1940-44. After this he delivered a message on "Prayer." He closed by praying the Lord's Prayer in his native language.

On Sunday, evening, Sept. 19, it was announced that instead of three separate young people's Bible meetings each Sunday evening, the meetings would be held jointly, at each church house every third Sunday, for the present. Counsel meetings are planned as fol-

lows: Town Line, Sept. 26; Griner, Oct. 3; Pleasant Grove, Oct. 10.

The first two families to be received into church fellowship at the Pleasant Grove Church are Aaron Fisher and wife and Dewey Miller, wife, and daughter, Betty.

May God richly bless you all.

Sept. 27, 1948.

Jonas Christner.

MISSION NOTES (Continued)

Brethren Paul Lauver and J. D. Graber are scheduled for a youth conference and Thanksgiving service at the St. Jacobs Church in Ontario, Oct. 10, 11.

Bro. and Sister Amos Swartzentruber visited the churches in Lowville, Croghan, and New Bremen, N.Y., and a number of churches in eastern Pennsylvania, including the Morgantown, Millwood, Maple Grove, and Coatesville congregations, during the month of September.

Guest speakers at the Young People's Conference held at the Steinman A.M. Church, Baden, Ont., Oct. 1-3 were Bro. and Sister Jesse Short and Bro. and Sister Amos Swartzentruber.

The House of Friendship, Kitchener, Ont., reports for the month of September: 120 house visits, 42 hospital visits, 392 meals, 800 copies of "The Way" distributed, 3 professed conversions.

Released October 6, 1948 by the
Mennonite Board of Missions and Charities
1711 Prairie Street, Elkhart, Indiana

FIELD NOTES (Continued)

Building operations on the new annex to the Publishing House are being held up temporarily by a delay in the delivery of steel.

Bro. Anson Horner, of the Board of Education Christian Day School Committee, visited schools in Franconia, Delaware, and southern Virginia. He then attended the Institute at Lancaster Mennonite School and is now visiting schools in Lancaster County.

Bro. O. N. Johns, Louisville, Ohio, is spending a few weeks in church work in Nebraska. On the way he stopped at Culp, Ark.

Bro. Ford Berg served on the program of the all-day meeting at the Altoona Mission on Oct. 3.

Bro. Lester Wyse, Chief, Mich., preached at Midland, Mich., Sunday morning, Oct. 3. Bro. Ora Wyse, Naubinwav, Mich., brought the evening message. Their families accompanied them.

Stephen Solomon and A. C. Brunk will present the needs of India at Midland, Mich., the evening of Oct. 29.

The Lancaster Conference held a Christian Day School Institute at the Lancaster Mennonite School Oct. 8, 9.

Bro. Elmer Kolb, Pottstown, Pa., will conduct evangelistic services at the Lexington Church, Line Lexington, Pa., Oct. 31 to Nov. 7. Please pray for these meetings.

Communion services will be held at Tampa, Fla., on Nov. 7 at 3:00 p.m. at the Ida Street Church.

Bro. C. Warren Long left Rotterdam, Holland, if plans carried, on Oct. 5 on the "New Amsterdam." He should reach the homeland about the time this reaches our readers.

Dirk Cattepoel, Krefeld, Germany, is scheduled to speak at Scottsdale on Oct. 13.

A special meeting will be held in Chicago Oct. 19, 20, which will be attended by moderators and secretaries of district conferences, and other invited persons. The subject for discussion will be the dress standards of the church. The meeting is under the auspices of the General Problems Committee.

Bro. Harry Y. Shetler, Davidsville, Pa., is conducting evangelistic meetings at the Pleasant View Church, near Goshen, Ind., Oct. 7-17.

A TRUE STORY

Does tract distribution pay? At a London "May Meeting," Rev. Dr. Len G. Broughton said: "Some years ago one of the most brilliant young American actors that the stage had was walking the streets of one of our western cities one night, on his way to the theater, and as he turned a corner, near the theater, a humble woman, whose name has never been known, handed him a tract, and out of respect to the woman he put the tract in his overcoat pocket, never expecting to read it.

"He went to his hotel after he had performed in the theater, and somehow he got hold of the tract, and he said, 'I believe I'll see what this tract is about,' and he began to read it, and found it so interesting that he could not quit it.

"When he had finished the tract, he went to bed, and began to think along the lines of its teachings, and somehow he found it impossible to sleep that night. All through the night the teaching of that tract kept wandering through his mind.

"Next morning he endeavored to dismiss it from his thoughts, and gave himself over to the rehearsal for the coming night, but he could not get it out of his mind, so he could not sufficiently fix his mind on rehearsing his part, and presently it ended in his consulting a minister.

"He told him his experience, and the minister began, when he had done, to preach to him Jesus, and that brilliant young western American actor then and there bowed his heart and yielded to Jesus.

"Five months after that he entered a theological seminary to prepare himself for the Christian ministry, and a few years ago George C. Lorimer, the pastor of Tremont Temple in Boston, went home to meet his God; and if he could stand on this platform tonight, he would say one of the greatest unused forces in the Christian Church today is the tract."—Evangelistic Echoes.

If sin brought the first coat, poor Adam's offspring have little reason to be proud or curious in their clothes; for it seems their original was base, and the finery of them will neither make them noble, nor man innocent again.—William Penn,

BIRTHS

Brenneman.—To Paul W. and Miriam (Hostetter) Brenneman, Lancaster, Pa., a daughter, Betty, Sept. 11.

Brubaker.—To M. David and Edna (Hess) Brubaker, Mt. Joy, Pa., a daughter, Lillie Ann, Sept. 24.

Byler.—Leslie and Mary (Bender) Byler, Kalona, Iowa, adopted five-day-old Cynthia Marie on Aug. 24.

Carr.—To Paul R. and Mary A. (Clarke) Carr, Harrisonburg, Va., a son, Paul Ronald, Sept. 15.

Clemmer.—To Nelson H. and Esther (Hunsberger) Clemmer, Royersford, Pa., a son, Marvin Eugene, Sept. 7.

Fortner.—To Dorvin and Carol (Carr) Fortner, Freeport, Ill., a daughter, Linda Louise, Sept. 24.

Groff.—To Melvin S. and Grace (Hess) Groff, Willow Street, Pa., a son, Marlin H., Sept. 25.

Hershberger.—To Howard and Norma (Somers) Hershberger, Sugarcreek, Ohio, a daughter, Cheryl Kay, July 31.

Hofstetter.—To Millard and Elizabeth (Miller) Hofstetter, Greenwood, Del., a son, Oren Lee, Sept. 23.

Hostetter.—To Christian M. and Betty (Lehman) Hostetter, Columbia, Pa., a daughter, Martha Jane, Sept. 11.

King.—To K. Eldon and Dorothy Pearl (Miller) King, West Liberty, Ohio, a son, Daniel Eugene, Sept. 6.

Musser.—To Jacob H. and Etta (Weaver) Musser, East Earl, Pa., a son, James, and a daughter, Janice, Sept. 20.

Nafziger.—To Freeman and Marian (Christner) Nafziger, Archbold, Ohio, a son, Roger Dean, Sept. 23.

Rhodes.—To R. D., Jr., and Mary (Burkholder) Rhodes, Dayton, Va., a son, Daniel Jacob, Aug. 12.

Sauder.—To Raymond and Marguerite (Stauffer) Sauder, Brownstown, Pa., a son, James Nelson, Sept. 29.

Schrock.—To Vernon and Hilda (Miller) Schrock, Kokomo, Ind., a daughter, Linda Eileen, Sept. 10.

Shenk.—To Harold and Edna (Shantz) Shenk, Petersburg, Ont., a son, Wilmer Ira, July 20.

Siegrist.—To James and Esther (Kreider) Siegrist, Manheim, Pa., a daughter, Rachel, Sept. 6.

Slatter.—To Clifford and Grace (Friesen) Slatter, Filer, Idaho, a daughter, Virginia Sue, Sept. 17.

Weaver.—To Joseph N. and Blanche (Smith) Weaver, Media, Pa., a son, Joseph N., Jr., Sept. 12.

Wine.—To Norman and Ada (Kreider) Wine, Lebanon, Pa., a son, Stanley Clifford, Sept. 3.

Wolgemuth.—To J. Lloyd and Elsie (Myer) Wolgemuth, Mt. Joy, Pa., a daughter, Mary Louise, Sept. 29.

Yoder.—To Alva and Ellen (Slagell) Yoder, Hydro, Okla., a daughter, Phyllis Eileen, Sept. 21.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Aungst—Longenecker.—Hiram S. Aungst and Anna Mae Longenecker both of the Bossler congregation, Rheems, Pa., by Noah W. Risser at the Bossler Church, Sept. 30, 1948.

Bender—Byler.—Merle Bender, Milford, Nebr., and Donna Lou Byler, Akron, Pa., by Glenn Esh at the Monterey Church, Bird-in-Hand, Pa., Aug. 18, 1948.

Edgin—Reck.—Jacob S. Edgin and Ethel Louise Reck, both of the Otelia Mission, Mt. Union, Pa., by Paul M. Roth at the mission chapel, Sept. 17, 1948.

Hartman—Good.—Paul G. Hartman, Scottsdale, Pa., congregation, and Laura R. Good,

Pike congregation, Elida, Ohio, by Elmer E. Yoder, Aug. 11, 1948.

Headings—Kruftman.—Robert Headings and Dorothea Kauffman, both of West Liberty, Ohio, by Nelson Kanagy at the home of the bride, Aug. 22, 1948.

Heatwole—Brunk.—Vernon Heatwole and Miriam Brunk, both of the Pike Church, Elida, Ohio, by Elmer E. Yoder, Aug. 5, 1948.

Herr—Shenk.—Clyde H. Herr, Strasburg, Pa., congregation, and Mildred J. Shenk, Willow Street, Pa., congregation, by Jacob T. Harnish at the Willow Street Church, Sept. 25, 1948.

Litwiler—King.—William Litwiler, Hope-dale, Ill., congregation, and Marguerite King, Metamora, Ill., congregation, by Simon Litwiler, Aug. 21, 1948.

Miller—Hartzler.—Gerald Miller, Urbana, Ohio, and Carrol Hartzler, West Liberty, Ohio, by Nelson Kanagy at the Oak Grove Church, Aug. 15, 1948.

Mishler—Wolfer.—Wilbur Olen Mishler, Lagrange, Ind., Shore congregation, and Marjorie Carlyn Wolfer, Sheridan, Oreg., congregation, by Raymond Mishler at the Sheridan Church, Aug. 15, 1948.

Roth—Schweitzer.—Delmar Roth and Evelyn Schweitzer by W. R. Eicher, June 13, 1948.

Sharick—Slagel.—Clayton Sharick, St. Johns, Mich., and Evelyn Slagel, St. Louis, Mich., both of the Bethel congregation, Ashley, Mich., by D. S. Oyer at the Bethel Church, Sept. 18, 1948.

Weaver—Witmer.—Paul Wenger Weaver and Anna Mary Witmer, both of the Pleasant View congregation, North Lawrence, Ohio, by Moses G. Horst, assisted by Daniel C. Witmer, at the home of the bride's parents, July 4, 1948.

Wilson—Charles.—Chester H. Wilson, Strasburg, Pa., and Anna Elizabeth Charles, Willow Street, Pa., both of the New Providence congregation, by Jacob T. Harnish at Hostetters, Sept. 4, 1948.

Witmer—Good.—John Elmer Witmer, Pleasant View congregation, North Lawrence, Ohio, and Mary Cathrine Good, Chestnut Ridge congregation, Orrville, Ohio, by Moses G. Horst, assisted by Elmer Good, brother of the bride, at the home of the bride's mother, Aug. 26, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boley.—John, son of Joseph and Katie (Troyer) Boley, was born Jan. 2, 1921; died Sept. 24, 1948; aged 27 y. 8 m. 22 d. On June 30, 1941, he was married to Amanda Miller, who survives. Also surviving are 3 children (John Jr., David, and Martha), his parents, 2 brothers (Samuel, Canton, Ohio; and Mahlon, Hudson, Ohio), 3 sisters (Lizzie Ann—Mrs. Harry Miller, Sugarcreek, Ohio; Fannie—Mrs. Paul Stutzman, Hartsville, Ohio; and Ella—Mrs. Lester Buril, Greentown, Ohio), 2 grandparents, and many other relatives and friends. One sister preceded him in death. For some time he had been unable to do much because of a heart condition which gradually grew worse. Funeral services were held at the John Miller home, in charge of Alvin Wittmer and O. N. Johns, assisted by J. J. Hostetter and H. N. Troyer. Interment was made in the Amish Cemetery.

Coopridger.—George W., son of the late Walter and Minnie (Brunk) Coopridger, was born in McPherson Co., Kans., Nov. 3, 1892; died Sept. 16, 1948; aged 55 y. 10 m. 13 d. Death was caused by a paralytic stroke. On Aug. 11, 1927, he was married to Nora Mae King, who preceded him in death in 1944. Surviving are 2 sons (Ray and Fred), 2 brothers (Henry, McPherson, Kans.; and Glen, Inman, Kans.), and many other relatives and friends. He served the church for many years as a trustee, mission board member, Sunday-school teacher and superintendent. He was a kind father and brother. Funeral services were conducted by J. G. Hartzler, assisted by M. M. Troyer, at the West Liberty Church, Windom, Kans. Burial was made in the West Liberty Cemetery.

Detrow.—Fannie, daughter of Martin and Elizabeth (Brenneman) Senger, was born near Orrville, in Wayne Co., Ohio, on the Brenne-man homestead, Feb. 6, 1872; died Sept. 11, 1948; aged 76 y. 7 m. 5 d. Her death followed

a long illness; she had been confined to her bed since Sept. 12, 1941. She had been cared for by her daughter (Mabel) and her son (Harvey) and at the time of her death was an inmate of the Mennonite Old People's Home at Rittman, Ohio. On Jan. 8, 1895, she was united in marriage to Amos M. Detrow, who preceded her in death in September, 1936. Two sons (Harvey A. and Clyde) also predeceased her. Surviving are 2 sons (Lester R., Lexington, Ohio, and Homer L., Leetonia, Ohio), one daughter (Mabel E.—Mrs. Herman Swope, Leetonia, Ohio), 2 brothers (Rudy E., Goshen, Ind., and her twin, Henry, Buffalo, N.Y.), 11 grandchildren, and 12 great-grandchildren. At an early age she united with the Mennonite Church and remained a member until death. She was the last surviving charter member of the Pleasant View Mennonite Church, North Lawrence, Ohio, and was a member of the Leetonia, Ohio, congregation at the time of her death. Her life was an example of patience and fortitude in spite of much physical suffering. She will be greatly missed by her children and grandchildren, in whom she took a keen interest. Funeral services were conducted at the Midway Mennonite Church by I. B. Witmer, Paul Yoder, and S. A. Yoder.

Heistand.—Stella May, daughter of Peter and Anna Mary (Groff) Stern, was born near Elizabethtown, Pa., Oct. 10, 1893; died May 21, 1948; aged 54 y. 7 m. 11 d. In her youth she united with the Risser Mennonite Church, Elizabethtown, Pa., later moving her membership to the Manheim, Pa., congregation. She lived a consistent life and was always concerned about her children. She had been in failing health for several years and passed away after a three-day illness. Surviving are her husband (Walter K. Heistand) and 6 children (Grace—Mrs. David Zimmerman, East Petersburg, Pa.; Albert, Lebanon, Pa.; Mildred, Marion, Mary Jean, and Helen, all at home). Funeral services were held May 25 at the Beck Funeral Home by Ira Huber and at the Risser Church by Charles Hostetter and Noah Risser. Text: I Cor. 15:55. Interment was made in the adjoining cemetery.

Landis.—Timothy, son of Edgar and Anna Mary (Moyer) Landis, Franconia, Pa., was born at the Grand View Hospital, Sellersville, Pa., Aug. 22, 1948; died Aug. 24, 1948; aged 2 d. Surviving are his parents, 7 sisters and 2 brothers (Kathryn, Mary Jane, Addie, Elizabeth, Ruth, Rhoda, Lois, Edgar Jr., and Robert), and 3 grandparents. Brief services were held at the cemetery of the Franconia Mennonite Church by Menno Souder.

Newcomer.—Charlotte L., daughter of Emma (Kauffman) and the late Abram Hursh, was born near Stony Brook, York Co., Pa., Feb. 27, 1907; passed away after a three-day illness, Aug. 24, 1948; aged 41 y. 5 m. 27 d. At the age of fourteen she accepted Christ as her Saviour and became a member of the Stony Brook Church. On Feb. 10, 1940, she was married to Paul R. Newcomer, who survives. Also surviving are her mother, one sister (Irene—Mrs. Paul Strickler, Stony Brook, Pa.), and many friends. She was a very devoted companion, always cheerful and happy. She enjoyed the beauties of nature and took a special interest in raising flowers. Funeral services were held at her late home, near Mt. Joy, Pa., and at the Chestnut Hill Mennonite Church, where she was a member. Jacob Charles, Bela Bucher, and Raymond Charles officiated. Text: John 14:2. Interment was made in the Stony Brook Cemetery.

Peachey.—Sallie R., daughter of John and Sarah (Hertzler) Glück, was born near Vicksburg, Union Co., Pa., June 20, 1872; passed away at the Mennonite Home for the Aged, Rittman, Ohio, Sept. 3, 1948; aged 76 y. 2 m. 13 d. Death resulted from a heart condition of many years' duration. On Dec. 15, 1891, she was united in marriage to David S. Peachey, Belleville, Pa., who preceded her in death on Dec. 25, 1932. One infant son also predeceased her. Surviving are 6 children (Orrie G., Belleville, Pa.; Aaron E., Kinzers, Pa.; Katie M., Rittman, Ohio; Homer D., Lewistown, Pa.; Oliver B., Belleville, Pa.; Leroy S., Kenosha, Wis.), one brother (Benjamin F., Belleville, Pa.), 11 grandchildren, 8 great-grandchildren, and many other relatives. She was a member of the Amish Mennonite Church at Locust Grove, near Belleville, Pa. Funeral services were held at the Home on Sept. 5 and at the Allensville, Pa., Mennonite Church on Sept. 7, with Aaron Mast and John Zook in charge. Burial was made in the Locust Grove Cemetery.

Rice.—Erwin, son of the late Samuel and Mary (Yoder) Rice, was born Sept. 22, 1887; passed away in the Quakertown, Pa., Hospital, Aug. 14, 1948; aged 60 y. 10 m. 22 d. He had been suffering from inflammatory rheumatism and diabetes; death followed several heart attacks. On Jan. 30, 1909, he was united in marriage to Sallie Gehman, of Silverdale, who survives. Also surviving are 4 daughters and one son (Edua, Souderton, Pa.; Emma—Mrs. Norman Landis, Perkasio, Pa.; Sara—Mrs. Frank A. Moyer, Chalfont, Pa.; Mary and Howard, both at home). One son and one daughter, twins, preceded him in death, as did also one sister. He was a member of the Deep Run (Old) Mennonite Church. Funeral services were conducted at the Deep Run New Mennonite Church on Aug. 18, in charge of Erwin Nace, Melvin Bishop, and Abram Yothers. Burial was made in the Deep Run (Old) Mennonite Cemetery.

Roth.—Raymond Leslie, son of Ben and Martha (Schweitzer) Roth, was born near Beaver Crossing, Nebr., Jan. 30, 1932; died Sept. 5, 1948; aged 16 y. 7 m. 5 d. In 1937 he moved with his parents to a farm in the Olds, Iowa, community. He was a member of the senior class in the public school and was an apt student. In 1944 he confessed Christ during evangelistic meetings at the Sugar Creek Mennonite Church, Wayland, Iowa, and was received into the fellowship of that congregation by baptism on Dec. 3. His death occurred on Sunday evening as he and others were returning home from evangelistic meetings at the Wayland High School. Having lost control of the car, he was thrown onto a high voltage electric line which electrocuted him. Surviving are his parents, one brother (Merton, Wellman, Iowa), one sister (Elaine, at home), one grandfather (Daniel Schweitzer, Milford, Nebr.), and many other relatives and friends. Funeral services were conducted at the Sugar Creek Church Sept. 8 by the local ministers. Interment was made in the near-by cemetery.

Schwanger.—Barbara Alice, daughter of Henry L. and Barbara (Ebersole) Myers, was born in Lancaster Co., Pa., Feb. 24, 1873; died at her home in Elizabethtown, Pa., Aug. 5, 1948, after a lingering illness of about three years; aged 75 y. 5 m. 9 d. On Sept. 20, 1892, she was married to Tillman S. Schwanger, who survives. Also surviving are 9 children (Robert M., New Cumberland, Pa.; Jacob M., High Spire, Pa.; Orville H. and Paul T., both of Elizabethtown, Pa.; D. Mark, Lancaster, Pa.; Viola—Mrs. Anthony Shoettler, Colmar, Pa.; Katherine—Mrs. Claude Corbit, Farmington, Mich.; Mary—Mrs. Robert Larson, Landisville, Pa.; Martha—Mrs. John Neville, Roxborough, Pa.), 42 grandchildren, 3 great-grandchildren, 4 brothers (Amos E., Hummelstown, Pa.; Christ E., Downingtown, Pa.; Robert E., Geneva, Pa.; and Aaron E., Findlay, Ohio), and 3 sisters (Elizabeth E., Mrs. Mary Whisler and Mrs. Kathryn Horst, all of Lancaster, Pa.). Six children predeceased her in infancy. She was a member of the Elizabethtown Mennonite Church, was a good mother and a much-loved neighbor. Funeral services were held at the Miller Funeral Home in Elizabethtown on Aug. 9. Burial was made in the Milton Grove Cemetery. Henry Lutz and Noah Risser officiated.

Stutzman.—Joe, son of Adam and Amanda (Christner) Stutzman, was born near Chappell, Nebr., Oct. 24, 1895; died of acute leukemia at the Oshkosh Community Hospital, Sept. 7, 1948; aged 52 y. 10 m. 13 d. On April 7, 1919, he was married to Cora Yoder, of Chappell, who survives. Also surviving are 4 sons (Harold, Wellman, Iowa; Duane, Mt. Pleasant, Iowa; Robert, at present employed in Omaha; and Cecil, at home), one grandson, 2 brothers (Wesley and Frank, of Chappell), 3 sisters (Minerva—Mrs. Ezra Yoder, Oshkosh, Nebr.; Belva—Mrs. Joe Yoder, Wellman, Iowa; and Clara, of Chappell) and one (Joe Christenham) who lived in their home from the age of eight. An infant daughter preceded him in death. In youth he confessed Christ as his Saviour and united with the Chappell Mennonite Church, of which he remained a member until death. His entire life was spent in the Chappell community, where he farmed for a few years, served as caretaker of the Deuel County Courthouse for a number of years, and at the time of his illness was employed as caretaker of the Deuel County High School. He was well known and highly respected as a quiet, sincere, honest man, and a kind husband and father. He bore his several-month illness very patiently, often expressing his desire to go home to his Lord. Funeral services were held Sept. 10 at the Chappell Mennonite Church by E. M. Yost and Fred Gingerich.

OUR SCHOOLS (Continued)

The fifth Midwestern Youth Crusade for Christ was held Saturday evening in Menno-rial Hall. Jesse B. Martin, Waterloo, Ont., spoke on "Faith and Power." The Men's Chorus furnished special music.

The Christian Life Conference, annually held the first Sunday of the new school year, was opened Sunday morning, Sept. 12, with a discussion of the Sunday-school lesson led by Bro. John Duerksen. John Fretz, college student, and Bro. Martin were the principal speakers of the morning. A praise and worship service led by Bro. Paul Yoder, instructor of science, preceded the evening message, "Belief in One True God." Special music at both meetings was furnished by the college men's and ladies' quartets.

Over three hundred and fifty people crowded into Chapel Hall for this occasion. Since space is at a premium, three rows of chairs were placed on the platform on either side of the pulpit, thus making room for forty-two more people. The junior and primary departments met in their respective places for worship and classes. The adult department remained in Chapel Hall for the entire service.

Mrs. Henry Buller, a German-born Jewish refugee, told her life story at the Sunday evening service, Sept. 20. Mrs. Buller, a refugee in 1941, worked for the M.C.C. until 1948. At the Lyons, France, office she met, and later married, Henry P. Buller, who was director of relief activities in France for several years. Mr. and Mrs. Buller were interned in Germany with other relief personnel. After their internment they returned to the U.S., where Mrs. Buller served in the M.C.C. office in Akron, Pa. The Bullers are now living at North Newton, where Mrs. Buller is a senior and an assistant in French and German at Bethel College.

From 5:00 to 9:00 p.m., Friday, Sept. 10, all the fellows and faculty men left the campus for the annual Men's Mixer in Harvey County Park. The girls' Thimble Party in the bird sanctuary took place at the same time, Sept. 10.

Dean I. R. Lind delivered the term address Monday morning in the chapel period. He spoke concerning the function of education—what it is, its effect on human conduct, and its challenge to youth in 1948-49.

The first two issues of the Journal have been published. Editors this year are Barbara Snyder and Virginia Lee Baker. Don Driver is business manager. Anyone interested in securing a year's subscription to this publication may do so by writing to the editor. Subscription prices to the Journal and the Lark are: Journal, \$1.65, Lark, \$2.50; together, \$3.85.

The faculty enjoyed the evening meal with the students in the college dining hall Monday, Sept. 13.

President Kauffman attended a meeting of the Executive Committee of the Board of Education, in Chicago, Sept. 18. W. E. Oswald was also in Chicago working with a committee on the problem of secondary education. The committee hopes to chart a satisfactory pattern after which our church schools may organize.

Sept. 19 about 120 students responded to the invitation to stop at Fernheim, the Garden House occupied by the Misses Esther Weber and Laura Histand. Music furnished entertainment, after which refreshments were served.

The faculty ladies had supper in the Fossil Garden Monday evening, Sept. 27. Each of the fourteen brought a contribution for the tables.

Bro. M. A. Yoder filled the pulpit of the West Zion Church in Moundridge, Kans., Sunday, Sept. 30, and also spoke to the baptismal class which will be taken into church fellowship next Sunday.

Sept. 23 Miss Mary Miller spoke to the children in the Hesston grade school about incidents in France. Miss Miller returned from Europe a year ago, having given two years of service in relief.

John Steiner, physical education director, has placed on display in the Hesston Post Office window his collection of Indian arrowheads. The bits of flint are divided into various types according to their use: drills, spearheads, scrapers, points for small animals, stunners, and knives.

Mrs. Willis Rich, of Bethel College, spoke to the students on table etiquette after the dinner hour, Monday, Sept. 21. Esther Rose Buckwalter played two numbers on the piano. Quartet music was arranged by Norman Teague.

The following clubs met for organization Tuesday, Sept. 21: Science, Art, Audubon, Home Arts, Industrial Arts, Fisherman, Travel, and Expression.

The annual educational tours are scheduled for Sept. 30 and Oct. 1. The juniors and seniors are going to Kansas City; sophomores to Topeka, and the freshmen to Hutchinson.

Bro. and Sister Allen H. Erb, of La Junta, Colo., attended the Sunday services at the college on Sept. 19.

All new students on the campus appeared before a staff of forty doctors and nurses at the Bethel Clinic in Newton Tuesday, Sept. 21. Immediately following the physicals the Bethel Clinic staff came to the campus, where light refreshments were served by the Hesston College staff.

The annual Journal-Lark contest opened Sept. 27 at 1:00 p.m. Conservatives and Progressives are the two competing sides.

The new foods laboratory located in the old kitchen in Green Gables is now opened to classes. There are four unit kitchens, two gas and two electric. The floor is of asphalt tile, and the ceiling of acoustical tile. The four kitchens are equipped with Youngstown steel enamel cabinets and lighted by fluorescent lights. The laboratory takes care of sixteen girls at one time. Miss Bertha Nitzsche occupies the office which immediately joins the laboratory on the north. Additional courses have been added to the home economics curriculum.

We are racing against sin in dress, sin in amusements, sin in family relationships, sin in divorce courts, sin in the disobedience of children to parents.—Hyman J. Appelmann.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

The enrollment at the Lancaster Mennonite School for the 1948-49 school term is 235.

Instructors for the Ontario Mennonite Bible School which will be held at Kitchener January 3 to March 25 are S. F. Coffman, honorary principal; Oscar Burkholder, principal; C. F. Derstine, publicity director; J. B. Martin, business manager; Merle Shantz, registrar and men's advisor; Roy S. Koch, dean and director of recreation; Florence Shantz, secretary. For reservations, write to Miss Louida Bauman, 16 Doehn St., Kitchener, Ont.

Bro. Aaron Shank, Meyerstown, Pa., will conduct evangelistic meetings at Manheim, Pa., Oct. 23-31.

The Life of Menno Simons will be the subject of Bro. Amos Weaver at the Hess Church, Lititz, Pa., on Oct. 17, 7:30 p.m. A subtopic, "Why I Am a Mennonite," will be discussed by Bro. Robert Stetter.

Bro. William G. Detweiler, Orrville, Ohio, who is conducting evangelistic meetings at the Monterey Church, Bird-in-Hand, Pa., Oct. 15-24, will also broadcast daily, 9:00 to 9:15 a.m. Oct. 15-23, over WLAN (1390), Lancaster, Pa.

Dirk Cattepoel, Krefeld, Germany, spoke on the German Mennonites and war experiences at Orrville, Ohio, on Oct. 7. Bro. Stanford Mumaw presented the work of the Ohio Mission Board at Orrville Sunday evening, Oct. 3.

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- 953—To Be Near to God
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- 954—Second Annual Christian Day School Institute
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School Workers
Hesston College News
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Marriages
Obituaries
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- 962—Our Message to the Jews
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- 965—Ethiopia Mission Projects
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Talbert, Kentucky
- 978—Items and Comments

The annual Youth Conference will be held at Orrville, Ohio, Nov. 12-14, with the brethren J. D. Graber and Stephen Solomon as speakers.

Bro. J. N. Kaufman, returned missionary from India, conducted chapel services at Hesston College and Bible School on Sept. 30.

Preaching appointments in Ontario churches on Oct. 24 will be filled by the following brethren who will have been attending the Board of Education meeting at Kitchener: Baden, Paul Roth; Berea, Anson Horner, C. K. Lehman; Bethel, Edwin Yoder; Bothwell, C. L. Graber; Biehn, E. E. Miller, J. R. Mumaw; Blenheim, J. R. Mumaw, H. S. Bender; Cedar Grove, M. D. Stutzman; Clarence Center, H. A. Diener; Cressman, D. A. Yoder, J. D. Graber; Detweiler, Marcus Lind; Elmira, J. E. Lapp, N. E. Kauffman; Kitchener, N. E. Kauffman, E. E. Miller; Floradale, C. K. Lehman, Anson Horner; Geiger, Jesse Short, I. R. Lind; Hagey, I. R. Lind, D. A. Yoder; Latschar, J. D. Graber, Paul Roth; Moyer, Sanford Shetler; Rainham, H. A. Diener; Shantz, H. S. Bender, Marcus Lind; Snyder, Noah Good, Edwin Yoder; St. Jacobs, J. Paul Graybill, Jesse Short; Toronto, George R. Brunk; Wanner, Paul Erb; Waterloo, Milo Kauffman, Carl Kreider; Weber, Amos Hostetler, Noah Good; Wideman, George R. Brunk, M. D. Stutzman; Zurich, A. J. Metzler. Stephen Solomon will accompany J. D. Graber.

Bro. Eli Kramer, Portsmouth, Va., will begin a ten-day series of revival meetings at the Hildebrand Church, near Waynesboro, Va., on Oct. 17.

The last of the 3,000 pairs of shoes collected in the Scottdale drive last January have been shipped to Akron. The value of these shoes has been estimated at \$5,000. Two other communities have conducted such shoe drives. Souderton, Pa., collected about 5,000 pairs, and Wayne County, Ohio, about 4,000.

Bro. J. J. Hostetler, Sunday School Secretary on the Commission for Christian Education, met with the Sunday-school workers at Orrville, Ohio, on Oct. 4, to help plan the work of the coming year.

Bro. Paul Roth, Masontown, Pa., held meetings during the past week at Kouts, Ind.

Calendar

John S. Coffman Centennial Anniversary, Eastern Mennonite College and Bank Church Harrisonburg, Va., Oct. 15-17.
First General Session, Mennonite Board of Education, Kitchener, Ont., Oct. 21-23.
Missionary Day, Nov. 21
Universal Bible Sunday, Dec. 12
Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
Annual Meeting and Associated Meetings, Mennonite Board of Missions and Charities. Place Undecided. June 7-14.

Bro. Ora Mast, from Iowa, is a new worker in the Publishing House. Marion Kandel has also returned from Ohio for another term of service here.

Bro. Millard Lind filled the appointment at Masontown, Pa., Sunday morning, Oct. 3.

The Mennonite Campground Association held its annual meeting at Laurelville, Pa., over the week end of Oct. 3.

Welcoming services were held at Hesston, Kans., on Sept. 29 for the seventeen new families who moved into the church community there during the past year. The near-by Pennsylvania congregation also had services welcoming three new families.

The administration of Hesston College enjoyed a visit on Sept. 23, 24, from Nelson E. Kauffman and O. O. Miller of the Board of Education Executive Committee.

Bible instruction and evangelistic meetings at the Rockhill Church, Telford, Pa., are being held Oct. 10-17. Instructors are bishops Arthur Ruth, John E. Lapp, and Jacob Moyer.

Bro. C. F. Derstine will conduct a series of evangelistic meetings at Goshen College Nov. 9-16. Pray for the Lord's direction and blessing. Bro. Derstine is also the guest speaker at the Youth Conference, Elkhart, Ind., Oct. 29, 30.

Bro. Glen F. Diller, Welland, Ont., preached at Kitchener, Ont., on Oct. 10. Bro. Pierre Widmer and Bro. Paul Lauver also preached at Kitchener recently.

Four conversions were a part of the result of evangelistic meetings at Roanoke, Ill., conducted by Bro. Elvin V. Snyder.

Prayer is requested for the revival meetings to be held at Columbia, Pa., Mission, Oct. 17-31 by Bro. John S. Hess, Lititz, Pa. Bro. Hess will also hold meetings at Chestnut Hill Church, near Columbia, Oct. 31 to Nov. 14.

Bro. M. L. Troyer, Elida, Ohio, is scheduled to hold a series of meetings at the Maple Grove Church, near Gulliver, Mich., Oct. 17-24.

A sister requests prayer of God's people that her husband may be freed from the tobacco habit.

Bro. Richard Detweiler, Souderton, Pa., spoke to the Christian Workers' Band of Goshen College on Oct. 3.

Sister Mary Byler, West Liberty, Ohio, who, if plans carried, left from New York on Oct. 9 for another term of relief service in France, showed pictures of the French orphanage work at the Mennonite Publishing House on Oct. 4.

Bro. Jacob A. Shenk, Harrisonburg, Va., addressed the Scottdale Sunday School Sunday morning, Oct. 3.

A Christian Workers' Conference held jointly by the Denver and Manitou Springs congregations in Colorado was scheduled for Oct. 9, 10, at Colorado Springs.

A special week-end meeting was held at Friedens Mennonite Church, near Gibraltar, Pa., Oct. 9, 10. Speakers were Paul and Alta Erb.

(Continued on page 957)

Go, Preach

MISSIONS

Give, Pray

FOREIGN MISSIONARY DIRECTORY

DIRECTORY OF INDIA MISSIONARIES

Missionaries on Field

Central Provinces

1. Mary M. Good, Balodgahan, via Dhamtari, C.P., India
2. R. R. Smucker, Shantipur, via Dhamtari, C.P., India
4. G. H. and Ida Beare, Balodgahan, via Dhamtari, C.P., India
6. E. I. and Irene Weaver, Dondi, via Rajnandgaon C.P., India
8. S. M. and Nellie King, Dhamtari, C.P., India
10. J. G. and Fyrne Yoder, Dhamtari, C.P., India
11. Florence Nafziger, Sihawa, via Dhamtari, C.P., India (Ghatula)*
13. Dana and Verna Troyer, Jamgaon, via Drug, C.P., India (Sankra)*
15. Weyburn and Thelma Groff, Sihawa, via Dhamtari, C.P., India (Ghatula)*
16. Elizabeth Erb, Dhamtari, C.P., India
18. Wilbur and Velma Hostetler, Dhamtari, C.P., India (Mohadi)*
20. John A. and Genevieve Friesen, Drug, C.P., India
22. Arnold and Wilmetta Dietzel, Dhamtari, C.P., India
23. Anna Lois Rohrer, Dhamtari, C.P., India

Bihar Province

25. S. J. and Ida Hostetler, Latehar, E.I.R., Palamau, Bihar, India
27. Henry D. and Gladys Becker, Latehar, E.I.R., Palamau, Bihar, India

Woodstock School

28. Rhea Yoder, Woodstock School, Landour-Mussoorie, U.P., India

Missionaries on Furlough

2. A. C. and Eva Brunk, 1711 Prairie Street, Elkhart, Indiana
4. J. N. and Lillie Kaufman, 1711 Prairie Street, Elkhart, Indiana
5. Lena Graber, 825 Chalmers Place, Chicago 14, Illinois
7. S. Paul and Vesta Miller, 306 Middle Street, Archbold, Ohio
9. Milton C. and Esther Vogt, c-o I. B. Kulp, La Junta, Colorado

* Name of station, not essential for address

Missionaries Under Appointment

2. John and Miriam Beachy, c-o Henry Weaver, Route 2, Goshen, Indiana*
3. Goldie Hummel, Greenwood, Delaware
5. Royal and Evelyn Bauer, Route 6, East Peoria, Illinois

* To sail November 5

Missionaries on Retirement

1. Mina B. Esch, c-o Mennonite Hospital, La Junta, Colorado
3. P. A. and Florence Friesen, Greensburg, Kansas
5. G. J. and Fannie Lapp, 1803 South Main, Goshen, Indiana

DIRECTORY OF ARGENTINA MISSIONARIES

Missionaries on Field

Buenos Aires and Cordoba Provinces

2. J. L. and Mary Rutt, Casilla 20, Cosquin, F.C.C.N.A., Argentina
3. Edna Good, Pehuajo, F.C.O., Argentina
5. Nelson and Ada Litwiller, Bragado, F.C.O., Argentina
7. L. S. and Edna Weber, Bragado, F.C.O., Argentina
9. W. E. and Beatrice Hallman, Trenque Lauquen, F.C.O., Alsina 80, Argentina
10. Doris Snyder, Bragado, F.C.O., Argentina
12. B. Frank and Anna Byler, Carlos Casares, F.C.O., Argentina
14. J. H. and Ruth Koppenhaver, Mitre 1011, Bragado, F.C.O., Argentina
16. Floyd and Alyce Sieber, Bragado, F.C.O., Argentina

Chaco Province

18. J. W. and Selena Shank, Casilla 53, Pcia. R. S. Pena, Chaco, Argentina
19. Una Cressman, Casilla 53, Pcia. R. S. Pena, Chaco, Argentina

Missionaries on Furlough

2. Amos and Edna Swartzentruber, Baden, Ontario, Canada
4. E. V. and Mary Snyder, 1907 South Union Avenue, Chicago 16, Illinois
6. S. E. and Ella May Miller, Route 1, Middletown, Pennsylvania
8. D. P. and Lillie Lantz, Calle del Tigris 44, Dpt. 14, Mexico D.F., Mexico
10. T. K. and Mae Hershey, Box 1018, Aibonito, Puerto Rico

Missionaries Under Appointment

2. Daniel and Eunice Miller, Akron, Pennsylvania

M-DAY

November 21, 1948

The third Sunday in November has been selected as Missionary Day throughout the church. Have you made your plans for the observance of that day? Begin now. Invite missionary speakers—home or foreign. Addresses of city and rural missionaries are listed in the "Mennonite Yearbook." Addresses of missionaries on furlough are given in these columns. (The date of your Missionary Day may have to be changed to fit their schedules.)

DIRECTORY OF AFRICA MISSIONARIES

Ethiopia (Mission work pending government approval)

2. Daniel and Blanche Sensenig, Haile Mariam Mammo Memorial Hospital, Nazareth (Hadama), via Addis Ababa, Ethiopia.

Tanganyika (All addresses: Musoma, Tanganyika, East Africa)

Shirati

4. Clinton and Maybell Ferster; James M. and Ruth H. Shank
6. Noah K. and Muriel Mack; Edith Showalter.

Bukiroba

12. John E. and Catherine G. Leatherman; Grace Metzler; Rhoda Hess; Levi M. and Mary Hurst.

Mugango

14. Phebe Yoder; Rhoda E. Wenger.

Bumangi

17. J. Clyde and Alta B. Shenk; Vivian N. Eby.

Nyabasi

19. Mahlon M. and Mabel E. Hess.

On furlough

1. Miriam Wenger, R. 5, Lancaster, Pa.
3. Merle and Sara Eshleman, Maugansville, Md.
5. Simeon and Edna Hurst, Elmira, Ontario, Canada.
7. George R. and Dorothy Smoker, 171 Loma Vista Street, Pasadena 7, Calif.
8. Elam W. Stauffer, Mannheim, Pa., c-o Benjamin Stauffer.
9. Elma Hershberger, Denbigh, Va.

Under appointment

2. Walter and Ruth Leatherman, R. 8, Lancaster, Pa.
3. Elva Landis, R. 3, Lancaster, Pa.

DIRECTORY OF PUERTO RICO MISSIONARIES

Missionaries on Field

2. George D. and Kathryn Troyer, Box 1018, Aibonito, Puerto Rico
4. Elmer and Clara Springer, Box 1018, Aibonito, Puerto Rico
6. Nortell and Elda Troyer, Box 1018, Aibonito, Puerto Rico
7. Beulah Litwiller, Box 1018, Aibonito, Puerto Rico
8. Marie Yoder, Box 1018, Aibonito, Puerto Rico
10. Lester T. and Alta Hershey, La Plata, Puerto Rico
11. Marjorie Shantz, La Plata, Puerto Rico
12. Linda Reimer, La Plata, Puerto Rico

Missionaries Under Appointment

2. Wilbur and Grace Nachtigall, c-o David Castillo, 305 Lewis Avenue, La Junta, Colorado

Missionaries on Furlough

2. Paul and Lois Lauver, c-o Rollin Swihart, Route 3, Howe, Indiana

DIRECTORY OF CHINA MISSIONARIES

Missionaries on Field

2. Don and Dorothy McCammon, Hwoshipa, West China Union University, Chenatu, West China
3. Christine Weaver, Hwoshipa, West China Union University, Chenatu, West China
4. Louella Gincerich, Hwoshipa, West China Union University, Chenatu, West China
5. Ruth Beare, Hwoshipa, West China Union University, Chenatu, West China

Missionaries Under Appointment

2. Clayton and Gladys Bevier, c-o C. L. Graber, Route 5, Goshen, Indiana

Mission News

Denver, Colorado: The First Mennonite Church held a cornerstone-laying ceremony on the afternoon of Sept. 6 for their new church building at Ninth and Delaware.

Bro. E. M. Yost held tent meetings at Dewey, Ill., from Sept. 14 to 21. In his absence Bro. and Sister M. C. Vogt, missionaries on furlough from India, brought the messages on Sept. 19.

Detroit, Mich.: Frank B. Raber: "Our fall communion service was held Saturday evening, Oct. 2. . . . Bro. Pierre Widmer from France spent Sept. 28, 29 with us. . . . On Oct. 10 we expect Bro. J. N. Byler."

Culp, Ark.: On Sept. 28 a son, Philip Gordon, was born to Bro. and Sister Glen Yoder. Bro. Yoder is principal of the Bethel Springs School at Culp.

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, were at Lima, Ohio, on Sunday, Oct. 3.

Bro. and Sister John Beachy, under appointment for India, now have a sailing for Nov. 5 from New York on the S.S. "Rotti."

Balodgahan, via Dhamtari, C. P., India, G. H. Beare: "There is so much to be done, and people are still ready to hear. How I wish we could see some brought into the Kingdom."

Mrs. Anna Unzicker, mother of Sister Clara Springer, missionary in Puerto Rico, died on Oct. 3. The funeral is arranged for Oct. 5.

G. H. Beare, missionary in India, recently underwent an operation for appendicitis at the mission hospital at Dhamtari. He has made a good recovery.

A week-end Missionary Conference was held at the Pleasant Hill Church, Sterling, Ohio, Oct. 2, 3. Brethren J. D. Graber and Stephen N. Solomon were out-of-state speakers.

Stephen N. Solomon, visitor from India, is having appointments in the churches of eastern Pennsylvania during the first two weeks of November. Bro. G. J. Lapp accompanies him on this trip. Bro. Solomon spoke in a youth meeting at the Souderton Mennonite Church, Souderton, Pa., Saturday evening, Oct. 9.

The Columbus Assembly, a meeting of mission boards affiliated with the Foreign Missions Conference of North America promoting the program of advance for foreign missions, will be held in Columbus, Ohio, Oct. 6-8. The following brethren will attend: E. C. Bender, E. E. Miller, Ford Berg, J. H. Mosemann, and J. D. Graber.

Bro. J. N. and Dr. Lillie Kaufman will be the visiting speakers at the Canton, Ohio, Mission on Missionary Day, Nov. 21.

(Continued on page 957)

Two Jews study their ancient laws. These Jews, however, are no more typical of Jewry than are two bearded men in any church. Jews have intellectuals, rugged truck drivers, farmers and students; they are as American as we are. In order to work with them we must understand their history.

THE awakening of interest throughout the Mennonite Church to bring the Gospel to the Jewish people brings with it a number of grave responsibilities. One is the challenge of thinking through our message and its various implications in the light of the needs of the people we are trying to reach. After receiving the invitation to write this article, I contacted all those in the Mennonite Church throughout the United States whom I knew to be actively engaged in Jewish work and asked for their views and experiences on this very important subject. This article is an attempt to represent those opinions which were expressed.

One of the most striking things one finds when he comes into contact with the modern Jew is that he is vastly different from the Jew one meets in the Bible. The years of suffering, the generations of being locked in ghettos and being subservient to the community around him have altered his thinking beyond measure. The relative freedom he has come to enjoy in America has resulted, to a large extent, in the abandonment of the faith of his fathers.

The very first step, then, is to stimulate faith in the age-old principles of Judaism. It is necessary for the Jews to know and understand the Old Testament, for do not all the prophets give witness "that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43)? Familiarity with the Jews' own scripture is of utmost importance and cannot be overemphasized. It is the starting place for the Gospel message and so it is only logical that they should be encouraged to read their own "Tenach" or "Old Testament."

What does the Jew of today believe? Aside from the more liberal thinkers who have tried to abandon the old traditions of their history, and to whom Moses was not greater than Plato or Socrates, almost all of Jewry subscribes to the Thirteen Principles of Faith laid down by Maimonides in the twelfth century, A.D. These principles as copied from the *Standard Prayer Book* are:

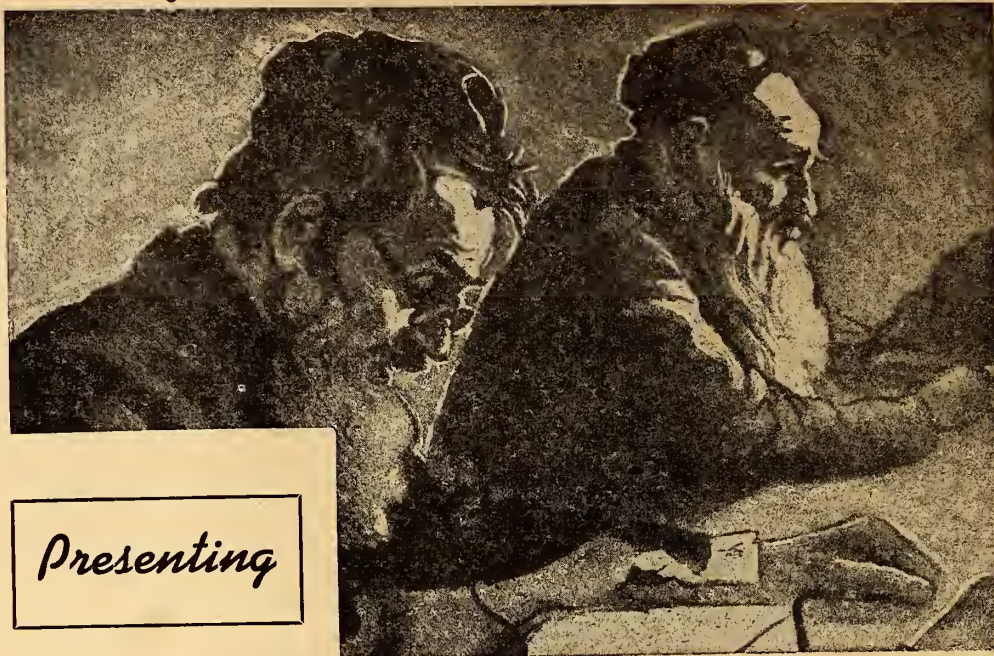
1. I believe with perfect faith that the Creator, blessed be His name, is the Author and Guide of everything that has been created and that He alone has made and does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be His name, is a Unity and that there is no unity in any manner like unto His, and that He alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be His name, is not a body, and that He is free from all the accidents of matter, and that He has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be His name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be His name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.



Presenting

Our Message to the Jews

By DALE F. NOFZIGER

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses, our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole law, now in our possession, is the same that was given to Moses, our teacher, peace be unto him.

9. I believe with perfect faith that this law will not be changed and there will never be any other law from the Creator, blessed be His name.

10. I believe with perfect faith that the Creator, blessed be His name, knows every deed of the children of men, and all their thoughts, as it is said, it is He that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be His name, rewards those that keep His commandments, and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be His name, and exalted be the remembrance of Him for ever and ever.

A careful reading of these principles quite readily shows that they are not so very much different from what we believe. We believe in the unity of God; and a unity is impossible without several to unite. Jesus said, "I and my Father are one." The Jewish people, however, do not believe in the unity of the Creator in that sense; to them He is a singular and indivisible Being, incapable of human manifestation.

The Reformed Synagogues have abandoned the idea of a personal Messiah and have substituted the hope of a Messianic Age, which will be brought about by education, political control, etc. These principles are good as far as they go, but what about sin

and its forgiveness? What about reconciliation with God? These principles are as ancient as man and were first thoroughly recognized by the Jewish patriarchs. They are strangely missing from this "confession of faith."

Hebrew Scripture

It is evident that an awakening of interest in the study of the Hebrew Scripture is of first importance if they are to believe in God's atonement for sin. We need not destroy the law and the prophets; Jesus Himself declared that that was not His purpose—He came to fulfill! Ours is a positive message of fulfillment—not change.

Dealing with Sin

The second governing principle of our message is plain teaching that sin must be dealt with. It is necessary to develop a consciousness of separation from God and the need of reconciliation. This is much more important than long wordy arguments on the person of the Godhead or like theological problems. If we will remember that very few Christians really understand just what they believe, then we will understand the folly of arguing theology with the Jewish souls whom we are trying to bring to the Messiah Saviour!

Many Jews feel that because they are born Jews, and as long as they do not commit some heinous crime as murder or such like, they are right with God. The Orthodox Jews still believe in original sin, whereas the Reformed Jews laugh at the idea. There is also considerable question in the Reformed Jews' mind as to just what constitutes sin. All Jews, however, agree that prayer, charity, and repentance will avert the judgment of their sin. From this it is evident that we dare not minimize, but must constantly em-

phasize, the principle of atonement. The words we may use to express the principle will naturally be adapted to the understanding of the Jewish mind, but the principle remains a vital part of the purpose of God, and our teaching at no time, and in no manner, dispensationally or otherwise, dare sidestep this necessary truth.

It is interesting to note that the average Jew is well equipped with a whole catalog of arguments against the deity of Jesus, the virgin birth, etc., but when brought face to face with the empty tomb, he is dumbfounded. I have seen rabbis tremble when confronted with this question. It is here that argument ceases and faith triumphantly cries, "I know that my Redeemer liveth!" All of Christ's miracles, all of His divine personality, all of His atoning work stands solidly and surely by the testimony of the empty tomb on a Judean hillside. It is the testimony and not the argument that wins the day. This was the fact that sent the apostles, humble men though they were, cartwheeling across the then-known world; and this was the testimony that within a generation was shaking the foundations of the mighty Roman Empire. This must be our message today—the Gospel of the Resurrection!

True Representation

The third governing principle of our message must be a constant emphasis on what we are and whom we represent. It is not our aim to convert Jews to Mennonitism or to Christianity, but to bring them to Christ, to the Messiah of God, that they may be His!

Someone may object; so let me explain: the Jew fears conversion to Christianity or any other religious system for two reasons. The one is the severe mistreatment which he has received at the hands of Christians and which makes him despise anything Christian. No doubt someone will say, "Well, real Christians would not do such things." Perhaps not, but to the Jew who has been shoved from pillar to post and three times back again, and because he was born a Jew and with no regard for the Christian faith, such fine shades of thought have no meaning. The second fear is that of being disloyal to his forebears. The Jewish people are bound to eternity by the lives of their ancestors. The date of death for a loved one is established as a "yahrtzeit," or yearly memorial, long observed after the birth date of the individual is forgotten, and is a constant reminder of the unity of the people.

These things are evident, then: first, we represent a Person, not a system. It was a human Christianity that persecuted Jewry almost to its death, not the divine Christ. It was a human Mennonitism that failed so long to be aroused to the needs of this people—not the Messiah of God! This concept of being ambassadors in the place of Christ, preaching the message of reconciliation with God, must always reverberate through our dealings with this people. Second, we must emphasize that a Jew is not disloyal to his fathers if he receives the Nazarene as his Saviour and Messiah, but rather he is now a completed, fulfilled Jew. It is not the

The Cleveland Jewish Community Council has sent the following interesting response to the WADSWORTH DECLARATION. It reads in part: "The reaffirmation of the universal principles of religion as reflected in the WADSWORTH DECLARATION is indeed heartening and merits the emulation by all groups. Prejudices and hatred toward others because of differences in race or religion cannot exist or take root among peoples whose religion is a vital force and who truly believe the ethical precept, 'Thou shalt love thy neighbour as thyself.' "

—Ohio Mission Evangel.

disloyal Jew that we need to direct our message to, as much as it is to the devout, for the latter are best in position to understand when once the barriers of fear and distrust, that middle wall of partition which is so difficult to pierce, have been broken.

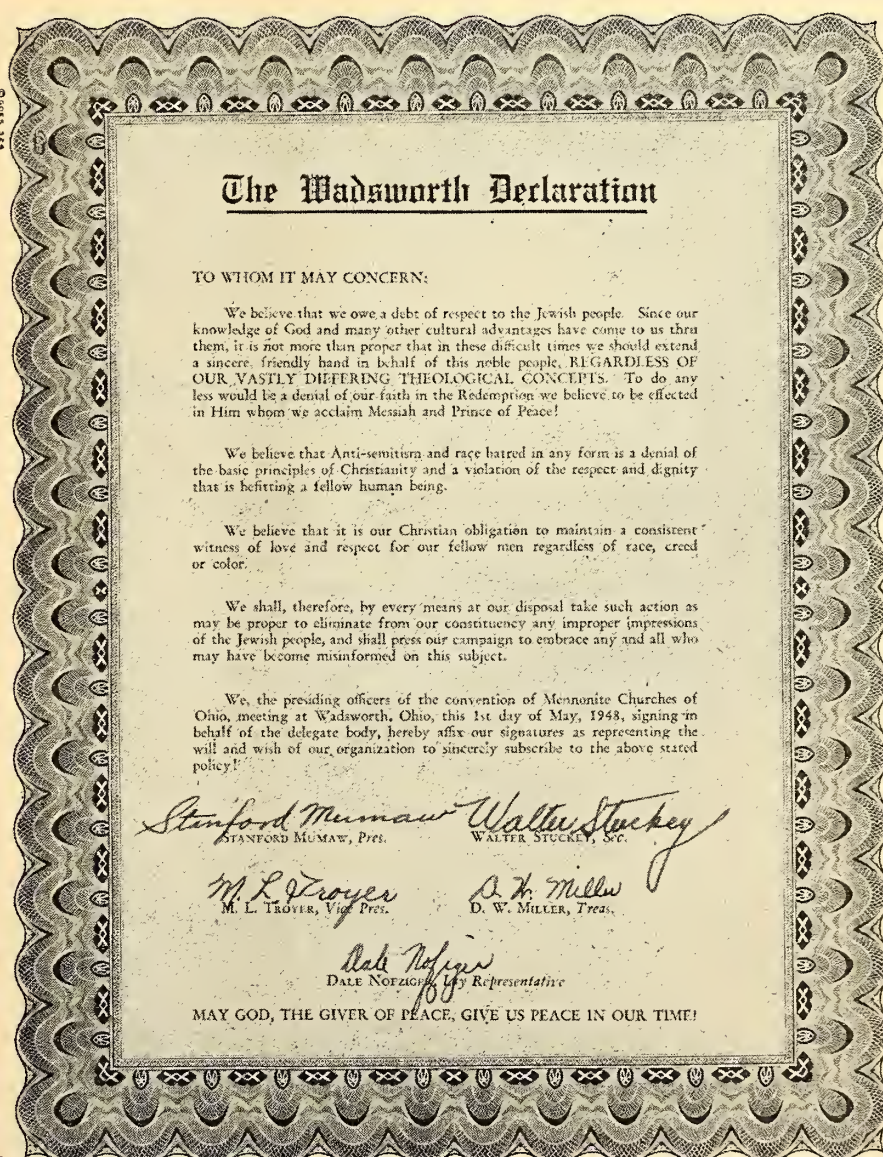
Practical Teaching

The fourth principle of our message is its practical teaching. Theology, eschatology, and like subjects are good in their place, but

it is the down-to-earth application that interests the Jew. It is not so much what you believe as how you believe that attracts his attention. As Mennonites we stand in a unique position in this respect. It has been proved over and over again that the early church and Anabaptist concepts are most appreciated by the Jewish people when they are presented to them. This is not a fundamentalist credo we are talking about, but it is the Anabaptist concept of following Christ in life, regardless of the cost. This idea of an intense personal relationship with God, introduced by His Messiah, appeals to them. They find no fault with Him; so our message must emphasize patiently and continually the need of following Christ in our everyday experience.

This means that we must cease to pray the Lord's Prayer with a reservation in our hearts. It means that we must stop praying, "Thy kingdom come,"—but not now—let it wait until some other age." We must begin to pray, "Thy kingdom come,"—and Lord make it begin with me—Thy Kingdom of love and of peace, where all men are of one

(Continued on page 965)



THE WADSWORTH DECLARATION. The above declaration, drawn up by the Ohio Mission Board, expresses our appreciation for the Jews, despite the differing theological concepts. Mats of the above text are available from Bro. Dale F. Nofziger, 2856 Mayfield Road, Cleveland 18, Ohio, for insertion in local newspapers.



A Harvest Home Service at East Scottdale

BY ELLROSE D. ZOOK

THE sun was shining brilliantly on this Lord's Day morning in late September. Worshipers were wending their way to the schoolhouse on the hill, where the East Scottdale Mission Sunday School is held; it was the day for the annual harvest home service. Girls and boys, young men and young women, and adult men and women were bringing their thank offering to the Lord to be used in the work of His kingdom. One little girl carried a book from the Sunday-school library and her pocket-book in one arm while in her other arm she held tightly a package, containing her thank offering. An aged brother of the Lord came smiling as he stepped up the walk with a package under his arm. Members of the women's Bible class came carrying jars of fruits and vegetables. The teachers, too, came with their offering of fruits and vegetables. When all was gathered, the display was beautiful in color with the many varieties of fruits and vegetables:

potatoes, sweet potatoes, onions, carrots, red beets, jars of tomatoes, peaches, beans, red beets, cans of fruit juices and vegetables, and other foodstuffs.

As we gathered for worship our minds were drawn to the blessings and mercies of God in providing the rain and sunshine for a bountiful harvest. These fruits of the earth had been harvested by the labor of our hands. In the spirit of deep gratitude we returned to Him a portion to help us remember that God sustains and controls the universe and brings the seasons in their time. We had labored hard during the summer; in the sweat of our faces we saw the plants grow and bring forth fruit; with joy and satisfaction we harvested the fruits and vegetables; and carefully we stored them for the cold winter months ahead. Our offering of thanks was small in comparison to what God had done for us, but it was given in the spirit of gratitude and joy.

Bro. Ross D. Metzler, of the Johnstown Menonite Mission, as he delivered the morning sermon at the East Scottdale Sunday School harvest home service on September 31. The provisions donated were given to the Johnstown mission.

The dedication of this offering to God to be used in extending the work of His kingdom in the city of Johnstown was the burden of the pastor's prayer. Though small in His eyes we had the faith that God would accept these gifts and use them to bring the good news of the Gospel to those who may be seeking spiritual truth in that city.

We had the faith that the Lord could bless this offering even as He blessed the small loaves and fishes which Jesus received and blessed to the feeding of the great multitude. Our part was to give our offering in the spirit of faith and thankfulness believing God would use it in ways which we could not comprehend. We believed that it would be a source of physical strength and courage for those who were giving their lives to carrying the Gospel to the lost. We believed, too, that some of our gifts may be used even to sustain physical life in those who were hungry. This thank offering would also be a testimony of the sincerity of our little group of mission worshipers in being willing to assume our share of the responsibility of spreading the Gospel to a needy world. This testimony we felt would be a source of spiritual courage and faith to the workers at the mission in their daily service to God. In this harvest home service we felt a new joy in our hearts because we could in another and different way manifest our faith and interest in the Lord Jesus and His kingdom which mean so much to us.

The pastor of the Johnstown mission, Brother Ross Metzler, brought us a message appropriate to the spiritual part of the service. He pointed us to the glorious blessings we have through the grace of God. The natural blessings of the garden, orchard, and field are necessary but of greater importance are the spiritual blessings which we have through Christ, who is a perfect manifestation of the glorious grace of God. In this service we did not fail to remember the millions around the world who do not know about the grace of God and His salvation and who do not have sufficient clothing and food while we are blessed with plenty.

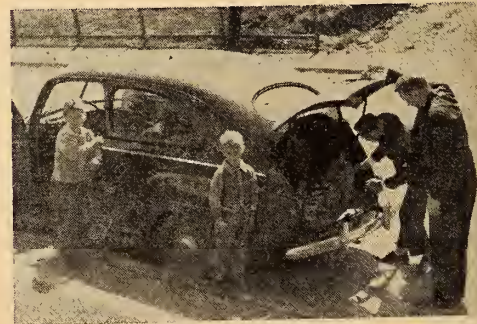
In this harvest home service our minds were drawn to another truth in God's Word.



Three views showing what occurred at the harvest home service at East Scottdale, Pa. To



left: Mission folk carry in provisions. In center: Children pose with the items contributed. To



right: Contributed provisions loaded for hauling to Johnstown.

The spiritual harvest is ripe and ready for ingathering. Some day there will be a separation of the wheat from the chaff, the sheep from the goats, and on that great Harvest Day there will be an ingathering of souls into the glorious and eternal Storehouse of God. We as a group of worshipers, wanted not only to help in this great harvest that is now overripe, but we, too, wanted to be ready to meet our Lord when that great Harvest Day comes and we shall be taken to our Home in heaven.

Scottdale, Pa.

MESSAGE TO JEWISH PEOPLE

(Continued from page 963)

blood and where class and race distinctions are forgotten memories!"

It seems sometimes that we are not willing to pay the price to have such a Kingdom now; it would upset our profits considerably and be rather hard on our ideas of ourselves. This sort of practical thinking was an inseparable part of the Anabaptist thought and must be reborn in our minds when we deal with the Jewish people. Nothing brings this principle into bolder relief and clearer view than a careful reading of "One Destiny," by Sholem Asch, a Jew who has done more than any other man living to acquaint Israel with their Messiah!

Eschatological Implications

The fifth and final principle that governs our message is the eschatological implications. The same general principle holds true here as in the third section, and that is, that our message concerns itself with a **Person** and not a system or plan. This principle is apostolic in its hope rather than ecclesiastical. By ecclesiastical, I have reference to a formulated plan or system of interpretation, a chain of events taking a certain order. By apostolic hope, I mean the same intense longing and yearning to be with and like the Lord with whom they, the apostles, had eaten and drunk after His decease and resurrection.

Perhaps I had here best speak for myself, for it seems to me that no millennial view is necessary or has preference over another in doing Jewish work. Either post-, pre-, or amillennialism seems to me to be much more concerned with the interpretation of the particular system, and the arguments for or against, than about the **Person** who is coming. This distortion of hope, that of a plan over a person, is a critical point in presenting the Gospel to a world that is on the brink of destruction. It is the **Person** who is soon to appear, and not the **manner** of His coming, that is largely unknown to the Jewish people.

To review briefly: we need not attack age-old Judaism but should encourage devoutness in it. And more, the Old Testament must be opened to the people. Second: we must constantly reaffirm the principle of atonement over theological arguments and follow the example of the apostles and allow the empty tomb to convince men of the person and work of the Messiah, Jesus. Third: it is not Christianity, but Christ that we represent and present, not a **religion** but a **Per-**

A Prayer Request

By SELENA GAMBER SHANK

MAURICIO and **Lorenza**, the first Indians to come to live at the mission, spent five years with us. These apparently were years of happiness and prosperity in comparison to their former life. Their only son, who was in delicate health, became stronger in body and desired to give himself to the work of the Lord among his own people, the Toba Indians. He had the best opportunity for advancement among the boys of our little Bible school. He taught in our day school for two years. He married one of our Christian girls and we hoped they might be used of God in helping their people to a better understanding of Christian living.

Lately, however, the father had been wanting more land to farm than the mission could give them. One day a visiting Indian told him about a place where land was available. Without thoroughly investigating the matter, he and his family started moving. The son chose to obey his father rather than the Lord and moved also. On arriving at the new place, they were not granted permission to locate. This is the beginning of their experiences in an unsympathetic and an unjust world; but it is what can be expected for those who sacrifice opportunities for service that they may have material gains. They need our prayers.

New families moved into the huts vacated. Among these are five children of school age. Pray to the Lord of the harvest that from among these workers may be called.

Nam Cum Mission,
Chaco, Argentina.

son. Fourth: we must be alert to avoiding a fundamentalist credo, and instead reaffirm the Anabaptist principle of following Christ in our everyday living, regardless of the cost. Fifth: it is the **Person** who is coming and not the plan of His coming that should attract us to Him. It is the hope to be like Him that makes us purify ourselves as He is pure; it is not the schedule of His appearance. Our message must prepare men to meet **HIM**!

In conclusion, then, our message to the Jewish people is none other than the same which was first declared by the apostles and Christ Himself. Peter, in Acts 10:34-43, covered the whole of our burden when he declared in verse thirty-six: "The word which God sent unto the children of Israel, preaching grace by Jesus Christ." And if that message does not bring them peace, it is neither God's fault nor theirs—but ours. The Gospel of the Resurrection and all that it implies, all that it means, and all that it does must be the burden of our hearts as we go to this people so long neglected by a hardened world. Cleveland, Ohio.

ETHIOPIA MISSION PROJECTS

By Daniel S. Sensenig

THE month of June was full of interesting events concerning the mission in Ethiopia. On June 7 Bro. Dorsa J. Mishler and I had the opportunity to meet His Majesty, Haile Selassie I, and presented our Mission Board's application for mission work in this country. We were given favorable consideration and on the twenty-first we received official approval of the application. One request that His Majesty made was that more workers be sent than our application proposed (twenty). This should arouse us to more earnest prayer that the Lord of Harvest would send forth many laborers into His harvest field because the harvest is plenteous but the laborers are few. We praise the Lord for the many answers to detailed prayer requests.

One province that was suggested to us by the Emperor was the Harar province. It is in

the east central part of Ethiopia and is a very large province. Three of us from the relief unit visited there the week of June 28. We traveled by car and found a few very interesting and needy countries there. The tour included more than eight hundred miles and much of this driving was over roads where four-wheel drive was very helpful. In that country there is the most fertile farming soil that we have seen anywhere in Ethiopia. They can farm two crops in one year some places and very many people live there too. We are seeking the Lord's guidance as we study further the new mission site.

On June 6 Bro. J. N. Byler arrived from Cairo and paid us an appreciated visit. His stay here was only one short week, but we were glad that he could stop here on his world tour of relief interests. While here he gave us an interesting report of the need of relief in many countries.

The rainy season has now begun and we have much of the truck patch planted with a good variety of vegetables. The grass is now growing, and the country will soon be quite green and refreshed. During the rainy season we have a very pleasant season as it often rains in the morning and then clears for the rest of the day. It is a bit cooler too now, and the temperature is very comfortable. The rains usually continue for two or three months. While this is a short season, yet because the vegetables grow fast it is sufficient for a good crop.

The missionary children's school will have a two-week vacation beginning in the middle of July, and we are looking forward to having Janice home then. We also praise the Lord that recently she has confessed Jesus as her Saviour. Will you pray with us that she may grow in a full knowledge of Christ as her Lord? We also solicit your daily prayers in behalf of new work here, that our Lord's whole will may be done.—"Missionary Messenger," Lancaster Conference organ.

Missions Editorial

Mission Board Reports

Your attention is called to the reports covering the annual meeting of the Mennonite Board of Missions and Charities for 1948 which appears in this issue on the next eight pages. Here can be found the pulse of the church on missions, the status of the foreign missions, and the new work to be undertaken. Here you will find facts and figures that are a report to the church at large. Not all reports are here given because of lack of space and should anyone want a complete report he should obtain a copy of the final annual report which will be printed in book form later this year.

—F. B.

M.C.C. Relief Notes

Most Urgent Relief Needs

First in the priority list of material contributions essential in the relief program for this year are: meat, fats, and powdered milk. Other materials which are also urgently needed include sugar, wheat products, jams, jellies, dried fruit and dried vegetables. Relief material contributions should be made in view of this priority.

A special folder describing the need for funds in the relief program has been distributed to each congregation.

Year-round Relief Activity

During this time of the year the large-scale relief feeding programs are not in active operation, making it possible for workers to concentrate on other forms of help to the people. One of these activities is home visitation, in which personal contact is made with the homes of needy families. Often such visits reveal conditions of dire need which are difficult to detect merely from the appearance of the people on the street.

Anna Wiens, worker in Krefeld, Germany, describes one such home, where a mother with two children was living in one room of a cement bunker, with no windows, very meager furniture and bedding, and no source of heat. To see the actual living conditions under which many of these people live is evidence of the need for continued relief work.

Eligibility of Mennonite Refugees

A recurring problem in the Mennonite refugee migration work is that of establishing the eligibility of our people for assistance by the international agency responsible for assisting refugees. Since Mennonite refugees are of Dutch ethnic origin, they are eligible for I.R.O. assistance. At various times, however, this status has been questioned, due to the shifting of personnel within this agency. It then becomes necessary to interpret to the appropriate officials the unique background of

the Mennonites: that since their origin they have been persecuted and have fled from one country to another for the sake of religious freedom; that they have no political or nationalistic motives. This eligibility for I.R.O. assistance is important because of the financial aid involved, but also because this is a basic criterion for eligibility to migrate to the United States.

In spite of the difficulty in maintaining this status for our Mennonite refugees, our workers have found governmental officials, shipping company agents, and other responsible individuals very co-operative and in many cases willing to make sacrifice for the sake of helping people in need. Many times the Lord has opened doors in wondrous ways in the movement of these refugees.

Released October 1, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

ALTOONA, PENNSYLVANIA

(Mennonite Gospel Mission)

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

On Aug. 9 Bro. Enos F. Hartzler, of Marshallville, Ohio, stopped for a few hours, visiting a few of his old acquaintances in the city.

On Aug. 22 Bro. H. M. Hackman, Norristown, Pa., visited us and was used in the services at Altoona and at Mill Run. He was accompanied by his family.

Bro. Jacob Z. Rittenhouse, of Lansdale, Pa., came into our midst on September 4 and was engaged in evangelistic work for two weeks. He visited a number of homes. Saturday afternoons he served at the Canan Station Sunday School and on Sunday afternoons he served at Mill Run. Children's meetings and special talks on courtship, marriage, and non-resistance were given. He preached the Word in the demonstration of the power of the Holy Spirit. Souls were so convicted that they stayed away from the services. There were three public confessions and one reconciliation.

On Labor Day our annual outing of the three Sunday schools was held on the mountain. A special service was held in the afternoon; it was in charge of Bro. Rittenhouse, of Lansdale; Aaron Gehman and family, Intercourse, Pa.; and Sisters Mary Yohn and Fannie Zook, Reading, Pa.

Bro. Chester Kanagy served on a program at Martinsburg, Pa., Sunday, Sept. 19. The Lord willing, our communion services will be held on Sunday morning, Oct. 24.

The Casselman Sewing Circle sent us a check for \$21.00 for provisions.

We crave a continued interest in your prayers.

Sept. 25, 1948.

Joseph M. Nissley.

The Sunday-school children of New York City have sent 10,000 Gospels of John to the children of Holland.—Baptist Messenger.

Today in Missions

J. D. GRABER

The problem of race is always coming to the fore. It is a problem of first magnitude for missionaries on the various fields. It is becoming just as pressing a problem for the rest of us as members of the church in America.

It is fundamentally a spiritual problem. "If a man say, I love God, and hateth his brother, he is a liar." It is a terrible travesty on Christianity to hold with one hand to Christ and with the other to "white supremacy," because the corollary "dark inferiority" is the other side of this ugly attitude. It cannot be held objectively and without emotional involvement. It adds up to holding hatred and contempt in our hearts for those whose skin has darker pigment than our own. This is nothing less than hating our brother.

The typical American attitude toward the Negro is rapidly undergoing a change, according to Dr. Mordecai Johnson, president of Howard University, Negro institution in Washington, D.C. He said that until recently three or four imperial powers of Europe had their feet on the necks of about a billion black, brown, and yellow people in their colonial empires. But within the past ten years practically all these have become free so that today a billion colored people have rather suddenly become politically free and are on their way to self-determination. This, says Dr. Johnson, makes us scrutinize carefully our own national attitudes toward the Negro. When practically all the colored and darker people of the world were in political slavery, the myth of white superiority had some degree of plausibility. But now, with the colored peoples of the world free, our own attitudes begin to look a bit shabby and hypocritical.

Treat the Negro as a person. Just be color blind. After all, why should pigment in the skin have anything more to do with a man's character than the color of his hair, or the shape of his nose? Segregation of the Negro in separate schools, restaurants, railway cars, hotels, and especially churches is a standing insult to the Negro, and in the presence of Christ Jesus cannot be justified or tolerated. In heaven we shall all, of every nation, kindred, tongue and people, stand together in the presence of the One who has redeemed us all. How can anyone recommend or defend segregation on color lines in the name of Christ?

More than one hundred and ten years of Bible work in Brazil by the American and British Bible Societies have culminated in the formation of the Bible Society of Brazil. The new society was inaugurated in a ceremony in the First Baptist Church of Rio de Janeiro.—Gospel Messenger.

Reports From the Annual Mission Board Meeting

MINUTES

Of the Forty-second Annual Meeting of the Mennonite Board of Missions and Charities, held at Mackinaw Dells, near Eureka, Illinois, June 12-15, 1948

An Executive Session of the Board began on Saturday afternoon, June 12.

The meeting was called to order at 1:30 by S. C. Yoder, President. Roll call by the secretary. A quorum was declared present.

Reading of the minutes of the Executive Committee held during the year. On motion the minutes were approved as read.

On motion the following personnel were approved to serve on the Nominating and Resolutions committees:

Nominating Committee: E. C. Bender (Chairman), E. M. Yost, John L. Horst, Roy S. Koch, A. Lloyd Swartzendruber.

Resolutions Committee: J. J. Hostetler (Chairman), Roy D. Roth, J. Ward Shank.

REPORT OF THE SECRETARY

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This word of Jesus describes our present situation very aptly. Never before, it seems, has there been such an appalling spiritual situation in the world that makes such heavy demands on our resources. It is literally true that there is no spot on earth where there is not a tragic need for the Gospel. From dozens of places come urgent demands for opening new work and the very best case can be made for each one.

Obviously, the Mennonite Church can not open mission work in every needy and worthy field and we must guard against overexpansion on the one hand and the danger of a mere superficial smattering in too many places on the other. It requires large sums of money to carry on the work of the Gospel anywhere beyond the home community. We have not yet found a way of getting transportation to distant parts, furnishing and transporting equipment, and giving an adequate support to our missionaries without the spending of much money. In fact, all these items are much higher than they have ever been in the past. Maintaining the *status quo* requires increased giving; expansion requires still more. The Board has only such money as the constituency gives and unless mission giving to the Board program continues to increase, expansion of the world-wide witness will not be possible.

Although we are aware of the dangers of overexpansion, we feel certain that there are still many unused resources in the church. We believe the Board should place definite needs before our brotherhood in a challenging way. We have confidence that if the cause is presented and it needs are made clear, there will be a hearty response. A systematic and regular method of giving by more and more of our people represents a large potential not yet released, and will make possible the extension of our witness into still other new fields.

The complete list of the areas in which we are at present working and in which work is contemplated is impressive. Outside continental United States we have work in two fields in India, two fields in Argentina, in China, and in Puerto Rico. It is our plan to open a mission in Uruguay, and to the present session of the Board will be brought proposals for beginning mission work in London and in Belgium. The Conservative Amish Church is considering undertaking a Gospel witness in Poland under the sponsorship of this Board. In addition to these we are carrying the responsibility for nine city missions; the rural mission program at Culp, Arkansas; one hospital and one school of nursing (with another hospital and school of nursing contemplated); two old people's homes and two children's homes. Besides these there is the work of the Eastern Board in Tanganyika and Ethiopia. District Boards and local groups are carrying on a really large number of other city and rural mission stations and a number of charitable institutions. Mention needs still to be made of our world-wide relief and service program, at home and abroad, and our educational, publishing, and philanthropic undertakings.

But this is not enough. World need on every hand was never so great. Our resources in persons and money are still only partially released. We must learn to give still more of our selves and of our means to Christ and the church. We must remember too that the Gospel-proclaiming and disciple-making function of the church is central, and that all the programs of the church must finally be weighed in these balances. As long as the church has any resources at all, they must be available for the central and primary task.

Political developments bring large elements of uncertainty into the world-wide program and the situation recalls the last portion of the words of Christ quoted in the beginning: "The night cometh, when no man can work." In India, independence is now a reality and the country has been divided into a Moslem and into a Hindu State. Our missions are both, fortunately, far from the border and have not been seriously disturbed. Others in Pakistan and near the boundaries where rioting and mass exchange of populations were most severe, have been tragically disrupted. The constitution of Hindu India, in which both our fields are located, guarantees religious freedom. Although some restrictions to a foreign organization and some discriminatory legislation against the Christian minority are sure to be made, we view the prospects in India with hope.

China is much more uncertain. So far it has not been found possible for mission work to be continued in Communist-held areas. Many informed observers are pessimistic about the ability of the Nationalist Government to withstand Communist pressure indefinitely. We had formerly thought that West China, where our mission is located, was relatively secure, but recent Communistic advances in the Northwest look like part of a campaign to take West China. Their success and the speed of their advance will likely determine how long our missionaries can remain in their field. It is also hoped that if the Communists should invest the largest part of China that they would find some way of working with western nations and that mission work would thus not be entirely ruled out. Prayer is requested for China that God's overruling providence may keep the door for the Gospel open.

Personnel

Jesus expressed a universal truth when He said, "The labourers are few." Always the need has been and will be for consecrated and "thoroughly furnished" workers. This shortage of workers is particularly acute in our Argentine mission. Since the last annual meeting of the Board, however, the following number of new missionaries proceeded to their various fields: four to Argentina; five to India; five to China; and two to Puerto Rico. In addition to these, the following number of missionaries returned after furlough: one to Argentina and four to India. These numbers are not impressive but they do represent steady growth. Considered along with those to be appointed at this annual meeting, and especially when one considers the really large number of interested young people, most of whom are now in our schools, we see an ever-increasing crescendo of potential candidates from among whom our missionaries will be appointed. The Plan of Advance adopted last year calls for the appointment during the next five years of sixty life-service and twenty short-term missionaries. The five-year average has been somewhat more than met during the past year, and from all indications we should be able to meet its requirements this year again. We believe this Plan of Advance represents the minimum expansion for the church's mission effort during the five-year period, and we are hopeful of more than fulfilling its requirements.

Following is a statistical survey giving the present status of our work:

1. India (Central Provinces Field) Opened in 1899
 - a. Number of missionaries on the field 24
 - b. Number of missionaries on furlough 7
 - c. Number of missionaries on retirement 5
 - d. Number of new missionaries arriving on field since last annual meeting 5
 - e. Church membership 1,354
2. India (Bihar Field) Opened in 1940
 - a. Number of missionaries on the field 4
 - b. Number of missionaries on furlough 2
 - c. Number of new missionaries arriving on field since last annual meeting 2
 - d. Church membership 14
3. Argentina (Provinces of Buenos Aires and Cordoba) Opened in 1917
 - a. Number of missionaries on the field 16
 - b. Number of missionaries on furlough 8
 - c. Number of missionaries on retirement 2
 - d. Number of missionaries arriving on field since last annual meeting 4
 - e. Church membership 684
4. Argentina (Chaco) Opened in 1943
 - a. Number of missionaries on the field 3
 - b. Number of missionaries on furlough 0
 - c. Number of new missionaries arriving on field since last annual meeting 1
 - d. Church membership 22
5. China (Szechwan Province) Opened in 1947
 - a. Number of missionaries on the field 5
 - b. Number of missionaries on furlough 0
 - c. Number of missionaries arriving on field since last annual meeting 5
6. Puerto Rico Opened in 1946
 - a. Number of missionaries on the field 11
 - b. Number of missionaries on furlough 2
 - c. Number of new missionaries arriving on field since last annual meeting 2
 - d. Church membership 57

Puerto Rico is an encouraging field. The work there is in the early, expanding stage and new people are continually responding to the Gospel. Our two congregations there are growing normally. A new church building and a clinic building at Pulguillas are required and the work is to be expanded to new stations. During the year the Executive Committee purchased the La Plata property from P.R.R.A. and so the entire La Plata service project is to become an integral part of our Puerto Rican program. A separate report on the purchase of this property will be given at a later session by the treasurer.

The year in our city missions has been one of work, with no significant changes. The financial prosperity continues, resulting in a self-satisfied attitude among the city folk. The work thus becomes more difficult and results continue to be rather limited. There is steady church growth, however, in most stations, and several have reported fruitful revival seasons with a resultant acquisition of new members. A two-day conference of city missionaries was held in Chicago at the end of last October. This was the second such conference held, which is now to be a biennial feature. City missionaries and Board members in attendance found the fellowship stimulating and the discussions valuable.

The children's homes continue for the most part to minister to children from broken homes, with the number increasing. They are not really functioning as orphanages, but making a home for children of divorced parents, giving them Christian teaching while they are in the Home; and the contacts with parents this service occasions are all considered to be highly worth while. Old people's homes give a less spectacular service but their ministry is mainly to those unfortunate ones for whom these homes conducted by the church in the spirit of Christ are a greatly appreciated blessing.

Hospitals and Nursing Schools

The La Junta Hospital has been operating at full capacity, even with the added facilities of a new wing. It is clear that the services of this church hospital are being more and more appreciated. The school of nursing continues to do a work of critical necessity in the church. The work of both school and hospital has been exceptionally heavy because of understaffing. Here is another place where the laborers have been too few. The special need at the nursing school is a new residence building for the students. A report on this need will be given to the Board and recommendations for action will be presented.

The new hospital and school of nursing at Elkhart and Goshen is at present in a period of rest pending a report on a survey conducted on a county-wide basis by a firm of hospital consultants. Just what form the program in Elkhart County will eventually take will probably depend for a large part on the nature of this forthcoming report. It is clear that the rapidly increasing demand for hospital service from the Mennonite Church, as evidenced by the Lebanon, Oreg., Greensburg, Kans., and Culp, Ark., developments, underlines the urgent necessity of more and more trained and qualified nurses. To bring this about, more nursing education facilities in the church are critically needed.

Conclusion

We close as we began; there is very much work to be done. The fields are ripe unto harvest and the grain is wasting because of the shortage of reapers. It is still day; doors are still open. We have NOW in which to consecrate ourselves and our resources to a task that is staggeringly large. We do not know how much time is left. A speaker at a recent foreign missions' conference said that foreign missions have at the most ten years of time in which to justify their existence. By the end of that time it may be too late, for men and nations will turn to other and lesser things and our opportunity for vigorous evangelism may be lost. Therefore, let us "work the works of him that sent . . . [us], while it is day."

Respectfully submitted,
J. D. Graber, Secretary

MENNONITE BOARD OF MISSIONS AND CHARITIES.
(On motion the report was accepted.)

REPORT OF THE TREASURER

The attached financial statement represents the forty-second annual financial report. This report does not include properties owned by the Mennonite Board of Missions and Charities other than those which are identified in the balance sheet and such as are owned under investments. If you will note under resources on the balance sheet there are five different items of real estate identified. A word of explanation concerning these will help you understand why they are set up in this way.

The Hancock County farm, Ohio, could be included under real estate properties but because of a combination between India missions and invested funds, we thought it well to keep this definitely identified as we have. Some years ago the Board became heir to one half of a 160-acre farm in Ohio designated for India missions. Some years later we had the opportunity of purchasing the other half of this farm; therefore, we used investment funds to make this purchase, and the amount of \$9,981.80 represents only that portion of the farm that was purchased by investment funds. This farm is operated jointly under India missions and investment funds. All expenses in connection with this farm are divided half and half between India general and the interest fund. All receipts in turn from this farm are divided half and half between these two accounts.

The Dunlap church building represents a building financed and owned by the General Board for mission purposes with the intent that as this mission develops into a congregation, the congregation will pay back this investment over a period of years.

The Showalter farm in Oklahoma represents a farm that the Board received many years ago as a gift. The donor hoped that it would be a source of annual income for missionary purposes but the history

of this gift has been that instead of an asset it has been a liability and the figure in connection with this farm represents the balance still owed the Board because the expense over the years was greater than the receipts. This farm is now being sold on a contract basis, which over a period of years will liquidate this debt and possibly give the Board a small margin.

The Sloan property represents a property in Fort Wayne, Indiana, which was deeded to the General Board some years ago by Ethel Sloan, but she in turn maintained a life interest in the same. An agreement was made with Sister Sloan at that time that if she would actually become in need, the Board would advance her funds up to a reasonable appraisal of the value of the property. For many years this property carried itself but recently Sister Sloan found it necessary to call upon the Board for some help. The figure in connection with this property represents what she has received to date.

The Stahly estate in California was also a gift to the General Board. This is a 240-acre irrigated ranch but it came to us with a mortgage and besides this there was considerable cost in obtaining a clear title. The mortgage and the costs are being liquidated by the rental now earned. The figure represents the balance still owed on this ranch. Next year this figure will no doubt be larger because we have already collected 1949 rent and will need to pay the taxes.

This may be a rather lengthy report about these items but we thought that it would be of interest to all of you because we forget just what they mean from year to year.

If you will turn to the last page and note under the heading "For Comparison" you will of course at once see that our drop in contributions actually received in the Elkhart office was approximately \$100,000 between 1946 and 1947, and now approximately another \$100,000 between 1947 and 1948. Possibly a few words of explanation may help us to see the picture more clearly. As we go over these various items we note that in some cases the contributions for the fiscal year which we are reporting are greater than for the year ending March 31, 1947, while in other cases they are less and finally we come out with a total of nearly \$100,000 less.

Contributions for the General Mission fund were over \$5,000 more this last year than the previous year. Contributions for our total India program were over \$16,000 less. This drop, I believe, is largely caused by less effort put forth during the last year by our India missionaries in soliciting for some special India need. South America made a gain of nearly \$4,000. Puerto Rico gained nearly \$13,000 and China gained over \$9,000. The newness of the Puerto Rico and the China work and the special emphasis placed upon needs for these fields no doubt helped to bring about these gains.

Home missions fell back over \$9,000 and charitable institutions over \$76,000. The drop in charitable institutions is due largely to the fact that during the 1946-1947 fiscal year there was special solicitation for the Elkhart hospital while during 1947-1948 there was comparatively little solicitation.

Under relief and refugee items there was a gain of over \$47,000 but during this last year, C.P.S. was largely a matter of history and, therefore, the contributions for C.P.S. were over \$180,000 less than the previous year.

I have now called to your attention the major contribution items showing increases and decreases in giving and it appears that the answer for the total decrease is: first, definite commitment of the churches to carry the C.P.S. program had expired; and, second, during this last year there was very little personal solicitation. You may ask the question, "Why should not this discontinuance of the C.P.S. need and the slowing down on personal solicitation reflect itself in voluntary increase in the regular mission contributions?" Certainly we must admit that the voluntary giving of our people is improving, but at the same time it is quite evident that contributions increase under times of special pressure. It is also quite possible that many local needs which had been neglected during the war years are now being met. There have been quite a few new church buildings throughout our congregations during the last year. It is also possible that the other boards which solicit funds from our people have gained that which we lost through our lack of solicitation.

Regardless of the real cause for the drop in our total contributions during the last year, we need to consider this matter seriously if we want to continue to advance in our missionary program or even if we want to only carry on our present program without any further expansion. You will note that in both our major fields (India and South America) the total balances are considerably lower than they were last year. Certainly this dare not continue very long unless we are planning a retreating program.

All costs in the homeland have been spiraling upward; so also have incomes. It seems to be quite easy for us to forget that the same thing is also happening in India and South America, only in a greater degree. It has become necessary to increase missionary allowances during this last year in order to enable them to keep body and soul together, and still our missionaries are writing back and telling us that they need to be drawing from earlier savings to make ends meet and of course this cannot last too long. The shipping charges, import duties, etc., have increased tremendously and in some way or another these all need to be paid. Our people in the homeland have not been keeping up in their giving in comparison to the up in income and costs; therefore, our balances have been quite severely depleted, especially during this last year.

If our people would be proportionate givers, these financial problems would all be solved, but if our people insist on giving just about

the amounts they had been giving some years back, possibly with a slight increase, it is inevitable that our program will have to become a retreat rather than an advance because building costs and support costs have doubled, and in some cases even tripled. Your treasurer feels that this problem should be squarely faced at this annual board meeting so that word goes back to all our congregations that we cannot advance in our mission program or even hold our own unless we take this matter of missionary support and extension more seriously.

Each year the General Board has administration expense to meet; but there are practically no contributions specified for this purpose. Administration expenses include such items as legal services, labor allowances for the treasurer's office and the secretary's office, Executive and Missions Committee expense, general expense and upkeep.

Years ago banks paid as high as 4 per cent interest on deposits and the administration expenses were practically cared for out of those interest earnings, but later there was no interest paid by banks on deposits and instead the banks began to charge service fees depending upon the balance in relation to the number of checks issued. This meant that some other method of handling administration expense was necessary and the total administration expense was carried by investment earnings. Later it was felt that this was not the best method and we began to charge the investment income a percentage and utilized other accumulated funds such as the exchange fund and then made up the balance out of the general mission fund.

After a careful study of these methods through the year, we have come to the conclusion that we should charge each fund its prorated share of administration expense and credit such funds as the exchange fund to the account that really earned the same; therefore, this year we have used the method of first charging our investment earnings 5 per cent which seems to be about the percentage which is charged by banks for handling rentals, etc. Then we continued the practice of charging 1 per cent for relief and C.P.S. funds which went through our hands but actually were not administered by us. In and out funds such as Africa, Board of Education, etc., are handled without charge. Then the balance of the administration expense was prorated to all the various funds according to the amount expended from those funds. By doing this we discovered that it would require approximately 4 per cent. We used this figure, charging each account on that basis, and cleared out all administration expense, leaving a balance of \$399.92 as a closing on administration expenses.

This method at present seems to us to be the fairest way to take care of these administration expenses. I should have mentioned that administration expenses now are considerably more than they had been in those earlier years because we now have a full-time treasurer and a full-time secretary and the treasurer's office hires three full-time girls and in the secretary's office one full-time girl, while in earlier years there was only a full-time treasurer with possibly one office girl.

Your financial agent is charged with the responsibility of keeping annuities, endowments, and certificates of deposit invested. These investments are in real estate mortgages and contracts, rental properties, stocks and bonds. The earnings on these investments range from 2 per cent to 6 per cent. Out of these earnings the annuity and certificate of deposit interests are paid first. Then the endowments receive the balance of the earnings. This year the amount credited to endowments was 4 per cent.

For several years we have been accumulating funds for our Elkhart Hospital and School of nursing program. Since this program called for the accumulation of funds over a period of years and since the amount was quite sizable, we have been trying to keep about the equivalent of our Elkhart Hospital and School of Nursing funds invested so that they may be earning and building up during these years. Thus this fund has been making the same earnings for three years as the regular endowment funds. We shall continue this practice until the time approaches that these funds need to be used for the hospital program or until we are instructed to do otherwise.

This report may be a little lengthy and tedious to you, but your treasurer and financial agent is concerned that all Board members as nearly as possible understand the proceedings and practices of this office.

Respectfully submitted,

E. C. Bender, Treasurer.

(The report was accepted on motion.)

REPORTS FROM MISSION FIELDS

REPORT OF THE CENTRAL PROVINCES, INDIA, MENNONITE MISSION

To the members of the Mennonite Board of Missions and Charities: Greetings in the name of our Lord and Saviour Jesus Christ.

During the year 1947 the Lord remembered us with many blessings. We received many answers to prayer.

Early in the year Bro. and Sister S. M. King and boys, Sisters Mary M. Good, Elizabeth Erb, and Verna Burkholder came to us from America. Sister Burkholder soon became Mrs. Dana Troyer. About two months later Bro. and Sister J. G. Yoder and daughters, and Bro. R. R. Smucker arrived. A little later Sister Anna Lois Rohrer arrived and went directly to language school in Landour.

At the beginning of the high-school term Sister Book of the Brethren in Christ Church, who is serving in the M.C.C. unit, came to teach in the high school.

We feel that the coming of these workers is a definite answer to prayer. In January, Bro. and Sister S. Paul Miller and children left on furlough. In April, Bro. and Sister A. C. Brunk retired from service in India. We thank the Lord for their long years of unselfish service and pray that He may bless them in their labors for Him in America.

The coming of independence to India on August 15 brought problems for which the people were ill prepared. The communal disturbances have caused untold suffering and the loss of life and property is appalling. The need of relief among the suffering and migrating millions was at once a challenge and a call to our relief workers. The director of the M.C.C. unit at once requested the release of M.C.C. workers serving in the mission; and accordingly, Sisters Fern Hershberger and Elaine Snyder were released. We were thankful that our medical staff had increased enough to enable us to partially fill the vacancies caused by these sisters going into this direct relief work.

Along with independence came the threat of compulsory military training in high schools and other schools of higher education. This, of course, would affect our high school, as well as our young people who are away in training. Representation has been made to the proper authorities and verbal assurances have been given in some cases that conscientious scruples would be safeguarded when such laws were enacted.

The threat that the government was going to take over all primary and secondary schools has not materialized as far as our schools are concerned. This has taken place in some missions near by. We hope that we will be permitted to carry on our schools according to mission policies.

There is so much political and administrative confusion at present that it is difficult to predict what steps will be taken by the government. No doubt there will be clauses in the new constitution permitting religious freedom, but in local situations these clauses do not eliminate discriminating actions by local officials. This, in some cases, may be beneficial to the church and we trust all will work out for the best of the cause of Christ in this country.

The building program of the mission is going forward as supplies are available and Bro. Smucker can arrange for supervision.

This has been another year of examining and testing the administrative arrangement under the proposed new constitution for the mission. During the year expressions were made, by both Indian and American personnel of the mission, that would lead to the belief that the proposed constitution is not entirely satisfactory. It is quite evident that more study and some changes will be necessary before it can be accepted as final.

We are indeed thankful for the efforts being made to return former workers and also send out new recruits. For several years, because of a lack of personnel, it has been impossible to plan definite steps of expansion, but we are hopeful that in the very near future we will be able to enter some of the neglected areas with a definite program of evangelism.

These are challenging times in India. In some respects, doors are opening that have been closed heretofore.

Will you continue to pray that the mission may keep her sense of direction and that she may put forth every effort to bring souls into the kingdom?

Yours in His service,

George H. Beare, Secretary.

(The report was read by the secretary and accepted on motion.)

REPORT OF THE BIHAR, INDIA, MENNONITE MISSION

Although 1947 meant a good bit of hard work moving, some loneliness, and some disappointment, it was a year of progress, also. We had the privilege of opening two schools, baptizing six converts, and making arrangements for several additional outstations. We negotiated for land at both Balumath and Chandwa practically the whole year for building a bungalow, but were unable to make a deal till after the year was ended.

The year's work opened with a long-distance tour to Balumath from our home in Kodarma, where we have lived most of the past seven years. We hooked our two trailers behind the jeep, everything loaded to the "gunwales," and traveled 160 miles to Balumath. The primary object of the tour was to investigate buying land for a mission station. The British Churches of Christ Mission (Disciples) had given us four thanas (police station areas) of their field, viz.: Chandwa, Balumath, Panki, and Manatu. Then, just in December we received the disappointing news that their Board had decided not to let Chandwa go. And Chandwa was to be our first station here. But now, since we could not have Chandwa, we looked for a place to build in Balumath.

While we were in camp in Balumath, we got the good news from the Disciples that their Board had decided to let us have Chandwa after all. That meant we could resume our former plans, and we could rent the Disciples' bungalow in Latehar. That solved one of our greatest difficulties. We could now have a bungalow near enough to our field in this western section to live in and work temporarily until we could provide a place of our own in our own part of the field. We visited and worked in a number of villages around Balumath during this tour, and found many Oraon people, the people we hope to work with most here. In fact, they are the people who seem most receptive to the Gospel. Thousands are Christians in the Ranchi district, next to the Palamau district in which we are. Most of the Disciples Christians are Oraon. The fact that we have gotten this

field in which so many of these people live is the reason for our moving from Kodarma to this part of our field. They are the most receptive and it appears wise to work here as rapidly as possible. Political conditions might make it more difficult to enter this field later.

We were happy to have Bro. J. D. Graber with us on the latter part of our Balumath tour to help us in the work and in looking at land. We were sorry that the annual business meeting in Dhamtari made it necessary for us to break camp so soon and shorten Bro. Graber's visit with us; but at least he could get a good view of this section of our field and acquaint himself somewhat with the geography and people where our work lies.

When we returned from the Central Province, we got busy with arrangements to move to Latehar as soon as possible. Indeed, there was not much time. Ida and Lois were due to leave for Landour and school on March 3, and there were only about ten days remaining to get a railway car to move the things. Railway cars were about as easy to get as new cars in America during the war. I went to see the divisional superintendent of the railway, and we did get a car—on Holi, the big Hindu spring holiday. We had only a day to load it, with no coolies available. We did manage, however, and the next day we drove over here with two trailer loads in tow. We got here at three o'clock on Sunday morning. That Monday evening Ida and Lois had to leave for Landour. Our goods in the railway "wagon" arrived here about ten days later. This made it almost necessary for Ida to return from the hills again instead of staying up as planned. There was a full quota of furniture, ours and the Vogts', already in the bungalow here. It meant having things crowded and careful planning to get everything into a place without white ant destruction. We are grateful to the Disciples for their many kindnesses in helping us with this bungalow, as well as in many other things. It is a real pleasure to have them as neighbors.

The Disciples have had a small congregation of about fifteen members in Chandwa. They advised these people to come into our church. We had several meetings with the congregation, and explained to them the doctrines and practices of our church. After some deliberation they decided to join us. However, we have not yet taken them in because a little later another question arose with another church about our right to the field. Later this question was settled, and we hope to take in the Chandwa group soon. In the meantime we have taken practical charge of the little flock, and in the village of Hisri, four miles north of Chandwa, where most of them live, we have opened a school for them. We were able to get a good worker, Phulchand, who was a teacher in Hisri once before, to teach there again. A good school is in operation there now. We baptized three young people in Hisri on Christmas Day.

We also baptized three young people in Latehar during the year. They are Daniel; his wife; and his first cousin, Joel. They come from outside our field, but they are all living here now, and Daniel is teaching in our night school here in Latehar. He is a fine young man, and we expect to be able to use him a great deal; and his cousin perhaps as well. They both came to believe through reading the Bible. They were both remarkably well versed in the Scriptures when they came here. They had never gone to a mission school, or to church, except several times. They learned from their own reading. They testify that they now have peace, but did not before. Daniel's wife, who was illiterate, is now learning to read.

In October we had a week of meetings with the workers. Our oldest man, Lakra, could be present only the last two days because his wife was very sick before. And at the present time our field is so far extended that they had to come a great distance to be present, and travel by bus can be a nightmare these days. However, we had a profitable time. We studied Acts, Mark, outlining discourses for use in the village, and spent a period in prayer each day.

In November our two oldest workers, Lakra and Topono, attended an institute for instruction in the teaching of adults. They came back with great enthusiasm for that means of reaching men with the Gospel. Then the last several days of the year we had a meeting of all the workers, and Topono passed on what he had learned to the others. It was our plan to have each worker occupy a village and use this method, both in groups and individually. Along with a lesson in reading there are to be lessons in the Scriptures, and an evangelistic appeal. A regular course of lessons in the Bible has been given them to use in this work. There is great interest in literacy among our people, and so we have much interest in the work. However, we have been unable to get the booklets that are to be used in this literacy work, and so have not been able as yet to push it as we had planned. We hope they will soon be available.

There is some opposition to Christian missions in this province the past few months. There is some attempt to win Christians back to Hinduism. However, we have been able to sell far more Gospels and other literature than ever before since we are in India, and with our teaching of reading we find a welcome in the villages thus far. However, what the future holds we cannot know now, but we would not be surprised if there is more opposition from the outside.

We solicit the prayers of those who have a burden that the Gospel may have free course, and that we may be able to establish stations, and that there may be more workers available, both missionary and Indian, for this great field. We believe the field is ripe unto harvest.

S. J. Hostetler, Secretary-Treasurer.

(The secretary read the report, which was accepted on motion.)

REPORT OF STANDING COMMITTEES

REPORT OF THE MISSIONS COMMITTEE

Your committee met four times conjointly with the Executive Committee, but had no separate sessions. Interviews with prospective workers were conducted and questionnaires examined.

In the performance of these tasks attention has been given to ascertaining among other things the candidate's spiritual fitness, genuineness of call, adaptedness to the work contemplated, and willingness to endure the hardships of service.

During these meetings your committee shared in the discussions and decisions of all matters coming before the conjoint meetings and reported in the minutes of the secretary. We have regarded it as our special responsibility to seek the maintenance of the standards of the church in the choice of personnel and in the conduct of our missions.

Respectfully submitted,

Chester K. Lehman, Secretary.

(The report was accepted on motion.)

REPORT OF MENNONITE RELIEF COMMITTEE

To the Mennonite Board of Missions and Charities in annual session at Mackinaw Dells, near Eureka, Illinois, June 12-15, 1948.

The Relief Committee for the past year as elected by the Board was composed of John L. Horst (Chairman), C. L. Graber (Secretary), Orie O. Miller, Harold S. Bender, and H. Ernest Bennett, in addition to S. C. Yoder and J. D. Graber, members ex officio.

The committee met at called sessions as its work required, and a number of meetings were held conjointly with the Executive Committee of the Board. A brief meeting just preceding the meeting of the Board, was conjoint with the Executive and Missions committees. During most of the past year one of our members, Bro. Harold S. Bender, was unable to meet with us because of his having been in Europe in the interests of peace, relief, and publication work. His absence from our committee session was to a large degree compensated by his contacts and more or less constant touch with our relief units in Europe. In addition to Bro. Bender's work in Europe, Bro. Orie O. Miller also was able to make personal contacts with the workers during visits to the European field. As before, the Mennonite Central Committee has been serving our committee in processing workers and performing detailed and routine service.

The three foreign fields in which our committee has sponsored work directly are Belgium, Poland, and Ethiopia, although we have also had interests in the work in India and China. We have also sponsored the Mennonite service units in the homeland and have given aid to foreign students and C.P.S. students in our Mennonite colleges. As heretofore we have given support to the Mennonite Central Committee refugee and relief program.

1. Belgium. This work, started in December, 1945, as an emergency relief project, was continued during the past year largely in the form of building work in the war-devastated village of Bullange, near the German border in the eastern part of the country. Commendable service was also rendered among the families of men who were in prison because of collaboration with the Germans during the period of occupation. Bro. Paul Peachey, who carried on this work, was transferred to Germany after this work was no longer urgent. The present staff in Belgium, engaged in relief and administrative work, is about sixteen. It is the plan to discontinue the builders' project this fall and workers will be returning during the summer and later as their terms of service terminate. There will probably be a modest continuing work in Belgium among the many thousands of displaced persons there, in co-operation with evangelical Christian workers who are sympathetic with our church standards and in this way a definite Christian witness, as well as relief service, can be rendered. The possibilities of opening mission work can thus be kept open, pending present or future actions of the Board. The presence and service of Bro. Warren Long as unit pastor has been much appreciated.

2. Poland. There is a continuing need for direct relief work in Poland because of the large shift in populations when the borders of Poland were changed after the war. Personnel changes are made here also as terms of service end, but a staff of about eight or ten will be maintained for the present. A large farm provided by the government is again being operated this summer. The Conservative Amish Mennonite and Ontario Amish Mennonite churches are interested in this field and are supplying at present five of the personnel, two of whom, Brethren David Schwartzentruber and Joseph Roth, are ministers. These Amish Mennonite churches support the workers coming from their constituencies and they are interested in possible mission work in Poland. Our workers have been in contact with Mennonites who are still in this region, and a helpful service has been rendered in helping people of German origin to move on to different sections of Germany under allied control.

3. Ethiopia. This unit, opened in 1945, has a five-year contract with the government to do hospital, clinic, and other health work. A number of replacements are being made this year to keep the hospital unit up to a strength of about ten workers. Since the Eastern Mennonite Board of Missions and Charities is planning to open up mission work in Ethiopia, this body is taking up the assumption of support of some of the workers. Two of the staff for the coming

year have been appointed by the Eastern Board and a third is to be appointed soon.

A new feature of this work is the providing of a few Christian teachers to serve in the public schools in the general region in which our relief unit operates. Two teachers are appointed to take up this work this coming fall and others may go later as the way opens. This type of work will be self-supporting and it presents an opportunity for helpful Christian service.

4. India and China. Our interest in these relief fields continues but here our appointees have served largely under the Mennonite Central Committee in emergency and other types of relief work. They have at times given valuable service in the hospital at Dhamtari, India. One of our appointees, Anna Lois Rohrer, is continuing to serve our mission.

5. Aid to C.P.S. and Foreign Students. Our committee is continuing to give limited aid to students of these categories in our colleges; but this will probably come to an end in the next year or two.

6. Service Units. This work has constantly been expanding during the four years it has been in operation. Last summer thirteen units were operated in twelve different states, with approximately sixty people participating. A new and additional feature of this work was a unit operated at the Kansas City, Missouri, Hospital last winter. This summer, fourteen units are planned for, to be followed by four additional ones this fall. About seventy persons will be engaged in this summer service and eighteen in the fall units, one of which will again take up hospital service in Kansas City. The other two fall units will engage in building work in East Goshen, Indiana; and Denver, Colorado. We are glad for the prospect for the appointment by the Board of a full-time Service and Relief Director.

7. Refugee and Relief Work in Co-operation with the Mennonite Central Committee. These two committees co-operate in various ways. Many workers from our constituency serve directly under the M.C.C. We heartily support the work of moving thousands of Mennonite refugees from Europe to South America, Canada, and the United States. The pro rata share for our constituency to contribute to this worthy cause was placed at \$100,000. \$74,000 of this has already been turned over by our treasurer. We also contribute additional funds to M.C.C. relief work as funds are available. Our people are also responding to calls for loans for refugee work.

8. Gifts in Kind. The response of our people in gifts of food, clothing, shoes, canned foods, dried fruits, utensils, etc., has been very generous and we urge the continuance of this splendid service this summer and fall. There will be a continuing need for material gifts of all kinds.

9. Finances. To meet the needs of the work as outlined and planned by the Relief Committee, the following monthly budget for the year ending December 1, 1948, was worked out and approved by the Executive Committee:

Ethiopia	\$2,250.00
Belgium	2,000.00
Poland	400.00
Refugees	7,000.00
Service Units	1,000.00
Mennonite Central Committee	5,000.00
	<hr/>
	\$17,650.00

To meet this budget of \$121,800 on the above-stated yearly basis it was estimated that it would require approximately 50 cents per member per month on an average. The response to this appeal has been encouraging, but offerings on this basis will need to be continued in order to meet the needs as outlined, although needs in the different areas may vary from time to time. Our committee has also taken action to continue appeals on this amount per member monthly to take care of C.P.S. Student Aid, and our pro rata share for expenses of needy foreign representatives at the coming World Mennonite Conference.

10. Conclusions. As the needs of the world diminish with new crops and improved economic conditions, we plan to reduce our relief program. Next year's budget for the calendar year should be much reduced, as also the number of our personnel. We stand ready to enter new fields but only as new and urgent needs arise in the future. We shall praise the Lord as world conditions improve and our work can consistently decrease. But, let us meet the challenge of present and future needs and pray that the Lord may bless our relief efforts to the extension of His kingdom and to the honor and glory of His name.

John L. Horst, Chairman.

(On motion the report was accepted.)

BELGIUM MISSION STUDY INVESTIGATION COMMITTEE

The reports from the Belgium Mission Study Investigation Committee were studied and reviewed by the Executive and Missions committees. On motion the recommendations of the Executive and Missions committees relative to the establishment of a mission in Belgium were adopted as follows:

"We accept with appreciation the excellent studies and informative reports of our Committee on Investigation of the missionary situation in Belgium. We acknowledge that there exists in that country a need and an opportunity for Gospel work and that the situation requires personnel of exceptional ability and training.

"In view, however, of the increasing demands upon the financial resources of the church for the support and expansion of our present world-wide commitments and of the present unavailability of properly qualified and trained personnel we recommend to the Board that we do not plan to enter this field at the present time but that the question of opening mission work in Belgium be kept under advisement and that we instruct our Executive and Missions committees to report again on this subject at next year's annual meeting.

"We instruct M.R.C. to provide for a continuing relief program in Belgium in order to give a witness through a Christian service and to maintain contact while the mission study continues."

LONDON MISSION STUDY INVESTIGATION COMMITTEE

The London report submitted by J. B. Martin, chairman of the Investigation Committee, was reviewed by the Executive and Missions committees. The recommendation of Minute 14 of the Executive and Missions committees was read. On motion the report was accepted and the recommendation adopted as follows:

"That we accept the report of our Investigation Committee on London mission work and approve in general its recommendations, and that we further recommend to the Board the opening of mission work in London when suitable personnel is available for appointment and authorize the Executive Committee to implement this decision when in their judgment such personnel is available.

"Regarding the opening of a hostel or mission home in London we reserve judgment, pending further study of this program with the M.C.C. The advisability of sending a service unit to London, the service of nurses in London hospitals, and the giving of a service to unfortunate mothers and children should all be viewed as a part of a total mission program and the desirability of opening such work should be further considered after our first missionaries have been appointed."

REPORT ON INDIA AND ARGENTINE CHURCHES SENDING REPRESENTATIVES TO AMERICA

1. We believe the time is here for some exchange of visits between the India and Argentine and the American Mennonite churches, and believe provision should be made for some visits to the American church by brethren and sisters of the India and Argentine Mennonite churches. This would serve to bind the churches from the various countries into a closer fellowship and would open further the channels for mutual helpfulness and exchange of viewpoints.

2. We believe provision should be made for two types of visits to America by members of the India and Argentine churches. Some young people might be brought here for study in Mennonite colleges; and provision should be made to enable church leaders to visit the Mennonite churches in America.

3. With regard to students coming to Mennonite colleges and seminaries in this country we accept the principle set forth by the committee of the India mission that the cost of such training should be kept, for the student, on a par with the cost to him of similar training in India, this cost to be met by a loan from the College Student Loan Fund of the mission.

The Board of Education has agreed to give certain reductions in tuition charges to properly selected Mennonite students from India. These students would avail themselves of "work scholarships" provided by our colleges which would earn for themselves about \$100 per school year. In addition to these there are also certain funds available at our colleges for the use of foreign students. Beyond these resources the Board agrees to set up a scholarship fund for meeting the remainder of the cost involved. The church at large would be invited to contribute to this fund through personal gifts and scheduled offerings.

The nomination of students for study in America is to rest with the Executive Committee of the Mission Board, and candidates are to be approved by the Executive Committee of the Board. The Board will from year to year determine how many such scholarships shall be available to Indian and Argentine students and shall inform the missions accordingly.

The bases of selection of students should be:

- (1) Christian life and character.
- (2) Academic ability and achievement.
- (3) Church attitude and record of Christian service.
- (4) Most likely to use training and experience of foreign study in service of the church.
- (5) Ability to represent his church among Mennonite churches of America.

While in America the secretary of the Board shall be considered the agent and adviser of the student, and shall assist him in the selection of his school or schools, living arrangements, courses of study, expense budgets, and work out with him plans for vacation travel and employment, speaking engagements, itineraries, and such like.

4. Regarding the visit of church leaders to America, in view of the forthcoming World Mennonite Conference to be held at Goshen, Indiana, and Newton, Kansas, in early August, 1948, as well as a number of our own church conferences and meetings being held in late summer and fall, we believe it would be opportune and valuable for representatives of the India and Argentine churches to be present. We suggest, therefore, that each conference on the field select one of

her ordained ministers to represent her at this World Mennonite and other conferences.

We believe the India Mennonite Church should undertake to raise the equivalent of \$100 and the Argentine Mennonite Church one fourth of the total toward travel expenses while the remainder the Board would undertake to raise in the Mennonite churches of America.

While recognizing the very proper Indian regard for age we feel the basis of selection must be the minister's ability to make a contribution to the Conference and to the churches of America in the English language. The church should also choose the one most able to bring back to her the inspiration, factual material, and viewpoints of the Conference and of the American church. For Argentina the linguistic requirement is waived.

The minister selected for this assignment should plan to remain in America for a period of at least six to eight months. If he qualifies also as a college or seminary student his term in America could well be extended to a whole year.

5. Regarding "status" of America returned students the Board accepts the recommendation of the India committee that a policy be not hurriedly accepted. There should be no discrimination or favoritism in the matter of positions given on the basis of schools attended, or degrees obtained, or whether obtained in India or elsewhere. To quote, "In this as in all Christian work, the giving of responsibilities should be based on the merit and qualities of individual, and the matter of position should be secondary."

6. The question of attending non-Mennonite institutions in America need not now be decided. In any cases where such arrangements should be made through this Board the student would most likely be required to attend a Mennonite institution during a part of his stay in America. The Board prefers that the first few students from India and Argentina for which it arranges student scholarship aid should attend Mennonite schools.

(On motion the recommendation was adopted.)

REPORT ON LA PLATA, PUERTO RICO, PURCHASE

From the beginning of Civilian Public Service days our people had a special interest in opening definite mission work on the island of Puerto Rico. This continued interest resulted in the opening of a work in the Pulguillas area in the hill country about fifteen miles from La Plata. Later upon the invitation of the Mennonite Central Committee the Mennonite Board of Missions and Charities sent Lester T. Hershey to the La Plata unit to carry on the work of evangelism among the Spanish-speaking people. There was a common understanding that the Mennonite Board of Missions and Charities would continue mission work in Puerto Rico when the M.C.C. withdraws.

The M.C.C. work was conducted on land and in buildings owned by P.R.R.A., an organization under the United States government for the welfare of the underprivileged in Puerto Rico. About a year ago this organization notified the M.C.C. that it was liquidating; the land and buildings were to be sold, with M.C.C. given the first opportunity to purchase. Since it is not the policy of the M.C.C. to purchase property or to enter into a permanent work in any particular area, the M.C.C. invited the Mennonite Board of Missions and Charities to negotiate for the property with the understanding that the M.C.C. would continue this project until such a time when the M.C.C. and Mennonite Board of Missions and Charities would mutually agree to make a transition.

The Executive Committee of the Mennonite Board of Missions and Charities sent E. C. Bender to the island to carry out negotiations. The result was a purchase agreement as follows: the Mennonite Board of Missions and Charities was to purchase the land on which the buildings which the M.C.C. is using are located and also to purchase all the buildings. Besides this, fifty acres of hilly land for pasture was included in this purchase. The area in the valley where the buildings are located covers about twenty-eight acres. The description for the buildings and land and equipment is listed as follows on our agreement:

Buildings

Community center and office building.
Hospital building with annex used as dining and kitchen rooms.
Ambulance garage and medical stock room building.
Warehouse building.
Guest house building for men.
Nurses' dwelling.
Medical director's residence.
Concrete and frame dwelling house (formerly Umpierre Tobacco Inst. House).
Mennonite unit director's residence.
Small guest house.
Stable for bull (stud service) and dairy barn.
Stable for horses.
Playing grounds with two bathrooms.
Recreational park.
Garage building with annex.
Storehouse building with annex.
Superintendent's house.
One tobacco barn.

Lands

La Plata Section Central Service Farm:

2.4855 Cds.—Lot segregated from lands leased to agriculture experiment station.
3.4128 " —Parcel (marked No. 30 on farm's plan).
2.9447 " —Lands occupied by buildings and recreational park.
1.5000 " —Superintendent's house and laundry lots.
1.6815 " —Reserved for baseball league.

12.0245 Cds.—Level land at \$200 per cda.
Lands formerly leased to the Tobacco Institute at La Plata:
14.218 Cds.—Level land at \$200 per cda.
3.500 " —Hilly land at \$60 per cda.
Grazing lands at El Cielito Farm, La Plata, Aibonito:
50 Cds.—Hilly land at \$60 per cda. (Total area of farm 131.0693 Cds.)

Equipment

As per inventory list in P.R.R.A. files of equipment we now have for use in our operations, including four oxen and one horse.

The total purchase price is to be \$35,000. The payment of this is to be spread over a period of five years: \$7,000 upon the delivery of the deed and the balance, or \$28,000, on five equal yearly installments without interest.

P.R.R.A. had only until July 1, 1948, to close this project and it appeared that our only certainty to obtain this area was to complete this transaction before this annual Board meeting; therefore, your Executive Committee authorized the initial payment of \$7,000. This amount was delivered by G. D. Troyer, agent for the Mennonite Board of Missions and Charities; the deed was obtained and duly recorded.
E. C. Bender.

(On motion the report was accepted. It was further recommended and adopted that January 1, 1950, be set as the date for the transfer of the La Plata, Puerto Rico, project from the M.C.C. to the Mennonite Board of Missions and Charities and that we authorize the Executive Committee to negotiate with the M.C.C. regarding the purchase of equipment and property at La Plata.)

REPORT OF GREENSBURG, KANSAS, HOSPITAL

Allen H. Erb gave the report and presented the question of Board control of the Greensburg, Kansas, Hospital. On motion the recommendation of the Executive and Missions committees relative to the acceptance of the Contract and Lease Agreement was adopted.

CONTRACT AND LEASE AGREEMENT

TERMS OF AGREEMENT between Kiowa County Memorial Hospital Board, Greensburg, Kansas, party of the first part, and the Mennonite Board of Missions and Charities, Elkhart, Indiana, party of the second part.

Party of the first part, agrees to lease to the party of the second part, the Kiowa County Memorial Hospital building, grounds, and equipment for the sum of \$1.00 for a period of ten years with the option for renewal at the time of the termination of the contract.

Party of the first part agrees:

1. To maintain responsibility for hospital property, for unusual maintenance and against acts of God, such as fire, wind, explosions, and such like.
2. To provide additional buildings and facilities as needed, such as expansion of buildings, nurses' home, and fixed equipment. Such additions to be mutually agreed upon by the party of the first part and the party of the second part.
3. To perpetuate the organization of the Kiowa County Memorial Hospital Board.
4. To accept financial responsibility for all approved Kiowa County charity patients at the per diem net cost to the hospital.
5. To pay all operating deficits of the hospital for a period of three years, up to the legal mill levy ($\frac{1}{2}$ mill) according to the laws governing the state of Kansas.
6. At the end of three years, to co-operate with the party of the second part to determine a plan of responsibility for the operating deficits if such deficits should develop for the remaining seven years of the term of this lease, and such plan to be mutually satisfactory to both the party of the first part and the party of the second part.

Party of the second part agrees:

1. To be responsible for the operation and control of the hospital.
2. To operate the hospital according to the licensing laws for hospitals of the State Board of Health of Kansas and the standards of the American Hospital Association.
3. To maintain a medical and surgical staff open to all regularly licensed physicians who are eligible for membership in the county, district, and state medical societies.
4. To receive all patients without respect to class, race, creed, or color.
5. To organize a local church board for immediate responsibility for operation and control.
6. To counsel and co-operate with the party of the first part in all problems of mutual interest.
7. To hold the hospital books and records open to the party of the first part at all times, and to present to the party of the first part an annual report of the operation of the hospital.

8. To review the financial progress of the hospital with the party of the first part every four months for the first three years.
9. To apply all credit balances which may accrue in the operation of the hospital back to the maintenance, improvement, and addition of buildings and equipment for the Kiowa County Memorial Hospital.
10. To be motivated to operate the hospital for the welfare of the sick as an expression of love toward God and our fellow men. This service shall be a Christian expression of good will in the name of Christ.

ELECTION OF OFFICERS

The report of the Nominating Committee was given by E. C. Bender, chairman. On motion the report was accepted and the slate of nominees approved. The election resulted as follows:

Members at Large: Paul Erb, Linford Hackman, J. A. Heiser, Jesse B. Martin, John H. Mosemann, John R. Mumaw, S. C. Yoder, John E. Gingrich.

Officers: John H. Mosemann, President; S. C. Yoder, Fifth Member of Executive Committee. Upon recommendation of the Executive Committee the following officers were elected by motion: E. C. Bender, Treasurer; J. D. Graber, Secretary; Levi Hartzler, Service and Relief Secretary.

Missions Committee: Paul Mininger, C. K. Lehman, Milo Kauffman, John E. Lapp, J. N. Kaufman.

Relief Committee: Harold S. Bender, Orie O. Miller, John L. Horst, H. Ernest Bennett, C. L. Graber.

General Sewing Circle Committee: The Women's Missionary Sewing Circle Organization elected the following officers: Mrs. G. J. Lapp, Literature Secretary; Mrs. Paul R. Yoder, Columbiana, Ohio, Sewing Secretary; Amanda Frey, Treasurer.

APPOINTMENT OF MISSIONARIES

The secretary presented for approval to the Board the names of the appointees recommended by the Executive and Missions committees:

Argentina

Amos and Edna Swartzendruber, return after furlough
Daniel W. and Eunice Miller, new appointments

India

Milton and Esther Vogt }
S. Paul and Vesta Miller } return after furlough
Lena Graber }
John and Miriam Beachy, for three and one-half year term
Royal Bauer, subject to satisfactory physical examination
Evelyn Showalter }
Goldie Hummel } new appointments

Puerto Rico

Paul and Lois Lauver } return after furlough
Nortell Troyer }
Elda Kauffman }
Marjorie Shantz } new appointments
Wilbur and Grace Nachtigall }

China

Clayton and Gladys Beyler, new appointments

Mexican Border—Spanish

Eldo and Bertha Miller, new appointments

City Mission Work

Alda Rosenberger, new appointment

City Mission Superintendents

Lima, Ohio—Glenn B. Martin
Canton, Ohio—J. J. Hostetler
Fort Wayne, Indiana—Allen B. Ebersole
Detroit, Michigan—Frank Raber
Chicago, Illinois—Earl S. Lehman
Denver, Colorado—E. M. Yost
Kansas City, Kansas and Missouri—Edward Yoder
Toronto, Ontario—Emerson McDowell
Peoria, Illinois—To be arranged by the Executive Committee

Spanish Missions

La Junta, Colorado—David Castillo
Chicago, Illinois—Referred to Executive Committee
Mexican Border Mission, Texas—Referred to Executive Committee

Rural Missions

Culp, Arkansas—Frank Horst
Culp, Arkansas, School Principal—Glen Yoder
Optimus, Arkansas, on self-support basis—Manasseh E. Bontrager

Charitable Institutions

Old People's Home, Rittman, Ohio—Aaron Peachey, Superintendent
Home for the Aged, Eureka, Illinois—Clayton Sutter, Superintendent
Children's Home, Kansas City, Kansas—All Lloyd Swartzendruber, Superintendent; Fred Swartzendruber, Assistant Superintendent
Orphans' Home, West Liberty, Ohio—Paul Sieber, Superintendent

Mennonite Hospital and School of Nursing

Allen H. Erb, Superintendent

Wesley Jantz, Assistant Superintendent

Maude Swartzendruber, Director of Nursing Service and Director of School of Nursing

Their appointment was approved on motion.

On motion the recommendation authorizing the Executive and Missions committees appointments to the foreign field during the year was adopted.

RESOLUTIONS

I. To Our Foreign Missionaries

Whereas, Political, economic, and social conditions have made circumstances of life and service increasingly difficult in many parts of the world, and

Whereas, Our missionaries are meeting the hardships and problems peculiar to changing conditions, they are finding it hard to meet all personal needs with inflated currencies, and are laboring where the power of spiritual adversaries is especially apparent; therefore be it

Resolved, That we pledge them anew our support by prayer and by our means, that we give assurance of enlarged interest and pray especially that God would give them strength for difficult labors and wisdom to meet the opposition of the powers of darkness.

We move the adoption of this resolution and that the secretary be instructed to send a copy of same to all our foreign missionaries now serving under the Board.

II. Resolution on Giving

Whereas, Our contributions to various mission funds of the Board have shown a marked decrease during the past two years and numerous accounts have been overdrawn, and

Whereas, Our previous obligations to Civilian Public Service have ceased, and relief needs are apparently diminishing, and

Whereas, There is evidence of a lack of conviction for sacrificial giving, and

Whereas, The release of our financial potential has not attained to the Biblical principle of tithes and offerings; therefore be it

Resolved, That we re-examine the motive and measure of our giving to the cause of missions as it relates to the actual wealth and means which God has entrusted to our stewardship, and

That we encourage proportionate giving and seek to establish conviction as expressed in the principle of the tithe and in the New Testament provision, "As God hath prospered."

III. The Women's Auxiliary

Whereas, The Women's Missionary Sewing Circle Auxiliary Organization of the Board, representing the district and local circles throughout the church, has faithfully labored in the cause of missions and relief by sewing, collecting, and processing clothes and foodstuffs, thereby making our program of missions and relief effective; therefore be it

Resolved, That we express our appreciation for their loyal cooperation,

That we commend them to the grace of God for their unselfish labors and sacrificial service, and

That we encourage them in their work by our prayers and moral support.

IV. S. C. Yoder's Retirement

Whereas, The retiring president of the Board, Bro. S. C. Yoder, has given unselfishly of his time and energies to the cause of missions, serving for twenty-three years as secretary and four years as president, be it

Resolved, That we express to him our loving appreciation for his service and leadership, and that we pray God to bless his continued service, counsel, and influence in the work of the Board.

V. Thanks to the Local Sponsors and Hosts

Be it **Resolved**, That we gratefully express appreciation to the Metamora and Roanoke congregations and the surrounding communities for the efficient arrangements and cordial entertainment contributing to our physical comfort. Thanks are especially due to Earl Thompson, owner of Mackinaw Dells; to Senator S. E. Lantz, for arrangements; to members of the Illinois State Police Force, for directing traffic; to Forrest Lemons, for gravel donated; to the East Bend congregation, for use of tent; to Mrs. J. N. Byler, dietitian; and to Enos Weaver, chef.

MEMORANDUM REGARDING OFFICE OF SECRETARY FOR SERVICE AND RELIEF

1. Secretaryship shall be co-ordinate with and not under that of General Secretary, and shall be directly responsible to Board through its Executive Committee.

2. Appointment shall follow same procedure as that of General Secretary.

3. Service and Relief Secretary shall be an associate member of the Board Executive Committee.

4. He shall be the executive secretary of Mennonite Relief Committee.

5. His field of responsibility for administration shall be the entire range of relief and service activity of the Board, except those projects and activities organized as an integral part of a mission setup.

6. His living allowance shall be determined from time to time by the Board Executive Committee.

7. His office shall be located in conjunction with the General Board offices at 1711 Prairie Street, Elkhart, Indiana.

8. Any necessary constitutional changes to incorporate this new organization shall be formulated and regularly proposed at the 1949 annual meeting.

On motion the recommendations concerning the Secretaryship for Service and Relief as a working basis for the coming year were adopted and it was recommended that consultations be held with the Commission for Christian Education and the Mennonite Youth Fellowship officers regarding co-ordination.

YOUTH MISSIONARY PROJECTS

(This is not complete as not all groups having projects sent in their reports)

Details of projects reported to date are as follows:

1. Number of projects reported	63
2. Group sponsoring project:	
Sunday school	22
Young people's Bible meeting	6
Literary	7
Miscellaneous groups	28
3. Total amount of money earned	\$14,703.16

4. Reports by states and provinces:

Indiana	3	Oregon	4
Ohio	4	Ontario	10
Saskatchewan	1	Pennsylvania	24
Virginia	1	Michigan	2
North Dakota	2	Minnesota	1
Illinois	2	Montana	1
Wisconsin	1	Alberta	2
Iowa	1	California	2
New York	1	Idaho	1

5. Types of projects: (Some projects had several activities)

a. Popcorn	7	s. Cabbage	3
b. Tomatoes	11	t. Picking corn left	
c. Sweet potatoes	4	by picker	1
d. Potatoes	14	u. Carrots	2
e. Corn	8	v. Watermelons	1
f. Sweet corn	6	w. Peas	2
g. Vegetable garden	3	x. Wooden toys for	
h. Turnips	4	poor	1
i. Beans	15	y. Paper drive	1
j. Soybeans	1	z. Oats	1
k. Care of cemetery	3	a. Poisoning gophers	1
l. Day labor	4	b. Care of orchard	1
m. Custom hoeing	1	c. Dill	1
n. Wood cutting	1	d. Onions	1
o. Cane	1	e. Blackberry	1
p. Care of church	1	f. Cucumber	1
q. Flax	1	g. Sugar beets	1
r. Picking peaches	1	h. Greeting cards sold	1

The report was accepted on motion. [The above is the revised report with the later reports included.]

DHAMTARI, C.P., INDIA

Most of our missionaries have returned from refreshing hill leaves. Those who stayed on the plains to carry on the work during the trying hot weather, which ranged from 100° to 115° for two months—only a few degrees cooler at night—have also returned to their stations after being able to give their prickly heat a rest. They are all happy to be back at their stations and their work, for which all of them entreat you to pray.

Our children are in boarding with no one near them that they know real well. We parents, of course, feel this very keenly, because, after all, a thousand miles is a great distance. We all feel, however, that they are in good schools, and we have confidence in the principals and a number of very fine teachers. This of course, makes it easier to leave our very precious ones so far away.

There are ten of our missionary children in school in Landour: Carolyn, Betty, and Jerold Weaver, Gordon and Verda Hostetler, Joanne and Mary Jean Yoder, Stanley and Weldon Friesen, and Lois Hostetler. John and Stanley King are in school in Kodaikanal. We parents would appreciate your prayers in behalf of our children, for health, happiness, contentment, ability to meet temptation in the right way, and, above all for spiritual health.

The parents of the children in Woodstock school in Landour are very happy to have Sister Rhea Yoder there as one of their teachers. She takes a special interest in our children and helps them in many ways.

We at Mohadi are adequately rained in. Roads and bridges are washed out. The only way to go out is to walk fifteen miles to the railroad. God has taken good care of us, and we have been exceptionally well; so there has been no need to make the trip. We have a man who does make the trip to

Dhamtari about twice a week. In this way we get our mail and also hear from the other missionaries.

In His service,
Mrs. Wilbur Hostetler.

Sept. 2, 1948.

TALBERT, KENTUCKY

Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. September in Kentucky brings a welcome coolness to the nights and the thermometer registers ten to fifteen degrees lower than a month ago. Days are shorter; the leaves are turning yellow and are beginning to fall. We enjoy the variety of the changing seasons; there is nothing monotonous about creation, the work of our Father's hands. People are digging their first sweet potatoes, eating the last of the roasting ears and green beans, and are beginning to "save" fodder.

We have had a three-week recess in the work of building the church house. During that time Sister Clara Swartz has spent a few weeks at home in Michigan. We are entertaining carpenter guests again—two carloads came in last night from Middlebury, Ind.: Bro. and Sister Noah Zehr, and the brethren Amos Miller, John Miller, Harvey Miller, Martin Hershberger, Levi Miller, Alvin Miller, and Henry Miller, Jr. This morning a truck, driven by the brethren Levi Yoder and Chris Miller, came in laden with asbestos shingles, for the church building, and many good things to eat donated by the Middlebury people. The truck returned immediately.

The first week end in September was a busy one at our mission home. Bro. Elton Moshier, Lowville, N.Y., brought the Melvin Weaver family and Bro. Weaver's two sisters, Goldie and Virginia, here for a short visit from Thursday evening until Friday afternoon. The Weavers are stationed at

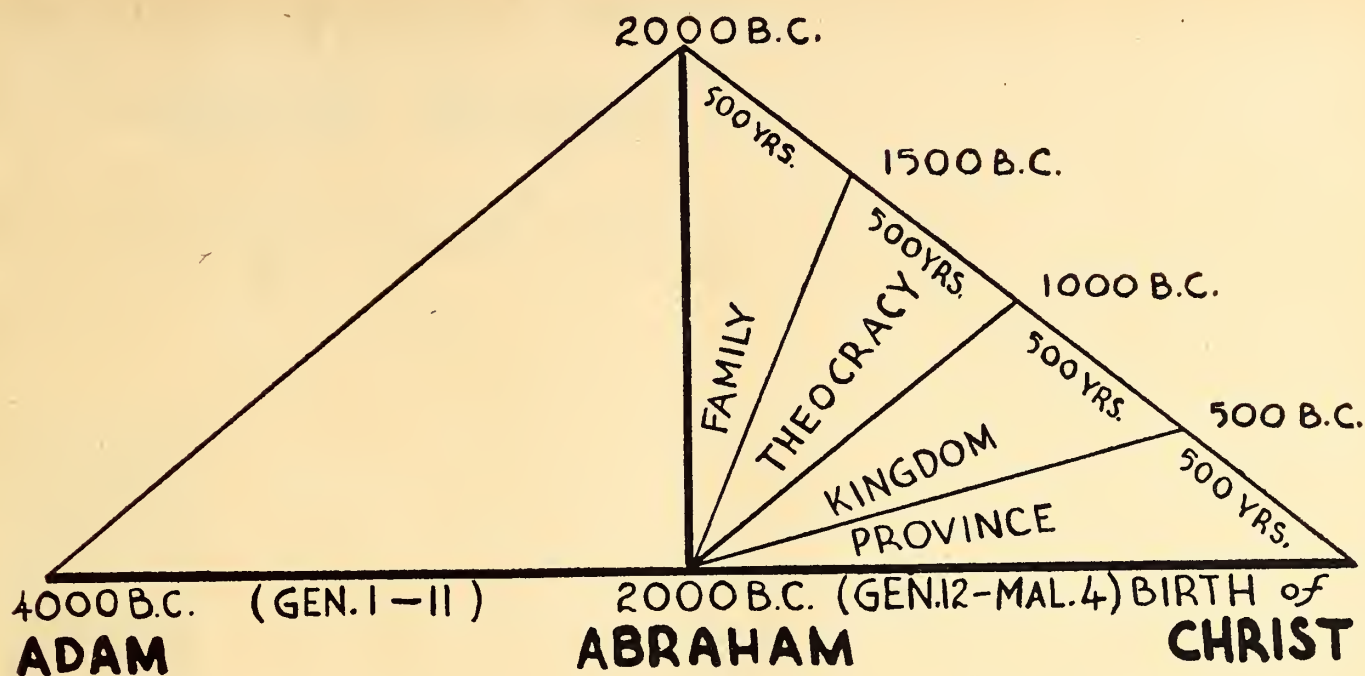
Lost Creek, Ophir, Ky., in Morgan County. We enjoyed their visit.

Saturday morning, Sept. 4, a group from Grantsville, Md., drove in to wire the buildings for electricity. They were Bro. and Sister Floyd Miller, son Daniel, and daughter Barbara, the brethren Elam Bender and Willard Maust, and Sisters Nona Yoder and Ella Bender. They spent Saturday and Monday wiring and left Tuesday morning. The same Saturday forenoon a carload from Hartsville, Ohio, arrived: the brethren Joseph Overholt and Alvin Coblenz; and Bro. Elson and Sisters Vera and Martha Summers, and Irene Bender. They gave us programs on Sunday morning and evening at Turner's Creek and Sunday afternoon at Lick Branch. Saturday evening Vic Lengachers, from Allen County, surprised us with a brief visit; they stayed only until Sunday afternoon. Part of our visitors enjoyed sleeping accommodations at John C. Turner's. We hope they were favorably impressed with their glimpse of Turner's Creek, even though they happened in at a rather confusing time.

Sister Bess Herald, whom I formerly described as having left our small group and having been rebaptized by immersion, has expressed her desire to be reunited with us. Her husband does not so desire. We want to meet with her and discuss some of the things that are difficult for her to overcome; but our visitation work has been much neglected lately due to the pressing demands of the building program. But we do appreciate the privilege of having a house of worship and appreciate each sacrifice Christians are making to support this work. God knows every heart and He will openly reward and bless. May our lights shine before men, that they may glorify Him who is in heaven.

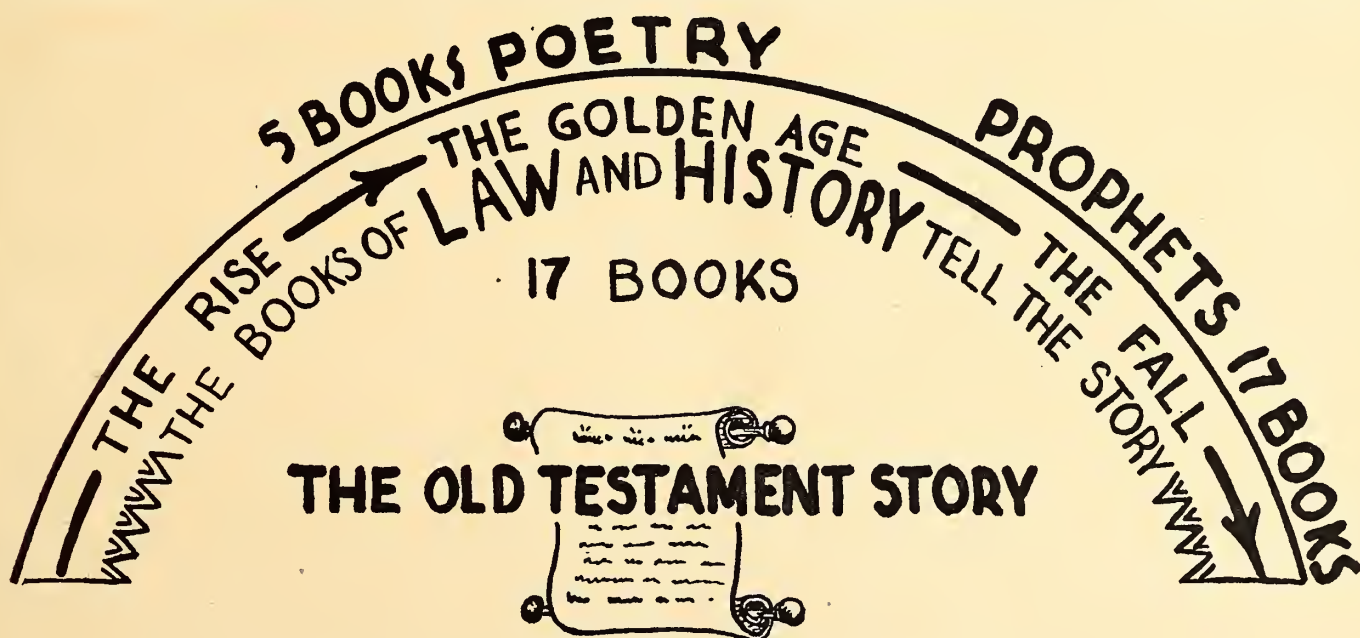
In His service,
Alvin, Eula, and Clara Swartz.

Sept. 14, 1948.



TIME CHART of OLD TESTAMENT

TIME LINE A



TIME LINE B

Reproduced from Herald Press S.B.S. Series, Pupils' Book, Grade 9.

TEACHING THE WORD (Continued)
for Him. It may be at this age when they will decide on a life vocation. Here is another opportunity for teachers to be close friends with their pupils. Only a few words of encouragement may be needed to help someone decide on a life of service that may lead him into the ministry or to the mission field. Although there may not be visible results at the time, the teaching should have

much to do in influencing the pupils to take a stand for Christ. It would indeed be a reward to a teacher to see pupils take this stand.

To teach someone who has never heard the truth is a reward in itself. It is a privilege for everyone to be associated with Christ, and to be taught of this greatest Teacher of all. In laboring in obedience to His commands, the happiness in leading young souls to Christ

and then having them witness to others is more reward that can be received now. How wonderful it would be to hear Jesus say as He did in Matt. 25:21, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." God has granted all of us talents. May we each examine our lives and make use of them.

Casselton, N. Dak.

ITEMS and COMMENTS

A number of years ago there was a considerable to-do made in this country by certain religious journalists concerning China's "Christian general," Feng Yu-hsiang. His evangelistic zeal in the Chinese army was held out to us as an outstanding example of Christian testimony. Most of these journalists, however, are saying very little about this general's recent death under rather mysterious circumstances on a Russian ship which was taking him to Odessa from New York. The report is that he died in a fire on the ship. Recently Feng has been friendly with Communist interests in China, and it is thought that he was on the way to Russia to head a Communist thrust against the Nationalist government of Chiang Kai-shek. There should be a lesson in this story, that it is not easy to talk about Christian generals and Christian governments. The cross-currents of patriotism and intrigue and political exigency are hard to integrate with genuine Christian life and testimony.

One of the pronouncements of the World Council of Churches held recently at Amsterdam was that "war as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ . . . a sin against God and a degradation of man." The statement further said that churches "must teach the duty of love and prayer for the enemy in time of war." There was no outright statement that refused to sanction war under any circumstances.

Global warfare is one of the most serious drains on our soil and water sources, says Russell Lord, editor of the *Land* magazine. Ever since the invention of gunpowder, the guns and bombs of war have blown into the air incalculable amounts of the principal earth-borne elements, nitrogen and phosphorus, that plants and people need in order to survive.—*Gospel Messenger*.

Dr. Findley B. Edge, assistant professor of religious education at Southern Baptist Seminary, Louisville, Ky., in his inaugural address as a member of that faculty, set forth what he called an experiential philosophy of religious education. He insisted on a vital connection between "what goes on in the church on Sunday and what takes place in the lives of the people during the week. We reject the liberal theological view which holds that there is no need for a religious conversion," Dr. Edge said. "But the weakness in the traditional approach of our churches lies in an emphasis on the conversion experience almost to the exclusion of the development of Christian personality and character. True evangelism includes both the initial experience with Christ and the development of Christian character. A drunkard who is won by the church will readily understand that he must give up drink, but he must also be led to see that embracing

Program Builder

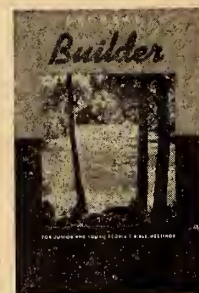
For Building Bible Meeting Programs



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The *Program Builder* is an invaluable sourcebook for building Christian programs. Church workers will find these manuals, issued quarterly, of inestimable help in making out church programs, in outlining young people's activities, and in preparing talks.

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Included in this booklet is a whole set of programs for juniors, covering an entire three month's period of program building. Source materials, helps and suggestions are all selected specifically for juniors.

For Many and Varied Meetings

"For some time now, our Young People's Group has been using your 'Program Builder' in planning our Sunday night services. We have found it to be very helpful, and one of the best helps in program planning available."—Albert A. Helmick, Old Furnace Church of the Brethren, Keyser, W. Va.

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Herald Press

Scottdale, Pennsylvania

Christianity means giving up shady business deals, the paying of starvation wages, and everything else not in harmony with the teachings and the spirit of Christ. It is the responsibility of the church to make clear the meaning of the conversion experience and also to help converts to develop into active and aggressive Christians." In this Dr. Edge was giving expression to good traditional Anabaptist theology.

A Roman Catholic bishop in Capetown has denounced South Africa's government policy of race segregation as "noxious, unchristian, and destructive." Bishop Henne-man said further, "To make matters worse, all this is being done in the name of Chris-

tian civilization. Christian civilization, we are asked to believe, is the same thing as white civilization. The truth is that there is no such thing as a white civilization. If it is white exclusively it is not Christian, and if it is Christian it is not white."

The Christian Writers' Fellowship in China is projecting the revision of a Chinese Dictionary of Religious Terms, now fifteen years old, and the production of a comprehensive Christian encyclopedia in Chinese. Compilation of the encyclopedia is expected to take five years.

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, OCTOBER 19, 1948

NUMBER 42

Peace and Safety

BY JOHN THUT

Teachers and students of the prophecies of the Scriptures are insistent in their conclusions that this age will close with distresses, catastrophes, and judgments. We are taught by Jesus Christ Himself and the apostles that a period of unequalled tribulation, the world's deepest trial and sorrow, shall immediately precede His coming. Christ referred to Daniel, through whom it had been revealed that desolations would consummate the trends of world history. These teachers have much Scripture to sustain them in their position.

There have been many crises in the historic conflict of the ages between the forces of truth and error, but this great tribulation will be the greatest, the most decisive one; its crucial events will be the final climax in this agelong conflict. The Gospel will then have been preached in all the world. In the meantime evil men—deceivers—will have become adepts in fraud and the arts of seduction. Because of abounding iniquity the love of many shall wax cold.

A seeming exception to these gloomy predictions is Paul's statement in I Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." It is clear from the context that this is a specific statement with reference to the tribulation period when the sudden destruction of the wicked is imminent. But how can it be a period of peace and safety if it is the time of unparalleled distress, sorrow, and judgments? However, it is not Paul who says it is a time of peace and safety. His statement is, "When they shall say, Peace and safety." Who is this "they"? Doubtless it is the public not enlightened by revealed truth; or more definitely the molders of world thought. In the chaos, darkness, and sorrow of the times, their undiscernible optimism sees only security and progress. The prophet Jeremiah (6:14 and 8:11) relates that in his time when oppression, strife, and exploitation drove the people to mutiny, false prophets soothed the public by saying "Peace, peace," when there was no peace. This deception will be repeated more intensely on a world-wide scale by eminent leaders of public thought when contentions, internal revolts, and aggressive invasions will perplex the nations in

the future. Paul gives it as an outstanding sign of Christ's imminent return.

His statement is a side light on the culmination of human pursuits and depraved man's unyielding attachment to sin. The judgments and plagues as revealed in Revelation did not change man's attitude toward lust, idolatry, violence, and the worship of evil spirits. When the sixth angel sounded his trumpet (Rev. 9:13-21), a frightful plague afflicted humanity; whether considered literal or symbolical, its dreadfulness is incomprehensible; but it did not bring sinful man to repentance. When the vials of wrath (Rev. 16) or the last plagues were poured out, men did not repent. Since they remained hardened in sin, God will send strong delusion, that they should believe a lie. II Thess. 2:11, 12. Such statements in the Scriptures are not a libel on incorrigible human nature. It may be deduced from our text that they will console themselves in an unrestrained optimism during those dire afflictions, finding solace in their popular slogan, "Peace and safety." Is it probable that they will use their knowledge of science and mechanics to counteract those dreadful judgments?

The deterioration of legitimate and cherished human pursuits will be a paramount feature of those times. Let us note some of them. Christ says: "... they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, . . . so shall also the coming of the Son of man be" (Matt. 24:38, 39). Those are normal human appetites. But the antediluvians ignored God; they willfully violated His moral standards. Eating and drinking became gluttony and drunkenness; marriage degenerated into lust. The flood swept away this putrid mass of vice and sensuality. So will it be just prior to the coming of the Son of man. Debauchery and drunkenness are on the increase now, brought on by indulgence in intoxicating beverages, and it does not seem to be subject to much restraint. God is excluded from many homes; marriage is defiled and with some it is an interval between divorces. The coming of the Son of man will crush these evils.

Daniel writes about the tribulation period. In 12:4 he drops a casual remark which apparently has no connection with

the context, but it mentions a noteworthy achievement that will be distinctive of the close of this Gentile age. "Many shall run to and fro, and knowledge shall be increased." There have always been men who were interested in travel for diverse reasons. It may be questioned whether his remark may be applied to those ancient modes of travel which were slow and inconvenient. His words denote that traveling would someday be revolutionized by a system of rapid transportation—a forecast of our modern traveling facilities. This is the age of the tourist, vacationist, the globe-trotter; of conferences, conventions, and "meets." Many speed on our highways at the rate of fifty, sixty, or more miles per hour with no definite objectives; they literally run to and fro. The use of steam and gasoline engines in the world's modes of transportation, conjointly with its instantaneous communication has made the nations one great neighborhood—a quarreling, fighting neighborhood. It has enabled man to subdue the earth and utilize its resources to enhance his material interests.

Nightfall Over Judah

BY GRACE DOROTHY LEHMAN

*The evening shadows lengthened out
Across the darkening sky;
God's day of grace was almost spent,
And judgment now was nigh.*

*But just before the storm clouds broke,
God's message still rang clear:
"Repent, my people, mend your ways,
And I will surely hear."*

*But stubborn Judah's heart rebelled;
From youth to ancient sage,
They all chose evil, every one,
Nor cared for wisdom's ways.*

*At grossest sin they'd merely grin;
They knew not how to blush;
Their brazen faces never knew
The grace of being flushed.*

*The evening shadows lengthened out;
At last the darkness falls;
A dreaded monarch havoc brings
Within Jerusalem's walls.
Lancaster, Pa.*

However, by the use of these engines on ships and trains and trucks and tanks, large armies with their modern war equipment can be transferred expeditiously from one location to another to ravage countries, desolate cities, and slaughter mankind en masse. Airplanes by the hundreds can leave their bases and in a few hours hurl their bombs and missiles from the skies to demolish defenseless cities, reducing the population—millions of helpless civilians, men, women, and children—to destitution and starvation. By utilizing this contrivance in works of destruction, has it become a greater curse than blessing to mankind?

"Knowledge shall be increased." Knowledge is a Christian virtue. Acquiring it systematically was, during ancient and medieval times, the privilege of the aristocratic, while the masses slaved in ignorance and superstition. To secure an education now through the free school system is the privilege of the poor children as well as the rich; all can be benefited by its enlightening influences. The subject matter then taught was very limited. At present the curricula from grade school through university include an incredible number of subjects. Philosophy, sciences, mechanics, history, languages, religions, literature, and other interests of people in ancient and modern times have been brought within our realm of investigation and research. This is an age of reading for the masses, an age of abnormal craving for knowledge.

It is a virtue susceptible to singular perversions. Isaiah (47:10) brings this indictment against the Babylonians: "Thy wisdom and thy knowledge, it hath perverted thee." They were imbued with world philosophies, familiar with ways of pleasure-seeking, and impudent in their egotism. And has our advancement in all kinds of knowledge increased reverence for God? Men have been taught that the creative power and wisdom of an almighty God was required to establish the orderly process of nature. But the "conclusions" of scientists assure us that the earth with its variations in vegetable and animal life originated and developed through a gradual process of evolution from star dust to civilized man of the twentieth century. This teaching is now asserting itself in an aggressive militant atheism which is conducting vigorous assaults upon the doctrines of Christianity, and is boldly defying God. It is very active in its campaigns, above-ground and underground, in all the countries of the world. Modern nations are few that have not barred an all-wise Providence from their councils; the United Nations organization is antagonistic to Him; and the masses are indifferent,

drifting into unbelief. But be optimistic—"Peace and safety."

Consider one more passage in Daniel (8:23-25). Here he portrays an extraordinary personage dominating an era of unrivaled material prosperity. There have been cruel Gentile despots in past eras who have crushed the Jewish people; also such tyrannical autocrats have oppressed the church and Gentile nations. But they and the times in which they lived have only partly filled this portrait, and the prophet says that he will hold sway "in the latter time . . . when the transgressors are come to the full."

Stress the words and phrases (vv. 24, 25) indicating unparalleled material progress and prosperity when this inhuman monarch has usurped the government of the world:

"Power shall be mighty"; his authority will be absolute.

"Not by his own power"; his power will be energized by Satan, and such a superman is now desired to quiet the discordant forces of the world.

"He shall destroy wonderfully"; remove an old order and introduce a new.

"He . . . shall prosper, and practise"; materialism, industry, mechanics shall flourish.

"Destroy the mighty and the holy people"; he will be irreligious, anti-Semitic, and anti-Christian.

By his *"policy also he shall cause craft to prosper";* does craft refer to industrial or mechanical skill? Or does it mean deceit or subtlety; are not deceit and craftiness preventing the nations from making a peace treaty, and keeping them in strife?

"Shall magnify himself"; usurp dictatorial power and authority.

By *"peace shall destroy many";* the marginal reading for peace is prosperity.

"He shall . . . stand up against the Prince of princes"; he will defy God Almighty.

We know how war can destroy many; but it is not so easy to understand how it will be done by peace or prosperity. Did Daniel have a glimpse of this atomic age? One small bomb destroyed Hiroshima. It also caused our old order to totter and to enter a new age. The world will never again be as it had been. But how will many be destroyed by peace or prosperity? Will atomic energy be released and applied by conscienceless men to do this ghastly work? Will gases or poisons or chemicals or bacteria be sprayed from the skies by unscrupulous individuals in airplanes speeding to and fro to do this work of destruction? Will forces yet to be discovered by scientists be unleashed to destroy civilization? Scientists have made more gloomy predictions about

their discoveries than students of prophecy ever did. They have plunged the world into fear. Will civilization be destroyed by misapplied science and mechanics?

Learning has made much of our knowledge obsolete, and we are all undergoing profound transformations in our thinking. Many books, especially on science, must be rewritten; many young lives dedicate themselves to new fields of research. Nations are reorganizing their governments to cope with this new device and the problems it has raised. Scientific laboratories are urged by governments to devise weapons for self-defense. It has made necessary a new military strategy both for defense and aggression and the only hope some see is in a world government to control it. We have entered the atomic age. It is not strange that Daniel fainted and was sick certain days after he had a glimpse of it. Verse 27. Subdue your fears—"Peace and safety."

Statements made by Christ and the Apostle Paul about these times are in order here. False Christs and false prophets will advance their teachings and deceive, if possible, the very elect. Matt. 24:24. Mark uses the word "seduce" (13:22). To attract and deceive the elect, a high state of civilization, resembling in many of its features Christendom itself, will prevail. A primitive or semibarbarous state would not do so.

Through this entire Gentile age, false Christs (Matt. 24:5) have advanced their presumptuous claims, deceiving many. But in verse twenty-four, having reference primarily to the end time, the false Christs and false prophets are more artful in their work of deception; they *"shall shew great signs and wonders."* That is not said of the false Christs in verse five. Paul says these archdeceivers of the last times will be *"working . . . with all power and signs and lying wonders"* (II Thess. 2:9, 10).

What will be these signs and wonders? Men in the remote past were superstitious of phenomena in nature which they did not understand. Through years of investigation many of nature's laws have been discovered, and research with her elements has disclosed sources of unlimited energy, which have been harnessed to serve the interests of man. Much of this knowledge has already been crystallized into extraordinary inventions of which great demonstration is made. The public marvels at the many intricate mechanical devices, remarkable electrical contrivances, radar, jet planes, guided missiles, death rays, atomic bombs that have been made practical. But humanity

(Continued on page 983)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1909) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Provoking One Another

"Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 5:26).

"And let us consider one another to provoke unto love and to good works" (Heb. 10:24).

Each of us, if he has any force of personality at all, has a certain influence upon people whose lives he touches. We encourage them or discourage them. We inspire them or depress them. We make them happy or make them sad. We soothe them or we irritate them. A Bible word for this influence is "provoke." Ordinarily we think of this word as meaning "to irritate or to make angry." But that is not a necessary definition. It simply means "to challenge," and one can be challenged to good as well as to evil. The way we act, the way we speak calls out from others a favorable or an unfavorable response.

In the first of the Scriptures quoted above, we are commanded by the apostle not to provoke one another. Here the word has a bad connotation. If, moved by pride or by envy, we challenge a brother to an angry response, we do evil. Boasting and acting superior may provoke this kind of response. So does word-baiting and carping criticism. So does sarcasm. An angry tone in our voice will provoke the same kind of tone in another. Probably all of us have been around people whose word and manner tempted us to irritation almost beyond endurance. The grace of God is sufficient for such temptations and we should not blame another when we lose our temper. But we should consider ourselves as offenders when we become the source of irritation in others. There are husbands and wives who seem to have no conscience against getting on one another's nerves. There are parents who forget that parents should not provoke their children to wrath. There are brothers and sisters who spoil the spirit of a home by a provoking, tantalizing, teasing habit. There even seem to be church workers who seem to find something of satisfaction in getting someone else stirred up,

The command of the apostle makes this unbrotherly attitude a sin.

But we may challenge to goodness. We are commanded in Hebrews to provoke one another to good works. A good example is catching. The one who is generous in understanding, liberal in giving, zealous in performance is likely to find others following his lead. Paul used the liberality of the Thessalonians to provoke a similar liberality among the Corinthians. Many a Christian has become ashamed of his own littleness as he beheld the magnanimous spirit of a fellow Christian. Pure speech and pure living is a standing rebuke to impurity of any kind. Industry rebukes sloth. And kindness reproves cantankerousness.

I am provoking, challenging, many people around me. Does my provocation make them worse or better?

Instruments in Our Churches

Occasionally someone raises a voice advocating the placing of musical instruments in our churches, or at least raising the question as to why they should not be there. Many reasons can be given for maintaining our century-old practice of unaccompanied congregational singing in our churches. One might argue that since this is the traditional practice of our Mennonite churches, there must have been good reasons for keeping instruments out all these years. And those reasons are as strong as ever. It is true that traditional practices need to be understood and respected. One should have good reason for turning from a practice long observed. But we can give better reasons than the citing of long-standing practice. We can assert that the New Testament church sang, and that they sang without instrumental accompaniment. It is clear that the worship service of the early church was the Christian continuation of the synagogue service, and synagogue music was unaccompanied singing. It is historic fact that for several centuries this unaccompanied singing was the practice of the church

and that instruments finally came in with other innovations of a church grown sensual and worldly. Many of the Reformation churches threw out the organs and only in comparatively recent times have they come back into Protestant churches. Our Mennonite practice is a continuance of the ideal of unaccompanied singing which was re-established in the Reformation.

The mere absence of musical instruments in some earlier time does not, of course, constitute a positive prohibition against them. We have other features in modern church life, such as the Sunday school, which were not a part of New Testament church life. But since the early church did have singing, one would have expected the apostle to have commanded them to play as well as to sing if he had felt that would make a good addition to the praise of God.

But one of the strongest arguments against introducing pianos or organs into our Mennonite churches is the fact that these instruments would do damage to the type of singing which is the highest ideal of Mennonite worship. Strong four-part harmony, such as is heard in those of our congregations which have paid proper attention to their music, is a kind of church singing which is heard practically nowhere else in Christendom than in the Mennonite Church. Where an instrument leads the way, the sure independence of most of the singers is lost. It even becomes conventional for everybody to sing soprano, leaving the harmonization to the instrument. Very soon singing of any kind without accompaniment becomes practically impossible. Try to get people who are used to singing with a piano or organ to sing without it and see what happens. Bringing in instruments would not so much add something to our music as take something away. And what we would lose is something so uniquely precious to the tradition of our worship that it would be a sore loss indeed.

Incidentally, one of the reasons why people ask for an instrument is because they have difficulty singing without it. It should be apparent, therefore, that the best way to keep mechanical music out of our churches is to make the singing so good that an instrument would be an unnecessary impertinence. That means that our people must continue to be educated in the art of four-part singing. This is the best way to keep instruments out.

Six Reasons Why We Are Not Having Revivals Today

One of the subjects of prime discussion from the average fundamental pulpit is that of revival. We hear it preached on. We read about it. We talk about it. We pray for it. We make great plans and spend huge sums of money in efforts for revival. We hire huge auditoriums, lay out tremendous plans, engage big-name evangelists; and yet we see very few signs of genuine revival in America. Why? Why is it hard, even almost impossible, for a fundamental, Bible-believing church to have genuine revival? We wouldn't expect these modernist churches that deny the authenticity, historicity, and inspiration of God's Word to conduct a successful revival, but it would be only natural that we should anticipate outstanding results from the revival efforts of fundamental, Bible-believing churches. There are six reasons I should like to give just briefly.

1. *We Don't Study and Use Our Bibles.* Paul's exhortation to Timothy was, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Despite this and many other admonitions and promises, it is appalling to observe the utter ignorance among professing Christians of even the elementary simple truths of the Christian faith. It is estimated that there are not ten people in a church membership of three hundred, of the average church, that could take his or her Bible and lead a sinner into assurance of salvation. What a stark tragedy! It is computed that 97 per cent of the professing Christian homes of America have no family altar; 92 per cent of the people who claim to be born-again Christians never read their Bible regularly through the week, while 98 per cent of church people never study the Bible systematically. With such revealing figures as these, is it much wonder we are not having revivals? Men certainly are depending on something else apart from God's Word, yet revivals have always been based on Bible preaching. In Heb. 4:12, Paul states: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

2. *We Claim to Believe in the Power of Prayer, But We Don't Use It.* We affirm our belief in the power of God to answer prayer and save our lost loved ones and raise our sick ones; yet how many of us actually avail ourselves of the opportunity to pray earnestly for them? If we will be honest we will admit what our failing is, that we believe all that theoretically but not practically. Revivals have always been born in prayer. Such was true in the lives of men like Wesley, Moody, Finney, Edwards, Sun-

day, and others. Many people seem to take the attitude that they do not have time in their busy lives for prayer. You might go better without food than without prayer and fellowship with God. If you are too busy to pray, you are busier than God wants you to be. Isn't it amazing how people can and will do anything, and have time for anything they want to do? If we advertise a moving picture showing for Wednesday night, the church will be packed to overflowing. On the other hand, if we announce the prayer service for Wednesday night, we are lucky to have a handful. Let me tell you something; it's a sin not to pray, and one of the reasons we are not seeing revival is because of the lack of prayer.

3. *We Realize Men Are Lost But Have No Passion to Help Them.* How many of you have neighbors or friends that are lost? I suppose all of us do. Yet how often have you tried to do something about leading them to Christ? Suppose you saw your neighbor's house on fire and you knew all their family was inside asleep. Certainly moral obligation and decency would compel you to rush to their assistance and awaken and lead them to safety. Likewise when you see the fires of eternal damnation awaiting the lost, it is your moral and spiritual obligation to seek and warn them for Christ's sake. How pitiful and tragic to see the utter lack of passion and love there is in the hearts of professing Christians for the lost! Oh, that the words of this song might be true of us!

*Give me a passion for souls, dear Lord,
A passion to save the lost;
Oh, that Thy love was by all adored,
And welcomed at any cost.*

*How shall this passion for souls be mine?
The answer I see is clear;
Simply by throwing the old life line
To those who are struggling near.*

*Jesus, I long, I long to be winning
Men who are lost, and constantly sin-
ning;*

*Oh, may this night be one of beginning
The story of pardon to tell.*

—H. G. Tovey.

4. *Many Have Heard Christ's Call But Are Not Following Him.* Christ has urged us to take up our cross and follow Him, yet not one of us can honestly state he has and is doing so to the best of his or her ability. Very few there are in these days that are sacrificing and denying themselves anything for the cause of Christ. The proof of this can be seen in the very small number who will come out for a prayer meeting or visitation campaign or soul-winning venture. People will not sacrifice themselves one little bit to emulate the Lord Jesus and follow His command and desires. Don't you even begin to think you are following the Lord Jesus in a life of sacrifice and denial if you haven't at least accepted your church obligations.

5. *Christians Act as if They were Not in the Family of God.* One thing certainly that should characterize a Christian ought to be love and kindly affection one toward another. I John 4:11. It is a tragedy to see the fightings and disorder among Christian people today. People who are washed in the same precious blood, worshipping the same glorious Saviour, and bound for the same wonderful heaven, yet fighting one another "like cats and dogs." What a pity! What a reproach it brings to the name and cause of Christ! One of the devil's chief tools is a club to hit Christians and get them in conflict with one another. I believe such attitudes and conditions do more to hurt the cause of revival and evangelism than any of us can realize.

6. *We Believe All the Doctrines of Heaven, Hell, and Eternity, Yet Live Earthly, Fleshly Lives.* Today people are building, working, striving, and attaining to earthly fame and position. As in the days of Noah, men are taken up with things present. They are laying up treasures on earth rather than in heaven. Our nation and this old world is ripe for judgment. One day soon our city streets will ring with murderous cries of infamy, and terror will stalk the world. Tribulation and Antichrist are apparent. We need a revival before Jesus comes. We need to live things we profess to believe so that the church can be a purified vessel to God through which He can send the fires of revival once again. The exhortation of II Chron. 7:14 makes a fitting conclusion to these remarks: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—Reprinted by permission from "The Western Voice." Selected by Jacob Miller.

The Greatest Evil of the Mennonite Church

BY A FELLOW MENNONITE

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Jesus said the world would know His followers by the love they have for each other. As the summary characteristic of God is love, so the distinctive mark of His child is love. Jesus did not say the world would know the Christian by his show of love but by the possession of it. The evidence of it will naturally be seen when it is possessed. We can give all we have to feed the poor and yet if love is lacking, our giving does not profit anything. I Cor. 13. Do we have this love one for the other?

We believe it is wrong to fight, for Christ taught that we should love our enemies, and this is the principle taught throughout the New Testament. But I

wonder if the world does not question our belief when they observe our actions. Do we show love to those around us, and especially to our own fellow Christians? No, we don't fight with them. But do we not do things just as bad or worse? Have you heard someone speak evil of a fellow Christian? Or have you done it yourself? "One speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait" (Jer. 9:8b). "An hypocrite with his mouth destroyeth his neighbour" (Prov. 11:9a). We see a little fault in someone and we tell someone else about it. And we may at the same time put on a nice front to the one about whom we have talked. Is this the evidence of love? In Romans we read that "love worketh no ill to his neighbour." Perhaps we know that what we have said is the truth. But is it kind? If we have nothing good to say about an individual, why say anything? Then, too, we sometimes say something unkind about someone when we are not sure of its truth. Perhaps we state our uncertainty. But are we aware how easy it is for the hearer to misunderstand? We all know how things can very easily change from one mouth to another.

On the other hand, it may be that we have not said anything mean about anyone else. But do we perhaps listen to unkind things others say and agree with them and encourage them in their deadly work? If we really see the harm in such things, the Lord will show us some way to kindly rebuke the speaker or to change the subject to something else. People usually know who will or will not listen.

The Bible teaches much about the whisperer, the talebearer, the one sowing discord among brethren. The New Testament tells us to put away evil speaking. I wonder how many church splits could be traced to this very thing, which in modern terms we call "criticism" or "gossip."

But what is back of this evil? The trouble lies in the heart. If we control our thinking, the tongue will also be controlled. Let us examine ourselves. Are we entertaining evil thoughts about someone? Love "thinketh no evil." We can drive away evil thoughts of another by breathing a prayer for the person. Philippians 4:8 tells us what to think about. If we follow this instruction, we will have no room for evil thoughts.

How often do we speak evil of others because of envy or jealousy in our hearts? Because we are afraid that they may get even with us or excel us, do we talk about them, thus trying to hinder them? Surely this is not "in honour preferring one another." Have we used this method without realizing what we were doing? Or have we tried to cover up faults of our own by pointing people to others' faults?

Perhaps we can't help seeing faults in someone else. What should we do? We are not helping the matter by telling someone else about it. We should first

of all pray much about it. Then if it is in our place to speak to the individual about his fault, we should do it kindly and humbly. We may be able to help him, for he may be unaware of the fault. In this we must be sincere and open with each other.

If it is wrong to harm our national enemies, it is certainly wrong to harm our brother. The one who criticizes others to his fellow men must be classified with the murderer. The tongue is an "unruly evil, full of deadly poison" if not controlled by God, who is love.

"See that ye love one another with a pure heart fervently" (I Peter 1:22).

The Challenge

BY N. R. BERKSHIRE

Members of the Mennonite Church feel that they are part of a unique and consecrated body, dedicated to the service of the Lord. Martyrs to the cause of Jesus Christ have left a standing testimony that cannot be denied or hidden. Missionary activity at home and abroad has grown amazingly in a very few years. Mennonites have a right to rejoice in their blessings. But the story does not end there; the world, and our contact with it, will not let the story end thus. As a unique and consecrated body of Christians, we are subject to the critical judgment of the world; as descendants and followers of the martyrs of the past, we dare not evade the pain of martyrdom; as advocates of missions, we cannot hesitate to be missionaries in our own communities; as servants of the Lord, we must live with humility and love before those outside the church as before those within.

A young student who transferred to the Mennonite Church during the war, coming from a church that was not historically nonresistant, gave as his reason for transfer the fact that he felt he could not follow his conscience in opposing war while a member of that church. His pastor, in granting the certificate of transfer, sent this letter to the student, reproduced in part:

A student of your mental acumen ought to know that there are many facets of truth. He is neither student nor becoming a scholar who sees only one narrow view. Did not Eisenhower say that "this was a war of materials won on the home front"? How about the Mennonite men and women (largely in the Midwest) who flocked to the factories to take advantage of the lucrative wage? Is there a difference between the man or woman who goes out to kill and the man or woman who furnishes food, clothing, guns, and planes to kill? . . .

Later in the same letter, this minister wrote:

Another thing. How about their (the Mennonites') love of lending money to some one in a jam at several per cent higher rate of interest than a bank would require? I worked for one (Mennonite) during the darkest days of the depression—all summer long—for what? A suit of

clothes, that I might go back to school in the fall. I borrowed money of him. At what rate of interest? NINE PER CENT....

The letter closed with an admonition to the young man to live in continued humility before the Lord, and to be faithful in his new church home.

Coming from any person except an avowed minister of the Gospel of Jesus Christ, that letter would seem deliberately prejudiced and unjust. Thank God, the young student entering the Mennonite Church did *not* find it to be made up of hypocrites and swindlers. He found a people who were, generally, very firm in their faith toward God and brotherhood toward man. But he did find those who were not.

"There are rotten apples in every barrel," we say.

"Our church is no worse than any other."

Are we satisfied with that? Satisfied with a church "no worse than any other"? Should we be content to let a few discolour the name of the church in minds which we should constantly seek to witness to?

Paul, in speaking to the Corinthians, wrote: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I Cor. 9:19). Thus, although we must remain separated from the world, as touching upon worldly things, yet we must not appear to the world as self-righteous or inconsistent. The world has thrown down an endless challenge to the church—a challenge to live to a higher degree than any others, the professions made by the apostles and reiterated by the founders of our church. By the grace of God, may we renew the zeal of our predecessors and live to His honor and glory.

Goshen, Ind.

Walking in Newness of Life

BY ALMETA HILTY GOOD

In reading the book, "Born Crucified," by L. E. Maxwell, I was impressed by the emphasis placed upon death and dying. Following is one of his statements: "The only attainment that is worth a fig is a growing attitude of conformity to His death."

Ah, but how about conformity to His life? The story of Christ does not end with the crucifixion, else He would have died in vain.

So it is with those who are identified with Him in death. It is only that the body of sin may be mortified. (Mortification is a putting to death of some member of the body by refusing it nourishment, as when a tight stricture is tied around a finger.) Only through the indwelling Spirit have we power to accomplish such thorough mortification of the old nature of sin.

But the purpose of it all is that we may be *free*, free to live in newness of life. Rom. 6:4, 5.

Christ was sinless all His life, and yet He was more free of the limitations of the flesh when after His death and resurrection He was freed of pain and mortality.

Paul's prayer illustrates my point here: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Hammett, Idaho.

A True Account by Carol

Carol had heard glowing reports of Bible conferences at Keswick and Bethanna from some of her friends. "There is such a sense of God's presence there that Satan's power seems to be broken. Souls are liberated from the power of sin and led into victorious living," they told her.

One girl whom Carol knew had been saved at Bethanna. Her radiant life soon led another, who had backslidden, into the victorious Christian life. She in turn very unexpectedly was able to lead a third one to Christ.

"It is not unusual," they said, "to see several groups of young people kneeling in prayer in different corners of the tabernacle during the intermission. In fact, one is not surprised to see people praying at any time or any place at Bethanna."

Immediately the question arose in Carol's mind, "Why can't we have conferences like that in the Mennonite Church?" This question continued to present itself again and again until Carol felt she must find the answer.

When someone laughingly repeated the description given by the colored janitor, "This is the prayin'est place I've ever seen," Carol felt sure that her laugh had a serious ring to it, so loudly did her heart cry out, "Why, oh! why don't we as Mennonites place such a value on prayer?"

Carol did not disapprove of going to Bethanna and Keswick. Secretly she planned to go herself sometime. But yet she pondered the question. "Why do our young people have to go away from home to find such inspiration and help? Why can't we have such meetings?"

It was in answer to prayer that the way opened for Carol and Grace to spend their vacation at the Missionary Bible Conference at Laurelville. "Let's go up to the rock for prayer after breakfast," suggested Grace the first morning. Together they prayed that the Holy Spirit might have liberty in the hearts of those who were to bring the messages, and that souls might be led into a realization of their union with the risen Christ.

"Mary and Ellen seem to be disturbed about something. Let's pray for them before we go to breakfast," said Carol. They knelt in the cabin and prayed that their two friends might be willing to

yield to the Spirit's leading. A few days later they rejoiced to see them consecrate their lives anew to the Lord.

Each morning they met to pray, and each day the Lord was magnified in the messages and the Spirit led individuals to a realization that Christ is their victory.

"Is it really possible to have victory over irritability, ill temper, and worry?" asked Mary, and another prayer challenge was placed before Carol and Grace. Mary joined them in their morning prayers, and together they claimed victory for her.

"I see Mary is going to have an interview with the minister. Could we slip away somewhere and pray?" Carol asked Alice. A few minutes later in the bedroom of Alice's cabin they shared their own problems and prayed for one another and for Mary. Soon Mary was rejoicing in the victory of her Lord. The

Whosoever Will

BY JEANE ROTH

"Whosoever will"

*Oh, what words of grace,
Words of Christ, our Saviour,
Who took the sinner's place.
On Calvary's cross He bore our sin
That we with Him might go,
To reign with Him in heaven;
Oh, what joy we'll know!*

"Whosoever will"

*Includes both you and me.
I've opened wide my heart to Him
And He has set me free.
Oh, sinner, look to Him just now,
The Saviour of your soul,
And find in Him a resting place,
For He will make you whole.*

Lebanon, Oreg.

Lord was speaking to Carol, too, and one evening she slipped out of the meeting, and kneeling alone in her cabin, she brought the thing she loved so dearly to the cross, and went away rejoicing in the will of her Lord.

"I heard your testimony, and would like to know more about the life you speak about. I have always been taught that there is victory in Christ, but have never attained complete victory, and don't know how to do so." Carol sat down and told her new-found friend all about how the Lord took us with Him to the cross, and brought us with Him to new life in the resurrection. "I know that victory in Christ can be experienced in everyday life by faith, because He has become my victory where before there was defeat and despair," she explained. Through the Spirit's faithful teaching her friend too entered into the life of victory.

A Prayer for This Week

Father of Mercies, mighty Thou art in all Thy ways. We thank Thee for life itself, for the autumn glory, and for the harvest. We thank Thee for the life in Christ, for the joy of walking with Thee, and for Thy peace within. O Thou Great God, forgive ingratitude. Examine us and see if wheresoever else we harbor secret sin. To Thee we yield ourselves anew. Show to us Thy perfect will in all the ways of life. Speak through Thy Word and through the inner voice. Empower all that speak for Thee. Build Thy church, O God. In Jesus' name. Amen.

—Stanley Shenk.

"Hasn't it been blessed to see the Spirit working in such a marvelous way?" exclaimed Carol at the end of the conference. She felt that at last she had found the answer to her question. "We can have meetings where souls will be led to Christ, and into victorious living, when we realize that Christ is our life, and when we as individuals are willing to follow the promptings of the Spirit as He calls us to prayer. The praying groups at Bethanna and Keswick are made up of individuals," she told Grace. "From now on I am not going to be ashamed to suggest prayer any time the Spirit calls for it. This week has taught me that I have a responsibility in bringing the blessings of the Spirit into our meetings."

Sovereign Rights or Good Will and Peace

BY C. WARREN LONG

A dark cloud has spread itself over the world in the form of an increasing demand for sovereign rights. Whether we are worthy of the rights is not the consideration. The consideration follows the lanes of the right itself. Sovereign rights are the supreme rights to do as we deem best for our own interests, regardless of the results it produces for others.

Each week seems to bring forth new cries from large and small nations. With these cries goes the shaking of the fist and the threat of reprisals, sanctions, and a great global war if certain nations' sovereign rights are in any way disturbed. It appears as though some nations grow under responsibilities and others only swell. How true this is of many individuals also!

There is a higher level than the level of sovereign rights. That is the great plateau of self-respect. There is no compensation quite so precious as the one that comes to a nation for having carried through a course with the peoples of the earth that leads to good will and peace.

There is no national inheritance quite so great as national honor.

It would be better for nations who are demanding that their sovereign rights be respected if they would spend this energy to produce better thinking, to secure a better knowledge of themselves, and to attain a better consideration of others. The energy spent in the interests of truth pays big dividends. A Hebrew proverb says, "Truth is heavy; therefore few men can bear the burden."

The Apostle Paul, one of the world's great Christian internationalists, said, "It is a cheerful giver that God loves" (II Cor. 9:7, Wey.). The writer of Proverbs said, "He that soweth iniquity shall reap vanity and the rod of his anger shall fail [with the rod of his anger he shall be consumed]. He that hath a bountiful eye [a beneficent disposition] shall be blessed; for he giveth of his bread to the poor" (Prov. 22:8, 9). As a Christian church, we must give cheerfully with a beneficent disposition the message of Christ, the Prince of Peace, to the nations and thus bring comfort to the people in a sin-weary day. How about bringing the message, "Christ Jesus came into the world to save sinners"? How about ministering to console, to heal a wounded, bleeding world with a crucified, buried, resurrected, living Redeemer? How about cheerfully working materially for the good of other nations? How about urging the people of America to cheerfully sacrifice sovereign rights for good will? How about giving bountifully the best we have and are for peace? How about promoting brotherhood by giving our bread to the poor? Thus we will help to dissipate the dark cloud that is spread over the world and to turn nations away from this selfish, greedy, lustful lane and byway of sovereign rights, into the great highway of good will and peace.

Bullange, Belgium.

PEACE AND SAFETY (Continued)

will yet be amazed at what will be discovered and invented. So men, ever confident in the boundless development of their achievements without God, are boastful of the glorious future of humanity. The false Christs and false prophets of which Christ and Paul speak will avail themselves of these principles and mechanical marvels to perform wonders, diverting honor and glory from the Creator to themselves; they beguile the unsuspecting human race, deceiving, if possible, the very elect.

The thirteenth chapter of Revelation is a vivid portrayal of those years. The world will then be under the absolute domination of two merciless tyrants—monsters of iniquity (cf. vv. 13-15). "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the

means of those miracles . . ." But how will he make fire come down from heaven? Will it be only an illusion? It is done "in the sight of men." Doubtless the public—amongst them matter-of-fact scientists, intolerant of imposition—will be convinced of its reality. Will it be a grand exhibition of electric power, of current transformed into a gorgeous display of electric lights? Or will it be a demonstration of cosmic energy as yet in a stage of research? Or will it be a manifestation of natural law of which we are still in ignorance?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak . . ." Get an image to speak! But how? Will it be trickery, a lying wonder, or a colossal imposition? Will it be done by installing a radio and operating it by remote control? Or will it be reality? Scientists have attempted for years to produce life in the laboratory, but have not yet succeeded—not quite. A man interested in science said some time ago to the writer: "Scientists will succeed in solving the mystery of life and this image will actually speak." Maybe! Must one read the prophecies of the Scriptures today to be up-to-date in these years of speed and marvels? This age will close with a brilliant exhibition of human achievement, misdirected and misapplied, by these eminent false Christs and false prophets. It will be materialistic and godless. On that, Christ, Paul, John, and Daniel are agreed. And the unsuspecting public will be calmed by the popular slogan, "Peace and safety."

It will be the highest summit of human progress in its numerous endeavors. There will be plausible and strenuous efforts instituted for the betterment of man, but they will prove to be futile. Already two world wars have been fought to end all wars and bring in lasting peace, but more wars—horrible ones—are in prospect. Two world wars have been fought to crush political tyranny and to secure freedom for all, but totalitarian oppression menaces mankind. Soldiers by the millions have fought like civilized men to alleviate the world of its destitution and fear, but humanity languishes in dread and poverty. Billions of dollars are appropriated by the nations for larger armies, navies, air forces, and improved war equipment for self-defense and to assure national security; nevertheless, nations are tottering. Millions of men are drafted into military service, forming the initial stage of an international police force to guard the frontiers of nationalities and prevent aggression; yet many are losing their independence. Humanity will then deem itself sufficient without a Saviour; Providence will be eliminated from the affairs of men. The false Christs and false prophets will demand the worship due to Him for themselves.

To these devotees of human progress international law is the highest type of

world wisdom. On it they rely to bring order out of chaos, to control atomic and cosmic energy, and to organize all nations and races under one government. With it they will suppress moral depravity, crush tyranny, and bestow freedom on those who had been oppressed, encourage education for man's enlightenment, establish social security to relieve man of privation and want, induce all to co-operate harmoniously in commerce and industry, to outlaw war with its desolations and usher in a lasting peace. It will be a period of outward splendors, but inward corruption, and the public will be lulled to sleep by the constant repetition of the popular slogan, "Peace and safety."

The consummation of paradoxical conditions will be one of its prominent phases. It is this brief period of time, with its signs, wonders, miracles of human achievement, and deification of man, the zenith of a materialistic but godless civilization and crystallization of man's utopian dreams, that will be the golden age of human progress, with its government under one world-wide monarchy, usurped by the beast, the Antichrist. And it is this same time of intolerance, tyranny, intemperance, idolatry, avarice, spiritual destitution, and of plagues, desolating abominations, pestilences, and judgments that Daniel and Christ call the Great Tribulation. And the public will be lulled to sleep, to the eve of sudden destruction, by the repeated popular slogan, "Peace and safety," when there is neither peace nor safety. But compose yourself; don't be cynical; be optimistic; "Peace and safety."

And Paul has the sublime courage to specify this brief era as night; and night is darkness. This era of material prosperity, of brilliant achievement, the culmination of human progress, designated a period of darkness! And it is so because God the Light has been excluded. Are we in the world's Saturday night? If so, to which watch has it already passed? And he reminds the believers that they are of the day and admonishes them to walk in the light. 5:4-8. Will any of the faithful be lulled to sleep by the reiterated refrain, "Peace and safety"? Let them rejoice rather in their blessed radiant hope that the Lord is coming—soon!

Clearwater, Kans.

DO WE LOVE LIGHT?

Do you so love the truth and the right that you welcome, or at least submit willingly to, the idea of an exposure of what in you is yet unknown to yourself—an exposure that may redound to the glory of the truth by making you ashamed and humble? . . . Are you willing to be made glad that you were wrong when you thought others were wrong?—George Macdonald.

FAMILY CIRCLE

For Timothy

BY MIRIAM SIEBER LIND

*Son of my heart,
Tiny new man-child,
Sent here to swell
The army of Godsmen—
Grow, little soldier,
Grow to strong tallness;
Thy Jesus grew
From a boy to a man.*

*Grow, little soldier,
Be thou a lover,
A lover of God
And a lover of man;
Jesus grew too
In their love and their favor.*

*Grow, little soldier,
Grow in discretion,
Grow in discernment;
Thus did thy Jesus.*

*Son of our hearts,
New little man-child,
God's little soldier—
Grow to be like Him!*

Scottdale, Pa.

Homemaking a Christian Vocation

BY MRS. C. G. SMUCKER

The guidance of the Holy Spirit should be sought in choosing the vocation of homemaking as much as in choosing any vocation. We often think of the homemaker as a wife and mother. There are many who are neither who are sharing responsibilities and doing a good job in making a happy Christian home for others. They deserve as much credit for their work as the rest of us. I believe God puts into the heart of every Christian girl the desire to be a mother and have a home of her own. But for some He has a different plan. Why, we do not understand.

The job of homemaking begins very young. The little lady of two years washes and dresses her doll, rolls out pies, sets a table with tiny dishes, and loves to serve food to her friends. All these show the things she will enjoy doing later in life.

No doubt there are many homemakers who know what foods to serve and how to prepare them. They keep the house in perfect order. There may be love and harmony manifested. But if Christ is left out of all plans and no prayers are offered to God, that home foundation is built upon sand. As Christians we have many ways of expressing Christian service in

our home. We cannot do it successfully without the help of God.

Whether there are two or a dozen in the home, there are always the common everyday tasks that seemingly need to be done so often. These take a new interest and lose their dullness if we think of doing our work for Christ. It may take effort but it has its compensation.

Homemaking is a daily vocation of twenty-four-hour service. It may be hard to find some folks at home. But I don't believe any of us have ever gone to a home and read: Hours, 1-12 A.M.; 1-5 P.M.; closed Wednesday P.M.

The Sunday-school teacher meets her children at church; the day school teacher meets hers in the schoolroom. The nurse leaves her patients in the hospital when she is off duty. The businessman and bookkeeper leave their books and papers on the desk in the store at the close of day. When the farmer retires, his work remains in the fields and at the barn. But the homemaker lives with her work. We think of the above-named occupations as separate vocations. The homemaker must be all of them. She helps the pupil with homework, reads the Bible and other stories, teaches songs and helps with memory work; she is the first to tell of the love of Jesus and the care of a heavenly Father. She teaches the first prayer. Mother helps the tiny hands to do a new task, and guides the little feet in the first step, and answers numerous questions every day.

The homemaker is a businesswoman who tries to buy and live economically and unselfishly that her household may not be a financial burden to her husband. She plans for emergencies and interruptions in the daily schedule. Her family is properly fed and clothed and the house is kept in reasonable order.

We also find the homemaker a nurse. She hears the first cry of the restless baby in the crib beside her bed. She answers the call of the child upstairs who may have become sick during the night or perhaps has rolled out of bed. She takes temperatures and watches the clock for the time to give the next medicine.

The homemaker is also a farmer who sows her seed, plants vegetables and flowers, cultivates and harvests them.

As Christian homemakers we should not become so selfishly busy with our own home that we cannot take time for a neighbor who may be physically or spiritually sick. A chat with a neighbor often renews our own spirit and mind. But God forbid that we should ever have time for idle gossip. We also have an opportunity to witness for Christ in welcoming visitors and strangers into our home. The uninvited guest is always most welcome, for he came because he

wanted to, and not because of an invitation. I am sure each of us desires to be a more gracious Christian hostess.

At times the body becomes weary. The unfinished tasks are innumerable, but we know there is always a God who sees and a Father who cares. When there is love between father and mother and children the burdens all become lighter, the sorrows and joys are shared. I am sure not one of us Christian homemakers would exchange our place in life for any amount of wealth or worldly honor.

I thank God for being born into a home where there was love and prayer. I also thank Him for a Christian husband and each of our six children. May I ever be a faithful helpmeet in making a home that is pleasing to God. And may that home be a blessing to the community and church. West Liberty, Ohio.

Home Scene

BY CLARA LEHMAN HERSHBERGER

He's sleeping now—one arm hugging his woolly bear, and the other stretched out limply above his head. Sweet sleep has claimed its own. In his dream world all is as he would have it—mountains of potato salad, lakes of chocolate milk, fleets of sailboats floating lazily on sunny waters, endless streams of trucks, cars, diesel engines, and airplanes. In dreamland he may play as he will. There are no grownups to interrupt; no one to say, "No! No!" to everything he does; there is nothing to spoil his fun.

I watched him fall asleep—quietly, gently. He wasn't feeling well tonight and for the first time in many months, asked me to rock him to sleep.

At first he made a noble attempt to keep up a conversation with me as he related again and again the little incidents that made up his busy day. Then he spoke less and less; his eyelids drooped more slowly while I hummed or sang his favorite songs. Then his breathing became deep and regular and he was gone.

The day was busy for a little boy of slightly more than two. Oh, there are never enough hours in the day to get everything done. There is something almost pathetic in a child's eagerness to see and learn, to discover and explore. There is so much curiosity to be satisfied and yet how often we feel too busy to answer his questions or to go with him on his explorations.

Wherever there is a child, there are countless golden opportunities to help to mold a life. O God, help us not to feel too busy—to think that ironing and cooking are more important than a little child's soul. Help us to realize that fifteen years from now he will not remember that the ironing was postponed a day this week, but it will make much difference to him that we took time for that hike to the woods. May it never be said of us that we gave our children life, but nothing more—nothing to help them to make that life worth while or no foundation on which to build. Scottdale, Pa.

TO BE NEAR TO GOD

THEME FOR THE WEEK

Old Favorite Hymns That Mightily Strengthen the Poor in Spirit

* * *

Sunday, October 24

"Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace!

Chorus:

Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story, to God be the glory,
I'm only a sinner saved by grace!

Suffer a sinner whose heart overflows,
Loving his Saviour to tell what he knows;
Once more to tell it, would I embrace—
I'm only a sinner saved by grace!

—James M. Gray.

How this has reached me in times of discouragement, when sin seems to have dominion! But always this **grace** is sufficient to atone, and to cleanse, and to heal! Let us remember it.

Monday, October 25

"I will love thee, O Lord, my strength" (Ps. 18:1).

I would love Thee, God and Father!
My Redeemer, and my King!
I would love Thee; for without Thee
Life is but a bitter thing.

I would love Thee; I have vowed it;
On Thy love my heart is set;
While I love Thee, I will never
My Redeemer's blood forget.

—Madame Guyon.

I have loved this song since the time I found it the satisfying expression of my thirst for God as I lay on my summer bed of hay, under the stars—a girl in her teens, singing "songs in the night."

Tuesday, October 26

"If any man love the world, the love of the Father is not in him" (1 John 2:15).

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Chorus:

Love not the world is Jesus' plea,
Sweet life to you He brought;
Alone with death on Calvary,
Your sin-lost soul He sought.

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heav'nly crown,
Which plumes of glory wave.

Love not the world! O Christian, hear,
In shining words impearled,
Shall on your holy brow appear,
"He did not love the world."

This has been dear to me since I memorized it, herding sheep out on the open range, lonely hour after hour—lonely but for Him.

Wednesday, October 27

"The Lord thinketh upon me" (Ps. 40:17).

Amid the trials which I meet,
Amid the thorns that pierce my feet,
One thought remains supremely sweet,
Thou thinkest, Lord, of me!

Chorus:

Thou thinkest, Lord, of me,
Thou thinkest, Lord, of me!
What need I fear since Thou are near,
And thinkest, Lord, of me!

Let shadows come, let shadows go,
Let life be bright or dark with woe,
I am content, for this I know,
Thou thinkest, Lord, of me!

—E. D. Mund.

Singing this always calls back memories of a summer that Mother and I spent at home, for the most part alone, and the long twilight when I often played this favorite of hers on the old deep-toned organ. Others followed, until in the darkness I could not see the notes, and played on by "feel." Here it is, Mother.

Thursday, October 28

"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

Oh, for a closer walk with God,
A calm and heav'nly frame!
A light to shine upon the road
That leads me to the Lamb.

The dearest idol I have known,
Whate'er that idol be,
Help me that idol to dethrone
And worship only Thee.

—William Cowper.

Ah, how many idols this dear old hymn has helped me perceive—and dethrone! Thank God!

Friday, October 29

"A great rock in a weary land" (Isa. 32:2).

In the rifted Rock I'm resting,
Safely sheltered, I abide;
There no foes nor storms molest me,
While within the cleft I hide.

Chorus:

Now I'm resting, sweetly resting,
In the cleft once made for me:
Jesus, blessed Rock of Ages,
I will hide myself in Thee.

In the rifted Rock I'll hide me,
Till the storms of life are past,
All secure in this blest refuge,
Heeding not the fiercest blast.

—Mary D. James.

This song has become very precious to me in the last year, speaking peace in times of trial and testing. Thank Thee, God, for "peace . . . which passeth all understanding."

WISDOM LITERATURE

Sunday School Lesson for October 31

Prov. 1:8; 3:3a; 4:1; 6:27, 28; 8:1-11; 10:1-9; 15:1; 18:9; 22:1a; 25:13a, b, 28; Eccl. 2:1-3; James 3:13-18)

Wise sayings! Even in youth we learned some of these pithy sayings called proverbs. "Don't count your chickens before they are hatched"; "A rolling stone gathers no moss." Students will be familiar with many of them. Such wise sayings have helped us in our conduct. This form of literature is forceful. Although the truth expressed is sometimes abstract, yet the vivid saying of the proverb makes the truth stay with us. We cannot get away from it. Proverbs are easy to remember.

God has used these short pithy forms to give us some basic principles of life from His viewpoint. It is an excellent form in which to put counsel and advice. It is easier for some of us to take than rules and regulations. Since the wise maxim may apply in so many conduct situations, it is an excellent form in which to put truth.

From Jeremiah we learn that there were priests, prophets, and wise men in Israel. The wisdom literature of the Bible was produced by these wise men under the inspiration of God. Solomon was one of these men, writing 3,000 proverbs, according to 1 Kings 4:32. Another was Job. These men were philosophers, sages, thinkers. They wrote to guide the Hebrews in their practical morality. The proverbs in the Bible are more than good common sense. They are the philosophy of God. "The fear of the Lord is the beginning of wisdom."

The Book of Proverbs is the greatest body of moral precepts ever collected. The two ways, the broad and narrow, are presented by two calls, that of folly and of wisdom. Often we find the wise way and the foolish way presented together in one short saying. Then again more verses are used to give the exhortation or "preventive medicine."

Consider in class the proverbs that the students have collected as advice that they need. (Or according to the assignment you made.) At least a few of these true pithy statements should be found in the Bible and their vivid truth seen. Perhaps you should consider some sayings of the wise men concerning temperance. They were strong temperance preachers. Temperance is a very significant factor in spiritual health.

—Alta Mae Erb.

Saturday, October 30

"I have called you friends" (John 15:15).

This hymn was sung amid the rocks and caves of France during the fierce Huguenot persecutions.

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
Loves me so faithfully;
I could not live apart from Him,
I long to feel Him nigh,
And so we dwell together,
My Lord and I.

(Continued on page 996)

OUR SCHOOLS

Another Building Project

At a recent meeting of the Board of Trustees of Eastern Mennonite College, it was decided to proceed with the building of the Women's Dormitory as soon as sufficient funds are available to justify beginning construction. John S. Heistand, Field Secretary of the College, is launching a program of solicitation and will be assisted by various brethren associated with the College and the Board. This program of solicitation is a response to the need that now exists for additional dormitory space as well as the need for additional classroom space. The increase in enrollment during the past years seems to justify this action and presents an imperative need to our constituency and to all who are interested in the program of Christian education. This is intended as a solicitation for prayer support and as an invitation to contribute as the Lord has prospered. At this writing it appears that the project will require about \$400,000 to complete the building. Many who read this article will no doubt be approached by the Field Secretary or some other person. We trust that all will make it a matter of prayer and give according to ability. Any person who may not be contacted in person may send his donation direct to Eastern Mennonite College. Every contribution will be gratefully received and consecrated to the purpose of the gift.

John R. Mumaw, Acting President.

Looking Toward Kitchener

The eyes of the church are turned toward Kitchener where the first general Board of Education meeting will be held on October 21 to 23. The interest throughout our church in this meeting is an encouragement to those who have been working during the past months to realize for the best promotion of our educational work in the church a new type of Board of Education meeting. For a number of years this new type of Board of Education meeting has been under consideration as a means of giving to our church at large the concept of the Christian educational program with which she has a right to be familiarized. By the very definite leading of the Lord and His divine guidance we are now at the place where such a meeting is about to become an actuality. Naturally the eyes of all interested in the educational work of our church are looking toward Kitchener.

It may be well at this point to recall briefly the progress made during the past several years toward such a meeting. After a number of years of background work, the meeting of about fifty educational leaders at Laurelville Mennonite

Camp in August, 1946, became what one might call the first concrete step toward a more general service by the Board of Education to the church. At this meeting this group of about fifty agreed that the Executive Committee of the Board should bring to General Conference, about to assemble at Souderton, a request for a special study committee. At the joint meeting of the Executive Committees of the Board of Education and the General Conference at Souderton an appropriate resolution was drawn and presented to the General Conference by its Executive Committee. This authorized the appointment of a General Conference Education Study Committee.

This committee, after a year's study, brought to General Conference assembled at Wooster, Ohio, August, 1947, a recommendation which was adopted by the Conference. This recommendation, among other things, gave to the Mennonite Board of Education the task of providing the all-over guidance of the educational work in our church, and recognized the Board of Education anew as the agent of General Conference for doing this work.

At the same time, by recommendation of the Interboard Committee, General Conference assigned to the Board of Education that area of educational work in our church referred to as the Christian day schools or the elementary Christian schools. Thus there came under the purview of the Board of Education the elementary Christian schools, the secondary Christian schools, the colleges, the seminaries, and the winter Bible schools, to which the Board shall attempt to give guidance as opportunity affords and responsibility requires.

At its annual meeting in 1946 the Board of Education expressed a willingness to co-operate with the Mission Board in providing collegiate nurses' training, and a new hospital in the Elkhart-Goshen section was to be erected by the Mission Board. During the past two years the progress made in the development of the hospital project was deflected, and it now appears as if the Mission Board will definitely not erect a new 100-bed hospital in the Goshen-Elkhart sector, but that instead there will very likely be erected a similar large hospital by Elkhart with co-operating interests. The committee in charge of the task of providing this Elkhart hospital as a community project is, however, interested in also having our church provide the collegiate nurses' training. Whether a satisfactory arrangement can be worked out for such collegiate nurses' training remains to be seen. The church's interests must be considered first and primary, and must be satisfactorily safeguarded.

However, the retarding of the Elkhart-Goshen hospital and nurses' collegiate

training program has brought about renewed interest in the La Junta hospital and nurses' training program there. With the request of the Colorado state board for a transfer of the nurses' training school from the Mission Board to the Board of Education, the Mission Board has taken the initiative for such a transfer. At the present time the Executive Committee of the Mission Board and the Executive Committee of the Mennonite Board of Education have both taken actions favorable to the transfer of nursing education to the Board of Education. These actions of transfer will need to be approved by the Mission Board and the Board of Education. However, it is taken for granted that such approval will readily be given, and a committee is at work preparing a transfer agreement satisfactory to both Boards. Thus it is coming about that the whole area of nurses' training education will become a part of the assignment of the Board of Education.

And now for the first time, at the Mennonite Board of Education meeting in Kitchener, the whole scope of educational work as now assigned to the Board will be given deliberate consideration from platform, in sectional meetings, and in open discussion of the general assembly. Christian day schools or elementary schools, secondary Christian schools, colleges, seminaries, winter Bible schools, nursing education—all will receive a proportionate share of consideration in the light of the responsibility which the Board now has. This first general meeting will bring to Ontario Conference and to the Kitchener community particularly the opportunity of listening in to these discussions. Local people will have more than an ordinary opportunity to acquaint themselves with the work of the Board.

People will be gathered to this Board meeting from all sections of our denomination, and we are anticipating official representation from our conferences and our schools throughout the church. By the blessing of God and His divine guidance we are looking forward to a most unusual meeting. Pray that this meeting may be what it should be to the best interests of all these causes.

In the light of the forces of secularism which are opposing religious instruction or are indifferent to it, we have before us a task of unprecedented magnitude and opportunity. We have never before come this way. By the grace of God we look to this meeting to open the doors wider for a more efficient and better ministry to the church in her educational work.

Remember very definitely in prayer those who carry the responsibility for planning and directing this meeting. And, if at all possible, plan to attend this meeting and give it the support which the Board so much needs, and receive from the meeting the blessings, inspiration, and enlightenment which will help you promote better your work back home.

C. F. Yake, Secretary
Mennonite Board of Education.

PEACE AND WAR

War and the Old Testament Prophets

By A. J. LUEDERS

During the Old Testament period of Israel's wars and bloodshed, God used His prophets, His "holy men of God [who] spake as they were moved by the Holy Ghost" (II Peter 1:21), to chasten Israel and to direct His people into paths of righteousness. From the time of Enoch's first prophecy of a coming divine judgment, until the ministry of the greatest prophet, Jesus Christ, there appeared a steady series of messages delivered by these great men. Most of these were directed toward Israel, and even when the priests could be esteemed trustworthy, it was usually the prophets who were established from time to time to convey the divine message.

Of the "writing prophets" it has been said that here the true character of God's moral law has been set forth most clearly. Certainly, regarding participation in war by God's people, the prophet Isaiah made clear that God was to be trusted to dispel the invading Assyrian armies. No alliance was to be made with heathen nations for the purpose of combining military power. "Woe to them that go down to Egypt for help; . . . and trust in chariots . . . and in horsemen . . . Egyptians are men, and not God; and their horses flesh, and not spirit . . . So shall the Lord of hosts come down to fight for Mount Zion . . . Turn ye unto him from whom the children of Israel have deeply revolted . . . Then shall the Assyrian fall with the sword" (Isa. 31:1-8). Israel, however, failed to heed God's warning and maneuvered their way into a position which God permitted because of the hardness of their hearts. In the following paragraphs an attempt will be made to trace God's original message to the people, as it was presented by the prophets.

Sampey, in his "Syllabus of Old Testament Prophets," lists fifty-four prophets in the Old Testament apart from the various "schools" and "groups" of prophets.¹ The first prophet to play a dominant part in the history of Israel was Moses, "a prophet . . . whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt" (Deut. 34:10, 11). The forecast of the Israelite journey into Canaan was given to Moses at his call from the burning bush. Shortly after this call, Jehovah explained to Moses that *He* (Jehovah) was going to bring the children of Israel out of bondage to the Egyptians into the promised land. (In eight verses—Ex. 6:1-8—the pronoun "I" is used by Jehovah seventeen times.)

Moses is informed that this act of leading the people out of Egypt will cause Pharaoh to harden his heart, but they need not fear, for *He* will lead. No mention is made by Jehovah for them to organize an army, though Pharaoh's 600 chariots and horsemen are in pursuit. When the Israelites complain of dying in the wilderness, Moses speaks encouragement: "The Lord shall fight for you, and ye shall hold your peace" (Ex. 14:14). The only weapon God needed was Moses' rod to part the sea. The supernatural deliverance of a chosen people was followed by the complete destruction of the Egyptian army by drowning. God had delivered His people; they knew it and feared Him, but only for a season.

After arriving at Sinai, the Decalogue and the various laws were given. "Thou shalt not kill," and return thine enemies' cattle if they stray, were among the laws given to Israel. Instructions were given regarding the entry into Canaan: "Behold, I send an Angel before thee . . . If thou shalt . . . do all that I speak; then I will be an enemy unto thine enemies . . . I will send hornets before thee [to drive them out] . . . Thou shalt make no covenant with them, nor with their gods" (Ex. 23:20-32). The peaceful occupation of this land was to be contingent upon their co-operation and upon keeping themselves separate. This was to be their test. Upon nearing Canaan, however, they insisted on going to the hilltop to view the land, against Moses' commands, and were smitten by the Amalekites and Canaanites.

At this point Israel seemed to breach God's will, for, while they were victorious against Arad, the Canaanite, in the next battle, it was not "I," or the "angel of the Lord," that led them. The text says simply, "*They* utterly destroyed them [the Canaanites]." War here was permitted by God, but Israel had descended to the tactics of the Canaanites and were disobedient to the promise which God gave them upon leaving the Red Sea. This Israel repeated time after time, although God had given them the promise of a peaceful occupation of the land.

After the death of Moses, Joshua led the Israelites into Canaan. The invasion was not without conflict, for instead of being spiritually in the position where God could lead them by driving out the Hivite, Canaanite, and Hittite, little by little, they were forced to go through seven and one-half years of warfare before finally conquering the land. In the first of these battles, no army was actually necessary; the priests blowing the trumpets and the shouting of the people were the only weapons needed. All the inhabitants of Jericho were destroyed by

the sword except Rahab and her family. Josh. 6:14-26. While this bloodshed which Israel administered to her enemies in this and the following wars seems to be directed by the Lord, it is evident once again that this was not the original plan of God. The words of another prophet bear out God's attitude regarding the killing even of those who disobey: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). Edward Yoder comments on Israel's wars and bloodshed as follows: "Perhaps they were in one sense commanded to make these wars, not because that was God's will and plan for them, but because there was no other way whereby those whose obedience was so partial and fitful, who were unable to keep themselves separate from the sins of others, could get possession of the land."² Then, too, the divine consent to these actions may have been God's allowance for creating man as a free moral agent, able to choose the method of warring for his possessions rather than accepting them as a gift from Him. "Whatever conclusion one might form on this point, it is questionable whether the unqualified assertion can be made, that it was God's absolute will even in the Old Testament that men should destroy each other in carnal warfare."³

During the 350 years which followed the entrance into Canaan by Israel, the judges ruled and the land was in constant turmoil. Though the Canaanites were defeated, they boded from within, and by intermarriage and trading relations, they brought Israel down to their level. During this period of cold-blooded assassinations and massacres, the chosen people of God were barely distinguishable from the Canaanite. Still, God did not turn His back on them. Samuel, the last of the judges and leader of a group of prophets, was in charge of the people. Seeing the other nations governed by kings, they also demanded a king. In response to Samuel's prayer, God answered: "Hearken unto the voice of the people . . . for they have . . . rejected me, that I should not reign over them . . . Since . . . I brought them up out of Egypt . . . they have forsaken me, and served other gods" (I Sam. 8:7, 8). God's original will of rulership by judges is here deserted in order that they might have a king as the other nations had. Yet God instructs Samuel to yield to their wishes, although He does predict that they will regret this request: "Ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you" (I Sam. 8:18). Many years later, the Lord made clear His attitude concerning this demand when He spoke through the prophet Hosea: "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

A Bible Meeting will be held at the Stony Brook Church, York County, Pa., on Nov. 7. Bro. Raymond N. Bucher, Lititz, and Dr. and Mrs. Merle W. Eshleman, on furlough from Africa, will be the speakers. Evangelistic meetings will follow, in charge of Bro. Jacob Z. Rittenhouse, Lansdale, Pa. The prayers of God's people are requested.

Bro. C. F. Derstine, Kitchener, Ont., preached at the Forks Church, Middlebury, Ind., Sunday morning, Oct. 10, and at the Shore Church near Shipshewana that evening. Bro. Derstine gave an appreciated visit at Scottdale on Oct. 11 on his way to Pinto, Md., for meetings there.

Bro. James Bucher, Portland, Oreg., was scheduled to begin a series of meetings at the Otelia Chapel, Mt. Union, Pa., on Oct. 17. Pray for the lost at Otelia.

Emil Haendiges, Mennonite minister from Germany, spoke through an interpreter at the Pleasant Hill Church, Peoria, Ill., on Oct. 3, while the regular pastor, Bro. Roy Roth, spoke in Rally Day services at the Chicago Home Mission.

Bro. Kenneth Good, Elida, Ohio, is conducting meetings at the Pleasant View Church, North Lawrence, Ohio, Oct. 14-21.

Bro. J. J. Hostetler, Canton, Ohio, is conducting evangelistic meetings at the Forks Church, near Middlebury, Ind., Oct. 12-20.

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Bro. A. A. Landis, Ephrata, Pa., preached at the Cedar Grove Church, Greencastle, Pa., on Sept. 26.

John Garman, pastor of the Iron Springs, Pa., congregation of the Brethren in Christ will have charge of the Young People's Meeting at the Bethel Church, Mummasburg, Pa., on Oct. 31. He will be assisted by several members of his congregation and by a men's quartet from Messiah Bible College, Grantham, Pa.

Bro. Theodore Wentland, formerly of Chicago, has moved to Cullom, Ill., to take up the work of pastor there.

Mennonite nurses of Illinois have organized the Illinois Mennonite Nurses' Association, with Mrs. Melvin Glick, Eureka, as president, Mrs. Paul Friesen, Morton, as vice-president, and Nora Conrad, Sterling, as secretary-treasurer.

A mother requests the prayers of God's people for her son, that he may remain faithful to the Heavenly Father and the Mennonite faith.

Bro. Louis Landis, Filer, Ida., preached at Nampa, Ida., on Oct. 3, while Bro. E. S. Garber was conducting communion services at Indian Cove. Bro. Garber reports a very refreshing communion service at Nampa on Sept. 26.

Mrs. Andrew Aderman, Akron, N. Y., requests the prayers of our readers that she may be healed of arthritis; also for her unsaved husband.

Bro. Stephen Solomon of India spoke at the Conestoga Church, Morgantown, Pa., on Oct. 11.

Bro. John S. Mast, Elverson, Pa., although in very feeble health, is still able to attend church services almost every Sunday. Although he is being cared for in the house that has been his home since his marriage, and can look across the fields to the house where he was born eighty-seven years ago, he expresses an earnest desire to go "home."

Bro. Donald E. King, pastor at Pigeon, Mich., is conducting, for several weeks,

Calendar

- First General Session, Mennonite Board of Education, Kitchener, Ont., Oct. 21-23.
- Missionary Day, Nov. 21
- Universal Bible Sunday, Dec. 12
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Missionary Training Conference, place undecided, June 7-10.
- Annual Meeting and Associated Meetings, Mennonite Board of Missions and Charities, place Undecided, June 7-14.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.

Wednesday evening lessons in music-reading. We commend such efforts to improve the singing of our congregations.

Bro. Fred Swartzendruber lectured on relief work in Poland at Metamora, Ill., on Oct. 13.

A Bible meeting will be held at the Hanover, Pa., Church Saturday evening and all day Sunday, Oct. 30, 31. Speakers are Bro. Clayton Keener, Refton, Pa., and Bro. Elam Stauffer, on furlough from Africa.

Bro. James Lark, from the Bethel Church in Chicago, delivered three interesting messages recently at the Britton Run, Sunnyside, and Beaver Dam congregations in northwestern Pennsylvania.

Bro. B. Charles Hostetter, Harrisonburg, Va., will be the evangelist for a ten-day series of meetings Nov. 4-14 at the Beaver Dam Church, near Union City, Pa. Bro. Norman Kraus, also from Harrisonburg, Va., will be the song leader.

Bro. Ray Shenk, Elkridge, Md., conducted the annual series of evangelistic meetings at Westover, Md., closing Oct. 10. Five souls made the good choice.

An evangelistic conference, sponsored by the Illinois Mission Board, will be held at the Waldo Church, Flanagan, Ill., Dec. 4, 5.

The Mennonite Historical Society of Iowa has recently been organized among interested persons in the Kalona-Wellman vicinity.

Dr. Paul Conrad and family arrived in Boston on scheduled time, Oct. 11. They spent Oct. 13 at Akron headquarters and expected to arrive at Scottdale, the home of Sister Conrad, on Oct. 14.

An abridged catalog of Christmas and general books and items has been mailed to our customers. Drop the Book Department a line if you do not receive a copy. Place your Christmas orders early. The complete general catalog will be ready early in 1949.

Bro. J. N. Kaufman and wife spoke at the Salem Church, Elida, Ohio, on Oct. 13.

Dirk Cattepoel, Krefeld, Germany, gave an impressive message at Scottdale on Oct. 13.

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Announcements

GOSHEN COLLEGE WINTER BIBLE SCHOOL

The Goshen College Winter Bible School will convene on the campus of Goshen College again this year, for its forty-ninth annual term, Jan. 3 to Feb. 11, 1949.

The following courses will be offered: Old Testament Law and History; Old Testament Poetry and Prophecy; New Testament Survey; How We Got our Bible; Bible Geography; Psalms; Isaiah; Minor Prophets; Matthew; John; II Corinthians; Galatians; I & II Peter; Doctrine—Man, Sin, Salvation; Mennonite Principles; Principles of Teaching; Christian Nurture of Children; Public Speaking; The Christian Home; Mennonite History; Foreign Missions; Rudiments of Music; Hymn Appreciation; Chorus. Officers and teachers of this year's Winter Bible School include D. A. Yoder, Principal; R. D. Roth, Administrative Dean; and Lloyd V. Conrad, Registrar. Although at present the teaching staff has not been finally completed, it will include, as in previous years, several members of the Goshen College and the Biblical Seminary faculty.

Both men and women will room in homes near the college. Address room reservations and inquiries for additional information to the registrar, Lloyd V. Conrad, Goshen College, Goshen, Indiana.

The Goshen College Winter Bible School bulletin will be forthcoming, about November 1. Names of prospective students are solicited.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. Noah K. Mack, physician-missionary to East Africa, with the aid of five government and some of his own helpers, was able to control an outbreak of smallpox recently. There were eleven reported cases, with three deaths; 61,000 people out of a total of 110,000 in the territory were quickly vaccinated under the supervision of Bro. Mack.

The sailing date of Bro. and Sister Clayton Beyler, missionary appointees to China, is being delayed indefinitely because of a marine strike on the west coast.

Bro. Stephen N. Solomon, of the mission in India, was scheduled for meetings in Lancaster Conference as follows:

- Oct. 12, Tuesday evening, Weaverland
- Oct. 13, Wednesday morning, Lancaster Mennonite School
- Oct. 13, Wednesday evening, Hanover
- Oct. 14, Thursday evening, Lauver's
- Oct. 15, Friday evening, Mount Joy
- Oct. 16, Saturday evening, East Chestnut Street

- Oct. 17, Sunday morning, Strasburg
- Oct. 17, Sunday evening, Erb's

The Eastern Mennonite Board of Missions and Charities is planning for the organization of voluntary service units for short-time workers.

The board of trustees of the Lancaster Mennonite Hospitals continues actively to make investigations and study possibilities for a hospital for the mentally ill.—Pastoral Messenger.

Bro. Nelson Litwiller, missionary in Argentina, has been doing a significant service in the arrangements for the settlement of displaced German Mennonites in Uruguay. His knowledge of German, Spanish, and English gives him a good working advantage.

The dedication service for the newly built East Goshen Church, Goshen, Indiana, is announced for Sunday, 2:00 p.m., Oct. 17. This work was started as a mission outpost from Goshen College.

Eureka, Ill., Mennonite Home for the Aged: "On Oct. 6 about twenty-eight of our kind, interested friends from Roanoke, Metamora, and Linn Township congregations helped us finish our house cleaning. We do appreciate their help very much."

Bro. Ross D. Metzler, of the Johnstown, Pa., Mennonite Mission, was scheduled to hold evangelistic meetings at the Allentown, Pa., Mennonite Church, Oct. 6-17.

Communion will be observed at the Fairview Mission, Reading, Pa., Oct. 31.

Bro. Frank A. Sturpe reports that at a meeting in a Jewish home in Toledo, Ohio, where two Jews were present, one accepted Christ as her Saviour. Prayer is asked for the convert and for Bro. Sturpe's work.

Bro. I. Mark Ross worshiped at Optimus, Ark., on the evening of September 21, giving a much-appreciated message.

MISSIONARY DAY

November 21, 1948

Why a Missionary Day? We need such days to keep ourselves alert and alive to great truths and principles. Even though we are interested in missions and missionaries during the entire year, on Missionary Day we review our commission from our Lord, bring in our savings, have our children bring the fruits of their investments, then take a review of what has been done, a view of what we are doing, and get a preview of what needs to be done.

Invite missionary speakers, home or foreign, for your Missionary Day program. Consult the "Mennonite Yearbook" or the October 12, 1948, "Gospel Herald" for name and addresses of missionaries on furlough. Or, invite individuals interested in missions to speak for you.

Bro. Glenn B. Martin, pastor of the Lima, Ohio, Mennonite Mission, preached at the Catlin Mennonite Church, Peabody, Kans., Sept. 19.

Sisters Linda Reimer and Marjorie Shantz are located at La Plata, Puerto Rico, and are studying the Spanish language. They are helping in the Sunday-school work at the new chapel at Rabanal, where about 250 people were present at the dedication service on Sunday, Oct. 3. Thus far eight souls have accepted the altar call at this place.

Bro. P. A. Friesen closed a series of meetings at Glen Flora, Wis., on Oct. 11. Four accepted Christ under the powerful preaching of the Word.

Sister Alda Rosenberger, appointed at the last annual Mission Board meeting to city mission work, has now been appointed to Mexican mission work in Chicago. She served there during the past summer and will be associated with Sister Dorothy Bean in this work.

Bro. Clayton Beyler, under appointment to China, preached at the Prairie Street Church, Elkhart, Ind., Sunday evening, Oct. 10.

Bro. E. C. Bender, Board treasurer, Martinsburg, Pa., spent a day at the Elkhart office on Oct. 8.

Lima, Ohio: Evangelistic meetings are being held Oct. 10-17, with Bro. Elmer E. Yoder as the evangelist.

Canton, Ohio: Bro. H. J. King, Arthur, Ill., will be in charge of revival meetings Nov. 2-12.

Oct. 3 was rally day at Ft. Wayne, Ind., with an attendance of 125. A consecration and prayer service for the new teachers and officers was a part of the morning program. The attendance for the past year has averaged 102.

Communion was held on Sept. 26 at Ft. Wayne, Ind., with Bro. D. A. Yoder in charge. This was the largest observance of communion in the history of the mission.

Ft. Wayne, Ind.: The radio broadcast, "The Gospel Hour," is now in its second year. The Lord has been blessing the work and the workers. Many letters expressing gratitude have been received.

Plans are being made to have a series of Bible lessons, Nov. 14-24, at Ft. Wayne, Ind., with Bro. Verle Hoffman, Goshen, Ind., as instructor. These meetings are to be of an evangelistic nature also.

Drug, India: John Friesen, Sept. 28: "We have gone back to the old-time war controls. Cloth is back on control but has not yet been released. Sugar and kerosene, etc., of course, never went off control. . . .

"Two weeks ago Sunday we were happy to have G. H. Beares with us over the week end. There were a number of things that Bro. Beare and I wanted to get straightened up relative to this property—it seems that taxes are just about eating things up and are on the increase all the time. Instead of staying as they planned, however, Sister Beare came tiptoeing over to our room during the noon hour after dinner on Sunday and said that Bro. Beare was interested in going back to Dhamtari 'right now.' We took the seats out of the car, slid a bed in, and by about nine o'clock that night he was minus his appendix. We are fortunate in a number of ways that everything went off just as it should. It might have been much worse—so that once again we were reminded how wonderfully God does undertake for us."

Trenque Lauquen, Argentina, William Hallman, Sept. 15: "The western zone workers' meeting was held at America, F.C.O., where Bro. Darino is pastor. Plans and methods for the spring and summer evangelistic work were discussed. In the afternoon there was a meeting of Bible study and prayer. All the workers of the district were present except the Cavadore sisters, who were absent on account of sickness. In the evening a series of evangelistic meetings were begun with Bro. Pedro Lanik, pastor of Santa Rosa, as evangelist."

Carlos Casares, Argentina, B. Frank Byler, Oct. 4: "Yesterday brethren Weber and Sieber were with us. Bro. Weber is our bishop and we had communion and feet-washing services in the evening. We appreciate a very fine spirit among the brethren in the congregation."

"Next Sunday, Oct. 10, Bro. Rogelio Perugorria, the pastor in Ameghino, will begin a series of evangelistic meetings here. They will continue for one week. Bro. Perugorria has been in the Cordoba district for about three weeks in evangelistic work there with brethren Rutt and Cavadore."

Released by Mennonite Board of Missions and Charities, Elkhart, Indiana



◀ A front view of the Mennonite Home for the Aged, at Eureka, Ill. Here forty-one aged people are taken care of under the supervision of Bro. and Sister Clayton Sutter. Photos by Henry Dick.

“When Thy Strength Faileth”

BY ELSIE EASH SUTTER

HOW appropriately the reference which is painted on the roadside sign of the Mennonite Home for the Aged at Eureka, Illinois, was chosen: “Cast me not off in the time of old age; forsake me not when my strength faileth” (Ps. 71:9). Even thousands of years ago, people anticipated with a bit of anxiety the time in their lives when they could no longer care for themselves. We appreciate that men of our denomination had vision to launch forth in the project of caring for our old folks; we are glad that men of ability took the initiative in building this particular home at Eureka.

The history of this establishment is interesting. When the Old People's Home at Rittman, Ohio, burned in 1919 there was no place in this area to care for the aged of the western conferences. The Souderton and Lancaster homes and also some private homes needed to take in the unfortunate folks. The Mission Board investigated the matter of building, found a hearty response in Illinois, and appointed J. S. Shoemaker, George Greiser, J. D. Smith, and other Illinois men to investigate proper sites. This committee brought its findings to the Board, with the decision that Eureka, Illinois, was the most central place.

The churches of this locality, along with the town people who offered to help pay, all favored the building project. On May 19, 1920, the Mission Board had its annual gathering at the Roanoke congregation near Eureka. Here three men were appointed to the building committee: S. C. Yoder, Goshen, Indiana; J. D. Smith, and Jacob Garber,

both of Eureka. Not more than \$50,000 was to be spent by the Building Committee.

The new site selected was formerly the Methodist camp-meeting grounds, located on a hill outside the city limits of Eureka. There are eighteen acres in the tract of land, with about five acres for the buildings and lawn and the remainder used for a garden, orchard, truck patch, and for small-scale farming. One feature which adds to the beauty of the place is the large number of native maple trees. The price paid was \$10,000.

The main building covers an area of seventy-eight by eighty-four feet, is two stories high, with the kitchen, dining room, laundry, fruit room, canning room, and furnace room on the basement floor. The building is almost square, with a court space between two wings to the west. It will accommodate forty members in addition to the workers.

When the first group arrived by train in Eureka from the homes in the East, several hundred met them at the depot. There were fourteen initial members, with three women workers, a chore boy, and the superintendent. J. D. Smith was made superintendent, with Mattie Schertz as matron. Both served for twenty-five years. Their patient work of love is certainly to be commended; only the old folks and fellow workers can realize their tireless efforts. Peter Zehr, the chore boy, gardener, janitor, and general handyman, also served for that length of time. He has certainly earned the privilege of staying here since his retirement.

Now that we have had quite a bit of history, we shall consider the Home as it is today. Bro. Sutter and I have taken the former superintendent's and matron's places. We feel incapable of handling the responsibility, but with God's leading and the excel-

lent co-operation of other helpers, we trust that we shall be given grace enough for each task. Our present staff consists of Esther Ulrich, from Shelbyville, Illinois, who plans and makes the meals; Edna Zehr, from Deer Creek, Illinois, who is our baker and head laundress; Esther Wolber, also from Deer Creek, who has charge of the dining room; Grace Cable, the assistant matron, from Hollsopple, Pennsylvania; and Sarah Yoder, the nurse, from Haven, Kansas. Each one has put her entire self into the work and has done everything possible to beautify the Home and its surroundings. Several have given expression to their love of flowers by starting a flower garden in an old chicken lot. This has given the members a new interest; how pleased they were when the first blue morning glories dotted the freshly-painted trellis. Some of the girls have volunteered to refinish old furniture or redecorate rooms which needed painting and varnishing. We certainly appreciate their interest. The old folks, too, realize that the workers are doing extra things for their pleasure and comfort.

There are no separate living quarters for the workers; in fact, our rooms are scattered all over first floor. We live in a single room with the narrow hall outside our door temporarily closed in for the nursery. There is no living room for workers. We are hoping we will be able to furnish one of the rooms for this purpose soon.

One can find quite a variety of denominations, ages, and personalities in our group. Our oldest person is gracious, white-haired, ninety-seven-year-old Mrs. Jones, while our youngest is a forty-seven-year-old man. The average age is seventy-six years. One is in her nineties; eighteen in their eighties; fifteen in their seventies; and seven are under seventy. Twenty-two are Mennonites; eighteen are of other denominations; and one makes no profession. Only nine of the forty-one are able to clean their own rooms. Usually we have at least fifteen trays to carry. Our oldest man, who is eighty-nine, had a cataract removed from his right eye this spring. We were all thrilled when for the first time he could see his room, his roommate, and those who care for him. He now enjoys his tramps over the farm. It is remarkable how supple some aged people can be.

Ezra Yordy, of the near-by Roanoke congregation, is our bishop. He certainly does his part in cheering the sick. Twice a year he observes communion with the members of our church. We also arrange for ministers from other denominations to observe communion with the non-Mennonites. Each morning we have worship immediately after breakfast. The old folks take their turns in choosing songs and leading in prayer. On one evening during the week we have a church service which is conducted by one of the ministers from our community. We

have had forty-four different preachers or speakers thus far in 1948, including missionaries from South America, India, Africa, and Japan, and relief workers from Puerto Rico, France, Germany, Poland, and Paraguay. On several occasions we have had moving pictures or slides of various types which have given all of us a new appreciation of our riches in having plenty of food and comfortable quarters. We are always happy to entertain visiting ministers; they give our old folks glimpses into new communities.

There are throughout our church many Dorcases who help to supply our quilts, pillow cases, sheets, mattress pads, towels, tea towels, aprons, bureau scarves, table covers, and napkins. How thrilled we are when a box comes in! Not only do the gifts help to stretch our budget but they show us that our Christian friends are interested in us. With the material goods come best wishes and sincere prayers. Then, too, some food, such as oranges, apples, jelly, and canned fruit, has been donated at times.

Christmas brings surprises for everyone. The mail bag is packed with all sorts of packages; at least a half dozen groups of carolers serenade; and organizations from various churches in town bring treats. It seems as though rheumatic pains, deafness, blindness, and the ailments common to old folks are all forgotten for at least part of the day as we all take part in a roasted chicken dinner.

Twice a year we, too, go through the process of house cleaning. It takes about a month to clean all the closets, dressers, storerooms, and bathrooms between the basement and attic, prior to the big house-cleaning day. On that final cleanup day, ladies from surrounding congregations come in to help us. After about five hours of intense wielding of mops, brooms, rags, and chamois skins—broken only by the potluck dinner—the tired ladies leave us with that wonderful odor of floor wax, freshly laundered curtains, linens, and scrubbed wooden floors.

Because of shortages of materials and labor during the war years, there were many

repairs waiting to be made when both were available. After twenty-five years of constant service, most of the lavatory and tub faucets needed replacing; the stucco was coming off in large patches; the spouting was completely worn out; tiling had to be dug and relaid; and the woodwork on the outside of the building had never been repainted.

The tremendous expense involved over-drew our account. This debt will have to be dissolved by donations from interested people and congregations. Our low rate of board does not allow us to keep up with the current running expenses. Since it is impossible to change contracts, some of our boarders are here for a very meager monthly fee. While making slight repairs on the roof, the carpenters discovered that there is need for new shingles on the entire roof. Since funds are not available, this has not yet been done.

A local board, consisting of Emanuel Ulrich, Edward Yordy, Menno Gerber, and Amos Newhouser, is appointed by the Illinois Conference. They share in carrying the responsibility of administration. They meet twice each year with the superintendent at the Home, make an inspection, and suggest improvements or advise in other ways.

Each institution has its problems. It is rather difficult to keep everyone happy when there are so many who have real heartaches, truly lonely moments, and very few pleasures to anticipate. But as workers we try to remember that the time will come when our strength will fail, our vision will be blurred, our hearing impaired, and perhaps our minds confused. Each day we pray for a new portion of patience.

We also ask our heavenly Father, who always provides, to send us another worker, and to move the hearts of those who have means but who cannot very well serve, to contribute to this needy cause lest the Master say: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Eureka, Ill.



Clayton Sutter, superintendent, feeds the stoker.



Twenty-six are able to come to the table.



BREAKFAST TIME. Workers at the Mennonite Home for the Aged prepare the morning meal: Left to right: Sarah Yoder, Esther Wolber, Esther Ulrich, and Grace Cable.



MENDING CREW. Mrs. Sutter with her mending crew need to do much repairing. Since only nine of the forty-one patients are able to clean their rooms, there is always much work.

What Do You Know About the Jews?

Part II

How Do Jews Worship?

There are four kinds of practicing Jews today. Most Jews, however, are still Orthodox. Orthodox Jews obey all, or most, of the main rules laid down through the centuries for Jewish living. They worship in synagogues. At worship, the men wear hats, prayer shawls, and small boxes containing verses from the Torah (Pentateuch) bound to their left arms and their foreheads. (These are called tefillin.) Women sit separately, in a gallery or otherwise apart from men. The service is in Hebrew, and the rabbi (perhaps with the help of a special singer, the cantor) intones it, Palestrina style, unaccompanied, or with a small boy choir. In the synagogue, a symbolic eternal light burns night and day. In the center is a platform for the rabbi and cantor. At the east end, toward Jerusalem, is the ark—a tabernacle for a congregation's most prized possession, its copy or copies of the Torah, the scrolls of the law. These scrolls are long, long pieces of parchment—thirty yards long—hand-written, right to left, in Hebrew. Torahs were traditionally written down by special copyists called Sopherim who had to wear their prayer costume, carefully tie up their beards to keep from letting them touch the sacred words, and wash their hands every time before they wrote the name of Jahveh. Some very devout Sopherim bathed each time instead, and generally approached their job so reverently that they copied only three Torahs in a lifetime. Torahs are kept in velvet or silk jackets and topped with little crowns, gay with bells.

All divisions of Jews use books of common prayer. They also use the Old Testament, reading from the Psalms and the prophets during the services. Unlike most Christian services, Jewish services call on men from the congregation to read passages out loud from the central platform. It is a great day for a Jewish boy when he reaches thirteen and can join the men in this. Jews do not kneel at prayer. They sit for most prayers (sometimes leaning on the right arm as a sign of humility), stand for the Amidah, or Eighteen Blessings, sometimes sway, but prostrate themselves only during part of the Atonement services.

The rabbi, in all Jewish groups, is not a priest. (There are no sacraments and no hierarchy in the Jewish faith.) He is a teacher and leader. In ghetto days, he was also often a judge, and always a scholar. Today, most rabbis, graduates of one of the five rabbinical schools in the United States, are so busy, like our own ministers, that they have no time for research scholarships. Jewish congregations have a remarkable degree of autonomy. They go their own sweet way, joined only informally and occasionally in voluntary groups. It always astonishes Jews

that even the K.K.K. mentality can suspect Judaism of PLOTS. No religion is so casually organized, so full of disputes and arguments. A wry Jewish proverb runs: No two Jews agree on anything except how much a third Jew should give to charity.

Reform Judaism started when prejudices began to break down in the Western world. Many Jews, especially in America, began to feel queer and out of place in the prayer shawls and tefillin of the synagogues, though they kept the ancient Jewish belief in Jahveh, the good life, and prayer. These Jews built temples in which wives sat right beside their husbands, in which much of the service was in English, and in which organs and mixed choirs were allowed. These temples still thrive. On the whole, the wealthier and more westernized Jews belong to the Reform temples; the masses still cling to the synagogues.

Two other groups are the Conservatives (who stand somewhere between Orthodox and Reform) and the Reconstruction congregations, who belong to a brand new movement which feels Jews must get back to the original purity and fervor of Judaism without going back to all the strange complexity of Orthodox life.

How Do Jews Live?

Gentiles are often bewildered by the number of Jewish holidays, which seem as frequent and mysterious as bank holidays in England. Jews, having the longest history of any of us, have also accumulated the most dates to celebrate or mourn. The truly orthodox Jew makes all these holidays—and especially the Sabbath—very big and hard. Most American Jews celebrate them, but less intensely.

The main Jewish holidays are these:

Rosh Hashana, the New Year, about Sept. 15 this year. Everyone attends services, and the shofar, the ram's horn, is blown. This is the fifty-eighth century of Jewish reckoning.

Aim for Souls!

Young man, young woman, make the most of your life. Go after souls. Go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them the best way you know, but go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by a song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it.—“The War Cry.”

Sukkoth, the Feast of the Tabernacles, is a sort of harvest home, for which Jewish families build little shelters of ears of corn or the like. The synagogue services use palm branches, willow twigs, and myrtle. Sukkoth lasts about a week.

Hanukkah, the Feast of Lights, is held in memory of the rededication of the Temple. Jewish families light eight lights, for eight days, with special prayers in honor of the Maccabees.

Yom Kippur, the Day of Atonement. Though Jews do not practice individual confession, they have general confessions of sin and failure, and vow to do better.

The Passover, of course, memorializes the saving of the Jewish first-born in Exodus, the delivery of Israel from bondage. There are Seder services in each house, at which the story of this deliverance is told, ceremonial herbs and matzoth eaten, psalms sung and four cups of wine drunk in style. Really orthodox families use special dishes for Passover meals and allow nothing but unleavened bread for the entire week of Passover.

Purim is a more lighthearted festival, to celebrate the deliverance of the Jews in Persia, told in the Book of Esther. Even the most orthodox are allowed to work, and the general idea of Purim is simply to have a good time that evening.

Traditionally, orthodox Jews have lived in a cat's cradle of religious rules and regulations that would drive most Gentiles crazy. No sooner had the Torah—the Pentateuch—been adopted into Jewish religion than scholars, prophets, and (much later) rabbis set to work to interpret it, elaborate it, expound it, and build upon it until it compares to the original rules as the American Constitution to a lawyer's library of decisions. On top of the Torah, Jewish teachers built the six-volume Mishnah; on top of that the sixty-three-volume Gemara. Then they combined both into the Talmud, which is not the Jewish Bible, as Christians often think, but a sort of encyclopedia of Jewish law and customs, full of stenographic notes on debates between learned rabbis, of anecdote, fable, digression and analysis. Later, in European ghettos, more learned rabbis added thousands more arguments and ideas, and more volumes of rules for the faithful appeared. A sixteenth-century one, the Shulhan Aruk, or Table Prepared, achieved a sort of official status. By that time, a truly orthodox Jew had to take off his left shoe first, put his clothes in a certain position at night, sleep on his side instead of his back, and bless each item at dinner in a slightly different manner.

Today, even Orthodox Jews have broken away from most of this fantasia. (Lewis Browne believes it was created by the rabbis, perhaps unconsciously, to keep Jews cohesive and aware of their tradition when they seemed in danger of disappearing altogether.) They do, however, eat kosher (clean) food (no pig, no oyster, no cold storage meat, and never milk and meat at the same meal, for instance), observe the Sabbath, though not to the old point of refusing to light or put out a candle.—Eleanor Hard Lake (Reprinted by permission of the Junior League Magazine. To be concluded.)

The Minister and Recruiting for Missions

THROUGH most of the past decade, the missionary enterprise was beset with uncertainties and difficulties even more severe than those confronting the church at home. The dread march of war closed many fields, travel became difficult, and missions in many areas were orphaned, cut off from their home bases; the new ideologies springing up brought new and ominous challenges to the basic philosophy of the enterprise. Now while the new ideologies remain and the world conditions are far from settled and calm, the doors have opened far more widely than ever before. "Tomorrow Is Here!"—a bold statement of sober faith in the present opportunity of missions—is the title of a brilliant and thought-provoking book reporting on the enlarged meeting of the Committee of the International Missionary Council at Whitby, Ontario, last summer. There the leaders of thought most concerned with the expansion of Christianity met and prayed and set the challenge for the Christendom of our day.

In our own church, we have set before ourselves with prayerful determination the Advance With Christ movement. We have determined to expand our missionary enterprise greatly, practically doubling our missionary force in the next ten years. But a sobering problem confronts us: Where shall we find qualified young people who will dedicate thoroughly Christian and adequately trained lives to a lifetime service in the missionary enterprise?

The church is manifestly unready at this point. A thorough study made this past winter brings out some of the major reasons why the recruiting program has moved slowly. Some significant reasons are these: (1) Priority has long been given in our church program to calls for short-term service in meeting partial needs through relief. (2) There has been not enough co-ordination of our church program to produce balanced challenge to the many pressing needs for life service. (3) For short-term tasks, standards both of training and Christian experience have understandably been low. (4) The breakdown of all of life because of the years of war has made the entire life of most youth seem insecure. (5) The chaotic conditions prevailing in China and India have made the future of the missionary enterprise there seem problematical. (6) The program of recruiting in our colleges and through our boards has not been sufficiently appealing to youth. (7) It has seemed to many youth that missionary support is quite inadequate.

But the local church and, above all, the local minister have failed signally to present the challenge of lifetime commitment to the world-wide mission of the Christian church. The rank and file of our membership is not too much interested in the Great Commission. Many pastors are too busy promoting their local and community program to be either well-informed or challenging when wider interests are at stake. A small proportion of

our church people are providing the major support for missions, and a minority of our pastors are challenging their youth to lifetime commitment.

If one reads missionary biography, it becomes evident that many of the best missionaries received their first impetus toward missionary service by the kindly but direct influence of a pastor or free minister whose horizons were as wide as the Great Commission itself. Here and there may be found churches which have been veritable missionary nurseries because of such influence.

What are some of the practical steps which the minister can take to insure a steady stream of missionary recruits from his church? (1) We must go about our regular and recurring tasks, our work in the local program of the church with the entire world and the mission of the Gospel to all mankind central in our thought and planning. (2) We who care must not rest content until every member becomes deeply and sacrificially concerned in the world mission. (3) We must work constantly to make every local congregation conscious that it is a part of an ongoing, world-wide ecumenical church. (4) We must set definite goals not only of money to be raised for missions, but of lives to be challenged and consecrated for this service. (5) Our basic teaching, from the pulpit, through every teaching function of the church, and in our personal example, must

faithfully set forth the loftiest standards of Christian vocation and of deep and Christian concern for the missionary enterprise. (6) We must hand-pick, with great care and after honest and constant prayer, our finest young people for the ministry and for the world-wide ministry of the church, making this one of our most important and serious tasks throughout our ministry.

The experience of Antioch can be repeated, widely and frequently. As the church in each local situation becomes concerned enough to send out its very finest and best, and to support them throughout a long lifetime of service with the church abroad, the problems of recruiting will be met, and the church will never lack a man or woman to go into the earth's neediest places to plant life like wheat in the furrows of human sorrow, sin, and pain, until there is a rich harvest.—Edward K. Ziegler, in "Gospel Messenger."

Let's Get Busy

BY RAYMOND L. KRAMER

IT DOES us all a lot of good to stand around and talk about our work, to gain ideas from others—to gain inspiration and ideas and clear the atmosphere as to what our goals and responsibilities are. But we can overdo it.

Once a certain farmer was being lectured by the lady who owned the farm he was tilling. She had the habit of standing around for an hour or more each morning discussing things, dwelling on the merits of this method or the advantage of that one. At last the farmer, who was anxious to get his work done, said, "Well, madam, we'll be able to do these things if we don't talk too much about it."

In the Lord's work we can put the same idea to use. Let's talk enough to clarify the situation—then let's get to work. We can talk ourselves right out of success. And we don't want to do that. So let's be faithful in doing what we talk about and we can be assured of the Lord's blessing.

We till our fields with enthusiasm and vigor. We use the best fertilizer. We follow the latest scientific method of plowing and cultivation and do all we can to insure a crop. But so often in the Lord's work we become easily discouraged, not remembering that we have the most wonderful "Husbandman" possible in our heavenly Father. Is His hand short? Has He failed to supply us? Is there a dearth of possibilities—is the soil barren and unfruitful?

The answers to these questions are self-evident. We are forced to hang our heads in shame because of our slothfulness in the Father's business. We have proceeded with our eyes shut. Wake up, friend! The Father knows no defeat. His storehouse is full. The best equipment is at your disposal! And no ground dare be called unfruitful and unprofitable if He has ordered us to till it!

Meadville, Pa.

Another's Need

*A mountain traveler, the story runs,
Grown dull and spent with fighting wind
and snow,*

*Would have sunk down and yielded.
But his foot*

*Struck a prone something, and his chill
heart leaped*

*To find half buried there, and breathing
still,*

*Another who had laid him down to die.
Strong with the other's need, he drew the
load*

*Across his back, and struggled, battle-
warmed,*

To friends and safety.

*Thus the weaker's need
Worked through the stronger, for the
weal of both.*

*The struggle seems a hopeless one at
times,*

*O God our Father, and the blood grows
cold.*

*Grant that some weaker brother in the
way*

*Make us forget our need at sight of his,
And quicken our dull pulses with his
weight:*

*For only thus, our Father, comes the
strength*

*To climb the narrow path that leads to
Thee.*

—Sunday School Times.

Missions Editorial

Ecumenicity

"Columbus, Ohio, Oct. 8—Long divided American Protestantism, represented by 3,500 delegates from sixty-five denominations in the United States and Canada, declared itself united here today in 'the greatest co-operative program of world missionary service in church history.'" Thus read the leading paragraph in a missions public relations release covering the Foreign Missions Conference of North America, held at Columbus, Ohio, October 6-8. Ignored were the distinctive doctrines which make certain churches what they are.

Yes, the most exciting effort to organize all churches of our time is on. The ecumenical movement, long a treasured hope of many denominations, and as stressed by the First World Council of Churches which met in Amsterdam last month, has been called the "beginning of the end of denominational hostilities." The unity program, as adopted by the Foreign Missions Conference, will be called the "One World in Christ" program and is marked as an important milestone in the movement toward a united Christian church.

There is something to be said for unity in endeavor, calling for mutual interest in other missionary and church activity as well as co-operative effort in planning an advance program to avoid needless competition or duplication in certain areas which might nullify even the combined efforts. We also need to be mindful and appreciative of the valued assistance which the co-operating boards have given and are giving. And it is well to know that about 95 per cent of Protestantism is concerned about the urgency of becoming actively engaged in disseminating the Gospel as the only alternative to the godless form of communism rampant. Yet, rising above the talk of the plans for co-operative effort among all Protestant bodies is the Mennonite voice which says that there can be no unity unless there is obedience to the teachings of Jesus. There can be no agreement to lip service, ideals for a later age, nor union with those who do not accept the verities of God as the absolute and only truth. Our faith is a faith which demands more than a well-meaning but loose cry of "there is power in unity."

There might be room somewhere for an Amalgamated Company of Collective Co-operative Christian Workers' Association, but we can hardly see any basis for one lone Protestant body, the ideal of the unity makers, as long as there is diversity of faith. The final basis for denominational unity will need to be on whether all the teachings of Jesus are followed. The unity theme of "One World in Christ" is commendable. But as for Mennonites, we had better let the ecumenical movement rest at that point. —F. B.

M.R.C. Relief Notes

Volendam Sails Again

Another milestone in Mennonite refugee migration was reached on Oct. 7 when the Volendam departed from Bremerhaven with a total of 1,578 Mennonite refugees on board—including 561 men, 623 women, and 394 children. Of these, 700 are Danzig Mennonites who will settle in Uruguay, and the remaining are Russian Mennonites who will join the settlements in Paraguay.

Peter and Elfrieda Dyck are accompanying this refugee group as they make the ocean voyage to Buenos Aires. In addition to the Mennonite passengers on the Volendam, 115 Hutterites are being helped to new homes in South America under the sponsorship of the International Refugee Organization.

The Relief Program in Brief

As of Sept. 24 there were 259 relief workers abroad, serving in the following nineteen countries: Paraguay, Brazil, Puerto Rico, China, Japan, the Philippines, India-Pakistan, Sumatra, Ethiopia, Holland, Denmark, France, Hungary, Belgium, Germany, Switzerland, Italy, Poland, and Austria. The countries in which Mennonite relief can do the greatest good seem to be China, Germany, and Paraguay. Therefore, the emphasis of relief effort this year centers in these areas.

Relief Shipments

During September the following shipments, having a total value of \$66,418.76, left port: to Paraguay, 23 tons used tools and utensils, 4 tons Christmas Bundles, 11 tons aluminum roofing, 4 Farmall M tractors, 8 tons miscellaneous items; to Belgium, $\frac{3}{4}$ ton clothing; to French Zone—Germany, $12\frac{1}{2}$ tons mixed food; to British Zone—Germany, $12\frac{1}{2}$ tons mixed food, to Sumatra 8 tons clothing.

Relief and Service Personnel

Oliver and Mary Ellen Stuckey of Manitou Springs, Colo., left on Oct. 1 for Puerto Rico. Paul and Ellen Peachey of Springs, Pa., left on Oct. 6 for a second term of relief service in Europe. Margaret Janzen has transferred from the Italy unit to Gronau, Germany. Welma Graber Nelson has transferred from the Italy unit to Holland. Orlo and Helen Goering returned from France on Oct. 4. Ruth Hilty returned from Europe on Oct. 5. Emma Schlichting of Weatherford, Okla., recently joined the worker staff at the Akron headquarters.

Today in Missions

J. D. GRABER

Mission work is young people's work. In fact, Christianity itself is a young people's faith. This is true even though many cynics have sneered and said it is good only for the old and infirm. I had a teacher who used to thank God in his prayers that Jesus was a young man. Jesus gave "his life a ransom for many" at thirty-three. To be a Christian in any true sense requires all the manhood and womanhood any upstanding young people can muster. It is no easy faith we preach. "I have written unto you, young men, because ye are strong," said John.

Young people are brave. We do not see them hesitating to go to China—no, not even in these days. They volunteer to go to India, Africa, Argentina, the islands of the seas, mountain and forest wildernesses—any place where God calls, regardless of danger or hardship. It is the spirit of Borden of Yale when he asked to be sent to the most difficult mission field on earth. He was sent to the Moslems of Northwest China.

Young people are idealistic. The pursuit of a great idea or a great ideal—this is meat and drink for Spirit-filled, consecrated youth. To live for Christ, to espouse poverty in becoming a "wandering herald of the Good News"—this is deeply satisfying. Youth is not yet materialistic. Making money, providing for old age, and particularly the pursuit of wealth—this is far from their thoughts.

Young people challenge the church. I heard a missionary fling this challenge at his audience recently: "Youth stands ready to go with the Gospel to the ends of the earth. Will the church accept the challenge and make the necessary funds and prayers available to send them forth?" I say, Will the Mennonite Church meet the challenge of her own young people?

Mennonite World Conference Proceedings

Soon to be available is a compilation of messages delivered at the Mennonite World Conference, held Aug. 3 to 10 at Goshen, Ind., and Newton, Kans. Those who attended the conference were impressed with these outstanding messages given on many topics related to Mennonite church life. More than forty Mennonite leaders from various countries of the world contributed to these discussions of Mennonite foreign missions, colonization, relief, institutions, peace testimony, Christian education, young people's work, nonconformity, and Christian faith and life. The book, valuable as a rich source of information and inspiration, will contain approximately 300 pages and should be priced at about \$1.50 per copy. Advance orders may be sent to the Mennonite Central Committee, Akron, Pa.

Dedication of Brook Lane Farm

Sunday, Oct. 31, is the dedication date for Brook Lane Farm. This is the mental hospital in the eastern area to be operated by the Mennonite Central Committee. Constituent members and other friends are invited to visit Brook Lane particularly at this time before the facilities are used by patients. The facilities of the hospital include the small new building and the remodeled house and dormitory. The dedication service will be held in the afternoon between three and four o'clock. Brook Lane Farm is located eight miles northeast of Hagerstown, Md., just east of the small town of Leitersburg. This is the former site of the Leitersburg CPS farm unit.

Released October 8, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.C.C. Relief Notes

Service Unit Opens Way for Sunday School

The Plain View congregation of Aurora, Ohio, in follow-up work of the M.R.C. service unit which operated in the Gladstone area of Cleveland last summer, organized the first Sunday school on Oct. 1, with fifty-two present.

Relationship of M.R.C. to M.C.C.

Service Units

"Since we have an extensive service unit program in operation, we reiterate our statement of last year relative to the M.C.C. service unit program and policies, Report 1946, page 24:

"We believe that voluntary service work in United States and Canadian territory should be administered and financed directly and separately by those Mennonite conferences (or their service organizations) which desire to undertake such work. We feel that in addition to the major service programs conducted by the various groups the Mennonite Central Committee may be able to render a service to these groups by way of exploration, information, and co-ordination, and by operating a modest voluntary service program of its own primarily for those groups and individuals who have no program of their own and desire an M.C.C. program. We are willing to have the M.C.C. undertake this service and are ready to support it financially as may be needed, provided a clear statement of policy and program, and annual budget proposal is made available to our committee as a basis for its action."

—Report of the Forty-first Annual Meeting of Mennonite Board of Missions and Charities.

Released by Mennonite Relief Committee
October 12, 1948

"America is ripe for Buddhism and we are sending missionaries there," said the "Venerable Lakanatha" as he arrived in San Francisco. He represents the Hong Kong Buddhist Association.—Christian Cynosure.

CHURCH CORRESPONDENCE

NAPPANEE, INDIANA

(North Main Street Church)

Dear Herald Readers: The following were recently elected as Sunday-school officers for the coming year, beginning Oct. 1; Supt., Floyd Metzler; Asst., Tobias Yoder; Pri. Supt., Elta Anderson; Asst., Lois Wise; Secy-treas., Paul Yoder; Asst., Paul Lehman; Chor., Mary Ellen Hochstetler; Asst., Lowell Myers; Libr., Roy Bollman.

Sunday evening, Sept. 12, two native India brethren, Pyarelal Malagar and Stephen N. Solomon, gave very interesting testimonies of their work and the spiritual progress of the work in India among the natives.

A group of young people from the Prairie Street Church in Elkhart gave us a Sunday evening program recently, as did also a group of young people from the Holdeman Church.

In the absence of Bro. North, who was in Iowa holding revival meetings, Bro. Edward Kauffman, from Goshen, brought us the morning messages on Sept. 19. Bro. Levi Hartzler, from Goshen, conducted the morning services on Sept. 26.

Sept. 28, 1948. Leander L. Hershberger.

PEABODY, KANSAS

Dear Herald Readers: Greetings in the name of Him who is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

In June the Christian's Laymen's Crusade of America held tent meetings in Peabody. We are happy that four of our Sunday-school pupils made decisions for Christ as a result of those meetings.

Ministers who served us this summer while our minister, Bro. Laurence Horst, was away on service unit work were brethren Owen Hershberger, Earl Buckwalter, and Mark Ross, all of Hesston.

On July 25 Elbert Aslin, a minister of the Pilgrim Holiness Church, and a son-in-law of one of our members, brought us the morning message. The Aslins were recently appointed missionaries to the island of Barbados in the West Indies.

On Aug. 1 Harris Beck, pastor of the Methodist Church in Mason City, Ill., preached the morning sermon. He and his wife and Mr. and Mrs. Howard Beck, of Kearney, Nebr., were here to spend a few days with their father, L. L. Beck, on his ninety-fourth birthday.

On Aug. 22 we enjoyed having the Milton Vogt family with us in our morning service. Bro. Vogt preached the morning sermon and Sister Vogt gave a talk to the Sunday school. The entire family sang an Indian song for us.

We were also glad to have Bro. Noah Ebersole, Birch Tree, Mo., with us on Aug. 22; he preached the evening sermon. Bro. Ebersole was our pastor for a number of years.

Most of our congregation had the privilege of attending the Mennonite World Confer-

ence at Newton and the South Central Conference at Yoder, during August.

Sister Dorothy Horst spent several months at home this summer. She served as a Sunday-school teacher while here. Now she has returned to Culp, Ark., where she teaches in the Bethel Springs High School.

Bro. and Sister Frank Horst and children, of Calico Rock, Ark., also spent several weeks here recently. Bro. Frank preached the morning sermon on Sept. 5. On Monday evening, Sept. 6, he showed colored slides of places in the Culp, Ark., community. He also showed these slides at the Spring Valley Church at Canton on Sunday evening, Sept. 5.

Bro. and Sister Allen White and sons are a helpful addition to our congregation. They moved here in June.

Our minister, Bro. Laurence Horst, is again serving on the Hesston College faculty.

We enjoyed having the "Homemakers" of the Hesston and Pennsylvania congregations meet with us for a family-night picnic supper in the Peabody Park on Sept. 15.

Our sewing circle has been busy with relief sewing. In August the sewing circle and Sunday school together made up five Christmas bundles.

We are looking forward to having Bro. G. G. Yoder, of Crystal Springs, Kans., with us Oct. 1-3 in a Christian Life Conference and Bro. Samuel Janzen, of Greensburg, Kans., the last of October for evangelistic meetings.

We ask an interest in your prayers.

Sept. 28, 1948.

H. Horst.

WINDOM, KANSAS

(West Liberty Congregation)

Dear Herald Readers: Sunday evening, Aug. 1, a sunset service was held in the churchyard. It was very warm at that time and the congregation enjoyed the meeting outdoors.

The harvest season is now almost past. We have been blessed with a very good crop.

On Aug. 15 Bro. and Sister Wilbur Nachtigall gave interesting talks during the young people's meeting.

A few from this community attended the World Conference sessions at Newton, Kans.

The home-coming of the West Liberty congregation was held Sept. 5. Many former members and friends who had at one time lived in the community attended. Bro. Clarence Yoder and family and his mother, Mrs. Ezra Yoder, from Midland, Mich., came the longest distance to attend.

Isla Zink, who was at home on a three-week vacation, left on Sept. 27 for Akron, Pa., where she is again working for the M.C.C. Vesta Yoder will be leaving this week end for Kansas City, where she plans to visit relatives. From there she will go to Akron to prepare to leave for Puerto Rico, where she will work in the Mennonite hospital.

The community and church was saddened recently by the death of George Coopridger, a brother who was active in church and Sunday-school work. May this be a warning to us that we may be called at an unexpected time.

Sept. 30, 1948. Mrs. Barbara Zink.

ELIDA, OHIO (Pike Congregation)

Dear Herald Readers: Our revival meetings were conducted July 8-16 by Bro. J. Irvin Lehman. The messages were inspiring and uplifting; the church was edified and strengthened.

On Aug. 1 Bro. Norman Smith and family, Cloverdale, Ohio, worshiped with us in the morning. Bro. Smith brought the morning message.

Bro. G. H. Brunk was superintendent of our summer Bible school, which was held Aug. 2-13 in the evenings.

Aug. 24-26 the Publication Board meeting was held at the Pike Church. The last session was held in the afternoon; that evening the brethren John E. Lapp, Hatfield, Pa., and Amos S. Horst, Akron, Pa., gave information to those under draft age concerning registration and classification.

On Aug. 29 Bro. Ben B. King delivered the morning sermon.

Bro. Henry B. Ramer, Duchess, Alta., stopped in our community several times the past month, and gave us three helpful messages.

Bro. and Sister James Bucher and daughter, Amy, visited relatives and friends in this vicinity. Bro. Bucher preached for us on the evening of Sept. 9 and also on Sunday morning, Sept. 12.

Bro. and Sister Martin Z. Miller, Bainbridge, Pa., stopped in this community Sept. 13. Bro. Miller spoke to us in the evening, telling of his work among the Jewish people.

Bro. and Sister William Jennings were with us on the evening of Sept. 16. Bro. Jennings brought a message.

Bro. Linford Hackman and family worshiped with us on Sunday, Sept. 19. Bro. Hackman brought the morning message.

The new Sunday-school year has been accepted here, and so officers were elected to take their places in October: Supts., Harold Bucher, Edwin Hartman; Chor., Lawrence Brunk; Asst., Beulah Hartman; Treas., Aaron Huber; Libr., Wanita Brunk.

Bro. Lloy Kniss has been elected leader of our Thursday evening prayer meeting. "The Holy Spirit" will be the subject for study.

Pray for the work of the Lord at this place.
Oct. 1, 1948. Laurel Shank.

IMLAY CITY, MICHIGAN (Bethany Congregation)

Greetings of love in the name of Jesus our Saviour. The Lord has blessed us and the work again this summer. We had a very good summer Bible school, with an enrollment of ninety-seven, of whom only four were from Mennonite homes. Following this we had two schools north of Port Huron, Mich., along the lake: a two-week school at Lexington Heights, a summer home section,

and one week in the town of Lexington. Some of these children attend Sunday school, but several of them knew nothing of Jesus or God or the Bible. The children showed much interest. This is a real opportunity to reach out.

We have appreciated having Bro. E. W. Kulp, Bally, Pa., with us for a series of evangelistic meetings, which closed on Sunday evening, Oct. 3. Truly the Lord spoke to us through our brother in the many searching and helpful messages. There were no public confessions, but in visitation some distance from here a young man gave his heart to the Lord.

Two girls are under instruction.
Continue to pray for the work at Imlay City.

Oct. 4, 1948. Mrs. Wayne Wenger.

HAVEN, KANSAS (Yoder Congregation)

Dear Herald Friends: Our heavenly Father has richly blessed us with garden and field crops. We are enjoying very nice weather. And above all, we want to render thanks to Him for His protection and care over us during a most severe storm on the evening of July 14, when so many barns, windmills, and sheds were damaged or ruined. Houses suffered comparatively little damage, and people were unhurt, even in places of great danger.

We appreciated the visits of various brethren and sisters during the summer, especially those from foreign countries. And we will long remember the good fellowship and spiritual refreshing during the sessions of our district conference held here during August.

We were happy to have our relief workers return to us safely this spring and summer: Enos A. Bontrager, from Holland; Truman Diener, from Ethiopia; and Clayton and Inez Diener, from China.

Our Sunday school was reorganized several weeks ago, with the following results: Adult Supt., Allen King; Asst., Ralph Kauffman; Secy.-treas., Harold Yoder; Chors., Herman Diener, T. C. Yoder; Pri. Supt., Edward Yutzky; Asst., Mary Ellen Beachy.

Oct. 4, 1948. Elizabeth D. Yoder.

SHELDON, WISCONSIN

Dear Readers: Greetings of love in our Master's name. We truly have many things to praise Him for.

An all-day meeting was held here on Aug. 22. The program was based on nonresistance. Visiting brethren were J. C. Gingerich and Reuben Diller, both of Detroit Lakes, Minn.

Bro. James Bucher of Portland, Oregon, brought us a message on the evening of Aug. 29.

On the morning of Sept. 26 our bishop, Bro. Elmer Hershberger, brought us the message and Bro. Floyd Kauffman, of Minot, N. Dak., brought us the evening message.

On the evening of Sept. 27 Bro. Eli Hochstetler, of Wolford, N. Dak., preached for us.

During the summer months we have been having many visitors from both eastern and western states. We appreciate the fellowship and invite anyone else to stop who can.

Oct. 4, 1948. Mrs. John King.

FIELD NOTES (Continued)

Bro. Elmer G. Kolb, of the Pottstown, Pa., Mennonite Gospel Mission, was scheduled to hold meetings at the Providence Mennonite Church, Yerkess, Pa., Oct. 9-17.

The Ohio-Indiana Old Order (Wisler) Conference was held at the Pleasant View Church, Columbiana, Ohio, Oct. 8. It was attended by bishops, ministers, and deacons from Canada and Lancaster Co., Pa. Communion was held on Oct. 11. On Oct. 12 Bro. David Weaver was ordained by lot to the ministry. May the Lord bless our young brother. More ordinations will be held soon if the Lord will.

The Men's Chorus from Belleville, Pa., will give a program at the Maple Grove Church, near Atglen, Pa., Saturday evening, Oct. 30, at 7:30. This chorus is also scheduled to give a program in the near future at Morgantown, Pa.

An important meeting will be held in Chicago, attended by moderators and secretaries of the district conferences, and other invited brethren, Oct. 19 and 20. It has been called by the General Problems Committee of General Conference. The subject of discussion will be Nonconformity in Dress.

NEAR TO GOD (Continued)

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

(Arr. by F. S. Shepard)

This song has a wonderful comforting-ness when God seems far away. I used to sing it when I went fishing alone. And now as a mother I find its meaning has only deepened, become richer with the years.

—Almeta Hilty Good.

APPRECIATED

The mother of four girls was delighted on her birthday to receive love tokens from them. The eldest had brought her a handsome bag; the next a silk scarf; the third a dainty book of poems. Then she looked at a small package from little Nellie, her five-year-old girl. When she unwrapped it, beside the other gifts it made rather a poor show, for it was a handkerchief hemmed with "cobwebbing" stitches, and in one corner was a blood spot where the little one had pricked her finger. Running up to her mother the little girl cried, "Do you like it, Mummie? I did it all myself."

"I love it," Mother replied, and taking up the package she kissed it. "Fancy my little one working so hard for me!" Then she took Nellie into her arms in a loving embrace.

Often we feel that our work and our service is poor and weak and faulty, but the eyes of our Master behold whether we have done it with a sincere heart, and for His honor and glory. Truly, our labor is not in vain in the Lord.—Milk of the Word.

O. T. PROPHETS (Continued)

save thee? . . . Thou saidst, Give me a king *I gave thee a king in mine anger, and took him away in my wrath*" (Hosea 13:9-11). This appears to be another instance of God's permitting the people of Israel to have their own way, although it was against His original purpose.

As first king of Israel, Saul proved to be what might have been expected of any other king of that day. He was an effective militarist, but was replaced by David when he disobeyed God and took King Agag and the spoils of war. (It must be admitted that the slaying of King Agag by Samuel, one of God's own prophets, was brutal to say the least. Little is found in the text as to God's approval of Samuel's act. In light of both Testaments, and especially of God's statement, "I . . . the Lord . . . change not," it is doubtful that Samuel slew Agag as a commandment of God.)

David, second king of Israel, was more successful than Saul as a leader. His army and government were well organized and efficient and the Bible records many instances in which the Lord was pleased with him. In later years, however, he fell into sinful habits and the story of Nathan, the prophet, telling David directly of the punishment due him for killing Uriah, is an example of God's dealing with His people through the prophets. When David desired to build the temple, Nathan rebuked him, saying, "Thus saith the Lord, Thou shalt not build me an house to dwell in" (I Chron. 17:4). Later David tells Solomon, his son, of how the Lord spoke to him years previously and said: "Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth . . . Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies . . . his name shall be Solomon, and I will give peace and quietness unto Israel in his days" (I Chron. 22:8, 9). This did come to pass, and Solomon had no wars during his reign—a striking contrast to the reign of David.

After the death of Solomon, Israel was divided into the northern and southern kingdoms. The preaching of the prophets during these years of spiritual decline was the only thread which remained between God and His people. These were the days of Elijah's prayers and God's destruction of the Baal prophets. Elisha followed as the leader of the school of the prophets and the preacher of righteousness in Israel. The period of the writing prophets followed, foremost of which was the great prophet Isaiah.

Isaiah, the prophet of Judah, is perhaps the strongest link between the two Testaments. The prophecies of the coming of the Messiah, the Prince of Peace, His sufferings, death, and kingdom, were all foretold by this great prophet. The themes of "faith" and "grace," prominent in this prophetic book, were

also looking ahead to the Messiah and the fulfillment of the law. The exhortations to Judah were: "I have nourished and brought up children, and they have rebelled against me . . . They are gone away backward. Cease to do evil" (Isa. 1:2, 4, 16). Israel was still mired in their sinful and warlike habits. Yet, at Isaiah's request, King Hezekiah prayed for deliverance from the invading Assyrian army and for the sparing of Jerusalem. The answer came: "He shall not come into this city, nor shoot an arrow there, nor come before it with shields . . . [He] shall not come into this city . . . For I will defend this city to save it for mine own sake, and for my servant David's sake" (Isa. 37:33-35). Once again the Israelites were helpless and, though in a wicked state, they called upon God and in a remarkable way He spared Jerusalem.

Isaiah's closing prophecies look beyond the captivity when Israel would be allowed once again to come back: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned . . . In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isa. 40:2; 63:9). This great prophet, Isaiah, the "prophet of peace," indeed was the spokesman of God for his age who made straight the way of the Prince of Peace.

The other writing prophets of the Old Testament also preached the message of a denouncement against sin and an encouragement for righteousness. Jeremiah was punished in prison for weakening the hands of the men of war, when he preached submission to Babylon rather than conflict with that nation. Hosea, a contemporary of Isaiah (and a prophet who saw the captivity of Israel), spoke of how the Lord would not save them by bow, sword, battle, horses, or horsemen, but He would have mercy upon them. This prophecy was fulfilled when the Lord defeated Sennacherib's army. II Kings 19:35. The prophet Micah directed his message to the inefficient priests: "They build up Zion with blood, and Jerusalem with iniquity . . . The priests . . . teach for hire, and the [false] prophets . . . divine for money" (Micah 3:10, 11). (Clarke comments that all of the war and bloodshed which Israel had with Syria can be attributed to the refusal of the *priests* to remain true to their mission and preach the truth unto their people.⁴) The prophet Nahum, who prophesied the destruction of Nineveh, exhorted: "God is jealous, and the Lord revengeth; . . . the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" (Nahum 1:2).

As can be seen, the message of the prophets is basically the same throughout all ages. The Israelites, it seems, could not rise to the high level of consecration which would enable them to rely

completely upon God's leading. The lusts that warred in their members led them to imitate their neighbors and fall into the lower attendant evils. Out of this iniquity, however, only one hope for permanent peace was to be found—that in the coming Messiah. Moses predicted, "A prophet shall the Lord your God raise up," and Peter adds that His Son Jesus will bless you and turn you away from your iniquities. Isaiah prophesied, "And the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace" (Isa. 9:6). In the words of Jesus Himself, He came not to destroy the law or the prophets, but to fulfill them. Matt. 5:17. And, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). The principles are as unchanging as God Himself. In the Old Testament, the prophets spoke to God's children, Israel; in the New Testament, our Prophet, Priest, and King speaks to His children, the Christians.

¹ Quotation and listing in Benjamin Herring's *Studies in the Prophets* (Nashville, 1944), pp. 55-58.

² Edward Yoder, "Wars in the Old Testament," *Gospel Herald*, July 18, 1940, p. 366.

³ *Ibid.*

⁴ Adam Clarke, *Commentary on the Bible* (Nashville, n.d.), p. 715.
Goshen, Ind.

THE BOOK SHELF

Youth for Christ, Mel Larson; Zondervan Publishing House; 1947; 135 pp.; \$1.50.

In Mel Larson's **Youth for Christ** we have a simple and objective but complete and illustrated account of a popular youth movement given in a clear and energetic style. It is the story of a movement that has aroused considerable controversy among conservative evangelical ministers and laymen. Its brilliant success and rapid-fire spread throughout our nation and the world is what has forced it into the focus of our time. In covering this story, this journalist has packed the entire main story into 135 pages and eight chapters. Mr. Larson's account is entirely favorable and sympathetic, although many of the usual criticisms are given and are frankly but briefly evaluated. The author attempts to include the origin, development, organization, and purpose of Youth for Christ in his story. How well he has succeeded in his endeavors is unknown since this is a first attempt. Of these divisions, however, the discovery of the founder was most difficult for the author, because the facts indicate that the entire movement began with the almost simultaneous rise of youth meetings all over the nation, all built from the same blueprint. If the founding laurels can be handed to a man, he concludes, they would go to Jack Wyrzten of the Word of Life radio hour. Many youth organizations

of many churches throughout the nation, of course, contributed directly or otherwise to what finally flowered as the Youth for Christ movement. But Larson insists that the movement is of such an inexplicable and extensive nature that no human being could be responsible for it. His final conclusion is that nothing other than the will of God coupled with the manifest needs of youth as they were realized by consecrated adult leaders everywhere could have brought about this Twentieth-Century Wonder.

We do well to investigate this movement slowly and humbly, when we realize that in it we are dealing with what has proved to be the means of thousands, yes, tens of thousands of young people all over the world accepting Christ as their personal Saviour. The author, who is an outstanding Christian journalist and author, as well as associate editor of the *Evangelical Beacon*, tells a few of the hundreds of almost unbelievable conversion stories that he encountered in his search for the facts which make up this book.

After a careful reading of the book, the only criticism that I feel is still justified is that of militarism. The spread of this movement "unto the uttermost parts of the world" has been made possible through the efforts of United States military men in those areas. It goes hard for me to believe that this can be also a part of the will of Him who is held to be the originator of the movement. But we tread on delicate ground when we question the salvation of others—we have all we can do to prove worthy of our own. Suffice it to say that it is a tragic fact that the story becomes then an account of thousands of young people who are saved but who are promptly set upon a road of life that is obviously a compromise between the world and the way of Christ.

This book is profitable and enjoyable reading material for all, but it is especially profitable for ministers, teachers, and youth leaders. All leaders do well to avail themselves of the material which describes to them the methods of a movement that has made the inroads into evangelistic methods that Youth for Christ has.—Gerald C. Studer.

Everyday Science for the Christian, Theodore L. Handrich; Concordia Publishing House; 1947; 188 pp.; \$2.25.

The prominence of science in modern life makes pertinent a book in which scientific facts are presented from a Christian point of view. Against a false trust in the omnipotence of science and a false naturalistic philosophy the author presents a consistent world view which takes into account both scientific facts and philosophical and religious considerations which harmonize those facts into a coherent system. He shows not only that there are a number of unexplainable difficulties in the theory of evolution but that there must be a God, that the Bible must be God's Word, and that He can do anything He pleases. He believes that science is worthy of our respect and that there is no conflict between science and religion.

The author proves himself well enough informed in science to expose the guesses that are couched in scientific language and the

loose thinking that characterizes anti-Biblical theories. A wealth of scientific data is provided that will confirm rather than destroy the Christian's faith in God. Creation, the fall of man, matter, reality, the age of the world, and evolution are discussed. The reader is enlightened concerning such subjects as space, time, body, soul, light, mathematical probability, miracles, sin, death, and things relative to biology, geology, astronomy, physics, chemistry, and theology. Students and teachers in high school and college, parents, ministers, and readers in general will find this Biblical guide useful in combating anti-Christian pseudo science and propaganda.—Edwin L. Weaver.

Special Meetings

CORNWALL, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Krall Church Saturday evening and all day Sunday, Sept. 18, 19, 1948.

Organization.—Mod., Christ Charles; Chors., Glenn Miller, Mervin Hess; Secy., Erma Martin.

Topics and Speakers.—Giving Myself in Service for God, James Martin; Sanctified for the Master's Use, Warren Good; Sunday School Lesson, Christ Charles; Guidance for Youth, Jacob Brubaker; Courtship and Marriage, Materialism and Its Effects, Evangelistic Sermon, Elmer Kolb; Children's Meeting, Glenn Miller; Nonresistance, Nonconformity, John Lapp.

Thoughts Gleaned.—Parents are the most important and influential guides of youth. In this day there is an even more severe shortage of homes than houses. Materialism blinds us to real values and makes us satisfied with earthly things. The law compels the individual to do good, whereas Christ implants a desire to do good. It is only our reasonable service to give ourselves to the work of the Lord.

Secretary.

TOFIELD, ALBERTA

Report of the one-hundred-and-twenty-seventh quarterly meeting held at the Salem Church, Sept. 26, 1948.

Organization.—Mod., Merlin Stauffer; Chor., Ruth Voegtlin; Devotions, John Wideman; Secy., Beulah Stauffer.

Program and Speakers.—Characteristics of Micahiah that Should Be More Prevalent in Christians Today, Kenneth Zook; Proper Relation Between Our Trade and the Church, Joe Roth; Loyalty an Essential Key to True Friendship, Violet Reil; Extending the Kingdom by Personal Invitation, Harold Lauber; Children's Meeting, Verba Stauffer; The Place of Recreation in the Christian Life, M. D. Stutzman; Christian Training in the Home—the Solution of Juvenile Delinquency, Paul Voegtlin.

Thoughts Gleaned.—God's Word and will should be supreme in our lives. In our vocations we may be influences for or against God. If we teach and live the truth, it will have its desired effect. We need to keep a proper balance in recreation, for Satan endeavors to take that which is right and good and corrupt it. Christian training not only teaches what is right and wrong, but acquaints with and provides the means and power to live right. Secretary.

BIRTHS

Birkey.—To Simon and Erma (Danner) Birkey, Manson, Iowa, a son, Marvin John, Aug. 12.

Buckwalter.—To Paul and Margaret (Yoder) Buckwalter, Los Angeles, Calif., a son, Donald Wayne, Aug. 23.

Burkholder.—To Leonard and Evelyn Burkholder, Markham, Ont., a daughter, Louise Evelyn, Sept. 5.

Eby.—To Carl and Rhoda (Martin) Eby, Clearspring, Md., twin sons, Charles Leonard and Carl Lester, Sept. 24.

Eby.—To D. Melvin and Miriam (Strite) Eby, Maugansville, Md., a daughter, Karen Jean, Sept. 24.

Engle.—To Wilbur and Barbara (Hess) Engle, Cochranville, Pa., a son, Elvin Ray, Aug. 24.

Heatwole.—To Alvin W. and Reba (Driver) Heatwole, Waynesboro, Va., a daughter, Rosalie Virginia, Aug. 31.

Horst.—To Reuben and Martha (Horst) Horst, Maugansville, Md., a son, Benjamin Reuben, Sept. 6.

Knepp.—To Wilmer and Amanda (Coblentz) Knepp, Hartville, Ohio, a daughter, Margaret Diana, Sept. 29.

Lehman.—To James E. and Edna (Croyle) Lehman, Boswell, Pa., a daughter, Betty Elaine, Sept. 21.

Martin.—To Harold E. and Cora (Martin) Martin, Hagerstown, Md., a son, Harold Lynn, Sept. 19.

Maust.—To Walter and Lodema (Nofzinger) Maust, Archbold, Ohio, a daughter, Donna Jean, Sept. 27.

Neuhouser.—To Calvin and Fern (Miller) Neuhouser, Ft. Wayne, Ind., a daughter, Constance Diane, July 31.

Ulrich.—To Raymond and Verda (Zoss) Ulrich, Roanoke, Ill., a son, Carl Kenneth, July 18.

Wentz.—To Otto and Zella (Heller) Wentz, Johnstown, Pa., a son, Dwight Gene, Oct. 2.

Yoder.—To Glen and Lois (Johns) Yoder, Culp, Ark., a son Philip Gordon, Sept. 28.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the *Gospel Herald* is given to those whose address is supplied by the officiating minister.

Alderfer—Hagey.—Harold Alderfer Alderfer, Salford congregation, Harleysville, Pa., and Ferne Hagey, Franconia, Pa., congregation, by John E. Lapp at the home of the bride, Sept. 5, 1948.

Driver—Gentry.—David H. Driver, Springdale congregation, Waynesboro, Va., and Irene Mae Gentry, Warwick River congregation, Denbigh, Va., by J. R. Driver at the Warwick River Church, Sept. 10, 1948.

Greaser—Godshall.—Robert Alderfer Greaser, Plain congregation, Lansdale, Pa., and Eva Metz Godshall, Franconia, Pa., congregation, by John E. Lapp at the home of the bride, Oct. 3, 1948.

Hackman—Halteman.—Norman Moyer Hackman, Plain congregation, Lansdale, Pa., and Elizabeth Bower Halteman, Franconia, Pa., congregation, by John E. Lapp at the home of the bride's aunt and uncle, Sept. 26, 1948.

Horst—Dettwiler.—Melvin Horst, St. Jacobs, Ont., and Leeta Winnie Dettwiler, Floradale, Ont., by Reuben Dettwiler, father of the bride, at the Floradale Church, Sept. 4, 1948.

Mayer—Diller.—Omer Mayer, Pigeon, Mich., and Doris Diller, Fairview, Mich., by Menno Esch at the home of the bride, Aug. 23, 1948.

Nissley—Becker.—Clayton R. Nissley, Jr., Erisman congregation, Manheim, Pa., and Vera E. Becker, Kauffman congregation, Manheim, by Homer Bomberger at the home of the bride, Oct. 6, 1948.

Noftsier—Lyndaker.—Ervin Noftsier and Charlotte Lyndaker by Lloyd Boshart at the Croghan, N.Y., Meetinghouse, Sept. 29, 1948.

Stauffer—Brubaker.—Howard S. Stauffer, Kauffman congregation, Manheim, Pa., and Ruth Arlene Brubaker, Erisman congregation, Manheim, by Homer Bomberger at the home of the bride, Oct. 2, 1948.

Wagler—Stoll.—Herbert Wagler and Rachel Stoll, both of the Berea congregation, Montgomery, Ind., by Edd P. Shrock at the church, Sept. 12, 1948.

Weaver—Hershberger.—Joseph Stanley Weaver, Goshen, Ind., and Arlie W. Hershberger, Kalona, Iowa, by F. W. Weaver, father of the groom, at the home of the bride's parents, Aug. 17, 1948.

Witmer—Carper.—Earl W. Witmer, Melinger congregation, Lancaster, Pa., and Marguerite Carper, Erb congregation, Lititz, Pa., by Homer Bomberger at the home of the bride, Aug. 21, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bauman.—Isaac, son of Samuel and Lydia (Berkey) Bauman, was born in Medina Co., Ohio, April 19, 1881; passed away at the home of his daughter and son-in-law in Ephrata, Pa., June 16, 1948; aged 67 y. 1 m. 27 d. Surviving are his wife (Mary Steffy Bauman), 3 children (Elam, Bird-in-Hand, Pa.; Minnie—Mrs. John L. Lindberg, with whom he resided; Willis, Denver, Pa.), 3 sisters (Mrs. Reuben Sensenig, Rehersburg, Pa.; Mrs. Phares Martin, East Earl, Pa.; Mary, also of East Earl), and 2 brothers (David, Lititz, Pa.; and Samuel, Sweet Home, Oreg.). One son preceded him in death four years ago in Germany. He was a member of the Martindale Mennonite Church. Burial was made in the Martindale Cemetery, with services in charge of Joseph Hostetter and Joseph Weaver. Text: Rev. 7:13-17.

Gingerich.—Solomon Francis, son of Joseph and Veronica (Goldsmith) Gingerich, was born in Johnson Co., Iowa, Aug. 26, 1875; passed away near Kalona, Iowa, Sept. 27, 1948; aged 73 y. 1 m. 1 d. He was sixth of a family of ten children. In his youth he united with the Mennonite Church. At the time of his marriage to Beulah Pearl Kauffman, of Goshen, Ind., on June 22, 1910, he transferred his membership to the Methodist Church, of which he was a member at the time of his death. After attending Elkhart Institute he entered Indiana University, where he completed his work for his bachelor's and master's degrees, later receiving his Ph.D. at the University of Michigan. He taught four years in the country schools of Iowa, two years at Elkhart Institute, five years at Goshen College, and twenty years at the University of Michigan. In 1931 he retired and moved to Springdale, Ark., and in 1941 to Eureka Springs, Ark., where he returned to the schoolroom for a few years during the shortage of teachers. His health had been gradually failing for about four years and in February, 1948, he suffered a cerebral thrombosis. In April he and his wife moved to the home of his nieces (Edna and Mary Gingerich), who helped to care for him until his death. Surviving are his wife, one son (Dr. Hugh Francis, Washington, D.C.), one brother (Otto, Wellman, Iowa), and many other relatives and friends. One son (Horace Richard) preceded him in death on Oct. 7, 1927, at Ann Arbor, Mich. Funeral services were held Sept. 29 at the Lower Deer Creek Church, Kalona, Iowa, by J. Y. Swartzendruber and William J. Brennehan. Text: Job 7:8-10.

Horst.—Elam, son of the late Michael and Maria (Wenger) Horst, was born at North Lawrence, Ohio, Nov. 28, 1872; died Sept. 21, 1948; aged 75 y. 9 m. 23 d. He was the youngest of a family of nine children. At the age of sixteen he was baptized by John Burkholder and received into the fellowship of the Pleasant View Mennonite Church. On Aug. 22, 1893, he was united in marriage to Barbara Hostetler, Wooster, Ohio. In 1906 he was ordained to the ministry at the Salem Mennonite Church, near Weilersville, Ohio, by bishops J. S. Shoemaker, S. G. Shetler, and Benjamin Weaver. He served as pastor at South Boston, Calverton, and Stuarts Draft, in Virginia, and at Medway, Ohio. During his service in Virginia he spent considerable time in mission work in the mountains of West Virginia. He was associated with the founding of Eastern Mennonite College and served as the first music director at that place. On Aug. 25, 1948, he was admitted to the University Hospital, Columbus, Ohio, where he underwent three operations, the strain of which his heart was unable to stand. Surviving are his wife, 3 children (Saloma—Mrs. R. W. Nair, Lakeville, Ohio; Cresson J., Wooster, Ohio; and Michael A., Smithville, Ohio), one foster daughter (Marietta Berkey, Wooster, Ohio), 5 grandchildren, one great-grandchild, and 2 sisters (Emma—Mrs. I. J. Buchwalter and Mary—Mrs. Jacob Rudy, both of Dalton, Ohio). One four-year-old child (Icie) and 2 grandchildren predeceased him. Funeral services were conducted at his home in Wooster, Ohio, and at the Paradise Church of the Brethren, near Weilersville, Ohio, by Daniel Augsbarger, Gabriel Brunk, Elmer Meyer, and William G. Detweiler. Interment was made in the adjoining cemetery.

Kandel.—Joseph A., son of Abraham and Saran (Miller) Kandel, was born in Holmes Co., Ohio, Nov. 26, 1864; died Aug. 28, 1948; aged 83 y. 9 m. 2 d. On Feb. 5, 1885, he was married to Mary Weaver, who passed away on March 11, 1891. To this union were born 6 children (William J., Barbara, Susan, Sarah, Emma, and Fannie). On Nov. 13, 1899, he was married to Fannie Coolentz. To this union were born 9 children (Mary, Lizzie, Ada, So-villa, Iva, Alta, Anna, Verna, and Eli). Surviving are his wife, one son (William J., Dun-dee, Ohio), 8 daughters (Barbara Miller, Mil-lersburg, Ohio; Susan Weaver, Berlin, Ohio; Mary Miller, Berlin; Lizzie Miller, Benton, Ohio; Ada Herman, So-villa, and Iva Sempsel, Wimot, Ohio; and Alta Mullet, of Berlin), 43 grandchildren, 54 great-grandchildren, one sis-ter (Fannie Miller, Beechvale, Ohio), and many other relatives and friends. One son, 5 daughters, 2 sisters, and 3 brothers preceded him in death. In his youth he became a member of the Old Order Amish Church and in 1898 transferred his membership to the Amish Men-nonite Church, of which he remained a member until death. He was always much interested in the work of the church. Funeral services were held at the Berlin Mennonite Church on Aug. 31, in charge of D. D. Miller and S. W. Sommer. Texts: Rev. 5:19; Rom. 12:1; James 1:27; I Sam. 20:3; Ps. 136. Burial was made in the church cemetery.

Kreider.—John S., son of the late Tobias and Hettie (Hershey) Kreider, was born at Gordon-ville, Lancaster Co., Pa., Jan. 30, 1889; passed away at the St. Joseph's Hospital, Lancaster, Pa., Aug. 20, 1948; aged 59 y. 6 m. 20 d. Sur-viving are his wife (Sadie Weaver Kreider), 2 sons (Elmer J., on the home farm near Lam-peter, Pa.; and Clarence H., Ronks, Pa.), 3 grandchildren, one brother (Benjamin, Lancas-ter, Pa.), and one sister (Mrs. Samuel Buck-walter, Upland, Calif.). In his youth he accept-ed Christ as his Saviour and was a member of the Mennonite Church for many years. Funeral services were held at the late home Aug. 22 by John A. Breneman and at the Willow Street Church by Emory Herr and Jacob T. Harnish. Text: Prov. 8:30. Interment was made in the Paradise Cemetery.

Moyer.—Grace Elaine, eighteen-year-old daughter of Mr. and Mrs. J. Arthur Moyer, died at the home of her parents, near Dublin, Pa., on Sept. 24, 1948, after a nine-month illness, from a rare disease, lupus erythematosus dis-seminatus. She was hospitalized several times during her illness. Surviving are her parents, 2 sisters (Ruth Ann and Marie), 3 brothers (Howard E., Harley, and David), and other relatives and friends. She graduated from the Hilltown High School in 1947. Shortly before her death she was received into church mem-bership. Funeral services were held on Sept. 27 at the Blooming Glen Mennonite Church. In-terment was made in the adjoining cemetery.

Naugle.—Nap Naugle was born May 31, 1874; died Sept. 26, 1948; aged 74 y. 3 m. 26 d. For about eight years he had been afflicted with a heart ailment and was found dead in his bed. He united with the Pond Bank Church about twenty years ago and was a member until death. His companion prede-ceased him about five years ago, and since that time he was longing to follow. Surviving are 2 daughters (Mrs. John Sprow and Mrs. Russel Leonard) and 2 stepbrothers (Harry Walters and John Baker). Funeral services were held in the Pond Bank Church on Sept. 29 by Har-vey E. Shank and Luke J. Shank. Text: John 14:1, 2. Interment was made in the ad-joining cemetery.

Shaffer.—Barbara A., daughter of Joseph Shaffer, Pond Bank, Pa., was born March 25, 1948; died Sept. 30, 1948; aged 6 m. 5 d. Sur-viving are her parents, one brother (Roger), 7 stepbrothers and 3 stepsisters (John, Marie, and Max Dupont; John, Joseph Jr., Donald, Rich-ard, Esther, Ralph, and Leah Shaffer). Fu-neral services were held at the home Oct. 2 by Luke Shank and Harvey E. Shank. Text: II Kings 4:26. Burial was made in the Mt. Zion Cemetery, near Mont Alto, Pa.

Stutzman.—Lowell Dean, son of Clarence and Ada (Stauffer) Stutzman, was born near Mil-ford, Nebr., Aug. 28, 1934; died Oct. 1, 1948; aged 14 y. 1 m. 2 d. He had been ill all sum-mer with leukemia. At the age of twelve he accepted Christ and united with the East Fair-view Church. He had a cheerful, loving dis-position. Surviving are his parents, 3 sisters and 2 brothers (Delores, Eileen, Willis, Sharon, and Jerry), 2 grandparents (Menno Stutzman and Mrs. Joe G. Stauffer), and a large num-ber of other relatives and friends. Funeral

services were conducted by J. E. Zimmerman, W. A. Eicher, and A. M. Miller.

Swartz.—Jacob S., son of Jacob and Magda-lena Swartz, was born in Union Co., Pa., June 17, 1868; passed away in West Liberty, Ohio; aged 80 y. 3 m. 9 d. On Jan. 28, 1891, he was united in marriage to Elizabeth Detwiler, of Logan Co., Ohio. To this union a son was born. After the death of his first wife he was united in marriage, on Dec. 29, 1906, to Ethel Davis, of Fortville, Ind., who preceded him in death on Feb. 22, 1922. To this union a daughter was born. Surviving are one son (Elmer), one daughter (Florence), 5 grandchildren, 2 great-grandchildren, and one brother (Christian, Nor-folk, Va.). Three brothers (Isaac, John, and Amos) and 2 sisters (Susanne and Barbara) predeceased him. In his youth he accepted Christ as his Saviour and united with the Men-nonite Church. In his declining years he trans-ferred his membership to the Congregational Christian Church, where he was known for his faithful attendance and his interest in Bible reading. After his retirement from engineer-ing in 1941, he made his home with his nephew (Elmer Smucker) at West Liberty, Ohio, where he was tenderly cared for. Funeral services were held at the Troyer-Lynn Funeral Home, in charge of S. E. Allgyer and Robert Wearly. Interment was made in the Fairview Cemetery.

Swartzendruber.—Omar A., son of A. C. and Eliza (Yoder) Swartzendruber, was born in Iowa Co., Iowa, April 18, 1897; passed away at the Mercy Hospital, Iowa City, Iowa, Sept. 20, 1948; aged 51 y. 5 m. 2 d. In his youth he united with the Mennonite Church and was a member of the Lower Deer Creek congrega-tion at the time of his death. On March 6, 1932, he was united in marriage to Sarah Brenne-man, who survives. Also surviving are 4 chil-dren (Miriam, Margaret, Calvin, and Mary Kate), one sister (Erma—Mrs. Frank Eash, Wellman, Iowa), 3 brothers (Edward, Wellman, Iowa; Chriss, Parnell, Iowa; and Ben, Den-ver, Colo.), and many other relatives and friends. He became ill on Aug. 18 and was taken to the hospital. After three weeks' treat-ment he underwent a major operation. Cancer was revealed and his condition was found to be very critical. He was quiet and unassuming, pleasant and friendly, and was appreciated in the home, in the neighborhood, and also in the hospital. Funeral services were conducted Sept. 23 at the home by D. D. Miller and at the Lower Deer Creek Church by J. Y. Swartzendruber and J. L. Hershsberger.

Troyer.—Owen Henry, son of Daniel and Ella (Gingerich) Troyer, was born in Holmes Co., Ohio, Nov. 21, 1927; died Sept. 6, 1948; aged 20 y. 9 m. 15 d. At the age of seventeen he moved to Oregon, where he resided until death. In his youth he accepted Christ and united with the Amish Mennonite Church in Holmes Co., later transferring his mem-bership to the Harrisburg, Oreg., congregation. Surviving are his parents, 5 brothers (Verton, Ivan, Daniel Jr., Loyal, and Larry), one sister (Mabel), 2 grandfathers (Eli Gingerich and Mose Troyer)—all of whom live in Ohio—and a large number of other relatives and friends. One sister (Erma) preceded him in death. On April 13, 1947, he was united in marriage to Ida Marie Hostetler.

Ida Marie, daughter of Elmer and Vinnie (Baker) Hostetler, was born near Harrisburg, Oreg., June 28, 1929; passed away Sept. 6, 1948; aged 19 y. 2 m. 9 d. At the age of nine she accepted Christ as her Saviour and united with the Harrisburg Amish Mennonite Church, where she remained a member until death. In February, 1947, she moved with her parents to Oakland, Oreg., where she had since resided. Surviving are her parents, 5 brothers (John, Levi, Marvin, Elmer, Jr., and Roy), 6 sisters (Merlene, Beulah, Betty, Bertha, Margaret, and Virginia, all at home), 3 grand-parents (Eli and Ida Baker, Harrisburg, Oreg.; and Levi Hostetler, Tampico, Ill.), and a large number of other relatives and friends.

Sharon Marie, daughter of Owen and Marie (Hostetler) Troyer, was born June 13, 1948; passed away Sept. 6, 1948; aged 12 weeks. She and her father and mother met instant death near Yoncalla, Oreg., when the car in which they were riding went over an embankment and hit a tree. The cause of the accident, which occurred early in the morning as they were returning from services at Harrisburg, is unknown. Funeral services were conducted Sept. 10, by L. C. Hostetler at the Elmer Hos-tetler home, and at the Harrisburg A.M. Church by Ira Headings, Herman Hostetler, and John Yoder. Interment was made in the Alford Cemetery, in a double grave—the baby having been buried with the mother.

ITEMS and COMMENTS

Charles A. Lindbergh has written a new book entitled, *Of Flight and Life*. The book contends, according to *United Evangelical Action*, that America must have a spiritual revival if it is successfully to combat science "which is destroying the very civilization which created it." Lindbergh further says that "it should now be branded on our consciousness that unless science is controlled by a greater moral force, it will become the Anti-christ prophesied by early Christians."

* * *

Oklahoma Baptists are erecting a magnificent office building and publishing center in Oklahoma City. All state activities of the Southern Baptist Church will center in this building.

* * *

A total of 2,765,581,594 cigars were released for consumption during the first six months of 1948.—*Baptist Messenger*. (These figures are probably for the United States.)

* * *

On July 1, 1948, there were 296 various comic books published with a monthly circulation of nearly 60,000,000.—*Baptist Messenger*.

* * *

Seventh-Day Adventists will open 140 new schools in different parts of the country during the next year. This denomination currently operates 290 colleges and high schools, and 3,631 elementary schools in which more than 157,000 pupils are enrolled.

* * *

The *American Friend*, biweekly published by the Five Years' Meeting of Friends in America, has made a statement which takes issue with the position that there is virtue in civil disobedience to the new draft law. "The focus is not civil disobedience but positive obedience to the will of God as we understand it which may, at times, lead to the disobeying of a law believed to be wrong but positively leading to a constructive Christian citizenship." With this position we should like to express agreement.

* * *

The teaching of Hebrew in New York state high schools as a fully accredited modern foreign language has been approved by the State Board of Regents. Between three and four thousand students in New York City are studying Hebrew.—*Prophecy*.

* * *

The Research Bureau of the National W.C.T.U. has released the figures of its annual survey showing comparative national expenditures for 1947. The figures are those given by authorities in the various areas of expenditure and are as follows: alcoholic beverages, \$9,640,000,000; musical merchandise, \$240,000,000; beauty parlors and barber shops, \$481,271,000; education, \$5,200,000,000; total net saving in loan associations, \$1,159,000,000; toys, \$250,000,000; meat, \$10,800,000,000; motion pictures, \$1,565,000,000; advertising, \$3,873,600,000; jewelry,

Glimpses of Mennonite History and Doctrine

By John C. Wenger

*Every Christian should
know about . . .*



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Clothbound, postpaid; 228 pages \$2.25

Mennonite Publishing House

Scottdale, Pa.

\$1,447,637,629; soft drinks, \$1,000,000,000; milk and dairy products, \$7,000,000,000; bakery products, \$2,277,000,000; church contributions, \$1,250,000,000; tobacco, \$3,880,000,000; crime cost, \$15,000,000,000; gambling, \$12,581,514,314; commercialized vice, \$500,000,000; accidents, \$4,100,000,000. The church contributions figure above was for 1946, rather than 1947. Comparing this figure with consumer expenditures for that year, it is found that the religious contributions were nine tenths of 1 per cent of the total in 1946.

* * *

The Waldensian church, oldest Protestant sect in the world, is suffering severe losses by immigration from Italy. Before the war

there were 21,000 Waldensians. This has now been reduced to 15,000. The immigration is chiefly to Argentina and Uruguay.

* * *

According to Department of Commerce reports, America spent 450 per cent more for alcoholic beverages in 1947 than in 1934. They drank 2½ times more. To make the situation still worse, it is estimated that for every legal distillery today there are 100 illicit stills. It is thought that 18,000,000 gallons of bootleg liquor were made last year.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, OCTOBER 26, 1948 NUMBER 43

Freedom and Security

BY CARL KREIDER

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31, 32, 36).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (I Peter 2:16).

On August 15, 1947, the great subcontinent of India became free of British rule. Indian leaders had worked fervently for this end for many years, and the actual freedom was granted after long negotiations. Very soon after freedom was secured, however, there was great bloodshed in various parts of India, and there was the universal fear of more bloodshed to come. Less than a year after freedom was secured Gandhi, the great spiritual leader of India who always counseled moderation and nonviolence, was murdered. The natives of India now have one of man's cherished ideals, freedom, but for the time being, at least, they have given up the other prize, security.

The natives of Indonesia fought against their Dutch rulers to obtain freedom. By so doing, they also gave up security.

All through history man, in trying to work out his own salvation, has chosen either freedom or security. When he received freedom, he gave up security; when he achieved security, he lost his freedom. During the Middle Ages the great majority of people of Europe were serfs. A basic principle of serfdom was that serfs were bound to the soil. Since they were bound to the soil, they enjoyed a considerable amount of security, for it was impossible for their landlord to evict them from their homes. Furthermore, they never needed to worry about the insecurity of unemployment. On the other hand, their security was purchased at the price of a lack of freedom. The landlord was not free to evict the serf from his home; neither was the serf free to move to other more favorable locations. The lord had control over ev-

ery aspect of the life of the serf from the cradle to the grave.

By approximately 1500 A.D. the feudal system of the Middle Ages had broken down in most parts of Europe. At the same time mercantilism had spread over much of Europe. The governments of the newly formed national states severely regulated the lives of the individuals. Wages, prices, domestic and foreign trade, periods of apprenticeship—all were severely regulated by the government. The goal of all of this regulation was to make the state powerful and thus give the inhabitants security from foreign aggression. To achieve this security, however, the individual was forced to give up personal freedom.

By the close of the eighteenth century, the economist Adam Smith and others began to preach a doctrine known as *laissez faire*. Businessmen were rising in importance and they were becoming increasingly restive because of the many governmental regulations of mercantilism. The economic ideas of Adam Smith provided the theoretical framework for free private enterprise. Smith argued that if man was free to pursue his own best interests he would automatically promote the best interests of society as a whole. Governmental regulation was, therefore, contrary to natural law.

It was not many years after the mercantilistic regulations were discarded, however, that many of the same men who had clamored so loudly for freedom began to ask for protection. The businessmen who wanted to be free to operate their businesses as they saw fit felt insecure as the Industrial Revolution spread to other countries. They began to ask the government for extensive tariff systems as protection against foreign competition. The working man, who a century before had become restive under the Elizabethan Statute of Labourers, began to ask for governmental protection against the long hours and the low pay provided by the employers under the system of free private enterprise. Social security schemes became prominent all over the Western world as the governments took away the money of laborers through taxation (thus destroying their freedom to spend this money as they saw fit) in order to give the laborer security during old age or in periods of unemployment.

The most profound political problem of our own generation is the question of whether freedom and security are compatible objectives. Totalitarian countries, such as Russia and fascist Germany and Italy, answered this question with a resounding "No." Furthermore, they believed that since the two objectives were incompatible, man would prefer

I Am the Soul

BY LENORE YODER

*Give answer to me, O my soul:
What gravel in the wound is this?
Why do you gnaw on Pleasure's crust
And fling a bitter sneer at bliss?
"I am the soul, I am the soul;
And I will do rash things for love."*

*Sprung from an ancient, twisted root,
Where is the good fruit of your vine?
Your clinging tendrils, blunt and torn—
Why do they 'round perversion twine?
"I am the soul, I am the soul;
And I will do sad things for love."*

*O Soul, I shudder at the sound
Of this your melancholy mirth;
Why do you fast on holiday
And wander hungry through the earth?
"I am the soul, I am the soul;
And I will do strange things for love."*

*What piercing songs of joy are these
That flash from your ethereal throat?
Whence these delirious madrigals
That through your quickened being float?
"I am the soul, I am the soul;
I will do rapturous things for love."*

*Why do you look to heaven, Soul,
And, suffering in your solitude,
You with a hymn of thanksgiving
Your griefs and canceled hopes seclude?
"I am the soul, I am the soul;
I will do noble things for love."*

*"My yearnings may be trampled down,
Desire may be unfulfilled;
Yet I shall hold pure purposes
And gladly walk where God has willed.
I am the soul, I am the soul;
I will do holy things for love."*

*"In carcasses I shall find sweets,
In slavery find my liberty;
Shall glimpse the peace beneath the pain,
And in the cloud the lightning see.
I am the soul, and, finding love,
Embrace whatever comes to me."*

Wakarusa, Ind.

security to freedom. They built a political order in which popular representation was completely discarded and in which elections were an empty shell.

No single answer to the question of freedom and security has been given in the United States. Some groups argue that a return to free private enterprise is essential. These groups were successful in defeating war measures designed to promote economic security such as the O.P.A. It was soon discovered, however, that when prices were free, they were free to rise, so that food became nearly two and one-half times as expensive as it was before the war. No doubt it will also be discovered sometime in the next five years that when prices are free, they are free to fall. When that happens many of the same people who were the erstwhile believers in price freedom will be asking for "price supports." All who argue for free enterprise, however, would maintain staunchly that such freedom would also provide the best security.

Other groups within the United States emphasize security and believe that some form of planned economy such as England is currently cultivating is necessary. They believe that it is possible to achieve this security and still maintain our free democratic institutions. Others believe that such a step would lead to a complete lack of freedom such as is found in totalitarian states.

The problem of freedom also enters into the life of the individual at many points. College students are sometimes reminded that their success in college is dependent in part upon the use they make of the new freedom that college affords. Unless the college student is able to develop an inner discipline to balance his newly acquired freedom, his position in college may be very insecure. In several cases the Apostle Paul felt compelled to write to the early churches to warn them against abusing their freedom.

Mankind gropes. Sometimes men choose freedom, but they soon become frightened because of their lack of security. Sometimes men choose security, but they soon become restive because of their lack of freedom. Foolish individuals—why not look to Christ for the true solution of this age-long problem? Make yourselves slaves to Christ and then you shall be free indeed.

"Make me a captive, Lord,
Then I shall be free;
Force me to render up my sword
And I shall conqueror be."

The Apostle Paul started his epistle to the Romans: "Paul, a servant of Jesus Christ." Paul was a slave. He rested in the security of God's everlasting love.

Yet, all who read his letters must continue to marvel at the supreme freedom which he enjoyed.

Security and freedom, then, find their synthesis in the Gospel of Jesus Christ. An analogy may help make the relationship clear. People who play chess are often bewildered by the tremendous variety of moves which may be made. To one who has been accustomed to play checkers the great variety of possible moves in chess seems to afford the player scope for an almost unlimited number of possibilities. The queen can move forward, backward, to the right or to the left, and diagonally in any direction. The queen is not limited to move one block at a time but can move any number of spaces that are open. Similarly the bishop, the rook, and the knight seem to be free to move almost anywhere. The inexperienced player is bewildered at the freedom which he seems to enjoy in this vast array of possible moves. If, however, a master player were looking over the novice's shoulder as he contemplated his various possibilities, it is likely that he would see at once that out of the multifarious opportunities for moves there is only *one* move that the novice could make and still win the game. If the novice would ignore the advice of the master, he would appear to have vastly more freedom. Before long, however, the exercise of this freedom in an unwarranted way would lead the player into a position of checkmate: defeat.

Many people think of Christianity as a set of rules. If, therefore, they can only get away from the regulations of the church, from the requirements laid down by their parents, they can have true freedom. Sometimes they exert every effort to gain this false type of freedom and like the novice chess player ignore the advice of the Master. They try a little sin. When no fire comes from heaven to consume them on the spot they venture more boldly into sin. Ultimately, however, they have worked themselves to the place where their final move brings them to the defeat of checkmate. The Master would have given advice which, though it may have appeared to circumscribe the freedom of the individual, would have led ultimately not to the overwhelming bondage of sin but to the glorious freedom of life in Christ Jesus.

Mankind is inevitably in bondage to something. The Jews of Christ's time were in bondage to Rome. The American colonists were in bondage to the British. Labor feels its bondage to capital, and capital, in turn, feels its bondage to labor. The carnal man is in bondage to sin.

Let us rather become in bondage to one whose yoke is easy and whose burden is light. If so, we have the precious promise that we "shall know the truth, and the truth shall make you free."

The synthesis of man's aspirations through the centuries and of man's supreme quest in this, our own generation, lies in the one supreme fact that freedom and security, not either, but both, may be gained from discipleship with Christ.

Goshen, Ind.

Must I Be a Steward?

BY ALMETA HILTY GOOD

Have we nothing that we can call our very own? Let's take stock:

1. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

2. He is not dependent on our funds. The gold in all the undiscovered mines and all the world's mints is open to His view. He created all, and in the last analysis, it is His.

3. And as for livestock? "For every beast of the forest is mine, and the cattle upon a thousand hills."

4. "What hast thou that thou didst not receive?"

5. "What? know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own? For ye are bought with a price."

And what a price He paid for us!

Ought we not be His bond servants willingly, who "hath redeemed us," "loved us, and washed us from our sins in his own blood, and hath made us kings and priests?"

"I beseech you therefore . . . which is your reasonable service."

Hammett, Idaho.

Tricks or Treat

BY A BROTHER

Halloween is nearly here. We all know a lot of unnecessary things will be done. This morning while praying I got an idea that may be worth passing on to others. Have some tracts ready, or some Bible verses written on paper, and give them along with whatever else you may give. "And as ye would that men should do to you, do ye also to them likewise" might be a good verse to give.

If we would have God's blessings, we must do things in God's way.—Oscar Burkholder.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Next to Nothing

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:6, 7).

A business commentator, speaking of the employment situation in the United States, points out that there are only two million jobless, which, he says, is "next to nothing." Statistically speaking, no doubt he is correct. When only two million laborers in this vast country are unemployed, it is considered that employment is practically one hundred per cent.

We stop to think, however, of what unemployment may mean for any one of these two million. It means that he has no regular income to pay for his meat and bread. He has to pay for his clothes and his home out of relief, charity, or rapidly diminishing savings. If he has a family, he may suffer the agony of a father who cannot give his wife and children what they need. He is distressed by a feeling of insecurity and looks to coming days with dread. It must be a fearful thing to be unemployed. Now multiply this misery by two million and one gets a staggering total of hunger and heartache and despair.

And yet the commentator calls this mountain of agony next to nothing. He is thinking of masses and speaking of proportions. After a cold-blooded human manner, the individual means nothing to him. He is careful of the trends, but careless of the person. And in that he is perfectly representative of man's unconcern for man.

By contrast, what a comfort it is to see how God, although so much greater than man, is infinitely more concerned with the individual. We are told that God watches over us in the minutest details of life. Even the hairs of our heads are all numbered. The man who is approaching baldness is not more conscious than his God is of the hairs which fall to the ground. Most of us, in fact, are utterly careless of how many hairs we have. But God is careful even where we are careless. Surely the God who is con-

scious even of the sparrow that falls will not forget the individual man who is more valuable than many sparrows.

Are you one of the two million unemployed or likely to become one? Has the statistician coldly dismissed you as next to nothing? But God has not. You are constantly in His thoughts. You lie tenderly upon His heart. Your present moment and the days and years to come are a part of His infinite care and His skillful management. Thank God, we belong to Him and not to the calloused commentator.

The Draft Law and Voluntary Service

In the official registration for military service, conducted from August 30 to September 18, under the terms of the Selective Service Act of 1948, about 8,500,000 young men responded. It is said that less than one fourth of these are liable for induction at the present time. The provisions for conscientious objectors as explained from time to time are quite generous in this that all who are classified IV-E will be completely exempted from service as long as the present law is in force. It is therefore very important that our young brethren ask for IV-E classification when they get their regular questionnaires so that their deferment as conscientious objectors may not be jeopardized.

Serious discussion has grown out of the idea that our brethren in draft age should give voluntary service to some form of church work equivalent to the term that others will be giving in military service. In this connection the Peace Problems Committee under date of July 16, 1948, gave out the following official statement:

"WHEREAS the existence of a growing sentiment that all of our young people should be encouraged to contribute a special period of service to Lord and church has been noted among us for some years past, and

"WHEREAS the 1948 Draft Act, although deferring classified C.O.'s, challenges NOW to a further crystallization of this sentiment:

"BE IT RESOLVED as the unanimous sentiment of this committee that every able-bodied young man in our brotherhood not already in full-time church work or in preparation for such full-time service, or who for other self-evident reasons should refrain, should be encouraged to voluntarily contribute a minimum of one year's services through facilities provided by the church, and that the Peace Problems Committee urge our service's organization to provide for effectively using this contribution 'In the Name of Christ' as a witness to Him and His Gospel, and that this service ordinarily be offered between the ages of nineteen and twenty-five, and that the present willingness on the part of young women and older persons to thus serve also be further encouraged."

The first registration for the draft has been completed, as we have already noticed. We do not have any figures as to how many Mennonite young men have registered. But the registration will go on, for every young man is required to register five days after his eighteenth birthday.

The question of voluntary service now in a new way faces the church and her young people. No doubt the conscience of many of our young brethren will be aroused so that they will want to give voluntary service to the church as their neighbors give service to their country, from which they by a beneficent government are exempted.

This raises a number of questions. Perhaps among the first is that since the church through her official peace body has encouraged such service, she should see to it that such service is provided for or made possible. The Mennonite Relief Committee, which was authorized by General Conference to sponsor service unit work, is conducting certain types of voluntary service work for both men and women. This has largely been summer work, but winter units are now also being sponsored. The Relief Committee will soon have a more comprehensive program of service work when Bro. Levi Hartzler gives his full time as Director of Service Units in January. The Mennonite Central Committee is also geared to provide various types of service at home and abroad, as are also a number of our district mission boards.

A second question relates to who should give a period of time to voluntary service. We are glad that the service unit idea was inaugurated before the

present draft law was enacted, for our service to the Lord in this type of work should not be contingent upon the enactment of a government draft law. It will be a fine thing if our brethren of draft age volunteer for some kind of service work. But since it should be assumed that they are serving the Lord where they are it may not be advisable for some to leave their present work. They may be able to do more good where they are, if they are needed in the home or the church, than to go into some kind of service away from home. Or perhaps they should be in school preparing for service in the future.

Again it may be more advisable for some to give their service in short periods than in one block of a year or more. Further, there are no doubt many who are not in the draft, both men and women, who can and should give some time in volunteer service. There will be many opportunities for such service, at home and abroad, "In the Name of Christ." But since much of this service can best be performed by young people we trust that both the church and her youth will meet this challenge, and that we may use the draft law as a steppingstone for something that we should have done without it, but which it may now give us an added incentive to do.—J. L. H.

As Others See Us

BY PAUL PEACHEY

Most people occasionally wish for a glimpse of themselves as others see them. Perhaps fortunately, this is not possible, for such glimpses would often be mortifying. And yet, to try to see ourselves as others see us gives us a much-needed perspective in evaluating our personal conduct. The same principle applies to us as a group of people. One of the contributions which relief work has made to me personally was the opportunity to see us Mennonites somewhat from the outside.

What I've seen is of course not always flattering—there are inconsistencies, narrow attitudes, indifferences, exclusiveness, etc. But if there are weaknesses to be seen, there is also strength, yes, a great deal of potential strength. Indeed, it seems that our greatest weakness lies in our failure to recognize and understand our greatest strength. This no doubt grows out of our failure to see ourselves in the proper perspective, and to know where our strength actually lies.

It's like this. To illustrate, we found a group of isolated, scattered, and weakened Mennonites in a little European area, numbering fourteen families. Un-

til about twenty-five years ago, they held church services upstairs in their homes, behind locked doors. The young people were puzzled as to why something as good as their religion was said to be, had to be practiced behind locked doors. But the answer was simple. Persecution had so intimidated the group, and driven them underground, that long after the physical danger had passed, the religious experience and expression of these people was still sufficiently introverted to keep the old custom alive. Now think of the distance that such a congregation must traverse to become a live, evangelistic church. Inevitably, if fires of revival are ignited, a strong reaction sets in against anything in faith and practice which seems to be a remnant of the old days.

This little congregation illustrates in a concentrated way the progress of development of American Mennonites. Fortunately we are emerging from our lethargy and spiritual introversion to become increasingly aware of our mission in the world, as can be seen in extensive mission and relief activities. We have come to realize that the supreme task of the Christian and of the church is to carry the Gospel into all the world, and that conversely, everything which hinders or does not contribute to this task in a positive way, is to be eliminated as unnecessary or detrimental ballast—ballast that must be shoved overboard if we are to rise higher. Increasingly we tend to make the outreach, evangelism, the sole criterion of individual or church life. Only the evangelistically motivated Christian is a healthy one. The suggestion that we have some dead forms in our church life needing to be eliminated receives enthusiastic response, and usually there are many "eliminators" on hand, ready to go to work.

But seen from the outside, and from a country where a "watered-down" Christianity has such dire consequences as in Europe, it is evident that such an emphasis tends to oversimplify the issue and even to become one-sided, for the Great Commission is not a single, but a dual task, and Christ defined it by a dual command; first, "preach the gospel," and then, "teaching them to observe all things." And following this commission throughout the New Testament we find everywhere an equal emphasis on the two aspects of the task—announcing the Gospel, then the building up of believers in the Christian brotherhood. The strength of original Mennonitism lay in the rediscovery of this basic New Testament truth, and in the courage of its founders to carry through the vision without compromise, even in the face of great opposition and danger. Seldom, if ever, had this vision been recaptured after the early years of the Christian era. Yet events were soon to weaken the outreach of the new movement by extreme persecution, while subsequent history has shown that even the inner life of the

church declines when the outreach is lost.

The spiritual lack brought into our church in this way has been discovered, and has impressed us with such force that our reaction tends to eclipse the historical values in our tradition, which are more associated with the second aspect of our task, that of Christian building after conversion. There is danger that we emphasize "spirituality" as though it could be detached from "form," from certain "traditional" emphases unique in our own Christian heritage. Seen Scripturally and historically, it is in these emphases that our strength lies. And if in places they have degenerated into lifeless form, the answer is not to discard them, but to infuse them with new life, as the dead men's bones in the prophecy of Ezekiel. Certainly there are old forms that need replacement, but let us be sure that such replacement is healthy, such as when the body replaces old tissues with new, and not as when one amputates by mistake a much-needed member of the body . . . —Warwick River Tide.

Ready for the Gospel

BY EDWIN RAYMOND ANDERSON

In addressing believers gathered to the Lord in the great city of Rome, the apostle came to a pause in the matter of his introduction, and inserted a brief, but suggestive note of personal persuasion. One might, in a way, call it, "a window into the heart of Paul," and as a window is meant to let in light as well as to show what is within, it may be said that such a "window" might serve as the means of letting in the light upon our own heart, and upon our own ways of service and activity. For Paul said, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). The apostle had not been in the seething metropolis, and in a sense could not foretell of conditions and circumstances which might be met with there. But that matters next to nothing, and always takes the secondary place. The Gospel comes first, because it is first in meeting whatever shall be faced. And what was first for Rome in that day must be first for America in this day. The Gospel for the Romans is also the "power of God unto salvation" for the Americans, for whether it be the first or the twentieth century, sin is still spelled "sin," the Gospel is still the Good News, and things of eternal consequence must take first place in consideration and importance.

Perhaps it is well that we do not, after a certain fashion, believe in so-called "apostolic succession." But it would be well to follow what Paul said out of his own heart, as concerning his conviction concerning the Gospel. "As much as in me is," said he; and that took in the whole area of life, without equivocation, without hesitation. The Gospel gives

out from the heart of God, and calls for everything out of the heart of him who has been captured and claimed by it. As there was no "half-way" measure at Calvary, so could there be no "half-way" measure for those who have been to Calvary, and been claimed by the Crucified One. With Paul it was the personal measure of, "as much." And perhaps with many of us, it is in all solemn truth, the tragedy and the shame and the hypocrisy of, "as little as in me is." We become quite content in giving the least for Him who gave His utmost. We become quite satisfied in tossing out a few pious scraps upon the few and rare occasions when we feel "moved" to do so, rather than toss in the whole frame of heart and life. A "seven-day-week" religion appears too radical, and we have whittled and narrowed and limited until only a sliver of "Sunday time" is left for what we become pleased to call "Christian service."

Of course, that is for us to judge alone before the Lord. And it had better be judged here and now, unless we become complacent over the tragedy that shall overwhelm us at the solemn occasion of the final accounting. "For God so loved the world, that he gave . . ."; and alas, but how little we have come to care for that poor, beaten, broken, Christless world. Content with the least—and expecting the commendation of Him who could never rest until He had poured out His very all upon a bloody cross!

That is one matter. And then for another, consider this word. "I am ready to preach the gospel," said Paul. He did not say, note, "I am right." There are scores in our Christian circles who are "right" but are never "ready." Correctness in doctrine can never take the place of coldness in practice. They "know all the texts," but those texts do not know them, and they are left to gather dust in their place. For them "the sword of the Spirit" has become a wonder rather than a weapon, and a showpiece rather than an instrument. They have all the facts at their fingertips, but those selfsame fingertips are never spread out to touch the spiritual pulse of this sin-sodden world. To admit that "Christ died for our sins" is one thing; but to put ourselves "unto the death" in getting out, in sending forth, in burning out, in heralding wide and abroad the power and the preciousness and the persuasion of that vital truth is quite another matter.

Of course, we ought to be "right." We must be "right" when it comes to doctrine, and bear the label of "fundamentalists" in the truest sense of the term. But dare we then to pause, when the Holy Spirit of God would press and urge onward and outward to the next logical step—that of being "ready" in that "right," and in putting the "holy fire of the kindled heart" into the fabric of these evident truths? Is that not the true place where the line between success and failure is to be drawn? A blaz-

All That I Am and Have

BY MIRIAM SIEBER LIND

*All that I am is nothing
Except it be in Thee,
And then, O Lord, it groweth
Into infinity—
No task too great for me to do—
No task too small to bend me to.*

*All that I have is nothing
Except it be in Thee,
And then, O Lord, it riseth
Into eternity—
No gift more hallowed in Thy sight,
No light more lovely than my light.*

Scottdale, Pa.

ing heart, and a life impassioned to the full, the overflowing and the uttermost for that blessed Man of Calvary—ah! but who can withstand it! There is the "GO" of the "Gospel," which none can mistake.

"So, as much as in me is, I am ready to preach the gospel." Can you say that, brother, in truth before the Lord, and feel it the true motive of your life? We dare not settle upon anything less, if we would care to be marked out as the men of His holy pleasure, and for the desperate need for the Gospel to such an hour and situation as this.

Hartford, Conn.

Comforting Promises of Jesus

BY THE LATE FLORENCE E. ROTH

The scene leading up to our Saviour's departure from earth to heaven was a most impressive one. In these closing days of His life, Christ was telling the disciples of the breath-taking events that would soon follow. He had indicated Judas as the betrayer and He had foretold the unfaithfulness of Peter. But the news of His departure was perhaps the most shocking; it filled them with fear and sorrow.

And so, in order that these agitations might be calmed, Jesus exhorts His disciples not to be troubled: "Let not your heart be troubled: ye believe in God, believe also in me." Life is not all sunshine. But the dark hour need not be one of trouble and care if we have faith in the Father and in the Son, for we have the assurance that "all things work together for good to them that love God."

Then Jesus promises that the time of the believer's sojourn here on earth is not forever. How comforting to know that when we leave this world we go out, not into uncertainty and chaos, but to our Father's house! "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and

prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

He who has redeemed us and stands for us in glory is coming back again to receive His redeemed ones, who are heirs of God and joint heirs with Christ. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). It is described by Peter as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Since Christ is in a glorified body in heaven, we have the sweet assurance that in Him we shall be given a glorious resurrected body, free from all sickness, pain, and sorrow. God's promise is, "He that overcometh shall inherit all things" (Rev. 21:7). The crown of righteousness, the kingly mansions, the city of gold, the everlasting joy and glory of the celestial world—these are among the "all things" which are promised to the overcomers.

It is this blessed hope that thrills the souls of God's believing children and makes life for them worth the living. Such a hope gives a different aspect to life. It makes the difficulties and the reproaches that come but trifling matters compared to the glorious prospect ahead.

But Jesus had yet other comforting promises in store for His disciples and likewise for all those who shall believe on Him. He promised to send them a Comforter in the form of the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The same Spirit that had indwelt and empowered Christ was to come and be in them forever. God had been *with* men in the person of Christ, but never had He lived *in* them. This divine relationship would be more intimate and blessed than any previous one. The Holy Spirit would make it possible for Christ to live *in* them instead of *with* them. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). This Spirit gives us of His nature and of His power and is an assurance of our acceptance with the Father, for we read in Ephesians 1:13, 14, "In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

How comforting to know that when the believer receives the Holy Spirit, he is living in resurrection power! This promises certain victory when claimed by faith. The disciples, though puzzled by many of Christ's words, were given the promise that when the Comforter came, He would teach them all things and bring all things to their remembrance.

A Prayer for This Week

O Lord, our Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O divine Master, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.—St. Francis of Assisi, taken from "A Pocket Prayer Book and Devotional Guide," compiled by Ralph S. Cushman.

What a comfort it is to know that even in the midst of the greatest tribulations the children of God enjoy a comforting peace to which the world is a stranger! "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17). Christ promised to dwell in a life in all His fulness. This kind of life will bear the fruit of the Spirit, granting us deliverance from the enemy of our flesh. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Because Christ went away, it was necessary for the believer to carry on His work, and for this reason Christ promised the disciples that through the presence of the Holy Spirit and Christ's intercession, they could do even greater works. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Let us as believers be more grateful to God for the provision He has made for victorious Christian living.

At the close of Jesus' comforting promises with the disciples, He lifts up His eyes to heaven and talks with the Father and even here His concern is for the disciples and also for the believers in all lands and all times. What encouragement the disciples must have found in Jesus' faith in them and by His prayer for them! "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Jesus had kept these believers until now. Knowing their temptations upon His departure, He prayed in their hearing that the Father would keep them from sin and Satan. He prayed that God would sanctify them through His truth. Jesus knew that they would need definite

purification through the Word and Spirit of God.

The world comes to its end. The believer may die as to the body, but will live with Jesus in glory. What Jesus looked for in the resurrection of His body and ascension to heaven, He asks for the believer. Praise His name, "death is swallowed up in victory."

Tofield, Alta.

Pharisaic Leaven

BY S. H. BRUNK

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6).

We notice by the record in the following verse that there was a grave misunderstanding at the time regarding the Lord's meaning concerning this leaven. "They reasoned among themselves, saying, It is because we have taken no bread." And if this would be the only teaching of our Lord on this point it would be puzzling today to get His correct meaning.

Early in the Mosaic law, leaven was used as a type of sin. Ex. 12:15. The congregation was forbidden to offer an offering or to eat it with leaven. However, regardless of the prominence of its use in the law of Moses, we must yet agree that it was only used as a type or figure, since Jesus Himself said on one occasion that the kingdom of heaven is like leaven. Matt. 13:33. So it naturally makes us wonder regarding the condition to be found in these Pharisees that Christ referred to as leaven. We definitely disagree with the view that has been repeatedly expressed in the writings of others; namely, that Jesus denounced their being too careful about keeping all the commandments of God. True enough, their teaching was the letter of the law of Moses, and they did not understand how many of those rites and ceremonies were fulfilled in Christ; but who did? His own disciples did not know why they could eat with unwashed hands, and many like things. We may think how often Jesus rebuked His own disciples, but not about being overcareful about keeping the law.

We could wish no plainer language than that found in Luke 12:1 for the correct meaning of this leaven. "Beware ye of the leaven of the Pharisees, which is HYPOCRISY." Let us then conclude that if we have any Pharisees in the church today, they are the hypocrites, and not they who are faithful in observing the all things.

We seem to notice a growing sentiment expressed in the writings of our church today: Be careful that you are not too careful, in your daily walk and conduct, lest you be a Pharisee. Such teaching can do little more than encourage

Laodicean carelessness in our daily living; and what shall we expect of coming generations, if our Lord should tarry?

Matthew 23:2-4 gives us a picture of these Pharisees. Here Christ admonishes, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they SAY, and DO not." Here a child should see that it is their falsehood that is condemned, and not their careful life, since they did not live a careful life. Our command is, "When thou prayest . . . when ye fast, be not as the hypocrites." How absurd to teach. "Do not pray, or do not fast, lest you be a Pharisee." We get an additional view of the sin of those Pharisees which Jesus had in mind, when in Matt. 23. He nine times pronounces such a woe against them. "Woe unto you, scribes and Pharisees, hypocrites!"

Hypocrisy is a false pretense to being what one knows he is not. This false pretense then is the prominent sin in those Pharisees, which was condemned and warned against by our Lord, and not an overcarefulness in life. His condemnation is not in what he claims to be; but rather, in not being what he claims to be. "These ought ye to have done, and not to leave the other undone." The inside of the cup and platter is condemned for being filthy, and not the outside for being clean. Since the reward which we get from our brethren for our faithful living is so small, and it is to God, who knows our thoughts, that we look for our great reward, how foolish to act the part of a hypocrite!

We agree to the need of teaching the rising generations that faithfulness in living is not the basis for the forgiveness of sins, but rather the blood of Christ. However, in view of the fact that it is according to the flesh for man to disobey God, and all the teachings and warnings in His Word regarding the necessity of our denying the carnal lusts, and keeping His commands, may we strive to walk in all the commandments of the Lord blameless. "Beware ye of the leaven of the Pharisees, which is hypocrisy."

Denbigh, Va.

DIVINE BURNING

He will shake heaven and earth, that only the unshakeable may remain: He is a consuming fire, that only that which cannot be consumed may stand forth eternal. It is the nature of God, so terribly pure that it destroys all that is not pure as fire, which demands like purity in our worship. He will have purity. It is not that the fire will burn us if we do not worship thus; but that the fire will burn us until we worship thus; yea, will go on burning within us after all that is foreign to it has yielded to its force, no longer with pain and consuming, but as the highest consciousness of life, the presence of God.—George MacDonald.

Conservative A.M. Conference

Report of the Conservative Amish Mennonite Conference, held with the Town Line-Griner congregation, near Middlebury, Indiana, June 8-11, 1948.

Organization

Moderator: Harry Stutzman.
Assistant Moderator: Earl J. Maust.
Secretary-Treasurer: Raymond Byler.
Resolutions Committee: Lewis Peachey, Mark Peachey, Nevin Bender.

REPORT OF MINISTERIAL MEETINGS

The ordained men met in business session both forenoon and afternoon of June 8 as well as at convenient intervals during the entire four days.

1. Opening song, led by Mark Peachey.

2. Devotional study and prayer, led by Ivan Miller.

Our minds were turned to the exhortations written by the Apostle Peter to the elders of the church. I Peter 5 was read.

3. Report of ordinations and changes in ministry.

On Aug. 17, 1947, Bro. Alvin Swartz was ordained as a minister in the Riverside congregation, Nevin Bender officiating. Bro. Swartz is now serving in the Kentucky field.

On Oct. 19, 1947, Bro. Orie Kauffman was ordained as a minister in the Pigeon River district, E. B. Peachey officiating.

On Jan. 25, 1948, Bro. Enos J. Yoder was ordained as a minister in the United Bethel congregation, E. G. Swartzendruber officiating.

On Feb. 22, 1948, Bro. Jerry Miller was ordained as a deacon in the Hartville, Ohio, district, E. G. Swartzendruber officiating.

Moved and carried that we accept these brethren as members of conference.

One minister, Noah J. Brenneman, passed on to be with the Lord. Moved and seconded that the moderator appoint someone to write a resolution of sympathy. Ivan J. Miller was appointed.

Resolution: Since our heavenly Father has removed from our midst, through death, on June 1, 1948, our fellow minister, Bro. Noah Brenneman, Grantsville, Md., we hereby express our sorrow at his passing and our appreciation for his life of service. He served the Castleman River congregation as minister from 1913 to 1946, when his health failed completely. He served the conference more particularly as superintendent of the A. M. Children's Home at Grantsville, Md., from the time of its establishment in 1914 until 1928. From 1928 to the closing of the Home in 1938 he continued to assist in the work. During these years of service his Christian humility and sincerity in serving our Lord have been an inspiration to many of us. We bow in submission to our Father's will and extend our sympathy to the Castleman River congregation where he served as minister, and to the relatives and friends including the many former wards of the A. M. Children's Home who will remember him and his companion as Papa and Mamma Brenneman. May his influence continue to bear fruit among us in a deep devotion to the cause of Christ.

Moved and carried that this statement be put on our records and also sent to the surviving relatives.

4. Report of Conference Treasurer. Accepted.

5. Report of M.C.C. Representative. Accepted.

6. Report of Kansas investigation, given by Nevin Bender.

After much discussion and expression of favorable sentiment regarding the call for help from a number of families living near Hutchinson, Kansas, it was decided to leave the matter to the discretion of the Executive Committee.

7. Devotion after noon intermission led by Jake Miller. I Corinthians 2 was read followed by prayer.

8. Appointment of Resolutions Committee: Lewis Peachey, Mark Peachey, Nevin Bender.

9. Moved that resolutions be read in open conference. Carried.

10. Recommendation of M.C.C. Representative.

With three members from the United States and two from Canada in the present Relief Unit in Poland under the M.R.C. and since there are prospects of this unit developing into a more direct mission effort, I recommend to this ministerial body that our Mission Board from this point on assume the responsibility in this foreign area of work. If and when it becomes necessary and advisable that some one be sent to further explore and arrange for missionary efforts in that field, then the current Mission Board in consultation with the Executive Committee decide on the proper individual to make this trip. Accepted.

11. Report of Relief Fund Treasurer. Accepted.

12. Report of Wilmington, Delaware, work. Accepted.

13. Report of Missions Treasurer. Accepted.

14. Report of Auditors of Conference, Relief, and Missions accounts. Accepted.

15. Report of Flint Mission. Accepted.

16. Report of Peace Problems Committee. Accepted.

17. Report of Mission Board suggestion regarding a full-time field worker-bishop for the Kentucky field.

18. Moved and carried that report of Sisters' Meeting be included in conference reports.

19. Moved and carried that we appoint Ivan Miller as conference historian until the present reports are combined.

20. Report of financial problems of the Publication Board.

Resolution: Since the Mennonite Publishing House has informed our Publication Board of another advance in costs for printing and mailing the *Herold der Wahrheit*, which increase cannot be supported by present subscription lists and prices, therefore we state our willingness to accept this certain responsibility. First, seek to raise the number of subscribers in our various congregations and not to raise the present subscription prices. Second, if this method does not take care of increased cost, then we as a conference will subsidize the work to the amount of such deficit. Carried.

21. Election of officers. Reported elsewhere.

22. Bro. Elmer Swartzendruber asked for an assistant in M.C.C. work. Request granted.

23. Moved and carried that we ask our Mission Board to supply more missionary information.

24. Moved and carried that the Mission Board reorganize each year. This changes the arrangement for their organization as found in Article V, Section 5 of the Constitution.

25. Report and discussion of ministers' Bible study-discussion group for our conference ministers. The need of fellowship in the study of the Word and ministerial problems was presented by a large number of ministers. It was moved and carried that the Executive Committee appoint several brethren to arrange for a conference-sponsored study-discussion group similar to the one held in Michigan in February, 1948.

26. Moved that the Executive Committee take care of the future pastoral work in Allen County, Indiana. Carried.

27. Moved and carried that we place our confidence in the Executive Committee to proceed with supplying a pastor at the Flint Mission.

28. Request to ministerial group by Menno Miller. Statement decided upon by Executive Committee: In line with the voluntary expressed desire of Bro. Menno Miller for a release from the responsibilities of preaching and due to the fact that Bro. Edwin Albrecht was placed in the Allen County Church rather temporarily, it is the recommendation of the ministerial body of conference that the church there be encouraged to labor toward and seek the ordination of a brother in the church to the office of the ministry, looking forward to a later release of Bro. Edwin of his responsibilities there, this to be at the discretion and in the judgment of the Executive Committee. That, however, after the release of Bro. Edwin the bishop in charge will still continue to have recourse to the counsel and guidance of the committee in the sharing of responsibilities.

29. Report and discussion of invitation from Mennonite Board of Missions and Charities. Statement: Since the Mennonite Board of Missions and Charities has tendered an invitation to us as a conference to have two members upon their Board, and since our mission interests do have many things in common with each other and do also have a certain amount of overlapping existing in some areas, we believe to accept this invitation would be an advantage in order that current arrangements may be worked as deemed necessary to keep from hindering the work of the Lord and yet be conducive to the best interests of our own conference activities. Therefore we designate the chairman of our Mission Board to be the one member on this Board. The other member shall be appointed for the coming year by the Executive Committee and moderator and assistant moderator of conference, but in the future this additional member shall be placed in the regular order by nomination and election. Carried.

30. The ordination of Arnold Dietzel, who was ordained for the mission field in India on Oct. 5, 1947, in the Pigeon River congregation, was reported by Emanuel Swartzendruber, bishop in charge. Moved and carried that we accept Bro. Arnold Dietzel as a member of our conference.

31. Moved that the Study Committee on the Relations of Ministers, Bishops, and Deacons supply a revised copy to each conference member for further study. Carried.

32. Moved that the question of nonconformity and nonresistance be held over until next year for further study. Carried. (The most recent publication of the Mennonite Central Committee, Akron, Pa., *Before You Decide*, is unofficially recommended for the use of our young people in the study of nonresistance.)

REPORT OF PUBLIC CONFERENCE SESSIONS

The public sessions of conference began on Wednesday morning with Evan Miller as chorister of the forenoon session. The devotional period was led by Orie Kauffman by reading Eph. 4 and leading in prayer.

1. Conference Sermon, Roman Miller.

Text, 1 Tim. 3:15—"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Testimonies to the conference sermon were given by representatives present from each congregation.

A message of welcome was brought to the visitors by the local bishop, S. I. Eash.

Closing prayer.

The afternoon song service was led by Joseph Overholt, and the devotional period by Chris Streicher, Wellesley, Ont.

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FAMILY CIRCLE

And Long Remembered

By L. J. LANTZ

"I wanted to take her hand," he said:

*The old eyes glistened with uncalled tears,
Watching a woman's strange, shy ways,
A loved form, dim in the mists of years.*

*"I longed for the clasp of her hand in mine,
The wild, warm press of my lips to hers—
Aye, she was splendid . . ." the old face shone
Brightly still through the quick, damp blurs.*

*"She did not touch me, young man, that night,
Yet held me fast with a glance so kind:
Listened to tales of common things—
The old, old dreams in a young man's mind—*

*"Listened and waited. One later day
I drew her closer; her face glowed red
(There by the altar), and low, so low,
'I'm glad it's our second kiss,' she said.*

*"She was a treasure," the old man smiled
There in the dusk where the starlight
glowed:
Smiled, remembering . . . "She went last
spring."*

We sat in silence. My head was bowed.

Kansas City, Mo.

Rethinking Our Church Manners

By CLARA LEHMAN HERSHBERGER

Yesterday in looking through my scrapbook of souvenirs, I came across a neatly folded napkin which I had saved from the wedding of an acquaintance several years ago. Strangely, though, the napkin didn't remind me so much of my friends. Oh, I had pleasant thoughts of them, of course, and wished sincerely that I might see them again; but the thing the napkin did was to bring back to me memories of that wedding service. And they were not exactly flattering memories, either—although it was no fault of the young people who were married that evening.

We had some distance to travel for the wedding and we arrived a few minutes late. An octet was already singing when we arrived. We were sufficiently chagrined to have been late, but we were appalled when the minister who was scheduled to perform the ceremony, stood up in the pulpit and beckoned to the ushers to bring the people, who were quietly standing in the rear, into the auditorium. And then, while the octet sang soul-inspiring music, ushers hurried up and down the aisles, chairs banged in the rear, and the minister continued to gesticulate from the pulpit. Only those in the very front of the church ever knew what lovely music had been sung.

As a late-comer, I would have been

glad to remain quietly in the cloakroom, but the usher insisted on our going in—in to the very front pew of that church. Seeing this napkin reminded me again of that embarrassing episode. That wedding service impressed me as being almost anything but the solemn, joyous occasion that a wedding should be.

During the four and a half years which we spent in C.P.S. (most of which were spent in non-Mennonite units) we came to know and love people whose lives were far removed from our way of living. We admired and respected them sincerely. Not that we would choose to adopt their way of life, for many of them were not Christians, but they could teach us much in the way of politeness and gracious living and consideration for others. Perhaps these people were attempting to fill the void in their life by being morally upright and well-mannered, I do not know. If they were, then they were surely to be pitied, for good manners are a poor substitute for Christianity.

But this does not mean that rudeness and Christianity are counterparts. Nor does it mean that good manners and worldliness go hand in hand. Far from it! The Christian should be the most kindly, the most considerate person in the world.

During C.P.S. we visited various other churches with our friends and we became increasingly sensitive to some of the bad worship habits in our own. I wouldn't propose the formalism and loose standards of many other churches. There is something about the friendliness and informality about our people that is very dear to my heart—and yet, could we not retain this and still be more polite?

Various phases of our church manners have already been discussed in our church papers. I surely cannot improve what has been said—but I might refresh some of the points in your mind.

Have you remembered to wait quietly in the vestibule if you arrived late, until the opening hymn has been finished?

Do you remember to leave all your worries and fears and critical attitudes behind—or better yet, have you buried them so that they will never haunt you again?

If you have no small children, have you remembered to leave the back benches for people who have?

Are you one of the thoughtless folk who enter an empty pew, park yourself at the extreme end, and then expect every one else to get past you somehow in order to get a seat?

Have you remembered to do your masticating at home? Chewing gum never drew a soul nearer to Christ.

Have you acquired enough self-control to wait until the service is over to tell Ruth and James and Barbara about Cousin John's wedding, or how much Uncle Bill got for his farm, or how many quarts of peaches you canned?

Have you attempted to always take care of business transactions during the week instead of waiting until Sunday?

Are you discreet in choosing the toys you take along to entertain the little folk?

Does your church elect ushers who know how to be courteous and to handle crowds efficiently?

Have you learned the fine art of making strangers feel welcome? This reminds me of a C.P.S. wife who was far away from home and attended services as often as possible in one of our large churches, and in nine months, only three people ever talked to her!

Have you learned the elementary rules of saying, "Please," "Thank you," and "I beg your pardon"? These little pass words have helped to smooth many a rough place.

And then, may I ask this, reverently and sympathetically—Do you really go to church to worship God?

Or, honestly now, do you go to church to see or to be seen; because it's a habit; because of what someone else might think if you did not go? Do the prayers that are uttered, the hymns that are sung, the messages that are proclaimed really touch your soul? Are you nearer to God because you have communed with Him? Or, tell me, is your mind so cluttered up with material things and selfish dreams that the Spirit has no room?

Every worship service should be inspiring and should refresh us as a summer shower refreshes the earth. If it does not, then we must be dead—or at least asleep; and we cannot afford to be either, for God needs those who are alert and listening to fulfill His program.

Scottdale, Pa.

A BOY'S PROBLEM SOLVED

Sam lived in the country; and, although he had a job in the daytime, he was lonely at night. His sister, Marie, and his mother spent happy hours together just sewing and mending. Marie, much concerned for her brother, thought of a plan that would bring happiness to the entire family. Why not have Sam read aloud to them? Reading aloud was a much-loved habit in their childhood days. Sam was hesitant, but acquiesced. The short assignment grew to longer ones under the stimulus of praise and hot chocolate. Finally they were all taking turns reading an interesting, helpful book. Sam had learned a new skill and was contributing to family felicity.—Sel.

If I had all the mothers I ever saw to choose from, I would have chosen you, my mother.—Carlyle.

TO BE NEAR TO GOD

THEME FOR THE WEEK

What Kind of People Are Happy?

* * *

Sunday, October 31

Read Matthew 5:1-12.

A recent survey of thousands of "all kinds" of people (Americans) revealed some surprising things in regard to happiness, and people's ideas of why they are happy or unhappy. (For the results of the survey I am indebted to Barbara Benson.

The first four basic ingredients were judged about equal in importance. First—a satisfying religious life. By this was meant one that gives support, consolation in times of trouble. "Happy is that people, whose God is the Lord."

Monday, November 1

Read Proverbs 31:10-31.

The second ingredient was a happy marriage and family life. "Love is strong as death." "A prudent wife is from the Lord." "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Tuesday, November 2

Read III John 2.

The third ingredient of happiness is health, sometimes defined as general physical well-being, strength, energy, vitality. "She girdeth her loins with strength, and strengtheneth her arms." Colossians 2:23 speaks against "neglecting of the body."

Wednesday, November 3

Read Matthew 6:25-34.

The fourth ingredient is "freedom from worry." Some stated it as a "conscious avoidance of worry."

Traits of character and attitudes, or disposition, are more important than arbitrary fortune. The capacity for honest self-criticism is a real factor in happiness, also freedom from self-pity, which is akin to it. The conclusion is that happiness is less a matter of your circumstances than your attitude toward them. "Take therefore no [anxious] thought for the morrow: for the morrow shall take thought for the things of itself."

Thursday, November 4

Read I Thessalonians 4:9-12.

The next most important ingredient is "satisfaction from your job," a feeling that the day goes fast, and things are accomplished.

"Something attempted, something done
Has earned a night's repose."

Unless your income is below average or unstable, it is not an important factor.

Likewise with education, only those people who lacked it felt that it contributed to their unhappiness.

Success in one's chosen work is important as part of the satisfaction from one's job, and so is the ability to adapt oneself to one's income.

Enough free time to do the things you like isn't as important as most people think.

Meditate: Do I like my work?

If not, do I need to "have what I like," or "like what I have"?

"I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

"Whatsoever ye do, do it heartily, as to the Lord" (Col. 3:23).

Friday, November 5

Read I Corinthians 13.

Another contributing factor is liking one's friends and community, and often, rural living.

Unselfishness and understanding in all human contacts, and the ability to get along with other people was a predominating trait in those who are happiest.

Conversely, unhappiness is directly related to:

- (1) Selfishness and greed;
- (2) Worry and discontent;
- (3) Jealousy and suspicion.

"Whosoever will save his life [selfish life, aims, etc.] shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

Saturday, November 6

Read I Timothy 6:6-8.

Underlying all, the one ingredient was a happy disposition, disposed to contentment, and cheerfulness.

Some of the people interviewed said they "guessed they were born happy."

The Christian has a "more excellent way," a more perfect standard of happiness. He who can truly say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—he can put the will of God first, and whether health go or stay, dear ones be taken or remain, family life be happy or disappointing, friends forsake or stand true, work be unsatisfactory or satisfying—still he can "be filled with inward sweetness," be free of resentment, complaining, self-pity, worry, fear, and all emotions that tear down spiritual life.

This is the way of victory—complete happiness is God alone, and such blessings as He gives us day by day.

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." —Almeta Hilty Good.

STRIVE NOT

Sunday School Lesson for November 7

(Gen. 13:7-12; 26:12-22; 45:4-8; 50:15-21; Ex. 23:4, 5; Prov. 25:21, 22; Matt. 12:14-21; 26:50-53; Luke 22:47-53; John 18:19-23; Acts 5:40-42; 14:5-7, 19; 16:19-31; 20:22-24; 21:13; Rom. 12:17-21; I Cor. 4:11-13; I Thess. 2:2, 14)

Since we are so much in need of a better testimony on the doctrine of nonresistance and because of present war threats in the world the Curriculum Committee has brought this doctrinal study into the quarter's lessons. There are many phases of nonresistant living. Be sure to meet the needs of your class. All of us need teaching and nurture on this doctrine which gives such a strong testimony to our Saviour. The Scriptures selected for study present many applications of the truth. We learn from the conduct of:

Abraham—"Let there be no strife . . . for we be brethren." Said Abraham, "You take your choice. I'll take what is left and be very happy with that." How many strifes could be avoided by such brotherly love! What a noble uncle to let his nephew, the younger, have the first choice! It was real brotherly kindness that prompted the act and did away with all strife. Abraham was not "graspy."

Isaac—Perhaps Isaac could have argued that the wells were his because his father had once dug them. But no. He knew God would make room for him too, and so He did. Isaac did not contend for his rights. Rather than strive he just gave up regardless of how much he may have needed water. Perhaps his cattle suffered in the meantime. It was possible to live peaceably by moving on.

Joseph—"Avenge not yourselves." This was the spirit of Joseph. And he did even more. He overcame evil with good. Considering the position Joseph had in Egypt and the famine in Canaan, he could have easily sought vengeance. But vengeance was not in his heart. Although he had been sorely mistreated, he remembered the boys with all kindness, loved them so much that he could hardly refrain himself, wept that his brothers still doubted his forgiveness after their father's death, urged them to "fear not," nourished them, comforted them, and spoke kindly to them. Here is a beautiful demonstration of nonresistance, "not rendering evil for evil . . . but contrariwise blessing."

The Apostle Paul—When the Lord opened the prison door by an earthquake Paul did not escape and bring death to the unsaved keeper of the prison. He rather brought salvation. Paul said he did not count his life dear. He could die. He was ready to die if by that act he could testify to the Gospel. Nonresistance to evil powers may bring death. Paul taught his converts much about the doctrine of nonresistance: Rom. 12; I Cor. 4:11-13; I Cor. 13.

Jesus Christ—Our Lord's life and teachings are one uninterrupted illustration of nonresistant living. Turn the other cheek. Let him have thy cloak also. Love your enemies. Bless, do good, pray for them. He

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OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

On Thursday, Sept. 2, thirteen young women from eight different states began their course in nursing. The orientation period of three and one-half days was filled with the usual activities found in such periods at all institutions of learning. The Student Council organization was in charge of the recreational and social activities. On Sunday noon all new students as well as older students who were off duty were entertained in the homes of the church members. Members in this year's class are: Marcella Albrecht, Tiskilwa, Ill.; Marjorie Atwater, Lagrange, Ind.; Lona Marie Deter, Sterling, Ill.; Donna Belle Graber, Stryker, Ohio; Blanche Hartzler, Harrisonville, Mo.; Mildred Jarboe, Caddoa, Colo.; Claramae Lehman, Castorland, N.Y.; Berniece Lehman, Castorland, N.Y.; Ruth Martin, Harrisonburg, Va.; Dorothy Reil, Tofield, Alta.; Betty Rice, Columbiana, Ohio; Patricia Shellenberger, Bryan, Ohio; Emma Snyder, Barrs Mills, Ohio.

The preclinical students this year do not have the heavy load of sciences during these first months since these courses had been taken last year in their college courses. Because of the elimination of these courses from the schedule, classes in nursing courses are meeting more frequently and students will get into the actual nursing situation sooner than in the past few years.

The seventeen students who graduated in June are now finished with their required 1,095 days of student nurse experience and are engaged in preparing for the event to which they have looked forward during these three years—State Board examinations. This year Colorado is using the National Test Pool Examinations. They will spend two and one-half days in Denver in November at the Capitol Building for the writing of these examinations.

Four of our senior students are now affiliating in pediatrics service at Denver General Hospital, while four more are taking psychiatry at Colorado Psychopathic and Colorado State hospitals. Since Colorado University School of Nursing is now operating the school formerly operated by Denver General Hospital, our students receive university credit for both their affiliated services. The remaining six members of the senior class are in obstetrical and diet-therapy services at our hospital in La Junta.

The entire class of second-year students, sixteen in number, began their class schedule on Sept. 6. This year a course in emergency and first aid has been added to their curriculum. Doctor Gordon Vandiver, who has recently joined our medical staff, is the lecturer for this course. Doctor Stone, of Colorado Springs, is lecturing on tuberculosis this year instead of Doctor Grise, who served as tuberculosis consultant for a number of years.

Ellen Coffman, an alumna of our school, from Vineland, Ont., recently arrived to fill

the position of night supervisor. Another newcomer to our staff is Mrs. Elaine Hay, of Las Animas, Colo., a graduate of the Methodist Hospital, Peoria, Ill. Mrs. Hay is a homemaker in addition to her work of head nurse in the obstetrical department. A number of the new graduates of the class of 1948 are filling positions of head nurses on the various hospital services. As a group we are enjoying the fellowship of two Waldensian nurses from Italy—Olga Petrai and Evelyn Albarin, who are spending a year at our hospital for the purpose of observing nursing education in America—and particularly Mennonite nursing education.

Elsie Cressman, from Kitchener, Ont., left in September for Kansas City, where she will serve as the nurse at the Children's Home. We appreciated her services during the six months spent in our hospital.

Maxine Smeltzer, of Wakarusa, Ind., assumed her duties as bookkeeper and secretary for the School of Nursing on Oct. 4. Alberta May, who has filled this position for a number of years, is now employed in a local physician's office.

Mennonite Colleges and the Mennonite Heritage

BY PAUL ERB

(This article appeared in the January, 1942, issue of the "Mennonite Quarterly Review," and is reprinted here because it brings clearly to focus the major responsibility which rests upon the Mennonite Board of Education in providing guidance to the schools in our church.—Secretary, Mennonite Board of Education.)

The founding of numerous denominational colleges throughout America was a phase of American frontier development. A large number of the settlers who carved out homes for themselves in the forest or on the prairies were people who, in their communities, represented a certain homogeneity of religious convictions, and often they came to feel that an essential part of their social structure was a college which would represent the ideals of their particular religious group and would educate their young people in those ideals. The greater part of the colleges of our country had their origin in this sort of denominational convictions. When the competition of state-supported universities and of multimillionaire philanthropy brought a problem of survival, only a strong denominational consciousness and a sense of denominational mission could motivate the sacrifices required to meet this competition. Often this motive was not strong enough and the college died. Sometimes the colleges were secularized and turned over to the support of loyal alumni or regional groups.

Church colleges which have survived to our day with a strong religious spirit

represent a virile church life and exist to perpetuate that church life. This fact is recognized by accrediting agencies, who see the value of a college not simply in terms of its location and the excellence of its scholarship, but also in terms of the service which that college can render to the group which supports it. A college is a good college, they feel, not only because it meets certain arbitrary standards of equipment, faculty, and curriculum, but also because it is the focus of cultural life for a group which could not be served by any other college. A good church college, that is, must be thoroughly conscious of the needs of its supporting denomination and must be giving a real service to that denomination.

In view then of its origin and its recognized reason for being, the church college has certain obligations. One of these is to explore and to teach denominational history. The existence of the college is wrapped up in the existence of the denomination and so both the church and the college must look to the past. Such a study of denominational history will serve to orient the present in the past. The loyalty of the now can be based only upon an intelligent understanding of the then. Facts are important. The college may, therefore, well be the center of the historical scholarship of the denomination, and all students in the college who belong to the supporting denomination should have courses in its history.

The college, furthermore, should aid its denomination in constructive thought concerning the relation existing between traditional ideology and current conditions and problems. Traditions which have their root in the past may often have a real value for the present, but they can not be followed with a blind disregard of present situations. Truth does not change, but a changing world may require modification and adaptation in the application of truth to living conditions. The college faculty and administration need to be conversant both with the past of their denomination and with the conditions in modern life that relate in any way to the denominational heritage. The denomination should be able to expect of the college help and even leadership in the unending process of relating truth to practice.

The college must maintain, also, in the college community an excellent example of the denominational way of life. The college certainly would not be serving its denomination if the practices in the college community were inconsistent with denominational standards or if they made the type of life prevalent in the supporting church communities seem exotic or out-of-date. Rather, the life of the campus should be a demonstration of the power and the beauty of church standards. Those features of life which may have become evil excrescences should be pared away, and those elements of

the church life which are intrinsic to the denomination's philosophy should find honest exemplification.

The teaching of the college should serve to integrate the student's denominational loyalties with his cultural and religious development. The college giving its students a type of culture which makes it impossible for them to feel at home in the congregations from which they came is working at cross purposes with the denomination; the college which develops a type of religious experience and expression which is utterly foreign to that known in the denomination is only alienating the young people from the church. The students of a church college should learn to find a unity in a worth-while cultural heritage

and in the heritage which has come to them through the church. A denominational loyalty which is only an emotion must become for the educated young man or woman a loyalty which has acquired intellectual respectability. It is obvious that the faculty must have done this for themselves before they can help the students to do it. They must be men and women the breadth of whose culture has led them to a clearer understanding and a greater appreciation of the value of their church's viewpoint. This does not mean that they need to be blind to the shortcomings of their group, but unless they are able to accept wholeheartedly the general position of the supporting denomination they will be a liability

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CHURCH HISTORY

The Mennonite Historical Committee

BY IRA D. LANDIS

The Mennonite Historical Committee was created by General Conference at the Blough Church, Johnstown, Pennsylvania, October 25, 26, 1911. By those far-visioned leaders of that long-ago era it was deemed important that a group of interested brethren be united in the effort to produce works of significance in, of, and for our history, especially a comprehensive Mennonite Church history. This group of ten first appointed included S. F. Coffman, J. S. Hartzler, C. Z. Yoder, L. J. Heatwole, L. J. Miller, J. B. Smith, John Horsch, C. Henry Smith, A. D. Martin, and Joseph Ruth.

They were a constant incentive to John Horsch in his research and in the production of his *Mennonites in Europe* in 1942.

This committee has encouraged the production of individual area histories in the Pacific Coast, Lancaster, Illinois, Franconia, and Iowa districts, and the *Ghio Sunday Schools*, and today is encouraging Virginia, South Central, Indiana-Michigan, and the rest to have printed histories also. The committee is responsible for much concerning our constituency on sketches, historical and biographical, for the forthcoming *Mennonite Encyclopedia*.

Then, too, there was the quadricentennial publication of *Menno Simons' Life and Writings*, 1936, the *Mennonite Cyclopedic Dictionary* in 1937, and *Glimpses of Mennonite History*, now in its second edition. *Conrad Grebel, First Leader of the Swiss Brethren* should appear within a year, and Chairman H. S. Bender is also assembling materials for his *Mennonites in America*.

In 1938 the Historical Committee initiated the movement which started the formation of our official archives and arranged with the Mennonite Board of Education for a room for this purpose in the new library at Goshen College. Numerous collections of letters, papers, etc., and valuable data are coming in, and as funds are made available, are being catalogued that ready reference may be made thereto.

The Historical Committee of General Conference also organized a church-wide Historical Association for the crystallizing of historical interest and the furthering of the preservation and production of historical materials. As the official organ in April, 1940, the Mennonite Historical Bulletin made its debut with John C. Wenger as editor-in-chief. It was sent to all members of the Historical Association. It started with two issues a year, but soon became a quarterly, as it is today, with John C. Wenger and Melvin Gingerich, as editors.

It appears as a four-page, 8x11 folio, with literature sometimes rather localized, but generally of interest to Mennonites regardless of where found. It has had "Question Boxes," "News and Notes," "Recent Publications," and reports on historical meetings as well as scholarly articles of translation, research, and record, which spur an interest in our history and heritage.

To give you an idea of what can be found therein, the prospectus of the next issue is a sample:

The Largest Ordination Class in Pennsylvania Mennonite History—Ira D. Landis

Secret Baptisms in Ohio—S. W. Sommers

A Comparison of Three Mennonite Novels—Carolyn B. Roth

The Mennonites and the State—Rosemary Beachy

A Brief Account of the Origin of the Church of God in Christ in Manitoba, Canada—Johann B. Toews
You will want this issue, I feel certain. If you have not been enjoying this literature, hitherto, it may be because of our timidity in advertising it. We beg your forbearance. To appreciate the far-flung work of this committee, a search of the minutes of the January 27, 1948, meeting at Scottdale reveals a concern for a partially revised early edition of Horsch's *Mennonites in Europe*, a new translation with proper introductions and a thoroughly indexed edition of *Menno Simons' Complete Works*, a reprint of a better *Martyrs' Mirror* (the biggest early history-making book of Mennonitism), and an urge for the early production of *Mennonites in America*. We encouraged the printing of the Hesse-Waldeck (regional) Anabaptist History in Germany. We arranged to promote an annual historical essay contest among our church schools on both a college and high-school level. The committee went on record as urging the following:

(1) That each district conference appoint a conference historian.

(2) That each district conference erect or secure a suitable building to house a historical library and vault for valuable documents and papers from that district.

(3) That microfilm copies of all such valuable papers be made for the central depository in the Mennonite Church Archives.

(4) That each district conference arrange for the preparation of a regional Mennonite history for its conference district.

"I wanted to subscribe to your paper for years and want to thank you for a special invitation." "I did not know of your paper until now. I certainly want a complete file." "I appreciate this contribution to historical research." These are but a sample of numerous desires to be part of this Mennonite Historical Association.

You, too, will be interested to know that a free-will offering of one dollar makes you a member, and brings the Historical Bulletin to your reading table for one year. A gift of five dollars will make you a sustaining member and encourage more and better work by your Association.

The great need of having our Archives sufficiently catalogued in addition to the promotion of these many interests, is quite a drain on our limited funds. We are appealing to groups, congregations, young people's meetings, etc., to channel a contribution this way. The Pacific Coast Young People's Camp turned in a substantial collection for this work. All subscriptions and contributions may be sent to the treasurer, whose name is attached hereto, at his present address, Lititz, R. 3, Pennsylvania. This is our first public appeal to you in ten years in the interests of Mennonite history and your Association.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bro. J. D. Smith, Eureka, Ill., for many years superintendent of the Old People's Home at that place, has sent, in his eightieth year, a card in which he says, "I most seriously think of old friends, neighbors, and relatives gone to the great beyond and those who yet remain." His many friends will appreciate this remembrance.

Bro. Sanford G. Shetler was a visiting speaker at a workers' conference held at the Springdale Church, Waynesboro, Va., Oct. 14, 15. Winifred Erb Paul, a former teacher at the Johnstown Mennonite School substituted for Bro. Shetler in his absence.

Bro. John Shenk, Denbigh, Va., spent Sept. 26 in Tennessee. Some new members have recently been added to the church at Concord.

Bro. George R. Brunk, Denbigh, Va., served on the program of a Home Relations Conference at Franconia, Pa., on Oct. 10. Bro. Brunk is a senior this year in the Union Theological Seminary at Richmond, Va.

A new director's cabin was authorized by the Laurelville Mennonite Campground Association at its recent meeting. This cabin will have a room large enough for a counsel and prayer room and will serve for staff meetings and social occasions. It will probably be erected of log slabs. The cabin will be about twenty by thirty-two feet and will contain three rooms, with a porch along the thirty-two-foot side. Former Laurelville institute at-

tendants who have not yet contributed toward this cabin may send their contributions (or blue envelopes with their donation) to U. Grant Weaver, 110 Scalp Ave., Johnstown, Pa. Thank you. C.F.Y.

Bro. J. Otis Yoder is conducting evangelistic meetings at Eastern Mennonite College beginning Oct. 24. May the Lord grant a real revival.

Paul and Nancy Conrad, just returned from relief work in Ethiopia, spoke in services at Scottsdale on Oct. 17.

Bro. John S. Hess, Lititz, Pa., closed a series of meetings at the Locust Grove Schoolhouse, Snyder County, Pa., with a number of confessions. Four of these converts were aged 84, 75, 72, 68. Two of these have been received by water baptism. The others are under instruction. Continue to pray for the work at this place, that they may have a church house in this community in which to worship.

Bro. Milton Brackbill, Paoli, Pa., is scheduled to hold evangelistic meetings at the Salem Church, Elida, Ohio, Nov. 7-14.

Bro. C. Warren Long, who has been in relief service in Europe, arrived in New York on Oct. 13. Bro. Long's address for this winter will be 1616 South Eighth St., Goshen, Ind.

Bro. C. Z. Martin, superintendent of the Columbia, Pa., Mission, closed a series of meetings at Kansas City, Kans., on Oct. 6. There were several confessions and a number who pledged their willingness to start family worship.

A Thanksgiving hymn fest will be the order of worship at the East Chestnut Street Church, Lancaster, Pa., Wednesday evening and all day Thursday, Nov. 24, 25.

Bro. John Reinard, Port Trevorton, Pa., will conduct revival meetings at the Royer Church, Myerstown, Pa., beginning Nov. 6.

Bro. Luke Horst, Reading, Pa., will speak in an Inspirational Meeting at Mummasburg, Pa., Nov. 21.

Bro. Raymond Bucher, Lititz, Pa., will conduct revival meetings at Andrew's Bridge, near Christiana, Pa., Nov. 14-21.

Calendar

Missionary Day, Nov. 21
Universal Bible Sunday, Dec. 12
Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
Missionary Training Conference, place undecided, June 7-10.
Annual Meeting and Associated Meetings, Mennonite Board of Missions and Charities, Place Undecided, June 7-14.
General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.

Dirk Cattepoel, Krefeld, Germany, spoke at the Zion Church, Broadway, Va., on Oct. 19, and at Eastern Mennonite College on Oct. 20.

Bro. B. Charles Hostetter, Harrisonburg, Va., will speak at the Thanksgiving Youth Rally at Hesston, Kans.

Bro. Earl Mosemann, Newville, Pa., is preaching a series of Gospel sermons at the Norris Square Church, Philadelphia, Pa., Oct. 20-31.

Bro. Paul Erb is conducting evangelistic meetings at the Wanner Church, Hespeler, Ont., Oct. 24-31. C.H.

The steel has arrived! Workmen unloaded the steel for our annex at the Publishing House on Oct. 16, and it is now being put into place. We hope that construction can go forward steadily now.

Ten persons were baptized at the Lauver Church, Cocolamus, Pa., on Oct. 16. Two were baptized, if plans carried, at the Susquehanna Church, Port Trevorton, Pa., on Oct. 23.

Bro. Timothy Showalter, Broadway, Va., closed a series of meetings at the Berea Church, Alma, Ont., on Oct. 6.

Bro. Norman Hobbs, Iowa City, Iowa, closed meetings at Detroit Lakes, Minn., on Oct. 10. Four souls are now under instruction.

Three applicants were baptized at Casselton, N. Dak., on Oct. 24, with Bishop E. D. Hershberger officiating.

The Peace Problems Committee of General Conference met at Goshen, Ind., on Oct. 15.

Bro. P. E. Frey, Arcnbold, Ohio, closed evangelistic meetings at Wayland, Iowa, on Oct. 17. There were about fifteen confessions.

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Announcements

GOSHEN COLLEGE WINTER BIBLE SCHOOL

The Goshen College Winter Bible School will convene on the campus of Goshen College again this year, for its forty-ninth annual term, Jan. 3 to Feb. 11, 1949.

The following courses will be offered: Old Testament Law and History; Old Testament Poetry and Prophecy; New Testament Survey; How We Got our Bible; Bible Geography; Psalms; Isaiah; Minor Prophets; Matthew; John; II Corinthians; Galatians; I & II Peter; Doctrine—Man, Sin, Salvation; Mennonite Principles; Principles of Teaching; Christian Nurture of Children; Public Speaking; The Christian Home; Mennonite History; Foreign Missions; Rudiments of Music; Hymn Appreciation; Chorus. Officers and teachers of this year's Winter Bible School include D. A. Yoder, Principal; R. D. Roth, Administrative Dean; and Lloyd V. Conrad, Registrar. Although at present the teaching staff has not been finally completed, it will include, as in previous years, several members of the Goshen College and the Biblical Seminary faculty.

Both men and women will room in homes near the college. Address room reservations and inquiries for additional information to the registrar, Lloyd V. Conrad, Goshen College, Goshen, Indiana.

The Goshen College Winter Bible School bulletin will be forthcoming, about November 1. Names of prospective students are solicited.

OREVILLE MENNONITE HOME

The forty-fifth annual meeting will be held at the Home, one mile west of Lancaster, Pa., along the Harrisburg pike, Saturday afternoon, Nov. 13, at 1:30. Bro. Donald Lauver, McAllisterville, Pa., will deliver the sermon, after which reports will be given, officers elected, and any other business taken care of. Brethren and sisters are urged to attend this meeting to get better acquainted with the Home and to help make it a better Home.

Shelley Musser.

Go, Preach

MISSIONS

Give, Pray

Mission News

Sister Miriam Wenger and her children are returning to Tanganyika about Jan. 1. Sister Wenger is the widow of the late W. Ray Wenger, who gave his life on the mission field at the early age of thirty-four after a brief four-day illness.

Gratefulness is expressed for about twenty young people from the Pike Mennonite Church, Elida, Ohio, who gathered at the Lima, Ohio, Mennonite Mission on the evening of Oct. 1 to fold and distribute over five hundred invitations to the evangelistic meetings held at the mission.

Bro. Daniel W. Miller, under appointment to Argentina, was ordained to the ministry on Sunday evening, Oct. 8, at the Ephrata, Pa., Mennonite Church. The ordination was in charge of Bro. Amos S. Horst, assisted by other brethren of the district.

Bro. Royal Bauer, under appointment to India, successfully underwent chest surgery at St. Luke's Hospital in Chicago on Oct. 12. Latest reports indicate rapid convalescence.

Change of Date: The revival meetings at the Canton Mennonite Mission are scheduled to be held Nov. 7-14, with Bro. H. J. King, Arthur, Ill., as evangelist.

Tentative plans are for the Simeon W. Hursts to sail for Africa about Nov. 1. A new appointee, Sister Elva Landis, and the George Smokers will probably be sailing about Jan. 1.

Bro. H. Ernest Bennett, assistant treasurer of the Mission Board, and Bro. Laurence Horst, acting director of service units, spent Oct. 21 in Kansas City, arranging for housing and completing plans for the unit of ten serving in the Kansas City General Hospital.

Bro. Levi C. Hartzler, service and relief secretary, visited the Elkhart office on Oct. 16. He will assume full-time duty at Elkhart in mid-January in the direction of the voluntary service program of our church.

Bro. and Sister Clayton Beyler, awaiting a sailing date for China, are spending two weeks visiting churches in Ohio.

Paulo Hincado, a new station conveniently located at the junction of several good roads of a thickly populated area between ten and fifteen miles from Pulguillas, Puerto Rico, is to be opened on Nov. 1. The hurricane-proof building, intended for a bakery but never used, furnishes suitable living quarters and a meeting hall and is being rented for fifty dollars monthly. If response is satisfactory, it is hoped to ask the church for the necessary funds to purchase the building next summer.

Bro. Edwin I. Weaver writes, asking for prayer for the ministers' retreat which will be held for spiritual fellowship near Dondi, India, Nov. 12-22. "Ask the whole American Mennonite Church to be in special prayer for us. This will mean tremendous things for us."

MISSIONARY DAY

November 21, 1948

Program Suggestions for Sunday Morning Service

1. Sunday School:

- Make missionary application of lesson.
- Report on youth projects and turning in of the proceeds.
- Quarter investment offerings and reports as time allows.
- Closing remarks: "Plan now to do more next year."
- Prayer of consecration for gifts and givers.

2. Church Service:

- Singing of missionary hymns.
- Reading of missionary passage.
- Prayer for missions and missionaries.
- Missionary sermon.

The East Goshen Mennonite Church was dedicated on the afternoon of Oct. 17. Brethren S. C. Yoder, Ernest E. Miller, and Paul Miningier appeared on the program. The dedication ceremony was in charge of Bro. Paul M. Miller, pastor. Following are a few pertinent statistics:

Present membership 63
Average attendance—Sunday mornings 115
Estimated total cost of completed building \$18,850.00
Amount to be raised \$5,001.03

This church started as a mission outpost of the Goshen College Y.P.C.A. Other outposts that have developed into congregations are:

- North Goshen Mennonite Church
- Locust Grove Mennonite Church

Two other outposts of the Y.P.C.A. still in the development stage are:

- Sunnyside Mennonite Church at Dunlap
- Lake Wawasee Sunday School

Bro. and Sister Paul Lauver, on furlough from Puerto Rico, expect to sail on the S.S. "John Lykes" from Galveston, Tex., Nov. 5.

Bro. J. J. Hostetler is conducting evangelistic meetings at the Forks Mennonite Church, near Middlebury, Ind., Oct. 12-20.

The address of our China missionaries, who are leaving Chengtu on Oct. 31, is being changed to Hochwan, Szechwan, China,

where they will reside with two C.I.M. ladies. Sister Dorothy McCammon gave her first speech in Chinese to several hundred high school girls in a Methodist mission in Chengtu recently.

Dondi, C.P., India, Edwin I. Weaver, Oct. 4: "The past month we have had some wonderful experiences in our work in the churches. I have another two months of heavy work planned. One of the finest things coming out of our visits is becoming acquainted with many real saints of the Lord. There are saints and others in the church. We have a lot of very fine, sincere, faithful Christian people. May God help us to build the church around them."

Johnstown, Pa., Cora Hostetler: "Bro. David Alwine brought a message Oct. 10 on 'The Walk of the Believer.' Nov. 7, in the evening service, six will be baptized and communion services will be held.

"In the past few weeks the asphalt tile floor, new benches, and furnace have been installed. We praise God for these added facilities and look to Him for needed funds."

Hannibal, Mo., Oct. 12: "Our revival meetings closed Sunday night with Bro. Emanuel B. Peachey, from Belleville, Pa., as the evangelist. Quite a large number of the members and the workers did visitation work throughout the city, handing out invitations and giving personal testimonies. We are indeed grateful for the manifestation of the power of the Lord in saving three souls during these meetings.

"On Sunday morning we held our communion service. Bro. Peachey gave the communion message. Attendance was very good, with nearly all of the members being present.

"A workers' meeting was planned for Tuesday evening, Oct. 19."

Kansas City Children's Home: The children were in Iowa for their three weeks' outing this summer. They all came back reporting a good time and looking very well cared for. Some of them did not want to come back.

"In July Louise Swartzendruber and Betty Kulp came to help us. The Lord has been very good to us in supplying help just when we needed it. Elsie Martin, our nurse, left us after giving a little more than a year's service to the Home. Elsie Cressman has come to take her place.

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COMPARATIVE STATEMENT OF SEPTEMBER CONTRIBUTIONS

	Missions	Relief	C.P.S.	Total
1944	\$13,999.33	\$ 4,009.08	\$29,560.26	\$47,568.67
1945	36,498.09	7,074.41	30,962.25	74,534.75
1946	33,699.24	6,407.94	16,328.02	56,435.20
1947	18,862.13	18,869.60	108.78	37,840.51
1948	30,606.12	23,559.67		54,165.79



Two peanut vendors sit in front of the barricaded doors at the entrance to the Temple of Heaven, in Peking, China, a scene totally different than the doors of our new church in China. Bro. Don McCammon in the accompanying article describes a visit to the church where he and the other missionaries are to labor.—Keystone View Photo.

A Service in Our New Church

BY DON MCCAMMON

THE time rapidly approaches when we five* shall move from Chengtu to Hochwan, our new home and field of labor. It is, of course, necessary to arrange for living quarters and for that purpose I have spent the past four days here in Hochwan. It is not certain yet that we may have a house of our own, but if not, the German ladies, Countess Luttichau and Miss Janke, under the C.I.M., have generously offered us the use of several rooms in their house. Now it is necessary to return to Chungking, hire a junk, and spend four or five days returning up the Kialing River with our freight. We hope to arrive in force permanently on November 1.

Perhaps you would like a view into church here in Hochwan on a Sunday morning, such as I found it this day. You will remember that we inherit a small church group of Methodist beginnings.

Service theoretically starts at ten o'clock, but since few people have reliable clocks, it's not the custom to be any place at the time

named, ten twenty is more likely the starting time.

So it was today. Arriving at ten o'clock, I found tall, old, white-bearded Pastor Hsu visiting with several men while waiting for people to come. The church building itself has a typical interior: the floor of cut stone, rather crude wooden benches, and a low, simple pulpit; the front wall is white with large characters in black occupying the center portion—to have God's Ten Commandments always before the people; on the right portion is the Lord's Prayer and on the left, the Apostle's Creed; high in the center is a large single character which means "love."

Soon the pastor rang a little school bell, told three boys in front to sit down, and the service began with prayer. The first song was announced and the organist began to play. They have no leader, so everyone began too late; and seven times the organist had to stop to see whether everyone was singing. (I'm sure Dorothy and Ruth will find great pleasure in teaching these people to sing together to the glory of the Lord.) After reading the Scripture, Pastor Hsu began to preach. A departure from our method is the use of a large blackboard behind him where he had twelve special points of his sermon written. After expounding one point, he would turn and read the next one to be emphasized.

Lest that sound rather long, it should be mentioned that an alarm clock was on the pulpit to guard the time. As he was preaching, a large dog wandered up and went to sleep by the pulpit; but since no one paid any particular attention to it, I assumed that this was a common incident. Distractions, unfortunately, were many. Children are not in any way trained to be quiet, and grown people talk to their neighbors with unlowered voices. It seemed that one might well teach greater reverence in the Lord's house—but one must not condemn such things too harshly, for the Chinese do not have a society where quietness is the desired and expected thing. Nonetheless, proper teaching would, I'm sure, make the value of quiet reverence understood and appreciated. It is one of many tasks for us.

After the sermon, the pastor took some bills from his pocket and placed them in the collection basket, meanwhile inviting the congregation to do likewise. Thereupon people singly and in groups went forward, left their offerings and returned. After giving thanks and singing two verses of song, the service was ended.

The group in attendance, about thirteen children and twenty adults, was quite attentive, though there was a certain amount of confusion. Perhaps that was an average group; and although it is small, certainly we rejoice to have a nucleus of Christians that we may work with, and, by God's will, inspire with a zeal to go out among these thousands in this place with the Word of Life so badly needed by all. Perhaps the service seemed a bit strange and different, but, friends at home, God's Lord is being preached here and souls have been won to Christ! We earnestly call upon you to pray for these people who have believed, for the hundreds of thousands who have not yet ever heard the Gospel, and for us few who are coming to this place with such tremendous responsibility resting upon us. We are your representatives, but we must have your prayer support in this work, and, even more, the lives of some of you who would heed God's call and dare to give yourselves in this mighty work. We are thankful to know the Mennonite Church is fully back of us, but we cannot but urge the more earnest support, seeing how great is the spiritual need of these people whom we would claim for God. Our prayer is that the coming of our church to Hochwan may result in the salvation of men for Christ's sake, and be to the glory of God.

Hochwan, Szechwan, China.

* Don and Dorothy McCammon, Ruth M. Bean, Louella Gingerich, and Christine Weaver, all new missionaries in China.

A minister visited a sick woman who had suffered intensely for a long time. He tried to console her, but she smilingly looked into his face and said, "I feel honored that God has trusted me with pain."

On the Gospel Trail

BY LEVI M. HURST

ONE need not go far from the compound to find those who are sitting in darkness. In fact, many come to the compound every day, either to work or to attend school, and special effort is being made to win these to Christ. But there are also those who live in the "regions beyond" and it is of these especially that I purpose to write at this time.

Getting ready for an evangelistic trek is quite simple when compared to those trips which it was my privilege to make during the early months after our arrival in Africa. We have learned to relish the Africans' food, and our provisions, so far as food is concerned, whether the trek is to be for a day or for a week, is practically nil. The tent, also, is left behind except where there is no church or schoolhouse or some other uninhabited shack in which to set up cots for sleeping. There are, however, some pests against which it is imperative that the white man should especially guard himself. The tick, whose bite brings relapsing fever, is often present in houses where natives and cattle sleep together and where uncleanness reigns. Then there is the ever-present mosquito in whose malaria-polluted beak are the potentialities of death. There are also rats which are spreaders of plague. Chief among the necessary equipment is a quantity of safe drinking water, a good mosquito net, mosquito boots or leggings, and possibly some mosquito repellent to apply to the hands, arms, and face before joining the circle around the fire where the long evenings are spent.

The reasons for this reduction to simplicity are many. One is, that there may be the social and spiritual contact around a native meal. True, the meat may not have been free from maggots before it was cooked nor the grain from bugs or worms; but it has all been ground and thoroughly cooked and is served while it is yet hot, so that all harmful germs have been destroyed and the food is quite safe. Barbarity, you say? No, just a happy and most valuable social adjustment and contact. Another reason is that it does away with the need for hiring many porters, as was formerly necessary, to carry on their heads the many loads of food supplies, cooking utensils, pressure stove, tent, etc., to places beyond the farthest point which could be reached by auto.

Also, besides the barriers which foreign practices must set up between the foreigner and the people with whom he wishes to work, it is difficult to describe the thoughts of covetousness and perhaps even of jealous hatred which passed through the natives' minds as they looked in wide-eyed wonderment at the many things which these white folks had—all of which, although they were considered camping necessities when judged by American standards, to them appeared like fabulous luxury. In addition to the barrier which was thus set up, there was the vast amount of time which was consumed in the preparation and eating of food, the washing of dishes and cooking utensils, the

packing away of things or the breaking of camp (all this under the eyes of many curious onlookers which threatened to destroy one's own peace of soul) which deprived one of sufficient time to properly greet—and this is of great importance in the Orient—or to sit down and leisurely talk with those who came by. In a word, one was of necessity so preoccupied with the things which pertained to his own needs that I fear visits among them often proved to be more of a curiosity and a "stone of stumbling" than a blessing.

These are some of the reasons why we have sought to adapt ourselves to African living, especially while on trail. But there is yet another reason which grows out of the very fabric of African domestic life, namely, their intense desire to show hospitality and the wounding of their pride when no opportunity is given to express that desire. The benefit and blessing, however, is mutual; the missionary as well as the African is greatly blessed by the adaptation. It gives the missionary an insight and a genuine sympathy and in many instances an attitude of pity for those who thus live in indescribable poverty. But what sympathetic missionary has not also at times felt a bit nervous of the beautiful simplicity of it all?

Among my most blessed experiences have been those times spent around village fires, where, in an informal way, with all barriers removed, one could bring to the people the glorious Gospel of salvation. Or, at other times, while sitting around similar fires we have had blessed and soul-lifting fellow-

ship with those who are living testimonies to Christ's saving power.

To me there is no other work on earth which holds so much interest or which is fraught with greater possibilities for spiritual blessing and spiritual harvest than that of the lowly Gospel trail. In writing about this phase of the work I realize that I am touching only one of the many-sided activities of the average missionary; yet it is a work which is increasingly dear to my own heart. My prayer is that the Lord may free us more and more from other responsibilities which can so easily occupy the missionary's time, and that we may avail ourselves of every opportunity to answer this call of need, and thus encouraging, by our example, our African brethren whose ministry can be so much more effective than our own to carry the Gospel to their fellows who sit in darkness.

Tanganyika Territory, East Africa.

A PRINCE AND A SAVIOUR

A Hindu woman discovered that she was a great sinner and that God is holy and cannot pass by sin. She often said, "I need some very great prince to stand between my soul and God."

After a little while she heard that the Bible contained the account of a Saviour who died for sinners. So she asked a pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be to have such a long line of ancestors." And when the pundit read, "Thou shalt call his name Jesus: for he shall save his people from their sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want!"—Gospel Stories for the Young.



The lowly Gospel trail may test the endurance of many men but Bro. Levi M. Hurst says: "There is no other work on earth which holds so much interest."



A Picture of Argentine Young People Taken Several Years Ago.

Le Gusta La Argentina?

BY RUTH KOPPENHAVER

WE have been asked a great many times during our first six months here "Do you like Argentina?" We always reply, "Yes, we like Argentina very much." There are a number of things we have learned to appreciate about the Argentine in our short time here. Perhaps a sequel may follow of certain things we do not like; just now we'd like to share with you some of our first impressions and some of the things we do like about this country.

The country, physically, in this province of Argentina, is somewhat similar to Kansas in that it is quite level, does not have many trees or groves and is a great wheat-producing area. Having lived in Kansas we find it easy to feel at home here, but more because of the friendly people with whom we live, rather than because of the physical aspects of the country.

Aside from the language barrier, we feel like these folk are long-time friends. They are a very hospitable, sympathetic people, very easy to learn to know and love. They are very patient with our feeble attempts to talk in their language, and are eager to try to help us learn it. Several have voluntarily come in quite regularly to help us in our study, or supplement our textbook work with ordinary, everyday conversation. They are a grateful and generous people. They love to share from the little they have. John comes home on Sundays, after taking elderly people to and from church, many times with flowers, fruit, eggs or with what they happen to have to give to him. These people seem to be content and happy with much less (especially things) than North Americans possess.

The religious life of these people who are Christians is an inspiration to us. The num-

ber of people who walk to church twice each Sunday is commendable, for many of them walk eight, ten, twelve, and more, city blocks. Of course, on a lovely, sunny day, a walk is a favorite pastime here; but these Christians walk in drizzly, light rain; cold, windy weather; and some even venture out when it is really raining. Many of the members do not live on paved streets, or have sidewalks by their house; so when it is muddy they have to wade through the mud. And in wintertime they do not have a comfortable, heated church auditorium in which to worship, but have an unheated room with temperatures around fifty degrees Fahrenheit, and at times lower.

This is true not only in the Sunday services. Every Thursday night a goodly number come for Y.P.B.M., and on Saturday night a smaller group comes for prayer meeting. The way in which the whole group enters into the spirit of the prayer meeting with sincere humble prayers makes us confident that God will answer their prayers and bring their relatives, neighbors, and friends, into the Kingdom. Two weeks before any series of special meetings begin, the members meet in four or five different homes in town for special prayer for the meetings. A number have volunteered to give two or more afternoons to take printed invitations and go from door to door, inviting people to the special meetings.

In four different sections of town, members have opened their homes and invited neighboring children to a Bible class one hour a week. Doris Snyder and Martha Quiroga, a Bible school student, conduct these classes. The classes began with a good interest, having between twenty-five and forty children who have never gone to Sunday school. In some cases there was a drop in interest; in one case, a Catholic teacher in the public school worked against it, and in another

section the parents are suspicious of this type of teaching, for they themselves do not know the evangelical religion.

Many of these Christians under the Southern Cross have learned the joy of giving. The amounts of the offerings are truly marvelous, considering that so many have so little material wealth. Offerings are taken twice every Lord's day and the people never complain. Records show that the giving is continually improving in a number of our congregations.

Perhaps it seems like the work is all encouraging and relatively easy by these few impressions given of the people here. Such is not the case. There are some great problems also, and some very discouraging features. The saddest part, probably, is the indifference of the people who need the Gospel. In spite of the enthusiasm and work of the Christians, very few new ones are responding to the invitation to come to the church and learn of the evangelical doctrine. As in your country, the devil is ever busy trying to keep people serving him, but we know our Master is much more powerful. So you must help us in this battle by consistent, effective intercessory prayer.

Bragado, F.C.O., Argentina.

The Impetus of Missions

BY WILFRED ULRICH

THE woman of Samaria, who had the good fortune to have a personal interview with Jesus, gives us an excellent illustration of personal work that produced results. Personal workers and Christian people, since the time Jesus gave the command to go, have been giving a witness to the world for the Christ they love. The efforts of these people have been disappointing on many occasions because their testimonies were not given properly. The woman of Samaria in her witness stated in essence the cardinal feature of true testimony. She had had a personal heart-searching experience with Jesus, revealing her sinful condition, and how she could obtain forgiveness. To this condition and its resolve she called her friends' attention.

The life of this Samaritan woman was not one that would evoke pride. She was a woman of sin. One can only imagine the life this woman lived, since no details are given of her varied experiences but enough is told about her that we can imagine the nature of her life. We see that she was a woman from the city, and that states a lot, especially if a person is acquainted with our modern cities. One does not need to penetrate far into city life to find the extent of its corrupt and sinful ways. The average man or woman of our cities today gives little heed to true standards of moral living. The presence of the corner tavern and its contribution to the lives of men and women is little short of horrifying. One might hope that city life at the time of Christ was not as sickening, but when the woman admits that she has had five husbands, her experience is not too admirable.

Jesus penetrated to the heart of this woman's condition and revealed the utter extent of her sin. It was not enough to speak of racial prejudice and its evils, nor was a pet religious controversy the fit subject for conversation. Jesus knew that sin was lurking within the woman, and that it must be exposed and exhumed so that there might be new life.

This revelation brought the woman face to face with the personality with whom she was speaking. The Holy Spirit, working through the words of Jesus, brought conviction upon the heart of this woman. She recognized her sin, as well as Jesus with whom she was speaking. This could produce only one result: repentance. (Is not this characteristic of all sincere repentance? One sees his sin in the light of its grossness, recognizes Jesus, the Anointed One of God, who came to remove the burden of that sin, and then receives forgiveness for that sin.)

With this new understanding and joy controlling her heart, the woman left her pots by the well to go tell her friends what had happened. She told them how this man told her all that was in the depths of her dark heart, and how that she was certain that this was the Messiah. God used this brief, pointed witness to His glory, for we read that some believed in Jesus because of the testimony of this woman.

The brief statement of this woman may seem a minor part of this graphic experience at Jacob's well. Though it is brief, it forms the crux of the entire discourse. It is the pivotal point, for with that testimony there was evidence of a step from death to life. That step is the crucial step all men take to realize salvation. Another important feature of that testimony was its ability to win others. Those lost in sin do not understand Christian doctrine, but they can see the change of life wrought by conversion. They stand condemned in their own sin when they see Jesus through the life of a newborn saint. What lost men can see and cannot refute is the testimony: "I was lost in sin; now I'm saved, saved by Jesus Christ who loved me and gave Himself on the cross for me."

We so frequently miss the mark in Christian witnessing. We take a feeble approach to winning men and women to Jesus. We seek to prove to sinners that they are sinners, which is the work of the Holy Spirit (John 16:9) or flood them with Scriptural truth which they cannot understand. Satan even confuses things by having sinners raise questions concerning doctrines, thus seeking to turn Christians from their best approach. Note that Jesus did not permit this to happen when He talked with this Samaritan woman.

Has our experience with Christ been so commonplace that we ignore its significance in witnessing? We Christians ought to revel in what Jesus has so mercifully done, and is doing, that it is our foremost topic of conversation. Such testimony on our part would keep our experience with Jesus fresh and vital. It would make us continually aware of our Christ-given responsibility and produce fruit to the glory of God.

The mission endeavor of our church will only reach its Christ-given goals when each member wholeheartedly enters into a witness for Christ. This is not just a task for selected ministers or lay workers, it is for each one who has found Christ as Saviour. The idea that the Christian witness is limited to a few is an old trick of Satan which must be

cast aside. The impetus and vitality of the entire Christian missionary effort depends upon the experience each individual has with Christ. Once Jesus has cleansed, and the Holy Spirit has filled, there is no longer any excuse for not "going" to those with whom we live each day.

Peoria, Ill.

Yes, This Is a Battlefield

BY ROBERT HORST

FROM THE WATERS of the Atlantic to the gates of Stalingrad, and from the sands of North Africa to the "Land of the Midnight Sun," raged the most horrifying, the most inhuman, the most brutal catastrophe that mankind can devise—"The Curse of War." True, wars have been in progress since the fall of man; but never in the history of mankind has war reached the highly refined state of destruction, torture, and brutality that has been witnessed on this continent in our generation.

Suspicion, fear, hatred, the midnight knock on the door, concentration camps, firing squads, planes overhead, life in a bomb shelter, the sound of exploding bombs, the roar of fire, hasty burials, hunger, starvation, death—all this with increasing intensity, for the duration of the war, was the portion that was meted out to humanity on this continent.

War was so distant to us. We did not see the destruction. Our loved ones were not killed before our eyes. We did not hear the midnight knock at the door and see our loved ones disappear into the blackness of night. We were not subjected to the horrors of an air raid. Europe was so far away. America was so peaceful, so secure. War was so distant, so foreign.

What does one see two years later; yes, two and a half years after the firing has ceased? The government and the people of this nation have been working hard to remove the instruments of death; but only this fall did they succeed in clearing the landscape of

wrecked tanks and planes. Loggers, working in the forests, run onto land mines and are wounded and killed. The trees that they cut are filled with shrapnel and lead so that the wood is useless as lumber. U.S. Engineer Corps bridges are still in use on roads and railways. Many roadsides and hedgerows are lined with foxholes and machine gun emplacements, and field upon field is pockmarked with shell holes or torn up with tank tracks. Communication wire lies along the roadside. Trees are shot up and half dead in areas where heavy fighting occurred. Around strategic curves are stumps to remind us that here was a road block, and on the hillsides commanding these curves are the former sites of machine gun nests.

But more than this is the feeling of suspicion, mistrust, fear, and hatred in the hearts of people who, twice in a lifetime, have been overrun by the armed forces of a foreign power and have had to endure the horrors of war and of occupation.

Homes have been destroyed; loved ones are no more; the efforts and toils of a lifetime have been blown to bits; and a deadlier wave of destruction seems to loom on the horizon. In the face of these things, how can one summon courage to begin life anew? And yet, one must live, life must continue; and so the little man—the forgotten man in the nations—slowly and laboriously begins to sow and to build. Slowly, because his resources are so small; and laboriously, because his equipment is so very limited. But in spite of this, he does sow and build, in the hope that somehow, in some way, he and those he loves may live in peace, at least during his lifetime.

It is to these battle-weary Belgian people that we offer aid in a material way; and the aid that has been given has been greatly appreciated.

It was for these people, also, that our Lord shed His blood; and yet, many of these people do not realize the salvation for which they long. To millions of people above the age of twelve God's Holy Word is a forbidden book.

These people need our help. But above all things, Europe needs and must have a Saviour who is able to change the hearts of its people, or it is impossible for Europe ever to find the peace which it so desperately needs.

Bullange, Belgium.

Fame

*Why fret you at your work because
The deaf world does not hear and
praise?*

*Were it so bad, O workman true,
To work in silence all your days?*

*I hear the traffic in the street,
But not the white worlds o'er the
town;*

*I heard the gun at sunset roar,
I did not hear the sun go down.*

*Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God.*

—Samuel Valentine Cole.

Missions Editorial

Mexico or Fight

It happened during the war years near Warsaw, Indiana. We had stopped at an airport where some friends were taking flying instructions. While waiting, a conversation was started with a likable young chap who had also stopped at the hangar. Upon learning that several of us were preparing for Christian work, the young man candidly said: "I intend to go to Mexico as a missionary. I tried to enlist in the armed forces but was rejected and so I am going to Mexico."

"Uh . . . huh," was our only reply. How could it be that any Christian should interpret Scripture that there are two choices for an intelligent, strapping young man: first, go to war; or second, the alternative of preaching the Gospel.

No testimony was given that day that the call of God has priority over the call of men. But the pangs of conscience have burned deeply since that day. A conviction has grown that our church owes a testimony to that young man and thousands like him, yes, and to thousands of ministers of the Gospel, that the call of God says distinctly that man shall have no part in warfare, that he should preach the Gospel of love of redemption through Jesus Christ and that no occupation or directive dare suggest a deviation from that course. We have long been quiet about our faith; we would do well to have a new day in testimony to others about us. May God give us time to make known to Christendom that preaching the Gospel to Mexicans is far more important than anything we can think or know.—F.B.

MANCHESTER, PENNSYLVANIA

(Manchester Mission)

Greetings in Jesus' name. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so" (Ps. 107:1, 2a). Jesus is wonderful.

We cannot thank the good Lord enough for the many blessings He has given us this past week. The meetings closed on Sunday night with a full house. We surely want to thank all who had part in the Lord's work, a great work. There were many prayers of Christian people who had a burden for the Lord's work at Manchester.

The meetings were very well supported by visiting ministers and deacons, twenty-seven in all. My, what support that was!

We could feel the Holy Spirit present in the meetings. Bro. David S. High was, we feel, led of the Lord. He gave us God's Word so faithfully that the Holy Spirit convicted thirteen souls (aged thirteen to eighty, and all over age twenty-three but two) to confess Christ.

The field for lost souls around Manchester is large; so many needy souls are just waiting for someone to bring them the Word of God.

Will you pray with us that those who confessed Christ might find Him precious unto their souls, forsake all, and follow Him. "I have set the Lord always before me: because he is at my right hand, I shall not be moved"

We have Sunday school at 2:30 p.m. every Sunday, followed by preaching. Come and worship with us. (Ps. 16:8).

October 6, 1948.

Joseph H. Martin.

M. R. C. Relief Notes

Nazareth, Ethiopia

Sisters Sara Rush, Laura Conrad, and Margaret Ulrich arrived at Nazareth, Ethiopia, on Sept. 21. Sister Rush is doing nursing while Sisters Conrad and Ulrich are now located in Addis teaching school. Bro. Merle M. Grasse's medical kit which he was required to leave in Egypt has finally arrived at the airport but is not yet obtainable.

One-day Service Unit

A work party is being planned for one day, Saturday, Oct. 23, at the Catlin Mennonite Church, Peabody, Kans., when students of Hesston College will help paint the church and do other repair work.

Secretary for Service Units and Relief

Bro. Levi C. Hartzler, dean of men at Goshen College, will take up his new work as secretary for service units and relief at the end of the first semester. As executive secretary of the Mennonite Relief Committee, he will be responsible for the opening and directing of service units and serve as the directing secretary in matters of relief.

Released by Mennonite Relief Committee

October 19, 1948

GOD HEARS WHAT WE SAY

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Father," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course"—not quite so confidently.

"Then, Father, which did God believe?"

Even when we as children of God do remember to thank Him for the blessings He pours into our lives, are we not often like this man? Do not our words and our deeds often contrast sharply with the thanks we utter?—The Pilot.

Today in Missions

J. D. GRABER

Report on China. The inevitable never seems to happen in China. For years disaster has loomed heavily over that great country and still she carries on. The situation is deteriorating constantly. A recent daily press release said, "The Communist progress this year has been faster than the outside world expected. And the weakness, dissension, and corruption in the Nanking government has been glaringly apparent." Tsinan, the capital of the province of Shantung, recently fell to the Communists, partly through the treachery of one of the defending generals. This defeat opens the way to the leading port city of the area, Tsingtao, and, we are told, "The final eviction of Chiang Kai-shek's troops from Manchuria cannot be far behind."

Currency reform was attempted recently. The old, inflated C.N.C. (Chinese National Currency) was called in at the rate of twelve million to one U.S. dollar. In 1943 the exchange rate was thirty to one; in 1944 it moved up to forty and then four hundred to one; in 1947 it stood at twelve thousand and now it is twelve million. It has recently been made a grave offense to be in possession of foreign currency in China, comparable to possessing opium, the penalty of which has at times been death. But currency problems are not easily solved. Confidence in the government, balance of trade, and many other factors finally determine the stability of the currency of any country. Most of the factors in China seem to be of a negative nature.

Our missionaries now in Chengtu Language School expect to move to Hochwan, the chief city of our own China field, this month. After a year of concentrated study they will be able to begin work. Bible classes in English will be among the earliest things they can do. Simple medical aid, regular church and evangelistic services by the help of Chinese associates will also soon be possible. We are now in process of purchasing from the Methodist Mission Board a plot of land with buildings in Hochwan. The buildings are dilapidated and will need to be replaced before they can be used as residences for our missionaries. The question that faces us is, "Shall we risk finances in purchasing property in China in these times?" It is possible that all will be lost within a year or a few years.

We are risking lives in China; how can we refuse to risk a bit of capital? If we say we have no faith in the future, then let us recall our missionaries. But they do not want to return. They ask us to pray that the door to the Gospel may be kept open in China. They feel strongly they should stay and "work while it is day." New missionaries are confidently ready to enter China now. Can the church match faith with their faith?

CHURCH CORRESPONDENCE

CANTON, KANSAS

(Spring Valley Congregation)

Greetings in the name which is above every name. On Aug. 22 Bro. H. F. Reist gave us a very inspiring sermon on "Our Lord's Return." Bro. Reist is engaged in mission work in Texas.

Bro. D. D. Driver was with us on Aug. 29, Church School Day. He stressed the growing tendencies of our public schools to lure our young people away from the church and presented the need of more parochial schools.

Bro. and Sister Harold Sommerfeld, of Hesston, worshiped with us on Sept. 12. Sister Ida gave a talk to the children and Bro. Harold spoke about "Losses We Sustain in Failure to Participate in Local Church Activities." We were glad to have them with us again.

We have reorganized our Sunday school, with the following officers in charge: Supt., Jesse Diener; Asst., Clyde Jantz; Secy.-treas., Clifford Bitikofer; S.S. Chor., Vernon Loucks; Asst., Bertha Sommerfeld; Church Chor., Raymond Sommerfeld; Asst., Arletta Selzer; Libr., Myrtle Loucks; Cor., Gladys Selzer.

The Catlin congregation presented a program on the "Christian Home" for us on Sept. 19. Bro. Ed Hershberger gave a talk on parochial schools.

On Oct. 3 Linda Casper, who has been working as a missionary in Nigeria, Africa, gave a very challenging talk about her varied experiences. She presented to us the need for fully consecrated Christian workers. How can we, who hear the Gospel so often, be content to let the pagans die in their heathenism and fear? Truly the harvest is plenteous and the laborers few. Let us pray that more of us will see the need and be willing to give our lives unreservedly to Him.

Oct. 5, 1948.

Gladys Selzer.

TOFIELD, ALBERTA

Dear Herald Readers: Greetings. We give tribute and praise to our heavenly Father, without whom life would be worthless.

We enjoyed the messages in song given by the Ambassadors from E.M.C. and the Vesper Quartet from Goshen College. The programs given in the near-by town halls reached people who seldom enter a church. We hope these groups will come again and give us programs next year.

Bro. S. Paul Miller's visit was appreciated in a special way since he is supported by the congregation at this place.

Our revival meetings were conducted by Bro. Nelson Kauffman, July 8-18. Rainy weather hindered the attendance, but we praise the Lord for the seed sown. We also appreciated Sister Kauffman's services while she was here.

Bro. and Sister Amos Swartzentruber, missionaries from South America, conducted an afternoon service on Sunday, July 11.

Our summer Bible school was held Aug. 2-13, with Bro. Paul Voegtlin in charge. The highest attendance was eighty-six. A program could not be given because of the threat of polio at that time.

Other visitors from outside the conference district who stopped with us this summer were Bro. and Sister J. C. Fretz, Vera Hallman, Bro. and Sister C. C. Cressman, Sister Fannie Hostetler, Bro. Fred Brennehan, Delbert Erb, and John Harshberger. We also wish to mention those who stopped with us on their way to the North. We appreciate their interest in that work.

We reorganized our Sunday school on Sunday, Sept. 19, with the following results: Supts., Edgar Boettger, Robert Stauffer; Chors., Elvera Reil, Joseph Voegtlin; Secy., Harry Stauffer.

Next Sunday, Oct. 10, we are looking forward to commemorating our Lord's suffering and death.

Verba Stauffer.

MANSON, IOWA

Greetings in Jesus' name. Bro. A. J. Metzler was with us Sept. 5-12 for evangelistic meetings. He spoke with great power. There were several conversions.

On Aug. 26 Bro. Allen Ebersole and family were in our midst in the interest of mission work. Sister Ebersole conducted a very interesting children's meeting.

We had a very impressive service on Sept. 22, when Christian Schnebele and Gustav Reimer, ministers from Germany, spoke to us. They were representatives to the Mennonite World Conference. An interpreter accompanied them, as they do not speak English fluently.

Bro. J. D. Graber brought Stephen N. Solomon, a deacon from India, into our midst on Sept. 10.

Bro. John Hess favored us with an inspiring sermon on the evening of Sept. 9.

Vernon Hooley, Harold Zook, and Dale Martin, of our congregation, spent a week at Loman, Minn., assisting in the building of the new church there.

Reorganization of our Sunday school resulted as follows: Adult Supt., Leslie Kaufman; Asst., Alvin Oswald; Pri. Supt., Aaron Bachman; Secy.-treas., Ethel Summer; Libr., Dolores Bohn; S.S. Chor., Geraldine Zehr; Church Chor., V. J. Hooley; Church Cor., Luella Summer.

Oct. 10, 1948.

Marcille Davidhizar.

ARCHBOLD, OHIO

(Central Congregation)

Dear Herald Readers: Another summer season, with its activities, is passing into history. Our Bible school gave an interesting program on the evening of June 11. The highest attendance was three hundred. Bro. Jesse Short served as superintendent; there were thirty-six teachers on the staff.

We were again made conscious of the grace and power of the divine Physician in

restoring the health of Bro. Short after his fall immediately following the close of Bible school.

The week end of June 19, 20, was made unforgettable by the messages given at our peace conference. Guest speakers were Donovan Smucker, instructor at the Mennonite seminary in Chicago; and Paul Goering, from Washington, D.C.

We have deeply appreciated the presence and messages of Bro. and Sister S. Paul Miller, who have been with us occasionally during their furlough. We were also impressed by the evidence of the working of the Gospel in the land to which Bro. and Sister Miller hope to return, when two native representatives, Bro. Pyarelal J. Malagar and Bro. Stephen N. Solomon, from the India Mennonite Church, spoke to us recently in our Sunday evening service.

Other missionaries whom we were privileged to have as guest speakers in recent months were Bro. and Sister Paul Lauver, from Puerto Rico, and Bro. and Sister Merle Eshleman, from Africa. Bro. Irvin Eicher also gave us an interesting account of his work and the need in China, where he served one year in rehabilitation work.

God's grace has made it possible for us to know His redeeming love and the peace which passeth all understanding. This gift places upon us a responsibility to those who do not have the knowledge of God. Will you pray with us that as individuals and as a church we may make Him known?

Della Schloneger.

MORRISON, ILLINOIS

Dear Herald Readers: Greetings of Christian love. We were made happy when a young soul revealed a desire to become a Christian. She was taken into the church by baptism on June 27.

Bro. Daniel Smucker, of Harrisonburg, Va., preached for us on Sunday morning, June 13.

The latter part of August quite a severe hail and wind storm swept through this part of the country. Corn was blown over and some buildings were damaged. But we have much to be thankful for, as not too much damage was done.

Bro. Howard Zehr, from Freeport, conducted a series of meetings Sept. 6-12. We appreciated his messages from the Word of God.

On the evening of Sept. 23 Bro. Jesse Yoder and his family, from the Flint, Mich., Mission, were with us. Bro. Yoder told of their experiences in the work and gave a sermon on "The Love of God."

We appreciate all these visitors and we welcome anyone who can stop to worship with us.

Our Sunday-school reorganization was held Sept. 26.

Oct. 10, 1948.

Mrs. Aaron Nice.

STERLING, ILLINOIS

(Science Ridge Congregation)

A very impressive communion service was held on Oct. 3, with a large number participating. The resident bishop was assisted in the service by Bro. P. A. Burkholder, Waynesboro, Va.

Bro. and Sister Walter Hartman and daughter, of Harrisonburg, Va., were welcome visitors on Sept. 19. The Hartman family were former members here.

Bro. P. A. Burkholder and wife, Bro. Paul Coffman and wife and son called on relatives and friends in this vicinity the week end of Oct. 3. Bro. Burkholder brought the message in the evening service.

A very impressive baptismal and communion service was held at the West Sterling Mission, an extension of the Science Ridge congregation, when a class of four adults and seven young people were baptized.

Bro. A. C. Good is scheduled to hold communion services with the Sheffield congregation on Oct. 17. Bro. J. I. Byler is in charge of the work there.

Sister Madeline Garber, of Metamora, accompanied by Sisters Martha Garber, Mary Weaver, and Esther Imhoff, visited the Sterling Sewing Circle on Oct. 7. In the evening she gave a very informative account of her work in Germany and France.

Bro. and Sister Dale Nofziger, of Cleveland, Ohio, are scheduled to conduct a service concerning the work among the Jews for the Science Ridge congregation on the evening of Oct. 12. Cor.

SUNDAY SCHOOL LESSON (Continued)

rebuked the disciples for their revengeful spirits. Reviled not when He was reviled. Forbade smiting of those who came with Judas to take Him. Prayed for those who crucified Him, and undoubtedly for those who spit on Him and mocked Him.

All through the ages this doctrine has been lived by the truly great of men. It is a practice that adorns any life. It is not a practice according to the flesh, but by the grace of God we can do our part to live peaceably with all men. Resisting not evil attracts to the Gospel, for man knows too well that he cannot return good for evil without divine help.

—Alta Mae Erb.

FIELD NOTES (Continued)

Bro. John F. Garber, Alma, Ont., closed a series of meetings at Elmira, Ont., on Oct. 17. There were eight confessions, besides a number of reconsecrations. Bro. Garber began meetings at Toronto on Oct. 24.

Bro. E. M. Yost, Denver, Colo., is scheduled to hold meetings for the Warwick River congregation, Denbigh, Va., Dec. 2-12.

Bro. M. D. Stutzman, Kingman, Alta., preached at Rensselaer, Ind., Sunday evening, Oct. 17, and the next evening at Kouts. Bro. Stutzman began a series of meetings at Wellman, Iowa, on Oct. 24, which will continue probably for ten days.

Bro. Paul Voegtlin, Tofield, Alta., is spending the school year, together with his family, at Hesston, Kans., where Bro Voegtlin is taking Bible work at Hesston College.

The Alberta-Saskatchewan Mission Board has bought a house at Blue Sky, fifty miles west of Peace River, Alta., and plans to move a family there to carry on mission work. Sister Fannie Hostetler, formerly of Bloomfield, Mont., who has been helping with

summer Bible school in this conference district, will also work in the Blue Sky field.

Bro. Oscar Burkholder, Breslau, Ont., will be a visiting speaker in the Christian Workers' Conference and Ministers' Meeting at Creston, Mont., Nov. 20-26.

Missionaries from Africa Elam Stauffer and Bro. and Sister George Smoker will visit churches in Alberta Nov. 7-11 and in Idaho Nov. 20, 21.

Bro. Etril Leinbach, Moore Park, Mich., preached at Kouts, Ind., Sunday morning, Oct. 17.

Bro. B. B. King, Sheldon, Wis., is engaged in evangelistic efforts in the rural mission churches of the lower district of Virginia, having conducted meetings at Morning View Oct. 3-14, with four confessions and a number of reconsecrations. At present he is serving at Bethel, Oct. 17-28, and plans to be at Crossroads Oct. 31 to Nov. 11. Remember this work in prayer.

Bro. James Lark, of Chicago, is scheduled to speak at the Slate Hill Church, near Shiremanstown, Pa., Oct. 28 at 7:30 p.m.

Bro. Martin Weaver, Annville, Pa., is scheduled to serve as the visiting speaker in a quarterly Sunday-school meeting to be held at Churchtown, near Narvon, Pa., Nov. 7.

A Christian Life Meeting will be held, D.V., at the Blainsport Church, Reinholds, Pa., all day Sunday, Oct. 31, with the brethren David S. High, Lancaster, Pa.; Paul Mininger, Goshen, Ind.; and Ira A. Kurtz, Morgantown, Pa., as guest speakers.

Bro. Stephen N. Solomon, a deacon of the India Mennonite Church, is scheduled to speak in the morning and evening services at Pleasant Hill, East Peoria, Ill., on Missionary Day. Bro. J. N. Kaufman is scheduled as Thanksgiving speaker at this place.

A peace rally is planned for the Metamora, Ill., congregation on Sunday, Nov. 14, with Don Smucker as guest speaker.

The Big Valley Men's Chorus, from the Belleville, Pa., vicinity, will give programs in eastern Pennsylvania, the Lord willing, on Oct. 30, 31, as follows: Saturday evening, Maple Grove Church, Atglen; Sunday morning, Media; Sunday afternoon, Conestoga Church, Morgantown; and Sunday evening, Monterey Church, Bird-in-Hand.

The New Holland, Pa., congregation is planning a series of evangelistic meetings to be held Oct. 30 to Nov. 7, with Bro. Ray Shenk, Elkridge, Md., as evangelist. All who can are invited to attend. Pray for these meetings.

Bro. Melvin Lauver is scheduled to speak at the Hess Church, Lititz, Pa., on Sunday evening, Oct. 31, at 7:30 p.m. concerning Puerto Rico.

Canadian Thanksgiving Day, Monday, Oct. 11, was commemorated by all-day programs at the Rainham Church, near Selkirk, Ont., with Bro. Orley Swartzentruber, of Goshen College taking part; at the Wideman Church, Markham, Ont., with Bro. Amos Swartzentruber and Bro. and Sister Simeon Hurst assisting; at St. Jacobs Church, in Ontario, with the brethren J. D. Graber and Paul Lauver taking part; and at the Blenheim Church, near New Dundee, Ont., with the Wilmot Township churches participating.

Bro. Henry Martin was recently chosen by lot and ordained to the office of deacon to serve the newly organized Bethel congregation near Elora, Ont. Prayer is requested for the Lord's leading to a minister for this group.

Bible coach trips were recently made by the brethren Stephen Peachey and Elmer Gerber among the upper Lake Huron coast towns, in Ontario; and by the brethren Elmer Burkholder and J. C. Fretz into Haliburton and Hastings County in northeastern Ontario. Tract mailing has given interesting leads in finding these "other sheep." Pray for hungering souls in isolated communities.

Just off the press is an attractive, thirty-two-page booklet containing addresses given at the fiftieth anniversary service held June 26, 1947, in commemoration of the fifty years of service rendered by Bro. E. S. Hallman in the Mennonite Church. Copies may be secured for twenty-five cents from E. S. Hallman, Tuleta, Tex., or from the Golden Rule Book Store, 187 King St., E., Kitchener, Ont.

Bro. Milton Brackbill, Paoli, Pa., is serving as evangelist at the Rossmere Mission, Lancaster, Pa., Oct. 24-31. Prayer for these meetings is requested.

A series of meetings for young people is being held at the Prairie Street Church, Elkhart, Ind., for the discussion of the principle of nonresistance.

Geneva Alexander and Donna Yoder, recently returned relief workers from Ethiopia and Holland, respectively, spoke at the Prairie Street Church, Elkhart, Ind., concerning their experiences and observations and the work now being done in these countries.

The Bossler congregation, near Elizabethtown, Pa., is planning a Bible Conference and rededication service to be held Friday evening, Saturday afternoon and evening, and all day Sunday, Nov. 5-7, with Bro. John L. Stauffer and Bro. John E. Lapp as guest speakers. Evangelistic meetings, in charge of Bro. J. Irvin Lehman, are scheduled to follow at this place, Nov. 7-21.

Guest speakers at the annual Bible meeting to be held, D.V., at the Broadway Mennonite Church, Hanover, Pa., Saturday evening and all day Sunday, Oct. 30, 31, are Bro. Clayton Keener, Refton, Pa.; and Bro. Elam Stauffer, Africa missionary.

Bro. Oscar Burkholder recently closed a one-week series of revival meetings at the Zurich Church in western Ontario.

MISSION NEWS (Continued)

"We are sending forty-eight children to the public school this fall."

Columbiana, Ohio, S. A. Yoder: The interest in the work among the colored people of Youngstown continues to be good. With colder weather coming on, we feel our building quite inadequate for the number who attend. We are all praying for the Lord to direct in the finding of someone to be stationed there and a home for them.

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, October 20, 1948

AMISH MENNONITE CONFERENCE (Continued)

Subject 1. The Unity of the Body of Christ, Lloyd Boshart.

The reality of unity in the midst of diversity was clearly shown. Resolution:

1. We recognize the need and value of unity according to the following Scriptures: "all speak the same thing" (I Cor. 1:10); "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1); "... that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2).

2. This unity is made possible: (a) because of the intercession of Christ (John 17:23); (b) because of Christ's workmanship in us (Eph. 2:10); (c) because as branches we abide in the same vine (John 15:5); (d) because we have been baptized by one Spirit into one body. I Cor. 12:13.

3. We believe there is value in diversity of conviction in an effort to know the divine will of God when we recognize the gifts of each other and allow the Holy Spirit and the Word to bring us to a unity of the faith. Eph. 4:1-16; I Cor. 12:19-28.

4. We recognize that the unity of the body of Christ is the result of the unity of each member with Christ. John 17:21.

5. This unity is secured: (a) by each member knowing Christ (Phil. 3:7-11); (b) by giving expression of the new life in Christian love (II Cor. 5:14); (c) by preferring one another in love (Rom. 12:10); (d) by expressing Christian courtesy. I Pet. 3:8.

Subject 2. Lessons Learned in Preparation for and Operation of Christian Day Schools, Simon Coblentz.

Our brother spoke from experience and deep conviction. Some of the thoughts given were: Too many feel that the education of our children is not the responsibility of the church. Anything we can do to save one soul is worth all it may cost. God has been taken out of the public schools. Textbooks are becoming more and more corrupt. Immorality is found in many schools. Military men are looking to education to undermine our nonresistant position. Already one half of our young men have dropped our peace position. A teacher has great influence upon a child. I Tim. 3:14, 15. Parents are responsible for the influence the child is exposed to. The Bible should be the hub of all instruction. I Cor. 3:18. A Christian day school is possible under the blessing of God.

Subject 3. The Christian Home, Shem Peachey.

The possibility and responsibility of having each of our homes a training unit in Christ was shown. Resolution: The home was God's first institution on earth and was instituted for the purity and happiness of the human family and the propagation of the human race. Gen. 1:28. The Christian home wields a tremendous influence for good when directed in the fear of God. Ps. 128:1-8. This influence is exemplified in the home of Lois and continued in the home of Eunice, and manifested itself in the life and work of Timothy. II Tim. 1:5; I Cor. 4:17.

In order that the standard of our homes may be raised to where it meets the full approval of God we recommend the following: (1) that young people seek divine guidance through prayer and a study of the Word in choosing a life companion; (2) that we recognize God in all our plans of home building and take an attitude of godly fear toward Him (Ps. 127:1; 128:1); (3) that we daily diligently study the Word of God and make it our rule of life; (4) that husband and wife take an attitude of welcoming children into the world (I Sam. 1:11); (5) that parents seek to daily teach the Word understandingly and sympathetically (Deut. 6:6, 7); (6) that parents and children have a

sincere and fervent prayer life (Jas. 5:16); (7) that we seek to maintain an atmosphere of love, good will, and companionship in our home (I Cor. 7:3; Col. 3:16-22); (8) that we take a sympathetic and conscientious attitude toward reading matter in the home (Ps. 1:1-3); (9) that the home take a sympathetic and constructive attitude toward the church (I Thess. 5:12, 13); (10) that ministers make a careful study of the needs and possibilities of the home and faithfully teach what the Scriptures uphold. Acts 20:20, 28, 31.

Subject 4. What Is the Church's Answer to Bearing "One Another's Burdens," Especially as It Relates Itself to Life Insurance? Edwin Albrecht.

A very interesting discussion was presented. Resolution: As we study the Scriptures and conditions in our congregations we notice that material burdens come upon members in the church for different reasons: (1) burdens because of individuals being called to specific spiritual duties (II Tim. 2:4; Rom. 15:27); (2) burdens because of poverty and misfortune. Rom. 15:26; Acts 11:27-30.

As members one of another we believe that we should bear each other's burdens wherever they exist. True brotherly love will not permit bodily suffering on the part of some while others in the brotherhood have means to relieve it. I Cor. 12:25-27; James 2:15-17. As children of God we should place our confidence and trust in Him and not lean on the arm of flesh. Jer. 17:5; Matt. 6:24-34.

On the basis of these Scriptures we reaffirm our former stated position that we stand unreservedly against life insurance. Further, we believe that bearing "one another's burdens" under our present conditions will include the following specific duties: (1) relieving our widows and orphans in case of need; (2) giving assistance to any needy member in case of misfortune or emergency; (3) giving assistance where needed to those that suffer "spoiling of . . . goods" because of their faith; (4) giving assistance where needed to those that give their time to labor in the Word. I Cor. 9:1-11; II Tim. 2:4.

The Thursday forenoon service was opened with Noah Swartzen-druber as chorister and John Bender as devotional leader.

Subject 5. According to the Word of God, What Power Do Ministers Have in Disciplining in the Church? Harry Stutzman.

A very scriptural position was presented. Resolution: (1) We recognize discipline to embody the thought of a clear, Holy Spirit-directed teaching program, and a loving, wholesome censuring of wrongdoing. (2) We recognize that ordained ministers are called of God by the Holy Ghost for the work of the ministry to take care of any needs in the church according to the will of God. Acts 13:2; Eph. 3:7; I Tim. 1:12; II Tim. 1:11. (3) We recognize that ministers who are called of God are also anointed and empowered to discharge the duties of the office to which they are called. John 17:18; Acts 10:38; Acts 1:8. (4) We recognize that God reveals His will to His people through His Word and that all discipline needs to be exercised according to the Word of God through the guidance of the Holy Spirit. II Tim. 4:2; I Cor. 5:4-13. (5) When ministers thus labor, they labor not in their own power, but in the power of God. Zech. 4:6; I Cor. 2:4.

Subject 6. An Adequate Doctrinal Teaching and Preaching Program in Our Churches Today on Nonconformity, Raymond Byler.

Subject 7. An Adequate Doctrinal Teaching and Preaching Program in Our Churches Today on Nonresistance, Albert Miller.

A scriptural study, was presented on each subject. It was decided in ministers' meeting to carry the questions over until next year for further study.

MENNONITE COLLEGES (Continued)
rather than an asset in the work which the college is trying to do.

By giving its students a thorough grounding in the thought and life of the church, the church college is preparing them to maintain the denominational viewpoint in their communities and in their various life callings. No church can prosper if its best young blood is constantly drained away from the church community. Nor is the church benefited by the college if the young people who return to their own communities are unsympathetic and unco-operative in the life and work of the church. When the students do go into other communities or into other life callings than their home community has known, they will carry with them, if the church college has performed its function in them, such a denominational understanding and loyalty as will make them defenders of their faith wherever they go.

In order to fulfill its obligations to the denomination which has founded and which supports it, the college needs to give careful attention to methods by which these obligations may be fulfilled. One detail of importance is the local college church which the students attend while they are in school. This church must maintain a strong program of preaching, teaching, and expressional activity. This program should serve to effectively supplement the program of the college itself in developing Christian conviction and a strong, active Christian experience. It should be a program, moreover, which is more or less typical of the program in the active churches of the supporting constituency. It should fit in, that is, with the forms of worship and the types of activity throughout the denomination. The student should be able to come from his home church to his college church or from the college church to his home church without being

overwhelmed by the differences. This does not mean that the college church needs to descend to a level of cold formality or of inefficiency, but it does mean that the student should sense a homogeneity in his denomination and should be trained to feel at home and to participate actively in the programs of his church wherever he may be.

The standards of discipline maintained by the college for its students should be consonant with the standards of the denomination. If on the college campus the student is permitted or even encouraged in ways of life that are forbidden in his home church, it is obvious that he must call in question the discipline either of his church or of the college. He must make a choice between loyalty to the religious ethics in which he had been trained and loyalty to the new set of ethics which prevails in the college. According as he chooses he will either be alienated and under the reproach of the

church and community from which he came, or he will be unhappy and remain unassimilated in the college community.

The church college also, to fulfill its obligations to the supporting denomination, must include in its course of study courses in church history and church doctrine. These courses must be more than electives taken often by a small part of the student body who have a special interest in that direction. They must be a part of the integrated educational program to which the young people of the denomination are introduced. These courses should give the student a clear notion of the reasons for the founding of his denomination. They should help him to see and clearly understand the Scriptural reasons for the denominational beliefs and practices. There should be abundant opportunity for him to think through for himself and with his teachers the creedal and practical positions of the church.

Most important of all methods, perhaps, will be the supplying of types of contact between faculty and students and types of activity in the school life, which will lead the student to a denominational loyalty which is in no sense forced and grudging. The student must be helped to happiness in his denominational relationship. The psychological attitude is all-important, if the student is to be led to a position which will function effectively for a lifetime. He must come to feel that the ideals, the teachings, and the practices of his church are sensible, beautiful, and true. Perhaps no one thing will function more effectively to this end than his observation in his teachers of what he feels is a happy, a sane, a beautiful life. Students strongly tend to cut their lives over the pattern, not of what their teachers say, but of what they are. It is one of the greatest opportunities of the church college teacher to make himself available to the student who is trying to find help in the formation of his life ideals. And these ideals, as they are being formed, must find expression in word and deed if they are to become a fixed part of the life. There must be opportunities for students to say what they believe, and there must be types of activity on the campus which will be an unconflicting expression of these ideals.

The general truths and principles which have so far been expressed can find a ready application in the situation of the Mennonite college. Although our colleges appeared late in the cultural development of Mennonite people, they are the expression of a strong denominational consciousness. Certainly no denomination can have a stronger call to explore and teach its history than can the Mennonite Church, for no church has a past of greater interest or a more virgin field for study and research. The element of separation from the world in the Mennonite philosophy and way of living makes it very necessary that her

young people have help in relating that philosophy to the situations which they must meet in the world. In so far as the Mennonite way of life is unconventional, the college has a unique opportunity to demonstrate to the world, particularly the educated world, the rational principles upon which this way of life depends. The large number of cases in which educated young Mennonites, even those who have gone through our own colleges, have left the church and forsaken the Mennonite heritage constitutes a tremendous challenge to the Mennonite college to educate for church loyalty and the maintenance of the denominational viewpoint.

To achieve its ends the Mennonite college needs continually to study and criticize its methods. There can be no room for a hypersensitivity to criticism, nor for a tendency to jealously defend the status quo of campus and college community practices. When methods do not work or when they fail to achieve the desired ends, the methods must be changed. To a probably greater degree than in any other department of the work of the Mennonite Church the leaders of thought and practice in our colleges are on the defensive. Alibis are vain when our critics point out our failures in reaching our objectives. Discouragement is unnecessary, but as never before we need to study our problem and give to its solution the best we have of consecrated intelligence. In the survival of the Mennonite heritage we are debtors both to the fathers who gave to us and to the sons to whom we shall give.

ALONE

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for one of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.—Christian Witness.

BIRTHS

Aeschliman.—To Kenneth and Violet (Frey) Aeschliman, Archbold, Ohio, a daughter, Elaine Ann, Oct. 4.

Brunk.—To Boyd A. and Marjorie (Secrest) Brunk, Sterling, Ill., a son, Timothy Verne, Oct. 4.

Byler.—To Roy and Ruby (Fisher) Byler, West Liberty, Ohio, a son, Richard Keith, Sept. 29.

Hershey.—To Harold R. and Ruth M. (Rohrer) Hershey, Kinzers, Pa., a daughter, Jeanette Elaine, Oct. 6.

Hershey.—To Sanford E. and Mae (Eby) Hershey, Gordonville, Pa., a son, Carl Eby, Sept. 29.

Jefferis.—To Pierce and Magdalena (Reed) Jefferis, West Chester, Pa., a son, Pierce Allen, Aug. 10.

Kennel.—To Willard and Mae Etta (Hershberger) Kennel, Albany, Oreg., a son, Russel Willard, Sept. 28.

King.—To Sanford A. and Mary (Martin) King, Harrisonburg, Va., a daughter, Lois Ann, Oct. 1.

King.—To Trennis and Arvilla (Yoder) King, Belleville, Pa., a son, Darrell Jay, Oct. 3.

Longenecker.—To Henry Z. and Rachael A. (Metzler) Longenecker, Middletown, Pa., a daughter, Gloria Ann, Oct. 3.

Miller.—To Paul and Frances (Alliman) Miller, Wayland, Iowa, a daughter, Dianne Kay, Oct. 4.

Nafziger.—To Ephraim and Mary Emma (Kennel) Nafziger, Cochranville, Pa., a daughter, Barbara Jean, Oct. 1.

Ranck.—To R. Glenn and Erla (Heller) Ranck, Washington Boro, Pa., a daughter, Karen Elaine, Sept. 16.

Rohrer.—To John C. and Ruth (Zeiset) Rohrer, Strasburg, Pa., a son, Elvin Z., Sept. 26.

Schrock.—To Reuben H. and Naomi (Larrew) Schrock, Beaver, Oreg., a son, Lowell Franklin, Oct. 2.

Steiner.—To Melvin and Sylvia (Neuenschwander) Steiner, Dalton, Ohio, a son, Mahlon Glen, Oct. 10.

Stuckey.—To Orville D. and Sadie (Heishman) Stuckey, Archbold, Ohio, a son, Terry Lee, Oct. 2.

Weaver.—To Ivan M. and Lillian (Risser) Weaver, Groffdale, Pa., a daughter, Marlene R., Sept. 2.

Yoder.—To John and Agnes (Kauffman) Yoder, Christiana, Pa., a daughter, Mary Jane, Sept. 29.

Yoder.—To LeRoy D. and Helen (Yoder) Yoder, Clarence Center, N.Y., a daughter, Geraldine Faith, Aug. 31.

Zimmerman.—To Maynard and Catharine (Witmer) Zimmerman, Goshen, Ind., a son, Paul Levon, Sept. 19.

Zook.—To LeRoy and Mary (Yordi) Zook, Mt. Union, Pa., a daughter, Deborah Jane, Oct. 3.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brackbill—Myers.—Norman W. Brackbill, Mellinger congregation, Lancaster, Pa., and Alma Myers, Carpenter congregation, Bareville, Pa., by Mahlon Witmer, Oct. 7, 1948.

Frymoyer—Lauver.—Donald Edward Frymoyer and Bessie Evelyn Lauver, both of the Lost Creek congregation, Juniata Co., Pa., at the home of the officiating bishop, W. W. Graybill, May 30, 1948.

Jost—Tice.—Levi H. Jost, Reedley, Calif., and Evelyn Lucile Tice, Dayton, Va., by Abe Wiebe at Montozuma, Va., Sept. 10, 1948.

Mack—Halteman.—Andrew Mack, Jr., Providence congregation, Yerkess, Pa., and Ruth A. Halteman, Franconia, Pa., congregation, by Amos Kolb, Oct. 2, 1948.

Malin—Lehnhoff.—C. Ralph Malin and Erka Lehnhoff, both of the Frazer, Pa., congregation, by Mahlon Witmer at the Frazer Church, July 15, 1948.

Nafziger—Kulp.—Andrew J. Nafziger, Millwood congregation, Gap, Pa., and Ruth C. Kulp, Bally, Pa., congregation, by E. W. Kulp, father of the bride, at the Bally Church, Oct. 9, 1948.

Neff—Troyer.—Earnest J. Neff and Shirley Catherine Troyer, both of the Shore congregation, Shipshewana, Ind., by Clarence Troyer at the home of the bride's parents, Oct. 21, 1948.

Risser—High.—Clarence H. Risser, Erb congregation, Lititz, Pa., and Marian S. High, Metzler congregation, Ephrata, Pa., by Mahlon Witmer at the bride's home, Oct. 9, 1948.

Sommer—Miller.—Norman Sommer and Erma Lou Miller by Reuben Hofstetter at the Kidron Church, Dalton, Ohio, Oct. 2, 1948.

Troyer—Overholt.—Clarence J. Troyer, Shore congregation, Shipshewana, Ind., and Irene Overholt, Locust Grove congregation, Sturgis, Mich., by Clarence Troyer at the Locust Grove Church, Sept. 19, 1948.

Weaver—Graybill.—David Willard Weaver and Pauline Elizabeth Graybill, of the Delaware and Lost Creek congregations, Juniata Co., Pa., by W. W. Graybill, great-uncle of the bride, Aug. 29, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bixler.—Noah J., son of Jacob and Barbara (Hilty) Bixler, was born in Green Twp., Wayne Co., Ohio, Jan. 12, 1875; passed away Sept. 3, 1948; aged 73 y. 7 m. 21 d. In his early youth he served as a farm laborer in the Sonnenberg community, and followed farming as a life occupation until his retirement a number of years ago. On Aug. 31, 1897, he was united in marriage to Anna Steiner, who predeceased him. To this union were born two sons, one of whom (Andrew) also preceded him in death. Surviving are one son (Ezra, New Philadelphia, Ohio), one daughter (Elda, La Junta, Colo.), 5 grandchildren, one half brother (William, Orrville, Ohio), 2 half sisters (Mrs. Mary Zimmerly, Apple Creek, Ohio; and Hulda—Mrs. Clyde Budd, West Lebanon, Ohio). For a number of years he made his home in Orrville, until having recently gone to live with his son (Ezra). Complications due to cancer necessitated his removal to the Torgler Rest Home, Dover, Ohio, where he passed away two days later. He was a member of the Mennonite Church from the time of his youth and attended regularly as long as his health permitted. Funeral services were held at the Desvoignes Funeral Home, Mt. Eaton, Ohio, and at the Kidron Mennonite Church on Sept. 6 by Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Interment was made in the church cemetery.

Graber.—Peter R., son of the late Christian C. and Fannie (Conrad) Graber, was born at Marshallville, Ohio, July 22, 1877; died at the Jane M. Case Hospital, Delaware, Ohio, Oct. 4, 1948; aged 71 y. 2 m. 12 d. About one month before his death he became ill while returning home from Columbus, Ohio, and entered the hospital at Delaware, where he remained until death. As a young man he united with the Mennonite Church. He was engaged in farming, and spent his whole life on the same farm. His parents and one sister (Mrs. Eugene L. Johnson) preceded him in death. He was never married. Surviving are one sister (Lydia C., Marshallville, Ohio), and one nephew. Funeral services were conducted Oct. 7 at the Pleasant Hill Mennonite Church, near Sterling, Ohio, by C. L. Graber, I. W. Royer, and William G. Detweiler. Burial was made in the Pleasant Hill Cemetery.

Hoover.—Esther Virginia, daughter of Henry and Sarah (Wenger) Burkholder, was born near Goshen, Ind., Oct. 12, 1919; passed away Sept. 13, 1948, at the Goshen Hospital, where she had given birth to a stillborn child eight days previously; aged 28 y. 11 m. 1 d. Death was caused by uremia. On Feb. 21, 1946, she was married to Lloyd Hoover, who survives. Also surviving are her parents, 2 brothers (Lowell, Carson City, Mich.; and Clayton, Goshen, Ind.), 3 sisters (Ruth—Mrs. Paul Yoder, Bertha—Mrs. Virgil Goetz, and Mildred—Mrs. Earl Yoder), 13 nieces and nephews, one uncle, and

many other relatives and friends. In her youth she accepted Christ and united with the Prairie Street Mennonite Church, of which she was an active member, having served as primary superintendent and also as a Sunday-school teacher. She enjoyed working with children and found time to help where she was needed. Funeral services were conducted at the home by John Mosemann and at the Prairie Street Church by D. A. Yoder and J. E. Gingrich. Burial was made in the Yellow Creek Cemetery.

Martin.—Minnie, daughter of Calvin and Nancy (Miller) Smith, was born at Highfield, Md., July 27, 1889; died of a heart condition Sept. 10, 1948; aged 59 y. 1 m. 13 d. Surviving are her husband (Jacob Martin), 3 daughters (Mrs. Leonard Shank, Mrs. Leonard Baer, and Mrs. Paul Witmer, all of Franklin Co., Pa.), 2 sons (Paul C. and David H., also of Franklin Co.), one sister (Mrs. Florence Aurnsburg, Highfield, Md.), and 13 grandchildren. She was a member of the Rowe Mennonite Church for many years. Funeral services were held at the Rowe Church Sept. 13 by Harvey E. Shank and Harry Witmer. Text: Rev. 21:4. Interment was made in the adjoining cemetery.

Martin.—Nancy Jean, daughter of Mr. and Mrs. Abner R. Martin, St. Jacobs, Ont., was born Feb. 4, 1943, in Kitchener, Ont., died after a brief illness of leukemia at the home of her parents, Oct. 4, 1948; aged 5 y. 8 m. Surviving are her parents, and 2 grandparents (Menno Hoffman, St. Jacobs, Ont.; and Mrs. Elizabeth Martin, Bridgeport, Ont.). Funeral services were held at the St. Jacobs Mennonite Church on Oct. 6, in charge of Roy S. Koch. Interment was made in the Conestoga Cemetery.

Miller.—Christian N., son of Peter C. and Barbara (Kreibill) Miller, was born in Canton, Ohio, May 27, 1881; died at his home near Canton, Oct. 8, 1948; aged 67 y. 4 m. 11 d. He had enjoyed comparatively good health until the last few days, when his heart manifested a weakness which resulted in his unexpected death. On Feb. 9, 1905, he was married to Emma Schmucker, who preceded him in death on June 13, 1942. Two infant sons also predeceased him. Surviving are 2 children (Christina—Mrs. Willis Yoder, Alliance, Ohio; and Roy E., Canton, Ohio), 11 grandchildren, 2 brothers (John D., Louisville, Ohio; and Howard D., Sterling, Ohio), one sister (Mrs. Mary Sommers, Louisville, Ohio), and a large number of other relatives, neighbors, and friends. He was a well-known farmer, having lived all his life on a farm in Stark Co. After the death of his wife he moved to a small farm, where he died. During these latter years Mrs. Emma Becher served as his housekeeper. Early in youth he became a Christian, uniting with the Beech Mennonite Church, of which he was a member until death. He showed a keen interest in the work of the church. Funeral services were held at the home and at the Beech Church, in charge of J. J. Hostetler and J. S. Gerig.

Miller.—Dennis Kalb, son of Ernest J. and Ruth (Mishler) Miller, was born Sept. 3, 1947; died Oct. 2, 1948; aged 1 y. 29 d. He was never well. Surviving are his parents, 3 brothers (Franklin J., Dewayne J., and Gerald Keith), 4 grandparents (Mr. and Mrs. Irwin J. Miller and Mr. and Mrs. Homer J. Mishler), 4 great-grandparents (Mr. and Mrs. Josiah J. Miller and Mr. and Mrs. Dan V. Yoder), and a number of uncles and aunts. One brother (Ralph) and one sister (Jennifer) preceded him in death. Funeral services were held Oct. 4 at the home and at the Shore Mennonite Church, Shipshewana, Ind., in charge of Percy J. Miller and E. C. Bontrager. Interment was made in the adjoining cemetery.

Rudy.—Mary, daughter of the late Michael and Maria (Wenger) Horst, was born in Lancaster Co., Pa., Jan. 30, 1862; died at the home of her daughter (Inez), Dalton, Ohio, Oct. 5, 1948; aged 86 y. 8 m. 5 d. At the age of eight she moved with her parents to North Lawrence, Stark Co., Ohio. On Dec. 25, 1884, she was united in marriage to Jacob B. Rudy and moved to Dalton, Ohio. Her husband passed away on July 19, 1942. One daughter (Emma Wenger) also predeceased her, on Dec. 25, 1919. Surviving are 3 sons (Harry B., Lockwood, Ohio; Wade H., Orrville, Ohio; Jay B., New Philadelphia, Ohio), 3 daughters (Mrs. Inez Shisler, Mrs. Alice Douglas, and Mrs. Mae Davis, of Dalton, Ohio), 11 grandchildren, 18 great-grandchildren, one sister (Mrs. I. J. Buchwalter, Dalton, Ohio), and many other relatives and friends. She was one of a family of nine children. One brother (Elam, Wooster, Ohio) predeceased her by exactly three weeks. In her youth she joined the Mennonite Church. She was kind and sympathetic, greatly interested in

the welfare of her family, and active in church work. Funeral services were held on Oct. 9 at the home and at the Martins Mennonite Church, near Orrville, Ohio, with Alva Wengerd, Stanford Mumaw, and William G. Detweiler participating. Interment was made in the Martins Cemetery.

Schmidt.—Edith, daughter of Andrew and Susan Wedel, was born near Tampa, Kans., Oct. 31, 1897; passed away May 18, 1948; aged 50 y. 6 m. 18 d. In 1911 she moved with her parents to Kiowa Co., Kans., where she resided until the time of her death. On Feb. 24, 1915, she was united in marriage to Fred A. Schmidt, who survives. Also surviving are 5 children (Leland, Beuna—Mrs. Paul Unruh, Marjorie—Mrs. Dennis Unruh, Ruhy—Mrs. Laverne Koehn, and Freddie, all of the immediate vicinity), 3 grandchildren, her stepmother (Mrs. Abe Jantz), 2 brothers, 2 sisters, 4 half brothers, and a large number of other relatives and friends. One daughter (Alta Mae), one sister, and her parents preceded her in death. In 1926 she, with her husband, accepted Christ as her Saviour and Lord. She was deeply concerned for the spiritual welfare of her family. As a wife and mother she could be described by the words in Prov. 31:26-28. Funeral services were conducted at the Calvary Mennonite Church May 21 in charge of E. M. Yost and P. A. Friesen. Interment was made in the Greensburg Cemetery.

Shirk.—Henry Wayne, son of Leon B. and Margaret (Weber) Shirk, Bowmansville, Pa., was born Oct. 7, 1948; died the same day, at the home of his parents. Besides his parents there survive one brother (Maynard Ray), 3 grandparents, and 2 great-grandparents. Brief services were held at the cemetery of the Bowmansville Mennonite Church, in charge of Moses G. Gehman.

Snively.—Fanny B., daughter of the late Abram and Annie (Brubaker) Snively, was born Oct. 5, 1867; died Sept. 22, 1948; aged 80 y. 11 m. 17 d. Surviving are 2 brothers and 2 sisters. She was a member of the Mannheim, Pa., Mennonite Church. Funeral services were held at Hernley's Mennonite Church Sept. 25, in charge of Abram Risser and Ira B. Huber. Interment was made in the adjoining cemetery.

Special Meetings

OXFORD, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Mount Vernon Mission, Aug. 15, 1948.

Organization.—Mod., Lloyd Kreider; Chor., Glen Herr; Secy., Jean Miller Thomas.

Program and Speakers.—Sermon (Ps. 126:3), Jacob Harnish; Ecclesiastes 12, Maurice Lehman; Children's Services, Edna Mast; Revelation 22, Elias Kulp; Evangelistic Sermon, Noah Hershey, Jr.

Thoughts Gleaned.—The psalmist's words in Ps. 126:3 express the feeling of the laborers at Mt. Vernon: "The Lord hath done great things for us; whereof we are glad." Solomon speaks as a wise counselor to youth, having known the folly of sin and the joy of serving God.

Secretary.

ALTOONA, PENNSYLVANIA

Report of the annual Christian Workers' Meeting held at the First Mennonite Church Saturday evening and all day Sunday, Oct. 2, 3.

Organization.—Mod., D. I. Stonerook; Chor., J. B. Kanagy.

Topics and Speakers.—Upon What Basis Should Young People Make Their Life Decision, Mission Sermon, What If Jesus Would Come to Altoona Tonight, D. Stoner Krazy; Sermon, Necessary Qualifications for Christian Workers, Adult Sunday School Lesson, Willful Disobedience to the Word and Its Influence and Results, J. Irvin Lehman; Junior Sunday School Lesson, How to Improve Missionary Efforts in the Sunday School, Practical Ways to Herald the Gospel, Ford Berg; Jesus' Teaching on Nonresistance, Evangelistic Sermon, Eli E. Miller; Primary Sunday School Lesson, Amanda Kanagy; Children's Meeting, Irvin Roth; The Necessity of Home Teaching, W. W. Grayhill; The Basis of Courage for the Youth, Chester Kanagy.

Secretary.

ITEMS and COMMENTS

Weekday religious education classes are continuing throughout the nation, according to Dr. E. L. Shaver, director of Weekday Religious Education for the International Council of Religious Education. "Public school educators and church leaders have interpreted the Supreme Court decision of last March to forbid only sectarian classes in public school buildings and other uses of public school machinery," Dr. Shaver says. "Therefore, schools are continuing to release pupils for classes in churches and other buildings, or to dismiss school grades early for these classes. In a few communities the classes are being held after school hours." Certain states which have laws legalizing release of children from school, have ruled that this practice can continue. This is true in California, New York, Minnesota, Indiana, Maine, West Virginia, Oregon, and Pennsylvania. Favorable rulings have also been made in South Carolina, Iowa, and Virginia. States which have made no formal ruling, but in which classes also continue, are Ohio, New Jersey, Nebraska, North Carolina, and Massachusetts. Unfavorable action toward weekday religious education by state authorities has been taken only in Vermont, Michigan, Kansas, and Illinois. But even in these states some communities are continuing to release pupils during school hours. Most of the large cities are continuing released-time classes, including New York City, Chicago, Cincinnati, Dayton, Toledo, Indianapolis, St. Paul, Boston, Pittsburgh, Minneapolis, Spokane, Los Angeles, and Kansas City, Mo. St. Louis is the only metropolitan city known to have discontinued its classes. They are being continued there, however, after school hours.

* * *

It was a Jew who brought the Gospel to Rome; a Roman took it to France; a Frenchman took it to Scandinavia; a Scandinavian took it to Scotland; a Scotchman evangelized Ireland, and an Irishman in turn made a missionary conquest of Scotland.—Presbyterian Tribune.

* * *

A recent attempt to commit the United Church of Canada to a definite repudiation of war was sidetracked by an overwhelming vote of the General Council.

* * *

According to Edwin T. Brown, Director Attorney for San Francisco, Calif., America is the most lawless country in the world. Its 3,000,000 criminals last year committed 1,500,000 major crimes. The loot in 350,000 burglaries totaled \$18,000,000. There were 250,000 automobiles stolen; 1,000,000 frauds for larceny; and 12,000 attack cases. One third of the crimes were committed by persons under twenty-five years of age.—Herald of Holiness. In this connection, however, it is encouraging to read that the annual report of the New York City Police Department for 1947 shows a 10.5 per cent drop in crime

80 Years Old

THE 1949 *Family Almanac*, celebrating its eightieth year of publication, is prepared to serve the Christian home of 1949, presenting the familiar Almanac features of information about the sun, moon, stars, eclipses, holidays and constellations—all brought up to date.

Included in the 1949 *Family Almanac* are meditative, short articles, prepared with a special emphasis for each month in the year:

The Added Articles:

JANUARY—Beginning the New Year.....	Harold Bauman
FEBRUARY—The Home for Christ.....	Margery Coffman
MARCH—"But Grow in Grace . . .".....	Howard H. Charles
APRIL—Easter Carol.....	Selected
MAY—Mother and Her Love.....	Clara Lehman Hersherberger
JUNE—Fathers Are Parents, Too.....	Alta Mae Erb
JULY—Peace Among Fellow Men.....	Ford Berg
AUGUST—White Already to Harvest.....	Richard C. Detweiler
SEPTEMBER—The School of God.....	Elizabeth A. Showalter
OCTOBER—Why Be Afraid?.....	H. Clair Amstutz
NOVEMBER—The Thankful Soul.....	Marie A. Yoder
DECEMBER—Keeping Christmas Christian	Hubert R. Pellman
Tasty Recipes.....	Naomi Brubaker
Hints and Tables for the House and Farm	

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Mennonite Publishing House, Scottdale, Pennsylvania

in that city as compared with 1946. Decreases were recorded in various brackets ranging from 3.7 per cent in murder and manslaughter, to 17 per cent in miscellaneous felonies. There was a 24.9 per cent drop in juvenile arrests.

* * *

Bible Popular in Pittsburgh.—Although hotels are supplied with Bibles and many homes have them, it is necessary for the Carnegie library to keep 129 copies of the Bible, in the English language alone, to meet daily calls for it.—S.S. Digest.

* * *

Judge Donald E. Long of Portland, Oregon, from long experience in the Domestic Relations Court, expresses this judgment:

"Alcohol is a disastrous, destructive force in the homes of millions and is constantly eating away at family life. In all too many cases it has caused the breakdown of marriage, has seriously affected the emotions of children, has destroyed the body of man and woman, and ruined the minds of many mothers and fathers. It is one of the main causes of divorce. In its wake our children are abused, neglected, abandoned, and brutally treated. Their little minds become disturbed, confused, and distorted as they live and grow up in such unwholesome environments."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, NOVEMBER 2, 1948 NUMBER 44

Tolling Bells

C. WARREN LONG

Vast areas of European soil have served as battlefields in the last war. It was on these fields where malice, hate, fighting, suffering, and death were the order of the day. Here are strewn, everywhere, duds, live ammunition caches, and land mines. Men who are sent out to gather up these deadly missiles and planted traps of death are called demining squads. Occasionally, one in a squad disobeys the basic rules of safety, and without warning the death-dealing tool performs its ghastly task in the twinkle of an eye, leaving in its debris one to several men dead and wounded. Two days after the reverberating echo of the explosion died in the distance, the bells in the near-by parish church toll as the solemn funeral trains march to the cemeteries.

Within a fortnight, the tolling bells toll out their sad farewells again. A farmer with his field instrument struck an overlooked mine and, suddenly, his life was snuffed out and he was ushered into eternity.

A young boy finds a dud, and in his play with it releases its mighty tearing power. Again the reverberating bells toll their farewells. Could this be what J. M. Whyte had in mind when he wrote:

*Oh, tolling bells! Oh, tolling bells!
Deep, deep within your tones there wells
A wail of pain, a soul's lament,
"Life's past, in sin and folly spent."*

*When ringing out a soul's farewell,
Oh, tolling bells! What do ye tell
Of griefs and woe? Of sobs and tears?
Of misspent hours and wasted years?*

*I seem to hear despairing moans,
A weeping, weeping in your tones:
"The door is closed." The ringing swells,
"Forever closed." Oh, tolling bells!*

Each war, be it confined to a duel between two people or two nations, or be it global, is the tool that produces death to physical man and the civilization he represents. The tolling bells announce the fruit of the conflict as prejudice, greed, covetousness, malice, ignorance, poverty, suffering, disease, and death.

John Donne once said, "Any man's death diminishes me because I am involved in mankind." Paul wrote, "for not one of us lives for himself, not one dies for himself." As I ponder these

mighty truths, I am reminded that the bells that toll for a boy killed in battle or by the equipment left on the field after war has ceased also toll for the rest of us who go on in life.

Each death represents a potential contribution to our lives. By that death, we are the losers. Part of you and me—of us—died in Europe, Asia, the islands of the sea, in the sea itself. The millions who died in the tides of war all around the globe have made us suffer heavy losses. We are left poorer, weaker, hollow and destitute. We are diminished by those deaths, "for . . . not one dies for himself."

Great is the mockery to us to say, "This war is to make the world safe for democracy," or "This war is to end all wars," or "This war is to defend the basic human rights written in the Atlantic Charter—the four freedoms."

It is our privilege and duty to rise above the pagan concept of humanity and to put a high value on human life. During one of the most busy days of our Lord, His disciples came to Him and said, "Your mother and your brothers are standing outside and desire to speak to you. . . ." Pointing to His disciples He added, "See here are my mother and my brothers. To obey my Father who is in heaven—that is to be my brother and my sister and my mother." Our Lord did not belittle His family ties. He was only glorifying His relations with humanity. When we place a high value on humanity, then it is that we glorify our relationships and see our relatives all about us as our Lord did. True, this is difficult, for the world is abnormal, because the bell has tolled for all of us.

Nations are once more making implementations for war at a feverish pace. Military leaders are practicing war games with an imaginary enemy. Peacetime conscription is continuing in many nations. Government leaders with a note of tenseness and urgency are repeatedly saying, "We do not want war." Yet we continue to plunge ahead with our selfish, greedy, lustful imperialism, irrespective of the effect it has on others.

Our Lord, the Prince of Peace, said, "To obey my Father who is in heaven—that is to be my brother and my sister and my mother." If we continue to live in sin and refuse to have our lives chas-

tened by our Lord and by the experiences and losses of the past, be assured that the bell will toll again for you and me before our race is run in this life.

Bullange, Belgium.

Fogy

BY MAURICE T. BRACKBILL

I just now looked up in the dictionary the meaning of a word I have occasionally heard used in years gone by. I do not remember that I ever inquired into its meaning before. I thought I nearly knew it, and put it down from the usage that foggy was something, whatever it was, I did not particularly wish to be, and certainly did not wish to be called. Webster defines a foggy as one who is dull, behind the times, and overconservative. Another word next to it is fogram with the added qualification of being old-fashioned. Well, that isn't too bad. There are many things I'd rather NOT be. Indeed I have come to think that a little foggyism is a good thing to have around, and that all of us should have at least a

Lost

BY ROBERT J. BAKER

*This old globe,
This weary sphere—
I wonder now
Why am I here?*

*With no set plan,
Without a goal—
Do you suppose
I have a soul?*

*Life rushes on,
Leaves me in doubt—
Tell me please
What's life about?*

*I search in vain,
I find no hope—
Is one like me
Beyond God's grope?*

*Each day dawns
With darkened sky—
Lord, what happens
When I die?*

Elkhart, Ind.

little of it personally. I do not favor the "over" part of it, however; I do not like extremes in anything, and I hope one can be old-fashioned and conservative without being particularly "dull" about it. To make it sound worse, the word "old" is prefixed to foggy, but one doesn't need to be old to be a foggy.

I do not like at all the sound of the word. It probably originated in derision of the thing it stands for, and the sound was suggestive. It reminds one of boggy and no one wants to be that either. We need a new word to mean what foggy implies, but which sounds complimentary. Can't someone coin a word! I think it should not have a long o sound, and initial f's are definitely out.

It has been my observation that fogies are always spoken of in a spirit of contempt or ridicule. But in the catalog of fogies there are many very worthy folks. There are dozens of them among the Bible heroes: Noah, Abram, Lot, Samuel, etc., and everybody greatly admires them today. The old fogies are not all dead, but it seems that the admired ones are. It is queer that we should be so farsighted. To our seeing eyes living fogies are out of focus, and it takes a historian to set up a glass, a telescope, to enable us to see them clearly afar off in the past. But it was always that way.

The fogies usually make good brakes to progress. It is a bit strange that most of us, perhaps, should see the need of brakes on everything that moves but progress. Progress is just as dangerous without brakes as a locomotive. Man can not stand too much speed in anything; indeed, man can increase speed safely only to the extent the adequacy of brakes can keep up with it. An example of this is the progress made in nuclear fission. A few years ago I heard an astronomer in a large university say that a number of his colleagues became much alarmed when they learned how near physicists were achieving the atomic bomb, and they prayed, these hardheaded men of science PRAYED, that it would not be achieved. Now they, I suppose, could have been dubbed old fogies. But what have we today because of chain-reaction—the most worried world of all time. It isn't sitting on a volcano—it is sitting on an atomic bomb! A world-famous astronomer is reputed to have said: "Soon the Lord will look out from the Nebula of Andromeda and see a nova in our direction and will exclaim: 'Ha, another of my worlds has learned the cosmic jest!'" I do not claim to know, but it does look to me that progress in subatomic research has gone on too fast. The world isn't ready for it.

It might be safely used in the millennium. We can go too fast in anything, and we just must have some fogies around to keep us from going to destruction.

Satirists are mostly old fogies, but we say they do society good by holding up to ridicule strides in wrong directions, and too rapid changes. A few satirists, like Voltaire, have laughed at the fogies, but they themselves were fogies in reverse to evil ends. And I think one can be foggyish for no good reason: just because of an inability to change or to see any virtue in changes, or just because of jealousy or something else inexcusable. One can be a foggy by worshiping traditions like the antique faddist who will have nothing in his house but ancient furnishings and contraptions.

You might have guessed this paper is in defense of the foggy, and that is right, but, as already intimated, with some slight modification. I think a foggy should be guided by wisdom and charity and open-mindedness, and he should be capable of at least some fine adjustments. But then maybe some would say he would no longer be a foggy. Well, anyway, here is an open declaration of my admiration of the old fogies who know the Bible and a few other things, who are willing to lend their hand to the brake lever when the traffic light to any progress goes red, who can take it when their warnings go unheeded or when the ridicule stings their faces. I do not mind being a foggy myself. My chief objection is to the sound of the word. And I would hesitate to brand any one a foggy, not only because it doesn't sound "nice," but because of the disrepute the word has always borne, and also because it is a colloquialism. But I'd rather be a foggy and be called the same than be too far afield in the other direction and be called something that sounded commendable.

Harrisonburg, Va.

This Goodly Heritage

BY COFFMAN SHENK

It is a common thing for people to pride themselves upon their ancestry, upon illustrious characters in their family history who have done great things or who have been connected with great events.

Mennonites have in one way or another laid considerable stress on the beginnings of their faith and its close adherence to the whole of Scripture, upon the men who shaped it and upon the steadfastness

of the thousands in its first century who yielded themselves to imprisonment, torture, or death that the purity of the faith might be preserved. All honor to them and also to those who through succeeding generations have held fast in spite of the ridicule, the disfavor, and the opposition that often has been theirs.

It is true that in all this, Mennonites have what may rightly be called a goodly heritage and something to be highly valued. It does mean something, but it is well that we remember just what should be its true significance for us.

A goodly heritage is not something to stand upon and look down from; it is rather something to look up to;

It is not something to glory in, but to pattern after;

Not something to boast of, but to be worthy of;

Not something to be proud of, but to be humbled by;

Not something to expect credit from, but to accept responsibility toward.

"For unto whomsoever much is given, of him shall be much required."

May we so regard our spiritual ancestry that it does not through wrong emphasis become a liability or a snare, but an asset through the inspiration, the confidence, and the courage that it holds out to us, and the humility and the aspiration that it lays upon us.

Biglerville, Pa.

"The history of human guilt culminates in the cross. The purposes of divine love are made intelligible at the cross. The rays of glory emanating from Christ are focused in the cross. The fingers of prophecy point to the cross. The mysteries of prophecy are unraveled at the cross. The great problem of human redemption is solved in the cross. The serpent's head is bruised at the cross. The door of heaven is opened at the cross. All the great events of the Gospel yield in importance to the cross. The incarnation was preparatory to the cross. The transfiguration foreshadowed the cross. The resurrection was a complement to the cross. Pentecost was the firstfruits of the cross. All the great doctrines of grace revolve around the cross. Our new life is born at the cross. The world is stripped of its charm at the cross. Earthly glory fades at the cross. Our condemnation is lifted at the cross. The bitters of life are sweetened by the cross. The shadows of death are dispelled at the cross. The heart of God is revealed at the cross. I am saved by the cross. Hallelujah for the cross of Jesus Christ!" —Gospel Herald (Cleveland).

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

John S. Coffman Centennial

"There was a man sent from God, whose name was John" (John 1:6).

On October 16, 1848, there was born in the hills of southern Rockingham County, Virginia, a boy whose name was to become inseparably attached to the history of the Mennonite Church. On October 15-17, 1948, there was held in this same Virginia county a special service in observation of the centennial anniversary of the birth of this great man. It was most fitting that there should have been such an anniversary program. It was doubly fitting that it should have been observed in the large Mennonite community which gave to the church one of her greatest leaders.

Programs were held on Friday evening, Saturday evening, and all day Sunday. Most of the sessions were held in the large auditorium at Eastern Mennonite College. The Sunday morning session however, was held at the Bank Church, near which Bro. Coffman was baptized at the age of sixteen in Muddy Creek at Heatwole's Ford. At the Bank Church he began his ministry and in the cemetery near by his parents lie buried. Not far away is the farm where he and his bride set up housekeeping, and the other farm at Gravelly Hill, where he lived later, and from which he moved to Indiana. The very place gave atmosphere to the program of addresses and papers. Speakers who presented various phases of Bro. Coffman's life, work, and influence, were Barbara Coffman, his granddaughter; S. F. Coffman, his son; Byard Shank, Harold S. Bender, Stanley Shenk, H. A. Brunk, and the editor of the GOSPEL HERALD. H. A. Brunk and Richard Detweiler served as moderators. The song leader was J. Mark Stauffer. A number of times Bro. Coffman's hymn, "O Weary Wanderer," was sung, twice to the tune written for it by Bro. Coffman. There were testimonies by a number of older brethren who knew J. S. Coffman. Among these was Bro. S. E. Allgyer, West Liberty, Ohio, who was born only ten years after Bro. Coffman.

The addresses of this anniversary program were recorded and will no doubt be printed in one or more of our church papers.

Such an anniversary observance might become the mere adulation of a man. Perhaps we all have a bit of a tendency to hero worship. In fact, one young lady, as the great qualities of Bro. Coffman were being recounted by one of the later speakers, whispered to another, "Wasn't there anything the matter with him?" As a matter of fact, Bro. Coffman did have very few faults. He was not only a man of ability and accomplishment, but also of character. The purpose of the meeting, however, was not simply to honor the man, but to inspire those of the generations who follow him by his record of faithful Christian living and zealous work for the Lord.

Certainly no one knows the history of the Mennonite Church who has not entered into an appreciation of the important part which J. S. Coffman played in that movement which has come to be known among us as the Great Awakening. He was primarily an evangelist and was a pioneer in the movement which has now made periodic series of evangelistic meetings a regular part of our church programs. Bro. Coffman's work in this area was especially important because in most of our communities large numbers of the sons and daughters of Mennonite parents were going to other churches or were outside of Christ altogether. Hundreds of people were converted and came into the church as a result of Bro. Coffman's evangelistic efforts in practically every Mennonite community. This work was carried on against great opposition from those who felt that he was bringing dangerous innovations into the church. For twenty years Bro. Coffman was assistant editor of the *Herald of Truth* and by this means exercised an enormous influence upon the church. He was from the beginning in the heart of the movement for Mennonite missions, both foreign and home. He was in charge of the service, for instance, at Elkhart, Indiana, where the first foreign missionaries were appointed. He helped to bring in the Sunday school,

the young people's meeting, and the Bible conference. He was the chief leader in the establishment of our first educational institution, the Elkhart Institute, and was the president of the first board of trustees. He edited the Sunday-school quarterlies for the first nine years of their publication. He was a personal worker of peculiar power and had a lasting influence upon scores of young men who became church leaders with him and after him.

When he died of cancer at the age of fifty-one, it seemed the church had suffered an irreparable loss. But so active and so able had he been that already at that age he had accomplished a work which was to place him in the very forefront of great Mennonite leaders. Truly this man was sent from God and was the good gift of the divine Father to a church which had a noble tradition and a needed testimony but which was in danger of dying out because of the lack of vision and courage to conduct the work of the church in a way that the changing times called for. J. S. Coffman lives today in the things which he wrote, and in the institutions which he helped to develop. But he lives primarily in the sons and daughters and the grandsons and granddaughters of those whom he brought to a saving knowledge of Christ and to a loyal devotion to the principles and the work of the Mennonite Church.

There is no J. S. Coffman today. Thank God, there does not need to be. The Church has today a great army of people, young and old, with a variety of talents, a depth of spirituality, and an abundance of courage and zeal. If each of us will do his part, carrying the share of work which has fallen to him, and looking out with consecration for opportunities to make the greatest possible contribution to the work of the Lord, that work will go forward and the prayers and deep heart burdens of Bro. Coffman will be realized. May the spirit of this great and good man live ever in his physical and spiritual descendants.

SPIRITUAL MURDER

It may be an infinitely less evil to murder a man than to refuse to forgive him. The former may be the act of a moment of passion: the latter is the heart's choice. It is spiritual murder, the worst, to hate, to brood over the feeling that excludes, that, in our microcosm, kills the image, the idea of the hated.—George Macdonald.

No Darkness

BY RUBY BERKEY

*In Him there is no darkness,
So when the shadows fall,
And darkness seems to hover
About and over all,
I rest in Him confiding,
And then His glorious light
Pervades my very being
And banishes the night.*

*In Him there is no darkness,
So when temptations come
In forms which look inviting
And full of lots of fun,
Again I look to Jesus
And then His glorious light
Reveals the cheapness of them
And magnifies the right.*

*In Him there is no darkness,
So in this world of sin
Our only hope and comfort
Is to be found "In Him."
The Christ of our salvation,
The true and glorious light,
Transforms His own redeemed ones
For God's pure, holy sight.*

Oronogo, Mo.

The Salt of the Earth

BY LAURENCE M. HORST

How near to the natural life of His listeners were the teachings of our Lord as He proclaimed words of wisdom! Salt! How meaningful this word to the farmer and stockman of Palestine! Salt is used to preserve and to purify; so the Master uses this common metaphor to show the power of the Christian's life in a community to preserve the things of the community that make life a good and pleasant thing.

I see three ways in which this metaphor applies to our community influence today as we live the Christ-life among men who have no personal knowledge of a Saviour.

Christianity is, in the first place, a preserver of the things in the community that are worth while. It is quite common information that a wide-awake man, when looking for the best in locations, looks for a church community, though he may not himself be a Christian. Why? He has noticed that standards are higher in the Christian community, and he comes to such a community that he may reap the benefits, the price for which has been paid by the Christians.

The Christian community will be a preserver of thrift. It is a part of our conviction that a definite contribution should be made for every financial return. This is the basis of our conviction against gambling and chance taking.

The Christian community will be interested in contributing to the total life of the community, in sharing and giving rather than getting into the rut of selfishness, which measures everything in terms of "What can I get out of this?" The Christian is a large giver in terms of service and finance.

The Christian community is a preserver of the community morals, keeping it the best place for the youth to mature and have the best opportunities for living largely. The good life of many communities is being degraded today because the last generation has failed to confess their sins and thus to be cleansed from all unrighteousness. When God cleanses, He is thorough, even to dealing with the subconscious mind. The man who has gone all the way with God will be a preserver of purity.

The Christian community is further a preserver of true culture, for culture is based on the life that results from following the rounded life advocated by the Word of God. Christ, our Champion, lived largely in the realm of the spiritual, mental, social, and physical life. If we are out of balance it is because we have not carefully followed Christ and His teachings.

The Christian community is a preserver of the best in health, for defilement of the body is not permitted in the Christ-centered life. Intemperance is out for the Christian. Drunkenness? Never! Immorality? Let it not once be named among you. Tobacco? No, not for the temple of the Holy Ghost. Intemperance in work, so that I am tired on Sunday and cannot worship or serve as I ought? No, I will take the time to train and associate with my family; six days shalt thou labor and do all of thy work, but the seventh is to be used for spiritual rest and worship and Christian service.

Second, the Christian group are not only the preservers of the best things in a community, but they are the preservers of the community itself. "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). Godly Noah was the preserver of the human race. Lot was as salt among the dwellers of wicked Sodom. God told Abraham that for ten righteous He would spare the city. Nations are secure as long as they have sufficient salt to preserve them.

In the third place, the metaphor may be referred to Christians for their purifying influence in a community. Salt is a purifier and so is a Christian influence. Let the community turn to God and see the changes. The dance is closed, the theater loses trade, drinking parlors must close, profanity dies out, and a new system of ethics takes over. The church is repaired; people begin to sing again. Peace of heart and kindness of association come with the bringing of Christ to the community. Yes, salt is a purifier.

It is a very large and important place that every Christian family-unit plays in

the community. If you have wondered what service you have rendered through the years, if you feel that you have not performed the service that you should have, just ask God to forgive your neglect, but remember that as you have lived well, you have been the salt of the earth.

Peabody, Kans.

Stewardship

"It is required in stewards, that a man be found faithful" (I Cor. 4:2).

The great majority of Christians usually associate the thought of stewardship with the tithe. And it certainly is implied in stewardship that we bring all the tithes into the storehouse. This is a theme which has all too little emphasis in modern preaching and teaching. We seemingly have to relearn again and again the truth that God's way is the best way. If all the interest on God's property were kept paid up on God's most liberal terms, we would be amazed at the uncontrollable blessing. The financial part of the program would be amply cared for. And without question it would make for much better housekeeping.

But the financial side of stewardship is only a very small part of the whole. The most priceless possession of any person is time. How do we use our time? Do we employ it to the best advantage? Is it directed most effectively? And remember, that God claims one day out of seven just as He claims one dollar out of every ten earned. Will a man rob God? We are living in a day of grievous neglect for the sanctity of the seventh day—or in other words the one day in seven. Suffice it here to point out that no nation has ever continued to prosper long after they began to disregard the day set aside particularly for His worship and service in a more direct and specific way. History could be cited but we refrain.

The disturbing thing is the extent to which Christian people are forgetting to keep the Sabbath holy. A great wave of carelessness along this line has swept over the nations. And we are guilty along with the unbelieving world. Nor is it only the more "worldly" churches. It is too sadly true also of our own brotherhood. Sunday work is becoming all too common. We are aware that our more highly industrialized modern world is becoming more complicated and more intricately involving and demanding of all. Undoubtedly it will become increasingly difficult in the years ahead of us to maintain a consistent, clear standard of godliness. But such faithful stewardship will pay.

The thought of stewardship goes much farther than all this, however. The thought of stewardship implies the handling of the property of another for his best interest. Monarchs and rich men in the past had servants, or virtually slaves, whose responsibility it was to handle

Moses spent forty days with God on the mount and became a mighty law-giver for God. The three Hebrew children believed God and fire could not burn them. The early church waited on God in united prayer and their testimony shook the world and changed its history. Their best was nothing compared to the task committed to them by our Master and Lord, but through prayer and Holy Spirit power, their *weakness* became mighty and invincible for Christ and His kingdom. When will we sit

down and learn more of the Bible ways of serving God and become better workers for Him? When will we stop trying to do our best, and when will we better let God do *His best* in us and through us?

Let us thank God for ministers, evangelists, and other church workers who are doing their best, but let us never forget that with these, we must have God and His divine power, or defeat and failure will be our lot, in spite of all the BEST that we have.

Oyster Point, Va.

Unconscious Cruelty

Our hearts need much grace that we may perceive how and wherein we hinder others, for our heart's desire is to be a help to God's glory, is it not? By intended kindness we may indulge worldlikeness, and, with a desire to win, we may broaden the Lord's path, and, as in the third century, compromise with a temporary apparent blessing, then a great and final loss.

In like manner, you and I may be cruel by abruptness, with a thoughtlessness for others, through intense preoccupation with one part of the Lord's will and work, instead of growing up "into him [Christ] in all things." There may be a disregard for the feelings of others, by a right word at the wrong time, or a public reproof when there should have been a private admonition. Matt. 18:15. "Considering thyself" is always a message to be remembered within. The love of Christ constrains His saints to be loving. Zeal for the truth may be present, but it may lack balance, also love for those in error. We need to have compassion on some, "making a difference" (Jude 22), and, in other cases, there is a need to act with the holy severity of I Corinthians 5, or Galatians 2:5, or II John 10. But in I Corinthians also observe the object—"that the spirit may be saved in the day of the Lord Jesus" (verse 5). We remember Jehu—"Come with me, and see my zeal for the Lord" . . . "but Jehu took no heed to walk in the law of the Lord God of Israel with all his heart" (II Kings 10:16, 31). Yes, let us repeat it, we need to grow up "into him [Christ] in all things." The angels of the churches in Ephesus and Thyatira exhibit two contrary tendencies, from both of which we need the Lord's preservation in holy proportion, and firmness, and tenderness, in the Spirit.

The history of God's dear children, even of those who have been rightly burdened as to what they have felt to be departure from the truth, has sometimes shown some grievous mistakes, from which we would desire to stand free. For example, we plead for grace to be kept from the sin that "persecutes" relentlessly those ignorantly in error, and thus drives them into the evil more and more, instead of wooing them back. And, secondly, let us pray that we may not be in some error ourselves, and make our

own ("conscientious") misinterpretation of any part of precious truth a standard, and as a result, oppress those who cannot accept this. It may be a "little thing" apparently, but we may, with a right fear of compromise, and of one-sidedness, have a swing of the pendulum and speak too often of one thing, and bring almost every subject round to it. Thus we may cause a cloud, and bring a dull sense of suspicion and a heavy atmosphere among fellow saints, with a tendency (unconsciously) to coerce, so that some dear tender souls are almost afraid to meet us, or to speak. Oh, let it not be so. Let us wait on God for grace, and holy balance, and self-judgment, and spiritual discernment, in the Holy Spirit.—The Student of Scripture.

MODEST APPAREL

Thank God for the stand which some Christian women make in regard to the modern goddess, Fashion. A young lady was traveling on the train in the state of Kansas. The conductor of the train sat down in the seat opposite her and politely questioned: "Why do you dress so plain?" She asked what his motive was in asking the question. He replied that his own wife had always talked about the necessity of women dressing simply but he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear that special uniform?" He replied, "Because I serve the Rock Island Company and comply with its orders in wearing it." "So do I," was the quick reply. "I have joined the church of Christ and am in the service of my Master, whose orders I must obey in my dress, according to I Timothy 2:9, where He states that women should adorn themselves in modest apparel."—Pentecostal Evangel.

GOD, FORGIVE US!

We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. The Lord forgive us our shameful evasions and hesitations. His brow was crowned with thorns; do we not seek rosebuds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately? What do we know of travail? of tears that scald before they fall? of heartbreak? of being scorned? God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we all but worship comfort, the delight of the presence of loved ones, possessions, treasures on earth. Far, far from our prayers too often is any thought of a prayer for a love which will lead us to give one whom we love to follow our Lord to Gethsemane, to Calvary—perhaps because we have never been there ourselves—Amy Carmichael.

A Prayer for This Week

Almighty God, who can change the rebellious heart, make our hearts to love Thy will and seek the good of Thy kingdom. Make us conscious of sin and failure, but never let us become discouraged or satisfied with sin. Help us to persevere unto victorious living and the abundant life that is found in dedication to Thee. In the name of the suffering Saviour, Amen.

—Richard J. Yordy.

Church Etiquette

1. Come early.
2. Never pass up the aisle during the reading of the Scripture lesson. You distract others and destroy the effect of the Word.
3. If the sermon has begun, take a seat near the door, even if you are a prominent member.
4. Be devout in every attitude—the church is not a theater. You come to worship God, not to whisper, lounge, or sleep.
5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.
6. Help strangers to find and follow the services in the Hymnal. If they have no books, share your own with them.
7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.
8. Never put on your wraps during the last hymn—they will still be there after the benediction.
9. Never rush for the door after the benediction as though the church were on fire.
10. Remember at all times that you are in the House of the Lord.—Northwestern Lutheran. Selected by Mrs. Daniel Horst, Wellman, Iowa.

GOD AT THE DOOR

Nor will God force any door to enter in. He may send a tempest about the house; the wind of His admonishment may burst doors and windows, yea, shake the house to its foundations; but not then, not so, will He enter. The door must be opened by the willing hand, ere the foot of Love will cross the threshold. He watches to see the door move from within. Every tempest is but an assault in the siege of love. The terror of God is but the other side of His love; it is love outside, that would be inside—the love that knows the house is no house, only a place, until it enter.—George MacDonald.

Illinois Conference

Report of the Illinois Mennonite Conference and Associated Meetings, held at the Pleasant Hill Mennonite Church, East Peoria, Ill., Aug. 17-19, 1948.

Organization: Moderator, A. C. Good; Assistant Moderator, Harold Zehr; Secretary, Howard J. Zehr; Additional Members, H. R. Schertz, H. J. King.

Ministers' Meeting

The annual ministers' meeting was held Aug. 17 in the Pleasant Hill Church both forenoon and afternoon. The sessions were called to order by the moderator, A. C. Good. The morning session opened with Bro. N. N. Roeschley leading in the hymn, "I Need Thee Every Hour," after which our moderator read and commented upon Eph. 4:1-13. A season of prayer was held in which most of the brethren participated.

The roll was called, with six bishops and thirteen ministers present at the beginning of the session. The following reports were then given and accepted:

- Reports of officials of conference.
- Reports of the Christian Education Cabinet.
- Report of the Illinois Mennonite Mission Board.
- Report of Home Mission.
- Report of Peoria Mennonite Church.
- Report of Mennonite Mexican Mission.
- Report of Bethel (Colored) Mission.
- Report of Mennonite Home for the Aged.
- Report of Illinois Mennonite C.P.S. Committee.
- Report of Illinois Mennonite Sewing Circle.
- Report of General Mission Board Member.
- Report of Representative of Board of Education.
- Report of Member of Publication Board.
- Report of Committee on Ministerial Support.

These reports appear in the full report in pamphlet form, which will be published in the near future.—Editor.

Report of Nominating Committee and Election of Officers

Moderator—J. A. Heiser.

Assistant Moderator—Harold Zehr.

Secretary—Howard J. Zehr (1951).

Additional Members of Executive Committee—H. R. Schertz, H. J. King.

Cabinet Officers—Secretary of Christian Workers' Training, Paul Friesen. Secretary of Church School Training, Richard Yordy.

Member of General Mission Board—J. D. Hartzler.

Member of Illinois Mission Board—J. A. Heiser (1950).

Member of Local Board Home Mission—Wm. Pfile (1950).

Member of Local Board Peoria Church—John Hartzler (1950).

Members of Local Board Home for the Aged—Emanuel Ulrich (1950); Amos Neuhauser (1950).

Nominating Committee—Ezra Yordy, Earl Lehman.

Auditor—Noah Kennel.

Member of Board of Education—Roy Roth (1952).

Publication Board Member—Harold Zehr (1950).

Delegates to General Conference—Harold Zehr, H. J. King, James Lark, Richard Yordy, Paul Friesen, Roy Roth.

Member of Committee on Arrangements—A. C. Good.

Report of Resolutions Committee

1. Since it has pleased our heavenly Father to take from our conference during the past year Bishop C. A. Hartzler, who for many years faithfully served the Tiskilwa congregation,

We hereby humbly submit to the will of our heavenly Father and pledge ourselves to continue the work of the church and conference in which our brother was a faithful collaborator.

2. The church of the living God is Christ's creation, made possible by His sacrificial death, and is endowed with His power, Word, Spirit, members, and has its program outlined by Him.

The program of the church is planned

(1) to deliver people in a losing conflict with the enemy, the prince of this world, and

(2) to keep them saved in the presence of powerful opposing forces in the world, keeping them for His own possession.

This program consists in persistent and accurate proclamation of the Gospel of Christ and a faithful practice of all the commandments in the New Testament.

To accomplish this program may we—

(1) Be obedient to His will.

(2) Assume responsibility in the church to help build up the congregation.

(3) Be consistent in practice according to true doctrine.

(4) Hold firmly to sound doctrine.

(5) Use His spiritual power in bodies, minds, and spirits cleansed from all iniquity, kept for Christ to use in His own way, to live for the glory of God through Christ Jesus.

3. Since we, the Illinois Mennonite Conference, have had the privilege of again meeting in annual session to enjoy deep spiritual blessings, be it

Resolved, That we hereby express our appreciation and thanks

(1) to the Pleasant Hill congregation for their fine hospitality and excellent arrangements for our comfort while in their midst,

- (2) to the Pleasant Hill Public School Board of Directors for the use of the school building and grounds together with the utilities,
- (3) to the Stoeker family for the use of their field for parking purposes,
- (4) to the Beacon Drive Inn and the Interlocking Fence Company, both of Morton, for courtesies extended in connection with our conference,
- (5) to the Home Oil Company for the free use of two refrigerators and a deep freeze unit,
- (6) and to Sister Alice Litwiller, the dietitian, and Bro. and Sister Orval Shoemaker, chief cooks, for their excellent service.

Resolutions adopted.

Resolutions Committee:

J. N. Kaufman,

Ira H. Eigsti,

John L. Harnish.

Unfinished Business

1. The recommendation of the Committee on Ministerial Support was considered, after which the following motion was made:

"Moved that the Executive Committee of conference appoint a committee to work out recommendation Number 3 of last year's report of the Committee on Ministerial Support, and that we dismiss the former study committee."

Motion carried.

2. A motion was passed that the balance on hand reported by the Illinois C.P.S. Committee be placed in the Illinois Emergency Relief Fund and that we dismiss the committee with a vote of thanks for their faithful service.

3. A motion was passed that we adopt the recommendation in the report of the Executive Committee and that the new Executive Committee be authorized to appoint a committee to study ministerial and ordination problems and to report their findings.

New Business

1. Bro. A. C. Good presented a request to ordain a bishop in the Freeport congregation. It was moved and seconded that Bro. Good be granted his request.

Motion carried.

2. The secretary read a communication from the secretary of the General Problems Committee of General Conference concerning a meeting of all moderators and secretaries of district conferences to discuss the problem of nonconformity in dress.

It was moved that we instruct our moderator and secretary to attend the meeting at the expense of conference.

Motion carried.

3. The secretary of the Mission Board presented an amendment to their constitution, Article VII Bylaws, number 8, for ratification by conference. The amendment was ratified.

The ministerial body of conference was asked to set the amount of reimbursement to be given for the time devoted to the work of the Mission Board. A motion was passed to set the amount at a maximum of \$3.00 per day for this year. It was also decided by a motion duly passed that the traveling rate be fixed at four cents per mile for this year for conference work.

4. The Executive Committee recommended three brethren for acceptance as conference members: J. I. Byler, Richard Yordy, and Paul Friesen. By motion these brethren were received as members of conference.

CHURCH CONFERENCE PROGRAM

Thursday Forenoon

Song service, led by J. I. Byler, Sheffield.

Devotional service, by Ben Springer, Minier, reading I Cor. 12.

Conference Sermon, by Amos Swartzentruber, Argentina.

Text, Acts 2:41.

Subject: Unity and Harmony of the Primitive Church.

Jesus called out a small group of men and taught them. He gave no outline of church government, nor did He give any creed. He created and founded the church, and He was to be its life. He sent the Holy Spirit to give power for the growth of the church. His prayer for the church was for its unity, knowing that Satan would seek to destroy it. The business of the church is to get the message of reconciliation to the world. To do this she must keep her eyes upon her Captain. The early Christians made their Christian lives a daily affair. We cannot but live the things which we have experienced. Disharmony and disunity sometimes hinder the work of the church. The church needs a vision of greater things and she will then forget about the little things which cause disharmony. Sometimes our greatest enemy is within ourselves. Let the Lord cleanse us and make us more Christlike in our thinking, in our attitude toward the church, in our attitude toward others, and in love. The church must uplift Christ to a sin-sick world.

Subject: **The Place of the Local Congregation in the Program of the Church,** by J. D. Hartzler, Flanagan.

Congregations make up the body, the church. The message of God is to go into all the world to preach the Gospel. Congregations grew up because the Gospel was preached. God prepared a people for a

(Continued on page 1055)

FOR OUR SHUT-INS

This Is My Testing Time

BY MARY ALICE HOLDEN

*This is my testing time. The hammer strikes
Against the heated metal of my soul,
But still within the shade the hand of God
Holds everything within His own control.*

*Can I not stand this work of love God sends
To make me better fit His wise design?
Why should I quail before the furnace heat,
Or wail if this should be no wish of mine?*

*Nor would I choose that I escape this time,
And cause a flaw to be within Thy work—
(Dear Lord, how long have I withstood Thy
hand!)*

Now hold me fast and true without a quirk.

*For Thou hast said I shall come forth as gold,
If I can stand the blows, the furnace heat,
And I shall be as was the temple gold
To honor and adore Thy mercy seat.*

Garden City, Mo.

Shut-In Letters

BY VIOLA WENGER

Dear Shut-ins,

As I sit here this evening and look out across the garden and fields I see signs of winter all about. The trees have lost their beautiful leaves, the garden its bloom and attractiveness, and the fields have turned brown and seared. All looks like desolation and decay on the rough exterior. But down deep in the heart of the trees there is life abundant. The grass in the field too has signs of life at its roots. The garden also holds seeds which will spring forth in new life in their proper season. Thus what to the casual observer looks like worthlessness and decay spells life and hope to the one who understands.

Thus life may look dark and dreary at times. There may be decay and ugliness all about us, yet how wonderful that the child of God may have that abundant life within continually streaming from Christ the fountainhead.

We need not be overcome by the deadness of our surroundings. We can ever rejoice as did the Apostle Paul in that "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

When we are hid with Christ in God, His radiance will shine forth through us and will manifest itself in the darkest surroundings. Then as the wintry days approach, let us draw very near to Him that we may help to bring warmth and cheer to all we may meet.

As Thanksgiving time draws near, let us recount the blessings we have enjoyed from God's dear hand, and look up and praise Him for the many tokens of His kindness and love shown to us throughout the year.

*"I'm thankful for the blessings I have,
For all that God gives to me;
And I know by giving thanks for them,
Still greater things will be.*

*"Just to look at the stars above,
When I'm walking in the night,
Makes me humble, thoughtful, and glad
For the truly great blessings of sight.*

*"I'm thankful for the loyal friends I
have,
As I've traveled here and there;
That's one of my greatest blessings,
'Cause a real, true friend is rare.*

*"No matter what happens as time goes
on,
Even the heavens themselves may fall,
I'm thankful today that I can know
There's a kind, loving God with us
all."*

Akron, Pa.

Music in the Soul

A retired Methodist minister recently wrote to the editor of one of our church papers as follows: "Various ailments remind me that I have grown old. My left eye is totally blind, and my right eye is almost blind. Two years ago, I suffered a third stroke of paralysis, which resulted in serious complication. Attendants lift me out of the bed into the wheel chair, and from the wheel chair back into bed again. My library remains unused. Loving hands wait on me as on a child. Visitors express their sympathy because of my physical collapse. They say that I remind them of a broken reed. Nonsense! I believe they speak in ignorance. They fail to distinguish between the man and the shell he occupies. Of course, the shell has broken down from the ravages of time. It is a broken shell, all rusty and dull, shot through with many scars. But this is not true of the man who occupies the shell.

"I, Richard Plueddemann, have retained my mental health and alertness. I continue to grow in knowledge and in grace. It would be a pity if it were not so! I have not lived these eighty-five years in vain. Even now I am a student in God's school. I am learning daily. Many things that formerly were nebulous to me have become as clear as the noonday sun. No, I am not a broken reed, nor a wilted flower. Methinks I

hear a Voice saying: 'Your sun is setting, and then—new life.' Thank God, at the dawning of the new morning this clouded vision shall end in pure light. Then I shall understand the things that have been mysterious to me. Then my soul shall be filled with joy and praise of Almighty God. My soul longs for that blessed consummation. Yea, come, Lord Jesus, come quickly."

It is the music in the dear brother's soul that is speaking.—Gospel Banner.

Margie's Thanksgiving

*"With salt and potatoes and meal for bread,
We needn't be hungry today," she said.*

*"Though I cannot stir from this queer old
chair,*

*I look at the cupboard and know they're there;
And Mother has left this lunch by me—
How thankful I am for it all!" said she.*

*"With coal for the stove and a quilt for the bed,
We needn't be chilly today," she said;*

*"For as long as my arms and back don't tire,
I can reach very well to feed the fire;
And Mother'll be home to an early tea;
How thankful I am for it all!" said she.*

*"There's only one thing that I really dread,
And that is the pain in my back," she said.*

*"But it's better, a great deal better, I know,
Than it was at the first, three months ago;
And the doctor is ever so kind to me—
How thankful I am for it all!" said she.*

*"And by and by, when the winter is dead,
He thinks I'll be almost well," she said;
"And I'll have some crutches and walk, and then
I can get the dinner for Mother again;
And oh, how glad and happy we'll be!
How thankful I am for it all!" said she.*

—Selected.

THE BEGINNING OF WISDOM

Naturally the first emotion of man towards the being he calls God, but of whom he knows so little, is fear. Where it is possible that fear should exist, it is well it should exist, cause continual uneasiness, and be cast out by nothing less than love. . . . Until love, which is the truth towards God, is able to cast out fear, it is well that fear should hold; it is a bond, however poor, between that which is and that which creates—a bond that must be broken, but a bond that can be broken only by the tightening of an infinitely closer bond. Verily God must be terrible to those that are far from Him: for they fear He will do, yea, He is doing with them what they do not, cannot desire, and can ill endure.—George Macdonald.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and gifts during my stay in the hospital and in the home of Mr. and Mrs. Isaac Hunsberger. May God bless you all.—Laura Koppes, 154 Park St., Wadsworth, Ohio.

TO BE NEAR TO GOD

THEME FOR THE WEEK

Mountaintop Experiences

Sunday, November 7

Mount of the Law

Read Exodus 31:18; 32:15-19.

Hymn: "O for a Closer Walk with God" (Church Hymnal, 367).

Moses walked down the mountain with a burden—albeit a precious burden. For what man before or since has held in his hands the writing of God? He walked down the mountain, his heart so shining from his late communion with his Friend that the glory clung to his clothing and flushed his face. To go out from the presence of the holy God into the vile filthiness of idolatry must have been a most painful shock. Small wonder that the mountains echoed with his agony, as the writing of God crashed against the stones and the broken fragments rattled loosely down the slope—broken fragments—symbols of a broken law.

Monday, November 8

Mount of Promise

Read Deuteronomy 34:1-7.

Hymn: "The Sands of Time Are Sinking" (Church Hymnal, 377).

Here is one of the most dramatic moments pictured for us in the Bible. The stern, yet ethereal majesty of setting, together with the stern, yet kind judgment of God make this an unforgettable scene. The aged Moses stands erect there, strong in the unabated energy that had sometimes led, sometimes pulled, sometimes driven the unwieldy Israelites through the forty-year trek. What did he ponder on as he took in "all the land of Gilead . . . unto Zoar"? Did he think of the sin which kept him from setting foot on that soil? Perhaps. More likely, however, he left that sin, long ago confessed, with his Maker who remembers them against us no more. More likely that eye which was not dim, rested in peace, in hope, upon the Promised Land. More likely, as he waited for his Friend, he once again whispered a blessing upon his people:

"The LORD bless thee, and keep thee:
The LORD make his face shine upon thee,
And be gracious unto thee:
The LORD lift up his countenance upon thee,
And give thee peace."

Tuesday, November 9

Mount of Decision

Read 1 Kings 18:21-30, 38, 39.

Hymn: "Before Jehovah's Awful Throne" (Church Hymnal, 30).

And the fire of the Lord fell, and the people fell on their faces and cried, "The LORD, he is the God; the LORD, he is the God."

Soul of mine—haltest thou between two opinions? Must fire fall from heaven, must the earthquake come, must there be signs and wonders before thou canst say, "The LORD, he is the God"? before thou canst follow Him, forsaking the little deities of thine own creating?

Wednesday, November 10

Mount of God

Read Psalm 24; Hebrews 12:22-24.

Hymn: "Glorious Things of Thee Are Spoken" (Church Hymnal, 335).

The hill of Zion! I think of Zion, and I see a hill—a hill whose name runs through the history of the people of God like a song. I see an ark. I see an old agreement.

I think of Zion, and I see more than a hill—I see a concept. I see the glorified church; I see God, the Judge of all; I see the spirits of just men made perfect; I see Jesus, the mediator of the new agreement. O Heavenly Zion, am I worthy to march in company of those who ascend thy hill with singing?

Yes—if my hands are clean—clean of dark deeds; clean of shady business practices; clean of materialism.

Yes—if my heart is pure—pure of divided loyalties; pure of lust, however unconsummated; pure of hatred, however unfulfilled.

Yes—if my heart beats not for foolish things.

Yes—if I walk in the honesty of God.

Thursday, November 11

Mount of the Beatitudes

Read Matthew 5:17-22, 27, 28, 33, 37, 38, 39, 43, 44, 48.

Hymn: "Jesus, My Saviour" (Church Hymnal, 273).

Physicians have a hard time loving the mothers, aunts, and grandmas who are forever telling their patients what to do. Because they are ignorant of the nature of the ailment, their advice, however well meant, is often dangerous. Jesus said, "Ye have heard . . . but I say unto you." And His prescriptions are the only binding ones. His knowledge alone probes into the focal area of the infection.

We have heard what others say is required of a Christian; we sit at Jesus' feet here on the mountainside, and we KNOW.

Friday, November 12

Mount of Glory

Read Luke 9:28-36.

Hymn: "Jesus Shall Reign" (Church Hymnal, 56).

There Jesus appeared linked unmistakably with Moses and Elijah—linked unmistakably with the Law and the Prophets, and yet unmistakably apart, distinct, superior—for the voice of His Father thundered within the enveloping cloud, "This is my . . . Son: hear HIM."

Jesus stood alone, the Law and the Prophets made invisible by the whiteness of His glory. And the beloved Son spoke. And the world heard Him.

Saturday, November 13

Mount of Destiny

Read Romans 5:6-8; Luke 23:39-43; John 3:14-17.

Hymn: "Cross of Christ, O Sacred Tree" (Church Hymnal, 262).

"Remember me!" sighed the thief. And Jesus remembered. In that hour the destiny

of a man was decided. A moment before—but why ponder that destiny? His part was simply to sigh, "Remember me!" and it was done.

Remember me! We say it, and faith takes hold of the redemption that was effected on Calvary's mount in that hour long ago—that hour in which the destiny of mankind was at stake. That awful hour! That perfect hour!

—Miriam S. Lind.

LITERARY PROPHETS

Sunday School Lesson for November 14

(Amos 5:21—6:6; 7:10-17; Micah 4:1-5; 5:2-4; 6:6-8)

Prophecy as found in the Bible is really unique. There are no such utterances in other literature, utterances foretelling future events with certainty. Aside from inspiration man may predict, but there is just a chance that his prediction will come true. When God, who is omniscient, predicts, the events do follow exactly as foretold.

But the prophets did more than predict future events. A prophet was one who spoke for God. His message may have been a great pronouncement of judgment to get people to turn from their sinful ways (Joel 2:1-11), or a fearless rebuking of sin (Amos 5:21-27), or an exhortation to repentance. Hosea 14. In fact, the predictions are presented incidentally in a message from God to the people. These Hebrew prophets were great reformers, fearless preachers of righteousness. The recorded or written prophecies stand among the greatest productions in literature. They deal with great themes, in language that is exalted and beautiful.

In Israel's history the "prophets" constituted a definite group at least from Samuel's time on. (Moses was a great prophet before this time.) When Israel began to give themselves up to idolatry, then God in mercy spoke to them by the prophets. See the time line B given with the Oct. 24 lesson, also the following chronological outline:

THE PROPHETS

Samuel } Oral Prophets
Nathan }

Judah

Joel
Isaiah
Micah

Israel

Ahijah } Oral Prophets
Elijah }
Elisha }
Jonah }
Amos }
Hosea }

721 B.C.—Captivity

Nahum to Nineveh

Zephaniah
Jeremiah
Habakkuk

586 B.C.—Captivity—

Obadiah
Lamentations
Daniel
Ezekiel

write of destruction
at Babylon

Captives Return

Haggai
Zechariah
Malachi

Scripture does not record in like detail the messages of all the prophets. There is no (Continued on page 1039)

OUR SCHOOLS

Called to Teach

BY WALTER E. OSWALD

"All education is undergoing the severest test in history. There is a great shortage of well-qualified teachers from the elementary schools to the schools of higher education. The increased enrollment creates the heaviest burden and the largest responsibility for the greatest efficiency on all levels of education. The increased load means a more difficult instructional job than faculties have ever before undertaken. The deadening effect of impossible teaching loads with all the extra detailed work, which double-sized classes entail, is in danger of being overlooked. We cannot ignore the fact that we are living in one of the great transition periods of history, similar in a good many respects to the Renaissance and the Reformation and that America has suddenly been ushered (catapulted) into a position of leadership for which our previous experience has not fitted us. The debate going on today between communism and democracy is one of the historic debates of the centuries. The ideals toward which western civilization has been striving for two thousand years are declared to be not only false but a failure. They are being openly and defiantly attacked from within and from without the western democracies. The conflict is bitter. The tactics are ruthless. The outcome of the struggle is by no means assured. So desperate has it become that America has already poured hundreds of millions and even now is contemplating pouring billions of her treasure into the breach to stem the tide of reaction and tyranny. Surely there is need for drastic changes in emphasis—to clarify the issues and to meet the challenge of the mighty conflict that is raging in the world today."

I have been quoting from one of the most realistically challenging addresses that has come to my attention within recent years. It was delivered in March, 1948, to a large group of educators by Oliver C. Carmichael, President of the Carnegie Foundation for the advancement of teaching.¹

"So in such a day as this, with its varied trends and resulting tasks, the Commission on Christian . . . Education would challenge American youth in our colleges and universities to a dedication to a personal, eternal God, to a larger appreciation of human values in all relations, and to a complete and unreserved reconciliation to God and man . . ."²

The enrollment is increasing. The teacher's load is becoming heavier and more detailed. The crisis in conflicting ideologies is becoming more and more strenuous and intense. Apostasy in Christianity is becoming critical. Teacher shortage is still acute in all forms of edu-

cational institutions. All these challenges from various angles in my mind constitute a call for the most capable and most consecrated young men and women. If this is true of education in general, it is much more true in the field of Christian education. Leaders in Christian education demand the best in character and service.

Pardon a brief indulgence in educational history. During the Middle Ages the mark of a teacher was not a degree or the passing of an examination after a formal course of study so much as it was the fact that a person had studied under some recognized teacher and was able then to establish his own claim to be a teacher and that he felt a real call to the teaching profession. For a long period of time education was clearly a handmaiden of the church. Money was a minor consideration. Those who taught did so because they felt a call to teach. They did it out of a sense of obligation to God and the church.

During the latter part of the Middle Ages this situation gradually changed. People began to enter the profession of teaching for commercial reasons rather than out of a sense of loyalty to the church, feeling that they were actually called of God for this important task.

However, it was not until the latter part of the eighteenth century and during the nineteenth century that teaching became widely recognized as a profession. It was during this period of educational history that Europe went through a series of critical revolutions. Some group had to be blamed for these upheavals by the reactionaries, and so they chose a fairly helpless group; viz., the teachers in addition to others.

The fact that they blamed the teachers is indicative of the growing belief that it does make a difference what kind of schools and what kind of teachers a society has. Ever since that period leaders who are concerned about the future of the state and of the church are equally concerned that we have the right kind of well-qualified teachers to man our schools.

Figuratively speaking, the Mennonite Church in a very short time became educationally minded. Christian day schools and secondary schools are rapidly being organized in our church in all sections of the United States and Canada. The big problem now is to find the teachers who feel called to teach in our own schools and who at the same time possess the scholastic qualifications to meet the educational standards of the state or province in which they teach. To be called to teach in the church school, one should possess strong spiritual characteristics in addition to what is required by the state.

This is the demand, and the demand constitutes the call. So today in education in general and in Christian education in particular, those interested in education in the Mennonite Church challenge the youth in our church to dedicate their lives religiously to this important phase of Christian service. This is so important that the day is here when we can no longer afford to make the career of teaching a mere procession instead of a real profession. It is just as important, in the thinking of many, that one be called to teach as that he should be called to any other worth-while profession.

Someone has said that we should not be too critical of the individual who uses teaching as a steppingstone if he possesses native ability and renders efficient service while he is teaching. But the very fact that such a person is thinking of some other ultimate career is an indication that he considers teaching of secondary importance. It is also an indication that he is not called to teach. His real call is in some other field of service. This attitude does real harm to the profession of teaching, as well as a great injustice to the pupil taught.

Is teaching of secondary importance in the profession? Is it of such minor importance that we can afford deliberately to use the teaching career as an experimental laboratory or a waiting station? We can all conceive of an individual being honestly mistaken in his call. This is true of the choice of any profession. If one honestly erred in his call, he should change. However, it is difficult to conceive of a person of highest Christian motives deliberately using teaching merely as a means to an end.

When is one called to the teaching profession? The answers to this question, of course, vary. Is it safe to say that a conviction of service in the teaching field is a call of God to teach? If we try and fail, is it fair to blame God? To this I would answer that it is not a call from God unless He also equips the individual with the necessary qualifications. Let us briefly consider several of the essential factors or pieces of mental and spiritual equipment one should possess to feel honestly that he might be called to teach.

First—Is one genuinely interested in pupils—in their welfare and progress? It is certainly one of the most important requisites or factors for success and satisfaction in teaching. It is difficult to conceive how a person could be happy in a classroom unless motivated by an abiding interest in the welfare of those entrusted to his care. It is true that a scholarly interest in subject matter is also necessary, but a friendly and warm interest in the pupils is much more necessary for a profitable and happy classroom experience. To be void of such an interest should be considered as a lack of call to the teaching profession.

Second—A person is hardly called to the teaching profession unless he posses-

ses an active interest in people and events. In our present economic and social order one cannot live the life of a hermit and succeed as a teacher. One must become interested in the welfare of the community in which he teaches to be happy and successful. If the life of the community is such that participation in its activities becomes impossible, it certainly is best to seek another career or change environments. To be void of community interests of one kind or another, one should definitely consider it as a lack of a call to teach.

Third—It is difficult to conceive of a situation to be recognized a call when one is not willing to place the welfare and interests of society above one's own. As a Christian, for me to say I am called to teach is equivalent to saying I commit my life unreservedly to a life of Christian service. A school staffed by teachers who are weak in the philosophy of unselfish service cannot help to inspire others to become valuable assets to their fellow men.

Fourth—It is almost trite to say that one should not consider himself called to the profession of teaching unless he possesses studious attitudes and habits. A person who does not find joy and satisfaction in mental effort will find little or no

satisfaction in teaching. A good teacher and a happy one is also a good student. One must be willing to work relatively long hours. Good teaching is hard work. The tasks are never done. To the mediocre teacher the tasks involved become a dismal drudgery, haunted by worries and fears. To the person who has a real call to teach, all these things take on the form of challenging problems which are a delight to solve and for which days are too short.

In the fifth place, teaching calls for a high order of originality and creative power. Classroom work, in particular, calls for the important task of adapting subject matter to the interests and level of the students. This is not a mechanical operation. If one is not adaptable and fairly original, he should think long and seriously before considering himself called to teach. One who lacks these factors will find himself hopelessly at sea in many classroom situations, and the tragic thing about the situation is that the pupils will realize the deficiency before the teacher himself.

A sixth factor that enters into a call to teach is an objective and analytical attitude. A teacher must be quick in sizing up a situation, and he must be alert

(Continued on page 1038)

CHURCH MUSIC

She Saw the Light

When a girl baby was born in a Putnam County village of New York state that morning of March 24, 1820, neither the mother nor family friends suspected that the child would face a tremendous handicap and go to bring fuller life to millions. Six weeks later an overheated poultrice produced blindness; yet before she passed on in 1915, six weeks short of the age of ninety-five, she had written 6,000 hymns.

Her name—yes you know it—was Fanny J. Crosby.

In Fanny's frail frame lay an indomitable will. Never gloomy, at fifteen years of age she entered the Institution for the Blind, remaining there in New York City as pupil and teacher through twenty-three years.

Fanny had a gift for dramatic recitation and verse-writing. During a visit by selected students to Washington, D.C., she read one of her poems on the floor of the Senate, and won a bit of distinction as the first woman ever to speak there in a public capacity.

Seven years after Fanny had joined the old John Street Methodist Episcopal Church she met and married Alexander Van Alstyne, a teacher in the same school and also blind. Within a few months she was introduced to W. B. Bradbury, the musical composer, who after hearing

her recite some of her poems, was so impressed with the emotional quality of the lines that he pleaded with her to do a sacred song.

Perhaps you know the stirring words:

*"We are going, we are going to a home
beyond the skies,
Where the fields are robed in beauty and
the sunlight never dies."*

This was Fanny Crosby's maiden effort as a hymn writer; still it spread like a prairie fire.

To call the roll of Fanny Crosby's hymns would require pages of space. "Tenderly Calling," "Blessed Assurance, Jesus Is Mine," "Saviour, More Than Life to Me," "Rescue the Perishing," "The Shadow of the Rock," "Jesus Is Calling," "Christ Is Risen," "Safe in the Arms of Jesus," "God Will Take Care of You"—these are a mere drop in the bucket of her production.

Through her hymns, Fanny Crosby hoped to lead a million souls to Christ. Did she reach this goal? Did she exceed it? Only God knows the size of the host she helped to save.

S. T. Jackson penned *The Story of Ninety-four Years*, an engrossing biography of the blind woman whose hymns are sung today by more persons than those of any contemporary. I think he should have called it "The Story of Nine-

ty-five Years," as Fanny Crosby would have reached that age if she had lived only six weeks longer. However, in the book Mr. Jackson tells how she wrote "Rescue the Perishing" during her experience as a mission worker:

"I was addressing a large company of workmen one hot summer evening," the hymn writer told the minister, "when the thought kept forcing itself on my mind that some mother's boy must be rescued that night or not at all. I made a pressing plea that if such a boy were present, let him come to me at the close of the service. A young man of eighteen years stepped forward and said, 'I promised my mother to meet her in heaven, but as I am now living that will be impossible.' We prayed for him. He finally arose with new light, and fervently exclaimed to us all, 'Now I can meet my mother in heaven, for I have found God!'"

"A few days previously W. H. Doane, the musical composer, had sent me the subject, 'Rescue the Perishing.' While I sat there that evening the line came to me, 'Rescue the perishing, care for the dying.' I could think of nothing else. When I arrived home I went to work at once. Before I retired I had the verses ready for the melody. Next day I made a fresh copy and forwarded it to Mr. Doane, who wrote the beautiful and touching music."

One of her best hymns and Fanny's own favorite was, "Safe in the Arms of Jesus." She fashioned the lyric while Mr. Doane was waiting in her room before boarding a train.

Mr. Jackson once took the blind hymn writer to his home for a visit. He informed the cabby who his lady passenger was. As he mentioned her authorship of "Safe in the Arms of Jesus," the hackman removed his hat and wept. The driver then called a policeman and revealed to him the identity of the blind woman. Then the officer remarked in a low voice, "We sang that hymn at my little girl's funeral last week."

Aunt Fanny consoled the bluecoat. She told him that all the policemen and railroad men were "my boys" because they took such good care of her wherever she went. The strong guardian of the law turned aside momentarily to wipe the tears from his eyes when she touchingly suggested, "Tell your dear wife that your little daughter is safe in the arms of Jesus now."

That hymn has gone everywhere, has been sung in many languages, and has not been limited to any one race or sect.

Critics may find flaws in her verse, and rank them short of literature, but Fanny Crosby's songs are fired with a zeal which has swept millions into the fold.

The greatness of one's work is measured by the fruit it yields. From on high comes the verdict on this blind woman's labor, "Well done, faithful servant."—Carl Schurz Lowden, in "The Christian Advocate."

CHURCH CORRESPONDENCE

LYNDHURST, VIRGINIA

(Mt. View Congregation)

"The Lord hath done great things for us; whereof we are glad."

Bro. Kenneth Good, Elida, Ohio, conducted a series of meetings ending Sept. 16. Each evening a heart-searching message was given. There were forty confessions. Those who attended these meetings received spiritual food.

On Sunday evening, Oct. 3, thirty-five persons were received into church fellowship with this congregation by our bishop, Bro. Joseph R. Driver. Never had this many been received into the church at one time since the church was built forty-eight years ago.

On Sunday morning, Sept. 26, our preparatory service was conducted by Bro. Silas Brydger, who used as his subject, "Is Thine Heart Right?" Afterwards a picnic lunch in the near-by field was enjoyed by the whole Sunday school. The afternoon was spent in singing.

Saturday evening, Oct. 2, a wiener roast was enjoyed by thirty young boys and girls. After the meal by the open fire, the evening was spent in singing and prayer.

Sunday morning, Oct. 10, we had our communion service, in charge of our bishop.

Wednesday evening, Oct. 13, we were happy to have with us Bro. and Sister William Jennings, from Knoxville, Tenn. Bro. Jennings preached a stirring sermon. One soul gave his heart to the Lord.

Come and worship with us.

Viola B. Tisdale.

GIBRALTAR, PENNSYLVANIA

(Friedens Sunday School)

Greetings to Herald Readers. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29:2).

Our meetinghouse is located between Gibraltar and Scarlet Mills, Pa. Work here was started by the Conestoga congregation, near Morgantown, Pa., in the summer of 1946. At first Sunday school was held in the afternoon. The following January preaching services were started and since May 4, 1947, Sunday school is held in the forenoon, with services beginning at 9:45 a.m. We believe that the Lord has blessed the work here and we want to give to the Lord the glory due unto His name.

April 4-11 we had a series of evangelistic meetings, with Bro. Milton Brackbill, Paoli, Pa., in charge. The Word was preached and the interest was good. As to results, only the Lord knows.

July 19-30 we conducted a summer Bible school. Good interest was shown by the folks of the community, and an enjoyable time was had with the children in the study of the Bible. The average attendance was ninety-three.

On Aug. 15 we had the privilege of having Bro. and Sister Linford Hackman and family

with us in our morning worship and also in an afternoon song service.

On Oct. 9, 10, Bro. and Sister Paul Erb were with us for four sessions of worship. They gave a number of messages which encouraged us in the work of the Lord.

The Lord has also given us encouragement by additions to the church. On Sept. 5 a family of three—mother, father, and son—were received into church fellowship by water baptism. For this we praise the Lord.

We have an enjoyable time every Tuesday evening in our weekly Bible study. We are studying from the Gospel of John. God's Word always holds something new in store for us. Visitors are always welcome.

May the Lord bless all His children in service for Him.

Oct. 14, 1948.

M. R. Shoup.

GRANTSVILLE, MARYLAND

(Oak Grove Congregation)

Dear Gospel Herald Readers: Greetings in Jesus' name. The past summer has brought us many rich blessings from the Lord in our Sunday-school and church work. We are made to realize that we need a program for our field that will unite us more closely together in our efforts for Him, since the devil at every turn is desperately trying to destroy the souls of those about us.

We had our summer Bible school July 6-10 this summer. The enrollment was forty-seven. Bro. Paul Bender was principal. The Lord provided for us a fine group of teachers. May God bless them for their service.

Revival services were conducted Sept. 5-12, with Bro. John Grove in charge. The Lord blessed these efforts. Souls were saved and our small congregation was strengthened.

At present Sunday evening services are being held every two weeks. Bro. Paul Bender has been made responsible for this work. As a church we appreciate his service for the Lord in our field of work.

Our pastor, Bro. A. C. Walls, although he is much handicapped by the physical condition of his body, is putting forth every effort possible for the Lord's cause. Pray for him and for the workers here, that the Lord may add His blessing and that souls may turn to Him.

Yours in His service,

Oct. 14, 1948.

Joseph A. Lewis.

SPARTANBURG, PENNSYLVANIA

(Britton Run Congregation)

Greetings to all. "The Lord hath done great things for us; whereof we are glad." We thank God for the temporal and spiritual blessings He has bestowed upon us.

On May 23 Bro. D. D. Miller, our bishop, was here. One young soul was baptized and received into the church, and communion services were held.

On Sunday evening, May 30, Bro. and Sister Will Miller, Bremen, Ohio, were here. Bro. Miller gave us a message.

Bro. and Sister Frank Sturpe and family,

from Wauseon, Ohio, were here on July 12. In the evening Bro. Sturpe spoke concerning his work among his people, the Jews, and of our duty and responsibility to the Jews.

On July 25 Bro. and Sister Merle Eshleman and family, on furlough from Africa, and Sister Ethel Zook, New Wilmington, Pa., were here. We enjoyed their messages in the morning. In the evening they went to the Meadville Mission.

Bro. M. L. Troyer, Elida, Ohio, was with us Aug. 8-15, to hold a series of revival meetings. Several young souls accepted Christ as their Saviour. Members were greatly blessed and strengthened.

On Oct. 3 the Christian Workers' Meeting was held at the Britton Run Church. This was a meeting for the Beaver Dam, Sunnyside, and Meadville Mission congregations also. Bro. Abram Kaufman was guest speaker. We enjoyed the presence of Bro. I. B. Witmer and Bro. and Sister James Steiner and family, from Ohio, at the meeting.

On Sept. 26 we reorganized our Sunday school. The following were elected: Supt., Melvin Yoder; Asst., LeRoy Schweitzer; Chor., Joe Troyer; Asst., Maynard Troyer; Secys., Floyd Stoltzfus and Laurence Troyer; Treas., Will Stoltzfus.

We enjoyed having with us Bro. James Lark, from Bethel Church in Chicago, on Sunday, Oct. 10.

Oct. 17 is the day set for our counsel meeting, with communion to be held in the near future.

Oct. 14, 1948.

Mrs. Emma Birky.

LANCASTER, PENNSYLVANIA

(Sunnyside Congregation)

Again we rejoice and praise God for His goodness to us during the past summer.

Bro. Stauffer, missionary from Africa, gave us a remarkable discourse on the subject, "It is Finished," a sermon which gave us much food for thought.

Our daily Bible school was well attended and we are very grateful to all who labored so patiently as teachers. Those of us who are older enjoyed a spiritual treat in the explanation of the Book of Hebrews by Bro. Ira Landis. Two precious souls from Sunnyside who had been attending morning services at the mission for some time accepted Christ as their Saviour at the close of the Bible school. One was a man past eighty years of age. May they find peace and joy in the service of their Master. We thank Bro. Harry Brubaker, our singing leader, also, for all he did to make the school interesting to the children.

One of our number, Bro. Mahlon High, with several other brethren, did some pioneer work in the interest of the Gospel in Alaska during the months of July and August. May much good result from their efforts.

An inspirational singing was held at this place on Sunday, Oct. 10. Those present received much comfort and blessing from the hymns which the young brethren selected. Bro. John Thomas gave us a message on song.

Pray for us, that much good might be done in this needy field.

Oct. 13, 1948.

Bessie F. Herr.

(Additional Correspondence on page 1038)

FIELD NOTES (Concluded)

Bro. Norman Kraus, faculty member at Eastern Mennonite College, participated in the Sunday morning services at Scottdale on Oct. 24. He and his wife were visiting with friends over the week end.

Bro. Amos Bontrager, of the Emma congregation, near Lagrange, Ind., who was one of the victims of a trailer-truck accident on the Pennsylvania Turnpike on Oct. 21, is in a critical condition in the Mt. Pleasant, Pa., Hospital, near Scottdale. Pray for this young brother and his wife and their family of seven children.

Bro. Leland Bachman, Goshen, Ind., brought the Sunday morning message at the North Goshen Church on Oct. 17. John David Zehr, Manson, Iowa, spoke at North Goshen on Sunday morning, Oct. 10.

An inspirational song service is planned for 2:00 p.m., Nov. 7, at the Rohrerstown, Pa., Church.

Revival meetings are scheduled for the Masonville Church, Nov. 7-21, with Bro. Noah Hershey, Parkesburg, Pa., as evangelist. Come praying.

The theme of the young people's meeting at the Ephrata Church, Ephrata, Pa., on Nov. 14 will be "The Inspiration of the Scriptures." Bro. David Weaver is speaker for the evening.

Bro. John W. Hess, Akron, Pa., is scheduled to conduct evangelistic meetings at the Maple Grove Church, near Atglen, Pa., Nov. 11-21, inclusive. The meetings will be climaxed in a Bible instruction meeting to be held Saturday afternoon and evening and all day Sunday, Nov. 20, 21, with Bro. Hess and Bro. B. Charles Hostetter, Harrisonburg, Va., as instructors.

A. H. Leaman, Chicago, Ill., will speak at the Hershey Church, Lancaster County, Pa., on a missionary theme on Sunday evening, Nov. 7, the fifty-second anniversary of his conversion at this church.

Bro. Jacob K. Mellinger, minister at the Andrew's Bridge Church, near Christiana, Pa., who was seriously injured recently in an automobile accident, is under treatment at the Lancaster General Hospital. Prayer for him is requested.

Farewell services for Bro. and Sister Richard Kling will be held at the Hess meeting-house, Lititz, Pa., at 2:00 p.m., Nov. 14, if plans carry. All are welcome. Pray for this meeting.

Speakers at the Bible instruction and rededication services to be held at the Carpenter meetinghouse, Bareville, Pa., on Saturday evening and Sunday, Nov. 6, 7, include the brethren Harold Eshleman, Harry Shreiner, Willis Kling, Mahlon Witmer, John W. Hess, David N. Weaver, and Richard Kling. Your prayers and presence are requested.

Preaching appointments filled on Oct. 24 by those attending the Kitchener Board of Education meeting varied considerably from the schedule previously published in this column. Changes were as follows: Baden, Floyd Kauffman, who was also at Biehn in the evening; Blenheim, John Leatherman; Cedar Grove, Mahlon Zimmerman; Cressman, Chester K. Lehman and Stephen Solomon; Elmira, Carl Kreider; Geiger, E. S.

Garber; Latschar, Stephen Solomon and John Leatherman; Moyer, Elias Zehr; Rainham, Glen Yoder; Snyder, J. R. Mumaw; St. Jacobs, Milo Kauffman; Toronto, Noah Sauder; Weber, J. R. Mumaw and E. S. Garber; Wideman, Noah Sauder and Mahlon Zimmerman. On Sunday afternoon E. E. Miller spoke at Steinman's, Floyd Kauffman and E. S. Garber at East Zorra, and John Leatherman at Poole. H. S. Bender preached the ordination sermon for Howard Good at Hagey's, with Paul Erb following.

Farewell services for Bro. and Sister Simeon Hurst, who plan to sail for Africa from New York on Nov. 3, were held at the Hagey Church, Preston, Ont., on Oct. 27, and at Elmira on Oct. 31.

Winter Bible schools in 1948 were attended by a total of 2,612 students. We trust that still more can use this privilege in 1949.

A parent-teachers' meeting was scheduled to be held at Souderton on Nov. 1. This was the occasion for the dedication of the new two-room building now in use by the elementary school.

Bro. Howard J. Zehr, Freeport, Ill., was scheduled to conduct week-end meetings at Dillon, a mission outpost near Hopedale, Ill., with Bro. J. W. Davis, Morton, Ill., filling his place at Morton during his absence.

Speakers at the peace conference held Oct. 30, 31, at the Waldo Church, Flanagan, Ill., were Don E. Smucker, of Chicago, Ill., and Phil Frey, of Archbold, Ohio.

C. Henry Smith, Bluffton, Ohio, author of "Mennonites of America," passed away Oct. 18 at the Lima, Ohio, Memorial Hospital.

"The Christian School" will make its first appearance in January, 1949. Sister Elizabeth A. Showalter will be the editor of this paper to appear monthly August through May devoted to the interests of elementary-Christian schools. The subscription price is one dollar per year, or fifty cents per year in clubs of twenty-five or more to one address. Advance subscriptions may be sent to Daniel Glick, Smoketown, Pa., or to Noah G. Good, R. 4, Lancaster, Pa.

Bro. E. M. Yost, Denver, Colo., is conducting evangelistic meetings at Greensburg, Kans.

Fifty-two confessions resulted from meetings held at Black Oak Ridge Church, near Hancock, Md., Oct. 3-10. Bro. Leonard Haarer was the evangelist. This church had been abandoned and most of the converts are people of non-Mennonite origin. The interest in this community originated from the Chambersburg radio broadcast.

Bro. Ira Miller, of Eastern Mennonite College, will bring the messages at the Valley View Church, Criders, Va., on Nov. 7, the Lord willing.

North Central Winter Bible School will be held at Sheldon, Wis., Nov. 22 to Dec. 3, and Minot, N. Dak., Dec. 13-31, with A. L. Glick serving as principal and Elmer Borntrager and Frank Mullet as additional instructors. An invitation to attend these schools is extended.

Bro. Martin Weaver, Annville, Pa., is scheduled to serve as the visiting speaker in a quarterly Sunday-school meeting on Nov. 7 at the Churchtown Church, near Allen, Pa., instead of Narvon, Pa.

MISSION NEWS (Concluded)

the ninth and on the eighteenth, but from the tenth to the seventeenth there was no rain and a clear moon almost every night. The attendance was very good. We praise the Lord for eight persons who accepted the Lord during this week. Among them is one married couple (Jews) and two persons who had never before been in a Protestant meeting. . . .

"Bro. Rogelio Perugorria was our evangelist. He had spent ten days at Cosquin with Bro. J. L. Rutt and I believe there were something like eight confessions. In La Falda also he held meetings just before coming here and there it seems that there was a smaller group but about fifteen confessions. There was also one young man that made a decision to go to Bible school next year to prepare for Christian service. These two congregations are in the Cordoba district."

China Notes

Dorothy McCammon: Four more weeks until we go to Hochwan. Don is in Chungking now, taking the freight. The German sisters suggest we stay with them until Chinese New Year, which comes in February.

"The past week a Buddhist priest arrived here, having broken his ties with the temple at Mt. Omei. The missionaries here are trying to place him in a school. They are very much impressed with his sincerity, and feel he may be the answer to their prayers for a missionary to the Buddhist priests."

Louella Gingerich: "We are applying ourselves with diligence to language study, realizing that we have only three more weeks in language school. . . . Just on Monday we had a marvelous opportunity, upon one day's notice, to send all our baggage via a mission truck to Chungking. With transportation facilities as uncertain and unpredictable as in China, we know such opportunities don't just happen. We are most grateful to God for His daily provision for our needs and guidance in every phase of our living."

India Notes

Bro. John Friesen writes: "I am gone regularly two days of each week to Sankra. I do the clinics one day and the next take care of the Sankra affairs. This last week was a strenuous trip as it seemed the whole neighborhood was sick. . . .

"It does seem to me that there has never been such an open and frank interest in the Word. My book sales are an indication as they have increased in volume four times since 1945. . . .

"This next week we will be having Edwin I. Weavers here for special meetings. I hope it will be a time when a number of our folks can really get to grips with things."

The annual meeting of the American missionaries in the India Mission will be held Nov. 4, 5. This meeting of the missionaries is largely of a devotional nature and deals only with questions having to do with their more or less personal affairs. The annual meeting of the Mission, including with the American missionaries fourteen Indian members, meets regularly in February. Released by Mennonite Board of Mission and Charities, Elkhart, Indiana, October 27, 1948.

CANBY, OREGON

(Bethel Congregation)

Greetings in our Master's name. We thank our heavenly Father for the multitude of blessings, temporal and spiritual.

Our summer Bible school opened on the morning of June 7 and ended on the evening of June 18 with a public program. The enrollment was eighty-four, with ten denominations represented.

This has been a busy but profitable summer. We were privileged to have with us a number of visiting ministers who were here for the meeting of the Mennonite Commission for Christian Education and Young People's Work. On the evening of June 26 Bro. Elmer Borntrager, of Bloomfield, Mont., and Bro. Fred Gingerich, Chappell, Nebr., were with us. On Sunday morning Bro. George R. Brunk, Denbigh, Va., brought us a very timely message. Bro. J. R. Shank, Versailles, Mo., and Bro. Paul Lauver, Puerto Rico, were with us in the afternoon and evening of the same day. We certainly appreciated and enjoyed every message that was given.

Bro. and Sister S. Paul Miller, missionaries on furlough from India, spent the evening of July 2 with our congregation.

Since the passing of our deacon, Chris Snyder, our group has felt the need of another deacon, so on Sunday afternoon, Aug. 8, Bro. Jonathan Zook, of our congregation, was ordained to that office.

The reorganization of our Sunday school for the year beginning Oct. 1 resulted as follows: Supt., J. W. Schultz; Asst., Paul Snyder; S.S. Chor., Nettie Zook, Mary Nofziger; Secy.-treas., Thurlowe Gingerich; Libr., Ida Zook.

On Sunday, Oct. 10, we were privileged to enjoy another communion service.

Oct. 15, 1948. Iva Snyder.

COLORADO SPRINGS, COLORADO

Dear Gospel Herald Readers: Greeting in the Master's name. On Sept. 19 the Manitou Springs congregation moved to Colorado Springs, Colo., where a new church home had been purchased. Our building in Manitou had become too small to accommodate the congregation. The dedicatory services for the new church home were conducted on Sept. 26 by Bishop Harry A. Diener, from Hutchinson, Kans. There were a number of visiting friends in the service from Denver, Limon, Cheraw, and La Junta. In the evening of that day we had our regular communion service, in which practically all the members participated.

On Oct. 9, 10, the Colorado Christian Workers' Conference met with the Colorado Springs congregation for the annual conference which is held among the Colorado churches every fall, the second week in October. Quite a large crowd attended this conference, and good spiritual meetings were enjoyed by all. We appreciated having our new church home to which to welcome the many Christian friends who attended the conference. But even then, our new home was too small to accommodate the large crowd that came.

We welcome visitors from our sister churches to come and worship with us at

any time during the year. During the summer months we usually have many visitors, from all over the United States. We hope to enlarge our building in the not-too-distant future, so that we can better take care of our summer visitors.

We ask an interest in all your prayers, that the congregation here may be faithful to the trust that is ours—that of witnessing for our Master; and that souls may be saved as a result of our witnessing. May God bless you

Oct. 15, 1948. Mrs. Edward E. Miller.

HOPEDALE, ILLINOIS

Greetings to all Herald readers. On the evening of Aug. 20 Bro. and Sister Amos Swartzentruber, missionaries on furlough from South America, favored us with interesting messages. On Aug. 22 Bro. Edward Wiebe, a rural mission worker in Oklahoma, preached for us in the morning and in the evening he gave a talk on his work. Bro. Paul Lauver, of Puerto Rico, spoke to us on the evening of Sept. 15. On Sept. 19 Alvin Becker, of Woodburn, Ind., who was here in the interest of the Northern Bible Society, brought us the morning message. Bro. Dirk Cattepoel, of Krefeld, Germany, gave a talk concerning conditions in Germany on the evening of Sept. 20. And on Sept. 5 Bro. Paul Friesen, of Morton, Ill., brought the morning message.

Evangelistic meetings were held at this place Sept. 26 to Oct. 3, conducted by P. L. Frey, Archbold, Ohio, and George Lapp, Goshen, Ind. Bro. Lapp gave a Bible lesson each evening preceding the sermon, which was given by Bro. Frey. Three young girls accepted Christ during the meetings; and two men renewed their covenant.

Oct. 15, 1948.

Cor.

ALBANY, OREGON

Greetings to all Herald readers. Through the summer months we enjoyed the presence and services of many visiting ministers, and also a number of relief workers and returned missionaries. We are especially glad for the missionaries, who help to create missionary interest.

Summer Bible school was held July 6-17, with Bro. George Kauffman as superintendent. The enrollment was 161; average attendance, 122. The children's offering was given to the Children's Home at Nampa, Idaho. May the Lord bless the efforts put forth to His honor and glory.

Bro. Paul Yoder and family, now of Hesston, Kans., formerly of this place, were with us on Aug. 29, when Bro. Yoder was ordained a minister to help at this place. We are looking forward to their return at the close of the school term. Bro. N. E. Birky, of the Fairview congregation, and Bro. C. I. Kropf, of the Zion congregation, assisted Bro. J. P. Bontrager in the ordination service.

Business meeting was held on the evening of Labor Day. Newly elected officers are: Trustee, John Kennel; S.S. Supt., Robert Baker; Asst., Donald Snyder; Singing Supt., M. R. Martin; Miss. Bd. Member, Floyd Whitaker; Cor., Orpha Brenneman.

In His service,
Emma Reeser.

OUR SCHOOLS (Continued)

in meeting its demands. The personal and emotional element must be reduced to a minimum. A person that is excessively emotional and is easily frustrated will not find a happy situation in a classroom. Pupils are quick to detect such a weakness and will inevitably take advantage of the situation.

I believe it is not too much to say that unless one has a sense of humor his call to teach is doubtful. Someone has characterized this factor as "the best safety valve for a teacher." If one cannot take advantage of the humor of an awkward situation, the classroom holds little joy and delight for anyone. This, of course, does not mean that one should try to be a clown and a wisecracker, but it does mean that one should be able to see the humor in many relationships that would otherwise be almost unbearable. In other words, a pessimist has no place in a classroom and certainly is not called of God to assume such a responsible position in life. The classroom must be a happy place. This is not possible unless a teacher has a sense of wholesome humor and the ability to forgive and forget.

To summarize briefly, then, the factors that should be taken into consideration as an index to a call to teach, we may say:

1. One must have a genuine interest in growing youth.
2. One must possess an active interest in people and events of the community.
3. The welfare of society must be placed above one's own selfish desires and demands.
4. It is important to possess studious attitudes and habits.
5. Teaching calls for a high order of originality and creative power.
6. One really called to teach possesses an objective and analytical attitude.
7. One must have a sense of humor and be able to forgive and forget.

Henry van Dyke once said, "You dare not enter into the career of teaching unless you love it. It is the worst paid and best rewarded of all vocations. It holds no promise of wealth or fame, but those to whom it is dear for its own sake are among the nobility of mankind."

Those who feel called to teach in Christian schools should seriously consider the words of one of the richest lives that ever lived. Goethe, after a great career, came to the conclusion that, "however far the human mind will expand, it will never be able to surpass the majesty of the Christian Gospel."

May it be the over-all aim of those called to teach in Christian schools and of those who work in the interests of Christian education to enrich, as well as expand, the majesty of the Christian Gospel.

Hesston, Kans.

¹ The complete address is found in "Association of American College" Bulletin, Volume 34, Number 1.

² *Ibid.*, "Trends and Tasks," by Gould Wickey.

SUNDAY SCHOOL LESSON (Continued)

book of Elijah. Let your pupils get all the prophets located in Israel's history. Notice the chronological order is a little different from the order of the prophetic books in the Bible. If possible, see Sargent's painting of the prophets.

The writings of Amos and Micah are two good illustrations of the work of a prophet. "There came to Bethel in its day of fatness and of blind assurance this farmer prophet [Amos], this great commoner of his day, this reformer and corrector of moral unsoundness" (Paul Erb). He prophesied the judgment of God on the nations, including Judah and Israel. He pleaded for social justice. Micah had a like passion. Both prophets charged the people with covetousness and oppression of the poor. The language of both prophets is simple but forceful.

The Hebrew prophets are considered great seers. The ruling principles of divine government, of righteous living, of pure worship, of just economics, and of theological understanding which they spoke are for every generation because they are unchanging principles. And to this day the writings of the prophecies are among our most pertinent comment on our times. Someone has called the prophets "our great contemporaries."

Hebrew poems to read this week—

Poem of Praise: I Sam. 2:1-10.

An Elegy: II Sam. 1:19-27.

A Lyric of Religious Experience: Ps. 51.

The Magnificat: Luke 1:46-55.

—Alta Mae Erb.

BIRTHS

Andrew.—To Marvin L. and Arlene (Rhoads) Andrew, New Holland, Pa., a daughter, Judith Elaine, Oct. 13.

Baker.—To Robert and Anna Mae (Moyer) Baker, Elkhart, Ind., a son, Douglas Lee, Sept. 27.

Bowman.—To Paul and Elva (Weaver) Bowman, Honey Brook, Pa., a son, Gerald Lee, Oct. 14.

Brubaker.—To John S. and Ida (Sauder) Brubaker, Lititz, Pa., a daughter, Carol Elaine, Oct. 5.

Burkey.—To Floyd and Erma (Yeakley) Burkey, Milford, Nebr., a daughter, Loree Kay, Sept. 23.

Chupp.—To Daniel and Irene (Yoder) Chupp, Wooster, Ohio, a daughter, Linda Kathleen, Sept. 11.

Detter.—To Alfred S. and Edith (Swartz) Detter, Spring City, Pa., a son, Alfred Lee, Sept. 7.

Eby.—To Harold L. and Mary (Martin) Eby, Mason and Dixon, Pa., a son, Donald Ray, Oct. 17.

Eby.—To D. Melvin and Miriam (Strite) Eby, Maugansville, Md., a daughter, Karen Jean, Sept. 24.

Eichelberger.—To Wilbur and Vesta (Holde- man) Eichelberger, Denver, Colo., a son, Stanley Clair, Oct. 4.

Froese.—To Harry A. and Letha (Evers) Froese, Colorado Springs, Colo., a son, David Curtis, Sept. 22.

Gehman.—To LeRoy S. and Frances (Lerch) Gehman, Hellertown, Pa., a daughter, Lois Ann, Oct. 18.

Gerig.—To Milburn and Doris (Graber) Gerig, Mt. Pleasant, Iowa, a daughter, Sandra Lu, Oct. 14.

Gingerich.—To Philip and Faith (Cooley) Gingerich, Chicago, Ill., a son, Paul Eugene, Sept. 12.

Graybill.—To Arthur and Mary (Leaman) Graybill, Ronks, Pa., a daughter, Janice Eileen, Oct. 18.

Kennell.—To Reuben and Elsie (Martin) Kennell, Roanoke, Ill., a daughter, LuAnne Susan, Oct. 11.

Kuhns.—To Harold D. and Vera (Martin) Kuhns, Greencastle, Pa., a daughter, Gloria Mae, Oct. 17.

Lehman.—To Chester S. and Elrena (Hof- stetter) Lehman, Dalton, Ohio, a daughter, Vir- gene Elizabeth, Aug. 4.

Martin.—To Orva and Verna (Kennell) Mar- tin, Delavan, Ill., a son, Delmar Leroy, June 20.

Miller.—To Robert K. and Mary (Wert) Mil- ler, Jonestown, Pa., a daughter, Rosemary Faye, Sept. 20.

Mumaw.—To Floyd and Ruth (Rohrer) Mu- maw, Wooster, Ohio, a son, Gerald Lee, Oct. 9.

Nolt.—To Elam W. and Esther (Musser) Nolt, Stevens, Pa., a daughter, Dorothy Jane, Oct. 14.

Schrock.—To Enos H. and Mildred (Shenk) Schrock, Sheridan, Oreg., a daughter, Norma Marcille, July 21.

Troyer.—To Royden and Doren (Stutzman) Troyer, Beaver Crossing, Nebr., a daughter, Patricia Sue, Oct. 6.

Umble.—To Willis D. and Blanche (Buck- walter) Umble, Parkesburg, Pa., a son, Willis Park, Oct. 8.

Wenger.—To Harold and Stella (Roth) Wenger, Wayland, Iowa, a daughter, Lois Dar- lene, Oct. 19.

Zimmerman.—To John M. and Ruth (Snad- er) Zimmerman, East Earl, Pa., a son, Kenneth Leo, Oct. 12.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bigler—Miller.—Claude Bigler and Mary Esther Miller, both of Elkhart, Ind., by Nelson E. Kauffman at the Prairie Street Church, Elk- hart, Oct. 12, 1948.

Hartman—Miller.—J. Lowell Hartman, Cul- lom, Ill., congregation, and Doris Maxine Miller, Olive congregation, Elkhart, Ind., by Clarence A. Shank at the Olive Church, July 25, 1948.

Heatwole—Suter.—Joseph Dewitt Heatwole, Bank congregation, Dayton, Va., and Kathryn Virginia Suter, Mt. Clinton and Weaver con- gregations, near Harrisonburg, Va., by Daniel W. Lehman at the home of the bride, Oct. 14, 1948.

Hostettler—Shultz.—Samuel Hostettler, Shore congregation, Shippshewana, Ind., and Florence Shultz, Bethel congregation, Canby, Oreg., by Percy J. Miller at the home of the groom's par- ents, Sept. 11, 1948.

Lyndaker—Zehr.—Elmer Lyndaker, Croghan, N.Y., and Elsie Zehr, Alden, N.Y., by John Bontrager at the Alden Church, Aug. 15, 1948.

Miller—Miller.—Merlin Miller and Laona Miller, both of the Mt. Pleasant congregation, Fentress, Va., by Clayton Bergey at the church, Oct. 17, 1948.

Newschwager—Gehman.—Amos Newschwager, Jr., Martindale, Pa., congregation, and Grace Arlene Gehman, Indiantown congregation, Eph- rata, Pa., by Amos Horst at the Indiantown Church, Sept. 25, 1948.

Newschwager—Gehman.—Lester R. News- wanger, Martindale, Pa., congregation, and Mildred W. Gehman, Indiantown congregation, Ephrata, Pa., by Amos Horst at the Indiantown Church, Sept. 25, 1948.

Nitzsche—Stutzman.—William Nitzsche, Beemer, Nebr., congregation, and Luella Stutz- man, West Fairview congregation, Beaver Crossing, Nebr., by William Eicher at the church, Sept. 12, 1948.

Noftsier—Lyndaker.—Ervin L. Noftsier and Charlotte A. Lyndaker, both of the Croghan, N.Y., A.M. congregation, by Lloyd Boshart, assisted by Allen Gingerich, at the Croghan Church, Sept. 29, 1948.

Sherer—Noll.—C. Witmer Sherer, Mt. Joy, Pa., congregation, and Sara Ruth Noll, Rohrer- stown, Pa., by Christian K. Lehman at the bride's home, Oct. 20, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Gerber.—Dinah, daughter of Christian and Anna (Begley) Welty, was born in Sugarcreek Twp., Wayne Co., Ohio, Aug. 20, 1856; passed away Sept. 30, 1948, following a prolonged ill- ness; aged 92 y. 1 m. 10 d. On Sept. 27, 1875, she was united in marriage to Daniel Gerber, who preceded her in death on Nov. 23, 1919. One son (Adam) died in youth, and 3 brothers and one sister also preceded her in death. Sur- viving are 4 sons (Amos, Colfax, Wash.; Rufus, Orrville, Ohio; Philip, Dalton, Ohio; Elbert, at home), 4 daughters (Levina—Mrs. David J. Hofstetter, Apple Creek, Ohio; Hulda—Mrs. John C. Hofstetter, Dalton, Ohio; Anna—Mrs. Edwin Zuercher, Orrville, Ohio, and Edna, at home), 19 grandchildren, 37 great-grandchildren, and 2 sisters (Mrs. Sarah Resser, Canton, Ohio; and Mrs. Jacob Zuercher, Orrville, Ohio). Early in youth she confessed Christ as her Saviour and affiliated with the Mennonite Church, of which she remained a member until death. She enjoyed good health and a long, rich life. Until death she resided on a farm, near Kidron, where for many years she and her companion engaged in farming. Her loving and cheerful disposition won her many friends. Funeral services were held at the home and at the Kidron Mennonite Church on Oct. 3, conducted by Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Interment was made in the church cemetery.

Marner.—Verda Irene, daughter of John and Lydia (Yoder) Marner, was born Dec. 20, 1937; died at her home near Parnell, Iowa, Sept. 14, 1948; aged 10 y. 8 m. 24 d. She enjoyed good health until early in 1947, when she became seriously ill with cancer. She responded readily to treatment and again seemed to enjoy good health until April, 1948, when her health again began to fail and she became very uncomfort- able until death brought relief. Her patience was a challenge to all who knew her to be con- tent with whatever God allows. Surviving are her parents, 3 brothers and 2 sisters (Barbara Elizabeth, Clair Joseph, Lois Gayle, Lowell Dean, and Marvin Paul), 2 grandparents (Eli and Elizabeth Marner), and many other rela- tives and friends. One sister (Lucille Grace) preceded her in death in May, 1940. Funeral services were held at the home, in charge of John Y. Swartzendruber, and at the West Union Church, in charge of Harvey M. Yoder and Amos Gingerich. Burial was made in the West Union Cemetery.

Nunemaker.—Carl W., son of the late Levi and Barbara (Berkey) Nunemaker, was born Oct. 5, 1896; died at his home, near Goshen, Ind., Oct. 3, 1948; aged 51 y. 11 m. 28 d. On April 12, 1917, he was united in marriage to Mary Dils, who survives. Also surviving are 3 sons (Ivan LaMar, Willis Irvin, of Wakarusa, Ind.; and John Edward, at home), 7 grandchildren, 4 sisters, and 2 brothers. For three years he had been in failing health but was bedfast only four weeks. In his youth he accepted Christ and united with the Mennonite Church, of which he remained a member until death. Funeral services, in charge of John Mosemann, assisted by D. A. Yoder, were held at the Yellow Creek Church, Goshen, Ind. Burial was made in the Olive Cemetery.

Zahner.—Anna Zahner was born in Germany, March 25, 1878; passed away Sept. 26, 1948; aged 70 y. 6 m. 1 d. In 1926 she moved to Elkhart Co., Ind., to make her home with her cousin, Otto Zahner, after whose death she went to the Calvin Hahn home in St. Joseph Co., Ind., where she resided until twelve weeks before her death, when she moved to the home of Wil- liam Lechlitrer. She united with the Olive Mennonite congregation, Elkhart, Ind., and at- tended services faithfully as long as she could. Although she could not read English, she en- joyed the church services, usually following the message in a German Bible. She was never married. Surviving are 2 nephews and one niece in Germany and a number of cousins in Mishawaka, Ind. Funeral services were held at the Olive Church, in charge of D. A. Yoder and C. A. Shank.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bro. John Garber, Alma, Ont., is holding evangelistic meetings at Breslau, Ont., Nov. 4-14. If plans carried, a deacon was ordained at Breslau on Oct. 31.

Bro. Oscar Burkholder, Breslau, Ont., closed a series of meetings at Zurich, Ont., on Oct. 17. There were a number who made confessions. May God bless them and lead them into real life in Christ.

A Sunday-school meeting for the Yellow Creek, Salem, and Nappanee congregations in Indiana was scheduled to be held at the Salem Church on Oct. 31.

The Olive congregation, near Elkhart, Ind., while enlarging and remodeling its church building, is conducting services in the basement.

Bro. Clarence Ramer, Duchess, Alta., is holding meetings at the Central Church, Archbold, Ohio, Oct. 24-31. He will be at Martinsburg, Pa., his birthplace, in evangelistic effort Nov. 7-14.

A total of forty-three brethren were registered in attendance at the conference called at Chicago on Oct. 19, 20, by the General Problems Committee.

About seventy-five students took a definite step forward in their Christian experience during recent meetings conducted at Hesston College by Bro. John Duerksen.

Services at the Lititz Church, Lancaster County, Pa., have been temporarily discontinued due to renovations.

SPECIAL NOTICE

[Following is the essence of a letter which has come to the GOSPEL HERALD office from the secretary of the Peace Problems Committee, Orie O. Miller. A copy of this letter has been sent out to all ministers of our constituency, and we urge each congregation to take prompt action on the suggestions offered. Alertness on the part of each minister and church leader will mean a great difference in the future of many of our young men. M.C.L.]

Dear Brother: The Peace Problems Committee meeting at Goshen College October 14 asked us to bring the following to your attention:

(a) The pastor, or someone designated by him, in each of our congregations is asked and urged to keep a register of the young men in the congregation who have been classified IV-E under the present Draft Act, adding the names of others as they are so classified. The date of classification, and the registrant's age and address are additional items of information which this register should contain. Sometime later our committee will likely want to take an over-all census of all in our group who are IV-E's under this act.

(b) John E. Lapp's "Studies in Nonresistance" is still available. There is no material now available that is better adapted for peace study classes in the local congregation. Order this booklet from the Peace Problems Committee, Orie O. Miller, Secretary, Akron, Pa. Single copies, 15¢; in lots of a dozen or more, 10¢ per copy.

(c) A forty-page pamphlet giving the church's position on noncombatant service (I-AO), in readable style, is now in process of preparation and is expected to be ready for mailing in quantities to all of our congregations before December 1. The author of this pamphlet is Melvin Gingerich. A letter explaining the method of distribution, and enough copies for your congregation (on a ten-per-cent-of-the-membership basis) will be sent to you as soon as the pamphlet is off the press.

(d) Many of our congregations are concerned as to where they can get good help in teaching nonresistance, particularly to their young people. The committee was happy to learn, at its recent meeting, that our three colleges have organized to help out in this need and that they will be glad to help congregations upon invitation to do so. Any pastor who would like to have a peace team visit his congregation can arrange for such by writing to Richard Detweiler, Eastern Mennonite College, Harrisonburg, Va.; John A. Hostetler, Goshen College, Goshen, Ind.; or Daniel Kauffman, Hesston College, Hesston, Kans. Sincerely yours, Orie O. Miller, Secretary
Peace Problems Committee

Bro. Marcus Bishop, Pueblo, Colo., is expected to be with the congregation at Denver, Colo., on Nov. 7.

Calendar

1025—Tolling Bells	Foggy
1026—This Goodly Heritage	Lost (Poem)
1027—Editorials	
1028—No Darkness (Poem)	The Salt of the Earth
1029—The Sad Tragedy of Doing Our Best	Stewardship
1030—Unconscious Cruelty	A Prayer for This Week
1031—Illinois Conference	Church Etiquette
1032—This Is My Testing Time (Poem)	Shut-In Letters
1033—To Be Near to God	Music in the Soul
1034—Called to Teach	Margie's Thanksgiving (Poem)
1035—She Saw the Light	Expressions of Appreciation
1036—Church Correspondence	
1037—Births	
1038—Marriages	
1039—Obituaries	
1040—Field Notes	
1041—Mission News	
1042—The Church's Task in Evangelism	
1043—Clothing Distribution in Belgium	
1044—What Do You Know About the Jews?	Unconscious (Poem)
1045—The Place of Mission Boards in Our Evangelistic Program	
1046—Consistency (Missions Editorial)	
1047—Annual Report of the India Mennonite Mission	Relief Notes
1055—Items and Comments	Hagerstown, Maryland

The North Goshen, Ind., congregation was increased on Oct. 17 by fifteen baptisms and seven received by letter.

Bro. Howard Good, a teacher at the Rockway Mennonite School, Kitchener, Ont., was ordained, if plans carried, on Sunday afternoon, Oct. 24, at the Hagey Church, Preston, Ont. The ordination was in charge of Bishop B. B. Shantz. Bro. Good will assist Bro. Shantz in the ministry at Hagey's.

Committee meetings held in Chicago week before last included the Committee of Eleven on the Reorganization of General Conference, the Executive Committee of General Conference, and the General Problems Committee.

The Franconia Conference, in its recent session, directed that there should be a non-conformity conference held each year in each bishop district of the conference.

A preaching mission will be held at Waterloo, Ont., Oct. 26 to Nov. 5. Bro. Warren Long, recently returned from European relief work will be the speaker. On Nov. 7 the Waterloo congregation will observe Missionary Day, with Bro. and Sister Amos Swartzentruber, on furlough from Argentina, as speakers.

A peace conference for the North Central Conference will be held at Minot, N. Dak., Nov. 6, 7. Bro. H. A. Diener, Hutchinson, Kans., will be the visiting speaker. The executive committees of the district conference and mission board will meet at the same time.

Bro. John Stoll, Pleasant Lake, N. Dak., is holding meetings for the Fairview congregation, Minot, N. Dak., Oct. 24 to Nov. 6.

Bro. Nelson E. Kauffman will begin evangelistic efforts at the Weaver Church, Harrisonburg, Va., on Nov. 4.

Bro. Wilbur Yoder, Middlebury, Ind., was at Iowa Mennonite School the week following Oct. 24 for Religious Emphasis Week.

The Franconia Mennonite Day School is occupying two rooms of a new building. The school has 216 students in ten grades. Teachers are Ellen Eshleman, Elam Hertzler, Grace Bergey, Doris Shenk, Betty Clemmer, and Betty Detweiler.

Bro. Wilmer Landis, formerly a teacher at Hesston College, is teaching a Mennonite elementary school opened this fall at Doylestown, Pa.

Evangelistic meetings began at Palmyra, Mo., on Oct. 14, with Bro. Wilbur Yoder in charge.

Bro. Paul Mininger, temporarily living at Souderton, Pa., took care of bishop duties at North Goshen, Middlebury, Kouts, and Locust Grove in Indiana, Oct. 13-17.

Bro. Dorsa Mishler spoke at the New Holland, Pa., Church on Sunday Oct. 24, concerning the work in Ethiopia. Bro. Mishler and his wife, Mary, and their young son arrived in the States on Oct. 21. Bro. and Sister Paul Conrad also spoke concerning Ethiopia on Sunday evening, Oct. 24, at Masontown, Pa.

A youth conference was held at the Kaufman Church, Hollsopple, Pa., Oct. 30, 31, with Bro. A. J. Metzler, Scottsdale, Pa.; and Bro. Richard Detweiler, Souderton, Pa., as speakers. Bro. Metzler is continuing with evangelistic meetings until Nov. 7.

(Continued on page 1037)

Go, Preach

MISSIONS

Give, Pray

Mission News

Secretarial help for the India Mission is needed. If you have some experience in office work and have a call to dedicate service to the Lord's work, please write to the Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. Royal Bauer, missionary appointee to India, has been making a very good recovery following a chest operation in Chicago last week. Let us thank the Lord for this answer to prayer.

A farewell meeting for Bro. and Sister Simeon W. Hurst, who expect to sail with their family for the African mission field on Nov. 3, will be held at Bossler's Church, Elizabethtown, Pa., at 7:30 p.m., Tuesday, Nov. 2.

Bro. Russell Krabill was scheduled to hold evangelistic meetings at the Lakeside Chapel Sunday School, near Lake Wawasee, Ind., Oct. 10-17.

Bro. Walter Eicher, relief worker in Germany, flew to the home of his parents near Milford, Nebr., to attend the funeral of his brother, Ellis, who was killed in a car accident. Bro. Eicher spoke to his home congregation, West Fairview, on Sunday evening, Oct. 17, concerning his relief work. He will be at home about thirty days.

A consecration and farewell service for the John E. Beachy family, appointed as missionaries to India, was held in the Sharon Mennonite Church, Plain City, Ohio, Sept. 26. Bro. Wallace Kauffman preached the consecration sermon.

Bro. Dale F. Nofziger, missionary to the Jews, was scheduled to speak at North Goshen, Ind., Oct. 14; Hesston, Kans., Oct. 17; Peoria, Ill., Oct. 23; and at Roanoke, Ill., Oct. 24.

The Mennonite Relief Committee met at Goshen, Ind., on the forenoon of Oct. 25. In the afternoon of the same day the executive committee of the Mission Board met at Elkhart.

Bro. C. Warren Long, former superintendent of the Peoria, Ill., Mennonite Mission, who recently returned from Belgium, began a series of evangelistic meetings at the Waterloo, Ont., Mennonite Church on Oct. 26.

Sister Margaret Kreider, worker among the Jews, has been doing some itinerant work in Richmond, Va., and Baltimore, Md. She spent several days recently in Norfolk, Va., and has found a great open door. Prayer is asked that brethren and sisters may be so burdened that it will be possible to establish Jewish centers at these places. Bro. and Sister Lloyd Weaver are assisting Sister Kreider in this work.

Lima, Ohio

"Revival meetings have just closed, with Bro. Elmer E. Yoder as evangelist. Several souls were saved and a large number have reconsecrated themselves to the Lord.

An Outline for a Missionary Day Sermon for November 21, 1948

- A. The task of the missionary. Acts 26:18.
 1. To open the eyes of the blind
 2. To turn people from darkness
 3. To bring them to God
 4. To lead converts into assurance of salvation
- B. The message for the missionary. I Cor. 15:1-4.
 1. That Christ died for our sins
 - a. Pardon
 - b. Reconciliation
 2. That He rose again
 - a. Newness of life
 - b. Victory over sin
- C. The motivation of the missionary. II Cor. 5.
 1. The terror of the Lord
 2. The love of Christ
 3. The ministry of reconciliation
 4. The sense of ambassadorship

"On Wednesday, Oct. 20, immediately after school, we held our first midweek Bible class for school children. The Lord blessed above our expectations by bringing seventy-eight children to the first meeting. Florence Decker is our teacher.

"Attendance and interest in Sunday school is growing. Over 137 were present last Sunday."

Kansas City

Twin City Missions: "Sunday morning, Oct. 10, marked a new milestone in mission work in Kansas City in that Sunday-school and preaching services were conducted simultaneously at four places. We hope to see the day when there may be twice as many.

"We are grateful for a service unit of four consecrated young people at the hospital who are making a very real contribution to the mission work here. We are looking forward to the coming of the remaining six as originally planned.

"We praise God for application for membership by a couple, now living in Kansas City, who for many years had been out of fellowship with the church."

Items from Culp, Arkansas

Bro. and Sister John Detwiler are fitting well into the health work in the Arkansas field. Sister Detwiler is conducting her third class in home nursing. This class is held twice a week for six weeks at the Buford Schoolhouse.

Bro. John Detwiler is working on the building which will serve as a home for the Detwilers and as the Culp community dispensary and nursing home. This house is being built on the same site as the one which burned in April, 1946, and from funds which were received then. The Ozark National Forest Administration has donated oak timber to be used for this purpose.

Bro. Glen Yoder attended the Board of Education meeting held at Kitchener, Ont. He stopped at Elkhart en route home Oct. 20.

Bro. Frank Horst filled the pulpit appointments for Bro. Clarence A. Horst on Oct. 10, 17, and 24.

Puerto Rico Items

Mrs. T. K. Hershey left by plane for the States on Oct. 18. She expects to visit relatives in Pennsylvania and Iowa and will return to the island around Nov. 20.

On Oct. 3 the church building at Rabanal was dedicated. The congregation of La Plata was present, as well as a good representation from the Pulguillas Church. The new church at Rabanal has been named by the Puerto Ricans themselves. They chose "Iglesia Menonita del Buen Pastor" (Mennonite Church of the Good Shepherd).

During the week of Oct. 3-10 evangelistic services were held at Iglesia Menonita del Buen Pastor by Lester Hershey. Sixteen persons confessed Christ. This is the beginning of the church as a unit at this place.

Saved from Drowning.—One of our missionaries, Linda Reimer, was recently thrown from her horse as she was crossing the La Plata River. A heavy rain had raised the river and had made crossing dangerous but the three horses and riders ahead of her had crossed safely through the six feet of water. A man near the bank of the river rescued Linda. We are grateful to God for protecting one of our number at this special time of danger. Linda is one of the workers at the new outstation of La Plata. This place of worship is reached either by foot or by horseback. To date there is no road directly from La Plata to Rabanal; to reach Rabanal by car one must go a very roundabout way.

Argentina Items

Bro. B. Frank Byler writes: "For our evangelistic meetings last week we asked the Lord for good weather and we had it. It rained on

(Continued on page 1037)

OVERCHECKED FUNDS FOR SEPTEMBER

India:		
Missionary		\$816.85
Education		1882.00
Medical		923.08
Pastors' Support		382.50
South America:		
Missionary		848.24
Missionary Children		1061.34
Bible Institute		97.23
Chaco Indians		600.43
Clinic and Welfare		1320.86
Evangelism		270.00
National Workers		4958.78
Students' Training		135.00
Puerto Rico:		
General		1904.35
Missionary		880.06
Home Missions:		
Canton, Ohio		992.62
Chicago, Illinois		1082.73
Chicago Mexican, Illinois		250.50
Denver, Colorado		839.02
Denver Church Building, Colorado		6000.00
Detroit, Michigan		1580.24
Fort Wayne, Indiana		1205.74
Kansas City, Missouri and Kansas		608.66
Lima, Ohio		1148.94
Mexican Border, Texas		325.37
Peoria, Illinois		478.45
Spanish Work, Colorado		342.58
Home for Aged, Illinois		177.98
La Junta Hospital—Nurse		1214.28
Aged and Disabled Missionary		360.00
Culp, Arkansas		1169.00
Bethel Springs School, Culp, Arkansas		928.41
Missionary Preparation		131.15
Rural Missions		150.00
War Sufferers' Relief		24,740.97
		\$59,807.32



☛ The Good Samaritan as he journeyed down the mountainside did not ask that the man who fell by the wayside must first be a Samaritan before help would be given. Neither should the Christian practice the sinful crime of race discrimination and religious prejudice. The church's task is to tell the world that the Gospel of love is for all, that we are to live as Christ lived.

The Church's Task in Evangelism

BY DALE F. NOFZIGER

WE are all convinced of the commission of Christ. The great "go-tell" has come to be an integral part of our church activity. The story of the cross of Christ is being told throughout the world. This evangelism, or telling of the story of salvation, has become a rather commonplace part of our activity. But have we stopped to consider what our task, our work, our job is in evangelism?

The Apostle Paul had this task clearly in mind in the fourth and fifth chapters of II Corinthians. Here he outlines his work and tells us his marching orders. In the first part of the fourth chapter he describes himself as an earthen vessel, a crock, a pot, filled with the glory of God that is in the face of Christ Jesus our Lord! In the last part of the same chapter and the first section of the fifth he tells us of his hope of life eternal that makes all his earthly trials and dangers merely the multiplication table of his eternal blessedness. The sure knowledge of the terror of the Lord, the Great Judge of all the earth (vv. 10-13), gave speed to his feet, but it was his conviction that (vv. 14-21) if one died for all then all are dead, and if all are dead then they which live should no long-

er live unto (for) themselves but for Him who died for them and rose again. That gave him his sense of responsibility and determination.

Now, we are ambassadors for Christ, as though God did beseech you by us, be ye reconciled to God! Who is an ambassador? Is he not an outstanding citizen of his homeland sent on a mission to some foreign soil to convince that foreign land that the plans and purposes of his native land are the best for the world? Does he not in all that he may say or do represent his homeland, the land from which he came, to which he longs to go, and where he holds his citizenship? So also ourselves! "The commonwealth to which we belong is in heaven" Phil. 3:20 (Goodspeed). We as representatives and ambassadors of that distant clime have a great task to do. The Church militant, that body of believers whose only passport is salvation and whose ticket is stamped, "Straight to Glory on Recall" has this work of ambassadorship or representation as its task in evangelism.

The telling to all nations of the plan of salvation has been accepted by most evangelical groups without reservation. However, in Article #2 of the Great Commission we find a number of reserved seats. Very few teach obedience to all things whatsoever He has commanded. It is here that our task in evan-

gelism is definitely outlined. Here we differ from the popular Fundamentalist church groups. It is here that we as Mennonites of historic Anabaptist descent and apostolic heritage must stand and fill the gap. We have historically insisted on "following Christ in life"¹ and that is our task!

The Fundamentalist movement loudly proclaims faith in Christ as the only means of salvation. They teach that this faith, if held strongly enough, will suffice. It sounds good, but not good enough, as evidenced by the widely-held soul-stifling doctrine of eternal security: one will be saved anyway, so why should he pay the price of living like Christ? He believes, does he not? Those of the liberal thought movement, or the modernists, blandly dream about the ethics of Jesus, but conveniently forget the need of redemptive power. As Mennonites we have always taught that, for the regenerate, faith in Christ is following His footsteps.

Let us put it this way: James said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (Jas. 2:19). We follow a narrow path between the two extremes of fundamental and liberal thought. It is this narrow path that is our unique task in evangelism: namely, that of living just as Christ lived, and teaching men, in His name, to follow in His footsteps.

To be more specific, then, in the name of Christ, the Messiah, the Anointed One, the Redeemer, we not only tell the atonement story but we teach men everywhere to obey Him in all His ways! It is just as important, therefore to teach the principles of New Testament nonresistance as Christ crucified. Our minds must be clear on the question of the Christian and war; we must remain above the confusion that exists in the so-called Fundamentalist ranks and lead the way to straight thinking. Religious leaders are groping for the principles which have long been ours;² we must needs reveal them to the world.

Equally important is teaching on the sinful crime of race discrimination and religious prejudices. After all, we will not have separate drinking fountains labeled "Negro" or "White," on Glory's Courthouse Square. Divorce and remarriage, too widely condoned by society; liquor and tobacco, with their wasted lives and ruined homes, are some of the more glaring "stumble-bums" which Christ would drive from the temple of our world if He were here in our stead. Yes, if He would suddenly establish His Kingdom on earth it would really be rather inconvenient!

No, we are not reforming the world, but we have a light, a light that nearly two thou-

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sand years ago was declared, by Him who first lit it, to be the light of the world. Is it any wonder that the world is in darkness and is plunging to ruin if we toss a basket on our light and sit on it for fear that we might try to reform the world? Whose responsibility is it if we fail to give the world a standard by which it might mold a conscience to follow? Many a soul today, even among those professing faith in Christ, murders and hates because he ever has been taught a better light; witness: the militaristic Christian. Shame on us that modernists should lead the way in crying out against race discrimination, the divorce court, the liquor traffic, and other social sins of our day. Where

are the ambassadors for the kingdom of God? Why do they not, in the name of their King, take their place on the front lines, among the shock troops, in the war against sin.

Yes, here then is our task, a unique and dangerous task in a hostile, foreign land. It is for us to teach, to urge, to encourage, to implore men everywhere to yield to the plans and purposes of our great and mighty King. We are His ambassadors; we are here in His place. Let us as His church assume His task as a part of our evangelistic effort.

Cleveland, Ohio.

1. H. S. Bender, "The Anabaptist Vision."
2. "The Strategy of the Remnant," *Theology Today*, July, 1948.

happy she was when we told her we would give her something for her child.

Near the southeast border of Belgium lies the city of Arlon and it was here that the last distribution took place. During this distribution we were working with the representative of the "Parrainage des Enfants de Fusilles," who had also been a major in the Belgium army and head of the underground movement in his province. In this way we not only had an opportunity to give to the people in the name of Christ, but also to give our testimony of positive nonresistance to a man of army status. We had a fine time working with this man and his wife for four days, and since there were two boys and two girls in our group, we also had the privilege of singing for these folks. We had the opportunity, too, of taking tea in their home several times and in this way explained more fully our reasons for our people giving their time and money in this work. We served in five centers and distributed approximately \$1,000 worth of clothing. Boys were given Christmas bundles and girls received coats, sweaters, dresses and underclothes. One mother had three children and her home had just burned to the ground, so that we were able to help her in her immediate urgent need.

What was accomplished in this distribution? Four hundred needy children were supplied with much-needed clothing; they received coats, sweaters, undergarments, trousers, shirts, shoes, and soap. The approximate value of the clothing reached \$2,500. But if that were all, then very little was accomplished. Our utmost aim was to give in the "Name of Christ." Of course, they received slips of paper stating that this clothing was given by members of the Mennonite Church because of their love for Christ. But did the people grasp the meaning? Following are excerpts from letters received after the distribution. From Arlon come these words: "On behalf of the widows and orphans who have benefited by your good work, my wife and I wish to thank you for the joy and comfort you have brought to many suffering and needy people in the province of Luxemburg. We should also like to thank the members of your church who in the midst of Christmas festivities so kindly spared a thought for those that have suffered so much during the last war. . . . We trust that your work over here will bring you every satisfaction and we pray that God may bless and keep you all." The following excerpt comes from Dinant: "You have been showing so much friendliness and kindness when distributing things that all the mothers were really moved. . . . Do you think it would be possible to insert in an American paper a few words of gratitude on behalf of all the generous givers? . . ." Again a quotation from a mother who wrote a card after receiving her packages: ". . . receive by these few words the expression of our living gratitude. . . ." Our prayer is that God will use the distributions to His honor and glory.

Elkhart, Ind.

Clothing Distribution in Belgium

BY CLEO A. MANN

ON MAY 31, 1948, there remained in our warehouse in Brussels a few bales of children's clothing. Because we had only the children's clothes for this distribution, it was necessary to limit the distribution to a group which consisted of needy children. In order to locate one of the more needy groups of children, I contacted the Belgium War Relief and was directed to the "Parrainage des Enfants de Fusilles." This organization aids families whose fathers died or were killed during the war. This group of families is an especially needy one because the breadwinner has been taken from the home; therefore, even three years after the war, these people are and will continue to be needy because of lack of sufficient income.

The first of our three centers for distribution was in the small town of Marche. It was here that the Battle of the Bulge was turned on Christmas Day, 1944. Not far from Marche is the small village of Bande, where thirty-four young men were shot one winter evening because they were accused of collaboration. In this vicinity, too, is a small community which was destroyed, rebuilt, and destroyed the second time in the same year by the armies. Because of conditions which war makes, there were eighty children within Marche and its vicinity whom we were able to help. There were those who came long distances in order to receive a few pieces of clothing. It was a joy to see how happy they were to receive more than they had anticipated. Then there was the woman who did not know what the snow suits were for, but when told, she made the statement "Well, that's practical!" The mothers were very thankful to receive trousers, shirts, underwear, and sweaters for their boys, and snow suits, dresses, and coats for their daughters.

Our next point of distribution was in the vicinity of Dinant. This city suffered much because of the scene of heavy fighting which took place there with a loss of seven hundred of their men and boys who were killed. Even though one sees very beautiful scenery in this province and most things appear to be normal on the surface, there are still those fam-

ilies who must struggle to make ends meet. We held our distribution in six centers because the people were widely scattered; however, there were still those who walked fifty minutes to arrive at one of the centers. Many came on bicycles even though the sun was quite hot. There was one girl who brought little twin girls whose mother was in the hospital, and how happy they were to receive outfits alike. Then there was the older sister who walked some distance to tell us that her brother, who was to receive clothing, had died that morning. Why had she come? Perhaps there were not many friends to comfort her. One might also mention the mother who rode a long distance on her bicycle under a hot afternoon sun, only to arrive late and find us ready to leave. How relieved and

Unconscious

A pilgrim journeyed o'er life's way—

The path was steep and long;

He bore his burden mournfully,

When, lo! he heard love's song;

And though he ne'er the singer knew,

With joy he did his way pursue.

A traveler journeyed in the night:

The way was dark and drear;

He knew not whence to seek a light,

When, lo! a ray most clear:

And though by unseen hand 'twas held

The darkness was at once dispelled.

The singer sang her song, nor knew

The joy its singing lent.

The hand that held the light so true

Ne'er knew of rays it sent,

Yet such is Love's most perfect way,

That no good deed shall e'er decay.

—Lillian Olive Huey.

What Do You Know About the Jews?

PART III

The Story of the Jews . . .

The tragedy of the Jewish people is that they picked as a cozy homeland the international equivalent of Forty-second Street and Broadway. When they first tried to settle in Palestine about 4,000 years ago—still wild nomads from the desert—they found that dozens of other tribes had the same idea. (Palestine, the Fertile Crescent, was the only good land anywhere around.) When they finally won the place for themselves, after a strategic and quite voluntary withdrawal to Egypt, they were simply bowled over, time and time again, by empires on their way elsewhere. Palestine is the main road from Africa to Asia and back again.

Finally, when the Jews got in the way of empire, as they consistently did, emperors took to simply picking them up bodily and putting them somewhere else, away from the much-loved Promised Land. The ten lost tribes of the northern kingdom of Israel were packed off to Assyria in 722 B.C. (and vanished from history. There is not a shred of evidence to show that they ever became the Irish or anyone else.) The two remaining tribes in Judah, in the south, lasted a few decades more. Then Nebuchadnezzar took them off to Babylon, where he treated them very well. He simply wanted them out of the way.

The Jews were prosperous in Babylon, but Zionism already had a strong hold on them. They didn't want to be happy in Babylon; they wanted to be uncomfortable and in danger in Palestine. Finally, the Persian King Cyrus let them go back. As today, only some of them actually went back to Jerusalem; the others stayed in Babylon but encouraged them with warm words and money. After vast hardships, they rebuilt Jerusalem and rededicated the Temple. But history and geography were again too much for them. Alexander was good to the Jews; his successor, Antiochus, simply tried to wipe out Judaism. In a last desperate revolt, under the great Maccabees, the Jews won themselves their last hundred years of freedom. They used it, like bigger nations, unwisely. Religious and political disputes rent their little kingdom. Finally one side called for the Romans (who probably would have come in anyway), and Jewish independence vanished for two thousand years.

The Romans found the Jews as inconveniently independent as all the other empires had. In 70 A.D.—a key date in Jewish history—they finally captured Jerusalem from their intransigent subjects, after the most ghastly and long-drawn-out resistance in history. The great Diaspora—the scattering of the Jews—began. A million had been killed. Seventy thousand were dragged off as slave labor in Egyptian mines or featured attractions for Roman arenas. Others simply ran: many north to Galilee, and then to Babylonia; many to live with the Arabs; many to

the trading outposts of the Roman Empire—Jews were already well known as traders.

Little is heard about them, as a people, in Europe, until one great wave of Jews came into Spain with the Arabs. There, in a sort of golden age, they achieved great distinction, intermarried with the proudest stock, and became known as the Sephardic Jews. When the church decreed that all Jews become Christians, many of them became the New Christians, or marranos (accused ones). Marranos were among the chief backers of Columbus, and a number of marranos sailed with him. (It was one of them who left a curious mark on our life. He christened our Thanksgiving bird "tukki," the Old Testament word for peacock.) The Sephardim were expelled from Spain and Portugal at the end of the fifteenth century. Most of them fled down through the Near East, up to Holland, an island of tolerance, or over to the New World. They took with them their own language, which many still speak: Ladino, or Spaniolí—a combination of Hebrew and sixteenth-century Spanish.

In the meantime, the Jews who had gone into northern and eastern Europe—the Ashkenazim—had started a long, recurrent pattern of life. Each country in turn welcomed them, usually because it needed banking and business development, and money dealings were forbidden by the church. Each country in turn threw them out when local businessmen could swing their own businesses, or when banking began to be permitted to Christians. Jews had a most fantastic position: they were considered part of the king's personal property in many places, and petty German princelings would write each other hot letters asking the return of "their" Jews, or generously offering to give the other fellow some. In general, the Jews wandered eastward, until they ended up in Poland and Rumania, and (since Russia would not allow them at all), had no place left to go. That is why, hundreds of years later, almost half of all Europe's Jews were in Poland and Rumania.

When the Crusades started, all hell broke out for the Jews. They were slaughtered by the thousands by the Crusaders, as a sort of hors d'oeuvre to the bigger job with the Moslems. Already, they usually had to live in separate sections, carry bells, wear yellow symbols, pay special taxes, and generally agonize in the Christian world. Even when they faithfully did these things, that world would suddenly herd thousands into wooden buildings and burn them alive. Jews were accused of causing everything that went wrong in Europe for hundreds of years: the Black Death, for instance. They were accused of kidnapping children, of ritual murder, of drinking Christian blood at the Seder services. This sort of thing went on long after the Middle Ages passed. There were unprintably terrible pogroms in Russia (which acquired Jews along with Polish territory) in the 1880's. Hitler's gas chambers furnished a ghastly climax to the Gethsemane of the European Jews.

Throughout this incredible ordeal, Orthodox Jews clung closer to each other, to their families, and to Jahveh. The Talmud, as Lewis Browne says, was a wall around them; their faith kept their hearts alive. Then, in the eighteenth century, the French Revolution brought Jews out of their ghettos to look around them for the first time in many hundreds of years. A great man named Moses Mendelssohn, grandfather of the composer, actually proposed to make his people part of the Western world. Jews and Gentiles mixed gaily at his daughter's parties in Berlin; upper-class Orthodox Jews began to shed some of their orthodoxy. The wall of the law was broken. Since that time there has always been in Judaism a conservative element, fearful of this tampering with the law, anxious to remain intact, and a westernized element which lives in our world and would not mind being absorbed into it.

A Note on the Jews in America . . .

Early Jewish settlements here, however, were small and isolated. The big waves of Jewish immigration came after European persecutions in the nineteenth century: first from Germany, then from Poland. Speaking only Yiddish (a combination of German and Hebrew), and scared half to death, they naturally clustered together in the big cities, espe-



Five million Jews live in the United States, comprising about four per cent of the population. Contrary to public opinion, one cannot always tell a Jew by his face, for there are also redheads and snub-nosed among them. About forty of the above group are probably Jews. Walter Hering Photo.

November 2, 1948

cially New York. Now a necessity has become a habit.

Today a main item in the Gentile bill of particulars against all Jews is that they "dominate" industry, or banking, or politics, or the press. "Fortune" magazine, a few years ago, collected statistics on this. Here are some of the figures:

There are almost no Jews in heavy industry management, or coal, or motors, or rubber, or shipping, or transportations, or communications, or lumber, or dairy products.

There are a good many Jews in the consumer industries: garment-cutting, the distribution of liquor and tobacco, and in the big New York stores (though not in the big stores outside New York).

Only thirty of the 420 directors of member banks in the New York clearinghouse were Jews at the time of this survey. Half of these came from two banks.

Only eighteen per cent of stock exchange members were Jewish, though they are supposed to have a racial genius for finance.

Only the "New York Times" and the "Post" among New York papers, only the "New Yorker" among really influential magazines, are Jewish-owned. Less than five per cent of advertising is handled by Jews. They do, "Fortune" concluded, have big interests in radio, theater, and the movies, though not nearly as big as is popularly supposed.

While some Americans are accusing Jews of controlling the capitalist system, others accuse them of trying to undermine it. This charge seems equally unfounded. Since there are 3,000,000 Jews around New York, and since the Communist party has never been able to poll as many as 100,000 votes, either the Jews are even subtler than these Gentiles think, or they are not voting Communist. There are Jewish Communists, of course, just as there are noisy friends of Russia with very un-Jewish names like Lamont, or Field. And there are capitalistic Jews like Mr. Baruch and Mr. Altschul and Mr. Warburg and Mr. Straus of Macy's and many more.—

"Junior League Magazine." (The End.)

effort of the church through mission boards and in turn church-sponsored projects then have a permanence that is not dependent completely upon any one individual.

However, it is true that there is something rather abstract about a board or a committee, and the personal touch that comes from a few individuals supporting a missionary whom they know personally is often lost in this system. Some of us have assumed that because a worker or a project has the support of our mission board that we can do something greater and more personal by giving our support to some person or project that is not receiving this support. In reality, for our missionaries to be sponsored by our boards simply means that the missionary and his work has the approval of and is supervised by the church as a whole and for this reason should have our confidence and support. Our missionaries thus supported are "faith" missionaries in every sense of the word. They and the board are venturing into the fields by faith that God through the church will direct and support the work.

Many "independent" and "free-lance" missionaries are worthy individuals and are without doubt, filling a place in the Lord's vineyard. They at times have legitimate reasons for having left the organization that once supported and directed them. However, in too many cases their interest in us has proved to be more largely in our financial resources than in our faith and practice. Many of them are accountable to no one, either in regard to policy or finance. This does not mean that they are not conscientious in both, but, in their own words, they prefer not to be "cumbered" with organized boards, even though they do appreciate coming to organized bodies for support. Too often, in our desire for the personal touch that comes with writing a check to an individual, we have directed the Lord's money into channels that neglect our brethren or sisters that are truly representing us in other fields. They may be too busy in the work itself to spend much time in making a personal appeal for financial support, or probably they are not particularly gifted in doing so, and as a result may just be taken for granted.

If a budget, a committee, or a board seems pretty abstract and impersonal, let me suggest a means of overcoming this. Select one or more of our missionaries or projects for some special favor. Write to them, asking about their work and their special needs. Probably the Lord will help you find a need where you can be a special blessing in a personal way. Many Sunday-school classes or congregations have assumed the responsibility of supporting some individual or project of the Board's program, and thus have a personal touch that is not received in giving to a board or a budget. If you or your class is interested in being personally responsible for a certain phase of the Lord's work and want to be certain that it is an approved project, and one that has the stability that comes with church-sponsored supervision, let me recommend that you write our treasurer or field worker for suggestions. —Editorial, in "Missionary Guide."

The Place of Mission Boards in Our Evangelistic Program

BY HAROLD ZEHR

THE church of the twentieth century has organized herself into denominations, boards, and committees until we have a system of organizations of great proportions. In some cases these boards have become powerful because of the financial resources they control and the authority they exercise in determining policy, doctrine, and personnel to be used in the work of their church. Unfortunately, in some cases their source of power is based on financial resources and "church politics" rather than upon the power referred to in Acts 1:8, and as a result, some of the policies, doctrines and personnel of mission enterprises are such that Bible-loving Christians cannot support them.

Because of this abuse of a system of doing the work through committees and boards, a goodly number of missionaries and evangelists are doing their evangelistic work independent of any organization, church, board, or committee, and are calling for popular support of individual Christians, rather than being "cumbered" with the work of boards and committees. Some of these independent workers have found a warm reception in some of our Mennonite communities. In many cases the reasons are apparent.

It might be well for us to restudy the plan of God in carrying the testimony of the Lord to others. It seems that one great system overlooked is that of one individual witnessing to another in personal evangelism. Much of the New Testament work was on this level. Christ dealing with the Samaritan woman and Philip and the Ethiopian eunuch are some examples. The Spirit also spoke to the church at Antioch and called for the ordination of Barnabas and Saul as missionaries to be sent forth from that congregation.

Much can be said in favor of congregational missionary projects. "An extension work for every congregation" should be our motto. First, it is an economical system from a financial standpoint, and, second, it does something for the congregation itself to have the responsibility and blessing of sponsoring a mission enterprise.

But there are fields to be occupied by co-operation of congregations on a church-wide basis. Mission boards have been organized to undertake to support and stabilize the work in fields too large to be sponsored by the local congregation. When the organization is properly formed and the church supporting it is Spirit-led, such boards provide avenues by which the entire body can have a part in witnessing for the Lord in remote areas. Through our mission boards we should be able (when properly functioning) to locate fields, select and send workers to those fields, and organize churches among the converts. In short, through such organizations a work should be given permanence in a way which is impossible when dependent upon individuals or even congregations. Through these boards the church can stabilize her mission program, policies, and support in such a way as is needed for a missionary project of any great proportions. By this means it has been possible to extend our testimony to India, South America, Africa, China, Puerto Rico, and other foreign fields. Through our Board of Missions and Charities and the various district mission boards it has been possible to conduct mission work in many of our cities and rural districts at home and to operate institutions such as children's homes, homes for the aged, and hospitals. The larger projects of the church require the co-operative

Missions Editorial

Consistency

Evident at the Foreign Missions Conference of North America, held several weeks ago in Columbus, Ohio, was a realization of the importance of the Christian's relationship to other men. Now that the last war is evidencing the result of man's failure to consider his neighbor, stress is being placed upon the responsibility which Christians have in demonstrating to the naked, hungry, and oppressed that there is concern about their misery. A plea was made that we place human rights above property rights, erase barriers of race prejudice, and insist on treating other men as Christians should.

This new approach to the sanctity and dignity of the individual is commendable. However late, it is never too late to begin carrying out this Biblical teaching. But we hasten to add that, come what may, wars or rumors of wars, famine or floods, this same teaching stands as firmly as the day when God inaugurated it. Here is where the message of the peace churches enters. Their message, obtained from the Bible where all may see, says that concern for the war- and famine-stricken is not altered by the conditions of the day. The Christian church is told that there can be no vacillating between sending out soldiers of war and soldiers of the Gospel, depending upon the call of the nation and/or the hysteria of the moment. The truths of God stand like a rock, immutable and everlasting; and the core of those truths is to love God and our fellow men in such a way that we will go out and evangelize these men, *"teaching them to observe all things,"* including every doctrine in the Bible. Concomitant with this is a concern for the bodily, as well as the spiritual welfare of every individual in the world, regardless of whether that person is a Christian.—F.B.

M.C.C. Relief Notes

Relief to Students

Among the very needy classes of people in Germany are students. According to our M.C.C. workers there are many who have only one meal a day, or who live in very primitive quarters. Those students who have wives and families, or who were invalidated through the war, or who are refugees with no one to help them, are in particularly great distress. Plans are being made for feeding

or for food package programs, as well as for clothing distribution among these young students in cities such as Kiel, Hamburg, and Goettingen. The program of contact with the students includes the supplying of aid and counsel as needed, as well as an effort to develop interest and participation in Christian study and service. One of the significant potentialities in working with these young students who have experienced so much hardship and frustration in recent years is that of giving to them a Christian witness which can give them a new purpose in life.

Refugees to Settle in Uruguay

Confirmation has been received that the group of seven hundred Danzig Mennonites who sailed from Bremerhaven, Germany, and who will arrive at Buenos Aires about Oct. 28, may enter the country of Uruguay. Herman Andres, of Newton, Kans., left on Oct. 14 to direct their settlement.

Relief & Service Personnel

Norma Jost, of Hillsboro, Kans., sailed for Germany on Oct. 8. Mary Byler, of West Liberty, Ohio, and Howard Blosser, of Columbiana, Ohio, left on Oct. 8 for second terms of relief service in Europe. Vesta Yoder, of McPherson, Kans., left Oct. 8 for Puerto Rico. William Enns, of Winkler, Man., left Oct. 11 for Paraguay. Paul and Nancy Conrad returned from Ethiopia on Oct. 11. On Oct. 13, C. Warren Long returned from Belgium, Katherine Duerksen from Germany, and Marvin Wasser from France. Franklin Steiner, of Dalton, Ohio, recently joined the M.C.C. staff at Akron.

Released October 15, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Brussels, Belgium

Bro. Robert Keller, who is assisting in spiritual work among refugees in Belgium, describes his work as follows:

"I mention briefly one of these meetings. We arrive at the camp and enter one of the homes there; they all look alike, with perhaps six families in each barrack—each family having one to three rooms in which to live. Bro. Grikman informs the family of our desire for a meeting, and immediately the word is passed around by word of mouth that we are here now and the meeting will begin. Soon the two rooms are full of men, women, and children, who all stand for one or two hours. We have brought along with us today two other American ministers, who were attending the Youth-for-Christ conference in Switzerland. We each speak and Bro. Grikman also speaks briefly at the end. Many of the people have tears in their eyes during the meeting; some are crying. When the invitation is given there are perhaps six or seven persons who respond. After encouraging these newborn babes in Christ, Bro. Grikman begins to give away New Testaments. As he offers one to that man over in the corner, who has listened so attentively during the meeting, the man speaks in a loud manner, saying that these Bibles are new and different and not like the real ones and the

people should not take them. A bombshell has broken, but thanks be to God, the man is soon sent away by the lady of the home, and what he said was not heeded by the rest of the folks who reached eagerly for the tracts and Testaments. Following this meeting, we made a distribution of thirteen Christmas packages to some of the more needy children."

Released by Mennonite Relief Committee
October 26, 1948

HAGERSTOWN, MARYLAND

(Hagerstown Mission)

Dear Readers of the Herald: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." We thank the Lord for His many blessings this past summer.

On July 25 Bro. Leonard Haarer, from Shippshewana, Ind., came into our midst and worshiped with us. On July 26 our Bible school, which had been planned and looked forward to, became a reality. Bro. Haarer was the superintendent. Around 155 were enrolled, with an average attendance of around 145. May the Lord bless His Word that was taught to those children and may it take root as they grow to maturity; may the seed that was sown come forth in blossoms and bring forth fruit to God's honor. Many of the children came from homes where there is no Christian teaching.

On Aug. 6, following the Bible school, Bro. Haarer had revival meetings, preaching ten nights. Bro. Haarer preached with power, and the Spirit spoke to hearts. There were quite a number of confessions and several requests for prayer. These folks need the prayers of God's children: some were fathers and mothers; some were young girls and boys. Temptations are great in the city. One young girl feels she cannot give up the movies. She needs our prayers.

There is much work to be done in the city; so many are living indifferent lives. Some spend their Sundays in drunkenness and in recovering from their Saturday night parties. We, as Christians, have better things to give them. God is able to give victory in such lives. We need to pray for them and give them the Gospel.

Remember us and the work at Hagerstown in your prayers. We always enjoy visitors and messages from God's Word from visiting ministers.

Martha Bless.

CHARITY BEGINS AT HOME

A minister was soliciting aid for foreign missions and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbor." "Well," replied he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before; but I suppose I own about halfway through." "Exactly," said the clergyman; "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."—Mission Studies.

Annual Report of the India Mennonite Mission

INDIA STILL NEEDS CHRIST

By Weyburn W. Groff

It will not be long until a Golden Anniversary will mark fifty years of Christian witness by the American Mennonite Church in this part of India. Things have changed a good deal since Dr. and Mrs. Page and Bro. Ressler put up their first tents in the mango orchard. They brought a Light which has since shed its rays steadily and brightly in many ways. The blind have been made to see; the lame have been made to walk; the starving have been given the glass of cold water and the loaf of bread; the homeless have been given shelter; the ignorant have been taught; and the lost have been shown the way of salvation. And, in this time God has called out for Himself a family of a goodly number who, in their turn, have taken the lighted torch and carried it to many dark corners. The total impact of this witness cannot be evaluated. We can see that after fifty years the task has not been completed. There are dark, unconquered regions; thousands in our area who though they may have heard of the Good News, continue in their ancient, hopeless ways.

Advancements of various kinds have come to India. And it is not the storybook kind of land that people across the waters may imagine. It is not only a land of romantic isolated villages; it is a modern civilized country. The larger cities and even some of the smaller ones have rushing traffic, crowded streetcars, aerodromes, "Grand Central Stations," and a sophisticated "four hundred." Though India is a land of slow-moving oxcarts, there are many for whom travel by plane is an everyday experience.

Though millions may talk only about food and work, there are others who talk of international trade, the price of cotton on Wall Street, and the doings of the U.N.O. But the sad thing is, that some of these very people may pass a dying man on the street and not turn their heads. One of this number, who may be able to write an M.D. after his name may render anything but a service of love. He may misprescribe medicine, by-pass all the ethics of his profession, or use anything but a sterile technique, all because he has an unchanged heart. Another may have a remunerative government post, and yet not have the least desire to serve his fellow citizens. It is possible that he received his post by bribery and can somehow manage to be nice enough to the man above him to keep his position.

In the lower brackets, the village owners hesitate to encourage education in their villages. They would rather have their farmers ignorant; they can more easily deceive them; they can charge them more taxes, and they can charge a higher rate of interest on borrowed rice.

And people of all societies, educated and illiterate, rich and poor, healthy and ill, still trust in the cleansing waters of the "sacred" Ganges. They still make long, hard, and expensive pilgrimages to "holy" places. They still follow all manner of useless practices to appease their gods. These things are done by millions with a devotion and sincerity that puts many Christians to shame. It is heart-rending to see such a dark cloud hovering over this great land, a cloud which is a challenge to us yet to-day. The cloud has been pierced, and through the years since the Light of the Gospel first came, the dawn has gradually been breaking—still there is more darkness than light.

The torch has been carried by foreign missionaries here for many years, and with them is a host of faithful Indian nationals. The latter have often been able to carry the Light to places where foreigners could not take it. In the recent months the opportunity has again come to make a very definite witness. August 15 was a happy occasion in that it marked the birthday of a new nation. It also marked the beginning of much suffering. Fleeing refugees were subject to all kinds of fears, exposures, diseases, and discomforts. In many places the only hand they saw outstretched to them was the hand of Jesus. It is hoped that the church will continue to give such a clear witness that the name of Christ may be glorified and that many who now are indifferent may find the way of salvation. With the coming of independence it seems there has come an awakening and many of the old ways are being viewed indifferently. This is not only true in the cities, but even in the villages loud speakers and soap-box orators have come and have created a stir. Although many do not have

much idea what it is all about, they have been made to think and question. This may make openings for the entrance of the Gospel in places that heretofore were shut. There is also a strong wall of self-satisfaction and indifference that will be hard to conquer and it calls for a steady, consistent witness of the Indian Christian church. In many respects social betterment has come and is making rapid strides, but there are millions of hearts that need to be cleansed and changed. It is only the Gospel that can accomplish this unfinished task. It is only the Gospel that can change a man from selfishness to service, from sin to righteousness, from pride to humility. "For the darkness shall turn to dawning, and the dawning to noonday bright." India still needs Christ!

Ghatula, Sihawa, via Dhamtari, C.P., India.

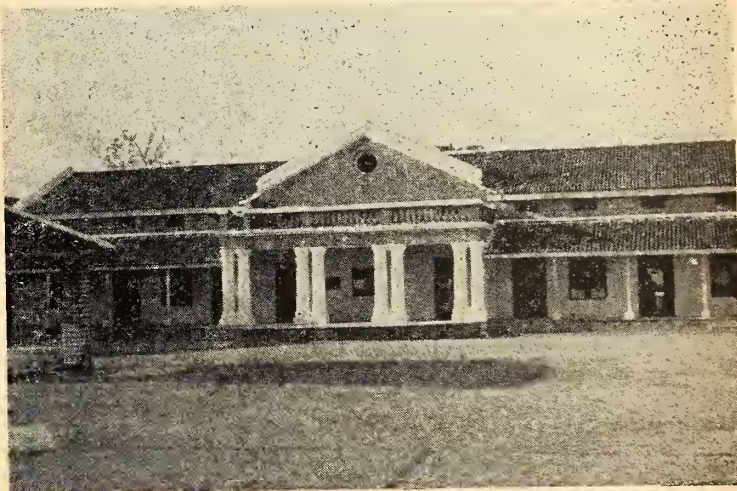
THE FIRST YEAR FOLLOWING OUR FURLOUGH

By S. M. and Nellie King

It is now a little over one year since our return to India. We arrived at Dhamtari on January 23, 1947, and, as our boys put it, we were "again back home." They at once were busy looking the place over; first the house, then the yard and garden, the school fields, etc., and it was not long until they were welcoming their former playmates. We found ourselves back in our old home with much the same assignment as in our previous term, but some changes had taken place during our absence of two years. We had anticipated some changes and along the way from Madras to Dhamtari had reminders of the same. Our institutional work in Dhamtari had changed some, as well as personnel, but much had remained the same, including the routine. We were glad to arrive while Bro. J. D. Graber, our former co-worker in Dhamtari, was still here on his visit as a representative of the home Board. Before his departure, it was arranged for him to deliver the address to the academy graduating class. We were glad for his message and for this unique privilege of having the Board secretary and former principal of the school take this part on our annual commencement program.

Shortly after the reopening of school in July, we had a series of evangelistic meetings conducted by Bro. E. C. Cattell of the American Friends Mission. These meetings were very beneficial and at the same time revealed our need of more definite teaching on the way of salvation and Christian living. Bro. Cattell also gave four pointed and challenging lectures to our staff.

Our school staff this year numbers twenty-one, which is less than prior to the closing of the normal school in 1946, but is an increase in the high-school staff. We are glad to have on our staff Sister Esther Grace Book of Upland, California, who has been loaned to us by the Mennonite Central Committee to teach Bible and home science. Another new teacher is Joseph Bhelwa, an alumnus of our school, who has returned to teach agriculture after completing the four-year course at Agricultural Institute, Allahabad. He is the first of our



Quadrangle View of the Christian Academy.

boys to obtain a degree in agriculture (B. Ag. Sc.). During the year we lost one of our teachers, Inayat Masih, through death. Bro. Masih had taught in our school for about twenty years and was faithful to his duties. He left an assuring testimony that he was ready to meet his Lord.

This year a second section was added to Class XI, the matric or final class in high school. We now have two sections in each class throughout the middle and high school. We appreciate the desire of young people to enroll in our school, but feel that we should limit the number and be more selective in admissions. This would no doubt help raise the standard of our work. We also find our classrooms overcrowded. The new home science building will relieve the situation considerably. It has been difficult to get building material, but we now have promise of cement, and the other requirements seem forthcoming. We should soon, therefore, be able to go ahead with the construction of the building.

Word has just been received that Dhamtari has been made a center for the High School Certificate Examination. Our former normal school had been an examination center, but this is the first that we have been accorded this privilege for the high school. Heretofore our high-school graduating students went to Raipur, fifty miles away, to appear for their finals. That meant a three weeks' stay with special provisions for cooking, sleeping arrangements, light, a chaperon, etc. It was becoming a real problem in management and finance. So in many respects we are happy to have our school become an examination center.

Our small congregation at Maradeo, six miles from Dhamtari, continues about as usual. Bro. Biswas, who suffered a heart attack last Easter, has not gained full strength, but is a regular attendant at services. We cannot attend regularly, especially in the rainy season, but Bro. Harchand, the assistant pastor and deacon, is faithful in helping to care for the congregation. Sundarganj (in Dhamtari), our oldest and largest congregation, has recently ordained an additional deacon and deaconess, Bro. and Sister Stephen N. Solomon. Bro. John Haider is pastor of this congregation.

We were happy to have the Mennonite Relief Committee of India meet with us last July during the visit of Bro. O. O. Millër, Secretary of M.C.C., to India. Representatives of the five co-operating missions in India, as well as six M.C.C. relief workers, were present. In addition to attending to business matters pertaining to the M.R.C.I., we had a day of blessed fellowship.

Sundarganj, Dhamtari, C.P., India.

ANNUAL REPORT FOR 1947

By J. G. Yoder, M.D.

The year of 1947 gave us only a bit over eight months in India. I believe sea voyages are usually not considered a part of the "reportable" work of the year, but you might be interested in a few details of our voyage.

We left San Francisco on March 7, were on the ocean just a bit over a month, and landed at Madras on April 10. The ship was the Marine Adder, a troop ship—but this time it carried no troops. There were a large number of missionaries with us whose fellowship we enjoyed very much. One missionary family that particularly interested us was a family of five going to the wilds of Borneo, about 150 miles from the nearest other white people. The mother was to be the only schoolteacher for the children. And then there were many other missionaries going back to their old places of work which had been closed by the war, and they were eager to get back. There also was Mrs. Yoder's cabin mate who was a doctor and had been stopped by the Japanese in the Philippines on her first attempt to go to India. Then she had spent four years in an internment camp in the Philippines, and had finally been released with a weight of eighty pounds, which included much swelling all over the body. But now she had recovered and was "going back." And there also was our Indian brother, Bhakt Singh—perhaps a missionary to America! He was going back to India after a short time in the United States and Canada and he seemed to think we did need a bit of mission work in our own country. We did not disagree. We had daily prayers and Bible study together, and we did feel just a bit glad to be a part of this Christian army carrying the Gospel of peace, good will, and salvation to those that needed it most.

And what have we done since we are back? We feel that we have been very, very busy; and there have been very few idle times. Most of our time has been spent in hospital work. There has been more surgery than ever before, and people are more and more willing to submit to surgery. We especially have noticed a marked increase in the number of eye operations, as these have been averaging about one a day for the last few months. We are very glad to have, at last, two nurses from the United States here at the hospital. There were none for the last five years of our other term.

I know that you who helped so much in your contributions for our building program are wondering what is being done about this. Well, these days it is hard to build in the United States and things go doubly slow out here in India. There have been all kinds of permits to get, and other important decisions to make. So we just have not gotten started much. Some hard-to-get supplies have been purchased, and we are ready to "rise . . . and build," and hope to get started in earnest very soon. We are especially glad to hear that we will soon have our X-ray plant, as we look forward to better facilities with which to work. They are very badly needed, and soon we hope to have them. We surely wish to thank all of you who helped in this.

And again we have the joyous privilege of telling the old, old story to those who come. Prayers precede operations, and personal work is done with the inpatients by the staff. And I am still finding that one of the most satisfying parts of the work I am doing is the short time I have to spend in personal work, and personal testimony of forgiveness through the blood of Jesus. As to the end result of this sowing, I am sure only eternity will tell. But the privilege of telling of the love of Jesus, of making the blind to see, and of making the lame to walk, is soul satisfying. And by faith we believe that the sowing will produce a harvest. Again I would say, The blind see, the lame walk, and the poor have the Gospel preached to them. There is no greater task!

Medical Station, Dhamtari, C.P., India.

DONDI

By Edwin I. and Irene Weaver

Dear Friends in America: Yes, we are on tour once more. For the last three years the annual report request has come to us while we were tenting in the villages about Dondi.

This time in Kare, we have been invited to set up camp on the landlord's threshing floor, a clean spot next to the rice fields. On one side of us is a huge strawstack and from the front of the tent we see the watchman's hut, a hut made of branches and straw, and open at both ends. In the center of the hut lies a big log around which the men who guard the grain warm themselves at night. This village is unusually green and pretty, for there are many wells and gardens. The homes are well built. The people of the village have opened their homes to us and listen attentively to the Gospel story.

We had not been here long when the Brahman from the neighboring village came to talk with us. Naturally, being the religious teacher and leader, he planned to find out the intentions of these intruders.



Betty, Jerry, and Carolyn Weaver, children of Bro. and Sister Edwin I. Weaver, with their father's motorcycle which is prepared to leave home for a preaching mission.

He happened to come just as we were gathering for our evening Bible study. We invited him to stay, and it so happened that John 3:16 came at his turn to read. The Bible was too much for him. He has not been back since to argue his point.

The sick, crippled, poor, and illiterate are all about us here, as they are elsewhere. People of every nation are starved for love; yea, the true Love which is supreme in every measure. These people are especially starved for love, for their lives, homes, and religion are all of fear: fear among members of the family, fear among neighbors, fear of the landowner, fear of the religious leaders, fear of marriage, fear of death. Fear! Fear! Fear! No wonder they tremble when they come before their gods of stone. We find ourselves saying, "How long, Lord, how long?" But again we know whom we have believed and are persuaded that the seed sown shall bear fruit. We go forth in joy.

We have had a happy year in Dondi. The Christian Home Week which we celebrated in the hot season and the children's Bible school held during the rains have left their impressions in each home. As one little boy, Bilakshan Gardhan, said, "Before Family Week and Bible school, if we were tired after dinner it was just all right to go to bed without praying—but not now! We always pray before we go to bed." We are looking forward to enlarging the Christian Home program in the church during the coming year.

Our little hospital here continues to administer to the physical needs of the villagers for miles around. Vishuanath, the compounder, has been busy, for in India we say of the sick as we do of the poor, "We have them with us always."

Puran Chand and Mangli Bai; his wife, Monica Bai; the compounder's wife, Budhwantine Bai; and Joash Lal have carried on the evangelistic work in the past year. All of these workers except one are with us in this camp.

Just now we are in the process of rebuilding the Dondi church. By next year we hope to have a picture of the finished church in the report. We are also digging a new well in the center of the Christian community. One family is planning to build a new house. Slowly our little group is growing.

God bless you all who have prayed for our work in Dondi. For your letters, too, of encouragement and love, a sincere thank you. This means so much to us. Prayer is the strength of our church. Let us unitedly go forward in this great work.

Dondi, via Rajnandgaon, C.P., India.

THE CHURCH

By J. N. Kaufman

The bishop work this year was divided between Bro. Edwin I. Weaver and myself. Since both of us had full-time missionary appointments, we found it impossible to give proper attention to the work of the congregations in our charge. Our pastors need more help and encouragement than it is possible under the present setup to give; this is unfair to the pastors, to their congregations, and to the conference. This should be corrected.

We were privileged this year to hold the second annual ministers' retreat. It was held at Ghatula and was much worth while. Three days of profitable conference and fellowship were enjoyed by every minister of the conference; almost all of the ministers were present throughout the entire three days.

The conference added another pastor to its list for the year 1947 in the person of Bro. Daniel Sonwani who is located at Drug and serves the Drug congregation. The conference thus (the mission helping with half of the finances) supports five pastors. There is immediate need for four or five Indian ordained men to take charge of churches and places of worship now without resident pastors. The prayers of the home church are earnestly solicited to help us fill this great need.

For some time a need was felt in the Sundarganj congregation for an additional deacon. Also, it was felt that due to the urgency of working among the women, a deaconess should be chosen. In three or four consecutive Sunday services conducted by the bishop in charge, emphasis was placed on the solemnity and seriousness of choosing such church workers and appeals were made to the congregation to continue in prayer that God's will might be done in this important work. The final choice of the congregation fell on Bro. and Sister Stephen N. Solomon who, we all felt, are well qualified for the serv-

ices to which they have been called. We bespeak for them a useful spiritual ministry in the large Sundarganj congregation.

Our annual church conference again followed the annual Jalsa (spiritual life conference) during which the following subjects were discussed:

1. In what way can we encourage our young people to assume responsibilities for service and leadership in the church?
2. Pastors and their wives—their responsibilities and support.
3. Bible teaching program of the church.
4. In view of our present status, shall our India Mennonite Church discipline be a foreign document or an Indian document?

Before these subjects were taken up for discussion, the Insurance Committee submitted its report. After a lengthy discussion it was decided to study the question for another year and report again at the next annual conference. The question under discussion arose a year ago when the government promulgated a law compelling all motor owners to insure their cars. In order to be able to drive their



A Sunday Morning After the Church Service.

cars all the missionaries owning cars took out insurance policies for them. The kind of insurance they took was the minimum allowed by the government. Their own cars or lives have no protection whatever, but some of our Indian brethren thought that because the other party (in a possible accident) is fully protected, it involves life insurance, even if for the third party, and therefore violates our conference discipline which forbids life insurance. The discussion, however, revealed the fact that they do not really oppose motorcar insurance but that they wish to have the ban removed from our conference discipline so as to permit them to have life insurance, which some of them desire!

During the year investigations were made through correspondence relative to the position of the conscientious objector in the new India constitution. The results of the investigations were encouraging, for we are informed that a clause insisted upon by a section of the constitution's makers, making military participation obligatory, was removed, which means that religious toleration and freedom of conscience are now recognized. We note, however, that the Central Provinces government has since then passed a law making it illegal to convert a person from one religion to another unless the person concerned makes his declaration of faith before a magistrate. The reader can readily understand what may happen in the light of this law when once it is promulgated.

Our greatest single concern is the church. We must give it more time and attention and earnest prayers, else it is in danger of losing its Christian witness in this great land of India. Elkhart, Ind.

ANNUAL REPORT OF SANKRA MISSION STATION

By Dana O. Troyer, M.D.

Educational

There were two teachers in the primary school here during the year 1947: a headmaster, Marcus master, who taught the second and fourth classes, and Matthew master, who taught the first and third classes. Thirty-five students were enrolled—six girls and twenty-nine boys. Fourteen of the students were Christians, eighteen were Hin-

dus, and three were of the low caste. The average daily attendance was twenty-eight.

The school aims for high scholarship and at the same time endeavors to instill into the minds and hearts of the students, Hindus and Christians alike, some understanding of the meaning of Christ and Christianity. We want to prepare them not only for the examinations, but also for a life beset by pitfalls, and temptations, which in their own strength they will not be able to meet successfully.

Evangelistic

During this year our evangelist, Pritham, and the two Bible women, Premi, Pritham's wife, and Punai, who is the wife of our assistant master in the school, have made a total of 504 village visits as against last year's total of 310. Twelve hundred and three meetings were held as compared with last year's 654 meetings, and 473 books and tracts were given or sold at a nominal fee to those who listened. There is a marked interest in the Word. The people listen attentively, but one cannot be sure what is going through their minds. They are slow to talk, and seem to fear to speak, lest they step too far in their speech and arouse the disfavor of their friends. There are some who are definitely interested, and they themselves are not sure what it is that keeps them from accepting Christ as their Saviour. We must continue to work and pray and to leave the results with God.

Medical

Our hospital staff this year has consisted of one doctor, one nurse, and an illiterate helper. On clinic days a compounder has come to help us. Clinic day falls on Tuesday; we usually have at least sixty patients, and often nearly one hundred. Wednesday we run a leper clinic, stopping at four leper-infested towns north of here; in this way we treat about seventy lepers a week. On Thursdays and Fridays I have been going into Dhamtari to help, since our Indian doctor at that hospital has left his post, but on Mondays and Saturdays we carry on here as a full staff, although those days are not quite so heavy for us. Here at the dispensary, during the past year, we have seen 4,725 non-leper patients and have given treatment to 573 lepers. There were thirty-nine operations. In all our work our aim is to bring the Gospel to those whom we treat. On Tuesdays the evangelist is as active preaching on the front veranda as we are active inside giving treatment, and on Wednesdays, likewise, before we start handing out medicines we always begin with a period of devotion. May God continue to help us in this work.

Sankra, via Jamgaon, C.P., India.

GHATULA MEDICAL WORK 1947

By Florence Nafziger, R.N.

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

We, who are busy doing the medical work of the mission, know that the same Jesus, who had compassion on the multitude, is still touching the sick bodies of those who come to us every day, and through our ministry, healing them. There is no doubt in our minds

that He performs miracles of healing now, just as He did when He was here in bodily form.

The high spots of the year for me were those times when Dr. Kaufman and Dr. Yoder took time out from their work and came to help me for several days. When Dr. Kaufman was here, she did a cataract operation on an old woman. It was the first one I had ever helped with. I can't express the thrill I had when the woman who was almost totally blind before, looked at me and said delightedly, "I can see you!" Dr. Yoder also did some cataract operations on the days that he was here. Surely there is no feeling quite like the one that came to me when I unbandaged the formerly blind eyes and heard the patients say joyfully, "You are white and wear glasses! Why, I can see!" What a miracle that is—to make the blind see!

There are other miracles too, such as making the lame walk. A woman came to me with such hideous, putrid sores on both knees and on one hand that she could hardly walk and suffered great pain. She had not been able to work for almost a year and had no one to care for her. After a course of syphilitic treatment the sores cleared up like magic. After three or four injections I hardly recognized the upright, smiling woman who came walking quickly to my door.

Then there are fevers. A man came to the dispensary looking like a walking skeleton, coughing and burning up with the fever which he had had for some three weeks. Being quite inexperienced at the fine art of diagnosis, I put him to bed and treated him for both malaria and pneumonia, besides giving him a liberal dose of vitamins. Something helped him. In four days he went home, weak, but well on the road to recovery.

Minor operations must also be done. Although my hand is inclined to be shaky and I am fearful of the results, still I must do them. Abscesses must be opened for free drainage, slivers removed, calluses trimmed. Sometimes there is a broken bone to be splinted. Once there was a piece of the mastoid bone, loosened by a year-old infection, which had to be removed with the only instruments at hand—two applicator sticks! These are hard, but the hardest thing for me to do is to pull teeth. The only ones I have had the courage to attempt are those so loose that they need only a little encouragement to fall out.

Giving medicine for healing is good, but even more rewarding is to give medicine for the prevention of disease. When cholera comes to the village, it isn't difficult to get all the Christian community, at least, to come to the dispensary for injections. It is a satisfaction to know that all the people in one's care are protected against cholera, which means almost certain death to its untreated victims in this land. There is another preventive which is pleasant to give. Every morning all the preschool children come for a glass of milk and some vitamin pills. The milk is from the army surplus supplies and is bought with the money you give for relief. Many of them are pitifully undernourished. The milk we give is all the milk most of them, living in this land of many cows but little milk, receive.

So the year has passed swiftly and sometimes it was discouraging to see the little work accomplished. However, in the Lord's work it is not for us to worry about the amount accomplished. Our concern should be that we are doing His will, that which He has planned for us.

Ghatula, Sihawa, via Dhamtari, C.P., India.

THIS YEAR'S JALSA

By O. P. Lal

I have been asked to write a brief description of the annual Spiritual Life Conference of the India Mennonite Conference for the *Gospel Herald*. As in previous years it was held on the Mahanadi River bank, in the vicinity of Maradeva. Maradeva is a village owned by a Christian, who has very generously separated this big plot for holding "Jalsa" and "Conference." The Jalsa began on the evening of December 27, 1947. It came to a close on the thirty-first, at noon. The Jalsa committee had prepared a good program, making full use of the time. Besides the morning and the evening services, arrangements were made for two more meetings—a general meeting and group meetings. The subjects of these meetings were centered around Jalsa's theme—"Our Spiritual Growth." All the meetings were well attended. The various speakers and the group leaders imparted thought-provoking ideas and we were all benefited.

The most important task of the aforesaid committee is to appoint a Jalsa speaker. Last year Bishop J. D. Graber ministered to our



A Busy Morning at Ghatula Dispensary Immunizing Against Cholera.

spiritual needs. It is customary to call in someone from outside to preach. The committee, therefore, left no stone unturned to get a speaker. Invitations were sent, one by one, to six well-known persons in India and none were able to accept the offer. The committee was in a desperate situation. Feeling and realizing that it might be God's will that one of our own ministers should bear this responsibility this year, the committee decided to request me for the same. When I was told about it, I was strangely troubled in my mind. There was not even a month at my disposal to prepare six sermons, and I had never before conducted meetings of this kind. There were aged and more experienced ministers and pastors. I had many good reasons to refuse the offer, but I could not do it.

I committed myself into His hands. He took me, and helped me, and used me wonderfully. I was never disappointed because of the attendance. There were, in the meetings, those who had broken their relation with the church. People showed fondness for hearing God's words. His indwelling presence was felt by many people. Many sleeping souls were awakened and stirred, although no public confession of sin was made. Many were drawn closer to Christ and returned home with a determination to lead an undefiled life and to grow spiritually. When a call was given to surrender their lives afresh, the congregation rose up in an attitude of perfect humility and prayer.

Dear readers, may I urge you, in the Saviour's name, to pray that the Word of God may bear fruit—even an hundredfold.

INDIA SEWING CIRCLES

By Mrs. Weyburn Groff

A cool afternoon in November found twenty-five women gathered on the veranda of the Ghatula bungalow for sewing meeting. This meeting had a "special" air, not only because it was being held on the veranda, but also because everyone present was sewing with bright red or blue thread. Yes, they were gathered to stitch paper labels (in the center of which was a picture of Christ) to garments to be sent for relief in Bengal. Contacts made with the Indian Red Cross



"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—Jesus

through the M.C.C. last May resulted in three large parachutes being sent to our Mennonite women. Most of the women were fascinated to learn that the material they were cutting up had once been "something" that helped men float down from airplanes. This relief project kept most of the circles busy a great part of this year. It did all of us good to think of someone else and make dresses, vests, shorts, and shirts for children orphaned by floods and riots in Bengal. The eleven sewing circles united in sending over eighty (mostly hand-sewn) garments to Calcutta for distribution.

During the past year the Sewing Circle Executive Committee urged each local congregation to celebrate Family Week. Many of the pastors co-operated willingly and enthusiasm ran high after the celebrations at Dondi, Sankra, Balodgahan, Ghatula, and Bitana. Each congregation made its own program, but most of the programs included community song night, play day, cleanup day, and a consecration of families by the heads of homes on the final Sunday. Most of the

folks of one congregation spent two hours in united effort to clean up their church—sweeping down the ants, burning out the wasps, painting the blackboard, and polishing the pulpit. Another pastor welcomed a wedding during Family Week as a golden opportunity for teaching on Christian marriage. Perhaps the reactions of most of the Indian Christians to these celebrations can be summed up in the simple statement of one of Ghatula's crippled widows, "It was just like Christmas!"

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God has guided and blessed the sewing circle work in the past year. We do hope each woman becomes aware of the opportunity and responsibility that is hers as a Christian mother and we trust that you will pray with us toward this end.

Ghatula, Sihawa, via Dhamtari, C.P., India.

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By Helen Bisahu

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The work was initiated by three ladies who gladly offered themselves for this service. The co-operation of Bishop Weaver and Bro. Parsadi, the station pastor, needs special mention, because it was through their joint effort that the work materialized successfully. The ladies mentioned were Mrs. Sindhu, Ruth Parsadi, and myself.

The number of children who regularly attended the school was twenty-five. The school was started with some misgivings, but because of the fine co-operation of the parents was a success. The school was held every morning for a week. We had three classes—one for very small children, one for those who could read and write, and the third for middle-school children. Various Bible stories were taught, good verses were memorized, handwork was taught in connection with the story told, and different games were played.

On the morning of the last day, the Bible school walked in procession through the Christian village; this signified the enthusiasm of the children and the parents as well. Sweet voices were raised by the children as they walked along in the procession. Then in the evening a demonstration of the work that the children had done during the week was witnessed by the parents and many others who were invited to attend. Prizes were given to the best performers.

In conclusion, I would like to say that the children had a real liking for the school. If such schools are conducted everywhere every year, I don't see why our Christian churches in the future should remain weak and shaky. I personally enjoyed conducting the summer Bible school. I hope we shall have even better results from such schools in the future.

A DAY AND A HALF AT THE CHRISTIAN ACADEMY

By Esther Grace Book

The Dhamtari Christian Academy is much different from our Christian schools in America. Not only are the students different, but, because of customs and culture, their standards are not within the American's habitual scope of thinking. Nonetheless, expressions of joy, excitement, disgust, and disinterest remain the same, and can be recognized as universally human.

dus, and three were of the low caste. The average daily attendance was twenty-eight.

The school aims for high scholarship and at the same time endeavors to instill into the minds and hearts of the students, Hindus and Christians alike, some understanding of the meaning of Christ and Christianity. We want to prepare them not only for the examinations, but also for a life beset by pitfalls, and temptations, which in their own strength they will not be able to meet successfully.

Evangelistic

During this year our evangelist, Pritham, and the two Bible women, Premi, Pritham's wife, and Punai, who is the wife of our assistant master in the school, have made a total of 504 village visits as against last year's total of 310. Twelve hundred and three meetings were held as compared with last year's 654 meetings, and 473 books and tracts were given or sold at a nominal fee to those who listened. There is a marked interest in the Word. The people listen attentively, but one cannot be sure what is going through their minds. They are slow to talk, and seem to fear to speak, lest they step too far in their speech and arouse the disfavor of their friends. There are some who are definitely interested, and they themselves are not sure what it is that keeps them from accepting Christ as their Saviour. We must continue to work and pray and to leave the results with God.

Medical

Our hospital staff this year has consisted of one doctor, one nurse, and an illiterate helper. On clinic days a compounder has come to help us. Clinic day falls on Tuesday; we usually have at least sixty patients, and often nearly one hundred. Wednesday we run a leper clinic, stopping at four leper-infested towns north of here; in this way we treat about seventy lepers a week. On Thursdays and Fridays I have been going into Dhamtari to help, since our Indian doctor at that hospital has left his post, but on Mondays and Saturdays we carry on here as a full staff, although those days are not quite so heavy for us. Here at the dispensary, during the past year, we have seen 4,725 non-leper patients and have given treatment to 573 lepers. There were thirty-nine operations. In all our work our aim is to bring the Gospel to those whom we treat. On Tuesdays the evangelist is as active preaching on the front veranda as we are active inside giving treatment, and on Wednesdays, likewise, before we start handing out medicines we always begin with a period of devotion. May God continue to help us in this work.

Sankra, via Jamgaon, C.P., India.

GHATULA MEDICAL WORK 1947

By Florence Nafziger, R.N.

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

We, who are busy doing the medical work of the mission, know that the same Jesus, who had compassion on the multitude, is still touching the sick bodies of those who come to us every day, and through our ministry, healing them. There is no doubt in our minds

that He performs miracles of healing now, just as He did when He was here in bodily form.

The high spots of the year for me were those times when Dr. Kaufman and Dr. Yoder took time out from their work and came to help me for several days. When Dr. Kaufman was here, she did a cataract operation on an old woman. It was the first one I had ever helped with. I can't express the thrill I had when the woman who was almost totally blind before, looked at me and said delightedly, "I can see you!" Dr. Yoder also did some cataract operations on the days that he was here. Surely there is no feeling quite like the one that came to me when I unbanded the formerly blind eyes and heard the patients say joyfully, "You are white and wear glasses! Why, I can see!" What a miracle that is—to make the blind see!

There are other miracles too, such as making the lame walk. A woman came to me with such hideous, putrid sores on both knees and on one hand that she could hardly walk and suffered great pain. She had not been able to work for almost a year and had no one to care for her. After a course of syphilitic treatment the sores cleared up like magic. After three or four injections I hardly recognized the upright, smiling woman who came walking quickly to my door.

Then there are fevers. A man came to the dispensary looking like a walking skeleton, coughing and burning up with the fever which he had had for some three weeks. Being quite inexperienced at the fine art of diagnosis, I put him to bed and treated him for both malaria and pneumonia, besides giving him a liberal dose of vitamins. Something helped him. In four days he went home, weak, but well on the road to recovery.

Minor operations must also be done. Although my hand is inclined to be shaky and I am fearful of the results, still I must do them. Abscesses must be opened for free drainage, slivers removed, calluses trimmed. Sometimes there is a broken bone to be splinted. Once there was a piece of the mastoid bone, loosened by a year-old infection, which had to be removed with the only instruments at hand—two applicator sticks! These are hard, but the hardest thing for me to do is to pull teeth. The only ones I have had the courage to attempt are those so loose that they need only a little encouragement to fall out.

Giving medicine for healing is good, but even more rewarding is to give medicine for the prevention of disease. When cholera comes to the village, it isn't difficult to get all the Christian community, at least, to come to the dispensary for injections. It is a satisfaction to know that all the people in one's care are protected against cholera, which means almost certain death to its untreated victims in this land. There is another preventive which is pleasant to give. Every morning all the preschool children come for a glass of milk and some vitamin pills. The milk is from the army surplus supplies and is bought with the money you give for relief. Many of them are pitifully undernourished. The milk we give is all the milk most of them, living in this land of many cows but little milk, receive.

So the year has passed swiftly and sometimes it was discouraging to see the little work accomplished. However, in the Lord's work it is not for us to worry about the amount accomplished. Our concern should be that we are doing His will, that which He has planned for us.

Ghatula, Sihawa, via Dhamtari, C.P., India.

THIS YEAR'S JALSA

By O. P. Lal

I have been asked to write a brief description of the annual Spiritual Life Conference of the India Mennonite Conference for the *Gospel Herald*. As in previous years it was held on the Mahanadi River bank, in the vicinity of Maradeva. Maradeva is a village owned by a Christian, who has very generously separated this big plot for holding "Jalsa" and "Conference." The Jalsa began on the evening of December 27, 1947. It came to a close on the thirty-first, at noon. The Jalsa committee had prepared a good program, making full use of the time. Besides the morning and the evening services, arrangements were made for two more meetings—a general meeting and group meetings. The subjects of these meetings were centered around Jalsa's theme—"Our Spiritual Growth." All the meetings were well attended. The various speakers and the group leaders imparted thought-provoking ideas and we were all benefited.

The most important task of the aforesaid committee is to appoint a Jalsa speaker. Last year Bishop J. D. Graber ministered to our



A Busy Morning at Ghatula Dispensary Immunizing Against Cholera.

spiritual needs. It is customary to call in someone from outside to preach. The committee, therefore, left no stone unturned to get a speaker. Invitations were sent, one by one, to six well-known persons in India and none were able to accept the offer. The committee was in a desperate situation. Feeling and realizing that it might be God's will that one of our own ministers should bear this responsibility this year, the committee decided to request me for the same. When I was told about it, I was strangely troubled in my mind. There was not even a month at my disposal to prepare six sermons, and I had never before conducted meetings of this kind. There were aged and more experienced ministers and pastors. I had many good reasons to refuse the offer, but I could not do it.

I committed myself into His hands. He took me, and helped me, and used me wonderfully. I was never disappointed because of the attendance. There were, in the meetings, those who had broken their relation with the church. People showed fondness for hearing God's words. His indwelling presence was felt by many people. Many sleeping souls were awakened and stirred, although no public confession of sin was made. Many were drawn closer to Christ and returned home with a determination to lead an undefiled life and to grow spiritually. When a call was given to surrender their lives afresh, the congregation rose up in an attitude of perfect humility and prayer.

Dear readers, may I urge you, in the Saviour's name, to pray that the Word of God may bear fruit—even an hundredfold.

INDIA SEWING CIRCLES

By Mrs. Weyburn Groff

A cool afternoon in November found twenty-five women gathered on the veranda of the Ghatula bungalow for sewing meeting. This meeting had a "special" air, not only because it was being held on the veranda, but also because everyone present was sewing with bright red or blue thread. Yes, they were gathered to stitch paper labels (in the center of which was a picture of Christ) to garments to be sent for relief in Bengal. Contacts made with the Indian Red Cross



"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—Jesus

through the M.C.C. last May resulted in three large parachutes being sent to our Mennonite women. Most of the women were fascinated to learn that the material they were cutting up had once been "something" that helped men float down from airplanes. This relief project kept most of the circles busy a great part of this year. It did all of us good to think of someone else and make dresses, vests, shorts, and shirts for children orphaned by floods and riots in Bengal. The eleven sewing circles united in sending over eighty (mostly hand-sewn) garments to Calcutta for distribution.

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If you would visit the academy for just one day, one of the first things which would impress you would be the "highway" just outside the compound wall. It is paved, not with asphalt or cement, but with a layer of sand three or four inches deep during the dry season, and with the same amount, or more, of water during the rains. Many pedestrians and ox and buffalo carts, and occasionally Mr. King's model A Ford, compose the traffic of this highway.

Walking half way around the semilunar drive you would enter a brick building somewhat U in shape with verandas to the inside, coming through to the front and extending to the auditorium which is in the center. Classrooms form the side wings, and also to each side of the auditorium is a large classroom. The ceilings are high and the floors are cement. The desk furniture is rough and the teacher's stool and desk are about twice as high as the student's.

As the bell ceases ringing you would hear phonograph music playing, and the students gathering into class formation to march into chapel. The minority number of girls gather around the circular platform and the boys form rows—all stand during the short ten-minute devotional service. If the chapel period is to be long, with announcements, etc., then, with the signal of the headmaster, the students step back and sit on the floor, while the teachers sit along the walls on chairs. Usually a portion of Scripture is read and prayer is offered; then the students again march out to have class roll checked.

Scholastic standards here are lower than in America, for here students pass and are considered to have done quite well if they make above 33 per cent. There are at least two reasons why they do not make better records in their studies. The chief reason is that they must do the majority of their work in the difficult English language. Some of the English texts are translated into Hindi, but here again Hindi is not the mother tongue in this area—it is a dialect, Chattisgari. Another reason is that since education is comparatively new, the environment in most homes is not conducive to training and learning. Grades are low, but one doesn't have to be in the school long to realize that there are intelligent students. Many students are alert, active, inquisitive, and of the leader type, and there are those who make distinction in their scores.

Students attend classes consecutively, with ten-minute recesses between each two periods, until long recess after the sixth period. At this time the boarding students and those living close by go home for tea. Others sit in gangs on the lawn or on the verandas. After a forty-minute recess they again come to school for the last two periods of the day.

Some of the minor things which you would notice in a day of visiting would be the lack of wastepaper baskets, pencil sharpeners, and notebooks of our type. Also, the rooms have only one eraser for each of the blackboards, and teachers are the only ones who are allowed to have chalk. The library is very small and seldom used; but there are a few charts and aids available for classroom use.

Besides all these things, you would enjoy seeing the students with their varying degrees of chocolate complexions, their black, glossy hair, and their dark, mischievous eyes. They would warm your heart in a way that even American students couldn't do. Now, if in the future, you anticipate visiting these Hindustani classes you will want to ask permission from the Indian masters in advance, for this is also custom and practice and should be observed as a degree of courtesy to them.

Sundarganj, Dhamtari, C.P., India.

MY PASTORAL WORK IN DRUG

By Daniel Sonwani

It was with profound joy that I received a request to write an article for the Gospel Herald on my pastoral work in Drug. As I was thinking through the things to write in my article, the words of Paul as recorded in Ephesians 4:11,12, came into my mind. I fully believe in these words. There is a definite plan and place for each individual in the providence of God. Our God is a God of system. There was order and discipline in the churches in the days of the apostles and this is true in these days also. God has appointed and placed us in different places for different kinds of ministries and He desires that through all of these ministries His

saints should be perfected, the work of the ministry should grow and the body of Christ should be edified.

I was called and ordained for the ministry of the Gospel and church on the first of January, 1945. In the same year I was appointed as an evangelist and helping pastor for Mangal Tarai. After staying there for one year, I again took over my teaching work in Balodgahan Girls' Middle School, where I had taught for the previous ten years. In one of the sessions of our annual church conference in 1946 I was appointed as a full-time pastor for the Drug Church. In spite of many obstacles, such as maintenance and future planning of higher study and the education of our children in our own Mennonite school atmosphere, we accepted this new appointment.

We arrived at Drug on the twenty-first of June and took charge of the church from Bro. P. J. Malagar, a very active young minister and a friend of mine. The church had arranged a farewell and reception meeting and a fellowship meal for the retiring and for the new-coming pastor. It was a real joy to witness Christian fellowship and brotherly love.

Drug is a district town. There are 180 members in my church, counting the children also, the number goes up to 228. Apart from the Mennonite members there are about twenty-five more members whom we call associate members. They are from Catholic, Disciples of Christ, and Church of Scotland missions. Some of my Mennonite members are scattered in surrounding towns and villages of this district. I visit them in Rajnandgaon, Dhamdha, and Arjundah. This means giving enough time and energy to keep them in touch with the church. Some of these places are quite far from Drug proper and hence it becomes difficult to reach these places.

We have a sewing circle meeting for the women every Tuesday afternoon. My wife helps with this work. They made quite a few garments of different sizes last year and sold them at a nominal price. They also distributed a few of them to poor and needy children of the church. On Thursday we have prayer meeting in the evening. On Sunday we have Sunday school and then the regular church service. Our brethren and sisters take an active part in these meetings and church services. Church attendance, in comparison with the membership, is fairly good. The local church panchayat (council) is also a very helpful body to a pastor. I very much appreciate the spirit of co-operation, counsel, and high regard which my brethren and sisters have for me.

Bro. R. R. Smucker has always been a source of help and encouragement in church matters to me. Bro. Simon Singh, Masih-dayal, Nelson, and Sisters Dhirja and Sofia are always ready to help us in time of difficulty. I think mention should also be made here of the help which our non-Christian and a few Christian government officials are willing to give us. At times I have had the opportunity of seeing the deputy commissioner, who is a Christian and a high administrative officer in this district.

The spiritual condition of the people is good. They realize their responsibilities as Christians. As is usually the case, there are a few who are slack and indifferent.

There are also a few non-Christian friends who are interested in the Word of God and in the way of salvation through Christ. At times, they too attend our Sunday services. Among them is the headmaster of a high school and another man who is a Jain by caste. Would you like to make them a special matter of prayer? Yes, there are hundreds and thousands of people who need to see Christ through us. The Greeks came to Philip, a disciple, and said, "Sir, we would see Jesus." This request is still being made every day. There are many people who would like to see Jesus. There are those who have heard the Word of Life, and there are those who really have the Word of Life (the Bible) with them, and there are yet thousands and thousands of them to whom we need to give the Gospel. We need your prayers to help us finish, to the extent God wants us to finish, the unfinished task of the church in evangelism.

August 15, 1947, will always be marked and remembered as the golden day in the history of India. It was the day when independence came to India. My India is now a free India. We still have many opportunities in our free India to prove ourselves to be true soldiers of the cross. With our new opportunities we have many new and great responsibilities. Pray for us that His will may

be accomplished through us and that we may prove ourselves to be worthy sons and daughters of India in showing the people of our country the way of life and salvation in Christ.

We thank the Lord for His manifold blessings. We are glad that we have accepted this ministry. He leadeth and guideth us.

CONDITIONS AS I FIND THEM AFTER TEN YEARS

By R. R. Smucker

In the spring of 1937 my family and I left for the United States, thinking that the farewell was a real good-bye to India, and not just a "till we meet again"-here-on-this-earth farewell. As it turned out, though, I did return again in the spring of 1947, ten years later, almost to the day!

When Bro. J. D. Graber called on me on a certain Monday afternoon and asked me to consider coming to India on a short-term basis, I told him that I had considered volunteering, but since I was now alone and since I was older, etc., I had felt that a younger man with a companion should be the one to go. This, coupled with the fact that I had the ministry of Yellow Creek as a responsibility, caused me to tell him that I felt I could consider it only if he could prove to me the urgency of the situation. Bro. Graber replied that he would bring it up at the Executive Committee meeting on Tuesday afternoon. On Tuesday forenoon I received a letter from India asking me to consider coming to India on a short-term basis, and outlining in one-two-three order why the call was urgent and why I could fill it. I told Bro. Graber of the letter and he said over the phone, "Ralph, isn't that your answer as to the urgency of the call?" So, securing leave of absence from my pastorate at Yellow Creek, I came to India.

Just what condition does one find after a ten-year absence? I was prepared for a big change and I certainly found it, too. I will discuss it briefly under a threefold outline.

Political: India is divided into many parties. Here in Drug the three most prominent are the Congress Party, the Socialist Party, and the Communist Party. The Congress Party is in power, but fears it may lose out. I would venture the statement that the average Indian villager is not politically minded, whereas the educated man is intensely so. Keen interest and grave discussions take place. At a recent Congress Party convention held on the plain across from my bungalow here at Drug, many great promises were made. I sat and talked with a number of guests on our front veranda at ten o'clock the last night and their opinion was that "there is a vast difference between doing and talking." They felt the promises made could not and would not be carried out. My own opinion is that India has to prove herself capable of ruling with impartiality and freedom for all. This also applies to the other dominion, Pakistan.

Spiritual: One is impressed with the public, oft-repeated cry that religious liberty is to be and is now the standard. The papers and speakers from the platform insist and emphasize that the out and low caste people have the freedom of entry into all temples. But actually speaking, at least locally, it would appear again that "doing and saying" are two different things entirely. One Hindu man expressed himself to me thus: "Our leaders say the Harijans are to worship and have free entry into our temples. I would like to see them try it here!" His attitude was certainly not a passive acceptance of the fact. Mahatma Gandhi taught and worked toward full freedom for all religious groups. I also say it remains to be seen and demonstrated whether religious freedom is an accepted fact. My impression is that religious discussion (of the Christian religion) is much more free and in the open than it used to be. One evening four young men walked past the bungalow and in earnest tones were discussing pro and con a point of Christian teaching. They did not see me as I sat in the darkness. Their discussion proved to me that this was not the first time they had had the topic under consideration. The reception of religious teaching and the sale of books is more open among the educated people with whom I have come in contact than it was ten years ago. I had the very unique experience one day of having a Hindu read our Scripture lesson for us in a regular Sunday morning service. He was present and could not find the lesson. I had called for a responsive reading of the lesson, but waited till all found the place (I had the service that morning in the absence of our pastor, Bro. Malagar). Seeing he could not find the lesson, I asked a brother beside him to please find it for him. Upon receiving the opened book, he at once popped up and in a very reverent and clear tone read the

entire chapter, showing that he understood what he was reading. He read it more fluently than most of our Christian people present could have done. The fact that he hadn't been called upon to read it didn't seem to bother him at all. He also very reverently bowed his head and clasped his hands while prayer was being offered. I received an inspiration from his interest and presence. Again, time alone will tell what the real status is to be in the religious realm. Although the Constituent Assembly has promised religious freedom to all groups, yet in the native states it is already a promulgated law, and in the province a law (but not yet promulgated) that for one to change his religion is an offense unless it is done before and with the consent of a first-class magistrate (judge). Imagine a Hindu magistrate permitting without reserve a fellow Hindu to become a Christian or a Mohammedan. The fact that this law was probably not directed against the Christian faith as such does not at all lessen its impact, if it is literally enforced and observed. There is much need for prayer that the heart hunger of India's peoples may be met by Christ. Many of the better class in personal conversation with me have plainly said, "We are through with Hinduism." But the tragic part was that in most cases they showed atheistic leanings. Just the other day a fellow missionary and I discussed the question of whether the desire among the outcastes, for better and different conditions spiritually, as well as educationally and economically, could be called real heart hunger. We decided that we felt it could be if one defined heart hunger as a keen, earnest desire for a different and better belief and life. To satisfy that heart hunger with Christ and His salvation is our earnest desire and prayer.

Economic: Economically the people are experiencing a vast change from ten years ago. Wages have advanced many times what they were then; in some cases as much as 500 per cent. But if one considers that living costs have likewise risen on a similar scale, there is some doubt as to whether the average person is better off than he was ten years ago with the low wages. Then he could get sixteen seers of wheat and rice for a rupee, while at present rice is selling in Drug for three seers for a rupee. Coolie wages have gone up from four annas per day to twelve annas per day. (An anna is approximately two cents and a seer two pounds.) Cloth, sugar, wheat, vegetable pulses, kerosene, gasoline, etc., were very severely rationed and in some cases almost impossible to get. With the exception of gasoline, the common folks used all of these rationed articles. Most of the articles are now decontrolled, but in some cases are still rather hard to find in quantity. I do really believe, however, that most of the people eat better than they did ten years ago, but that they are not clothed as well. They are by far handling more money, and this in itself is an incentive to live better and have more and better posses-



Heathen villages for miles around still throw out a challenge.

sions. Others may not agree with me on this point. If I am correct in my observation, beggars are making a better living than they did.

After another two years in India my observations and reactions will probably be different than they are now after only ten months. I must say, however, that my work and experience is proving to be a real and definite blessing to me. I sincerely trust that my work and presence will likewise continually prove to be an equally positive and definite blessing to those I came to serve. I came to do the will of the

Lord as revealed to me through our mission Executive Committee and so far this revealed will of the Lord has kept me on the jump. Our first term of service found us moving seven times in six and a half years. This short, three-year term promises to break that record. God bless those that read. Shantipur, Dhamtari, C.P., India

GARJAN MEMORIAL SCHOOL

By Mary M. Good

Some of the teachers of the school are writing the report of this school this year. Following are their reports:

The Middle School

By Helen Bisahu

Indeed a new era of progress has dawned in India. The black curtain of illiteracy is being gradually removed and we see a bright future for India. Our school has offered its hand in this great service to India.

There are about 125 pupils studying in our school this year. We have two sections in the fifth class, each consisting of twenty-five children. In each of the other classes more than twenty children study. The number of children is only fair, but still the work is going on well. Examinations are held every quarter, and the average results of the first two quarters are satisfactory. We also hope for the best results in the final examination. This year our school has been very lucky to have Dr. Kaufman, who has rendered us fine help, for which we are very grateful to her. In the beginning of the school session all the children had physical examinations. In each class there is a health chart in which the account of each pupil's health is kept. Besides these we have regular periods for games, drill, and physical education. To some greater extent we have tried to give due importance to health.

Independence Day was celebrated quite nicely in our school. Bishop Kaufman's name needs special mention because he thrilled both the staff and the students by his inspiring speech on "What Independence Means to India." Later in the year the children presented a suitable Christmas program.

By teaching "homecraft" our school is endeavoring to give the children a useful tool for living. The boys, along with the girls, are learning to sew and make rugs. The girls know the basic stitches and some fancy stitches, too. Agriculture is being introduced to the boys, and home nursing, child care, and cooking to the girls.

Our school has paid special attention to Bible study. Every day the first period is used for this. By our principal's genuine interest, the non-Christian children have also learned much about salvation. We hope that this seed will someday grow and bear fruit.

The Primary School

By Rhoda Raghua

There are many schools in the world, in which thousands of pupils are getting education. Our primary school is one of these schools, and about seventy pupils are studying here.

Since it is called a Boys' Primary School, there is a man headmaster. He teaches the fourth class. There are two lady teachers, too. One takes the first class and the other takes second and third classes.

Our school begins at 8:30 and closes at 2:00 P.M., having an hour interval. The main subjects taught are Bible, geography, Hindi, civics, arithmetic, and hygiene. Handwork also has its place in the curriculum and the pupils are taught to make some Indian toys, such as carts, and some Indian fruits, like mangoes, guavas, custard apples, bananas, etc. Both girls and boys are doing some sewing in which they are learning different stitches.

We took their first and second quarterly examinations and by the fourteenth of February, 1948, they will finish their final examinations. We hope that the results will be satisfactory.

We need to be remembered in your prayers; pray for the prosperity of this school.

The Boarding

By Lena Nathan

There is no doubt that this boarding is the beauty spot of Balodgahan. For forty-five years this boarding has been in existence. Year by year the girls come and stay here for ten months and they add much to the charm of this place.

There are sixty-three girls in the boarding this year, seventeen

of whom are orphans. We are also glad to report that for the first time in the history of this boarding, two Hindu girls have come to study. Both of them follow all the rules and regulations quite cheerfully. They show reverence toward Christianity. Our heartfelt wish for both of them is that they may come to know our Lord.

There was no permanent matron this year for the boarding; so the teachers took over this responsibility and served for the term of three months each. The teachers have tried their best to be ideals for the girls. The results of their efforts are quite satisfactory. The cottage system of housing is being used here, so that the girls may learn the fundamental things of living. Our kindhearted principal tries her best to give the girls a balanced diet.

Almost every quarter the girls have socials in which the girls have an opportunity to use their talents.

We were lucky to have a nurse, Miss F. Hershberger, with us for some time. She is in the Punjab now, serving the needy and helpless people there. As Dr. Kaufman lives near by and visits Balodgahan twice a week, every sickness in the boarding is taken care of by her. Separate rooms have been kept for the sick girls and thus infection is kept away from the healthy girls. One of the saddest parts of our story is that last year half of the girls were attacked by smallpox and measles. The nurse was with us then, however; so nothing serious happened. We are very grateful to God for keeping every one safe and sound all through the year.

I wish to request all of you to remember our principal and the girls in your prayers so that all of us may prepare ourselves to glorify His name. Balodgahan, via Dhamtari, C.P., India.

MOHADI STATION

By J. N. Kaufman

For the entire year of 1947 Mohadi was again without resident missionaries. The work had to be "supervised" from fifty miles' distance. Bro. Shivrajsingh is the evangelist at this station. He is also the deacon of the congregation and as such has served as assistant pastor. The deacon also supervised the giving of simple remedies to the sick folk who came to the dispensary for medicines.

Bisri Bai is the only Bible woman located here. In order to make it possible for her to make her regular village visits a woman companion was employed to accompany her in her village work.

The cheering outlook, as we close the year, is that Bro. and Sister Wilbur Hostetler will soon occupy the Mohadi evangelistic station, having been appointed to the station by the mission. Elkhart, Ind.

THE BALODGAHAN DISPENSARY

By Lillie S. Kaufman, M.D.

Up to April, Dr. Dana O. Troyer was in charge of the dispensary. Then when we began our appointment at Shantipur, I took over the work. We were fortunate in having the services of Miss Ferne Hershberger, a relief nurse, until October when she was released for medical relief work in the Punjab.

We were away in the hills during hot May and part of June. Fortunately there was little sickness then. Our Indian nurse took care of the patients who needed medicine. In July and August the number of patients grew and in September we had 307. Most of the cases were treated on the clinic days, Tuesday morning and Saturday afternoon.

Besides treating the regular patients we distributed dried milk and vitamins to undernourished children, both of preschool and school age. This was supervised by Sister Hershberger. We also did the annual physical examinations on the school children. They are very much like American children who wash a little more carefully when they know a doctor is coming to examine them! The diseases most frequently treated in the dispensary were malaria, scabies, worms, colds, rheumatism, otitis media, asthma, dysentery, and diseases of the eye. We had one case of typhoid fever which we admitted in the ward. The case was a Hindu boy of sixteen who was very ill when they carried him to the dispensary sitting in a basket. His fever was high. We gave him a course of penicillin and he recovered rapidly. The family was very co-operative and Miss Hershberger was a good nurse on the case, a factor which meant much in his recovery. The family attended church services a few Sundays and seemed much interested in the Gospel. We hope that they as well as the many others treated at the dispensary may accept Christ as their Saviour. Elkhart, Ind.

ILLINOIS CONFERENCE (Continued from page 1031)

prepared task. God's message must get out to the world through the church. Each one in the church carries a responsibility in getting this message out to the world. We must begin at home in giving the Gospel to the world. The early church chose workers from the local congregation. In Christ we are so knit together that the local congregation is vitally connected with the entire program of the church. Recent years are opening greater fields to us. We must find workers from our local congregations for this work. The challenge before us is whether we are doing our best to carry forth the program of God.

Subject: The Responsibility in Building the Local Congregation, by H. J. Zehr, Freeport.

The building of the local congregation is an important work. The New Testament places much emphasis upon the local church. A great part of the work of the Apostle Paul was in building congregations which he had established. The great passion of his life was for those whom he had won to Christ, that they might be built up in Him. The work of building the congregation is a difficult task. The work of the church has always gone forth at the price of blood and tears. It is more than organizing, or putting on programs, or winning members. It is the work of leading souls to a rich experience in Christ. We cannot build the church without real work. Every member must be engaged in this task. The church must have first place in our lives, for it is that worth-while work against which the gates of hell cannot prevail.

Thursday Afternoon

Theme: Fundamentals in the Christian Faith

Song service, led by Elmer Hartzler, Tiskilwa.

Devotional service, led by J. I. Byler, Shethfield.

Subject: Sound in Doctrine, by H. J. King, Arthur.

Doctrine means teaching. We need to be sound in the things we teach because they are essential to our faith, because the time will come when people will not endure sound doctrine, and because some people are so unstable. All of our teachings should be based upon the Word of God. We should believe in the inspiration and infallibility of the Bible. We must be sound in our teachings about God. The deity and virgin birth of Christ need to be stressed. We also must give emphasis to the doctrine of the finished work of Christ, the maintaining of good works as a testimony of our faith, the hope of the return of our Lord, and the bodily resurrection and eternal destiny of man. We ought to have no apologies for being Mennonites. We keep the commandments of the Bible because we love the Lord.

Subject: Consistent in Practice, by Earl Lehman, Chicago.

Consistency ought to be the foundation fruit of our lives. If we are consistent, we must conform to our belief. Consistency doesn't necessarily mean that we always do things in the same way. We can believe the same, even though we practice differently. If we are consistent with our belief, we cannot feel at home in the things of this

world. We have our trust in God at all times and we pray regularly. Our doctrine absorbs the whole of life. The Christian will suffer wrong rather than go contrary to his belief. Consistency is a natural outgrowth of the Christian life.

Subject: Striving Together for the Faith of the Gospel, by J. N. Kaufman, India.

Text, Phil. 1:27.

The text implies that the Gospel has enemies. Satan seeks to undermine the church through apostate members. We defeat the work of Satan in the church defensively by a vital Christian experience in each member. Offensively we defeat him with a strong vigorous program of evangelism. We need to work together and we need organization that works together. The leadership of the church plays an important part. We as ordained men ought to hold sacred our ordination vow. In order to be working together in the program of the church, we must be like each other, and if we are like Christ, we will be like each other. Working together with God is the task assigned to us.

Thursday Evening

Song service, led by Tilman Smith, Roanoke.

Devotional service, led by Ezra Yordy, Eureka, reading Col. 1.

Metamora Men's Chorus sang several numbers.

Subject: Spiritual Power, the Answer to the Challenge of the Present Age, by Paul Erb, Scottsdale, Pa.

The present age is challenging us as to what we believe. Nominal Christianity fails to meet these challenges. In nominal Christianity there is only the negative answer. The answer is in Christianity—"The Lord God omnipotent reigneth." Christians are different in that they are set apart. A Christian testifies when he demonstrates self-control in his evil tendencies. The Christian is able to apply Christian principles to life. The challenge is whether we have spiritual power to meet the challenge before us. A price is to be paid for this power. It means the crucifying of all the worldly within us. We must wait on the Lord until the Holy Spirit comes upon us. It is a personal matter as to whether we have something to say to the challenge of the world.

Subject: Sanctified and Meet for the Master's Use, by A. C. Good, Sterling.

Text, II Tim. 2:21.

The more than five hundred references to sanctification in the Scriptures show its importance. It has two meanings, that of purifying and that of setting apart. The purification must precede the setting apart. These vessels must have been tried and purified before they are useful. There are vessels of dishonor which will soon pass away. If anyone will cleanse himself from these, he shall be a vessel unto honor. If we would cleanse ourselves of those which make no contribution to our lives, we would become useful to our Master. God has a place for the one who is cleansed. Let's go on as clean, sanctified vessels fit for the Master's use and see what God can do.

ITEMS and COMMENTS

One eighth of China's population, or 55,000,000 people, are homeless as the result of civil war or summer floods. Persons who have fled the fighting areas are estimated at more than 43,000,000, and the victims of floods and resultant famine total over 11,000,000. The greatest concentration of refugees is in the larger cities. J. Lawrence Burkholder, Mennonite relief worker who is temporarily serving as director of the Shanghai headquarters of the Church World Service, has said that Christian welfare workers in China never had a greater opportunity than now to demonstrate the meaning of Christian charity.

The "Christian Herald" in its October issue describes the plans of the tobacco advertisers to get high-school students to smoking cigarettes in still larger numbers. The Liggett & Myers Company, manufacturers of Chesterfield cigarettes, is furnishing free to high schools a colored eight-page football program for high-school games. The idea, of course, is to have this lurid advertising of cigarettes in high-school pupils' hands until they will be taking it for granted that they

should smoke. Let us hope that not many high schools will be foolish enough to accept this free program.

* * *

Dr. Andrew C. Ivy, Vice-president of the University of Illinois, says there are 750,000 chronic alcoholics in America as compared to 600,000 with tuberculosis, and 500,000 with cancer. He comments: "It is strange that alcoholism is the only disease where it is considered illogical and unethical to annihilate the cause. Every one of the 750,000 alcoholics and 3,000,000 excessive drinkers in this country began as an occasional or moderate drinker. There is no way to tell in advance which one out of every fifteen or twenty social drinkers will become an excessive drinker or addict."

* * *

The four hundredth anniversary of the first printing of the Finnish New Testament was celebrated on October 3. As a part of the preparation for this anniversary, the American Bible Society sent to the Finnish Bible Society 22,414 pounds of raw Brazilian coffee. With the full approval of the Finnish government, this coffee is admitted duty free and will be retailed at a price that the Finnish Bible Society estimates will produce from ten to twelve times the stated value of the gift. This money will be used to pur-

chase a new Bible house in which meetings of the Finnish Bible Society will be held and the Society will continue its work of supplying Scriptures to the people of Finland. The total cost of the coffee delivered in Finland is estimated to be \$4,500. The American Bible Society, 450 Park Avenue, New York 22, New York, is meeting this cost out of its World Emergency Fund. The Society will be happy to receive gifts to this fund.

* * *

According to the "Christian Century," John Sutherland Bonnell, prominent New York minister, has recently returned from a trip to Spain, and reports that the Protestants in Spain, are being severely persecuted. Mobs are encouraged to wreck Protestant chapels and Protestants are being arrested and heavily fined for gathering in small groups for prayer and Bible study. Spain is so near being a totally Catholic country that it is a pretty good demonstration of what the Catholics will do when they have things all their own way.

* * *

The Chicago Daily News reports that the French public's demand for whisky is breaking all records. Hundreds of dollars of American aid funds are earmarked for liquor for that country. It would seem we should be able to give them better aid.

In evangelistic meetings held by Dr. Hyman Appelman in Australia during the spring and summer of this year, more than 7,500 people are reported to have made their first profession of faith.

* * *

Iraq archaeologists recently uncovered two clay tablets in the excavations near Baghdad which reveal a legal code written about 2200 B.C. This antedates the code of the Babylonian Hammurabi which has long been considered among the world's oldest laws. The newly discovered codes tell of laws regarding house breaking, hiring female slaves, recovering lost property, and transferring titles to a house.—Herald of Holiness.

* * *

The booming town of Rockford, Mich., has a new system whereby to attract people to church services. They have placed the pulpit outdoors and everyone sits in his car to hear the service just like outdoor movie theaters. Forty-five-minute services and fifteen-minute sermons are advertised. Streamlined religion; little spiritual benefit, if any! —Herald of Holiness.

* * *

Property has been purchased in Zurich, Switzerland, for the establishment of an international Baptist seminary. The property includes a forty-room mansion, two smaller houses, and seven acres of ground.

* * *

More than 100,000 students in the New York City schools are being excused from public schools to take one hour of religious training in the seventh year of the operation of that program in New York. The children, members of the third to the eighth grades, will take one hour of such instruction each week during the school year in the church or synagogue of their parents' choice. The program covers about one half of the students in the grades affected. About 450 Protestant churches of all denominations throughout the city are participating in the program, together with Roman Catholic churches and Jewish synagogues.

* * *

Steady progress is reported toward union between Northern Baptists and Disciples of Christ. These denominations already jointly publish Sunday-school materials, have a common hymnal, and have prepared a home magazine. Hope has been expressed that union can be accomplished within another year. Merger would mean that some 1,500,000 Northern Baptists and 1,600,000 Disciples would be joined.

* * *

Roman Catholics have provided scholarships for 131 young Chinese in American universities this year.—Baptist Messenger.

* * *

The United Lutheran Church has launched a church-wide tithe movement with the theme, "Giving God's Way."—Baptist Messenger.

* * *

A striking example of the secularization of a modernistic church is seen in recent steps taken by the First Unitarian Church in Columbus, Ohio, to campaign against viola-

tions of the city's smoke ordinance. It would seem that a church could find more important things to do.

* * *

Dr. E. Stanley Jones, who has for the second time toured America in the interests of a federal church union plan, announces that a national convention will be held next fall in the interests of this union. Jones' plan is not a complete merging, simply a federation. He reports overwhelming majorities in his audiences in favor of the plan.

* * *

R. L. Decker, appraising in United Evangelical Action the Amsterdam assembly of the World Council of Churches held in August, summarizes as follows: "At this writing I

Songs of Cheer

For Primary Ages

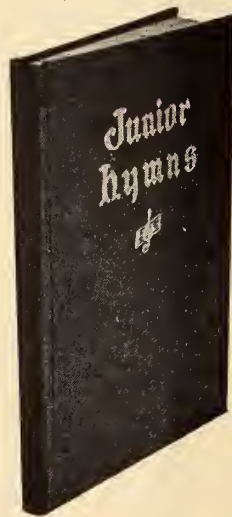
A new printing of one hundred and fifty of the best songs and hymns especially selected for children of primary and into the junior ages. A few familiar hymns included without music. Eight pages of Scripture readings are included and arranged by subjects. Shaped notes only. Reinforced art paper binding.



Prepaid Ea. .80, Doz. \$6.50; Hundred \$45.00, not prepaid.

Junior Hymns

For Junior Ages



One hundred and forty-nine songs and hymns written in three part music for use with the juniors in summer Bible school, Sunday school, and Sunday evening work. These songs and hymns are especially selected for this age group to teach them the beauty of harmony within their capacity and to have them love and appreciate appropriate music.

Prepaid Ea. \$1.35, Doz. \$14.40; Hundred \$100.00, not prepaid.

Mennonite Publishing House, Scottdale, Pennsylvania

can only say that it appears to me that this organization is far too inclusive to make any real contribution to the evangelical cause. And that, therefore, though evangelicals may be tremendously interested in it for one reason or another, it is not a cause into which they can throw themselves with loyal and enthusiastic labors."

* * *

Four Amish farmers served five-day jail sentences at Somerset, Pa., recently for refusing to send their children under fifteen years of age to public high school. A fifth defendant paid a fine rather than go to jail.

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ANNOUNCES THEOLOGICAL SEMINARY

GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, NOVEMBER 9, 1948

NUMBER 45

Dare We Face the Truth

BY ROBBINS WOLCOTT BARSTOW

One of the main tenets of Fascism was, and still is, that lies repeated often enough and loudly enough come to be accepted as truth. One is inclined to wonder if the truth, repeated often enough and loudly enough, comes to be accepted for what it is! If this be the case, certainly by this time we all ought to be convinced that the real trouble with the world is not primarily economic or political, but spiritual. For from every quarter, from the secular press and platform as well as from the pulpit and the religious press, those who are in position to know most surely are proclaiming this critical fact. We remember that immediately after V-J Day, General MacArthur stated that the problem of peace and the rebuilding of civilization was in the last analysis theological, a question of spiritual values. Many may have scoffed at the military man's excursion in the realm of religion, but every succeeding day has proved the soundness of his analysis, and has served to swell the chorus of endorsement.

Francis B. Sayre, long a leader in American public life and now President of the United Trusteeship Council, says the same thing in his own way. "The outstanding and haunting fact among the war-devastated peoples today is their utter bankruptcy of spiritual life. Faith is gone; hope is eclipsed by disillusionment and utter despair. The very foundations have crumbled. If we are to rebuild Western civilization, the most fundamental task must be to undergird disillusioned peoples who have lost faith in God and man with new faith and hope."

In the *New York Times Magazine*, Raymond Fosdick writes: "Not Dollars Alone—Faith Is Needed." Here is a man of unusual experience and insight who insists that our duty and privilege is not merely a business proposition, but that "the world looks to us for ethical values and inspiration, as well as material aid." He says: "It is, of course, obvious that a solid material foundation is an essential basis for a high civilization; but it is a basis, not a superstructure. Our tendency is . . . to mistake the foundations for the towers and turrets of the new city. Throughout history, this myopic substitution of means for ends has been, perhaps, man's greatest

tragedy. Today it threatens to lead us to the disastrous conclusion that mankind lives by bread alone and that all that the world needs from us is supplies and food—with a few machine guns thrown in for good measure." This penetrating analysis concludes with a plea to make this a great age by seeking "rational and ethical values that will rise above our time as the spires of Chartres rose above the twelfth century."

George Sokolsky, in his column in the *New York Sun*, quotes with evident endorsement the words of Archibald MacLeish bearing upon the same problem of the emptiness of the inner life. "It is because we have lost the sense of meaning in our inward lives that we have lost the power to make an outward life—a world—in which a man can fully live. A generation which does not know what life is about is a generation which must live, as we are living, in a kind of limbo—a limbo between peace and war. Sokolsky comments most scathingly on the tragedy of this lost generation—'believing in nothing, not God, nor in country, nor in man, nor in themselves.'" This is more sound preaching perhaps from an unexpected source, but from the same text!

Here is another secular writer, Henry Beston, entitling his feature article in *Human Events*, "The Need of Belief as a Factor in Reconstruction." He discusses the inability of "money to cure spiritual and moral injury," and the "illness of the spirit" throughout Europe which has "cut at the roots of life itself." He pleads for a resurgence of "belief, and purpose and hope springing from belief." "Charity," he says, "is a first duty. But without the aid of Faith and Hope, Charity alone will never carry the day. America cannot merely drop money with negligent good will in the lap of a legless man, saying: 'Here, fellow, grow yourself some new legs.'"

All of this is most acutely pointed up in Germany. For instance, Raymond E. Maxwell, Church World Service representative with C.R.A.L.O.G. in the French Zone, writes of the conclusions of two Swiss churchmen after an extensive visit throughout Germany. Recognizing the importance of material relief, and the reorganizing of economic and social life, nevertheless, these two analysts come

significantly to the still greater importance of spiritual renewal. They say in summary that "the basic answer to Germany's need is pastoral care through the word of God's grace, the glad news of salvation to sinners who repent." "And," comments Maxwell, "it is clear that they see this, not as the peculiar need of countries whose communities have been destroyed, but also of those people like the Swiss and Americans who have been spared."

James E. Doty, a Methodist minister, writing in the Congregational monthly *Advance*, gives his impressions of Germany in a striking article with the following subheadings: "I saw a Germany that is morally bankrupt"; "I saw a Germany that is hungry"; "I saw a Germany that is wounded"; "I saw a Germany that lacks a future." And the gist of his story is that what is needed is a renewal

In Emptiness I Come

BY MIRIAM SIEBER LIND

*In emptiness I come to Thee—
In emptiness.*

Pain with its whip-lash

Drove me not here;

Sorrow with its lonely sting

Sent me not running to Thy heart;

Worry hath not bent my knees;

I come in emptiness.

Empty I come—empty.

Not in the ecstasy of joy

Vault I to Thy holy mountain,

Not in remembrance of Thine ever-enduring mercy;

Not in a fervor of love;

I come in emptiness.

I come in baldness of spirit—

In the somber ashes of a weary body—

In the gray dust of an uninspired mind—

To Thee I come—in emptiness.

For where can the empty be filled

If not at home?

And who will bear his apathy

If not his Father?

And how shall he think to be at peace

If he know not to say,

"Thou art my Refuge."

Scottdale, Pa.

of Christian faith, the faith that can heal the wounded heart, and that can provide a goal and meaning for living. Without such renewal all the business recovery, all the political reorganization, all the scientific progress that might be imagined would only build up a false structure sure to collapse in an even greater world cataclysm.

A special dispatch to the *New York Times* by Kathleen Teltsch is headed "Morale, not food, held German lack." The full column item does not belittle the need for proteins and vitamins, but it does emphasize the fact that in terms of morale and general social rehabilitation, the German people are on the sick list. Miss Teltsch dwells upon the necessity of improving the psychological condition of the children in particular, who suffer from a sense of insecurity as well as the monotony of a dreary subnormal sort of existence. Even if people do not actually starve, to live on indefinitely in damp cellars, with inadequate clothing and often no shoes, is not conducive to high morale and creative activity. To have jobs and wages is an empty sort of satisfaction if they do not make possible the provision of the comforts as well as the necessities of life for families, and if they are tangled up in the social chaos of black markets and hatreds and the immoralities that offer a crude compensation to distorted personalities.

What a chorus of comment there is from which the foregoing are but typical excerpts. And yet, have any or all of these prophetic voices exceeded in clarity or vigor the simple Gospel question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

A lie repeated often enough . . . ! The truth repeated often enough . . . ? Are we still too dull to see what all this means in immediate personal and organizational terms? Does it not mean plainly and emphatically that we must revise the emphasis of our ongoing relief efforts, and shift a greater weight of our assistance to those matters and methods that will help meet these spiritual needs? When the Church Relief and Reconstruction secretaries from seventeen countries of Europe met in Switzerland last spring to consider the over-all program and needs, it was not just a casual platitude when they sent out to all the world a declaration of their conviction as to "The Primacy of the Spiritual." These were men who knew hunger, who lacked proper clothing, who with their families had suffered persecution and disease and in many instances the loss of their homes and all their possessions. But with a

divine sense of true perspective, all their discussions of situations and operations and expectations revolved around that phrase as a focus of concern, "The Primacy of the Spiritual."

And what agencies are providing or can provide this sort of assistance? Surely not the government aid programs, nor even the many national relief organizations. . . . They are in the nature of the case limited to material help. But the Christian churches in all lands exist for the very purpose of cultivating and expressing and demonstrating spiritual values. In lands of postwar distress, the churches and the clergy, given adequate support, can bring the Word and the fact of inward refreshment to those who hunger for it. In the more favored lands, the churches and church members have the opportunity, the means, yes, the Christian obligation, to provide for the strengthening of these spiritual influences where they are most needed and will do the most good at this critical moment in history. And in so doing they will experience for themselves needed spiritual gains. . . .—Church World Service.

Deeper Drawing

BY EDWIN RAYMOND ANDERSON

There is nothing quite so fraught with danger to the Christian welfare as a commonplace religion, wherein truth has been so often faced that it has become trivial, wherein truth has been heard so often that it no longer becomes heeded, wherein the rich things of the Word of a rich Lord become dulled and dimmed with the rubbings of continual familiarity. What is meant to be fresh and vivid, alas! becomes tinged with staleness. It is not the question as to our acceptance of the truth, nor is there the danger of a neglect to the holding fast. Many of us are quite "fundamental" upon that proposition, and well we may be. But the acceptance of truth must lead to the adoration of the heart, and each hearing of the truths of the Word should be like unto the new recital, and the exciting opening of the windows of heaven. Yet, many of us can confess that it is not so.

And surely we cannot be satisfied with that. For in the depths of our heart we are convinced that the Lord is not satisfied with that. The Man of Calvary is looking for more than a remnant of doctrinal fundamentalists. The sufferings of that Man of Calvary call for more than a surface acquaintance, if there is to be the "fellowship of his sufferings" of which the Word speaks, and if there is to be that living, realistic communion be-

tween the living Lord and the pilgrim heart. Of course, this may touch upon the emotions, and many of us have outlawed that a long time ago! We would not care to "betray our feelings" and give way to a "holy sob" or to the "cry of joy" upon the hearing of some precious portion of the Word. We have dismissed the emotions and crowded everything into the realm of the intellect. But sooner or later, we come upon the discovery that, in such a manner of crowding, we have also crowded the Lord out of the picture, and we become the "people of the Book," but not the "people IN the Book"; and for all of our doctrinal rightness we quickly become "Book-less" as far as the warmth of the heart and the leading of the Spirit are concerned.

Consider those two upon the Emmaus Road—or perhaps they appear rather outdated! They were surprised with joy and exultant with the holy discoveries; and they counted that for a great deal. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" (Luke 24:32)? There was the "holy heart-burn" for them, which reads quite a word of contrast to much of the "heart-chill" of this present day. There was the fellowship of the risen Lord in a most precious and realistic manner, of which we, alas! know so very little in this late hour. But here were burning hearts for an opened Word; and it was the pleasure of the Lord to minister unto them out of the Divine Treasury because of the willingness of their spirit. These had learned one of the primary lessons upon that eventful day. And we, for all of our correctness and advancement, cannot confess to the selfsame learning!

Notice, the fellowship with the Lord goes together with the opening of the Word and both are contingent upon the burning hearts of disciples. There is where we miss out for the best portion. "While he talked with us by the way"—how much of blessing is suggested in that remark! How much of blessing is held out for us, along the course of our pilgrim pathway, as the Lord would "walk alongside" of His own, and bespeak the riches and the wonder of His own Word. But, then, we feel that we have "heard it all," and that Scriptural education has been more or less completed! What should thrill has become trivial. Where there should be joy there is the jaded spirit. We have handled the Word for so much and for so long that the wonder has waned. There is listlessness instead of life; and, alas! how quickly doth the

(Continued on page 1063)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

A Historic Educational Meeting at Kitchener

(Guest Editorial)

On October 21-23 the Kitchener, Ontario, Mennonite Church was the scene of a historic educational meeting. It was not that epoch-making decisions were made, or new institutions created, or large appropriations committed, for almost no official business was transacted. The significance of the meeting lay rather in the remarkable way in which it reflected and symbolized the stage of development reached in the educational program of the Mennonite Church. It was the first general educational conference at which the entire church was represented and its total educational program (outside of the teaching work of the local congregation) considered, made possible by the action of the 1947 General Conference recognizing the Mennonite Board of Education as the co-ordinating agency for this entire important phase of the work of the church.

The first inspiring feature of this meeting was its representative character. For the first time a genuinely representative group of educational leaders and workers from all sections of the church from East to West, all levels of education from elementary to seminary, all types of institutions from winter Bible school and nursing school to college and seminary, all classes of workers, teachers, administrators, and board members, sat down together in a free conference.

A second outstanding feature was the spirit of the meeting. There have been educational meetings in which the spirit of negative criticism and harsh mistrust were dominant. At Kitchener the spirit of earnest seeking together for the best welfare of the church and its educational program in a spirit of mutual confidence and sincere brotherly regard was constantly evident. Criticism was not absent, but it was wholesome and constructive, a probing to determine whether the schools are really accomplishing what they were set up by the church to do. Our educational workers sat down together to give counsel to each other and to take counsel from each other, ready to submit every phase of the program to the

keen scrutiny of all so that by all means weaknesses should be uncovered, dangers pointed out, and practically helpful suggestions brought forth.

In the third place, the meeting was notable for the striking way in which it represented the great expansion of the educational program of the church in recent years. Six sectional meetings were held for six major phases of church education as it exists in 1948: Nursing Education, Christian Elementary Schools, Secondary Schools, Colleges, Seminaries, and Winter Bible Schools. It was reported that approximately 5,000 young people are being served by this sixfold program, with a staff of not less than 300 full-time workers. And the church educational program is still expanding.

Again, the conference symbolized the growing unification of the educational work of the church. Not that there was any desire for suppressing local initiative and control in the local phases of education, but rather that there should be increasing unity in ideals and objectives, common high standards of performance, relating all parts of the program in mutual helpfulness, and harnessing the entire program to the one great objective of conserving our youth for Christ and the church and enlisting our trained resources in a program of world-wide evangelism.

There was an evident sense in the meeting of the meaning of the hour that was now striking in the church in regard to education. Is not God shaping an instrument for His use in and through the church of today, for His own purposes? And if this be true, should we not unitedly, in earnest prayer, and confident faith, seek to know the will of God for us in church and school in this hour? And should we not merely pray for the leading of the Holy Spirit, but open ourselves to His leading so that there may be an unfettered response? We are treading new paths. Let no mere tradition, educational tradition or otherwise, no procedure, organization, or institution of the past block the road ahead down which the Spirit of God wants to lead us.

So this historic meeting represented the spirit of deep concern, eager forward movement, mutual helpfulness, sin-

cere consecration, open-mindedness, and growing unity which marks the educational work of the Mennonite Church today. It was an educational conference which was determined that this new strong arm of the church shall be powerful for the establishment and application of the historic faith of the church and the fulfillment of its world-wide work of evangelism and witness and the making of disciples of all nations.—Harold S. Bender.

Is Conduct Important?

The great objection to the principle of faith is that it seems to make conduct of no importance. Some one has said that every man who preaches against the saving merit of morality is slapping every moral man in the face. Is not character, which we all admire, compounded of ethical and moral qualities? Would we not all choose to live around people whose lives conform to the accepted moral codes? Is it not true that we shrink from the moral leper more than we do from the well-behaving man who merely lacks faith?

Of course! No sensible person belittles good conduct. And no Christian makes the quality of the life a matter of no consequence. To be saved by faith is not to be saved with no regard for goodness. To believe in Christ is to accept Him in entirety. We follow Him utterly to whom our faith goes out. We believe in the atoning power of His death, but we believe also in the compelling power of His life. He is our Saviour, but He is also our Lord. We have no choice but to accept the moral principles of the One to whom we committed ourselves in faith. Those who are saved by faith must act like saved people. Fundamental to Christian faith is Christian living.

Our Anabaptist fathers saw all this very clearly. They made much of discipleship—of following Christ. And because true discipleship has in it so much of self-crucifixion, they spoke of the "bitter Christ," in contradistinction from the "sweet Christ" of the mystics who reveled in an inner experience which seemed to have not too much relation to the daily walk. Our fathers knew by experience that those who follow Christ may be led into persecution and death. But they could do nothing less than obey His will as made known in the Scriptures, cost what it might.

This is the true fundamentalism, which

accepts all the teachings of the Word, the way of living as well as the way of atonement. It is the balanced Christian faith which avoids the opposite errors of all works and no works. It is the true integration of the Christ-taught soul, who believes the Gospel and behaves it too.

What Kind of Faith Obtains Grace?

BY BARNEY OVENSEN

Paul wrote to the Ephesian Christians: "By grace you have been saved through faith." The context shows clearly that he was speaking about the new birth. It is by grace that Christians obtain the gift of God, being born again to a new life in union with Christ.

It is easy to talk about grace. But the kingdom of God is not in talk but in power. We want to have this grace. The Ephesian Christians had obtained something that changed their lives and made them new men and new women. They had obtained spiritual life, and fellowship with Christ "in the heavenly places." They had become new creatures, because God was working in them. If we have the same faith that they had, we will obtain the same grace.

What kind of faith did they have?

The Bible is not a mystery book to be interpreted. At least, it is not right to interpret the Bible by a sentence in it. If we must interpret, then we must interpret the sentence in the light of the whole Bible.

We must understand the verse, "By grace you have been saved through faith," in the light of the whole revelation that God has given us. This verse is not the whole truth, even when it is rightly understood. This one verse is not even a summary of the letter to the Ephesians. However, it is an important truth.

Paul told the Ephesians that they had been saved by grace through faith. In the Book of Acts we read how the Ephesians were saved.

Paul preached at Ephesus without any results, as far as we know. Then Apollos came there and preached the things concerning Jesus, although he did not know about Christian baptism. After that, Paul again came to Ephesus. He found some disciples who believed in Jesus but who had not received the Holy Spirit. Paul found out that they had been baptized with the baptism of repentance, but not in the name of the Lord Jesus. So Paul rebaptized them according to the instructions of Jesus and the apostles. Paul continued to preach at Ephesus for over two years, and he left a strong Christian church in that place.

Paul afterward saw the Ephesian elders and reminded them of the way he had done his work in their city. He had preached the whole counsel of God, the

kingdom, the Gospel of the grace of God. The main burden of his message had been "repentance to God and . . . faith in our Lord Jesus Christ."

We may confidently say that Paul told sinners to repent and to be baptized in the name of Jesus. This was Paul's message to the Ephesians as well as to all people everywhere.

Paul summarized his preaching for the benefit of King Agrippa. He preached first to those at Damascus, then at Jerusalem and throughout Judea, and also to the Gentiles, "that they should repent and turn to God and perform deeds [works] worthy of their repentance."

The men who believed the Gospel Paul was preaching, and obeyed it, became Christians. Paul reminded them in this letter that they had been saved by grace through faith.

What kind of faith did they have?

It is possible that the Apostles' Creed is a good summary of the Christian faith. Certainly it is better than any of the modern creeds. However, God has not given us a summarized creed among the inspired books. God has given us a Gospel that is the power of God for salvation to every one who has faith.

We know that the Ephesian Christians believed the Gospel. We do not know if they had in their possession any of the four books of the Gospel that we have. We do know that this is the only true Gospel, and that Paul and all the other Christian teachers were preaching the same Gospel.

While the original apostles were still living, they preached the Gospel from memory. They had actually seen and heard Jesus, and they did not need to depend on the written Gospel for their facts. Not only the Twelve, but all among the disciples who had known Jesus while He was living on the earth, told the Gospel simply and plainly, as they remembered it. All during the first century A.D. the Gospel was preached by men who were eyewitnesses, as well as by those who learned it from them. Paul received a special revelation from Jesus Christ, so that he also could preach a Gospel that was not learned from other men.

While it is sufficient to say that Christians believe the Gospel, it is sometimes useful to mention some of the high lights of Christian faith.

The Gospel, as well as the whole Bible, reveals to us a God who created all things. He is the Father of Jesus and of all those who love Jesus. He is interested in making flowers look beautiful and in providing food for the birds to eat. He is interested in man. He sent Jesus into the world and gave Jesus the message He should pass on to us. He worked the signs and miracles that Jesus was doing, and also testified that Jesus was His Son, by an audible voice from heaven. Whoever comes to God must believe that this God exists, and that He rewards those who seek Him.

The Gospel reveals Jesus to us. He existed with the Father before He came into the world. He was born of a virgin, God working a miracle so that His Son could become like one of us. He lived without sinning. He taught the truth about God's kingdom. He went about doing good and healing all that were oppressed by the devil, for the Father was with Him. He died on a cross for our sins, and was buried, and was raised on the third day. He showed Himself alive by many infallible proofs to those whom He had chosen as witnesses of His resurrection. He ate with them after He had left the tomb where He had been buried. This Jesus is Christ and Lord. John wrote that every one who believes that Jesus is the Christ is a child of God. Paul wrote about His resurrection, that if you "believe in your heart that God raised him from the dead, you will be saved."

Christians believe in God and in Jesus Christ. This was the faith of the Christians to whom Paul wrote his letters. This is the faith of all Christians today.

However, there is more to Christian faith than this. It is possible to have a dead faith. And dead faith does not obtain grace from God.

It is not hard to discover the difference between dead faith and the kind of faith that a Christian has. The one who knows the truth about God and about Jesus Christ, but does not live by this faith, is not a Christian. His faith is dead. The Christian believes in Jesus Christ and does what Jesus said. He lives by his faith.

For instance, sinners who hear the Gospel and believe it are at once faced with a call to repentance and baptism. As long as one continues to resist the Spirit and does not repent, his faith is dead. A man who repents and is baptized has begun to live by his faith. He is saved. He receives grace from God.

We know that this is so because we read it in the New Testament. The early Christians were saved this way. It is God's way of salvation.

After we become Christians we still need to live by faith. The one who continues to hear Jesus' teaching and continues to believe in the Father and the Son remains in fellowship with Christ. The one who hears but does not do what Jesus said is building upon a sandy foundation. His faith is dead. And it is certain that the ones who sin willfully after receiving the knowledge of the truth will be punished more in hell than the worst of the heathen who never heard the Gospel.

A man of faith will not choose an easy way, because it leads to destruction. A Christian chooses the narrow, hard way that Jesus taught because it leads to life. The choice must be made over and over again. We take up our cross daily. We die daily. We live by faith.

Perhaps it is good for us to take a quick look at different kinds of faith that

are not the Christian faith. Some people believe in a human organization that they call "the church." Roman Catholics believe in the Roman Catholic Church more than they believe in Jesus. By adding to faith in the Father and the Son, they have destroyed faith in the Son. A Romanist does not obey the teachings of Jesus, but, like the Pharisees, he honors the traditions of men and breaks the commandments of God.

In the Apostles' Creed we read about the holy catholic church. But this is not the same as the Roman sect that claims to be holy but is not. The holy catholic church includes all Christians regardless of the human organization that they are, or are not, affiliated with.

Some people believe in a system of theology that they call "the faith." But this is not Christian faith. Whether their theology is true or false, the fact remains that it is not the faith that we read about in the New Testament.

Others have made the cross of Christ the object of Christian faith. Christ died for our sins. This is part of the Gospel. But it is not the most important part of the Gospel. Nor is it the whole Gospel. I suppose the writings of Augustine have led many astray to follow his views on faith. I want to quote a sentence from Augustine's "Confessions" that expresses his wrong notion about faith.

Augustine wrote: "He (Christ) was pointed out to men of old; to the intent that they, through faith in His passion to come, even as we through faith in that which is past, might be saved."

This statement is important. But it is not true. If it were true, we should expect to find it taught very plainly in the New Testament. But Augustine did not learn this from the Gospel or any book in the whole Bible, for that matter.

Augustine did not prove this statement. It is enough to say, in refutation of his speculation, that this kind of faith is not the Christian faith.

Augustine said that people before Christ were saved by "faith in His passion to come." The Gospel shows plainly that this was not true of the apostles of Jesus. And Augustine does not prove that one single person was ever saved by this kind of faith.

The apostles of Jesus were justified by faith long before Jesus died on the cross. Their names were written in heaven. Yet it is certain that they did not have faith in the future passion of Christ. They were ignorant of it. Peter even reproved Jesus when He tried to enlighten them on this subject. No one can deny that they were saved by faith. But we must not believe what Augustine taught. They did not have the kind of faith he wrote about.

What kind of faith did they have?

The first disciples of Jesus were introduced to Him by John the Baptist. They believed that Jesus was the Messiah, the Christ, and they followed Jesus. Being human, it is reasonable to suppose that

The Fool

BY LENORE YODER

*A fool flung into a furrowed field
A seed of mustard, quite indifferently;
He did not speculate upon the yield
Nor in his motions any meaning see.
He cocked his head, and muttering,
"That's that,"*

Strode off. I say, a fool, wasn't he?

Wakarusa, Ind.

they also doubted. The Gospel indicates that this was the case.

After Jesus had blessed a few loaves and fishes so that His disciples had enough food for thousands of people, He went away to pray while His disciples crossed the Sea of Galilee in a boat. That night Jesus came to them walking on the water. We read that the Christians in the boat worshiped Jesus that night, saying, "Truly you are the Son of God." We do not know the state of their faith before Jesus worked these miracles, but it is natural to assume that they had been doubting.

When Jesus preached His sermon about the Bread of Life, many of His disciples drew back and ceased to follow Him. They did not believe. But the Twelve remained with Jesus. They knew He was the Holy One of God. Men of faith do not understand everything about the Gospel, and they are also troubled by the hard sayings of Jesus, but they follow Jesus because they believe in Him.

When Peter confessed his faith in Christ, somewhere in Caesarea Philippi, Jesus told him that flesh and blood had not revealed this to him—that Jesus is the Christ, the Son of the living God. Andrew had told Peter, long before, that Jesus is the Christ. Peter had believed this, and had already confessed it publicly. The only conclusion we have is that God had opened Peter's eyes to this truth, and that he had a new quality of faith that he did not have at first. I assume that Paul is talking about this, when, in his list of spiritual gifts, he mentions that God gives to one "faith by the same Spirit," to another some other kind of gift. There is certainly a difference in the measure of faith that God has assigned to different Christians.

However, we cannot assume that Peter's faith was perfect and free from all doubt, after this. It was not long before he even tried to correct Jesus! When Jesus began to show His disciples that He must be killed at Jerusalem, Peter took Jesus aside and began to rebuke Him. Where was his faith then?

Just before Jesus was betrayed, He told His disciples, "The Father himself loves you, because you have loved me and have believed that I came from the Father." But their faith was still weak. They

quickly doubted when they saw Jesus dying on the cross. Where was their faith then?

After Jesus was actually raised from the dead, we read that John saw the empty tomb with the graveclothes lying there rolled up. And he believed. But others who saw the same tomb and the same clothing inside did not believe.

When the women reported to the apostles how they had seen angels who told them Jesus was alive, and that they had even seen Jesus Himself, they doubted. It is not recorded that any of them believed because of the women's stories. Later the same day Jesus appeared to Peter. When he told his story to the others, then they believed that the Lord was risen. But some of them still doubted, and Thomas refused to believe, even after Christ had appeared to the others.

The kind of faith that these Christians had is the same kind of faith that we have. Thomas finally believed when he himself saw the Lord. But "blessed are those who have not seen and yet believe."

Paul had this faith. He wrote to the Corinthian Christians, "If Christ has not been raised, . . . your faith is in vain." And Paul himself would not have lived as he did, if he had been without faith.

Paul wrote to the Romans, and to us too, that if you confess that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. Faith in the resurrection is faith in the living Christ. To believe in Jesus means the same thing today as it did in those days. If we have the kind of faith that they had, we will certainly obtain the grace that they had.

Staten Island, N.Y.

Showers at Chambersburg

BY IRA D. LANDIS

The Holy Spirit came down as dew (Deut. 32:2), while the windows of heaven were watering the earth outside. It was the occasion of the annual conference for the Washington Co., Md., and Franklin Co., Pa., District of the Mennonite Church. All the conference members were present except George Ernst and Jonas Eshleman, who were ill. Bishop C. V. Martin, the moderator, was in charge. Moses K. Horst, Harvey E. Shank, seven bishops and thirteen other conference members from Lancaster Conference, and a representative from Africa were in attendance.

Colonial records reveal Mennonites in Franklin County during Revolutionary War days. Lancaster County overflowed more about 1790. Under the moderatorship of Christian Burkholder of Groffdale, Daniel Lehman was ordained the first resident bishop about 1790, with enough present by 1804 to build a meetinghouse on his farm. The conference whenever organized was often under the wing of Lancaster Conference. During the early nineteenth century Moderators Jacob Brubaker, Samuel Nissley, and

Peter Eby would shepherd them. Miller in Maryland had a meetinghouse by 1835. By 1872 the *Herald of Truth* carries this note: "The semiannual Franklin County Conference will be held the second Friday in the meetinghouse near Chambersburg in that county." Notice it was called semiannual and the Franklin County Conference. If the statement was given correctly, I have no explanation.

During Bishop John Hunsecker's illness (d. 1897) and until John Burkholder's ordination in 1909, Jacob N. Brubaker, Isaac Eby, Martin Rutt, and others came in frequently. During the last twelve years William W. Graybill, Amos S. Horst, and Richard Danner especially have been aiding them. There has always been a friendly relationship between this district and the Lancaster district, and we have been of mutual aid in bygone years one to the other.

Bishop Elmer G. Martin for a devotional period chose Colossians 1:12-24 as a lesson and led in prayer. The bishops in order spoke their heart-searching convictions:

C. V. Martin: In Phil. 4:8 is a basis of real happiness and lasting peace.

Moses K. Horst: While I enjoy that peace of God which passes all understanding, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart" (Rom. 9:1, 2).

William W. Graybill: I am so glad that the laity is now turning out so well to hear the deliberations of our conferences. Each can say to his brother: Be strong and of good courage. We can provoke to love and good works. We are here to glorify God and for the good of others. We have the peace of God. We don't want to grieve the Spirit of God. We have peace with the world, but do not follow her in her pleasures, pursuits, and sins. We are laboring together that the Lord might be glorified and the church edified.

Amos S. Horst: We are needy creatures dependent upon God's grace and mercy. We need to be happy in the Lord, even though the whole world goes wrong. We need a deeper appreciation of His love and mercy. Under trying circumstances, the Lord must give peace, if we truly want it. Hold on to the faith and confidence we have in the Lord. May we in quietness and peace possess our souls.

Harvey E. Shank: I base my peace on Rom. 10:9. We too need to be reminded that we "teach no other doctrine" (I Tim. 1:3). We need power to witness, but it is available. Acts 1:8. It is our business to lift up, out of the world, the source of much misery.

Richard Danner: There are many who err from the truth. II Tim. 2:18-26. "Nevertheless the foundation of God standeth sure" in a world of turmoil. "Let EVERY ONE that nameth the name of Christ depart from iniquity."

It is possible to oppose ourselves. There is ever grave danger of imbibing the things of this world to our detriment. May we have the *form* and *power* combined. There is no such thing as life without form. May God fill our hearts and lives that this may be true.

Noah W. Risser: The subtle serpent convinced our first parents against the Lord. The serpent was not taken away, but One was promised who would bruise the head of the serpent. The Sin Bearer for all men must needs meet the arch-enemy of God and of the souls of men.

D. Stoner Krady: My heart is enlarged and encouraged. Ps. 133. Unity can be seen as the dew of Hermon. The world is often disappointed with our witness, and the Lord and the Holy Spirit are grieved. The world took knowledge of the apostles that they had been with Jesus.

Elmer G. Martin: This body is commissioned with a "Lo, . . . always, even unto the end of the world." "Whatever we ask, we receive of him [under a condition]" (I Jno. 3:22). Go forth in faith, hope, and charity.

Jacob T. Harnish: What needy creatures we are! God has a plan for our consolation and help. Our Living Hope is kept in heaven undefiled. I Peter 1:3-9. We are kept by faith, greatly rejoicing therein, though beset by manifold temptations. We will receive the end of our faith, even the salvation of our souls.

The Discipline, revised in 1935, was then read by the moderator. The peace and confession of each member of conference was received and each visiting conference member was asked for a response also. Richard Danner was chosen secretary of the Bishop Board. An extra session of conference may be held this fall.

J. Irvin Lehman read the minutes of the 1947 conference and interim work. John D. Risser gave the work of the local Mission Board, which shows progress at Pinesburg and Flintstone and continued activity in Horse Valley. Daniel Strite introduced us to the figures handled by the Mission Board treasurer. The 1,401 members contributed \$24,30 each for work outside of their district: War Sufferers' Relief \$8,439, Immigration of D.P.'s \$5,214, and Foreign Missions \$20,400, including \$12,614 in canned goods. Lesher Horst presented his report on the Maugansville Old People's Home. Their total income for the year was \$7,970 and a total outgo of \$7,689. Their holdings in addition to their real estate amount to \$14,888. The number of inmates is twenty-three.

John D. Risser was appointed for four years to the Publication Board and Walter H. Lehman to the District Mission Board as member at large. Then dismissal, for the clock called 12:30. Deacon Peter Lehman made provision at his home for dinner. We thereafter scattered again, certainly praising God for

what He is doing in this conference and for the blessings of fellowshiping with this Christian conference again this day. Lititz, Pa.

Tradition Building

By JOHN R. LANGDON

The important years centering around the lives of Conrad Grebel and Menno Simons were "tradition-building" years, the years in which these men formed and shaped the growing faith of Anabaptism. In large part, they bequeathed to us the tradition of our church today. Perhaps in their respective lives, each found the traditions growing up in the faith to be suitable and sufficient for the church, at that time; certainly their interests were in the revival and translation into living of the apostolic Christianity, and not the molding of custom and dogma as such.

Today, the church is seething with activity. Gigantic changes are being made to modernize and expand the physical equipment of our churches and schools. New missionary activities are being sponsored. Everywhere, there are evidences of a demand for more money and workers to join in this seething activity.

And, little by little, the church is changing. The "old way" of doing things is giving way to the new, more efficient fashion. Tradition is slowly dropping away, to be replaced by a type of static *habit*. In time, if the habit persists, it may become another tradition. Often this is a perfectly natural and fortunate process. In some cases it is little short of disastrous.

When a people ceases to progress, it starts to decline. In spiritual matters or in secular life, this holds true: Nothing can remain static for long; either it persists for a while and then grows and develops into permanency, or it persists for a time and then slowly disappears. In the Mennonite Church we have held to many customs that have slowly developed into permanent traditions. We have also attempted halfheartedly to hold to other customs, and find them slipping away under pressure from within and without. But the tragedy of it all is that, in the highest spiritual sense, we are not *building*, but only *changing*! We are exchanging traditions for habits, and activities for spiritual growth! Or, at best, we are mistaking tradition-adherence for tradition-building.

What makes a tradition worth keeping? The test is whether or not that tradition and the mode of application seem consistent with the Word of our Lord. What makes a truly spiritual tradition? Active and pious participation, under the guiding of the Spirit. What makes a tradition-builder in the church? A soul yielded to the mercy of God, and led to do His will in all the dictates of a godly conscience.

Let us pray that the Lord send *builders* for the church of tomorrow!

Goshen, Ind.

DEEPER DRAWING (Continued)

fine gold become dim! And so, there is no true Spirit-led opening of the Word. There is none of the "holy excitement" that is meant to center around the meditation and the proclamation of the Word. We respect the Word, but we have forgotten how to rejoice in it. We honor the Word, but it finds no home within the deepest reachest of the heart. And, beloved, for all of our "rightness," we are yet so desperately wrong before the Lord, when we have degenerated to the mere holding of a commonplace religion.

A young man approached the Bible teacher at the close of the conference to thank him for the ministry of the Word. The Word had thrilled his heart. The teacher turned to the young man and gave this searching word,

"Brother, when it fails to thrill you, then look out!"

Have we failed? Are all of the true thrills given of the Spirit in connection with the opening of the Word to be spoken of in the past tense? Is the present nothing save a deadly respectability? Beloved, are we "right"—and nothing more? And can we really deceive ourselves into thinking that the Lord of the Word will accept THAT as normal Christian experience?

Hartford, Conn.

WHAT IS THE FAULT OF THE SADDUCEE?

Jesus warned His disciples to beware of the leaven of the Sadducees. But what was the fault of the Sadducees? Of course the Sadducees were heterodox in doctrine, and this was a strong point against them. Their fault was at what they thought was their strong point. They posed as thinkers, and yet it was their heresy that brought the Master's warning.

And how often it happens that our strong points are really our weaknesses! We set out to be courageous, and end up being stubborn. We plan to be courteous, and go on to compromise with evil. We claim to be humble, and it is soon evident that we are so aware of our humility as to be actually proud of it. We set ourselves to shun shallowness, and finish by becoming queer. We wish to be sympathetic, and sell out to sentimentality. We long to think, and soon find that thoughts have become our aim. We decry the visage before us, and at length discover we are looking at our own image in a mirror.

Moses was noted for his meekness, but it was the uprising of pride that barred him from entering Canaan with his people. Elijah was a man of courage, but in the test he sat under a juniper tree in utter discouragement and wished he were dead. Peter was the boldest in the apostolic group, but he came to cringe before the accusing finger of a maid-servant and to deny his Lord with strong

A Prayer for This Week

Almighty God, we thank Thee that we know Thee as our heavenly Father and that in the midst of our own uncertainty we may rest in the knowledge that Thy concern for us is continual and constant. We know the concern we have for our own children and we understand something of the concern our parents have for us.

Help us to see and know that Thy love and compassion, our heavenly Father, abounds not only to all of us but to all men everywhere. Too often we strive only to add to our confusion. We live at cross purposes within ourselves and hence with each other. Teach us, O Lord and Master, what it means to seek above everything else Thy kingdom and Thy righteousness.

Take us by the hand and help us to see things from Thy standpoint or we shall remain only as blind men groping for the light. Bless throughout the earth this day all those who do minister in Thy name, with their hands, or through spoken or written word, or through manifest attitude of heart and word. Prompt, by Thy Holy Spirit, our rulers and all counselors of state that more and more they may deal justly and walk humbly before Thee.

Bless us as we live and work together. May Thy kingdom come and Thy will be done in all of our hearts. Through Jesus Christ our Lord. Amen.—E. E. Miller.

affirmations. "Let him that thinketh he standeth take heed lest he fall."

There is an intellectual element in our holy religion, and Paul urged that we "take heed unto . . . the doctrine." But we must beware of simply having religion in the concepts of the mind, and neglecting to possess it in the citadel of our hearts. The leaven of the Sadducees was intellectualism—worshiping at the shrine of the mind. They were educated people, but their education became their master. They were rationalists—men of the head. They were wise and thought it unnecessary to be good. Their counterpart is the modern man who follows knowledge to the neglect of God and goodness and prayer and holiness of heart and life. Beware of Sadduceism, the doctrine that the mind is the master, and that knowing can take the place of being and doing. To such, education has been turned into a snare and a curse.—The late General Superintendent Chapman, in "Herald of Holiness."

May it please your majesty to remember that the Church is an anvil which has worn out many hammers.—Theodore Beza, to the King of Navarre.

Song of the Soul

EUNICE SHELLINGER

*Adown the ages thrills the gift of song.
Straight from the great harmonious heart of God*

*It wends a swift melodic course. Its cadence
Slips into each listening soul and weaves
A spell of beauty, a design for joy.
Since first the infant world rejoiced to hear
The morning stars sing at Creation's dawn,
All nature sings: each tiny blade of grass,
Each bird in air, each whispering breeze that
blows;*

*The Lord of life hath given to each his song.
Some there are that sing with beauty's voice,
A song far too exquisite to be heard
By human ear, that flows into the mind,
Bathing every thought with melody,
Of singing color, line and blended tones.
Again a song is heard in rhythmic sway
Of wind-bowed trees, of roll of ocean's tide,
Of rising mists or billow of snowy clouds.
There is the melody of touch and feel,
Of fragrance wafted from a flower's throat,
Of silken smoothness of rose petaled bloom,
Of cooling air or warming sun, that sends
Its vital rays to nature's very heart,
Impelling her to rise and fill the air
With vibrant music seen or heard or felt,
That troubled men may know that goodness
lives,*

*That hope is ever near, that faith is strong,
If only life is lived as God ordained,
If only hearts are tuned to God's own song,
Say not that life is harsh with dissonance,
That harmony has ceased, that lilt is gone;
Each one hears only what his heart intones.
Each one interprets in his private way
The life he knows. His song is his alone.
May each one still his own discordant thoughts
And listen for the great Maestro's beat;
And may his mind be lifted up in faith
High above the worldly din and strife
To feel the throbbing pulse of God's great love
Couraging through his soul, inspiring him
To lift his voice in tune with Nature's host,
Singing as Christ of Galilee decreed,
A living song of faith and hope and love.
Then shall his life become a symphony
Of living, and a melody of praise
Shall rise to heaven's gate, and when at last
His song is ended, and his spirit flown,
From out the heavenly portals shall resound
In welcome to his soul a grand "Amen."*

La Junta, Colo.

DOUBT

To deny the existence of God may . . . involve less unbelief than the smallest yielding to doubt of His goodness. I say yielding; for a man may be haunted with doubts, and only grow thereby in faith. Doubts are the messengers of the Living One to the honest. They are the first knock at our door of things that are not yet, but have to be, understood. . . . Doubt must precede every deeper assurance; for uncertainties are what we first see when we look into a region hitherto unknown, unexplored, unannexed.—George Macdonald.

FAMILY CIRCLE

Keepsakes

*We met today and chose the things to keep.
(Tomorrow, house and furniture we'll sell.)
I took the walnut corner cupboard, then;
The old bureau's the choice of Sister Nell.
While Brother David wanted most of all
The rocking chair that Mother loved the best.
And Clara chose the eight-day mantel clock
Together with the quaint, old cherry chest.
The marble-top stand and the family Bible
Were chosen by our youngest brother, Will.
(Across the years I see these sacred pages
Turned by our father—see him reading still.)
Each took a dish, a picture, and a quilt.*

(She'd pieced such lovely ones from odds and ends

*Those eight long years she'd carried on alone.)
We saved the cards and gifts from cherished friends.*

And then, with tear-dimmed eyes, we closed the door

Upon our childhood home forever more.

—May Allread Baker, in
"Gospel Messenger."

Our Departed Loved Ones

BY AMMON KAUFMAN

During the third quarter of 1948 a total of 127 deaths were reported in the GOSPEL HERALD. Of these, 61 were males and 66 females. These people lived a total of 7,531 years, 7 months, and 8 days, or an average of 59 years, 3 months, and 11 days. Among the group were one minister and one deacon. Fourteen of the deaths were caused by accidents; seven of these victims were less than sixteen years of age. Sixty-eight had lived beyond the three-score-and-ten-year mark.

Deaths by Months: February, 2; March, 1; April, 4; May, 19; June, 35; July, 37; August, 25; September, 4.

Tabulation of Ages:

Under one year	7
1-9	6
10-19	5
20-29	5
30-39	1
40-49	5
50-59	14
60-69	24
70-79	37
80-89	18
90-	4
No age given	1

Deaths by States, Provinces, and Foreign Countries: Pennsylvania, 42; Ohio, 21; Ontario, 13; Indiana, 8; Illinois and Iowa, 7 each; Michigan, 6; Nebraska, 3; Kansas, Virginia, Maryland, New York, and Colorado, 2 each; Oregon, Minnesota, Arkansas, Idaho, California, North

Dakota, Missouri, Puerto Rico, and India, one each; place not given, one.
Davidsville, Pa.

Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the third quarter of 1948 include a total of 256, of which 134 were males and 122 females. Two sets of twin sons and one of son and daughter were reported.

<i>Births by Months:</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
April	6	2	8
May	10	14	24
June	38	38	76
July	39	35	74
August	35	28	63
September	6	5	11

Distribution by States, Provinces, and Foreign Countries: Pennsylvania, 110; Ohio, 31; Illinois, 19; Indiana, Iowa, and Oregon, 12 each; Virginia, 10; Michigan and Ontario, 7 each; Nebraska and Maryland, 5 each; Kansas, 4; Minnesota and Oklahoma, 3 each; Delaware, California, and Idaho, 2 each; New York, Colorado, Arkansas, North Dakota, Missouri, Kentucky, Philippine Islands, East Africa, China, and England, one each.

Names: A total of 166 family names were reported. Leading among these were Martin, 13; Yoder, 8; Miller, 6; Horst, 4; Stutzman and King, 3 each. All others appeared less than three times. Given names included 126 male and 110 female names. Leading among these were (male) Lee, 13; John, 10; Eugene and Jay, 9 each; Daniel, 8; James, 7; Wayne, 6; Donald and Ray, 5 each; (female) Ann, 15; Jean, 11; Marie, 9; Elaine, 7; Lois, 6; Esther, Elizabeth, Jane, and Ruth, 5 each. All others were used less than five times. Twenty-four used the father's name and only two the mother's name.

Three reports failed to give the mother's maiden name.

Davidsville, Pa.

ARE YOU BUSY LOSING A BOY?

Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

THE FACT IS, HIS FATHER lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are

the only great heroes of the boys, he let go his hold upon him.

Yes, HIS MOTHER lost him. Being much engrossed in her teas, dinners, and club programs, she left the maid to hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, THE CHURCH lost him. Being so much occupied with sermons for the wise and elderly, and having good care for dignity, the minister and elders were unmindful of the feelings of the boy in the pew and made no provision in sermon or song for his boyishness, and so the church and many sad-hearted parents are now looking for the lost boy.—Child Welfare Magazine.

A GREAT QUESTION

In fine verse Elizabeth Rossin raises a question of the profoundest importance to every home:

Are all the children in? The night is falling,

And storm clouds gather in the threatening west;

The lowing cattle seek a friendly shelter

The bird hies to her nest;

The thunder crashes wild across the tempest,

And darkness settles o'er the fearful din.

Come, shut the door and gather round the hearthstone—

Are all the children in?

Then she proceeds with the direct recognition that the physical security of the house is not enough.

After the church no earthly thing is finer than the protections and provisions and disinterested love of home at its best. This kind of home here is in some way a type and earnest of the home over there. So the poet continues:

Are all the children in? The night is falling,

The night of death is hastening on apace;

The Lord is calling: "Enter thou thy chamber

And tarry there a space."

And when He comes, the King in all His glory,

Who died the shameful death our hearts to win,

Oh, may the gates of heaven shut about us

With all the children in.

The home here, which protects against not only physical evils but against the social poison, which is worse than physical death, and with the open Bible and family prayer points to the long home with the heavenly Father, is God's good plan. Too bad if any parents come short of it for their children.—The Free Methodist.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

TO BE NEAR TO GOD

Sunday, November 14

What's in a Name

Reading: Exodus 3:11-15.

Hymn: "Oh, for a Thousand Tongues to Sing" (Church Hymnal, 60).

The naming of a child has, through the ages, been thought of as a great occasion. Even now, many parents arrive at a name for the coming child only after days, even months, of deliberation. In a day when even Christian parents are found giving meaningless names to their children—and names worse than meaningless, having been copied from movie stars and the stars of radio serials—in such a day the names of the Bible seem particularly solid and comforting. In the history of the people of God we find particular importance attached to names of people and places. Each name had its meaning, and if, in later years, the original meaning was not suitable, the name was often changed (e.g., Sarah, Abraham, Naomi, Peter, etc.). What's in a name? Much is in a name, even though Shakespeare's Juliet would have liked to ignore the fact. In the following weeks we hope to call attention to some of the treasures in names of the Bible.

Monday, November 15

Bethel—House of God

Reading: Genesis 28:10-22.

Hymn: "Nearer, My God, to Thee" (Church Hymnal, 369).

Here Jacob met God. And though God "with whom is no variableness, neither shadow of turning" went on immovable, unchanging, yet Jacob was never the same again, for he had been in the house of God.

There is a meeting of the soul and God which the German language more aptly calls a "Göttesbegegnung." He who thus encounters God can never again be the same. Have you had a "Göttesbegegnung"? Have you set foot in the house of God?

Tuesday, November 16

Bethaven—House of Nothingness

Reading: Ecclesiastes 2:1-11.

Hymn: "Holy Ghost, with Light Divine" (Church Hymnal, 159).

Or has my "House of God" become a house of idols—a house of nothingness, as Hosea contemptuously accuses Bethel of becoming? My house must be one or the other. If it is no longer the house of God, then, though it be filled with all that a world offers, it is only "vanity . . . vanity . . . all is vanity."

Wednesday, November 17

Bethesda—House of Loving-kindness

Reading: John 5:1-16.

Hymn: "Oh, Bless the Lord, My Soul" (Church Hymnal, 59).

For the lame man who waited the long years until Christ came, Bethesda was truly at last a house of loving-kindness, a house of mercy. But as for Christ—His loving-kindness was repaid by a betrayal. The object of His mercy—perhaps innocently, probably knowingly—sold Him to the vicious Jews for increased persecution. Lord, let

my house be loving-kindness. Let all who walk therein find mercy and peace. But as for me—I will take up my cross. I will follow Thee.

Thursday, November 18

Bethany—House of Poverty

Reading: Mark 14:3-9; Luke 10:38-42.

Hymn: "Alone with Thee" (Church Hymnal, 438).

House of poverty—and yet here Jesus found riches. He found hospitality to which He resorted when He was tired. Here the hands of Martha flitted to fulfill His smallest physical need. Here the heart of Mary opened like a flower to absorb His "better things." Here the hand of Lazarus was in His own, in loving fellowship.

House of poverty—and yet here an humble woman administered so rich and beautiful a rite that He said of her "whosoever this gospel shall be preached . . . this also . . . shall be spoken of for a memorial of her."

Friday, November 19

Bethlehem—House of Bread

Reading: John 6:47-51.

Hymn: "Bread of Heaven" (Church Hymnal, 314).

Back to Bethlehem came Naomi and Ruth when gaunt Famine had raided the bread-boxes of Moab—back to the "house of bread." And there Ruth gleaned the extra sheaves left on purpose—there she found bread—and Boaz.

Little Bethlehem—little among the princes of Judah. And, yet, out of thee came the world's Ruler—the heart's King.

Little Bethlehem—House of Bread—how fitting that out of thee should come the Bread of Life!

Saturday, November 20

House of ?

Reading: Joshua 24:14-18.

Hymn: "Who Is on the Lord's Side" (Church Hymnal, 516).

What is my house?

Lord, let my house be, first of all, the house of God. Let none who walk across its sill pass by the covenant stone—the stone I reared the day I met Thee face to face.

And let my house be a house of loving-kindness. Let mercy answer all who knock thereon.

And if my house be poor in tangibles, what matter? Only let it be rich in its concern for strangers. Only let it be full of the Better Things learned at Thy feet.

And let my house become a house of bread. Let those who suffer from soul-famine come and find my house well supplied with the Living Bread.

Lord, let my house be filled with Thee, or it will otherwise be filled with nothingness.

—Miriam S. Lind.

Christian character is still the hope of mankind, and its only substantial, practical hope.—Senator Shipstead.

GOD INSPIRES POETRY

Sunday School Lesson for November 21

(I Sam. 2:1-10; II Sam. 1:19-27; Ps. 23; 24; 103; 136:1-9; Lam. 3:19-39; Hab. 3:17-19; Luke 1:46-55)

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

This poem has rhythm and rhyme, two characteristics of most literature called poetry. If this were to be translated into another language, could the rhyme be retained? Not easily. This might explain why God did not put Hebrew poetry in form of rhyme. Hebrew poetry does have rhythm, so-called "thought-rhythm" or parallelism. Three common types of parallelism have been found in the Bible poetry. In each verse of Psalm 24:1-6 the second line repeats the thought of the first. Our gracious Lord would make sure we can get the meaning. Sometimes God adds to the thought of the first line by the second, as in the Psalm 23 verses. In Psalm 1:6 and in most of the verses of Prov. 15 the thought of the second line is in direct contrast to the first. This aids our understanding.

The Hebrew title to the Psalms means "praises." God has given us poetry because by this form we can better express our feelings, our hearts of adoration, love, and praise. The "sweet singer of Israel" who wrote very many of the Psalms was a man after God's own heart. Read Psalm 51:1-10 for a great confession of his soul and Psalm 103 (any part of it) for a paean of praise. Oh, that this could be our heart expression! Many of the Psalms were used in worship to sing unto the Lord. Many of our hymns are metrical arrangements of the Psalms, as "Ye Nations Round the Earth," Hymn 23 in Church Hymnal, built on Psalm 100.

There is in the psalms beauty and strength. Consider the language of Hannah's song in I Sam. 2, of Mary's magnificat in Luke 1:46-55, of David's lamentation over Jonathan in II Sam. 1:25-27, and of Habakkuk's expressed confidence in God.

We would do well to make more use of these songs of praise in our worship services. To read them aloud aids the soul in worshipping in the spirit. Much reading of the Psalms gives us a noble and expressive language for private and public prayer.

"Although all divine Scripture breathes the grace of God, yet sweet beyond all others is the Book of Psalms."

Jesus used another form of literature—parables. Pupils will enjoy reading this week these four parables—Matt. 13:24-30, 36-43; Luke 15:3-32.

—Alta Mae Erb.

On the tomb of John Bacon, the sculptor, by his order was placed the following inscription: "What I was as an artist seemed to me of some importance while I lived; what I really was as a believer in Christ Jesus is the only thing of importance to me now."—Selected.

OUR SCHOOLS

THE CHRISTIAN SCHOOL

is a new paper devoted to the interests of elementary Christian schools and serving particularly teachers. The paper will be published monthly, ten times a year, August through May, by the Mennonite Board of Education through the Christian Day School Council. The first issue will appear in January, 1949.

The editor, Elizabeth A. Showalter, is well qualified for the work, and all interested in Christian day schools will find this new publication of more than ordinary value and attraction.

Subscription Rates

Single subscription, \$1.00 per year; in clubs of twenty-five or more to one address, 50 cents per copy per year.

Advance subscriptions should be placed now. Send your order to Daniel M. Glick, Smoketown, Pennsylvania, or to Noah G. Good, Route 4, Lancaster, Pennsylvania.

It is hoped that school boards will place their orders to make it possible for a copy of this new paper to go into every home by way of the pupil. Club orders should be sent to the teacher of a school, who will in turn distribute the papers to each home through the pupils. The subscription expense should be borne by the local school board, so that the greatest number of families can be reached.

Subscribe now for this new periodical so that you will not miss the first issue. Any school which cannot use twenty-five copies may secure club rates for a lesser quantity.

News Items

The Secondary School Council had its first meeting in connection with the recent Board of Education meeting at Kitchener. The Council was appointed by the Executive Committee of the Board to provide guidance in the high-school area of work. The council organized and did preliminary work.

The Christian Day School Council, which has the responsibility for providing guidance to the elementary school work, also had several sessions at Kitchener. Its work dealt chiefly with *The Christian School*, the new periodical being published by the Board in the interest of elementary school work and, especially, of the teacher. Elizabeth A. Showalter, editor of the new paper, met with the council.

The Winter Bible School representatives also had several official sessions and brought their work up to date. The curriculum was reviewed and plans made for a continuing organization of the group. A chairman and secretary were

elected and these two are to appoint three other persons to form a committee of five to function for the winter Bible schools. It was also agreed to call a meeting of representatives of all winter Bible schools in connection with the Mission Board meeting next spring.

Anson Horner, visiting agent for the Christian Day School Council, spent October 1-16 visiting our Christian schools in Lancaster and Franconia conferences in Pennsylvania, and also in Delaware. He brings an encouraging report.

SPECIAL BOARD OF EDUCATION MEETING RICHLY BLESSED

*As held at the Kitchener, Ontario,
Mennonite Church, October 21 to 23*

With members present either in person or in proxy from all conference districts in the church including the foreign conferences, with the exception of two, and with fifty other registered representatives from Christian day schools, secondary schools, winter Bible schools, colleges, seminaries, and nurses' training school, the special meeting of the Board of Education held at Kitchener, Ontario, October 21 to 23 proved highly successful, by the blessing of the Lord. In attendance at the evening sessions were several hundred additional persons interested in the educational work of our church. Those whose prayers and efforts were put into the planning and preparing for this meeting deeply rejoiced in the Lord's honoring His work through the enlarged educational program in the Mennonite Church. To the Lord be all the honor and glory, and to Him all gratitude for these rich blessings.

The business session of the Board was held on Thursday afternoon, and was devoted chiefly to the consideration of a revised constitution for possible adoption, and the transfer of the responsibility for the nursing education in our church from the General Mission Board to the Mennonite Board of Education. The Constitution Revision Committee received suggestions and criticisms for its further revision work which is to be reported at the regular annual Board of Education meeting to be held February 7 and 8 at Goshen College, Goshen, Indiana. Official action was taken by the Board of Education to accept the responsibility for the nursing education of our church as offered to the Board by the Mennonite Board of Missions and Charities through its executive committee. Final transfer action now waits upon action of the Mennonite Board of Missions and Charities.

The general sessions of the Board were held Friday and Saturday, morning through evening of each day. The Friday morning session was devoted to introducing representatives from various schools, who gave brief reports of the work which was being done in areas of education from elementary to and including nurses' education. Following this, Paul Erb, editor of the *GOSPEL HERALD*, discussed very comprehensively "The Educational Need Confronting the Church Today"; and President E. E. Miller of Goshen College read a very ably prepared paper on "Standards—Academic and Administrative."

After a clarifying and very practical discussion of "Our Common Objectives," by J. R. Mumaw, acting president of Eastern Mennonite College, the afternoon audience was divided into six sections according to the interests of the individuals present. Sectional meetings in the varying areas were held: elementary schools; secondary schools; collegiate schools; seminaries; winter Bible schools; and nursing education. The leaders in charge of these groups were, respectively: Anson Horner, Noah G. Good, Carl Kreider, C. K. Lehman, Oscar Burkholder, I. E. Burkhart, and J. D. Graber. These sectional meetings continued until the end of the afternoon.

In the evening the following subjects were discussed. "High Lights of Our Educational History," by S. F. Coffman, was a most illuminating address on the history of our education to date. Brother Coffman, a pioneer of years back, and a veteran religious educational man today, was at his best in bringing this message. This was followed by an address on the subject, "The Board's Plans for Tomorrow," by Nelson E. Kauffman, president of the Board. His prepared paper was a challenging message to all Board members and persons of responsibility in the educational work in the light of the enlarged program of the Board.

On Friday morning, after the reading of a very well prepared paper on "Called To Teach," by Walter Oswald, personnel director at Hesston College, the sectional meetings continued their separate discussions until eleven-thirty, when all gathered into the church auditorium. At that point the general session was turned over to Harold S. Bender, dean of the Goshen College Biblical Seminary, to direct the summary reports which were being brought by the leaders of the sectional meetings. These reports continued in the afternoon until about three-thirty, at which time Brother Bender gave a brief summarization of his analysis of the work. These sectional meetings, including their reports, were exceptionally interesting and all felt that these meetings served a very definite purpose—a unification of interests and clarification of purposes which together meant a manifestation of a spirit of co-operation in this worthy work.

(Continued on page 1078)

TEACHING THE WORD

Prayer Meeting Substitute

BY GRACE DOROTHY LEHMAN

*'Tis Wednesday night, and all is still
Inside the church on Cedar Hill;
They used to meet for prayer that night,
But now there's not a soul in sight;
What made the difference? Would you know?
Why, now they have the radio.*

*It seems they used to love to meet,
And Christian fellowship was sweet,
As they all knelt together there,
And gave themselves to earnest prayer;
But now they say, "Too tired to go,"
While they tune in on the radio.*

*The children say they just can't miss
The serial featuring "Ned and Sis,"
And after that's the "Western Lad,"
Which even thrills their mom and dad;
They never knew how fast would grow
Their interest in the radio.*

*Of course some folks who get them in
Are wiser than the rest have been;
They say they only get the news,
And this and that man's Scriptural views;
Which would be the better though
To pray, or listen to the radio?*

Lancaster, Pa.

The Revelation of Fifty Examination Papers

Christianity is a religion of a book—the Bible. What Christians do with the Bible, how they bring it into personal life of men, determines to a large extent the influence of the Christian religion. The church is rich to have in its possession such a book. History reminds us that the church, through neglect, has many times seemed to lose the quickening effect of the Bible and, as a consequence, has suffered serious decline.

The Bible is not a book to be looked at and touched, with the expectation of receiving special benefit. It is a book to be read, studied, heard, and felt in the heart. Give heed to reading. The neglect in reading the Bible and the ignorance of our youth in a knowledge of the Word of God is a startling fact.

Fifty examination papers: Recently a test was given to fifty college sophomore students. The teacher made the statement that most of the students came from religious homes, had regularly attended Sunday school, and had just completed a five-week course in Bible study. He said that out of the fifty students, "There were eight or nine religious literates." The sweeping charge is made from a study of these examination papers that, "The Christianity with which America

is familiar is distorted, confused, and almost absurd." The author of this study writes in the bimonthly *Religious Education*.

The general impression of these students who were ignorant relative to the Bible teaching reveals the fact that they do not know that there is a difference between the Old and the New Testaments, but that the figure of Jesus appeared "here and there through it all, tempting Job, helping the prophets, and giving the Ten Commandments to Moses." It seems from these examination papers that this crowd of sophomore students never had known that Jesus is the reason for there being a New Testament.

Another impression one gets from these papers is that to these students everything in the Bible seemed to happen at more or less the same time and place. They seemed to show no signs of having been taught that the Bible was written over a period of about fifteen hundred years, and that around forty different writers, from many different sections of the country, wrote as they were inspired by the Holy Spirit. They seemed never to have discovered the fact that some ideas were very ancient, that the events occurred in the Near East, and that the writing is flavored by the time and place it was given.

These sophomore students seem not to have known that the Bible teaches a "single, clear, ethical code, applicable to everyday living." It seemed that they looked upon God as "a somewhat arbitrary, yet sentimental person who has a tendency to be tyrannical with those who do not show Him respect."

The writer goes on to say that seven of these students were Roman Catholics, who shared the same ideas relative to the teachings of the Bible. So it seems that Protestants are not the only ones who are neglectful in this matter of Biblical education of youth.

In a current issue of *Journal of Psychology*, a report by Harvard psychologist Gordon Allport and James Gillespie analyzes the religious beliefs of five hundred Harvard and Radcliffe students; all but 6 per cent of the men and 10 per cent of the women had childhood religious training. But of this group, 50 per cent had no convictions about specific doctrines; 15 per cent denied ever experiencing deep religious feelings; 20 per cent were agnostics; 12 per cent were atheists. Seventy per cent of this crowd said that they felt the need of some kind of belief.

Are our youth getting Bible truth? The above statistics are startling. There is no doubt but that scores of parents of these students thought their youth were

getting such instruction in the Word of God as would hold them steady down through the years. But were they getting it? Could it be that hundreds of youth right at our door, in our Sunday schools, and around our hearthstones are not being educated in the Word of God?

The Bible is a quickener of souls. It possesses authority and power if read and studied. There is about it an insistence that cannot easily be put aside. It is a Book that, if read and carefully studied, will find the soul; it stirs the deep things within us. It has been said that God seems distant to the person who does not read his Bible.

A great leader said to me not long ago that his own son, who was called to the ministry, acknowledged to him that he did not know how to preach Bible doctrine. This young man was intelligent, a college graduate, brought up in our Sunday schools, but he felt that he did not know the Bible.

Would it not be well for every pastor, every parent, every teacher, to have an inventory at this point? Are our youth getting Bible teaching? A new era of knowledge of the Bible is imperative in the church.—A. S. London in "Herald of Holiness."

The wife of a man who was "sick unto death" became anxious about his spiritual condition, and asked a Christian gentleman to call on him. The visitor found him calm in the prospect of the end; he felt he would reach heaven because of his moral life. But this question was put to him:

"What do you think they do up there?"

"I think they sing a great deal," was the answer.

The caller agreed, and turned to Rev. 1:5, saying, "Here is one of the songs," and read to him: "Unto him that loved us, and washed us from our sins in his own blood."

The visitor called the dying man's attention to the fact that there is no reference, by those who sing that song, to their own good works or correct life, but only to the work of the blood of the Cross.

In his spiritual ignorance the one who would soon be in eternity acknowledged this fact, and said with awakening concern, "I never thought of that before."

Then, earnestly and tenderly, the visitor pointed the sick man to "the Lamb of God, which taketh away the sin of the world."

By this time the sick man saw his need of an atoning Saviour, but for some reason did not enter into realization of the peace of pardon.

The following morning the Christian worker entered the sick room again, and was greeted with the joyful exclamation: "Oh, I'll have a song now, and it will be 'unto him that loved us, and washed us from our sins in his own blood'!"—E. Wayne Stahl in "The Preacher's Magazine."

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

Bishop Noah H. Mack passed away on Oct. 31 after a three-week illness at the Samaritan Home, New Holland, Pa. An obituary will be published later.

A brother requests prayer that God will give him victory over the tobacco habit.

A tri-county Sunday school meeting was held at the Martins Church, Orrville, Ohio, on Oct. 31.

Bro. Raymond Kramer, Meadville, Pa., is the evangelist in fall evangelistic meetings at the Pleasant Hill Church, Sterling, Ohio, Nov. 7-21.

Bro. Kenneth Good, Elida, Ohio, held meetings recently at the South Union Church, West Liberty, Ohio. Good interest was shown from the start and the Lord blessed the work as the Word was preached.

Intercession is requested for revival meetings at the Pleasantview congregation, near Brethren, Mich., which are being conducted by Bro. Roy Koch, St. Jacobs, Ont., Nov. 4-14.

Bro. John Shenk, Denbigh, Va., will begin a ten-day series of revival meetings at the Valley View Church, near Stuarts Draft, Va., on Nov. 14.

A Bible Instruction Meeting is planned for the Vincent Church, near Spring City, Pa., Nov. 18-21, with the brethren John L. Stauffer and Jacob M. Moyer as instructors.

Bro. C. Nevin Miller, Elizabethtown, Pa., preached the communion sermon at Scottsdale on Oct. 31. Bro. and Sister Melvin Lauver spoke on their work in Puerto Rico

in the evening services, followed by Bro. Mahlon Stoltzfus, who spoke of possibilities for work in Alaska.

Change of Address.—Sister Marie Brunk, to P.C.I.R.O. Area 2, A.P.O. 154, c-o Postmaster, New York City.

Bro. and Sister Clayton Beyler, under appointment for missionary service in China, showed pictures at Orrville, Ohio, on Oct. 20 revealing the needs of the Chinese people.

Bro. Harold Bauman and a male quartet gave three programs at Meadville, Pa., on Oct. 17.

Dr. Galen Miller is giving a series of lectures to the Friendly Circle of the Orrville, Ohio, Church.

The annual Sunday school meeting will be held at Chambersburg, Pa., Church on Nov. 24, 25. Speakers are Ira Landis and Raymond Bucher, Lititz, Pa.

Visiting speakers in Lancaster County churches on Oct. 17 were as follows: Jacob Z. Rittenhouse, Millwood; Claude Meyers, Mt. Joy; Paul Histan, Weaverland; Elias Landis, Carpenter.

Bro. D. W. Miller, Canton, Ohio, preached to the Longenecker congregation, Holmes County, Ohio, on Oct. 31.

Young people from Wadsworth and the Pleasant View Church in Ohio helped on Nov. 7 to distribute "Ways" and announcements of evangelistic meetings being held by Bro. H. J. King at Canton, Ohio, Nov. 7-14.

Bro. John Howard Yoder spoke on the topic of "Peace" to the Good Cheer Circle at Canton, Ohio, on Nov. 5.

Bro. John C. Wenger, Goshen, Ind., held revival services at the Bancroft Church, Toledo, Ohio, Oct. 30 to Nov. 7. He also spoke on the Vesper Gospel Hour on station

WANTED

The great call for Christian literature requires more young men and women who will dedicate their lives to the work of printing and publishing. Just now with the increased demand for books, the Mennonite Publishing House needs pressmen. This work requires young men. Within a few months the new pressroom will be occupied and it will be modern in every respect, including the installation of another new press. Any men in the church interested in learning a trade and at the same time helping in the great work of producing Christian literature should write to the Production Manager, Mennonite Publishing House, Scottsdale, Pennsylvania. Men with or without experience will be considered.

WTOD at Toledo on the two Sundays of his meetings.

The fifth annual midwinter ministers' meeting of the Indiana-Michigan Conference will be held at the Emma Church, east of Goshen, Dec. 1, 2.

Bro. J. S. Neuhauser, Ft. Wayne, Ind., was engaged in revival meetings at Montgomery, Ind., Oct. 21-31.

The men's chorus from Metamora, Ill., sang at Freeport on Sunday, Nov. 7.

Bro. C. Richard Kling, under appointment for Brewton, Ala., was ordained to the ministry on Oct. 17 at the Carpenters Mennonite Church, in Lancaster County, Pa. The ordination sermon was preached by Bro. Henry Lutz. After Dec. 1 Bro. Kling's address will be Brewton, Route 4, Ala.

Bro. Horace Cressman was ordained to the office of deacon at Breslau, Ont., on Oct. 31. The service was in charge of Bro. B. B. Shantz, assisted by Bro. J. B. Martin. The sermon was preached by Bro. C. Warren Long.

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Calendar

- Missionary Day, Nov. 21
- North Central Winter Bible School, Sheldon, Wis.,
Nov. 22 to Dec. 3.
- Alberta-Saskatchewan Christian Workers' Conference
and Ministers' Week, Creston, Mont., Nov. 24-28.
- Midwinter Ministers' Meeting, Indiana-Michigan Conference,
Emma Church, Topeka, Ind., Dec. 1, 2.
- Universal Bible Sunday, Dec. 12
- Millwood Winter Bible School, Millwood Church, Gap,
Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak.,
Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa.,
Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind.,
Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont.,
Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich.,
Jan. 4 to Feb. 18.
- Winter Bible Term, Hesston College and Bible School,
Hesston, Kans., Jan. 5 to Feb. 11.
- Maple Grove Bible School, Aitken, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education,
Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided,
June 7-10.
- General Meeting, Mennonite Youth Fellowship, place
undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and
Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference,
place undecided, Aug. 23-26.

Announcements

MILLWOOD WINTER BIBLE SCHOOL

The Millwood Winter Bible School will be held, D.V., at the Millwood Mennonite Church, two miles north of Gap, Pa., Dec. 27 to Jan. 7.

Faculty: Clarence Y. Fretz, Philadelphia, Pa., principal; Elias Kulp, Bally, Pa.; John E. Lapp, Hatfield, Pa.; Aaron Shank, Myerstown, Pa.

Old Testament Studies: Proverbs, Judges, Daniel, Joel and Amos, Leviticus.

New Testament Studies: I Peter, Hebrews, Ephesians, Mark.

Special Subjects: Christian Principles, Sunday School Administration, Bible Doctrine, Christian Stewardship, Prayer and Fasting, Bible Survey, Methods of Bible Study, Community Evangelism, Christian Growth, Present-Day Tendencies, Christian Writing, Music.

Leon H. Umble.

HESSTON COLLEGE WINTER BIBLE TERM

Jan. 5 to Feb. 11, 1949

"To me these six weeks have been the best and richest six weeks I have ever spent. . . . Indeed I am glad that God led me here for these six weeks."

So wrote one of last year's winter Bible term students. This student came over one thousand miles for the six weeks, and received beyond what she had expected. You, too, may receive a blessing at Hesston College.

We have just the courses you need in Bible Study, Sunday School Teacher Training, Missions, Young People's Problems, Mennonite Principles, Church History, Personal Work, Public Speaking, and other courses.

Enjoy, also, fellowship groups, prayer meetings, revival meetings, special lectures, literary societies, and socials.

Your teachers will be regular faculty members of Hesston College and other church leaders.

Write at once for the winter Bible term bulletin and application blank.

Milo Kauffman, President.

Go, Preach

MISSIONS

Give, Pray

Mission News

Bro. and Sister Clayton Beyler, missionaries under appointment to China, spent two weeks visiting churches in Ohio. No definite sailing date has been received for them.

Bro. Stephen N. Solomon from India, accompanied by Bro. and Sister A. C. Brunk, retired missionaries from India, spent the last week in October visiting churches in Michigan.

Bro. E. M. Yost is conducting evangelistic meetings at Greensburg, Kans., Oct. 27 to Nov. 7. Bro. Marcus Bishop, in charge of the mission at Pueblo, Colo., will supply the Denver Mission on Nov. 7.

The sailing date of Bro. and Sister John E. Beachy and son has been changed and they are now scheduled to leave for India on the S.S. "Rotti" on Nov. 8. Sister Goldie Hummel has also received passage on this ship.

Bro. and Sister J. N. Kaufman, returned missionaries from India, were with the Martinsburg, Pa., congregation over the week end of Oct. 31. The sermons on Sunday morning and evening caused the listeners to think seriously on their responsibility as Christians.

Bro. Ford Berg is to be the guest speaker at the Missionary Day program at Martinsburg, Pa., Nov. 21.—C.A.G.

Evangelistic services were held the last week in October at the Locust Grove Mennonite Church, Elkhart, Ind., with Bro. Chester C. Osborne, Kouts, Ind., as evangelist. The Locust Grove work was started as an extension project of the Goshen College Y.P.C.A.

Sister Violet Swartz, Turner, Mich., is now working at the Detroit Mennonite Gospel Mission.

Needed at once are eight used church benches not over twelve feet long for a small mission church. Simple, sturdy benches are preferred. Write to Bro. Paul M. Landis, Crockett, Ky., immediately.

The S. Paul Miller family now has a sailing date of Nov. 16 on the "Mauretania," from New York to Southampton, England, with connecting reservations on the "Strathaird" from London to Bombay, India, Nov. 25.

Sister Goldie Hummel, missionary under appointment to India, spent several days at the Mission Board headquarters in Elkhart recently.

Dondi, India, Edwin I. Weaver: A ministers' retreat is being planned for Nov. 15-22. Practically all the ministers asked that the retreat be a week this year instead of three days. Please pray for these very important times of fellowship.

Pinkney, Mich.: We have had our first service in the basement of the new church building. Work is progressing on the rest of the building.

SUGGESTED MISSIONARY DAY GIFTS

November 21, 1948 *

The following are areas of special support which may be chosen:

Support of a foreign missionary
 India, Argentina, Puerto Rico, China \$600 to \$750
 Support of a missionary child \$175 to \$550
 Evangelist share \$ 50 to \$100

India—Special Funds
 Bible Women Shares \$ 50
 Secondary Orphan Shares 44
 Primary Orphan Shares 36
 Educational Shares 28
 Pastors' Support Shares 25
 Widow Shares 22

Argentina—Special Funds
 Bible Reader Shares \$ 50
 Clinical Shares 36
 Publication Shares 24
 Orphan Shares 22
 Chaco Indian Work Shares 18

China Building Fund \$ 8,000
 Bihar, India, Building Fund 12,000
 India Hospital Building 7,500

Support for Missions

Individuals, Sunday-school departments and classes, as well as other organizations, are becoming more and more interested in systematic giving. Our foreign mission budgets are broken up into shares of various sizes so that individuals or groups may carry a specific unit of the whole project. Special Certificates of Support are issued to those who desire them.

Correspond with H. Ernest Bennett, Assistant Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, concerning support shares. Contributions may be directed to the above building items at any time.

Bro. Maurice Leinbach with his family have located here. We appreciate their services in the work of our outstation, North Hamburg, and also in the construction work of the new building.

On Oct. 29 preparatory services were held and on the following Sunday we had communion services.

Bro. Early C. Bontrager with a group of young people from the Forks, Ind., congregation brought messages in the morning and evening services at the North Hamburg Church on Oct. 24. Bro. Andrew Jantzi and family from Flint were also present in the evening service.

On Oct. 20, Bro. and Sister J. Kore Zook from the Bethel congregation brought supplies of canned goods for the work at Pinkney. The Shore and Leo congregations have also given us supplies of canned goods.

Detroit, Mich.: We have had the following visitors with us during the past month:

1. Bro. D. S. Oyer was with us for our communion services over the week end of Oct. 3.

2. In the evening service of Oct. 10 Bro. and Sister J. N. Byler, of Akron, Pa., brought messages pertaining to relief work.

3. On Tuesday evening, Oct. 26, Bro. and Sister A. C. Brunk and Bro. Stephen N. Solomon, of India, were with us.

4. Bro. J. D. Graber, Elkhart, Ind., was with us for the Sunday morning service on Oct. 24.

Columbia, Pa., Mission: Our recent communion service was held on Oct. 10. . . . Our membership at present is ninety-five and our Sunday-school attendance is about 155. . . .

Peoria, Ill.: On Nov. 5 Bro. Raymond M. Yoder, Congerville, Ill., spoke to the meeting of the Men's Fellowship.

We have had very good attendance in our Sunday school. . . . Our Good News Club which meets each week after school is progressing with an attendance averaging around fifteen. Sister Schrock and Bro. Ulrich are in charge.

On Saturday, October 30, about forty ministers and deacons of northern Indiana met at the Prairie Street Church in Elkhart, Ind., to consider the nursing school question. Elkhart County has invited the Mennonite Church through Goshen College to establish a Collegiate School of Nursing in the enlarged hospital and public health facilities planned for the community. Liberal terms are offered and many safeguards are provided by which key personnel in the nursing service may be controlled by the Church. Questions under consideration by the Board of Education are: Can we as a Church enter into such an agreement with the county? Can we reach our objectives in this way? Are there adequate safeguards? Is this an opportunity or a pitfall? Wide counsel is being enlisted and the will of the Lord is being sought so that the right decision may be made.

Iowa City, Iowa: We are looking forward to our meetings, Nov. 7 through 14, with Bro. Noah E. Landis, of Alpha, Minn., as the evangelist. Mrs. James Lark, from Chicago, will also be with us to lead in singing and conduct children's meetings.

Twelve new members have been received into our fellowship, most of them by baptism. Two more are to be baptized this week.

In looking for an opportunity to branch out in 1947 the abandoned Sandtown Methodist Church building was obtained. This work is now carried on by brethren from the East Union and Lower Deer Creek congregations.

We have located a group of people north-east of Iowa City who are in need of the Gospel. Last winter Bible classes were held in the Penn Township School and this summer Bible school was held each week. The mothers of the families have now asked that we come each Sunday for Sunday school. So arrangements have been made for the use of the schoolhouse.

(Continued on page 1076)



An Open Door in Youngstown

BY RUTH BAUMAN

NEAR smoky steel mills and a noisy railroad track in a grimy section of Youngstown, Ohio, is a small, ordinary-appearing building. The yellow curtains in the store-front windows have Bible-story pictures pinned on them and in one window stands a sign: "Bible Story Hour, Sunday, 3:00 p.m. Everyone Welcome." This building had been used previously as a store, as a penny arcade, and then as a repair shop. A year ago it became the Bible Story Hour building.

The work in Youngstown began in the summer of 1947. A group of young folks from the Leetonia Mennonite Church went to Youngstown, a distance of about twenty miles, every other Sunday afternoon to tell Bible stories to three different groups of children in this needy area. The children rounded up their friends and sat on the porch steps of various homes. Interest was good, so a group from Leetonia was soon making the trip every Sunday.

The coming of cold weather made it imperative that a building be secured in which to hold our meetings. One mother in the community told us of an empty building located on Federal Street, the main highway, in the center of the community. An investigation was made, resulting in satisfactory renting arrangements.

On November 2, 1947, we had the first meeting in the newly rented building. It was a cold day. We tried to heat the place with one small kerosene stove, but the heat was very inadequate. One of the older boys suggested that we pass the hat to get money to buy a stove. After several weeks we had a gas stove installed to heat the upstairs. Later two classrooms heated with kerosene stoves were made in the basement for the older children.

At first, four teachers were sufficient for our work. We soon expanded our teaching program into six classes. At present we have a cradle roll, kindergarten, first and second grade, third and fourth grade, and a girls' and a boys' class for the older children. We have a mothers' class when the mothers come.

The interest in the community and the attendance were sufficiently encouraging that it was decided to ask for a service unit to help in the summer activities. About the same time the Leetonia congregation decided to invite the Midway Mennonite congregation to help in this work financially and with workers. The invitation was accepted and Midway appointed three people to serve on the already functioning Leetonia extension committee which was responsible for planning the work.

A service unit composed of Gladys and Arletta Selzer, Anna Cocanower, Doris Oswald, and myself was sent this past summer

to work this area in Youngstown. We girls stayed in two homes in the Leetonia area and commuted to and from the city by bus. Bible School was the first unit project. In addition to the five unit girls, two local young people served as teachers. Due to the limited capacity of our building, no attendance drives could be made. After the first week of Bible School a group of children was sent to Camp Ebenezer, near Millersburg, Ohio. Despite their absence, we were pleased with the attendance statistics, which were as follows:

Children attending	87
Present three days or more	68
Highest attendance	59
Lowest attendance	34
Average attendance	46

After Bible school we spent four weeks working and playing with the children, meeting for chapel each morning. On Mondays, Wednesdays, and Fridays we took the children to Tod Park to help them learn to play together without fighting. On Tuesdays and Thursdays we conducted handcrafts at the building.

In the afternoons we of the service unit took a religious survey of the community. Most of the homes are very poor but the people are friendly. Some belong to a church, but there is very little spirituality in their churches. The survey shows a fair picture of the area:

Total contacted	628
Children under 16	249
People over 16	379
Church members under 16	20
Attend regularly	8
Attend seldomly	12
Church members over 16	205
Attend regularly	90
Attend seldomly	82
Attend never	33
Nonchurch members over 16	174
Nonchurch members under 16	229

A total of sixty-six children from this community were sent to Camp Ebenezer—a unique experience in the lives of these youngsters. They marveled at eating as a group three times a day. They ran in green grass, swung, swam, and had wiener roasts. They learned Bible stories and verses and many became aware of their need for a Saviour.

At present we have the following activities at the Story Hour building. On Thursday at 1:30 p.m. the mothers come for a sewing class. After school the children come for a Bible lesson. On Saturday afternoon from 2:30 to 4:00 we have club-work activities. Our story hour is on Sunday from 3:00 to 4:00 p.m.

"A great door and effectual is opened unto . . . [us]; and there are many adversaries." The field is great; there are many to be reached. Our attendance for the year has averaged thirty-four; our highest was fifty-seven, with a low of fourteen. There are many youngsters who should be attending and there are many young folks and parents who need to become followers of Christ. The work definitely needs resident workers. Pray, therefore, the Lord of harvest that He may provide workers for these diamonds in Youngstown.

Leetonia, Ohio.

SIN!

Man calls sin an accident; God calls it an abomination.

Man calls sin a blunder; God calls it blindness.

Man calls sin a chance; God calls it a choice.

Man calls sin a defect; God calls it a disease.

Man calls sin an error; God calls it enmity. Man calls sin fascination; God calls it fatality.

Man calls sin infirmity; God calls it iniquity.

Man calls sin luxury; God calls it lawlessness.

Man calls sin a trifle; God calls it tragedy. Man calls sin a mistake; God calls it madness.

Man calls sin a weakness; God calls it willfulness.

There is only one remedy for sin—the precious blood of Christ, which was shed for the remission of sins on Calvary's cross.

—Author Unknown.

Fruition of C.P.S. Testimony

By MELVIN LAUVER

IN the early days of Civilian Public Service many men who were classified in 4-E and serving in "work of national importance," but of little consequence, were requesting the opportunity of serving in relief work in foreign war areas, under civilian-sponsored agencies. That privilege did not materialize. But Puerto Rico, outside of continental United States, offered a challenging field. After due investigation of the needs, work was begun in August, 1942, by the Brethren Service Committee, at Castaner, Puerto Rico.

The American Friends Service Committee and the Mennonite Central Committee were invited into the Puerto Rican field by the Brethren and in June, 1943, the first workers for the Mennonite project at La Plata arrived. These C.P.S. men were the ones who first ministered "In the Name of Christ" to the needs of these folks where now stands the "Calvary Mennonite Church."

The work in La Plata was carried on in government-owned buildings and under the co-operative supervision of the Puerto Rico Reconstruction Administration, which is a federal agency for the development of resources, industry, agriculture, and housing improvement areas. Under such co-operative direction the work consisted mainly of recreational supervision, medical clinics, and sanitation work. However, it soon grew and also included or includes such projects as milk-feeding stations, nutritional instruction, medical clinics and hospital service, medical social work, schoolteaching, visual education, circulating library, community newspaper, an annual summer camp for boys, public school health nursing, community agriculture, embalming and funeral directional service, nurse aid training courses, sewing instruction classes, a needlework industry, and a religious program including Sunday-school classes, summer Bible school, regular preaching service, youth's Christian endeavor, Bible instruction classes, and other activities to give a fully rounded program to the community.

Under government supervision, public religious services were not permitted in their buildings, but that objection was met by the M.C.C. buying a plot of ground on which was built a chapel for use by the unit and also in which community services were immediately started. Shortly afterwards a parsonage was constructed and a full-time mission worker was placed here by the Elkhart board. Even before the chapel was built, outdoor Sunday-school classes were held by unit members. Of course, the quiet Christian testimony which workers could give as they went about their everyday duties in the shop, in the kitchen, hospital, or field or wherever they were in contact with people, was always possible. This type of testimony established a groundwork which all felt should not be terminated with the close of Civilian Public Service. Both the M.C.C. and the governmental agency were happy to continue the project.

Keen interest in an actual mission project

was felt quite early in the work. As a result, investigation of possibilities was undertaken by the Elkhart board, resulting in the choosing of the Pulguillas site, which was one of the La Plata unit's medical clinic outposts, about twelve miles away. Thus was born the first permanent Mennonite mission "child" of the C.P.S. relief unit.

Excellent insular government co-operation was enjoyed from the very beginning of the service program. Governor Pinero wrote a letter of appreciation for services rendered and visited the project on several occasions. The Department of Health has an annual subsidy of \$40,000.00 included in their budget, half of which goes to the Castaner Brethren Service Hospital and half to our Mennonite General Hospital. This fund helps to pay for the hospitalization of those who cannot pay. The Sports Commission supplies recreational equipment, and excellent educational co-operation is received from the Department of education. The University of Puerto Rico frequently sends classes of students to observe the work done here. Recently the legislature passed a law exempting the Mennonite Central Committee and the Mennonite Board of Missions and Charities from all import and property taxes. All of these favors have been greatly appreciated, facilitating our work and increasing its scope in a way not possible without such help.

Mutual appreciation for one another's efforts early developed between the project and the evangelical churches of the island. Before a permanent pastor was here, neighboring ministers brought messages in Spanish to the community folks assembled in the chapel. The Evangelical Seminary at Rio Piedras sent a group of their students to work

and study with us for one month during the summer of 1946. It was felt this would give the students a better insight into problems. A group of churchmen from the States coming to Puerto Rico in the interests of their churches here studied our work to help them in advising the local Association of Churches how to meet the economic situation as it confronts the Evangelical efforts on the island.

Through all of these contacts and service "In the Name of Christ," Mennonite workers were commended to the Baptist Board operating the Barranquitas Baptist Academy. When a principal was needed and they could not supply one, an appeal was made for Mennonite help and through the Mission Board a man was found; and now, including the principal, there are eight Mennonites serving in that school.

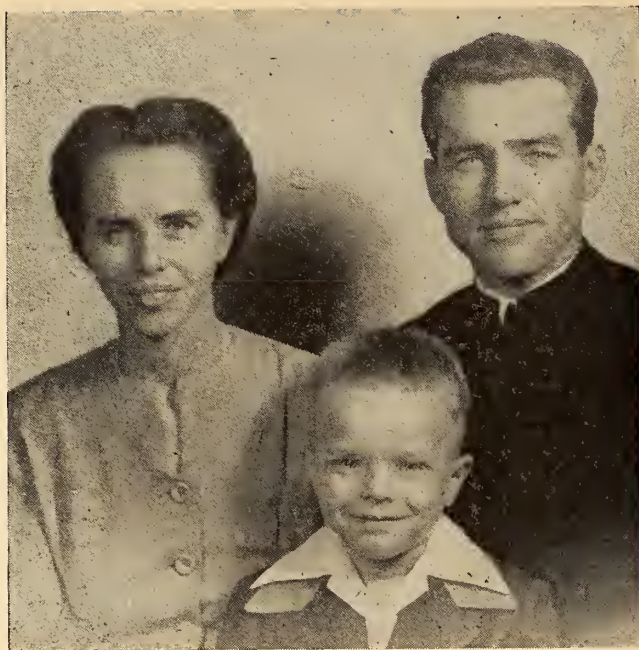
It became clear early in 1947 that the Puerto Rico Reconstruction Administration, our landlord, was in process of liquidation and that if permanent work was to be continued at La Plata it would be necessary for the Mennonites to purchase the site. In view of the groundwork already laid, it was again felt, as at the close of Selective Service, that the work must not come to a close. The matter was immediately presented to the M.C.C. but not until about Oct, 1947, did it become clear that M.C.C. was not an agency to invest on a permanent basis in lands and buildings in relief work. At that time the Mennonite Board of Missions and Charities was invited to consider the matter, and, after due investigation and consideration, they decided to buy the real estate and have the M.C.C. carry on the service program until such time as they could carry on the entire project themselves. This date is now set as January, 1950.

Finally, on June 3, 1948, after much negotiation on terms, conditions, and restrictions, and in consideration of \$35,000.00 the deed was signed. The purchase includes eighty acres of land, the hospital, and fourteen other main buildings, four of which are of concrete or part-concrete construction.

We feel that the Lord marvelously led, in spite of all the failures and shortcomings along the way. Any success that may have been achieved is in far greater proportion than our feeble efforts justified. Thanks are due to co-operating agencies, governmental officials, business friends, parents of workers, pioneering workers, donors, and, above all, our heavenly Father. In attaining, from a small testimony, to this milestone in Mennonite undertaking, we are challenged to redouble our efforts. We cannot long continue to progress simply on inertia of past labors. The seed sown must be watered until the season of fruition fully matures. This harvest is already maturing. Puerto Rican Mennonites already number fifteen. Additional seedtimes and harvests are still in the future and laborers will continually be needed. Pray ye the Lord of the harvest that He may send laborers into His harvest, and then, still, "pray ye."—"Rio La Plata."



Two girls of Puerto Rico. They are wearing shoes to protect themselves against hookworm. Mennonite Community Photo.



Why Go to India?

BY THE JOHN E. BEACHYS

OUR reason of going to India as missionaries may be summarized in the words of the Apostle Paul in II Corinthians 5:14, when he said, "the love of Christ constraineth us." Paul's realization of the love of God meant only one thing for him: giving his life in ceaseless service for his Master wherever the Master would lead him.

Although we knew that we wanted to serve God and the church in full-time service, we did not feel a call to one special field when we entered school. But we did feel that we were willing to go wherever the Lord would direct. There is such a great need throughout the entire world, "including Jerusalem," for workers, that if one were to compare the laborers with the unregenerate masses one would hardly know which field to choose. We feel God has definitely led us to the India field. Our aim in going is to point men to the Lord Jesus Christ!

Paul says man is the servant of Jesus Christ, a steward, an ambassador, and an earthen vessel to whom the treasure of the knowledge of God is entrusted. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19). Satan is opposing with all his power, constantly thwarting the work of God and seeking to enslave men to serve him. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

God, Christ, Holy Spirit, man, and Satan are the characters involved. The missionary must present Christ in the power of the Holy Spirit in such a way that man will be reconciled to God.

"I am come," Jesus said, "that they [sinners] might have life, and that they might have it more abundantly." He came to die for the sins of the world, "to give his life a ransom for many." After His Sermon on the Mount the shadow of Calvary was coming nearer. Following a night of prayer, Jesus chose the Twelve to whom He committed the carrying on of His earthly spiritual kingdom after His visible presence was gone from this earth. When Christ called these followers out of the world, He did not take them to heaven, nor transplant them to some other planet untouched by sin and Satan. But soon after their solemn call He sent them forth on a mission tour by themselves to pro-

claim the Kingdom of God. Christ Himself was about to leave the world and go to the Father, but His children who believed on His name were to be left in the world—in the world, but not of the world.

God gave His Son because He loved the world; we are sent because of this same Father's love for the world. Therefore our relation to the world (unsaved man) cannot be ascetic or merely indifferent. Christ speaks of the sower who went forth to sow the seed, and the field was the world. Our field is the world. Men need to be brought to a consciousness of their need of a Saviour; they must know God.

Paul says if any man is in Christ Jesus he is a new creature, a creature with new motivation. The greatest dynamic in Christian service is the love of God in one's heart. "The love of Christ constraineth us." Christ said if we love Him we should keep His commandments. Thus our love for Him compels us to take the Gospel to every creature. As love for God increases, love for self recedes. A knowledge of the condemnation and judgment pronounced on unregenerate man calls forth a redemptive love for him. A realization that unsaved individuals do not have peace, joy, and Christian assurance, is also a driving force. The joy of living with Christ from day to day causes one to covet this joy for others. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

Then, too, the experience of witnessing a conversion is like a magnet drawing one to other souls in need. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51:11). There is something within us that will not let us stay. We are pressed on by the Spirit of God which dwells in us; our souls are stirred to activity. The potentialities of lost man to become acceptable to God through His grace and the universality of the Gospel are also motivating forces. The Gospel is for all men everywhere throughout all generations.

The objective of missions is salvation. In order to realize this objective in individual lives there must be a knowledge of the law of God to bring one to a consciousness of the need of a Saviour. Along with this, the Gospel must be presented for the completion of regeneration. For a continued growth in this new life there must be a follow-up in Christian education. The total objective is not only to have souls saved, but to teach and indoctrinate them, that they may be presented perfect before the throne of glory. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).

Becoming acquainted with the need in India and feeling that we can in some measure help fill this need, together with the knowledge that God has placed an open door before us compels us to allow ourselves to be used in this phase of Kingdom work. We fully realize that as we go forth we portray the character and personality of Christ

John E. and Miriam Weaver Beachy and their son John Allen are scheduled to leave New York for Calcutta, India, on the S.S. "Rotti," on November 8. Bro. Beachy, whose parental home is at Plain City, Ohio, was in his junior Th. B. year at Goshen College when he agreed to interrupt his studies to supervise a building program in the Bihar district of India. The Beachys will return at the end of a three and one-half year term to complete his studies and then return to India if the Lord so directs. Sister Beachy is from the North Goshen, Ind., congregation.

Concerning their future work, Bro. Beachy writes: "There is nothing we would rather be found doing when Christ comes than to be doing personal evangelism."

only as we give a true testimony for Him, which comes through complete surrender and consecration to Him. We must strive to identify ourselves with the will of God in making known His redemptive reconcili-

ation. We covet the prayers of the church for strength to surrender our all to God day by day that He may work in us whatever He pleases in furthering His kingdom in the hearts of men. Plain City, Ohio.

The Task of Missions

BY SANFORD E. KING

WHEN we think of the task of missions we think of what we may reasonably expect of those who are called missionaries at some appointed field. Jesus said to His followers in John 4:35, immediately after He had led a soul to see in Him the Messiah and Water of Life, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." In Matt. 28:19 He said: "Go ye therefore and teach all nations"; in Mark 16:15, "Go ye into all the world."

These scriptures impress us with two things. First, the spreading of the Gospel is my own personal task. I am to be a missionary. Second, that the field is the world. We have been content too long as Christians to "hold our own," or to "stay home and make it possible that others can be on the field." Without minimizing these important areas, let us look at what might be possible.

The present world population is estimated at two billion people. Over one half of these are unevangelized. Truly this presents to us a challenge. But let us come nearer home. In the United States we have 130,000,000 people. Recent estimates say that approximately 60,000,000 professed to be church members or Christians. This means that at least every other person you meet, according to the law of averages, is not a Christian, but is a lost soul, doomed for hell unless you or someone brings the Gospel of Christ to that soul and tries to bring him to Christ.

There are too many (Mennonite) Christians who are content to have their souls fed on Sunday, thinking scarcely of the many about us who are dying without Christ. During the week we are engaged with our work on our farms, or in our businesses. Jesus made no exception when He said, "Ye shall be witnesses" (Acts 1:8). Peter in his sermon at Pentecost said, "This Jesus hath God raised up, whereof we all are witnesses."

We might well ponder as we look into our own lives and see if we are witnessing and witnesses of the resurrection power of Christ. Has Christ overmastered us so that we cannot but witness for Him? Every Christian in the early church felt it his own personal responsibility to witness. Shall we, as our Lord's coming draws nearer, be complacent, with souls about us dying, and God's grace still being extended?

Laboring Christian, is the man next to you a Christian? If not, why not? Farmer Christian, is your neighbor a Christian? If not, have you ever asked him to be one? To those in schoolrooms, teachers and pupils alike, has your witness been aggressive? Will those

we contact be lost because of us? I believe Christ would say that unless we witness for Him, though our effort may never be seen of men, that we have not exercised our talent. He may even say, "Depart from me." An aged man and his wife who were recently taken into our church fellowship lived near a large Mennonite church twenty years ago. They had thought of joining that church but no one ever asked them or invited them into their fellowship. Can this happen in your community?

The second reason why the task of missions is so great is because God sent Christ to be the Saviour of the whole world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "World," and "Whosoever" are all-inclusive. While our witness

can and must be effective at home, we must also have a universal witness. Some say we should evangelize at home completely before we go to fields in foreign lands. The early Christians went everywhere with the Gospel! Salvation is universal; God's love is universal; and we have a universal command to "teach all nations" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8). Can we stop short of giving a universal witness?

Present world conditions present another challenge as to why the task of witnessing is so great. Man has gone his limit in sin. Man is living as if he needed no God. Sin is a disease that has him in complete control. Unregenerate man is rotten to the core. Men in this state predominantly comprise the nations. It is no wonder that "war and rumors of wars" are on every hand. We are witnessing a downfall of all that is honorable among the nations. Distrust, treachery, and greed are rampant; and need we be so surprised? For Satan is ever busy. Conditions, morally and socially, give evidence that people are living for today, enjoying the pleasures of this world. The marriage relationship is losing its sacredness. The lust of the eyes and of the flesh predominate over what we always knew to be good and noble and true. Juvenile

Sermon Outlines for Missionary Day on November 21

IF ONE believes in the love of God for men, he can begin anywhere in the Bible and find himself preaching world missions. Human need is one from the beginning of the Bible to the end; Christ is one; the offer of grace is one.

I. THE GREAT COMMISSION

A. The Four Universals

1. All believers are commanded.
2. All places: the Gospel is for all.
3. All things are to be taught.
4. Always: Lo, I am with you.

B. The Church's Marching Orders Are:

1. Explicit: Go!
2. Urgent:
 - a. This is a command.
 - b. Now is the day of salvation.
3. Personal: Go ye!
4. Rewarding: Lo, I am with you.

II. THE MISSIONARY'S RESOURCES

1. Your Field (Matt. 28:19; Mark 16:15)
2. Your Message (Acts 10:39; I John 1:2)
3. Your Furnishings (II Tim. 3:16)
4. Your Method (I Cor. 9:22)
5. Your Backing (Matt. 28:18)
6. Your Bank Account (II Cor. 9:8)
7. Your Checkbook (Phil. 4:19)
8. Your Burden-Bearer (I Pet. 5:7)
9. Your Traveling Companion (Matt. 28:20)

III. JUDGES 6:8, GIDEON: The call of man to leadership, like a call to missionary

services. (a) Seeing a need the beginning of a call. (b) It starts with a conviction about God. (6:25 ff.) (c) Using tests to make sure of God's will; How shall a young man find out whether God wants him to be a missionary? (d) Attempting the impossible by God's help; depending on right men however few; small missionary force of Spirit-filled and Spirit-led people best—like Gideon's army. (Ch. 7.) (e) Using human ingenuity in expressing faith (7:16 ff.). (f) Tact and firmness in dealing with critics (8:1-3, 8-16). The whole story furnishes rich material for a sermon to young people about finding their place in life.

Missions Editorial

Reformation

The four-hundred-and-thirty-first anniversary of the birth of the Protestant Church was observed on October 31. There was great need for a reformation in the sixteenth century. Several of the popes were monsters of iniquity and interested in money and material things. Leo X took great interest in the revival of heathen literature and art and is said to have even doubted the truth of the Gospel story. The buying and selling of ecclesiastical positions and favoritism shown relatives and unqualified individuals were shamefully evident. A foul fountain of unchastity and immorality gushed from the clergy. The priests were to perform, by their magic words, the supposed miracle of transubstantiation, turning the wine and bread into the actual blood and body of Christ, and to offer the sacrifice of the mass for the living and the dead in a foreign tongue. Preaching was neglected and had reference to the purchase of salvation with money, alms, pilgrimages and processions.

Our faith, our living has been changed radically because of the Reformation. We now have (1) the supremacy of the Scriptures over tradition; (2) the supremacy of faith over works; and (3) the supremacy of the Christian people over the priesthood. The Mennonite Church was born during the Reformation, and although her faith is still different from that of most Protestants today, she owes much to those individuals who dared to object to tradition and the hierarchy of ecclesiastical rulers. We can also say, as did the reformers, that we are glad that "the just shall live by faith."—F.B.

delinquency is on the increase, probably reflecting an adult delinquency in many cases.

Let us, however, look at professing Christendom and our own dear church. One large church in our city has a membership of over fifteen hundred members. Their average Sunday attendance is around three hundred and fifty. Where are the remaining members on Sunday morning? Could they be a mission field? If they are, whose task should it be, some mission organization or the faithful three hundred and fifty? Prayer meetings are not very popular any more. Probably only a handful from each church attend. Is it because we don't need to pray? When special church meetings are held, why is it so hard

to get a "crowd"? Are the "other things" more important? Dear Christian friends, these things present to us a field of witnessing that no mission board or society can enter as well as you yourself. I do not minimize the work of our various mission boards and those appointed to the various mission fields, but I want to impress the fact that the urgent, present task of missions is the personal task of every Christian believer! Our various boards are hindered because of lack of workers and funds. Are they to blame or are we personally failing in our total witness?

I believe the task of missions is given to those Christians who truly have a missionary heart; those whom the love of Christ constrains and overmasters; those whose horror for sin grows day by day; those who, like Christ, look upon the multitudes and have compassion on them because they are fainting and are like lost sheep without a shepherd.

Let every church be a missionary church and every Christian (church member) a missionary until Jesus comes!

Hutchinson, Kans.

MUSOMA, T.T., EAST AFRICA

(A Visit to the Salvation Army Service)

During the month of July Levi M. Hursts and an African family—Isaac, his wife, and small adopted son—were here for a rest leave. The latter are from Uganda and are at present witnessing in Majita, where Isaac is teaching school. Sometime during their stay here Mahlon planned to go with them to the Salvation Army church for a service, about an hour's walk distant. Mahlon was ill with a severe cold the Friday on which they had planned to go. So that morning he said he would take care of Alice that day if I would like to go.

At twelve o'clock Isaac, his wife Esta, the carpenter here who lives in that vicinity and is a Salvationist, another young man from here who was to be our guide on the return trip, and I started out. Although I had on my sun helmet and dark glasses, the sun was very hot. I carried overshoes and raincoat in a small bag, as this was the time of year when rains frequently come up in the afternoons. I also took my umbrella and water canteen. Others in the group kindly relieved me of each of these loads.

We climbed down, down the steep hill on which the mission is built, and then out over the rolling land. We had traveled a long distance, but when we looked back, the white-washed mission buildings were still visible. It reminded us of the verse in Matthew: "A city that is set on an hill cannot be hid." Then I wondered and hoped that the testimony of Jesus was also visible far and wide over this land.

As we neared the mud-and-wattle, thatched-roofed church building we heard the drum beating time to their singing. After a number of songs and testimonies we were introduced. (Stationed here is an African couple whom we had met several times). Esta and I gave a short testimony and then Isaac brought a short message, also in the form of a testimony.

After the service we were shown to the guest house which was built for the Euro-

peans to stay in when visiting them. We were given chairs to sit on, but we told them we did not want to delay long as it usually rains in the afternoons. Even then we had already felt a few drops. After being served tea, we bade good-bye. Seven eggs and a chicken were given to us as gifts. The lieutenant and his wife who are stationed here walked part way with us on our return. The sun was hid, clouds were in the sky, but we arrived home without getting into any rain. Just as we neared our home hill and were slowly starting up the path which led us to the top, we saw someone nearly at the top waving to us. After speculating as to who it might be, and unable to come to a decision, in response to "Who are you?" we received the reply, "I am from Shirati." It was Miss Showalter, who just that day had opportunity to come to Nyabasi for the week end. At five o'clock we arrived home.

Pray for all who are sowing the seed in Kuria land.

Mabel Eshleman Hess.

M.C.C. Relief Notes

Does Europe Still Need Relief?

Hasn't there been a good harvest this summer? Isn't the Marshall Plan going to help conditions? Isn't it about time that the Europeans are getting back on their feet? What is the picture in Central Europe? These are questions that many may be asking. The M.C.C. workers in Europe have given some answers to these questions.

Conditions in Europe have improved in some ways. The crops of this year have made more food available than last year. The currency reform in Germany has helped to stabilize the resources of the wage earners. This, however, has worked a great hardship on certain classes of people such as the aged, convalescents, and students. Thus our relief work will need to reach out more specifically to these special groups: the aged, students, convalescents, tuberculosis patients, returned prisoners of war, widows with children. The European Recovery Program has helped conditions somewhat, but not enough to relieve all the need. Even in normal times, Germany imported forty per cent of her food. Now with disrupted economy and industry, together with increased refugee population, there is reason for the continued relief needs. Even though the ration of certain materials is adequate for individual needs, the money with which to purchase these items at high prices is many times not available. Similar situations exist in other countries of Central Europe. In Poland the demand for food exceeds the supply, and clothing prices remain too high for the worker to buy. Foreign relief agencies in Poland are continuing their work with unabated energies.

Assisting Mennonite Refugees

The Mennonite refugee migration staff in Europe continues its efforts to help our homeless brethren. In the past months many refugees have gone to Paraguay and Uruguay, many have come to Canada, and a few have come to the United States. It is hoped that many more may be able to enter the United States and Canada. Engaged in this work

CHURCH CORRESPONDENCE

SMITHVILLE, OHIO

(Oak Grove Mennonite Church)

On Oct. 10 a harvest service was held. Bro. A. E. Kreider, of Goshen, Ind., preached a thanksgiving sermon in the morning. In the afternoon he spoke on "The World Outreach of Our Faith," and in the evening on "China Today." The brotherhood is very grateful for the renewed vision it received concerning the mission of the church in our day. A men's quartet sang in the morning and a mixed quartet in the evening.

Thirty-one varieties of food were contributed as thank offerings. Included among these were 2,700 pounds of potatoes; over seventeen bushels of various other vegetables; 524 pounds of sugar, flour, and dry beans; over twenty-eight bushels of apples and pears; and fifty boxes of canned goods. These donations were to be distributed to the Canton Mission, the Old People's Home at Rittman, and the Orphan's Home at West Liberty. Truly we are thankful to the Lord, who has blessed us with a bountiful harvest.

Esther S. Meyer.

MIDDLEBURY, INDIANA

(Forks Congregation)

Dear Friends of the Gospel Herald: "Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. 29:13).

We are in the midst of evangelistic meetings this week. Bro. Jonathan Hostetler is presenting inspiring messages which stir deeply into our hearts. We pray that God will bless Bro. Hostetler as he returns to his duties at the Canton, Ohio, Mission.

Recently we were privileged to have with us Dirk Cattepoel, minister of the Mennonite

in Europe are C. F. Klassen, Siegfried and Margaret Janzen, Peter and Elfrieda Dyck, Marie Brunk, Magdalene Friesen, Cornelius Dyck, and Arthur Voth. All have continued in service beyond their initial two-year term because of the urgency of the work and their desire to be of further help to the homeless Mennonite people. Members of the relief personnel also give assistance in a number of ways.

Brook Lane Farm

The M.C.C. Homes for Mentally Ill Planning and Advisory Committee, consisting of H. R. Martens, H. A. Fast, E. C. Bender, Harold Sherk, Titus Books, Orie O. Miller, and Paul Nase, M.D., met at Brook Lane Farm in Maryland on Oct. 20. Ada Frey, of Archbold, Ohio, and Martha Stoltzfus, of Morgantown, Pa., who have been serving at Brook Lane Farm, will begin a period of internship at the Cleveland State Hospital on Nov. 1. Ada Frey will concentrate on occupational therapy.

Released October 22, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

Church in Krefeld, Germany. He used as a text Matthew 25 and spoke on the conditions of his country and concerning Russian Mennonite refugees.

On Sunday morning, Sept. 26, Bro. Clayton Beyler, missionary appointee to China, gave us a glimpse of the great need in China today. Let us remember him and his wife as they enter the field in China.

On Sunday evening, Oct. 4, we had with us Ursula van Duren, a German girl from Berlin, and Regina Nussbaumer, a Swiss girl from Basel, both of whom are students at Goshen College. Edith Kauffman also spoke concerning the European relief program and related some of her experiences as a member of the European voluntary service unit this summer.

Perry J. Miller and Marion Bontrager are the superintendents of our Sunday school for the coming year. Glenn Yoder and Alfred Albrecht are young people's meeting moderators.

Oct. 17, 1948.

Yours in service,
Edith Kauffman.

ORRVILLE, OHIO

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad." This year has been marked with growth in interest, numbers, and activity. Our first daily vacation Bible school to be held for a number of years opened on June 1 and continued for two weeks, with an average attendance of 118. There were seventeen teachers on the staff; Bro. Bauman served as superintendent. Many parents and friends gathered for the closing program to see and hear what had been learned. The new Bible school material was used, with good results. Offerings were given by the classes for the two relief workers from our congregation in the Philippines, Irene and Nora Eshliman, as well as for the mission school in Africa.

A short time later our series of revival meetings was conducted by Bro. Merle Shantz, from Kitchener, Ont. Heart-searching messages brought inspiration and conviction to hearers. Eight young people decided for Christ, and others counted the cost. The converts were given careful instruction and were received into fellowship on Aug. 8. This same group gave the young people's Bible meeting program on Oct. 10.

A number of our group attended the Mission Board meeting and the Mennonite Youth Fellowship meeting at Mackinaw Dells in Illinois. Others attended the Christian Workers' Conference and the Ohio Literary Convention held at West Liberty. Two of our members, Mary Royer and Harold Bauman, were speakers at the World Conference, the former at Newton and the latter at Goshen.

Our annual peace conference was held July 17, 18. The theme was "Following Christ." Speakers were the brethren Phil Frey, J. Robert Kreider, and Glen Esh.

June 18 was a memorable date for our congregation, for on that day ground was

broken for our new church building on West Market Street in Orrville. For more than ten years we have been building up a fund. When the fund reached \$40,000 the building committee was given authority to begin work at once. The cornerstone was laid on Oct. 2 during an impressive ceremony which was attended by many. A program was given, presenting the history of the congregation, which began as a mission church, and a vision of the future. Although the building will not be completed before spring, we hope to use the basement this winter. The building is a steel-framed structure with dark red brick veneer and will seat 285 in the main auditorium, with reserve space which will make possible the seating of nearly 500.

On Oct. 10 our communion services were held, with Bro. Royer in charge.

Our annual youth conference will be held the latter part of November. Our junior missionary project was the raising of popcorn. The children have savings boxes and quarter fund investments.

The textbook for our midweek study course is "Our Bible." Bro. Bauman is instructor.

The missionary circle is busy, as usual, doing relief work and helping to support several missionaries. The October attendance was over thirty. Our special project now is the making of twenty dresser scarves for the new home for mentally ill, at Brook Lane Farm, Hagerstown, Md.

Mrs. Eli Stoltzfus.

PINTO, MARYLAND

Greetings to Gospel Herald Readers in the name of Jesus Christ. The fields are white with harvest but the reapers are few. This past summer and fall found our earthly fields white, and we have had the benefits of harvesting them. The fields of service for Christ are ready for harvest in all seasons. Are you working in them?

Bro. Kenneth Good, of Elida, Ohio, held our spring meetings, at which time six persons stood for Christ and a number of re-consecrations were made. The church felt the uplifting of the Spirit and each member was inspired to devote more time to Christian service. Bro. Roy Otto conducted a baptismal service for the new converts. Four were received into the church by baptism and two on confession of faith.

Our summer Bible school was held July 5-16. A total of 122 attended. Pupils showed increased interest because of the new literature. We hope for a bigger and better Bible school next year.

On July 16 we had the pleasure of renewing our friendship with Bro. and Sister S. Paul Miller, missionaries on furlough from India. Sister Miller gave us a glimpse of life in India and some of their customs. Bro. Miller showed slides of the people, country, and the mission compound.

Bro. and Sister George Smoker, missionaries on furlough from Africa, were with us on July 25. Bro. Smoker showed slides and gave a talk, while Sister Smoker told the story of a Christian couple, giving us a view of school life, social life, and the customs of the African people. The story also showed us that regardless if people are against us,

if we are Christians, God will take care of us.

The same evening Bro. and Sister J. N. Byler, Akron, Pa., visited us and showed the latest slides taken on his trip around the world. Along with the slides he spoke to us on world conditions.

On Aug. 1 Bro. and Sister Gordon Bradfield and family left our community for Phoenix, Ariz., because of ill health. We are sorry to see them go, but we hope they will find fellowship with the congregation at Sunnyslope.

On Sept. 3 we held an education meeting to urge students to attend church schools. Several talks were given by former church school students, after which Bro. Sanford Shetler, Johnstown, Pa., spoke concerning church schools. Members of our group attending Eastern Mennonite College this year are Georgia Lois Helmick and Robert Johnson, Jr.

On Sept. 18 we had the pleasure of entertaining ministers from the World Conference held at Goshen and Newton. The nations which they represented were Germany, Holland, and France. Bro. Paul Peachey served as interpreter. Each had a wonderful testimony of the mercy of God and what it means to have Christ as their Saviour.

The harvest truly is great. Will you be one of the reapers? Mrs. Sanford Miller.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings in the name of Him who loved us and gave Himself for us. During the past months we have had as guest speakers Bro. and Sister Amos Swartzentruber, from Argentina; Sister Madelyn Garber, Lowpoint, Ill.; and Bro. Henry King, Arthur, Ill. Bro. King was with us for a series of meetings Sept. 16-24. We appreciate the blessings which have come to us through these services.

Four souls expressed their desire to unite with the church and were received into fellowship on Oct. 17. Following the baptismal service we observed communion, when a large number participated in the service.

Officers chosen on Oct. 10 for the coming year were the following: Supts., Edwin J. Stalter and Floyd Hartzler; Pri. Supt., Mrs. Ben Schertz; S.S. Chor., Orie Roeschley; Church Trustee, Ed Stalter; Church Chor., Chester Long; Usher, Robert Slagell; Church Council, Noah Yordy, Lloyd Zehr, and Milo Zehr; District Miss. Bd. Member, Homer Springer; Music Director, Chester Long; Funeral Helpers, Mrs. Walter Zehr and Ed Stalter. May each one who has been called to serve be found faithful in his or her place of service.

God has blessed us this year with a bountiful harvest. Let us share these blessings with those who have not been so fortunate.

Oct. 18, 1948. Emma Hartzler.

MISSION NEWS (Continued)

Altoona, Pa.: Communion services were held on Sunday, Oct. 24. . . . Sister Nanna Dodson, wife of our assistant superintendent, passed away. . . . We are making plans for our annual revival meetings at Mill Run Chapel the first part of January.

China Items

Bro. Don McCammon writes: "I was able to return to Chengtu after being gone three weeks arranging for living quarters and getting our freight from Chungking to Hochwan. . . .

"For the time being we will be equipped with ample room in the home of the Countess Lüttichau and Miss Janke in Hochwan. We will have four bedrooms, dining room, living room, pantry and separate outside kitchen facilities. . . .

"We have consulted a good many church leaders and intelligent Chinese men concerning a name for our church. The best we have found in our opinion is that of 'Min Ngai Whey,' which means 'Compassionate Love Church.' There is some of the sound of 'Mennonite' in the name; but more important, it means something worth-while. . . .

"At present we hope to leave Chengtu on the last day of October and arrive in Hochwan by the second or third of November. Our address there will simply be 'Hochwan, Szechuan, China.'"

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

November 3, 1948

FIELD NOTES (Continued)

Bro. Wilbur Yoder, Middlebury, Ind., will conduct evangelistic meetings at the Mennonite Gospel Mission, Norristown, Pa., Nov. 16-25. The services will be climaxed by an all-day Thanksgiving program, with Bro. Sanford G. Shetler as an additional speaker.

Bro. David Beachy, Elma, N. Y., was ordained to the office of bishop in the Conservative Amish Church on Oct. 31. Bro. E. B. Peachey, Belleville, Pa., officiated. May God richly bless our brother in his calling.

Bro. Emanuel Swartzendruber, Pigeon, Mich., will conduct a series of evangelistic meetings at the Locust Grove Church, Belleville, Pa., Nov. 14-21.

A Bible Conference will be held at Columbia, Pa., Nov. 13, 14, Saturday evening and all day Sunday. Instructors are Bro. George R. Brunk, Denbigh, Va., and Dr. Merle W. Eshleman, on furlough from Africa.

The Devotional Life will be the theme of the Hess-Lititz Young People's Meeting to be held Nov. 14 at the Hess Church. Bro. Marlin Lauver will be the speaker.

Bro. Richard E. Martin, Harrisonburg, Va., spoke at the Salem Church, Elida, Ohio, on Oct. 24.

Bro. Oliver Schenck has moved from Lancaster to Reading, Pa., to assist in the work of the Reading missions and is making his home with Bro. Arthur Good at 1202 Windsor Street. Bro. Schenck formerly assisted in the mission field of Columbia and Altoona, Pa.; Tampa, Fla.; and Ft. Wayne, Ind. He also spent several winters at the Publishing House in Scottdale. During recent years his summers were spent in directing summer Bible schools.

Bro. J. Otis Yoder, Harrisonburg, Va., is scheduled to bring morning and evening messages at the Broadway Church, Hanover, Pa., on Nov. 21. Bro. Yoder will also be in charge of an inspirational song service.

Readers should be warned that one Steph-

en Stoltzfus, an ex-Amishman who seems to have been borrowing money for years to get home to Lancaster County, is again attempting to secure money. He recently attempted at Wooster, Ohio, to inspire a newspaper story concerning his having been shunned for joining the Army. A picture of this man can be secured by writing to the GOSPEL HERALD. Christian charity is a good trait of our people, but why should parasites continue to live on Mennonite kindness?

Bro. Ora Mast, Kalona, Iowa, is one of the new members of the working force at Scottdale. He works in the pressroom.

Sister Luella Shantz, a regular employee of the Golden Rule Bookstore in Kitchener, Ont., is helping in the book department at Scottdale for the Christmas season.

Bro. C. J. Garber and wife, Alpha, Minn., observed their fifty-fifth wedding anniversary on Oct. 10. Five of their six children and a number of grandchildren and great-grandchildren were present in memory of the occasion. A large number of friends called during the open-house period in the afternoon.

The Hesston College Men's Chorus sang on Oct. 28 in the evangelistic meetings being held at Peabody, Kans., by Bro. Samuel Janzen.

Bro. Simon Martin, Kitchener, Ont., conducted evangelistic meetings at the newly organized Bethel Church, near Elmira, Ont., recently.

Sister Viola Wenger, Akron, Pa., spoke on relief needs at various Ontario churches recently.

Bro. Samuel D. Nafziger, Kalona, Iowa, was a speaker at Grace Bible Institute, Omaha, Nebr., Nov. 1-5.

Bro. Merle Shantz, Kitchener, Ont., spoke at the Strasburg Church in Ontario on Oct. 31. He is scheduled to conduct meetings at Nappanee, Ind., Nov. 11-20.

Bro. C. F. Derstine was a speaker at the youth conference at the Prairie Street Church, Elkhart, Ind., the week end of Oct. 31.

Evangelistic meetings are being held at the Hernley Church, one mile north of Manheim, Pa., Nov. 7-21. Bro. Warren Good, Ephrata, Pa., is the evangelist.

Six conversions and twenty-eight reconsecrations were visible results of the meetings closed Oct. 31 at the Berea Church, Montgomery, Ind., by Bro. J. S. Neuhouser. Attendance and interest were good.

Ivan Magal, European who was last year a student at Eastern Mennonite College, is now attending school at Lebanon Valley College, where his address is Annville, Route 1, Pa. He has received a temporary stay of his former notification to leave the country or face deportation proceedings. He writes to a friend: "I am still by His grace in this blessed country and hope to remain here for a while."

The Zion congregation, Hubbard, Oreg., has scheduled an all-day meeting on Nov. 21 to celebrate the fiftieth anniversary of the church building there.

A welcome sight to the editor on his return after a two-weeks' absence was the bright orange steel framework of the Publishing House annex all standing in place. We are hoping the work will go rapidly forward.

Iowa-Nebraska Conference

Report of the Iowa-Nebraska Conference session, held at the Salem Church, Shickley, Nebr., Sept. 1-3, 1948.

The conference session was officially called to order by the moderator, John Y. Swartzendruber, Kalona, Iowa, by calling to the attention of the assembly the importance and blessedness of the occasion, it being one that we had been looking forward to, and furthermore he implored the blessing of God upon it.

The song service was led by Mark Ross, Hesston, Kans. Scripture and prayer by Edward Birkey, Manson, Iowa. Each successive session was opened and closed with prayer. On Tuesday evening there was a public meeting held in the tent. Milo Kauffman, Hesston, Kans., delivered the message.

Organization

Mod., John Y. Swartzendruber, Kalona, Iowa; Asst. Mod., Sam Oswald, West Point, Nebr.; Treas., Harvey M. Yoder, Wellman, Iowa; Secy., Willard Leichty, Wayland, Iowa.

Roll Call

Thirty-one conference members responded to the roll call. This constituted a quorum. Others were in attendance later. The presence of a number of visitors was appreciated.

Committees Appointed

Nominating Committee—Simon Gingerich, Ezra Roth, Alvin Gascho.

Resolutions Committee—William R. Eicher, Nicholas M. Stoltzfus, Silas Horst.

Ordinations Accepted

The following were recognized as members of conference in the various offices to which they were ordained during the year: Edward Birkey, bishop at Manson, Iowa; Paul Guengerich, minister at the West Union congregation; Max Yoder, minister at Wellman, Iowa.

Motions Adopted

Upon motion it was decided that the Executive Committee of conference be empowered to arrange for a conference-wide ministerial meeting to be held this coming year, the time, place, and length of which are to be determined by the Executive Committee of conference.

It was moved that the moderator and secretary of conference should attend the nonconformity in dress meeting to be arranged for by the General Problems Committee. Carried.

The motion was adopted that our conference respond to the request of the Relief Committee for funds to purchase milk products and baby food for distribution in Poland.

It was moved that we accept the report of the Nominating Committee. Carried.

The motion was adopted to table for the time being, and make it a matter of further study, the appointment of a Secretary of Home Interests.

Upon motion it was decided to accept the additions and changes suggested by the revision committee, preparatory to printing a new Constitution and Discipline handbook of the Iowa-Nebraska Conference district.

It was moved that the address given by Bro. William R. Eicher on "Nonconformity in Worldly Attire" be printed and included in conference reports. Carried.

Resolution of Appreciation

We, the delegates of the Iowa-Nebraska Conference, assembled at Shickley, Nebr., do hereby express our appreciation to the brethren and sisters of this community for the fine hospitality they have accorded us.

Conference Sermon

The conference sermon was preached by Perry Blosser of South English, Iowa, using as his subject, "The Church Militant." The texts used were I Tim. 6:12, "Fight the good fight of faith," and Isa. 52:12, "For the Lord will go before you."

Reports Given

The following reports were given and accepted. Full reports will appear in pamphlet form.

Congregational Report, by the Conference Secretary.

Bishops' Council, by D. J. Fisher.

Delegate to North Central Conference, by Norman Hobbs.

Publication Board, by Simon Gingerich.

Mennonite Board of Missions and Charities, by George Miller.

Iowa-Nebraska Conference School Board, by Amos Gingerich.

District Mission Board Treasurer, by Ira Wenger.

Auditors' Report, read by the Conference Secretary.

Conference Treasurer, by Harvey Yoder.

Auditors' Report, by Paul Guengerich, Alvin Gascho.

Member of Board of Education, by Samuel Nafziger.

Iowa City Missions, by Norman Hobbs.

Kansas City Missions, by Edward Yoder.

Children's Welfare Board, by Fred Swartzendruber.

Election of Officers

Moderator of Conference, William R. Eicher.

Assistant Moderator, Edward Birkey.

President District Mission Board, Ammon Miller.

President District Sewing Circle, Mrs. A. Lloyd Swartzendruber.

Vice-President District Sewing Circle, Mrs. Alvin Gascho.

Secretary District Sewing Circle, Mrs. Robert Fisher.

Secretary of Literature, Goldie Stauffer.

Secretary of Girls' Work, Katie M. Yoder.

General Mission Board Member, George Miller.

Sewing Circle Advisory Committee, Oliver Roth.

Delegate to North Central Conference, P. J. Blosser.

Local Board Kansas City Mission, Henry Hochstetler, Ammon Miller.

Children's Welfare Board, George Miller, John Troyer.

Publication Board, Simon Gingerich.

Iowa-Nebraska School Board, John Y. Swartzendruber, D. J. Fisher.

Local Board Iowa City Mission, Homer Wenger.

Member on Committee of Arrangements for General Conference.

William R. Eicher.

Delegates to General Conference: Paul Guengerich, Max Yoder, Sam Oswald, Silas Horst, Ezra Roth.

BIRTHS

Bender.—To Ralph E. and Louella (Short) Bender, Wauseon, Ohio, a daughter, Delores Jane, Sept. 22.

Blauch.—To Glen T. and Nettie (Mersing) Blauch, Crellin, Md., a son, Glen Thomas, Oct. 18.

Breneman.—To Earl E. and Elizabeth (Landis) Breneman, Manheim, Pa., a daughter, Doris Jean, Oct. 2.

Buckwalter.—To Leon H. and Miriam (Bair) Buckwalter, Leacock, Pa., a son, Leon Herbert, Oct. 10.

Byler.—To Raymond and Fannie (Miller) Byler, Pigeon, Mich., a son, John Ivan, Oct. 14.

Charles.—To J. Lester and Evaline (Hathaway) Charles, Landisville, Pa., a daughter, Nancy Karen, Oct. 16.

Gerber.—To Nathan and Elvina (Amstutz) Gerber, Dalton, Ohio, a son, Aldis Clair, Aug. 30.

Greaser.—To Lawrence and Annabelle (Troyer) Greaser, Hesston, Kans., twin sons, David L. and Daniel H., Oct. 28.

Headings.—To Samuel G. and Barbara A. (Schlegel) Headings, Albany, Oreg., a daughter, Starla Jean, Sept. 24.

Hoover.—To Elmer M. and Martha (Boll) Hoover, Bird-in-Hand, Pa., a daughter, Ella Faye, Oct. 10.

Mann.—To Raymond and Doris (Jones) Mann, Elkhart, Ind., a daughter, Janet Elaine, Sept. 7.

Martin.—To Glen I. and Martha (Horst) Martin, Greencastle, Pa., a son, Titus Horst, Oct. 15.

Martin.—To Merle E. and Mildred (Lahman) Martin, Harrisonburg, Va., a daughter, Dorothy Lou, Sept. 25.

Miller.—To William Howard and Norma (Zook) Miller, Shanesville, Ohio, a son, William Bradford, Sept. 28.

Rodgers.—To Lloyd and Pearl (Hershberger) Rodgers, Hesston, Kans., a daughter, Ruth Elaine, and a son, Robert Duane, Oct. 27.

Roth.—To Gilbert and Bernice (Steckley) Roth, Wayland, Iowa, a son, Roderick Daniel, Oct. 25.

Rudy.—To Harry and Ada (Eberly) Rudy, Strasburg, Pa., a son, Joseph Lee, Oct. 2.

Schrock.—To Ray and Margaret (Warfel) Schrock, Farmington, Del., a son, Charles Edward, Oct. 11.

Shank.—To Raymond B. and Willadene (Yoder) Shank, Nampa, Idaho, a daughter, Edwina Raedene, Oct. 5.

Stoltzfus.—To Dwight L. and Phyllis (Hartzler) Stoltzfus, Mantua, Ohio, a son, Timothy Dwight, Oct. 9.

Stutzman.—To Clyde C. and Iona (Miller) Stutzman, Hannibal, Mo., a daughter, Altha Adene, Sept. 30.

Yoder.—To Samuel M. and Elizabeth (Beachy) Yoder, Meyersdale, Pa., a son, Robert Eugene, Oct. 24.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Christner—Beachy.—Daniel Christner, Jr., and Grace Beachy, both of the Alden, N.Y., congregation, by John Bontrager, Oct. 10, 1948.

Erb—Christner.—Joseph Erb and Virginia Christner, both of the Alden, N.Y., congregation, by John Bontrager, Aug. 1, 1948.

Geil—Plank.—Clarence Wayne Geil, Gulfport, Miss., and Elizabeth Lydia Plank, West Liberty, Ohio, by Newton S. Weber at the Bethel Church, West Liberty, Oct. 22, 1948.

Hostetler—Smucker.—Dwight Hostetler and Shirley Smucker, both of the Oak Grove congregation, West Liberty, Ohio, by Nelson Kanagy at the church, Oct. 20, 1948.

Roth—Headings.—Wilmer Ray Roth and Olive June Headings, both of the Fairview congregation, Albany, Oreg., by N. M. Birky, Oct. 3, 1948.

Sheats—Bray.—Allen T. Sheats and Barbara I. Bray, Providence congregation, Yerkess, Pa., by Elmer G. Kolb at the Providence Church, Oct. 23, 1948.

Stoebl—Eichorn.—Henry Stoebl and Clara Eichorn, both of the Alden, N.Y., congregation, by John Bontrager, July 17, 1948.

Wyse—Short.—Charles Wyse and Patricia Short, of Archbold, Ohio, by D. L. Sommers, assisted by Wyse Graber, Oct. 3, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Aeby.—Alice Lucille, daughter of John C. and Ella (Hersberger) Aeby, was born in Stettler, Alta., Dec. 15, 1906; died in Davenport, Iowa, Sept. 13, 1948; aged 41 y. 8 m. 28 d. She was preceded in death by her parents, one brother, and one sister. At the age of thirteen she moved to Kalona, Iowa, to make her home with her uncle and aunt (Mr. and Mrs. E. D. Hersberger). She graduated from the Kalona High School and later attended Goshen College and the State University of Iowa, having taken up the teaching profession. In her youth she accepted Christ as her Saviour and united with the East Union Mennonite Church, of which she was a member until she left Kalona; she then transferred her membership to the First Presbyterian Church of Davenport. Her life was a challenge and inspiration to many. At an early age she was left to make her own way; she faced the circumstance bravely, determining to make a contribution to the world in which she lived. Surviving are 5 uncles (E. D. and C. F. Hersberger, Kalona, Iowa; Leo, Oshkosh, Wis.; Uriah, White Pigeon, Mich.; Dan, Chicago, Ill.), 2 aunts (Mrs. August Deitch, San Diego, Calif.; Mrs. Fannie Stines, Zion City, Ill.), a number of cousins, and a large number of close friends. Funeral services were held at the East Union Mennonite Church, Kalona, in charge of D. J. Fisher and A. Lloyd Swartzendruber. Burial was made in the East Union Cemetery.

Bender.—Russel Otis, son of Alva and Zelah (Miller) Bender, Mt. Joy, Pa., was born Jan. 29, 1938; died Sept. 2, 1948, at the Osteopathic Hospital, Lancaster, Pa.; aged 10 y. 7 m. 3 d. On Aug. 31, 1948, he was fatally injured between a farm wagon and a barn post at the home of a friend. Death resulted from peritonitis following a rupture of the stomach; an emergency operation was performed, from which he never completely rallied. He had accepted the Lord as his personal Saviour two and one half months before his death, while attending boys' camp at Laurelville. Surviving are his parents, 3 brothers (Everett Eugene, Gerald Winrod, and Jon Scott), and 3 grandparents (John H. Bender, Springs, Pa.; and Dr. and Mrs. Ira S. Miller, Hanover, Pa.). Funeral services were conducted Sept. 5 at the Mt. Joy Mennonite Church by Henry Lutz.

Eshbach.—Annie, daughter of the late Mary and Benjamin Buckwalter, was born Feb. 1, 1854; passed away Aug. 31, 1948; aged 94 y. 7 m. She was the widow of John K. Eshbach. Surviving her are nieces, nephews, and cousins. Most of her life she lived in Conestoga Twp., Pa., and was a member of the River Corner Mennonite Church for many years. Although she was almost blind, she continued to attend services until about eight weeks before she died. Her death took place at the home of her cousins (Mary and Maud Hess), where she had lived for five years. Funeral services were in charge of Henry Nauman and Maris Hess. Interment was made in the River Corner Cemetery.

Kreider.—Clarence Hershey, son of John S. and Sadie (Weaver) Kreider, was born in Lancaster Co., Pa., Sept. 12, 1916; died Sept. 24, 1948; aged 32 y. 12 d. Death was caused by poliomyelitis. On Oct. 15, 1945, he was married to Virginia Armentrout, who survives. Also surviving are one son (Frederick), his mother, and one brother (Elmer, Lancaster Co., Pa.). He was a member of the Willow Street Mennonite Church, having joined when he was quite young. He served more than four years in C.P.S. in Virginia and Montana. For the past year he had been employed as clerk at the Lancaster post office. Funeral services were conducted by Jacob T. Harnish at Herr's Funeral Home. Text: John 14. Interment was made in the Willow Street Mennonite Cemetery.

Lutz.—Samuel W., son of the late Isaac and Martha (Weaver) Lutz, was born near White Horse, Pa., Nov. 21, 1865; passed away at the home of his daughter (Edna), Rothsville, Pa., Aug. 19, 1948; aged 82 y. 8 m. 28 d. He was united in marriage to Susan Nonnemocher, who survives. Also surviving are 3 daughters (Mrs. Jennie Balmer, Mrs. Helen Forry, and Edna—Mrs. Harry B. Graybill), 4 sisters, 2 brothers, 7 grandchildren, and 3 great-grandchildren. In 1927 he united with the Mennonite Church at Landis Valley. Funeral services were held at Spacht's Funeral Home and at the Landis Valley Church, Lancaster, Pa., in charge of Ira D. Landis and Levi M. Weaver. Interment was made in the adjoining cemetery.

Peachey.—Fannie Marie, daughter of Jefferson and Mary (Stoltzfoos) Peachey, was born April 16, 1939; passed away Sept. 14, 1948; aged 9 y. 5 m. She was sick one week with whooping cough and pneumonia. Surviving are her parents, 2 sisters and 4 brothers (Earl, Coatesville, Pa.; Sara—Mrs. John Sausman, Bertha—Mrs. Harry Shaffer, Jefferson Jr., Eugene, and Wayne, all of Belleville, Pa.). She was a pleasant little girl and will be particularly missed because she was a great care, having never been able to walk. Funeral services were held at the home of her parents on Sept. 16, conducted by two uncles, Raymond and Lewis Peachey. Texts: II Sam. 12:23; Rev. 22:17. Burial was made in the Locust Grove Cemetery.

Schriner.—Noah, son of Henry and Sarah Schriner, was born in Harrison Twp. Elkhart Co., Ind., April 10, 1859; passed away March 14, 1948; aged 88 y. 11 m. 4 d. He had been in failing health for a year, but remained active until the last six weeks of his life. On April 10, 1884, he was married to Alice Long, who preceded him in death on Dec. 24, 1926. He lived most of his life in the Elkhart vicinity. About 1896 he and his wife united with the Mennonite Church, of which he was a member at the time of his death. Surviving are one daughter (Wealthy Miller, Elkhart, Ind., with whom he was residing), one son (Frank), 4 brothers (David and James, Cassopolis, Mich.; Henry, Warsaw, Ind.; and William, of Elkhart), 3 sisters (Lizzie—Mrs. Will Knowlton, Edwardsburg, Mich.; Susan—Mrs. Daniel Gordon, and Sarah—Mrs. Charles Shaffer, both of Elkhart), 11 grandchildren, 24 great-grandchildren, and many other relatives and friends. Funeral services were held at the Walley Funeral Home in Elkhart on March 18, in charge of D. A. Yoder and C. A. Shank. Interment was made in the Olive Cemetery.

Scudder.—Muriel, daughter of Raleigh and Lula (Andes) Lam, was born near Cootes Store, Va., Nov. 6, 1907; passed away at the home of her daughter (Lena), Sept. 17, 1948; aged 40 y. 10 m. 11 d. She was not strong, and during the last year of her life she suffered much. On Nov. 7, 1921, she was united in marriage to Oliver Scudder, who survives. Also surviving are 6 children (Lena—Mrs. Ivan Sager, Fulks Run, Va.; Wanda—Mrs. E. Cooper, Harrisonburg, Va.; Chester, Lester, William, and Kathryn, at home), one step-daughter (Mrs. Roy Kitchen), her parents, 3 sisters (Mrs. Elsie Reedy, Mrs. Daisy Tusing, and Mrs. Harry Custer), and one brother (Berlin). In her youth she united with the Bethel Mennonite Church near her home, and remained a member until death. Funeral services were held at the Oak Grove Brethren Church near Fulks Run on Sept. 20, in charge of L. P. and Timothy Showalter.

Witmer.—Mary E., daughter of Samuel and Mary (Bixler) Witmer, was born in Mahoning Co., Ohio, Nov. 21, 1857; passed away at the home of her sister (Lucretia), Wakarusa, Ind., April 8, 1948; aged 90 y. 4 m. 17 d. In 1865 she moved with her parents to Elkhart County, Ind. Early in life she accepted Christ as her Saviour and united with the Holdeman Mennonite Church, of which she was a member until death. She was quiet and unassuming. On March 17 she became ill; death resulted from complications following intestinal flu. One brother (John H.) passed away at the age of eighty-seven. Surviving are one brother (Isaac, Columbiana, Ohio), and 2 sisters (Susan—Mrs. Eli Wenger, and Lucretia—Mrs. George Weldy). Funeral services were held at the Holdeman Church on April 10, in charge of Silas Weldy, Warren Shaum, and C. A. Shank. Burial was made in the Olive Cemetery.

OUR SCHOOLS (Continued)

The afternoon session was closed with a consecration service led by D. A. Yoder, former president of the Board of Education.

The persons who attended the Saturday evening session of the Board enjoyed the privilege of listening to Stephen N. Solomon, India representative of the Dhamtari school, on the subject, "Christian Education in India"; and to J. D. Graber, secretary of the General Mission Board, on the subject of "Christian Education in World Evangelism." An offering amounting almost to two hundred dollars was contributed toward the work of the Board. The meeting was closed by appropriate remarks by President Nelson E. Kauffman, who led in a benedictory prayer. Thus came to be history one of the most epochal meetings ever held in the interest of our Christian educational work.

It seemed evident from the testimonies received from those attending that this type of Board meeting proved to be exceptionally satisfactory, and should be seriously considered as the type of meeting to be promoted as the annual meeting of the Mennonite Board of Education, and at possibly the same time of the year—October. This meeting would be taken to a different section in the church from year to year so as to bring before the people of our denomination firsthand information about the work of the Board and the manner of its functioning, as well as to give people a conception of the great major objective of Christian education in the Mennonite Church—that of evangelization, taking the Word of God through consecrated, trained workers to all sections of the world, and to build Christian character through the teaching ministry. Brother Graber in his closing message, repeated numerous times that wherever our church has gone, there Christian schools have gone with it; and that schools and the evangelistic and missionary program of the church supplement each other. Actually the missionary program of the church is dependent upon the educational program, because without proper training and knowledge of the Word, people cannot become effective workers for the Lord.

May we together work and pray that the Lord will accomplish greater things for us tomorrow through our educational work than ever before in our church history.

C. F. Yake, Secretary
Mennonite Board of Education

PRAYER

Reader, if you are in any trouble, try whether God will not help you: if you are in no need, why should you ask questions about prayer? True, he knows little of himself who does not know that he is wretched, and miserable, and poor, and blind, and naked; but until he begins at least to suspect a need, how can he pray?—George Macdonald.

THE BOOK SHELF

Know Your Bible Better, Frederick Hall; W. A. Wilde Co.; 1947; 138 pp.; \$1.25.

Frederick Hall is the author of a number of "quiz" books on the Bible, also of one on hymns and one on different faiths. This book contains 1001 questions, with answers, not all of which may be found in the Bible.

One example of this would be No. 263. "Within recent years one of the oldest Bible stories has been retold by a famous novelist in a tetralogy of novels aggregating many hundreds of thousands of words. What is the Bible story?" The answer, in case you are interested, is "The Life of Joseph. Written by Thomas Mann, in four novels."

For this reason, and also because the questions are not in any particular order, but all mixed up, this book is not suitable for Bible study classes. It can, however, be used with profit in informal gatherings, as well as for private use, if those using it have a well-rounded knowledge of music, art, geography, and history as related to the Scriptures.—Mary Hochstedler.

Before You Decide, Howard Charles and Jesse Hoover; Mennonite Central Committee; 1948; 70 pp.; 20 cents.

This is a booklet which deals with the problem which a young man is called upon to face in this modern national setup in which the providence of God has permitted us to live. The question for each Christian young man is, How can I serve my generation in the will of God? This little booklet is written as a signboard guiding youth into making a right decision, not only on the military question but also on his vocational problems as well, because the way a youth decides his vocational problems will go a long way in his deciding problems relative to his attitudes in governmental affairs. The booklet is written for youth, but could and should be read, with profit, by groups of all ages. It is written in good style, fresh, concise, clear, and not too technical. We bespeak for it a large circulation, of which it is worthy, and may it be an instrument under the blessings of God in helping youth to decide, youth choosing right, youth choosing Christ.—John W. Burkholder.

The Jew in History and Destiny, Hyman J. Appelman; Zondervan Publishing House; 1947; 27 pp.; 35 cents.

The author of this small booklet, being a Christian Jew and a much-used evangelist, is well qualified for treating this timely subject. A few verses from the Book of Deuteronomy are used for a background to the study, which is treated under three headings: The Heritage of the Jew, The Hatred for the Jew, and The Hope for the Jew.

The reader will be pleased with the balanced presentation of the facts concerning the

Jew and his deeds of good and evil. Karl Marx and Trotsky were Jews; but so were David and the Apostle Paul (p. 7). The Jew has defied God's law; he broke the commandments, but so has the United States of America. We (American people) are no better than the Jews (p. 14).

The author very profoundly brings the reader to the climax by showing that the hope for the Jew is not Legislation, not Segregation, not Assimilation, not Annihilation—but Salvation. With the love of God in our hearts we need to "pray for them, preach to them, pay for them, and try to win them for the Lord Jesus."

By way of illustration two references are made to the army—without condemning or condoning participation in the same. Cigarette smoking is looked upon with disfavor; and the styles of our land are strongly opposed.

Living, as we are, in the midst of anti-Semitism, readers will find this brief discussion helpful in keeping their thinking balanced, and in inspiring a love for the Jew that will bring him to the Saviour.—Lloyd Hartzler.

Morning Glory Cottage, Dorothy Morris; Eerdmans; 1948; 72 pp.; 75¢.

This story is a wholesome one that will make Christianity attractive and natural to children. Christian workers are beginning to realize that childhood and not youth is the time for first definite Bible teaching. One of the ways to train children is to put books into their hands that mold their lives into strong and beautiful characters. This well-written story brings in a true Christian testimony. These children find life interesting because of their efforts to help others. Many practical lessons are taught, such as obedience to God and parents, faithfulness to duty before play, cheerfulness in performing duties, meeting temptations with Jesus as our helper, rewards for standing true, regular prayer and Bible reading habits.—Christian E. Charles.

A MAN'S RIGHTS

Lest it should be possible that any childlike soul might, in arrogance and ignorance, think to stand upon his rights against God, and demand of Him this or that after the will of the flesh, I will lay before such a possible one some of the things to which he has a right. . . . He has a claim to be compelled to repent; to be hedged in on every side: to have one after another of the strong, sharp-toothed sheep-dogs of the Great Shepherd sent after him, to thwart him in any desire, foil him in any plan, frustrate him of any hope, until he come to see at length that nothing will ease his pain, nothing make life a thing worth having, but the presence of the living God within him.—George Macdonald.

The celebrated W. Jay, of Bath, used to say that Christ's sheep were marked in the ear and the foot: "They hear my voice and follow me."—Christian Conservator.

ITEMS and COMMENTS

The expulsion of 12,000,000 Germans east of the Oder River and south of the Sudetic Mountains in accord with the Yalta Agreement has meant the destruction of more than 10 per cent of German Protestantism. More than 4,000 congregations have lost their churches, institutions, and investments, according to **United Evangelical Action**. These millions of ousted German Protestants now live in refugee camps with their pastors in other parts of Germany.

* * *

England's churches are empty. Reports have it that at no time of the year will there be more than 10 per cent of the population attending church. In the cities it is closer to 5 per cent, and in the crowded sections of large cities nearly 1 per cent.—**United Evangelical Action**.

* * *

Members of the Reformed, Christian Reformed, and Protestant Reformed churches in the western Michigan area are building a modern Christian high school at East Muskegon, Mich. The building is to cost \$250,000. It is hoped that it will be opened in the fall of 1949.

* * *

New York has become the first state to outlaw racial and religious discrimination in the admission of students to institutions of higher education. A law which went into effect Sept. 15 makes it illegal for any college or university to refuse to accept students because of color, race, creed, or national origin. Religious institutions are permitted to limit their student bodies to members of their own faith if they file with the State Education Department a certificate that they have elected to consider themselves religious or denominational institutions. So reports the **Christian Century**.

* * *

The Dominion Ministry of Education in India has requested universities and provincial governments by gradual stages to replace English with the dominant tongue of their area as the official language. English will still be taught along with other foreign languages for the benefit of those who wish to keep abreast of human knowledge or intend to engage in international work.—**Christian Century**.

* * *

The entire province of Madrid came under the provisions of new prohibition laws on Oct. 1. The government of Bombay has fixed April, 1950, as the target date for total prohibition in that province. Six districts of Travancore states have gone dry since Aug. 17.

* * *

How little American people give for religious and charitable purposes is apparent from a study of American income tax returns. One year 7,000,000 persons deducted less than 2 per cent of their net income as giving, and in another tax year 25 per cent of the people

claimed absolutely no deduction for gifts. In another year, of those who earned over \$5,000 per year, 20 per cent made no deduction for charitable gifts. And of those in the income levels below \$5,000 a year, 43 per cent made no deduction. The average gift for charitable purposes deducted in the period from 1922 to 1937 was 1.83 per cent.—D. Carl Yoder.

* * *

Eight per cent of 200 new students enrolled at Moody Bible Institute this fall are from foreign countries, while fifteen nations are represented in the student body of 1,000.—D. Carl Yoder.

* * *

As part of a nation-wide movement of the Roman Catholic Church to minister to the neglected rural areas of America where generally there are few members of that faith, two priests of the North Carolina missionary fathers are now working in the small villages of the rural mountains in a new trailer church, the Madonna of the Highways.—D. Carl Yoder.

* * *

Methodist Bishop G. Bromley Oxnam, of New York, speaking to the international convention of the Disciples of Christ recently in San Francisco told the delegates that "treating the Jew and the Negro as brothers in the little town in which we live makes a greater contribution to fellowship than the passage of a resolution opposing anti-Semitism and discrimination against the Negro at a World Council of Churches." The Mennonites cannot participate in the World Council of Churches, but they can, by the grace of God, give an example of how Christians should treat Jews and Negroes and any other minority group.

* * *

Bedouin tribes in Galilee have joined the Hebrew forces and have been fighting the invading Arab armies.—Prophecy.

* * *

A six-year schedule is being launched in Scottish schools which will insure every boy and girl receiving Scripture training on a par with mathematics and languages.—United Evangelical Action.

* * *

China's Need.—There are more than one hundred Chinese people for every word in the Bible. Of these, more than half are followers of Confucius, four million are Catholics, and less than one million are Protestant Christians.—Evangelical Christian.

* * *

Three quarters of Brooklyn's Jews have no affiliation with any synagogue or temple. One Jew said to a worker of the National Jewish Mission, "You Christians have the opportunity of a lifetime to reach us Jews."—Life in Action.

* * *

The Missouri Lutheran Synod has set up an organization called "The Lutheran Friends of the Deaf, Inc." They expect to erect a Christian school for deaf children at Mutton-town, Long Island. Sixty children will be enrolled when the school is opened.—United Evangelical Action.

Going fast . . .

Christmas Tracts

Greeting cards may have a Bible verse, but the real invitation to God's gift of His Son is pointed up in a tract. Every gift should have a tract enclosed.

Four Christmas Tracts

Your choice of titles: "Thinking About Christmas," "Hotel: No Rooms," "The Gift That Cost More Than the War," and the new selection for the Monthly Club: "A Word to the World," a very beautiful and effective tract. Choice of titles, 40c. per 100, \$3.60 per 1000, postpaid. List second choice, please.

Christmas Assortment

One hundred assorted Christmas tracts, postpaid 50c.

Christmas Samples

If you order samples at once, you will still have time, but you must do it immediately. Send two 3c. stamps for these.

New Year Tracts

Several hundred of "New Year's Day" are left. Hurry for these. "New Year's Resolutions" and "New Year Questions" are ready. Any title, 40c. per 100, \$3.60 per 1000. List second choice.

Mennonite Publishing House, Scottdale, Pa.

Tracts on Records.—Christian young people in California have organized the Missionary Recording Service to bring tract-like messages by means of spot announcements over the nation's radio stations.—Christian Life.

* * *

Help given Germany by churches in America was "the largest act of love in Christian history," said Bishop Hans Meiser of the Evangelical Lutheran Church in Germany to the United Lutheran Church in America at its

biennial convention in Philadelphia. "You poured oil and wine into the wounds of Germany," he said. You are the living witness for Christ and proof that the gulf that has been created through hate can be bridged. The one language that can be understood is the language of Christian love."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, NOVEMBER 16, 1948 NUMBER 46

"Quench Not . . . Despise Not"

BY WM. G. DETWEILER

The ministry of the Holy Spirit is one of the interesting and profitable subjects for study. So very much depends upon the work of the Holy Spirit that none of us who are saved dare despise His work. Without His ministry none of us would ever have been saved, and none of us would ever be able to enjoy our Christian life and fellowship. And yet so very often He is not given the proper respect and reverence. So very often He is set aside and in His stead human wisdom and human methods are substituted. For this reason the work of the Lord is greatly hindered. The Bible speaks of a number of sins or offenses against the Holy Spirit. Paul writes, "Quench not the Spirit" (I Thess. 5:19).

The Spirit is likened in the Bible to fire. Fire can be quenched. So can the Holy Spirit be quenched. The Holy Spirit can be, and is being quenched in a number of ways. As fire can be quenched by casting water upon it, so can the Spirit be quenched by resisting the truth that He teaches, for one of the functions of the Spirit is to teach the believer, to lead him into all truth. If I resist the truth that He reveals, then I am quenching the Spirit. And just as fire loses its heat and burns no more when water is thrown upon it, so when the believer rejects the truth the Spirit has revealed, the warmth of the Spirit and His burning will grow less and less until He may cease to burn in some hearts.

Here is what I mean: It may be that some one of my readers just now has been unwilling to receive some truth that the Spirit revealed unto you from the Bible. You had wanted to have the Spirit teach you and to lead you into all truth, but then when He revealed to you some truth which you did not like to receive, or which did not agree with your pet notions, you were unwilling to receive that truth, and now you wonder why the Bible has lost its sweetness and its beauty to you when you read and study it. It may be that it is because you have quenched the illuminating flame of the Spirit, and now He can no longer shine upon the sacred pages as you read them.

Or, it may be that you have asked the Spirit to search your heart and life. You prayed that the Lord by His Spirit should reveal to you anything in your life—any

past sin that needed to be confessed and repented of, or any present habit that was displeasing to Him. Then the Lord began to do this for you. You were willing to follow and to cleanse your life until He revealed to you some pet sin which you were just unwilling to give up. You began to justify yourself. You tried to make yourself believe that what the Spirit revealed to you as sin was not sin after all. Thereby you quenched the Spirit. Now you wonder why the Christian life has lost for you some of its sweetness, and why some of the Christian graces which are the fruit of the Spirit are lacking in you. May it not be that you have quenched the candle of the Lord?

Again as fire can be quenched by casting earth on it, so can the Spirit be quenched by worldliness. God alone knows how much worldliness there is in the church today. We need not wonder why we have not mighty convicting power in our services today if we have quenched the Holy Spirit by worldliness. It may be worldliness in any of many forms: it may be the love of money; it may be the love of ease; it may be indifference to the work of the Lord; it may be indifference to the Word of God; it may be love of pleasure; it may be pride and vanity; it may be selfishness; it may be following the fashion follies of the world; it may be a worldly spirit which is concerned about the things of earth rather than the things of heaven. Whatever it is, worldliness quenches the Spirit. How we do need to repent and to allow the Spirit to have His own way all the way!

Then, too, fire ceases to burn, and is indirectly quenched, by our refusing or failing to supply fuel. Many a person has hindered the working of the Spirit, quenched the Spirit, by not feeding upon the Lord Jesus Christ and upon the written Word. You may be one of those Christians who at one time enjoyed a precious fellowship with the Spirit. But then you allowed things to crowd out your occupation with the Bible and now you find that the Spirit seems more distant. You have quenched the Spirit. Many of us are not as keenly conscious as we should be of the great importance of feeding upon the Word of God if we want to have the fullness and the power of the Spirit of God in our lives. We

have not the Word of Christ dwelling in us richly in all wisdom (Col. 3:16), and hence we fail to supply the fuel for the divine flame within us.

Fire may also be quenched by shutting off the air. You know what happens when a lighted candle is placed under a dish. The Holy Spirit will cease to burn and to shine in and through us when we withhold from Him the breath of prayer. I am impressed by the great need for fervent prayer these days when we need revival so sorely, and when the spiritual life of the church is so very low. In proportion as we pray and wait upon God will the Holy Spirit burn within us, and shine and work through us. No wonder then that Paul commanded in our lesson, "Quench not the Spirit."

Coming to the next verse, verse 20, we have the short command, "Despise not prophesyings." Paul tells us in I Cor. 12 that the Spirit gives different gifts to different believers, and that to some He gives the gift of prophecy. A New Testament prophet speaks to men "to edification, and exhortation, and comfort" (I Cor. 14:3). From this it seems that the gift of prophecy in the New Testament is not confined to foretelling future events, but includes also "forthtelling." When a Christian speaks to others in teaching whereby he edifies, exhorts, or comforts, then he is prophesying. So Paul says, Do not despise preaching or teaching. He speaks also of "the foolishness of preaching" (I Cor. 1:21).

Let me make a modern application of this before we pass on to the next verse.

Benediction

"Now unto him that is able to keep you from falling . . ."

BY EDNA BEILER

*This is the sturdy armor we put on
After a too-brief hour of cool respite,
The whirling wheel that makes our tarnished
swords
Once more the glad reflectors of the light.*

*This is the blade that trims our smoking lamps
Cutting away the blackness of much use,
The patient hand that fans alive again
Swift-cooling fires of passionate love for truth.*

*This is the amber wax that seals anew
To us, each Lord's day, promises divine,
The sacred finis to each worship hour—
Flaming gold letters on the final line.*

Phoenix, Ariz.

You know there are many today who despise preaching. They will not sit under a sermon. They will not attend to the teaching of the Word of God. They care not for the exposition of the Bible. Yes, this includes even many Christian professors. They would rather hear a lecture on some timely or popular subject. They despise prophesyings. They will not go to the house of worship on the Lord's day. They prefer to go to the show, the bathing beach, the ball game, or to engage in some manual work. They despise prophesyings. Or, if they do go to church and have to listen to a sermon they are bored, and have their attention and their affections elsewhere, if they do not actually sleep while the Word of God is being preached. They despise prophesyings. While preaching and teaching of the Bible in public worship services is old-fashioned, we need to remember that the Lord has ordained that it shall be thus, and that He has commanded, "Despise not prophesyings."

May I say, however, that I have no quarrel with you who would interpret this verse to mean, "Do not despise the prophetic utterances concerning future events." I sincerely believe that the Lord wants us to believe the prophetic portions of the Bible. Far be it from me that I should speak lightly of them. We may not understand them; we may not see how some of them can be fulfilled; but this does not give us license to despise these teachings. "Despise not prophesyings."

I like to connect this with the next verse, "Prove all things; hold fast that which is good." In other words, as you do not despise prophesyings, as you hear sermons preached and lessons taught, be sure to accept only that preaching, that teaching which is in accordance with the Word of God, the Bible. In these days when there is so much unsound teaching we need to be careful to compare all that we hear with the Bible, we need to be like the noble Bereans who searched the Scriptures daily whether the things spoken by Paul were so. Acts 17:11. But as we prove all things, we need to be careful to hold fast that which is good. I feel this last part of the command needs to be emphasized. It is proper to square everything with the Bible. But we need to be careful that the devil does not catch away the good seed which was sown in our minds and hearts (Matt. 13:19): we need to hold fast to it, for if we do not hold fast, it will slip away. Heb. 2:1.

Orrville, Ohio.

Our Lord never thought of being original.—George Macdonald.

"The Powers That Be"

BY STANLEY SHENK

A nonresistant Christian hates war. It is the embodiment of all that resistance is. It stalks the earth like a fiend from hell, leaving behind it a train of skulls, tears, harlots, and cynics. We feel that it pretty well compounds the quintessence of evil. We can have no part in it.

In our reaction to war, and in our fervent zeal for peace, we may forget, however, that it is impossible to outlaw war, yea, that national force is actually a part of the divine economy. "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God. . . . Rulers are . . . a terror to . . . the evil. . . . He beareth not the sword in vain" (Romans 13). These words give to the state a divine authority, and gird it moreover with the concept of force. We are not to be regimented into militarism, of course, on the basis of the above phrases, for when God says "love," and even the divinely ordained state says "hate," then we must use the apologetic of Peter that our highest command is to "obey God rather than men."

The Anabaptist Schleithem Confession of 1527 refers to the state as a divine institution "outside the perfection of Christ." "This is based on the belief that the Christian ethic is for Christians, not for the state" (John C. Wenger, *Glimpses of Mennonite History and Doctrine*, page 153). In our hatred of war and our fervor for peace, we must be careful not to make the mistake of trying to impose the ethic of the New Testament Christian upon the state. Such an attempt represents an extreme. It involves taking a great doctrine beyond the point where it is Scripturally applicable. Moreover, it causes our position to appear ridiculous in the sight of the world. If we appeal to the state for exemption from the use of force, that is one thing. In a democracy such a request is justified by the concept of conscience. If we tell the state that it must not use force, that is quite another thing. No nation, especially in these latter days, lives in an international vacuum. Surely, if it has been given the sword at all, it has a right to use it to perpetuate its very existence.

Then, you may ask, are *we* to fight, since the state has a right to fight, and we live within the state? Not at all. "If my kingdom were of this world, then would my servants fight." The big "if" makes all the difference. Yet at the same time, we must admit the existence of kingdoms of this world which are "outside the perfection of Christ," and whose

citizens logically do fight for the perpetuation of their kingdoms.

Then, you may ask, are we to admit the Scriptural correctness of those who war for the state? Only in a secondary sense. Their primary responsibility even as ours is to glorify God and to enjoy Him forever. This involves loving Him and keeping His commandments. Such a program of life will lead the individual into the citizenship of the kingdom of heaven. Moreover, it is our commissioned responsibility to present to all men, rulers or otherwise, this program of life. However, if this primary responsibility be by-passed through ignorance or shirked through disobedience, then the secondary responsibility of operating on the basis of the kingdom to which they do belong devolves upon them.

But, you may object, if all men in a given nation would accept the above program of heavenly citizenship, there would be no one left to rule it with force or defend it with force. The objection is totally hypothetical. The greatest revivals of history in the most Christian nations on earth have swept only a small minority into the kingdom. Nor have we any reason to believe that future revivals will be any more sweeping. "Strait is the gate, and narrow is the way, . . . and few there be that find it." We are referred to in the Scriptures as "strangers and pilgrims," and as "lambs among wolves." "Many are called, but few are chosen."

It may be further objected that such a position involves an impossible dualism in which one says there is one ethic for the individual and another for the state. If there be such a dual concept, it was recognized by the Spirit Himself who supervised the writing of both Matthew 5 and Romans 13.

Finally, it may be objected that it is selfish for us to dwell in the comfort of a doctrine that allows someone else to fight our battles. In answer, we do not tell the state to fight our battles, but neither (in the face of Romans 13) do we have the right to tell the state that it must not fight our battles (and its own).

New York, N.Y.

DRYNESS

That man is perfect in faith who can come to God in the utter dearth of his feelings and desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, "Thou art my refuge."—George Macdonald.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Marriage Ceremony

The marriage day is one of the greatest days of any person's life. It brings the realization of fond anticipations, the culmination of romance, and the beginning, usually, of long years of married happiness. It is fitting that so important an occasion should be marked by a ceremony that will be remembered for its impressiveness. The seriousness of this step calls for a tone of dignity and formality in the marriage ceremony. But the fact that marriage is a Christian ceremony calls also for the dominance of a Christian spirit. A marriage without dignity would be a social blunder. And a marriage without deep Christian devotion would be a sin. The minister who performs the ceremony is not a mere automaton who reads the words which give two people the legal right to live together. He is representing the claim of the Word of God and of the church that marriage is a holy ordinance, to be entered into only in the most solemn manner and with a keen appreciation of the religious significance of the event. The religious ceremony, that is, must be primarily a religious affair and must be conducted in a manner that is thoroughly consistent with the religious faith of which it is a part.

We would call attention to an article in this issue on this subject. This article is taken from a publication of one of our larger Protestant denominations. We are hoping that its source will only accentuate the claim of our own church that the conduct of the marriage ceremony should not be dictated by mere fashion or convention. No etiquette book has the right to the last word on what is correct in the marriage of a Christian, and all the more of a Mennonite. The minister who conducts the ceremony should not be dictated to as to the forms of procedure. It is his service and he has full right to conduct this service of the church as it seems best to him. Of course, any pastor should be most happy to consult with the parties concerned, particularly with the bride and her parents. Not all marriage ceremonies need to be conducted just alike. But all plans should be made conjointly by the bride and the minister. Anything in the

way of costume, decorations, and music which is objectionable to the church as represented in the minister should be omitted. There should be nothing in the marriage ceremony which could not be integrated fully with the principles and the practices of the church.

It seems probable that there is some need for a revision of the marriage ceremony usually used by our ministers. At least if the ceremony prescribed by our *Ministers' Manual* is not satisfactory to the minister, it would seem that he would have the right to make desired modifications. And since the practice of church weddings is growing among us, it seems necessary that a study should be made of what is a proper procedure in Mennonite church weddings. Without some suggestion from the church there is danger that the style of our church weddings will be dictated chiefly by Emily Post, if not by Hollywood. By all means, we must make the marriage ceremony a rich, meaningful religious experience and by no means an extravagant and elaborate display. It might be a good form of testimony to give the local paper a statement of the religious impressiveness of the occasion rather than of how the bride was dressed.

Concerning Christian Dress

The recent meeting of conference officials in Chicago to consider phases of the dress problem was constructive and helpful for those privileged to attend. We trust that it will also have a helpful influence throughout the brotherhood as its impressions are carried home. As the various speakers brought their messages and the conference secretaries told of what is being done in their districts to meet this issue, it was perfectly apparent why this is an ever-recurring problem. There will always be need for teaching the principles of Christian dress and for setting standards to guide the conscience of our people in these matters.

It is clear to any careful reader of the Scriptures that God has something to say on how we are to clothe our bodies. The world, motivated by sinful lust and pride, develops modes of dress that are a direct

contradiction to the Christian principles of modesty, simplicity, and economy. The original Anabaptists did not start out with a distinctive religious garb, but their obedience to the Word of God kept them from wearing weapons, costly cloth, and ornaments. And so very soon they were distinguishable in their clothing simply because they refrained from current fashions which were contrary to the Scriptures. Likewise the Christian of today, if he will cultivate his conscience by the Word of God, will need to refuse certain forms of dress which, though conventional, are obviously unchristian. And the church must continue to teach the Christian implications of costume, and to set standards for the immature and the more carnal among us. For if all of us were as spiritual and as instructed in the Scriptures as we ought to be, church regulation in attire might be unnecessary.

It is also apparent from the history of the dress practices and the dress regulations of the Mennonite Church that the dress problem can never be settled once and for all. For, as was often said at Chicago, principles do not change, but applications do. The creators of fashion in clothes are always bringing in something new, which we must measure by the unchanging Scriptural principles involved. Sometimes conventions have been quickly accepted; sometimes they have been modified; sometimes they have been retained after they were given up by others. The church has never been totally static in its approved forms, but has always reserved the right to drive stakes and hold the line at some given point. If these arbitrary lines seem at times to some people as a bit unrealistic, let us be appreciative of the problem involved, which is to make up our collective mind on whether Christian principles are involved in any costume change. We need to cultivate mutual understanding and forbearance where as individuals or as sections of the church we do not see alike in the applications of the principles upon which we are all agreed. Our experience in mission work has helped us to see that Christian principles of dress may have a considerable variety of applications, according to time and place.

We need good preaching and teaching on this subject. We need to see that while nonconformity to the world is by no means limited to matters of dress, it certainly does include dress. We need

continually to work on the problem of helping our people to appear as Christians. But we also need to be careful not to bring confusion and perhaps disgust by failure to distinguish between the unchanging principle and the changing application. Particularly is it important to pay attention to the spiritual foundations which will keep us from falling into the bondage of a "dress religion." We must dress differently because we are different in heart from the sinful world.

On Taking Hollywood Out of the Wedding Ceremony

Too often the public wedding ceremony is nothing more than a Hollywood-like spectacle, complete with flowers, music, elaborate gowns, and perfunctory procedure, all with meanings hidden from the modern mind in the dim recesses of the past. The ceremony means little to those present, except possibly to the bride who attaches different meanings to every little odd thing said or done. Many of the guests are present to see if this wedding is more showy than the last or because they feel their presence a social must. They carry nothing home except some superlative word about the flowers or the bride.

The wedding ceremony should break out of this spectacle atmosphere into a great moving service of public worship and consecration. It should be given a fresh meaning, appropriate to the claims that the church in whose walls it is taking place makes upon the life around it. The public wedding ceremony should become Christ-centered rather than bride-and-groom-centered.

One way to bring this about is to give prayer a larger place in the service. Too often praying is confined to a little tacked-on prayer at the very last. Prayer should be used somewhere in the beginning, Emily Post notwithstanding. Prayer should serve to bring the blessing of God upon the service itself and to hush the people into a worshipful attitude. It should join with the stately music to keynote the whole affair.

Another way to bring the wedding ceremony to a new high plane is to give the Scriptures a larger place. Sometimes the bride carries a beautiful white Bible. Occasionally the minister reads from a black one, but in the main the service is notable for lack of emphasis on the importance of the Word of God to marriage. A second minister could read the great, inspiring Bible passages on love and marriage between the opening songs. If a second minister were not available, some other person with a strong, clear, well-adjusted voice could do it just as well. Scriptures read at the beginning would add much to the solemnity and effectiveness of the service.

A third way to take the spectacle quality out of the modern marriage ceremony is to bring the vows themselves up-to-date. Discard the "thees" and "thous" for modern and understandable language. Tone up the vows to give them new meaning. Use simple phrases and fresh word pictures to convey the enduring quality of modern marriage. This does not call for a crude, vulgar language or for an undignified manner in presentation. It does call for an adequate, well-measured phrasing that brings marriage and its meaning down to now. Simple language can be dignified.

There are some who will say in answer to all this, "Horrors, No! Emily Post says do it the old way." But any minister with a half-dozen experiences at marrying people knows that there is no iron-clad procedure in the marriage ceremony. Anything is proper that is in good taste. Ceremonies can be varied according to the need. None of the ceremonies should be long. They all should be written beforehand. They ought not to be preachy but to contain enough of the great moral and spiritual emphases to get over to all concerned that the marriage ceremony is an important affair and that life should be better on account of it.—Editorial in the "Baptist Messenger."

Our Small Congregations

BY COFFMAN SHENK

In the United States and Canada are about four hundred and sixty Mennonite congregations. They range in size from a very few members to nearly eight hundred. There has been some discussion lately concerning congregation size. Can it be too large? When is it too small? What is the ideal size? In a GOSPEL HERALD editorial (Aug. 31, last) Bro. Paul Erb wrote on this subject chiefly as it pertains to congregations that are large beyond the point of efficiency, but with mention also of congregations that are below the efficiency level in size.

Some time ago a study by this writer indicated that a division of our congregations into what might be called large, medium, and small membership groups would find a larger proportion in the small membership group than in either of the other two, and it is with these small groups that this article concerns itself.

Any congregation requires a certain number of members for its regular routine. In addition to the ordained man or men there need be Sunday-school superintendents, teachers, chorister, secretary, librarian, young people's meeting program committee, also leader, chorister, and speakers for young people's meeting, as well as personnel for literary societies or other activities that normally are part of a congregation's life. Adding to these requirements the workers needed for outside mission activities, such as branch

Sunday schools, singing and speaking groups for jail, almshouse, street meetings and radio work, literature distribution, community visitation, hauling children to Sunday school, and summer Bible school work, small congregations often find themselves far short of the number of workers called for.

According to Yearbook statistics, almost exactly half of all our congregations have less than seventy-five members. No doubt many or most of these, if they are aggressively inclined, need help to carry on most effectively, and it is the writer's conviction that this need should be emphasized to the end that some effort by way of remedy be undertaken.

A beginning could be made by the preparation of a directory listing approximately the half of our congregations in the smaller membership bracket. Such a directory would have the name of each congregation, its location, membership, description of any activities beyond home routine, or opportunities for them and type of workers most needed, i.e., whether speakers, singers, visitation or Sunday-school workers, etc., as the case might be. Mention would also be made of industrial conditions of the area to furnish some idea of the means of livelihood available to newcomers.

Every year a certain number of our people do, for one reason or another, change residence and for some of these the opportunity for Christian service is (as it should be for all) a factor in choosing the new location. Furthermore, through due emphasis in our various publications, more people would become willing to move, not merely for financial betterment but to fields of more fruitful service in the Lord's work.

We have nearly one hundred congregations with two hundred members or over. Some of these lack home employment in Christian work for all their members. Why not encourage this surplus talent to locate with smaller congregations where there is usually a definite need for help in carrying out the Great Commission in the various ways open to us in most communities?

One cannot say just where, in numbers, the line should be drawn to designate a congregation as too small. The proportion of members willing to be used, the type of leadership, and the opportunities a given community offers for Christian service, all affect the size of the membership within which the needed workers may be found. Any congregation, however, with a legitimate need for more workers could be listed in the directory such as is suggested.

Without much doubt we could materially further our over-all church effort by the compilation of such a directory and by influencing in any proper way the moving of families with worker potential to localities where they are more definitely needed.

Biglerville, Pa.

Reveries at Sunset

BY STELLA WENGER GOOD

*I gaze o'er the beautiful valley
As the sun sets over the hills,
And a feeling of awe comes o'er me
And my heart with reverence fills.*

*Slowly the sun sinks downward
In the crimson-tinted west;
Softly the twilight gathers
As all nature sinks to rest.*

*The smoke of neighboring chimneys
Ascends upward in the skies,
And back in the hazy distance,
Long ranges of mountains rise.*

*Their lofty peaks tower upward,
White fleecy clouds over them curled,
And I think of the things that remain
Unchanged, in a changing world.*

*The gorgeous shades of the sunset,
Its crimson and purple and gold,
That adorns the vast horizon,
Gleams unchanged, since the days of
old.*

*Here's a withered stump remaining,
A remnant of a mighty tree,
It has succumbed to the elements
After more than a century.*

*Vast empires have flourished and fallen;
Cities crumbled to dust and decayed;
And great multitudes that are countless
With a flood have been carried away.*

*Great persons have triumphed in glory,
But man's glory is fleeting and vain;
And only on pages of history
Can a trace of his glory remain.*

*But the sun that shone in the heavens
When the world's first day began
Still shines unchanged through the ages,
Giving light and warmth to man.*

*The moon beams the same on the moun-
tains;*

*The stars unchanged twinkle on;
The beautiful blue of the azure skies
Has not changed since the earth's early
dawn.*

*And again I am reminded
That these things shall pass away,
And nothing in all this universe
Shall stand forever and aye.*

*But we have God's promises,
Standing unchanged and sure,
Of a better home, where no changes
come,
And that shall forever endure.*

Dayton, Va.

Conscience in Reverse

It is common for a person, when rebuked for some questionable habit, to say that his conscience does not condemn him. This reminds us of the last verse in the Book of Judges where it reads, "In those days there was no king in Israel: every man did that which was right in his own eyes." A king has a right to tell his subjects what to do, and a clarified conscience will lead a person to do what his king says. Is there no one to say what is right and what is wrong? Is there no authority to tell people who profess to be Christians what to do? If there is no standard of conduct the country and church will soon be back again where the last verse of Judges puts the Israelites. Indeed we are very near that condition now.

Conscience and Authority

How often we hear people say, "I think a person ought to do what the Spirit tells him instead of what some person tells him to do." But what spirit is this? They claim it is the Holy Spirit; but every man has his own interpretation, as various as the people of the Judges. Certainly there are many spirits abroad besides the Holy Spirit. There must be some standard by which the spirits are tested. The Scriptures tell us to try the spirits, and we do well to do so. There are various denominations in the churches, and each of them has a discipline. There would be no need of a discipline if every man was to do what he thought his conscience prompted him to do. The conscientious church member will do as his discipline says as long as he is a consistent member of that church. Again, he will give heed to the preaching of his pastor, else where is the need of a pastor? No nation, church, school, or family can be successfully conducted without rules of conduct laid down by some one in authority. An educated conscience has no difficulty in conforming to such rules, as long as they are not diametrically contrary to Scripture.

Is a Silent Conscience Safe

Taking again the person indicated in our first paragraph. For instance, suppose he uses tobacco, and says his conscience does not bother him about it. On the other hand, would his conscience trouble him if he ceased the use of tobacco? Is he really conscientious in his position? Some people say their jewelry does not disturb their conscience. Would it be their conscience that would be troubled if they took off their jewelry, or would it be their pride that would be troubled? Others say their abbreviated clothing does not bother their conscience. But why do they lengthen their skirts when the fashion changes? Is conscience their guide or their pride of being in style? If people are conscientious in the wearing of a short skirt—adopt it because they think they should do so—would not conscience lead to continuing the use of

it even if the style changed? A careful consideration of motives often reveals the fact that conscience has nothing to do with people's conduct: they do as they do because they choose to do so, often contrary to compunctions of conscience when they begin, and eventually conscience ceases to protest, becomes seared and inactive.

Eternal Principles of Right

There is a class of psychologists that are teaching the rising generation that fundamentally there is no difference between right and wrong: that such ideas have been thrust on the race while in a primitive state, and now that they have come to a mature state, they no longer need these restrictions imposed on them by some supposed priesthood. The fact is that right and wrong are eternal principles, and all correct human laws are based on the Ten Commandments. Interpretations may change, but the fundamental principles are always in force. For instance, there was once a law that a motorist, meeting a horse and buggy, should stop his car if the occupant of the buggy signaled him to do so, and should assist the driver to get past safely. This was based on the law, "Thou shalt not kill." Now that law is void, for the danger does not now obtain as it did in the early days of automobiles. The law restricting speed and regulating street crossings is based on the same commandment, and a man who disregards these regulations becomes a potential killer.

Conscience and Law Consistent

God has planted in the conscience a disposition that approves of the law. Even before the Ten Commandments are published in a heathen tribe, most of the precepts set forth in them are implicit in the heathen conscience. Missionaries who have entered tribes where the Bible is entirely unknown and the Ten Commandments never have been published have said that all of the commandments except the command concerning the Sabbath are at least faintly known. Even heathen kings administer justice in a measure in accord with the Ten Commandments, though they never have heard of the Decalogue. We have observed native African kings unable to read, who administered law in accordance with the Ten Commandments, though imperfectly.

Conscience Never Dies

It is a question if any man ever completely silences his conscience. Criminals who hardened their necks and committed murder have become so miserable from the remorse of conscience that they have given themselves up to the authorities to suffer the penalty of the law rather than longer endure the castigations of their outraged conscience.

The rich man in hell was tormented with his memory, and one of the torments of hell will doubtless be the memory of evil deeds that conscience will ever be bringing to mind, with no opportu-

nity for the individual to confess and be forgiven.

Persons who are trifling with conscience do well to heed its admonitions. To keep a tender conscience should be the concern of every Christian, and care needs to be taken to correct conscience with the Bible. Conscience is capable of education and correction. For instance, a person who has been reared from childhood to keep Saturday as a day to abstain from work, will violate his conscience if he works that day. Only as he is brought to see that the seventh-day Sabbath has been annulled in this dispensation, and another day is to be kept as a day of holy service will conscience cease its promptings for the one day and transfer it to another.

People can get in such a state as that described in Isaiah 5:20—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" That is when conscience works in reverse.—The Gospel Minister.

Victory Over Sin

By ALMETA HILTY GOOD

"Walk in the Spirit, and ye shall not fulfil . . ." what?

To make the picture vivid, let us supply a few of the phrases synonymous with the original one.

1. "Walk in the Spirit, and ye shall not"—"bite and devour one another" (v. 15).

2. "Walk in the Spirit, and ye shall not"—"be desirous of vain glory, provoking one another, envying one another" (v. 26).

3. "Walk in the Spirit, and ye shall not"—"of the flesh reap corruption" (6: 8).

4. "Walk in the Spirit, and ye shall"—"let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

5. "Walk in the Spirit, and ye shall"—"have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak . . . let it not be once named among you. . . . Neither . . . foolish talking, nor jesting. . . ."

6. "Walk in the Spirit, and ye shall not"—"be carnally minded, "for to be carnally minded is death; but to be spiritually minded is life and peace."

7. "Walk in the Spirit, and ye shall not"—"think of yourselves more highly than you ought to think."

8. "Walk in the Spirit, and ye shall not"—"be entangled again with the yoke of bondage."

9. "Walk in the Spirit, and ye shall"—"be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Hammett, Idaho.

VOICES THAT CALL

We had finished our breakfast, and the kitchen was quiet except for the low murmur of the cook's voice as he read from the Bible. He and the houseboy were having their morning devotions. My own heart grew meditative as I breathed a silent prayer that God would bless their souls in their simple act of worship. Suddenly a loud voice from the outside broke the stillness, and I heard the cook say, "You wait; we are praying." Again the voice came, louder and more demanding. Again the voice of the cook said, "You wait; we are praying."

"You wait." How many times as the call to prayer comes there are voices clamoring from the outside: the many duties that are waiting, the problems we often feel we must "think through," the interruptions by friends and neighbors, or even the literal disturbances of outside voices. And how many times the outside voice gets the preference, and prayer goes neglected! To be able to say, "You wait," to the outside voice and to attend first to prayer—what an achievement!

"We are praying." Just these words without further explanation, unboastful, unashamed. Why is it that we sometimes feel almost apologetic when someone finds us either in private devotion or family worship?

I could not but wonder what the effect was upon the one waiting on the outside. I have also wondered what a difference it would make if all who call themselves Christians would take more seriously the times which are set aside for prayer, both individually and collectively. The voice from the outside calls and in a wavering voice we say, "It's time for my devotions, but I could have them later." Let us learn to say to the outside voices, "You wait; we are praying."—Mrs. Burnette Fish. Condensed in *Christian Digest*.

A STRONG CHARACTER

Often our mental summing up of one another lacks spiritual balance, and the love of God. Oh, for grace to think and speak aright! Let us realize that temperaments are often twofold, and complex, and with strange variations and opposites. But some of us may have normally a more determined character than others among us. What then? There is no room for boasting. But there are peculiar dangers calling for special prayer. The one who is very definite is inclined to act prematurely, to assert himself, or herself, to exercise an undue control, and even to despise others. The enemy is ever on the watch to tempt. Oh, that we may know and judge ourselves, and be victorious, in the enabling of the Holy Spirit!

The absence of strength of character may obviate certain temptations, but we would not desire to be weak on this account. God's servant Paul was very de-

A Prayer for This Week

We the finite, limited both spiritually and physically, created perfect yet become corrupt, bend our knees to your perfectness—for these qualities that encourage us to achieve them in some measure, according to your precious promises; Lord, accept our adoration. When we review our conduct, ugliness is apparent; much love of self, little for others; much show, little substance. The story of forgetful Israel is our story too. In the face of the great love manifest on the cross, how can we be so colorless in our witness for the truth? Our own face shocks us; be merciful to us sinners! Lord, accept our contrition. For the earth where you have lavished beauty for our delight, we thank you. For the sacrificial love witnessed to us by Jesus, your Son, we return our love. For the security that your Testament gives us, we sing our praise. For service in the realization of your kingdom, we shout our hallelujahs! Lord, accept our thanksgiving. Amen.

—Jacob Sudermann.

termined, and the Lord still uses fixity and purpose of heart. The important thing is to realize our limitations, and the peril of our strong points, and the enemy's hidden attractions on the very line of our obedience. This is frequently his method. We more quickly detect a temptation against the path of our activity to please God. Hence Satan in subtlety would lead us to do what is right in a wrong way, or with a wrong impetuosity—before the time, or in a manner that compels and coerces others. We may be deceived to think that our zeal for the Lord is being manifested, whereas there is a veiled self-emphasis. We need grace to discern at all times through a closer walk with God.

A truly strong character should be strong against self. Only thus can there be fullness of blessing. It is noteworthy that those of a determined nature often make a very sad mistake in the midst of much devotedness. And the effect is the more serious, because their strength of will means that the train is going at full speed when the collision takes place. Moreover, their usual spiritual leadership (and the Lord appoints leading and rule—Heb. 13:7, 17, 24) gives them influence and the confidence of other saints who wish to please the Lord. How important that the strong character should be quiet and yielded to the Lord! We never have enough wisdom to decide wisely for ourselves, nor enough power to act aright ourselves. We need the Lord always.—Selected.

There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

Southwestern Pennsylvania Conference

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its seventy-third annual session at the Maple Grove Mennonite Church, Belleville, Pa., on Aug. 1, 2, 1948. Conference opened at 7:00 P.M. on Aug. 1 with a praise service conducted by a young people's committee consisting of Harold Lehman, Darrell Otto, and Alphonse Zook. Bro. Chris Peachey served as chorister. Darrell Otto had charge of the devotional service, reading Psalm 67. Young people who gave testimonies were Esther Eash, Ford Berg, and Mary Hostetler, recently returned from relief work in France. A quartet in charge of Alphonse Zook sang a message. After a prayer by Bro. Harold Brenneman, the church conference moderator took charge. Bro. J. W. Yoder served as chorister.

An offering, amounting to \$180.25, was lifted for the work of conference.

The Nominating Committee was appointed as follows: Harry C. Blough, Paul Roth, Sem K. Eash.

Bro. Millard Lind of the Scottdale congregation was received into conference fellowship by the moderator. Bro. J. W. Yoder led in singing "Above the Trembling Elements." Bro. Emanuel Peachey led in prayer.

The conference sermon was preached by Bro. Nelson Kauffman, Hannibal, Mo. He spoke on the theme, "God's Plan of Redemption for the Whole of Man." He showed that—

1. Man's depravity included the whole of his being. He is dead in sins, defiled in his mind and conscience, depraved in flesh and body.
2. Through God's plan of redemption man receives a spiritual birth, a new mind, a body that has become a temple of the Holy Ghost.
3. God has provided for victory over sin, in spirit, soul, and body. Man may be renewed in spirit, self-crucified in soul, and outflowing in body.
4. We have a responsibility to others. We must give ourselves to study, intensify our teaching program, and be witnesses of the truth.

Responses to the sermon were given by the brethren Aaron Mast, Elmer Yoder, and Sem K. Eash.

Bro. Harry Y. Shetler led in the closing prayer.

On Monday morning, Aug. 2, conference met at 8:15 for a business session.

Action I. It was moved and passed that the moderator and secretary of conference be authorized to attend a meeting on Nonconformity in Dress as proposed by the General Problems Committee of General Conference.

The Resolutions Committee was named and approved as follows: D. I. Stonerook, John A. Lehman, and Millard Lind.

Action II. Moved and passed that the annual report blanks be sent to the deacons.

The secretary read the minutes of the previous conference, and they were approved.

The following ordained brethren of the district were present for one or more sessions of conference:

Bishops: James Saylor, Isaac Metzler, A. J. Metzler, D. I. Stonerook, Roy Otto, Aldus Wingard, I. S. Mast, Aaron Mast, John L. Horst, Harry C. Blough.

Ministers: Wm. C. Hershberger, Hiram Wingard, Joseph Saylor, C. A. Graybill, J. M. Nissley, Chester M. Helmick, Irwin Holsopple, Robert Dayton, Sanford G. Shetler, John A. Lehman, Paul M. Roth, Roy Kinsinger, Harry Y. Shetler, Charles Shetler, Ross D. Metzler, George R. Smoker, Walter Otto, David Alwine, Paul Erb, Harold Brenneman, Eli E. Miller, Millard Lind, and Clarence Alwine.

Deacons: John F. Hershberger, Levi H. Weaver, Wesley Yoder, Sem K. Eash, Myron Livengood, Alva Yoder, J. C. Kanagy, Elam Glick, Otto Eash, Harold E. Thomas.

Honorary privileges were extended to visiting bishops, ministers, and deacons. The following were present for one or more sessions of conference: Bishops—John Mast, Belleville, Pa.; Emanuel Peachey, Belleville, Pa.; Raymond Peachey, Belleville, Pa.; W. W. Graybill, Richfield, Pa.; Nelson Kauffman, Hannibal, Mo.; Ministers—Elmer Yoder, Elida, Ohio; Orrie D. Yoder, Dillonvale, Ohio; John F. Bressler, Lancaster, Pa.; Menno Brubaker, Richfield, Pa.; Paul Huddle, Greensboro, Md.; John F. Grove, Greencastle, Pa.; W. Banks Weaver, Mifflintown, Pa.; John B. Zook, Belleville, Pa.; Deacons—Uriel S. Zook, Allensville, Pa.; Irvin L. Roth, Belleville, Pa.; Charles Martin, Hagerstown, Md.

The secretary read items of interest from the minutes of the Executive Committee. The report was accepted as read.

Action III. A request from the Casselman Valley for an ordination in that district was granted.

Action IV. A request from Bro. Aaron Mast to ordain or bring in a minister for the Maple Grove congregation was approved.

Recommendations for bishop and pastoral oversight were approved, as listed elsewhere. The conference treasurer reported, and his report, together with the auditors' report, was accepted. Bro. Harold Thomas reported for the Johnstown Bible School, which report was accepted, together with the auditors' report. Bro. I. K. Metzler made some remarks concerning the Sewing Circle Advisory Board.

Action V. It was decided by motion that, instead of an advisory committee, conference should elect one person to serve as liaison between the conference and the district sewing circle work.

After a brief recess, Bro. Walter Otto led in a song service, and Bro. Ross Metzler conducted a devotional service, reading from John 21. Bro. J. F. Bressler, Lancaster, Pa., led in prayer.

Bro. Millard Lind ably discussed the first topic of the morning, "The Need of Training for Service." "Implementing Ministerial Support" was the timely topic discussed by Bro. Myron Livengood. Some open discussion followed.

Conference met in business session at 1:00 P.M. The Ministerial Committee reported, and the report was accepted. The secretary of the Mission Board reported for that body. The report was accepted.

Action VI. The recommendation that Bro. Chester Kanagy's license to preach be continued, and permission be granted to ordain a minister at Altoona, was approved.

Action VII. A recommendation from the Ohio Mennonite and Eastern A.M. Joint Conference that the responsibility for the work at Altoona be fully assumed by the Southwestern Pennsylvania Mission Board was approved by motion; also that the deed for the Altoona properties be transferred to our Mission Board. This transfer was delegated to the local board of the mission and the Executive Committee of the Board. The appointment of the local board was left by motion to the Executive Committee of the Board.

The Ministers' Library Committee reported, and the report was accepted.

Action VIII. By motion it was decided that books requested by ministers be paid for from the church conference treasury.

The report of the Young People's Institute Committee was read and approved, including the report of the treasurer.

The Nominating Committee presented its report and conducted the election. The results of this election appear elsewhere.

After a song led by Bro. Elam Glick, Bro. W. W. Graybill, moderator of the Lancaster Conference, conducted a devotional service, reading from Romans 14. Bro. George Smoker then discussed "Bible Teaching on the Race Question." Bro. Sanford G. Shetler then spoke to us concerning "Indoctrinating Our People on Nonresistance." This discussion was followed by the report of the Peace Committee, which was accepted.

After a brief intermission conference continued in a business session. Bro. C. A. Graybill reported the work of the District Sewing Circles, and Bro. Paul Roth as Home Bible Study Director. These reports were accepted. Bro. Ammon Kautman, Conference Historian, gave his report, which was accepted.

Action IX. It was moved and carried that steps be taken by the Conference Historian to begin preparations for a history of our conference district.

Bro. J. M. Nissley, who served by proxy as our representative at the annual meeting of the Mennonite Board of Missions and Charities, reported. His report was accepted. Bro. Paul Erb reported as a member of the Publication Board, and his report was accepted. Bro. C. F. Yake reported as member of the Board of Education, which report was also accepted. Bro. A. J. Metzler reported for the members of this conference at the Board of Trustees of Eastern Mennonite College.

Action X. It was moved and carried that these members present to our conference next year a statement of our relationship to that institution.

Bro. J. L. Horst read the membership report. It now shows a total of 2200 and a gain for the year of 94. Bro. Paul Roth reported for the Sunday-school conference. This report was accepted. Bro. Paul Erb made a statement concerning Mennonite Youth Fellowship.

Action XI. By motion Bro. Erb was appointed to give guidance to this movement in our district for the next year.

Action XII. By motion the conference named Bro. C. A. Graybill our sewing circle liaison District Sewing Circle Adviser.

Bro. J. L. Horst reported concerning the cycle of conference meeting places.

Action XIII. By motion Action XIII and Action VI of last year's meeting were held over for consideration next year.

Action XIV. It was decided by motion that the time and place of the next meeting be decided by the Executive Committee.

Action XV. Bro. J. L. Horst was elected editor of Conference News.

The evening service began with a song service led by Bro. C. A. Graybill. Bro. Charles Shetler led the devotion by asking for testimonies from the audience and reading from Heb. 12.

The Resolutions Committee submitted a number of resolutions on subjects discussed. The resolutions are recorded elsewhere.

Action XVI. Since the kind and generous provisions for our physical need by the Maple Grove and neighboring congregations have greatly aided the success of the conference sessions, therefore be it

FAMILY CIRCLE

Happy Is the Man

(Psalm 127:5)

BY MIRIAM SIEBER LIND

*What shall the swift hands do
When the night pulls down like a shade
And the garment is but half made
What shall the swift hands do?*

*They shall rest—the swift with the slow—
The task dies not with the dead
Another shall take up the thread
Where the swift hand let it go.*

*And what of the golden note
When a soft hand covers the lips
And the urgent summons grips
As the first song spills from the throat?*

*It shall rest—with the voice of the low
The song dies not with death . . .
Another shall take up the breath
Where the high voice let it go.*

*Yea, the song that thy lips had meant
Thy daughters' daughters shall sing;
Yea, sons' sons hands shall bring
To fruition, thy heart's intent.*

*For naught that's begun shall cease
While sons and daughters arise;
While daughters and sons arise
We may go to the grave in peace.*

Scottdale, Pa.

A CHILD'S CONCEPTION OF JUSTICE

Johnny had been told to stay on the lawn and not to cross the street. The reason had been explained. But when Johnny's dog ran out into the street, away went Johnny in pursuit. His mother called and the child came slowly and reluctantly.

"John," his mother said soberly—the small boy knew he had displeased her when she spoke like that—"I forbade you to go into the street because it is dangerous for you to do so."

"I forgot, Mummy," Johnny pleaded. "Then tell me what to do about it, so you'll remember after this."

Johnny thought. Finally he said, "Take me into the house, put me where I can see the street and how fast the cars come from both ways. That'll help me remember."

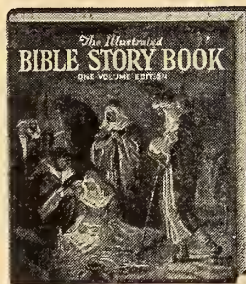
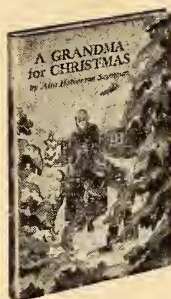
And that's what Johnny's mother did. He fully understood the justice of his punishment, and naturally there was no resentment.—Selected.

In memory, my mother stands apart from all others, wiser, purer, doing more and living better than any other woman.—Alice Cary.

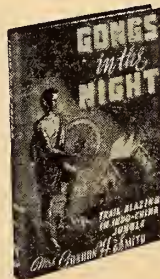
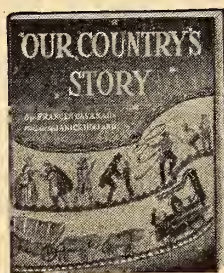
Books Are Perfect Gifts for Christmas

(Help good books and children find each other.)

Come Before Winter (\$2.00, ages 8-12) is an attractive story of Christ told in a different way. *A Star Shone* (65¢, ages 5-9) tells simply and with beautiful illustrations the stories of the Nativity of Christ. Two stories that will interest any reading age are *Ethan, the Shepherd Boy* (\$2.00) and *Beggar Boy of Galilee* (\$2.00).



A Grandma for Christmas (\$1.00, ages 8-12) is a beautiful little book for children who have Christmas in their hearts. It is a Norwegian yuletide story. A unique American Christmas story from Bethlehem, Pa., is *Snow Over Bethlehem* (\$2.00). For the first Bible story book all children will like *Illustrated Bible Story Book—New* (\$2.00) and *Old* (\$2.00). The truth of Bible verses will be learned well from good illustrations of verses in books like *Small Rain* (\$2.00, ages 5-10) and *My Bible Book* (60¢). Hymns are beautifully illustrated and the stories of them charmingly told in *Sing in Praise* (\$3.00). Any mother will greatly appreciate *Cradle Songs* (50¢), the best lullabies written. It is illustrated too. Help your children to sit alone with God in daily devotions by *Then I Think of God* (\$1.25, ages 5-8), *As the Day Begins* (\$2.00, age 12 up) *Mountain Trailways for Youth* (\$2.00). *Our Country's Story*



(\$2.50, ages 7-10) is an excellent introduction to U.S. history, a help for appreciation of history. Books on birds will encourage a very good interest for children and youth. *Burgess Bird Book* (\$3.00, age 6 up) is the best. *Gongs in the Night*

(missionary book, \$1.25), *Pilgrim's Progress* (modern edition illus. by Lawson, \$2.50), and *Galley Slave* (Biblical fiction, \$2.50) would help young people think on things worth while. For a coloring book, why not get a missionary color book? Yakalo (Brazil), Ching Lin (China), Tognia (India), and Lee-May-Lee (China), each 35¢.

Order from Mennonite Publishing House, Scottdale, Pa.

—Compiled by Alta Mae Erb.

THE SINGING HEART

Would you be a singer—not on Sundays only, but always; not with your voice only, but in your heart; not only when the sunshine pours into the open casement through the swaying boughs of honeysuckle, but when the shutters tell of bereavement and removal? Then remember these rules: (1) God must put the new song into your mouth; (2) you must be fully consecrated to Him, for the song of the Lord begins only when the burnt-offering is complete; (3) you must not go into a strange land, for it is impossible to sing the Lord's song there.

Sing on, dear heart, sing on. There is nothing that scares off the devil so quickly as a hymn. Luther said, "Let us sing a hymn, and spite the devil." There is nothing that so well beguiles the pilgrim's step, and quickens his pace, when the miles are growing long and weary. There is nothing that brings so much of heaven into the heart. Singing makes every movement rhythmic, every service praise, every act thanksgiving. Sing when times are dark: you will make them bright; sing when the house of life is lonely: it will become peopled with unseen choristers; go down into the valley of shadow with a song, and you will find yourself singing the new song of Moses and the Lamb when you awake on the other side.—F. B. Meyer, in "Christian Digest."

Building a Home

BY EUNICE SHELLENBERGER

Oh, we will build a home, my love, whose roof-tree

*Reaches up to touch the heart of God;
A home where labor is of love, where beauty
Lingers in each heart and life is good.*

*May it be swept by gusts of cheerfulness
And warmed by fires of friendliness and love:
With peace and understanding there to bless;*

*A channel for God's love, it can but prove.
There would I have our sons and daughter grow,
Aspiring not to less than they have known,
But may our every error only show*

*The way to better building for their own.
The house? It matters not if fine or poor.
We build a home—God-ruled—love-wrought—
secure.*

La Junta, Colo.

TO BE NEAR TO GOD

Sunday, November 21

He Laugheth

Read: Genesis 17:17; 18:13-15; 21:5, 6.

Hymn: "In Vain Would Boasting Reason Find" (Church Hymnal, 235).

First came the laughter of unbelief. Indeed, the prospect of becoming parents at the great ages of ninety and one hundred years—such a preposterous idea would make most of us laugh.

Then I think God must have laughed at the foolishness of man in believing that this small feat should be too hard for the Lord.

And then came the laughter of rejoicing—the laughter of one who has seen the incredible happen before his very eyes.

And so the child was named, appropriately, "he laugheth."

Monday, November 22

Supplanter

Read: Genesis 25:29-34; 27:33-36.

Hymn: "Lead, Kindly Light" (Church Hymnal, 403).

It was not a good name to have—"Supplanter"—one who supersedes another by trickery or treachery. It was not a good trade to follow—this supplanting. It entailed bitterness between brethren, cruelty to an aged father—and more than these, it wrought an inner disintegration in the character of the Supplanter.

It was promised that he should have the blessing. Why then did Jacob need to run ahead of God, as did Abraham before him, to attempt a consummation of the promises of God? Why did he? Why do we?

Tuesday, November 23

God Ruleth

Read: Genesis 35:9-15.

Hymn: "The Lord Is King" (Church Hymnal, 63).

When one whose actions have implied "I am the master of my fate" comes to the place where he seeks above all, the will of God, then he deserves a new name. It was **Israel** who met Esau at the Jabbok that day; had it been Jacob, the scene might not have been so touching, so tender. For the deceiver of men was now a servant of the King of Heaven. And the Supplanter had become a prince of God.

Wednesday, November 24

Drawn Out

Read: Exodus 3:1-10.

Hymn: "Faith of Our Fathers" (Church Hymnal, 458).

Moses—a child "drawn out" from inevitable death—to become the savior of his people.

His people—a nation "drawn out" from slavery and ultimate extinction; "drawn out" from the clutches of idolatry—to be a preserver of the Truth of God—to be soil for His Revelation—to be our Fathers in the Faith.

Thursday, November 25

Name of God

Read: 1 Samuel 3:1-10, 19-21.

Hymn: "Lord, Speak to Me" (Church Hymnal, 491).

"From Dan . . . to Beer-sheba" everyone knew that Samuel carried the name of God. He represented His character. He spoke His words. No one had any doubt but that Samuel bore the message of God.

Of all the people whose lives I have touched—how many have been assured that I carry the name of God? How many?

Friday, November 26

Beloved

Read: Psalm 23.

Hymn: "O For a Heart to Praise my God" (Church Hymnal, 365).

Beloved? A man of obvious sensuality? a man of war and violence—a virtual murderer—beloved?

Beloved! For God "looketh on the heart," and He loved David.

Beloved! It was David who prayed, "I acknowledge my transgressions . . . my sin is ever before me."

Beloved! It was David from whose perfect, though not unscarred heart came the holiest praise that ever ascended to God—the songs which have taught little children the language of God—the songs which have guided countless youth in making the choice for God—the songs which for centuries have comforted the souls of the dying.

David—Beloved!

Saturday, November 27

Peaceable

Read: 1 Kings 11:1-8.

Hymn: "Lead Us, O Father, in the Paths of Peace" (Church Hymnal, 402).

"Peaceable"—How fitting that a man of war should call his son "Peaceable."

And Solomon was peaceable. In his reign were not only progress and plenty, but also peace—"rest on every side."

Solomon was peaceable. Too peaceable. Rather than disrupt the harmony in his complex harem, he chose to peaceably follow the gods of his wives—and in this choice lay the end of his peace.

—Miriam S. Lind.

JESUS, OUR GREAT TEACHER

Sunday School Lesson for November 28

(Isa. 5:1-7; Matt. 13:31-33, 44-46; Luke 10:25-37; 15:3-32)

"Never man spake like this man." Our Lord spoke often in parabolic statements. He told stories about some real things that did or could happen, with the intent that a good hearer could get spiritual meaning from them. This type of utterance is peculiar to our Lord in the New Testament. To be sure, we can never speak like our Master, but we should learn from His methods.

We too should put our accounts of spiritual experience in pictorial form. There is need that our teaching be more graphic, that it help people to see things. Of Jesus' pictorial teaching T. R. Glover says, "Jesus thinks in pictures; they fill His speech, and every one of them is alive and real. Think, for example, of the light of the world, the strait gate and the narrow way, the pictures of the bridegroom, sower, pearl merchant, and the man with the net, the sheep among the wolves, the woman sweeping her house, the debtor going to prison accompanied by his creditor and the officer with the judge's warrant, the shepherd separating his sheep from the goats, the children playing in the market place pretending to pipe and to mourn, the fall of the house, or the ironical pictures of the blind leading the blind straight for the ditch, the vintagers taking their baskets to the bramble bushes, the candle burning away under the bushel, the offering of pearls to the pigs—or His description of what lay before Himself as a cup and a baptism and of His task as setting fire to the world."

Jesus drew His pictures from the life of the people in His environment and from the physical nature of Palestine. His stories are sometimes misunderstood by our people because we don't appreciate the pictures from that distant country and that period of history. We must, as teachers, get well acquainted with that life and interpret for our learners or so present the stories that our pupils can make the analogies. In our stories we must be careful to use language known to the people we teach.

In the parable as well as in other of His teachings Jesus emphasized a single truth. Too often we fail because our teaching is not to one point. It is easier to talk about many truths or many phases of one truth than to prepare to teach a single truth or even only one phase of a big truth, like faith or love. Such general teaching and trying to cover such a big field is likely to result in no learning. Our pupils need specific teachings because they have specific needs. One truth to a Sunday-school hour is all that any teacher can develop in that time.

In this lesson on parables much time might be given to the nature of parables, using some for illustrations of each point made, and encouraging the reading of this type of literature in the Bible with the desire to receive spiritual help from it. This type of teaching was given to believers. Does not this also suggest another great principle of teaching (which we won't have room to develop), namely, that we should adapt our teaching to the pupils we are teaching?

You will find help for your message in the quarterlies, and so I have taken this opportunity to write a message to you as teachers. It is not for your pupils.

Assign the Scriptures (not only the printed portions) from Acts for a 30-year story of the history of the Christian Church.

—Alta Mae Erb.

Some people plan to get right with God during the eleventh hour, but they die at ten-thirty.

OUR SCHOOLS

GOSHEN COLLEGE NEWS

Probably anticipating, with the woods and a hundred chipmunks, the end of the delightful Indian Summer and invasion of cold and snowy weather, campus life during October has been colorful and full of activity. September is remembered for its visitors (we had an out-of-town or out-of-U.S.A. speaker for almost every chapel, it seemed); October is more significant for its visiting.

Several visits were made to station WTRC, in Elkhart, which has offered to give fifteen minutes of free, sustaining time each week for an educational program. The programs, which will be given by the speech and music departments, will feature the A Cappella, Collegiate, Men's and Women's choruses, certain ensembles and quartets, and discussions.

Goshen College will be heard, beginning Nov. 16, at 7:30 p.m. on Tuesday evenings. Broadcast on both AM (approximately 1300 KC) and FM (100.7 Megacycles), the programs can be heard in Ohio, Michigan, and Illinois on the FM band.

President Miller and Professor John Mosemann were among the delegates (the others were J. D. Graber, E. C. Bender, and Ford Berg) from the Mennonite Board of Missions and Charities to the Foreign Missions Conference at Columbus, Ohio. The Assembly invited a student to attend the meetings and Ralph Buckwalter, of Hesston, Kans., President of the Foreign Missions Fellowship, was chosen. At this meeting mission leaders, representing many churches and parts of the world, met to discuss and plan for the future of Protestant missions in "The World in Revolution." Other discussions, entitled "One World in Christ," "United Strategy," "Partners in Obedience," reveal the tone of the meeting and disclose why it was reported as inspiring and epochal.

Another group went to the Board of Education meeting in Kitchener, Ont. Those representing the College were President Miller, Dean Kreider, C. L. Graber, Leland Bachman, H. S. Bender, S. W. Witmer, Samuel Yoder, H. C. Amstutz, Viola Good, Karl Massanari, John Umble, and Paul Stoll.

Not all, however, or even most of the activity was away from the campus. The Peace Society was quietly at work doing large things. On Oct. 8 to 10 a Peace Institute was held especially for the young men who are facing the very down-to-paper situation of the present draft. Guest speakers, John Howard Yoder and Don Smucker, helped make the institute practical and reassuring to the student body.

The Peace Society hopes to continue also its active plan for peace education in the churches in co-operation with the Peace Problems Committee of General Conference which met on our campus Oct. 15. Four or five teams are being organized from the large reserve of experienced personnel and mem-

bers of the society. The Peace Oratorical Contest, too, is on the way—scheduled for Friday, Nov. 24.

Looking ahead, we wish to invite your interest in and prayer support of our coming revival meetings, to be directed by Bishop C. F. Derstine, Pastor of the First Mennonite Church, Kitchener, Ont. Beginning Tuesday evening, Nov. 9, these services will be held each evening during the week, and as in previous years student prayer circles are planned to precede each meeting. Revivals are wrought by prayer and we are depending on our friends everywhere to help us make it all that God would have it be.

Nov. 1, 1948.

Paul Stoll.

EASTERN MENNONITE COLLEGE

The strenuous days of adjustment are past and school life has taken on some expressions of routine and regularity, for the first nine-week term of the school year is already completed.

The opening of the fall term was prefaced by the Faculty Institute held from August 30 to September 2. The morning programs of this conference included a period of Bible study, talks of a professional nature, messages by members of the Religious Welfare Committee, and periods of open discussion. The afternoons and evenings were spent in committee meetings. The Faculty Fellowship was held at Riven Rock Park on the evening of September 1.

College freshman days dated from September 7 to 11. These were days of tests and of orientation. A trip to the mountains and a tour through one of the valley's famous caverns were also a part of their activities.

Paul and Ellen (Shenk) Peachey, alumni of this institution and relief workers on furlough from Germany, were on our campus September 11-16. Brother Peachey spoke to the students and faculty during the morning chapel services and also gave a number of evening lectures.

Several of the delegates from the Mennonite World Conference favored us with visits to our campus. Pierre Widmer, France, was with us September 19; Christian Schnebele, Germany, spent October 1 with us; and Dirk Cattepoel, Germany, spoke to us on October 20. Through their messages we were privileged to add much to our knowledge of the Mennonite Church as it is in Europe today.

The week of September 27 to October 3 was observed as Peace Week. Definite peace emphasis was given in the daily chapel addresses delivered by J. R. Mumaw. Slide lectures picturing some phase of our constructive peace testimony were held four evenings of the week. The Peace Week was climaxed by a week-end Peace Conference with J. C. Wenger, Goshen, Indiana, and George R. Brunk, Denbigh, Virginia, serving as guest speakers.

The high school senior class enjoyed its trip to Washington D.C., October 14-16.

On October 15, the American history classes of the high school spent the day in historic Williamsburg, Virginia.

This year marks the one-hundredth anniversary of the birth of J. S. Coffman, pioneer evangelist of the Mennonite Church. During the days of October 15-17 the centennial anniversary of John S. Coffman was held in the college auditorium. Speakers who came into our midst especially for the anniversary were S. F. Coffman, H. S. Bender, Paul Erb, Barbara Coffman, and Stanley Shenk.

One of the college students, David Kauffman, gave an illustrated lecture on smoke-jumping, the evening of October 23.

Members of the faculty who attended the Board of Education meeting at Kitchener, Ontario, October 21-24 were J. R. Mumaw, C. K. Lehman, Harry Brunk, H. D. Weaver, and Hubert Pellman.

Each year when the Virginia mountains are a riot of color, and sights and sounds all speak of fall, the faculty proclaims School Day Out and transports the entire student body to one of the many scenic areas in the near-by hills for relaxation and fellowship. This much-anticipated day fell on October 13 and was enjoyed at Hone Quarry.

The M. T. Brackbills entertained the college senior class, of which Brother Brackbill is sponsor, on the evening of October 9.

October 24 to 31 marked the week of the fall revival. Brother Otis Yoder of the faculty served as evangelist. The Spirit of the Lord moved among us in a mighty way and magnified the Lord in our midst through revelations of His power and faithfulness. May the revival fires that are still burning brightly on our campus spread and grow throughout the Church of Jesus Christ.

—Evelyn E. King.

A Word About the Organization of the Recent Board of Education Meeting in Ontario

BY KARL L. MASSANARI

(Karl L. Massanari, a new member on the Goshen College staff, is associate professor of education. He was one of a number of faculty members from various church schools who attended the Mennonite Board of Education meeting held at Kitchener, Ont., Oct. 21-23, 1948. Having a major interest in secondary education, he attended the secondary school sectional meeting and participated in the discussions. During a brief interview with him, we invited him to send us his observations about the meeting. His evaluation of the Board meeting as a whole is to our mind, of more than ordinary significance. We are glad to have the opportunity of presenting it on our church school page of the Gospel Herald.—Secretary Mennonite Board of Education.)

The recent general meeting of the Mennonite Board of Education held in Kitchener, Ontario, October 21-23, marked a step forward in the organizational structure of such meetings. Traditionally, the Board of Education meets in rather closed sessions, more or less

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PEACE AND WAR

Spiritual Foundations of the Nonresistant Principle

By RAY F. YODER

(An address given at the Indiana-Michigan Conference, June 2, 3, 1948, and presented for publication by request of conference.)

If I were to ask this audience, "What are the foundations of the nonresistant principle?" We no doubt would receive numerous answers. We might hear such answers as: "Jesus was the Prince of Peace; therefore we ought to live peaceably. The Bible teaches that we ought to love our enemies. Our church believes in it. Our parents want us children to be C.O.'s." Good as all these may be, such a philosophy and comprehension of the nonresistant principle has been quite unsatisfactory and has led to confusion in our thinking.

We do not become a nonresistant people simply because our forefathers believed in nonresistance, or because our present generation believes in it, or because the church believes in it and the Bible teaches it, nor yet because of our former traditions and practices. We believe and practice this principle because of a far deeper and more basic truth which underlies all these reasons.

One day we declare ourselves to believe and practice nonresistance; the next day we manifest a spirit of hatred, malice, vengeance, and retaliation. The reason for this is not only because of the flesh, but also because we lack a clear comprehension of the principle itself. Why did so many of our boys lose out in this principle during the war? Because they had only a superficial understanding of the principle.

Not only the nonresistant principle, but every other principle of God's eternal Word, recognized and practiced by the Mennonite Church, is founded in the following great, basic truth: "And he is the head of the body, the church" (Col. 1:18). There are three principal ways in which the Lord Jesus Christ stands in relation to us in the wilderness temptation: as our Head, as our Example, as our Leader. We want to think together of Him as our Head.

When Christ brought us salvation, He brought us a full salvation, one that not only atones for our past sins, but can save or keep us from present and future sins, and He is able to save to the uttermost of our being. He not only undertook to underwrite our past sins, but to deliver us from present bondage.

Christ stands as our Head in contrast to Adam, the head of the human race, the first man who proved unfaithful to his trust, fell through disobedience, and

plunged the whole human race into ruin and disaster. Adam communicated to his posterity a sinful, fallen, disobedient nature, bringing upon the whole race the baneful and tragic results of sin as we see it all about us today. He could not impart anything but a fallen, disobedient, corrupt nature, for that was all he possessed. And since his day, every son and daughter of Adam have this carnal, devilish, hell-bent nature.

According to the laws of generation, a child inherits the characteristics of its parents. We are all by nature the children of Adam and inherit his characteristics, and as such cannot please God. Rom. 8:8. Try as hard as we will, it cannot be otherwise. We were the bond servants of sin. Sin had real power over us, was rooted in our very nature, and was imparted to us by the head of the race, Adam. But now, sin's power is broken; it no longer holds us as slaves. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:1-3). It was our Head that set us free. How blessed we are!

Moreover, by one act of Adam's disobedience, all his posterity were constituted sinners. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:1-3). There can never be anything else as long as the people are in Adam. Hence, the carnal, pleasure-seeking, disobedient, ill-tempered Christian is still in Adam.

Now, in contrast to this, Christ, the second man, the last Adam, has come forth through the wilderness temptation, not as a new head for the old race; that would never do. A new head could never guide a fallen race, for the race would have nothing in common with the head. Its hopes, aims, and desires would be at variance with those of its head. But Christ has come forth as the head of a

new race; not the old race fixed and patched, but a *new* race. "Therefore if any man be in Christ, he is a *new creature*" (II Cor. 5:17). He is born again and is in possession of the Spirit. "For we are his workmanship, created in Christ Jesus" (Eph. 2:10). The apostle further describes, in Ephesians 2, the old race as being dead in trespasses and sins, having no hope and without God in this world. And the only means which God has provided for our acceptance into the new race is to be crucified with Christ. Gal. 2:20. So it is no longer "I" that lives, but Christ lives within me, and Christ has quickened me, imparted life to me. So He not only makes of us a new creation but imparts life, everlasting life, to us.

To each believer Christ imparts His own sinless, divine nature, creating a new man that cannot sin. II Pet. 1:4; I John 3:9. Now you say, "Are you preaching a sinless perfection?" No, I am not, but I am saying that when I am crucified with Christ and He lives within me and imparts life to me, He communicates to me the only life and nature which He possesses, which is eternal and sinless. If we sin, it is not the new nature that sins, but our old, corrupt, fallen nature which has asserted itself. We have failed in reckoning ourselves dead, indeed, to sin. Rom. 6:11, 12. The old sinful nature is powerless as long as the believer maintains his proper reckoning. The new nature which Christ communicates to us is an obedient nature, for He always did those things which pleased the Father. And now, each believer can truly say, "I delight in the law of God after the inward man" (Rom. 7:22). "I delight to do thy will, O my God" (Ps. 40:8).

Christ also gave the believer a loving nature, which is the basic foundation of the nonresistant principle. Where we have had hate and malice, we now have love. We refuse to take military service, not because we belong to a church which forbids it, or because the Bible teaches against it, but because He has imparted to us a loving nature. We can do violence to no man. The nonresistant faith is the logical consequence of Christ's impartation of His own nature to the believer by His dwelling in us.

All Christian virtues cluster around peace, long-suffering, patience, kindness, gentleness, mercy—all are the natural outcome of this new nature we now possess. Unless we have an experiential knowledge of this great fundamental truth, our nonresistant profession will be meaningless.

Has the world seen the glory of the nonresistant principle in you? How is this brought about? Now, may we take a few lessons from natural horticulture. There may be a man who has some worthless, seedling trees. He desires good fruit, and so he selects some choice grafts, and grafts them into his worthless stock.

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FIELD NOTES

The East Petersburg, Pa., congregation is holding a series of meetings Nov. 14-28. Bro. Luke L. Horst, Reading, Pa., is the evangelist.

Bro. Dale Nofziger, Cleveland, Ohio, recently visited fourteen churches in the Middle-west for the purpose of arousing more interest in prayer for the furtherance of the Gospel among the lost of Israel.

Bro. Gideon G. Yoder, Crystal Springs, Kans., conducted a series of meetings at the Pennsylvania Church, near Hesston, Kans., Nov. 5-14.

Bro. C. F. Derstine will give a series of messages on the "Ten Cycles of Life" at the Amish Mennonite Church, Tavistock, Ont., Nov. 16-18. Bro. Derstine will be speaking in Lansdale, Pa., in a series of Bible lectures Nov. 27 to Dec. 2. Mail will reach him at Souderton, Pa.

The faculty of Ontario Mennonite Bible School is preaching in all the Ontario Conference Mennonite churches as well as some near-by Amish churches during the months of November and December. They are also presenting the need for enlarged facilities for the Bible school at Kitchener and appealing for support. The general response has been good.

In response to a concern from local congregations for help in teaching peace and nonresistance in local churches, Eastern Mennonite College is making available peace teams to churches desiring such service for week-end or Sunday evening programs. Any

congregation desiring a peace team from E.M.C. should write to J. Mark Stauffer, Chairman, College Extension Committee, E.M.C., Harrisonburg, Va. This announcement comes from John A. Hostetler, assistant to the secretary of the Peace Problems Committee.

Instructors for the fourth annual Bible school sponsored by the Bethel and Cedar Grove congregations in Pennsylvania are as follows: William G. and Mrs. Detweiler, E. C. Bender, Ford Berg, and Martin Z. Miller. The school will be held at Cedargrove Church, Greencastle, Pa., Nov. 24-28.

Bro. J. W. Hess, Akron, Pa., conducted a series of meetings at the Mt. Zion Church, Versailles, Mo., Oct. 12-20. His messages were appreciated and there were six reconsecrations.

Bro. Ivan Headings, Adair, Okla., conducted a series of meetings at the Providence Church, south of Versailles, Mo., Oct. 24 to Nov. 4. He began meetings at Lick Creek, near Edwards, Mo., on Nov. 5.

Instructors for the Johnstown Bible School to be held Jan. 5 to Feb. 17 include Paul M. Roth, principal; Sanford G. Shetler, assistant principal; Elmer G. Moyer, Harry Y. Shetler, and M. J. Livengood.

Bro. Harry Y. Shetler, Davidsville, Pa., is scheduled to hold revival meetings at Clarence Center, N.Y., Nov. 19-28.

A Bible instruction meeting was scheduled for the Millwood Church, Gap, Pa., Nov. 13, 14. Instructors were John D. Risser and Harvey Shank.

A youth conference is being planned for the week end of Nov. 19-21 at the Hannibal, Mo., Mission. Out-of-town speakers whose names appear on the program are Dr. Norman Loux, Souderton, Pa.; and Bro. Jess Kauffman, Hesston, Kans.

Bro. Floyd Zook, Allensville, Pa., is a new member of the faculty of the Western Mennonite School, Salem, Oreg. Other instructors there are Bro. Marcus Lind, Bro. and Sister Richard Culp, and Bro. and Sister Ernest Bontrager.

Bro. and Sister W. S. Guengerich, Wellman, Iowa, are spending the winter months in California.

Teachers in the elementary day school conducted by the congregation at Nampa, Idaho, are Bro. Jerry Gingerich, Filer, Idaho, and Sister Trusie Zook, Garden City, Mo.

The first Mennonite elementary school in Oregon is being conducted by the Bethel congregation. Sister Lois Roth is the teacher.

Bro. John Harnish, Eureka, Ill., preached for the Pleasant Hill congregation near Peoria on Oct. 31.

Bro. Raymond Yoder, Congerville, Ill., spoke to the men's fellowship of the Peoria, Ill., Church on Friday evening, Nov. 5. Bro. Warren Long will recount his experiences in Europe at Peoria on Nov. 25 and 28.

Bro. Paul Voegtlin, who is attending school at Hesston College, preached at Peabody, Kans., on Sunday evening, Nov. 7.

Bro. N. A. Lind, Sweet Home, Oreg., preached two very inspiring sermons to the Nampa, Idaho, congregation on Oct. 31. Representatives of the Pacific Coast Mission Board met at Nampa and voted to purchase a four-acre tract for the Children's Home. As soon as arrangements can be made and funds are available, construction of a building will begin.

Change of Address.—Bro. E. S. Garber, from Route 4, Nampa, Idaho, to 1004 Sixth Street, North, Nampa, Idaho.

The Pleasant View congregation near Chambersburg, Pa., has recently rented a vacant store building in the Willow Hill section of Path Valley, where they have been doing mission work for several years. The place is called Shady Pines. The first services were held on Oct. 24. Bro. Walter Lehman has charge of the work there.

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Calendar

- Missionary Day, Nov. 21
- North Central Winter Bible School, Sheldon, Wis.,
Nov. 22 to Dec. 3.
- Alberta-Saskatchewan Christian Workers' Conference
and Ministers' Week, Creston, Mont., Nov. 24-28.
- Fourth Annual Midwestern Mennonite Youth Crusade
for Christ, Hesston College, Hesston, Kans., Nov.
25-28.
- Midwinter Ministers' Meeting, Indiana-Michigan Conference,
Emma Church, Topeka, Ind., Dec. 1, 2.
- Universal Bible Sunday, Dec. 12
- Millwood Winter Bible School, Millwood Church, Gap,
Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak.,
Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa.,
Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind.,
Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont.,
Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich.,
Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School,
Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa.,
Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education,
Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided,
June 7-10.
- General Meeting, Mennonite Youth Fellowship, place
undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and
Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference,
place undecided, Aug. 23-26.

Announcements

THE KISHACOQUILLAS VALLEY BIBLE SCHOOL

The Kishacoquillas Valley Bible School will be held at the Allensville Mennonite Church, Allensville, Pa., beginning on Jan. 3 and continuing for three weeks.

Faculty: Ross Metzler, principal, Johnstown, Pa.; Harold Brenneman, Scottdale, Pa.

Courses: I Kings, Ecclesiastes and Song of Solomon, Amos and Obadiah and Jonah, Matthew, II Corinthians, James, New Testament Characters, Bible Doctrines—The Ordinances, Church History, and Music.

Public meetings will be held on each of the three Wednesday evenings. Bro. Ross Metzler will speak on the Holy Spirit and Bro. Harold Brenneman on Law and Grace.

Expenses: Tuition per week, \$1.00; board and room, \$3.00. Free lunch will be served each noon.

A hearty invitation is extended to all. Make use of this opportunity to gain Bible knowledge. For further information, write to Lester J. Zook, secretary, Allensville, Pa.

Go, Preach

MISSIONS

Give, Pray

Mission News

A men's missionary meeting will be held on Dec. 9 in Chicago at Logan Square Temple, corner of Fullerton Avenue and Kedzie Avenue, beginning at 11:00 a.m. and continuing until 9:00 p.m. Such subjects as the following will be discussed: The Layman and His Church, The Layman and His Government, The Layman and the Lost. Among the speakers will be the brethren Don E. Smucker, Orie O. Miller, and Paul Erb. An invitation is extended to all the men of our churches in the Midwest.

The Merle W. Eshleman family, missionaries on furlough from East Africa, are located at Maugansville, Md., where their children are attending school. Bro. Eshleman, a physician, is attending medical school several days weekly, having been given the privilege by the dean of the Temple University Medical School to attend or participate for several months in any of the medical departments he may desire. This further research and training will prove helpful to Bro. Eshleman when he returns to the mission field.

Bro. and Sister Clayton Beyler, awaiting sailing to China, are scheduled to be at Archbold, Ohio, Sunday, Nov. 7, and at Pigeon, Mich., Sunday, Nov. 14.

Bro. and Sister John E. Beachy and son John Allen, and Sister Goldie Hummel sailed from New York on the S.S. "Rotti," a Dutch freighter, for India on Wednesday, Nov. 10.

An anniversary service was held at the Mennonite Gospel Center, Kansas City, Mo., on Oct. 31, with Bro. Ivan Lind as guest speaker and a quartet from Hesston College on the program.

Royal Bauer, R. 5, Peoria, Ill., Nov. 4: "This morning finds us comfortably settled in our home once again. . . . Certainly the prayers of God's people have been answered. . . . I'm able to get around very well. The incision is almost entirely healed. It seems almost unbelievable."

Bro. E. C. Bender, treasurer of the Mission Board, visited, during the first week of November, the Kansas City Children's Home; Greensburg, Kans.; La Junta Hospital; and the mission at Denyer, Colo.; and also stopped at the Mission Board headquarters on his way back to his home at Martinsburg, Pa.

Paul and Lois Lauver, on board the S.S. "John Lykes," 11:00 p.m., Nov. 5: "We are just now leaving Galveston, passing out into the Gulf. We will write a few lines and hand the letter to the port pilot before he leaves the ship. . . . We have a fine stateroom and a very friendly crew and are sure the voyage will be restful."

Sister Lela Mann, worker at the Chicago Home Mission, visited Bro. and Sister Frank Raber at the Detroit Mennonite Gospel Mission during the last week of October.

Chaco, Argentina, Una Cressman: "Almost nine months have passed since my

A YEAR-ROUND MISSIONARY PROGRAM FOR YOUR CHURCH

1. Observe Missionary Day:
 - a. Third Sunday in November.
 - b. Third Sunday in March.
2. Preach occasional missionary sermons.
3. Invite missionary speakers.
4. "A Missionary Outpost for Every Congregation."
5. Support missions through:
 - a. Teaching systematic and proportionate giving (tithing).
 - b. Taking up the support of one or more missionaries.
 - c. Giving regular offerings to the church's mission program.
 - d. Having special supports by Sunday-school classes and individuals.
6. Pray the Lord of the harvest to send forth laborers.

arrival in the Chaco. . . . My work has been concentrated mostly here at 'Nam Cum' taking care of the sick. Many Indians from other places come here for treatment."

"The Missionary Evangel," published quarterly by the Pacific Coast District Mission Board, will be sent free to anyone interested. Copies of the latest issue are still available. Address your request to the editor, Bro. Claud M. Hostetler, 2235 N.W. Savier Street, Portland 10, Oreg.

Bro. and Sister Clayton Beyler spoke at the Lima, Ohio, Mennonite Mission, Thursday, Oct. 28, and the next night at the Salem Mennonite Church, Elida, Ohio.

The scheduled Oct. 15-17 week-end meeting at the Manadier Mission, Grantsville, Md., was not held. Instead, Bro. John F. Grove, Greencastle, Pa., conducted a week-end meeting on Oct. 30, 31. The work at Manadier was greatly strengthened.

Twin City Missions, Kansas City: Our Sunday-school attendance has kept its own and is most encouraging to us in spite of the fact that some of our group are now helping Sunday mornings at the Mennonite Gospel Center, where prior to Oct. 10 the Sunday-school hour had been in the afternoon. A fine interest is also shown among our group who attend our weekly prayer meeting.

There is a growing prayer need in behalf of our girls who are entering the teen age. Some have accepted Christ but find it difficult to go on with the Lord.

Since acquiring the Morris Gospel Hall as a gift within the last two years the Board Executive Committee has sanctioned the remodeling of the building (originally built for a cafe) to provide more class room, a basement, and a church front. A central heating plant is also in the plan. Should the Lord lay it upon your heart to help us in this need, all gifts will be gratefully received by the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Braeside Home, owned and operated by the Mennonite Mission Board of Ontario, will be needing a nurse by Jan. 1. Either an R.N.

or an experienced practical nurse will be acceptable. Communicate with the superintendent of the home, Bro. J. A. Cressman, Preston, Ont.

Sister Edna Guth, of the Waldo congregation, Flanagan, Ill., and Sister Leona Litwiller, of the Hopedale, Ill., congregation, were scheduled to begin working at the Bethel Mennonite Church (Colored) in Chicago on Oct. 1. Both had served in summer service units among the colored this past summer, Sister Guth at Newcastle and Bethel, and Sister Litwiller in Cleveland. They are to assist in the home duties at the James H. Lark residence and in the visitation and Sunday-school activities.

Bro. and Sister J. N. Kaufman will be at the Canton, Ohio, Mennonite Mission on Missionary Day, Sunday morning, Nov. 21. The Kaufmans are scheduled to serve at the Hartville Conservative and Mennonite churches in the afternoon and evening of the same day.

Bro. Silas Brydger, Lyndhurst, Va., preached at Concord and Knoxville, Tenn., on Nov. 7.

Culp, Ark., Nov. 1: "Our pupils are practically all back from the cotton fields and other similar employment and school seems to be progressing smoothly. Interest is growing and people are realizing that education is a necessity and that Bethel Springs is a good school. . . . Drinking and drunks seem to be our problem. Last night being Oct. 31 made them more prominent in church."

Three converts of the Portland, Oreg., rescue mission were baptized on Oct. 31 and participated in an impressive communion service that same day. One hundred and fifteen attended the Sunday evening service in a hall which has a capacity of about eighty.

Canton, Ohio: On Nov. 7 Bro. Henry J. King, of Arthur, Ill., began a week of evangelistic meetings. A group of young people are distributing 2,500 "Ways" and meeting announcements.

On Nov. 14 we are planning to have communion services, a baptismal service for three, and several are to be received by letter. We have many on our prayer list who we trust will accept Christ soon.

Shanghai, China, J. Lawrence Burkholder, Nov. 2: "Political and military events have moved very rapidly during the last few weeks and if the momentum is unchecked we do not know what conditions will exist two months from now."

"I have written to our missionaries advising them of the situation as it looks from here, suggesting that they make some decision whether they wish to stay under possible Communist control. This is a most difficult problem since no one knows what conditions will be if and when the other side takes over. Most missionaries are taking the attitude of 'wait and see' which is about the only approach one can take."

(Continued on page 1100)



Teaching the Gospel to the Indians

BY J. W. SHANK

"Go, stand and speak . . . to the people all the words of this life" (Acts 5:20).

These words, addressed to the apostles by their deliverer from prison, the angel of the Lord, were immediately obeyed in spite of the prohibitions set down by the priests. The Chaco missionaries have been told more than once by government employees that Protestant missionaries are not supposed to work among the Indians. Since such statements were mere passing remarks by persons who did not have the authority to molest us in any way, we felt it our duty to continue preaching "all the words of this life." Thus for five years our witness to the Chaco Indians has continued. We rejoice that the full Gospel, "all the words of this life," is intended for these Indians as well as for the people of Jerusalem in the time of the apostles.

A young man of our mission, taken by a policeman to act as interpreter, gave his testimony as a believer in the Gospel and spoke against the sins that some Indian prisoners had committed. The chief of police asked his newly-found interpreter to preach to the prisoners and tell them how they should live to avoid being taken prisoner. From his pocket the young interpreter took his New Testament and gave his message right there.

The Lord "opened the door of faith" (Acts 14:27). What a blessed thing it is to find people who want to hear the Word and who open their hearts to the truth. Yes, the Lord has opened the door of faith to the Indians. In 1943 when we first approached the Indians at league seventeen they informed us that they had heard of missionaries working in other places and that they were anxious to have a mission opened among them. They were ripe for the sincere message of truth. The same attitude was manifested from the beginning at other Indian settlements. They

wanted something; they knew not exactly what. The great gap of moral and spiritual need in their lives should be filled, but how, they knew not.

When we missed a Sunday because of impassable roads or for other causes, they said, "It seems so desolate when something occurs that the missionaries cannot arrive. We are helpless without you."

Not all of the Indians were devoted seekers after truth. Some sought the "loaves and fishes." Some had hearts of "wayside" hardness. Others, whose lives were steeped in superstitions, allowed the vicious briars and thorns to crowd out the Gospel truth. But the door of faith was open. All seekers after truth were happy to believe the message of life. Why should they doubt that which seemed to bring a new hope to their wretched lives? They continued in their attendance at services. They listened with rapt attention to the preaching. In spite of their sin-dulled senses, the truth grew in their hearts.

"And the hand of the Lord was with them" (Acts 11:21). The Lord's hand was with the missionaries and with those who believed and followed in the new way. Faith and knowledge grew and with that growth have come the fruits of love and goodness.

One young man, now a Bible student in the mission, said: "I was glad to be saved but I knew that many of my people were yet in ignorance of the Gospel. I decided that I must learn now to teach them."

Another man, who brought his family fifteen miles every Sunday to the services, said: "It does not seem so far to come when you receive the truth you wanted so much to know."

Another man, who is a "father in Israel," said: "I think I must learn to read so that I can better testify to the great blessings that have come to my home through the Gospel."

☛ The brethren Amos Swartzentruber and J. W. Shank ready for a trip. Since forest roads cannot be used at all times by cars, the use of horses are necessary in spreading the Gospel in the Chaco of Argentina.—J. W. Shank Photo.

A woman who scrubs floors and washes clothing for the missionaries and who also served as an interpreter in women's meetings said: "Call me when you need me. I am ready to go always where I can help my people to know the Gospel."

Surely the hand of the Lord has been with these people. The task of the missionary is to lead them on to greater consecration and service.

"Let us go on" (Heb. 6:11). The discouragements in the task of Indian evangelization are very great. To enumerate them would not edify our readers. When we recall the experience of Jesus battling with the terrible forces of evil, even to the gates of death, we say: "Who are we to expect no problems nor difficulties? It is our joy to go on witnessing where there are hearing ears and where the door of faith has been opened."

An Indian evangelist in giving his testimony said, "I was foreman of a group of Indians in a forest job when the Good News came to me. I had a family and for that reason could not think of going to school. But I found the way to the Lord and yearned to witness for Him. I cannot read nor write, but I am going on in this task to bring my own people to Christ."

Chaco, Argentina.

An Outing in Argentina

BY ALYCE MAST SIEBER

THE ARGENTINE people await with eager anticipation the day of October 12 each year, for that day is "El Dia del Raza," "The Day of the Race," as they call it—the day when Columbus discovered America. Since Columbus was sent on his explorations by Spain, he is remembered with pride by these Spanish people. Some look forward to this day because it is a fiesta day—a holiday—when no one needs to work; others, because it is an outing day.

Most of our congregations here choose this day for the members, and any friends whom they may wish to invite, to go to some small farm in the country for an outing. Just as you in the States enjoy a family reunion, so the congregations here in Argentina enjoy get-togethers. Because most of their neighbors and relatives are Catholics, they seem to feel like one big family when they can gather with those of like faith.

Here in Pehuajo a place was chosen about a half mile from the city for the outing. It was a nice meadow with many eucalyptus trees. We arrived there about ten o'clock. There were about one hundred there by that time and more kept coming—walking. A long table had already been set up. Three dressed lambs and the back of a beef (each stuck on two bars of iron shaped like a cross, with one end of the iron in the ground) were

roasting before an open fire. Now and then the three men responsible would turn the meat so that it would be well done. I guess I am rather Scotch, but I was wishing I could put something under those roasts to catch the good juice that dripped to the ground.

The young folks played volleyball until the meat was ready. It would have been interesting for you to have seen my husband try to teach some of the boys to play baseball, which is not played here. You cannot imagine all the demonstrations he had to go through to show them, since he was unable to tell them how to play.

Most of the older folks sat around enjoying themselves by conversing and sipping mate. Many brought their own mates, which are like little gourds. In these they put several tablespoons of tea called "yerba," a little sugar, and then fill them with hot water. This they sip through a little silver tube. All morning there were several little teakettles on the coals to keep water hot for this mate.

At about 12:30 the meat was ready. Some of the women had prepared lettuce with vinegar, oil, and sugar. Several sacks of bread (loaves the size of large rolls with hard crust all around) were dumped on the table and cut in half by some of the helpers. The meat had been taken off the rods, put on a small table, and cut into serving pieces. All were hungry and it did not take a second call to get a long line ready to be served. Everyone had brought his own plate, cup, knife, and fork.

The meat was well done and delicious. Many were anxious to know if we liked it, for they knew that it was the first time we had tasted meat prepared in this manner. We assured them in faltering Spanish that we did enjoy it. (We could understand each other fairly well. How wonderful that though it must take patience for them to listen to us try to talk, yet here, as among Christians the world over, there can be a common understanding, and a fellowship where many words are not always needed to make one feel at home.)

In the afternoon we sat on the grass or on chairs talking and watching the children at play. Sister Edna Good, a worker here in Pehuajo, directed games for them.

Five o'clock was teatime. Two sisters prepared it in large kettles over the open fire. We were also served sweet rolls. After tea, we all gathered under the trees for a devotional period. In this practice, I believe, some of our outings in the States are lacking. Here the day would not be considered well spent without such a spiritual refreshment. We sang several numbers, Bro. L. S. Weber gave a short message, and one of the brethren led in prayer, after which several of the young people sang two special numbers. Young and old seemed to consider this a perfect ending for a perfect day.

We scattered to our various places of abode about 6:30, tired, but happy with the realization that there are those in this sinful world who are willing to come apart from the world, follow the Lord, and enjoy the fellowship of Christian believers.

Pehuajo, F.C.O., Argentina.

The Witness in Belgium Four Hundred Years Ago and Today

BY CLEO A. MANN

IT IS SIGNIFICANT indeed, that practically all the members of our Belgian Reconstruction Unit first set foot on Belgian soil on the "quai" side of the Scheldt in the city of Antwerp in the shadow of the old castle, "Het Steen," for it was here, four hundred years ago, in the dungeons and the torture chambers of this old castle, that our Anabaptist and Mennonite forefathers were imprisoned, tortured, and martyred because they dared to believe in a Gospel of salvation by faith and live Christian lives in harmony with the teachings of Jesus, manifesting a regenerated life in keeping with their profession.

Here in Flanders, four hundred years ago, the spark of the Reformation had kindled a flame which burned brighter and brighter as the established church tried to suppress the Bible and this new Gospel of salvation by faith. As early as 1523 an edict was published "forbidding all private assemblies for devotion; all reading of the scriptures; all discussions within one's own doors concerning faith, the sacraments, the papal authority, or other religious matters." The penalty for violation—death!¹

In the city of Bruges, from 1527 to 1573, seventy martyrs died for their faith, forty-seven of whom were Doopsgezinden (Mennonites).² Of Antwerp, history records, "At no other place in the Netherlands (Belgium was then part of Netherlands) were so large numbers of Mennonite confessors executed as in Antwerp. The Mennonite Church in this city was very strong, being estimated to have numbered at one time about two thousand members. Those who could be apprehended were imprisoned in the dungeons of the castle called Het Steen . . . Mennonite

prisoners in Antwerp and other cities of Flanders were treated with the greatest cruelty. A number, in letters written from their prisons, said that telling one untruth would have secured their release. This means that they could have denied that they were ever baptized upon confession of their faith. Because they had admitted this, they were sure of being condemned to death. Recantation would not prevent their execution after they had once confessed that they had been baptized."³

Forbidden to preach the Gospel in the cities, the Mennonites held meetings in the fields near by, with thousands coming to hear the Good News. "On the twenty-eighth of June, 1566, at eleven o'clock at night, there was an assemblage of six thousand people near Tournay, at the bridge of Ernonville, to hear a sermon from Ambrose Wille. . . . By the middle of July the custom was established outside all the principal cities. Camp meetings were held in some places, as for instance in the neighborhood of Antwerp, where the audiences often numbered fifteen thousand and on some occasions were estimated at between twenty and thirty thousand persons at a time; 'very many of them,' said an eyewitness, 'the best and wealthiest in the town.'"⁴

Gillis of Aachen, a collaborator with Menno Simons, "was taken prisoner near Antwerp while preaching in a field in 1557. In prison in Antwerp he was prevailed upon to recant his faith. He was beheaded and his body broken upon the wheel on May 10, 1557, at Antwerp. Had he remained steadfast he would have been burned alive at the stake. His last word: 'It is too much to lose both body and soul.'"⁵

As in the early church in Jerusalem, so in Belgium, "the word of God increased; and the number of disciples multiplied in Jerusalem [Belgium] greatly; and a great company of the priests were obedient to the faith" (Acts 6:7).

But what of the witness today? Where are the followers of these thousands who flocked to hear the preached Word and who were willing to give their lives for their faith? In the face of this terrible persecution which grew worse and worse, practically all fled from the country to escape certain death. One small community, St. Maria-Horebeke, remains steadfastly Protestant to this very day.

Today in Belgium, the population of which numbers almost 9,000,000, less than one per cent are evangelical Christians (Protestants). There are less evangelical Christians in Belgium than in India, where one and one half per cent of the population



"They heard the word gladly." Indians singing while attending a church service at league "17" in the Chaco of Argentina. The church building is open at both sides and holds about 150 people. Note seats are sawed-off posts with boards placed across the top.—Shank Photo.

are Protestant Christians. Belgium has two hundred evangelical churches with one hundred and fifty pastors and evangelists for approximately 9,000,000 persons. The Belgian Congo in the heart of Africa has 1,300 missionaries and 22,300 African evangelists and teachers, 320,000 church members and 260,000 other believing visitors for a population of 12,000,000.

Large portions of Belgium have no evangelical Christian witness. One province with a population of 500,000 has only three very small churches. Another province of 600,000 has only two small churches. In this latter province there is a city of 40,000 inhabitants without a single evangelical witness. There are approximately ten cities of 20,000 people and seventy to eighty cities with more than 10,000 population where there is no witness.

Today in Belgium, although there is no longer a penalty of death upon those who dare to read it, the Bible is not yet the precious book, the personal property of the common people. It is not the "way unto salvation," nor has it been able to become "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Imagine yourself without any Bible—how empty your Christian life and experience would be! The common people have been told, "only educated persons, those who have made a special study of the Bible, can understand the Bible." The missal which contains selected Bible portions, the mass, and prayers is sufficient. A few, realizing the folly of keeping the Bible from the people, say, "You may read the Bible, but you must buy our translation and read the footnotes which explain the scriptures." One leader has said, "You ought to read the Bible," and he has given no conditions or qualifications to his members, for he realizes the value of the knowledge of the Bible and the danger of forbidding his people to read it.

One may have sins excused and forgiven by confession and payment of money or one may buy indulgences for self-gratification or for sins which may be committed for a certain period in advance. One gets to heaven by good works, keeping the ordinances prescribed by the church, depriving himself of certain things, and finally by prayers which must be made and generally paid for after death.

Many people do not find anything in this formula that satisfies the soul and gives victory over sin and the assurance of salvation either in this world or in the life to come. They want assurance today. Many have turned from the church, while others are perhaps nominal members because they stand for conservatism and against communism and are therefore politically of the same party. Of those who have turned from the church, many have turned to communism and socialism, hoping to find in these ideologies something which satisfies and meets their needs. Many remain in unbelief, without God and without the Church. One burgomaster told me, "I am not a Catholic, I am not a Protestant. I am nothing!" How many thousands

more are there in Belgium who with him would say, "I am nothing"!

Where is the witness in Belgium today? With only two hundred evangelical churches and less than one per cent of the total population evangelical Christians, the task is too large for them to bring the Word of God to all. Many of these churches are so small that they are unable to carry the financial burden of their own little station, let alone bring the message to the unevangelized. Many of these pastors receive such a very meager support that they would not be able to continue if it were not for the burden they have for the lost and the conviction that Christ wants them in this very work.

Belgium needs the Bible today, the Word of God which alone can satisfy, which alone

can bring life, life everlasting for today and for eternity. Will you pray for the present witness in Belgium, for the pastors and evangelists and Christians who are in such a small minority? And will you also pray the Lord of the harvest that He will send forth laborers into His harvest. Dare we withhold the life-giving Word of God when Jesus has commanded, "Go ye into all the world and preach the Gospel . . . teaching them to observe all things . . . : and, lo, I am with you always"?

1. Motley, *Rise of the Dutch Republic.*
2. A. L. Verheyden, *Het Brugsch Martyrologium.*
3. John Horsch, *Mennonites in Europe.*
4. Motley, *op. cit.*
5. John Horsch, *op. cit.*

Elkhart, Ind.

Henceforth, We Want to Be in His Will

BY ROBERT STOLTZFUS

WE ARE reminded again and again that we are co-workers together with God and His laborers in the harvest field of Chicago. First of all, we see the Chicago missions of Bethel and Dearborn, where God has led His servants to one of the many fields which are white already to harvest. Our hearts yearn to do His will in bringing these souls out of darkness into His marvelous light.

We, who are blessed with a Mennonite heritage, cannot imagine the ignorance of the Lord's ways and the sin with which these precious jewels are surrounded. Many of our children are going five days a week to Catholic schools, which emphasizes the need of a Mennonite parochial school in Chicago. Bro. and Sister James H. Lark have done a noble work, along with other co-laborers, but we see a need to lift these souls above these conditions, and take them among loving Christian friends such as we find at Farmerstown, Ohio, and give ourselves to their souls' development. Our emphasis must be spiritual. We are teaching the Mennonite way of love, joy, peace, longsuffering, gentleness, meekness, temperance, and also endeavoring to help them to appreciate the beauty of God's creation, and how it speaks of His love and power, and the sureness of a sovereign God. We believe God has ordained this work to this purpose.

We never want this project to drift into social service only, and we pray that each soul might leave camp with a saving knowl-

edge of Jesus Christ. God has led each one to a satisfactory decision in their Christian lives this season. To God be all the glory!

One of the most valuable contacts we make in connection with camp is the contact with the parents of our children. One family especially has been changed as only the mighty power of God could change it. Instead of going into that home and seeing drinking and all that goes with it, we now feel very deeply a sense of Christian fellowship of the Spirit.

Youth idealizes, and our unit has been no exception as we have read stories of missionaries in foreign lands. Then we have had visions of ourselves in these situations. This year of camp has taken us to the very depths, and we thank God; but underneath we have found the everlasting arms. Missionaries have told of the hardships of the field, and we have experienced and witnessed the Holy Spirit's power again and again. Now we are better able to prepare for the task God has for us later.

As the work develops, we want to give these hands something useful to do by the training here at camp. We want to outline our work more thoroughly, using all the outside help we can find during the winter. We have submitted to Bro. Laurence Horst, service unit director, the plans of a conservative building program which will be carried out mainly by our kind Christian friends of Holmes County, Ohio. We also see a need for a plan to take care of the colored orphans through the winter.

The experience of this first year will be extremely valuable in planning our program for next year. We do expect great things of God as He leads. This year we had two colored brethren at General Conference. We look with fervent hope and prayer to the day when we shall have a greater amalgamation of color at our conference.

God has richly blessed the feeble effort which has been expended. Pray earnestly for this work—for a mighty outpouring of His Spirit.

Hesston, Kans.

LOFTY SERVICE

*Wouldst thou the holy hill ascend
And see the Father's face?
To all His children lowly bend
And seek the humblest place.*

*Thus humbly doing on the earth
What things the lofty scorn,
Thou shalt assert the lofty birth
Of all the lowly-born.*

—George Macdonald.

QUAKERTOWN, PENNSYLVANIA

(Haycock Mission)

Greetings of love to all Herald Readers. "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1). Truly we as redeemed ones can say, as David of old, that the Lord is good and merciful. Oh, that sinners might forsake their wicked ways and taste of His goodness!

On Aug. 20 our summer Bible school closed, with the largest attendance we ever had. The new curriculum was used and proved to be a success, as both pupils and teachers were enthusiastic. Our church was crowded on the evening of the program when parents came to hear their children take part in the various exercises. The immediate visible results that would be gratifying to see from the summer Bible school work are not evident, but eternity alone will reveal the harvest from this sowing of the seed in these young and tender hearts. We thank God for the sacrifices that the superintendent, Bro. Jacob Z. Rittenhouse, and all the teachers were willing to make in order to carry on the summer Bible school. Surely their efforts shall not go unrewarded.

On Sept. 4, Bro. Joseph Pearson and Sister Esther Keeler were united in marriage at our church. This is especially significant because Bro. Pearson became a convert at the mission as a young boy. We thank God that he has remained faithful and has chosen a life companion of our own faith. That God may richly bless this union is the prayer of the workers.

In September nine precious souls were received into the church. Their ages ranged from eight to eighty years. With the exception of three, all who stood for Christ during our meetings conducted by Bro. Ross D. Metzler in the spring were children of the workers. As we see our children grow into the years of accountability, we are forcefully reminded of our God-given duty and privilege of teaching them the paths of righteousness. Several other children from homes in the community also had a desire to unite with the church, but were forbidden by their parents. It challenges us to win the parents for Christ, knowing that the children will then receive encouragement and not discouragement at home.

Bro. Harold Mishler has again returned to assist in the work here after an absence of two months. He, in company with William Anders and two brethren from Lancaster County, made a trip to Alaska in the interest of mission work there. We trust that the contact which they made will be followed by more permanent work.

This summer the young people conducted a youth project on a plot of ground donated by a brother. At this writing, the profit realized is not known, but possibly the fellowship enjoyed by those participating was greater than the material profits.

On the week end of Oct. 9, 10, a Home Conference was conducted, with the brethren George R. Brunk, Elias Kulp, Paul Mininger, and William Anders as speakers. We were forcefully reminded of our home and parental duties, as well as the blessings that are

derived from fulfilling such duties. With so many unhappy and broken homes in our community, we trust that our Christian homes may stand out as lighthouses, and be examples of what God intended the home to be.

Remember the work and workers at this place, that we may be faithful and occupy until Christ returns. Mrs. Mark Landes.

HUTCHINSON, KANSAS

(Mennonite Mission)

Dear Herald Readers: Greetings of love in Jesus' name. We were very glad to have a number of visitors worship with us during the past few months. A group of young people from the congregation at Canton, Kans., gave us an enjoyable program one Sunday evening. On July 25 Bro. Samuel Janzen, from Greensburg, Kans., brought us the morning

**Missionary Day
is
Sunday, November 21**

message. Bro. Edd P. Shrock, wife, and two children, Montgomery, Ind., were with us on Sunday evening, Aug. 1. He preached to us from Heb. 1:1-3. The following Sunday evening Bro. Chester Kanagy and wife, from Altoona, Pa., were with us. Bro. John Gingerich and family from Hubbard, Oreg., were with us one Sunday morning. He also brought us a message. In the evening Leroy Schrock, wife, and children, from Glen Flora, Wis., were here. Bro. Schrock brought us a good sermon. Bro. John Steiner, a faculty member of Hesston College, was with us on Church School Day. His wife and children were also with us. Bro. Clayton Diener and wife, who have spent two years in relief work in China, were with us one evening and told us about their work.

Recently our Sunday school was reorganized. The following were elected: Supts., Perry Troyer and Allen Schrock; Pri. Supts., Wilma Yoder and Clara Bontrager; Secy-Treas., Ammon Troyer and Lawrence Miller; Chors., Levi Yoder and Betty Lou Rouner; Libr., Wilma Yoder.

We were very happy to receive John Rider and his wife into our church a number of weeks ago. They are an elderly couple whom we have visited for several years. They are not able to be out much, but they are very happy in serving the Lord. More recently three others were received into church by letter.

Bro. J. G. Hartzler was with us for a counsel meeting service a few weeks ago and on Oct. 17 he was with us for communion service. We were happy to have nearly every able member attend our communion service.

The Lord willing, we expect our revival meetings to begin on Nov. 2, with Bro. Clarence R. Yoder, from Midland, Mich., as the evangelist. Pray that souls may be won for the Master.

Three Sundays in each month a group of young folks have been singing for shut-ins.

One group comes from the Yoder congregation, one from the West Liberty congregation, and one from the Conservative Amish church. The shut-ins enjoy their coming very much.

Oct. 20, 1948.

The Workers.

M.C.C. Relief Notes**Relief Project in Formosa Begins**

M.C.C. work in Formosa began on Sept. 18 at Ku Ku Tsu, a village of 446 people on the east coast of the island, and was extended to cover three other little villages during the following two weeks, after which the team had to return to their base for supplies. From Sept. 18 to Oct. 5 over 3,000 treatments were given to patients suffering from dysentery, malaria, trachoma, scabies, and other diseases. The personnel engaged in this medical work includes Robert Hess, M.D.; Martha Hess; June Strait, R.N.; William Ewert; and Erma Ewert. The initial period of operation has been very encouraging, the people of the island being very co-operative and appreciative. Though a Chinese possession now, Formosa had formerly been under Japanese rule and even now retains a Japanese culture.

Volendam Reaches Destination

The S.S. "Volendam" was expected to arrive at Montevideo at daybreak Oct. 27, according to a recent cable. At that port the Danzig Mennonite group will disembark, while the remainder of the passengers will proceed to the port of Buenos Aires.

The immigrants entering Uruguay are to be housed temporarily in two barrack-type buildings, one located in the southwest part of the country, and the other about 250 miles farther north. The people will be cared for there until plans for the long-range settlement program can be discussed with the immigrants. At present Herman J. Andres and John W. Warkentin are in Uruguay preparing to receive the people. Much assistance has been received in this work from other Christian groups, including the American Friends Service Committee, the Y.M.C.A., and several Christian ministers in Montevideo.

Paraguayan Insurrection

An insurrection lasting only eighteen hours took place recently in Asuncion, the capital of Paraguay. Word has been received that none of our people have been affected by this incident, nor will it have any apparent effect on the plans for transshipping the Russian Mennonite group from Buenos Aires to Paraguay.

Volendam Colony

John W. Warkentin visited the Volendam colony just before leaving for Uruguay, and reports that these people have made very good progress in getting their communities and community life organized. They are prepared to receive the additional immigrants who are coming to their colony.

Canadian Immigration

J. J. Thiessen, of Saskatoon, Sask., and William T. Snyder, of the Akron staff, contacted the Canadian government at Ottawa

Missions Editorial

Ornaments or Witnesses

Every Christian is instructed to witness for Christ and carry the testimony to others. To place the responsibility of witnessing and evangelism on the pastor or evangelist is to miss the point of the Gospel story. The ancient lie that the ministry alone are to do soul-winning work has done incalculable harm. It makes Christians disobedient to the divine command. Many have accepted this theory and have thereby stopped all personal spiritual work; rather, they have never started. Their religion, as far as making it known to other people, ends after their return from church services.

Tremendous havoc was wrought when the ancient church passed the witnessing responsibility primarily to the clergy, for during the first few centuries of the Christian era the Church of Jesus Christ was a conquering force. Nothing could stop it. Famine, flood, fagot, or fire did not hinder the onward sweep of the triumphant host. Every Christian was a propagandist for the Gospel. There was no idea other than that the members in the church were to perform work. No one was an ornament or a useless appendage.

When the witnessing passed from the believers to the clergy, only the preachers were to be soul-winners, witnesses, offerers of prayers. Hence the clergy were set off from the laity; two distinct classes developed. The clergy were capable; the laity were not. The clergy were to do spiritual work and the laity were to take care of finances and the building. The clergy were to expound and the laity were to absorb. Even today multitudes, still believing there is a sharp line of cleavage between the two, live in the Dark Ages system. Yet there is nothing approaching such division drawn in the Scriptures. The recurring echo of the Gospel call is "Ye shall be witnesses" (Acts 1:8). Whether in farm, home, or shop, the Christian believer is to tell others about the saving power of Jesus Christ and the necessity of living the Gospel. Nothing, absolutely nothing, can take the place of personal testimony, personal salesmanship, personal witnessing for our Lord Jesus Christ. Preacher, non-preacher, clergy or non-clergy, "he that believeth on the Son of God hath the witness in himself" (1 John 5:10). —F.B.

(M.C.C. Relief Notes Concluded)

on Oct. 21 and 22 regarding the possibility of bringing Mennonite refugee nonrelatives to Canada, it assurances of housing and employment facilities are given. This request was received kindly, with the promise that an answer would be given within two weeks.

The "Marine Tiger" is due to arrive at Halifax about Oct. 29, carrying over 300 Mennonite refugee passengers. This represents one of the largest movements of Mennonite refugees to Canada under I.R.O. sponsorship since the Canadian immigration began. These people have been processed through Gronau and Fallingbomel camps and are all joining close relatives in Canada.

U.S. Immigration

The "General Black," the first ship bringing U.S. immigrants under the D.P. Act of 1948, is expected to arrive in New York City late in October. The group of immigrants does not include any Mennonites, but it is hoped that later sailings will carry Mennonite immigrants to enter the United States. The Displaced Persons Commission has been very favorable toward our Mennonite people. In the American zone of Germany, from where all D.P. immigrants to the United States come, our Mennonite refugee migration staff is working to prepare our people to qualify under the act.

The response from the Mennonite constituency in providing housing and employment facilities for Mennonite refugees has been very good. Announcement will be made within another month regarding placement.

Brook Lane Farm

Ruth Friesen, R.N., of Hillsboro, Kans., is returning to Brook Lane Farm from a short period of service at Bethesda, the Vineland, Ont., home for mentally ill. Edna Nissly, of Mogadore, Ohio, who has been working at the Christian Reformed mental hospital in Michigan, will also be returning to Brook Lane Farm early in November.

Released October 29, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

Sewing Circle Notes

The report covering the period April 1, 1947, through March 31, 1948, for the Associated Sewing Circles of the Southwestern Pennsylvania District discloses the following information.

Twenty-two circles reported. Because of the rearrangement four circles were added to the adult circle. Total receipts of the year, \$6,042.92; number of members, 355; number of garments made, 1,126; ready-made garments, 364; 750 lbs., 234 pieces, and \$140.00 value of used garments.

Bedding. 157 and 4 small quilts, 77 and 9 small comforters, 18 blankets, 2 spreads, 4 pads, and 30 pieces of bedding, making a total of 301 pieces.

Linens. 21 sheets, 51 pr. pillow cases, 8 scarfs, 14 towels, 15 tea towels, 2 washcloths, 24 pr. curtains, 2 cushion tops, 51 chair pieces, 1 pk. hankies.

Value of provisions. \$689.58, and 666 qts., 350 lbs., 42½ doz., 16 boxes, 3 bottles, 1 can

Today in Missions

J. D. GRABER

The consecrated portion is the secret of New Testament giving. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). This verse sounds as if it advocates a regular Sunday collection—every Sunday. But this is not what we have come to understand as a "collection." Here we do not see advocated the mere throwing into the collection plate what we happen to have along or what we happen to feel like doing when the plate comes by. This practice is, actually, terribly careless, and do you not agree that it reeks strongly of irreverence? Dare we worship God that way?

"Lay by him in store" suggests that a consecrated portion is actually figured out and set aside each week. It does not mean that it must be given each week but it must be laid by in store set aside for the Lord's work. "How much of this week's income should I give?" is a question that a sincere Christian is to face and answer practically every Lord's day. In this way a monthly and a yearly account is honestly made with the Lord.

As the Lord hath prospered. This plainly lays down the principle of giving according to one's income. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12). There is no use saying, "If I had a million I'd give half of it to the church," because I do not have a million. But I may have a thousand or ten thousand. The Lord measures and accepts the sincerity of my faith by what portion of that which I have that I give to the church. There is no other measuring stick that measures so accurately and so revealingly our inner spiritual sincerity.

"I still have five hundred dollars to give of this year's income." So a man once spoke to me asking suggestions as to the placing of the gift. This is what we mean by proportionate giving. This man calculated his income, dealt honestly with the Lord, and then courageously set aside the portion that belonged to the Lord. This, we believe, is New Testament giving.

and numerous other items. One circle canned 32 qts. of peaches one evening for two sick families.

Miscellaneous items. 14 layettes, 98 squares, 78 lbs. and 25 cakes of soap, 345 pieces of baby garments, 60 mending and sewing kits, 6 filled purses, 1 pr. arctics, 59 pr. shoes and slippers, 45 pr. hose and socks, 121 Christmas bundles, 71 coverings, 2 bonnets, 17 and 1 bunch of toys, 8 knitted garments, 22 spools of thread, 3 pks. needles, 1 rag rug 3½ yds. long, 1 tablecloth, 5 kitchen utensils, 14 picture puzzles, 15 gal. of grease to make soap, 1 box candy, nuts and oranges, new story books and 25 plus used ones, also games and used dolls, swabs, bandages, and sponges for a local hospital.

CHURCH CORRESPONDENCE

CHAPPELL, NEBRASKA

Dear Herald Readers: We had an interesting and enriching Bible school this year, with the aid of the new summer Bible school materials. The total enrollment was thirty-one, of whom eleven came from Mennonite homes.

On the evening of June 3 the congregation enjoyed a fellowship supper with George and Dorothy Smoker at the Fred Gingerich home. After the supper the Smokers showed slides of their work in Africa. Sometime later we were privileged to have with us Paul Lauver, who showed slides of the work in Puerto Rico. We appreciated both opportunities to have missionaries share with us their experiences in witnessing for Christ in other lands.

S. C. Yoder, of Goshen, Ind., and Wilfred Ulrich, of Peoria, Ill., brought us enriching messages during their visit here at the time of the Yoder family reunion which was held on June 20. This celebration of Mrs. Anna Yoder's ninetieth birthday was the first time in forty-three years that her entire family was together.

Russell Krabill, of Goshen, Ind., spent the week end of July 4 with us and gave us several challenging messages. He also spoke to the youth of the church at an informal social gathering.

Also outstanding among the inspirational messages brought to us this past summer was the message in song rendered by the Vesper Male Quartet of Goshen College on the evening of July 23.

Daniel Kauffman, of Hesston College, spent a short time here in the interest of the school. Delbert Erb and John Harshberger, of Scottdale, spent several days here taking pictures for "The Mennonite Community."

Six girls from Pennsylvania worshiped with us on a Sunday morning this summer. Four of them were employees from the Publishing House, who helped to increase our appreciation of the work there by describing briefly some of their duties.

In addition to these visitors many others who were traveling through on vacation stopped to worship with us. We appreciate this very much and extend an invitation to all who have occasion to travel through Chappell to join us in our services.

A group of young people enjoyed a week of spiritual refreshment and fellowship at the Colorado Youth Retreat at Pueblo Mountain Park, Beulah, Colo., the last week in August.

Bro. Edward Yoder, of Kansas City, held revival meetings during September. We were strengthened by his deeply spiritual messages.

Oct. 18, 1948. Mary Oswald.

NEW PARIS, INDIANA

(Salem Congregation)

Dear Herald Readers: Our revival meetings were held Sept. 9-19, with Bro. Harry Shetler as evangelist. Just prior to the meet-

ings volunteer groups of workers, mostly young people, made a canvass of the non-Mennonite homes in the community, inviting people to the services. The Word was faithfully presented to us during the eleven days of meetings, and while there were not the visible results we hoped for, we rejoice in the salvation of one soul and the refreshing and encouraging of the congregation.

Aug. 28 marked the occasion of the dedication of our mission church building at Toto. Bro. Percy Miller, of the Shore congregation, preached the dedicatory sermon and the new building was formally dedicated for worship by our bishop, Ray F. Yoder, in a very fitting conclusion of the afternoon program. The church was well filled; people from both the Toto and Salem communities were present. The average Sunday-school attendance at Toto is about fifty. We trust that the Lord will, through us, make His name known in this very needy community.

Our counsel meeting was held on Oct. 3, and on Sunday evening, Oct. 10, we observed communion. Just preceding the communion service one boy was baptized.

During the summer months a number of visitors were with us. On July 20 Bro. and Sister Paul Lauver were here and told of their work in Puerto Rico. On Aug. 1 Bro. John Hochstetler, of Creston, Mont., and Bro. D. D. Troyer were with us in the morning, and in the evening Dr. H. Clair Amstutz spoke to the young people about social problems. On Sept. 11 Bro. Martin Miller, from Pennsylvania, spoke briefly but stirringly of his work among the Jews. Dirk Cattepoel, from Germany, spoke to us on the evening of Sept. 23. On Sunday evening, Sept. 26, Bro. Willard Sommers, of Howe, Ind., and some members of his congregation gave the young people's meeting program. On the evening of Oct. 3 Carl Smith spoke concerning evangelistic work among prisoners in this country.

Oct. 20, 1948. Mrs. Elmer Hartman.

WHITE CLOUD, MICHIGAN

Dear Herald Readers: Greetings in the name of Him who is able to keep us from falling and present us faultless (Jude 24). We owe much praise and adoration to such a wonderful God.

Sept. 10 marked the opening of our revival meetings in charge of Bro. Orvin Hooley, of Indiana. Three young souls responded to the call; several reconsecrated their lives; and the church as a whole was strengthened.

We are grateful for the services of visiting brethren during this year. Among these were Lester Wyse, Chief, Mich.; Dan Zook, Clarksville, Mich.; Clarence Yoder, Midland, Mich.; Eric Bontrager, Vestaburg, Mich.; Early Bontrager, Shipshewana, Ind.; our former bishop, Tobe Schrock, of Clarksville; our present bishop, C. C. Culp, Brethren, Mich.; and a group from Middlebury, Ind., who gave us a program in song under the

direction of Ottis Hostetler. We thank all these and invite them to return.

We are looking forward to meeting with three other congregations for a Thanksgiving meeting. Our groups are few in number and so we enjoy the fellowship of other saints.

On Oct. 10 Bro. Culp held counsel meeting. In the evening we had services for an aged couple in their home, and on Oct. 17 communion services were held. Three souls also sealed their vow by baptism.

Our congregation, although an organized church for more than fifty years, has never had a church house of its own, but has worshipped in a community or union church house. We are now in the process of building a new house more centrally located. The walls of the basement are built, but not much work has been done lately. Now that the fall work is nearly done, we want to begin work on the church again. If the Lord wills, we want to finish at least the basement so we can have services in it this winter. Should the Lord lay it on your heart to aid us financially or in labor, we will very much appreciate your help.

Oct. 19, 1948. Mrs. Ray Bontrager.

FORT WAYNE, INDIANA

(Anderson Congregation)

Greetings to Herald Readers. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Our summer Bible school was held June 21 to July 2, with an enrollment of 148. Eight of the teachers were from our home congregation. Others who helped were Evelyn Weaver, from the Ft. Wayne Mission; Lorraine Brandenberger, Woodburn, Ind.; Marie Brunk, Delphos, Ohio; and Evelyn Rouner, from Iowa. On Friday evening, July 2, the children gave a program, which was well attended by parents and friends. Our pastor, J. S. Neuhouser, was in charge of two new Bible schools, one at Palmyra, Mo.; and the other at Mount Ayr, Ind. Good interest was shown in all three schools. There were between sixty and seventy responses to the invitation to accept Christ in the three schools.

In July 3, 4, we had a week-end meeting, with the brethren Orvin Hooley, Burr Oak, Mich., and C. L. Graber, Goshen, Ind., as speakers.

Our revival meetings were held Aug. 6-19, with Bro. Harry Y. Shetler, Davidsville, Pa., as evangelist. Some very helpful and inspiring messages were given.

On Sunday morning, Aug. 22, our bishop, Ray F. Yoder, was with us and received three young couples by letter and another couple by baptism. We praise the Lord for these souls and pray that the Lord may continue to bless us here.

On Sept. 28 we reorganized our Sunday school, with the following officers being elected: Supts., Amos Zehr, Charles Richards; Secys., David Lee Neuhouser, Arnold Andrews; Chors., Ila Hirschey, Ruby Nofzinger.

On Sunday, Oct. 10, Bro. Ben Graber, from Leo, brought us the morning message, and Bro. Allen Ebersole, Ft. Wayne, the evening message in the absence of our pastor, who

was conducting revival meetings at Burr Oak Mich.

Oct. 19, 1948.

K. L. N.

ALMA, ONTARIO (Berea Congregation)

"Every day will I bless thee; and I will praise thy name for ever and ever" (Ps. 145:2).

Summer Bible school was held July 19-30, with an average attendance of sixty-two. Attendance and interest were good.

Reorganization of Sunday school and church was held Sept. 23. Ira Huber was elected superintendent, Rufus Bender assistant, and George Huber secretary-treasurer.

Revival meetings were in charge of Bro. Timothy Showalter, Harrisonburg, Va., Sept. 26 to Oct. 6. His services were deeply appreciated, including the visiting in the homes.

On Oct. 10 Bro. Jesse Bauman brought the message.

We request an interest in your prayers for the work here.

Oct. 20, 1948.

May Vale.

FIELD NOTES (Continued)

Bro. Ben Stauffer, formerly superintendent of the Old People's Home at Maugansville, Md., passed away at his home in Lititz, Pa., Sunday evening, Nov. 7, as the result of a stroke. Funeral services were held Nov. 11.

Four confessions were a part of the results of meetings which Bro. A. J. Metzler closed at the Kaufman Church, Davidsville, Pa., on Nov. 7. A correspondent writes, "The messages stirred my heart."

Correction.—Our item in the Nov. 2 issue relative to the Amish school case in Somerset, Pa., was in error in stating that the children involved were under fifteen years of age. They were all over fifteen years of age and through the eighth grade. They were therefore eligible for permits to discontinue school at the discretion of the school board. Our error came from following a press report.

A Thanksgiving and Bible Meeting will be held at the Lauver Church, Cocolamus, Pa., on Nov. 25. Speakers are Milton G. Brackbill, Paoli, Pa., and John D. Risser, Hagers-town, Md.

Bro. Harold S. Bender will describe the Mennonites of Europe and also present the voluntary service program at the Lima, Ohio, Mission Sunday afternoon and evening, Nov. 21.

The fourth annual Midwestern Mennonite Youth Crusade for Christ will be held at Hesston College Nov. 25-28. Bro. Charles Hostetter, Harrisonburg, Va., will be the chief speaker.

Attention, ministers! Does your young people's Bible meeting use the "Record Book for Young People's Bible Meetings"? Remind the responsible persons to ask the Mennonite Publishing House for a free copy and encourage them to use it.

Bro. Titus Horning will be the speaker at the Ephrata, Pa., Young People's Meeting on Nov. 28.

Special services are being held at North Lima, Ohio, Nov. 14-21, with Paul and Alta Erb as speakers.

Speakers scheduled to be at the Roanoke, Ill., Church are Don E. Smucker on Nov. 14 and George J. Lapp on Missionary Day, Nov. 21.

A Youth Meeting will be held at the Rockhill Mennonite Church, Telford, Pa., Saturday evening, Nov. 20, at 7:30. "Social and Spiritual Responsibilities of Christian Youth to Each Other" is the topic. Bro. Milton Brackbill, Paoli, Pa., is the speaker, and the Gospel Echoes Chorus from the Frazer Church will sing.

Bro. Harry Snreiner, Lititz, Pa., conducted meetings at Bowmansville, Pa., Oct. 31 to Nov. 14. He substituted for Bro. Richard Danner, who could not serve as announced because of sickness in the family.

Bro. C. Warren Long, Goshen, Ind., gave a much-appreciated message at the Holiland Mennonite Church, near Toledo, Ohio, on Nov. 7. Bro. Long was scheduled to speak in the Fulton County churches in Ohio over the week end of Nov. 14.

Bro. I. W. Royer spoke at the Wooster Mission, Wooster, Ohio, Sunday evening, Oct. 31. Bro. Royer and wife were welcome callers at Scottdale on Nov. 9.

Bro. Harold Bauman, Orrville, Ohio, spoke at an all-day Sunday-school meeting at the Midway Church, Columbiana, Ohio, on Oct. 31.

A Mission Workers' Fellowship Meeting, sponsored by the Ohio Mission Board, was held at the Martins Church, Orrville, Ohio, Nov. 11, 12. Speakers from out of the district were A. J. Metzler and H. J. King.

The annual Youth Conference was held at Orrville, Ohio, Nov. 12-14. Visiting speakers included John Howard Yoder, Bro. and Sister J. D. Graber, Stephen Solomon, and Elvin Snyder.

Bro. Daniel Stutzman, Holmes County, Ohio, brought much-appreciated messages on Nov. 7 to the Casselman River Conservative congregation at the Maple Glen Church, Grantsville, Md.

Six persons were baptized at the Johnstown, Pa., Mission on Nov. 7. Communion was held in the evening. These services were in charge of Bishop J. L. Horst.

Five persons were received by baptism and two by letter at the Catlin Church, Peabody, Kansas, on Nov. 7. The congregation is encouraged by the prospects of another family or two moving in. The baptismal and communion services were in charge of Bro. Milo Kauffman.

Fifty years ago on Nov. 5 our first foreign missionaries were appointed to India.

The second Quarterly Meeting will be held, D.V., at the Manchester Mission, York County, Pa., on Nov. 28. Speakers are Elias Kulp, Bally, Pa., and Harry Shreiner, Lititz, Pa. Provide your own lunch. Everybody welcome. Come praying.

Bro. Melville Nofziger, who is serving as full-time worker in the Mennonite Gospel Witness in Wilmington, Del., has changed his address from 1807 Maple to 1609 West Eighth. Friends who are interested in supporting this new work may send their contributions either to him or to L. L. Swartzentruber, Mission Board Treasurer, Greenwood, Del.

MISSION NEWS (Continued)

Home for the Aged, Eureka, Ill.: "Our very oldest member passed away this week at the age of ninety-seven years and eleven months. That was the highest age ever reached by any person at this home."

We are asking the Lord to direct a "Martha" here. Our cook, Esther Ulrich, is going to work at the hospital at La Junta, Colo. She will be with her sister who graduated from the school of nursing this past spring.

Peoria, Ill.: The M.Y.F. of the Roanoke Mennonite Church is going to distribute several Thanksgiving baskets to shut-in and needy homes in our community, Nov. 21. They plan to distribute these themselves and have a short religious service at each home with singing and testimony. Bro. and Sister Robert Yoder, of Eureka, Ill., are the sponsors of the Roanoke M.Y.F.

Chaco, Argentina, J. W. Shank, Oct. 25: "We have a group of six here who are awaiting baptism and we hope to receive them sometime next month. I have doctrinal class at night after Nafio Mendoza finishes the class of reading and writing for adults. Selena teaches doctrines to the women in the regular women's meetings just now. Francisco Rodriguez takes care of the day school, with thirteen children being in attendance. . . .

"At League 15 the Tucks are in charge. They are very much annoyed by the same hypocritical attitude of the cacique (leader) there. Everywhere it is the same with the caciques. They are something like I always thought of the slaveholders on the plantations—doing everything for personal gain. . . .

"I firmly believe that if it were not for these men we would have been able to baptize more than a hundred people at the two outstations. Brethren and sisters! Here is your chance to pray for us. These problems are real and they are heartbreaking."

Mennonite Hospital and Sanitarium, La Junta, Colo.: The first step in the construction of the new nurses' home was the purchase of thirteen buildings at an eighty-five per cent discount from the La Junta army air base. Two of these were moved to the new nurses' home site while the others were dismantled and the lumber stored in the two buildings. The salvage of waste material and surplus together with the donated labor of the East Holbrook and the La Junta Mennonite churches will give us enough lumber, excepting heavy timbers, for all the nurses' home construction free of charge.

Ida Egli has returned from a much-needed rest and resumed her duties in the operating room. Mabel Hostetler had begun work in the same department. Grace and Gladys Miller who have given a period of very acceptable service in the dietary and floor departments, respectively, left for their home in Wellman, Iowa.

The month of September had a daily average census of 100.6 and total admissions for the month were 366.

Two new doctors have been added to the medical and surgical staff recently.

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, November 10, 1948.

CONFERENCE REPORT (Continued)

Resolved, That we express our thanks by a rising vote and pray God's blessing upon them.

Bro. Harry Blough gave expression of thanks for the support which the conference has been giving to the Johnstown Bible School. Bro. George Smoker expressed thanks for the support he and Sister Smoker as African missionaries received from the district Sunday-school conference and asked for continued interest in prayer.

The first topic for the evening, "Problems Facing Us Concerning Marriage," was opened by Bro. Raymond Peachey. A helpful discussion followed.

Bro. Nelson Kauffman gave a challenging message on "Loving the Church of God," as the closing topic on the program. His text was taken from Ephesians 5.

A few remarks from Bro. Harry Shetler, assistant moderator, the singing of the song, "In the Harvest Field There Is Work to Do," and the benediction by Bro. Nelson Kauffman brought another helpful and inspiring conference to a close.

redemptive grace, be it

Resolved,

1. That this conference officially acknowledge prejudices and discriminations against minority groups to be worldly and sinful.
2. That we encourage our people and congregations to their Christian duty of love toward all minority groups in our respective communities.
3. That we instruct our secretary to send an official letter of commendation to the officials of Eastern Mennonite College for their recent Christian testimony on this question.
4. That we send greetings of brotherly love to our African brethren with Bro. George Smoker.

V. Indoctrinating Our People on Nonresistance. Discussed by Sanford G. Shetler.

Past experience indicates the need of effective teaching by parents, ministers, and all Christian workers, by precept and practice, on the Bible doctrine of nonresistance in everyday Christian life, and especially as it relates to war.

Resolved, That our membership be firmly rooted and grounded in this doctrine by each minister preaching at least one sermon each year on the subject, and by parents and teachers instilling into young minds the teachings of the Word of God on the subject.

VI. Problems Facing Us Concerning Marriage. Discussed by Raymond R. Peachey.

A problem is a question for solution. Any one can create a problem, it takes a greater person to see it, but it takes a person of ability

SUBJECTS, RESOLUTIONS, AND NOTES

I. Conference Sermon, God's Plan of Redemption for the Whole of Man, was delivered by Nelson Kauffman. An outline is given in the early part of these minutes.

II. The Need of Training for Service. Discussed by Millard Lind.

That the minister might render better service in fulfilling his responsibility to God and the church, be it

Resolved, That we as ministers continue to grow and prepare for better service through—

1. Systematic study of the Word and prayer,
2. Diligent reading, and
3. Attendance at Bible schools, especially Johnstown Bible School Ministers' Course, etc.;

Also that congregations be encouraged to support, both financially and morally, newly ordained ministers so that they may attend at least two or three terms at Johnstown Bible School, or at some other school.

III. Implementing Ministerial Support. Discussed by Myron Liven-good.

Since this conference has gone on record acknowledging the teaching of the Scriptures on the Biblical support of the ministry, be it

Resolved,

1. That our ministers be encouraged to continue prayerfully searching the Word on this question, submitting themselves to this teaching, and preaching the Word to their respective congregations.
2. That a Ministerial Financial Aid Fund be established by this conference for the purpose of aiding smaller congregations.
3. That a Stewardship Committee, composed of the Ministerial Committee and three lay brethren, be appointed by the Executive Committee.
4. This committee shall make a further study and bring recommendations to the Executive Committee for consideration and authorization.

IV. Bible Teaching on the Race Question. Discussed by George R. Smoker.

Since God has "made of one blood all nations of men for to dwell on all the face of the earth," and has called all men to receive His

to solve it. One of the problems in marriage is to instruct our young people so that they see the right values in making a choice of companion. Another problem is that of worldly attire and practices in connection with the wedding. The use of the wedding ring is one problem in this connection. The problem of marrying only those of like faith also needs to be faced and dealt with. Divorce and re-marriage are great national problems, and we too are faced with them and need to keep our testimony and practice clear and Scriptural. A love for the church and her doctrines and practices will help to solve many of these problems.

VII. Loving the Church of God. Discussed by Nelson Kauffman.

All that we have that makes life satisfying, complete, and successful is in Christ Jesus. We cannot love Christ without loving the church which He established and of which He is the Head. If we love the church, we keep the commandments and the ordinances which have been committed to her. And so if we love the church, we are obedient to her Head, we love her ordinances, we enjoy the fellowship of the saints, we support her work, we give our service to her, we are ready to suffer for her. We love the church because our Lord loved her and gave Himself for her.

CHURCH MEMBERSHIP REPORT

Name of Congregation	No. Congregations	No. Mission Stations	Ministers and Bishops	Deacons	Ordinations	Rec'd by Baptism	Rec'd other cong.	Rec'd other denom.	Reclaimed	Lost by death	Lost by withdrawal	Lost by letter	Excommunicated	Increase	Decrease	Total Membership
Altoona	1	2	1	1		4	2	1				2		7	2	66
Belleville	1	1	1	2		12	6		3	1		1		21	2	224
Blough	1	2	2	1		16				1	1	1		16	3	217
Casselman	1		2	1		2			1	1	1	1		3	3	45
Casselman Valley																
Mission Points		5														53
Glade	1		1	1						1					1	59
Gortner	1															17
Johnstown Mission	1		1				2			1				2	1	19
Kaufman	1		2	1		4		1		1		1		5	2	163
Masontown	1	1	1	2		10				1				10	1	94
Morrison's Cove	1		2	1		3				1		5		3	6	72
Oak Grove	1		2			2					2			2	3	21
Pinto	1		2	1		4	1	2	2					9		130
Pleasant Grove	1		1	1												40
Rockton	1	1		1		1		1			6			2	6	36
Schellsburg	1		1			6		1	2					9		32
Scottdale	1	2	5	2		7	6		2			4		15	4	199
Springs	1		2	1		7	1	7	2	1				17	1	290
Stahl	1	2	2	1		6	1			2	3			7	5	165
Thomas	1	1	3	1		6	1	1		2		1		8	3	145
Tressler	1							6						6		56
Weaver	1		3	1						4	1	2		7		57
Total	21	17	35	19		90	26	14	12	17	9	24		142	50	2200

Elections and Appointments

Conference Officers (2 years; term expires 1950):

Moderator, A. J. Metzler.
Assistant Moderator, Aldus Wingard.
Secretary, John L. Horst.
Assistant Secretary, Sanford G. Shetler.
Treasurer, Sem K. Eash.

Bishop Oversight (1 year):

Rockton, D. I. Stonerook; Stahl, D. I. Stonerook; Schellsburg, Aldus Wingard; Tressler, I. K. Metzler; Johnstown, John L. Horst; Altoona, Aaron Mast; Pleasant Grove, Aldus Wingard.

Pastoral Oversight (1 year):

Tressler, I. S. Mast pending more permanent oversight; Rockton, to be arranged for by committee—D. I. Stonerook, A. J. Metzler.

Members on Committees and Boards (3 years except when specified):

Ministerial Committee, Walter Otto.
Sewing Circle Adviser, C. A. Graybill.
Young People's Institute Committee, C. F. Yake, Harold Thomas.
Associated Sewing Circle Executive Committee, Nellie Nissley.
Ministers' Library Committee, David Alderfer.
Peace Committee, Aaron Mast.
Johnstown Bible School Board, Ross D. Metzler.
Editor Conference News (1 year), John L. Horst.
Home Bible Study Director, Charles Shetler.

Delegates to 1949 General Conference: C. A. Graybill, alternate Ross D. Metzler; Sanford G. Shetler, alternate Harold Thomas; Millard Lind, alternate Roy Kinsinger.

Member Committee on Arrangements, A. J. Metzler.

BIRTHS

Bange.—To R. Norman and Leola (Martin) Bange, Hanover, Pa., a son, Clarence Elvin, Nov. 4.

Beck.—To Leonard H. and Wilma (Eichorn) Beck, Archbold, Ohio, twin daughters, Karen Fay and Sharon May, Oct. 29.

Bentch.—To Ray and Ethel (Miley) Bentch, Harrisonburg, Va., a son, James Ray, Aug. 25.

Birky.—To Richard and Katie Anna (Swartzendruber) Birky, Cheraw, Colo., a daughter, Gloria Annette, Nov. 2.

Bitikofer.—To Henry and Luella (Zook) Bitikofer, Hesston, Kans., a daughter, Melva Jean, Oct. 13.

Bleile.—To Paul and Erma (Weldy) Bleile, Wakarusa, Ind., a son, Marlin Earl, Oct. 11.

Buckwalter.—To Everett S. and Fannie (Gross) Buckwalter, Ronks, Pa., a son, Melvin Earl, Oct. 30.

Cline.—To Richard and Ethel (Bell) Cline, Elizabethtown, Pa., a daughter, Joanne Marie, Sept. 7.

Detweiler.—To Mahlon H. and Edna (Lapp) Detweiler, Souderton, Pa., a son, Darwin L., Oct. 12.

Friesen.—To Jacob and Wilma (Weber) Friesen, Duchess, Alta., a son, Ronald Larry, Sept. 29.

Graybill.—To Noah S. and Grace (Redcay) Graybill, Lancaster, Pa., a daughter, Joyce Elaine, Oct. 21.

Hallman.—To Jacob and Catharine (Culp) Hallman, Kitchener, Ont., a daughter, Alma Elizabeth, Oct. 29.

Hoover.—To Arthur M. and Gladys (Reichelt) Hoover, Goshen, Ind., a daughter, Helen Arlene, Oct. 28.

Hoover.—To Harlan M. and Virginia (Sauder) Hoover, Bareville, Pa., a son, Clifford Dale, Oct. 3.

Hostetler.—To Maynard and Ada (Schrock) Hostetler, Roanoke, Ill., a son, Eugene Dale, Sept. 26.

King.—To Milphert and Leona (Sommers) King, Kokomo, Ind., a daughter, Karen Sue, June 13.

Loux.—To Norman L. and Esther (Brunk) Loux, Souderton, Pa., a daughter, Elizabeth Ann, Oct. 19.

Martin.—To Paul S. and Erma Faye (Shafer) Martin, Ephrata, Pa., a son, Kenneth Lamar, Sept. 7.

Miller.—To Harold and Vera (Shrock) Miller, Wakarusa, Ind., a daughter, Neda Kathleen, Oct. 13.

Miller.—To John and Anna (Witmer) Miller, Holtwood, Pa., a son, Daniel Ray, Oct. 2.

Miller.—To John and Leona (Keim) Miller, Kokomo, Ind., a son, John Earl, Aug. 3.

Miller.—To Ora C. and Sylvia (Sommers) Miller, Bunker Hill, Ind., a daughter, Sena Ann, Aug. 24.

Miller.—To Victor and Eva (Mishler) Miller, Middlebury, Ind., a son, Vernon Lee, Oct. 18.

Miller.—To Wayne L. and Audrey (Brennehan) Miller, Wellman, Iowa, a son, Kenton Wayne, Oct. 17.

Ness.—To Reuben and Ruth (Kuhns) Ness, Hanover, Pa., a son, Marlin Wayne, Oct. 13.

Petre.—To Merlin and Elva (Martin) Petre, Greencastle, Pa., a daughter, Delores Ann, Nov. 2.

Ramer.—To Jonas and Norma (Gingerich) Ramer, Unionville, Ont., a son, John Wesley, Oct. 14.

Reschley.—To Floyd and Hazel (Richard) Reschley, Crawfordsville, Iowa, a daughter, Ruth Ann, Oct. 21.

Sensenig.—To Jacob and Martha (Myer) Sensenig, New Providence, Pa., a son, Daniel Amos, Nov. 2.

Strite.—To I. Landis and Edith (Peck) Strite, Smithsburg, Md., a son, Nevim Eugene, Oct. 20.

Taylor.—To Evan and Evelyn (Ressler) Taylor, Dalton, Ohio, a son, Dorin Eugene, Sept. 29.

Troyer.—To Mervin and Dorothy (King) Troyer, Duquoin, Kans., a son, Harlan Dale, Oct. 12.

Weaver.—To Paul and Ethel (Oaks) Weaver, Waynesboro, Va., a daughter, Shirley Lou, Oct. 3.

Yoder.—To Denver S. and Emma (Peachy) Yoder, Princess Anne, Va., a daughter, Judith Oct. 31.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beachy—Beachy.—Menno S. Beachy and Grace N. Beachy, both of the Beachy congregation, Salisbury, Pa., by Eli D. Tice at the church, Oct. 24, 1948.

Duft—Maass.—Chestley Leroy Duft and Helen Lorene Maass, of the La Gloria, Tex., congregation, at the home of their pastor, H. F. Reist, Oct. 30, 1948.

Kilmer—Schwartz.—Sanford Kilmer, Salem congregation, New Paris, Ind., and Clara Schwartz, North Main Street congregation, Nappanee, Ind., by Homer F. North at the North Main Street Church, Oct. 24, 1948.

Lengacher—Weirich.—Louis Lee Lengacher, Allen County congregation, New Haven, Ind., and Marguerite Louise Weirich, Griner congregation, Middlebury, Ind., by Emanuel Swartzendruber at the home of the bride's parents, Oct. 17, 1948.

Martin—Ramer.—Truman L. Martin and Lois Emma Ramer, both of the Yellow Creek congregation, Goshen, Ind., by William Ramer at the home of the bride, June 6, 1948.

Neuman—Nafziger.—Roger Neuman, Metamora, Ill., and Luetta Nafziger, Hopedale, Ill., by H. R. Schertz at the Hopedale Church, Sept. 4, 1948.

Rice—Derstine.—Walter E. Rice and Ruth Derstine, both of the Deep Run, Pa., congregation, at the home of the officiating minister, Wilson Overholt, June 26, 1948.

Strouser—Miller.—James Strouser and Effie Miller, both of the Otelia Mennonite Mission, Mt. Union, Pa., by Raymond R. Peachey at the mission, Oct. 2, 1948.

Stutzman—Oswald.—Edward Stutzman and Evelyn Oswald, both of the Plum Creek Church, Beemer, Nebr., Oct. 31, 1948.

Tice—Swartzendruber.—Monro J. Tice and Sarah Swartzendruber, Grantsville, Md., by Eli D. Tice, Aug. 29, 1948.

Woolner—Albrecht.—Gordon S. Woolner and Eileen Albrecht, both of Kitchener, Ont., by C. F. Derstine at the church, Oct. 23, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blosser.—Catherine, daughter of Henry and Susau (Wisler) Culp, was born in Olive Twp., Elkhart Co., Ind., Aug. 5, 1878; died at her home, Sept. 30, 1948; aged 70 y. 1 m. 25 d. On May 18, 1901, she was married to Harvey Blosser, who survives. Also surviving are 3 children (Russel and Walter, Wakarusa, Ind.; and Bessie—Mrs. Carl Stickle, Nappanee, Ind.), 7 grandchildren, one sister (Nancy, Wakarusa, Ind.), 3 brothers (David, Moses, and George, of Wakarusa), and many other relatives and friends. One son (Sterling) preceded her in death at the age of ten. She united with the Yellow Creek Mennonite Church many years ago, and in this faith she died. Funeral services were held at the Yellow Creek Church, in charge of R. F. Yoder.

Detweiler.—Jonas M. Detweiler, son of Enos D. Detweiler (1856-1922) and his wife, the former Magdalena S. Moyer (1855-1938), was born on the old Detweiler homestead which had been in the family from the days of the Penn sons, on March 29, 1879. He attended the public schools of West Rockhill Twp., Bucks Co., Pa., in which the homestead was located. As a mature young man he one day felt his need of salvation keenly, left his work in the field and went to a Christian neighbor, Mahlon Souder,

to inquire how to become a Christian. He was baptized upon the confession of his faith in Christ and received into the fellowship of the Rockhill Mennonite congregation, where he remained a faithful member for the remainder of his life—almost fifty years. During most of this span he also served as a Sunday-school teacher and a chorister. On Feb. 3, 1901, he married Clara A. Derstine, of his home congregation. Six children graced this union: Paul, Telford, Pa.; Miriam—Mrs. Quintus Leatherman, Souderton, Pa.; Ruth—Mrs. J. C. Wenger, Goshen, Ind.; David, Telford, Pa.; Esther, at home; and J. Warren, Quakertown, Pa. Father Detweiler was deeply interested in the welfare of his family, especially from a spiritual standpoint. He was also an active member of the Franconia Mission Board from 1934 until his death. He supported worthy community projects actively, helping to raise funds for the local hospital. And he was active in the entire program of the church. He served on the building committee when the local meetinghouse was built in 1925 and was happy to donate the land for the site. Whatever his hand found to do in the work of Christ, he did with his might. Most of his married life was spent as a farmer and as a commission merchant in Philadelphia. For the last fifteen years he owned and operated the West Rockhill Township school bus, on which his strict discipline and tender care of the children were deeply appreciated by the parents and children alike. His health began to fail rapidly in August, and he suffered severely with sciatica. His passing came suddenly and unexpectedly at 11:45 a.m., Oct. 6, 1948, and resulted from coronary thrombosis. His companion and two children were with him as he quietly entered into rest. His age was 69 y. 6 m. 7 d. His widow, his 6 children, and 13 grandchildren survive. Funeral services were held at the home on Oct. 10 by one of the local ministers, Edwin A. Souder, and at the church by Clinton D. Landis. Burial was made in the Rockhill Mennonite Cemetery. May God raise up many such fathers in Israel.—John C. Wenger.

Eby.—Benjamin M., son of the late Benjamin L. and Barbara (Martin) Eby, was born at St. Jacobs, Ont., April 13, 1860; passed away after a short illness on Oct. 19, 1948; aged 88 y. 6 m. 6 d. In early manhood he was converted under the Gospel preaching of the pioneer Mennonite evangelist, John S. Coffman, and united with the Mennonite Church, of which he remained a member until death. For the last twenty years he resided in St. Jacobs, where he moved after retiring from his farm near Waterloo. In 1881 he was married to Esther Brubacher, who predeceased him in August 1924. In 1927 he was married to Susannah Bearinger, who survives. Also surviving are 5 daughters (Luella—Mrs. Edgar Snider, Mabel—Mrs. Josiah Bearinger, Mina—Mrs. Alvin Shantz, Beulah—Mrs. Abram Shantz, all of Waterloo, Ont.; and Vera—Mrs. Isaac Hurst, Bloomington, Ont.), 3 sons (Phares, Kitchener, Ont.; Samuel, Toronto, Ont.; and Alpheus, Elmira, Ont.), 12 grandchildren, and 5 great-grandchildren. Two daughters predeceased him. Funeral services were conducted at the St. Jacobs Mennonite Church on Oct. 21 by Roy S. Koch, assisted by Noah Hunsberger. Interment was made in the First Mennonite Cemetery at Kitchener, Ont.

Guengerich.—Esther, daughter of Charles and Margaret Thompson, was born on a farm near Allison, Butler Co., Iowa, Aug. 14, 1885; passed away at her home in Kalona, Iowa, after a lingering illness of more than a year, Oct. 9, 1948; aged 63 y. 1 m. 25 d. She attended school at Allison until the death of her father, after which her mother and family moved to Cedar Falls, Iowa. After completing her education at the Iowa State Normal School, she taught in various Iowa schools. On Sept. 2, 1913, she was united in marriage to Dan J. Guengerich at the home of her sister (Mrs. Lena Nelson), in Chicago, Ill. Surviving are her husband, one son (Robert), 2 brothers (Robert, Marshalltown, Iowa; and Glenn, Waterloo, Iowa), and many nieces and nephews. Her parents, one brother, and 2 sisters predeceased her. She was a member of the Kalona Methodist Church and was a faithful and devoted worker in the Bible school and church activities. Funeral services, in charge of M. O. McKenzie and D. J. Fisher, were held at the East Union Church on Oct. 11. Burial was made in the East Union Cemetery.

Hoover.—Mandella, daughter of Emma (Shoup) and the late Daniel Bachtel, was born near Wakarusa, Ind., Sept. 21, 1900; passed away at the Goshen, Ind., Hospital, Oct. 10, 1948; aged 48 y. 19 d. On June 1, 1922, she was united in marriage to Maynard Hoover,

Goshen, Ind., who survives. Also surviving are her mother, 2 sons and 4 daughters (Edith—Mrs. Galen Johns, Goshen, Ind.; Miriam—Mrs. Vernon Bontrager, Middlebury, Ind.; Arlene—Mrs. Edwin Hersberger, and Lowell, both of New Paris, Ind.; Lucile and Donald at home), 6 grandchildren, one sister (Mrs. George Pletcher, Elkhart, Ind.), 3 brothers (Monroe, Mishawaka, Ind.; Marvin, Elkhart, Ind.; and Merrell, New Paris, Ind.), and many other relatives and friends. One infant son (Norman Richard) preceded her in death. At the age of twelve she accepted Christ as her personal Saviour and united with the Olive Mennonite Church. The last five years she had her membership with the Salem congregation, in which district she lived. For a number of years she suffered from a chronic heart ailment but continued to discharge her responsibilities in the home, caring for her aged mother until she became bedfast three weeks before her death. She was a faithful and devoted wife and mother, concerned for her children. Funeral services were held at the Yellow Creek Mennonite Church, in charge of D. A. Yoder and R. F. Yoder.

Kauffman.—Benedict J. Kauffman was born near Wellman, Iowa, Feb. 10, 1878; died at his home, Goshen, Ind., Oct. 17, 1948; aged 70 y. 8 m. 7 d. On Nov. 13, 1900, he was united in marriage to Barbara Miller, daughter of Samuel B. and Lucinda (Beachey) Miller. Surviving are 2 sons (Rollin and Paul, Goshen, Ind.), 2 daughters (Emily Christner, Lagrange, Ind.; and Dorothy Beam, Palmyra, Pa.), one sister, 6 grandchildren, and a large number of other relatives and friends. One son (Arthur) predeceased him. In 1924 he and his family moved to Goshen, Ind. Early in life he became a member of the Mennonite Church, taking an active interest in its affairs as well as in the affairs of the community in which he lived. He was a good husband and father and a neighbor who was loved and respected. Funeral services were conducted at the College Mennonite Church, Goshen, Ind., by L. C. Hartzler and S. C. Yoder.

Musselman.—Harold Clayton, son of Ralph and Ida (Troyer) Musselman, was born near Williams, Iowa, June 16, 1930; passed away at Manson, Iowa, Oct. 3, 1948; aged 18 y. 3 m. 17 d. He was instantly killed by a freight train while crossing the track. At the age of four he moved with his parents to a farm near Manson. At the age of thirteen he accepted Christ as his Saviour and became a member of the Manson Mennonite Church. He was a senior in the Manson High School. Surviving are his mother, 2 sisters and one brother (Retha—Mrs. George Hayburst, Norfolk, Va.; and Iona and Glen, at home), and many other relatives and friends. His father, one sister, and one brother predeceased him. Funeral services were held Oct. 7 at the home by Edward Birkey and at the church by Nick Stoltzfus. Interment was made in the Rosehill Cemetery.

Saltzman.—Lena, daughter of George and Barbara (Litwiller) Zehr, was born in Hope-dale, Ill., May 18, 1859; passed away at the Bloomington, Ill., Mennonite Hospital, Sept. 30, 1948; aged 89 y. 4 m. 12 d. In her youth she united with the Hopedale Mennonite Church, remaining a member until death. In 1873 she was united in marriage to Michael Saltzman, who preceded her in death on July 17, 1920. Surviving are 5 daughters (Mrs. Lizzie Unsicker, Minier, Ill.; Mrs. Andrew Sutter, Mrs. Barbara Naffziger, Mrs. Val Naffziger, all of Hopedale, Ill.; and Mrs. W. T. Eash, Flanagan, Ill.), one son (Raymond, Varna, Ill.), 13 grandchildren, 10 great grandchildren, 4 great-great-grandchildren. Two daughters predeceased her. Funeral services were held at the Hopedale Mennonite Church on Oct. 2, conducted by Simon Litwiller and P. E. Frey. Text: Ps. 23. Burial was made in the Hopedale Mennonite Cemetery.

Stutzman.—Barbara, daughter of Jacob and Fanny (Birkey) Saltzman, was born at Milford, Nebr., Dec. 18, 1887; died at the home of her daughter (Mrs. Donald Yoder), Kalona, Iowa, Oct. 6, 1948; aged 60 y. 9 m. 18 d. Death was caused by cancer. On Feb. 8, 1906, she was united in marriage to Alvin Stutzman, who preceded her in death on Dec. 29, 1942. One daughter (Fannie Mae) predeceased her in 1918. Surviving are one daughter (Nettie—Mrs. Donald Yoder, Kalona, Iowa), 5 grandchildren, her mother, 2 sisters (Mrs. Fred Yeackly and Mrs. Melvin Troyer both of Milford, Nebr.), one brother (Edward, also of Milford), and a large number of other relatives and friends. In her youth she accepted Christ and united with the Mennonite Church at Milford, Nebr., later transferring her membership to the East Union congregation, when she and her husband moved to Kalona in June, 1942; there she was a mem-

ber until death. She was a devout Christian, kind and patient, and greatly loved her daughter and family. She endured her affliction patiently although she suffered a great deal, and was resigned to the Lord's will. Funeral services were held at the East Union Church, with D. J. Fisher and A. Lloyd Swartzendruber in charge. Burial was made in the East Union Cemetery.

PEACE AND WAR (Continued)

The grafts find their place in the wounds of the stock made expressly for them and there they grow and bear fruit of their kind. But this spiritual horticulture is quite contrary to the natural. We quote from Rom. 11:17, 18, and 24: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee . . . For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Note the words, "And thou, being a wild olive tree." That's it; that describes us exactly: poor, wild, worthless twigs. Note also, "For if thou wert cut out of the olive tree which is wild by nature." We are "cut out" of that which is wild by nature.

There is no hope for this "wild" humanity of ours; it is under a curse. Our only hope is to be "cut out" of it and to be grafted into a "good olive tree." Ordinarily, the horticulturist grafts a good twig into a common but hardy tree, but in this spiritual horticulture, grafting processes are reversed—a poor, wild twig is grafted into a good tree. Note another fact, that in this spiritual surgery the good tree is wounded expressly for the graft, and into this wound the twig is bound; yes, into the very wounds of Christ; there it grows into its new place of abiding.

The new tree no longer bears its own fruit of the vine, and into its veins flows the very nature of Christ, producing Christlike graces. As a logical consequence of our abiding in Christ, and Christ in us, we bear fruit of the Spirit. And what luscious fruit it is! By faith we enter into this blessed union with the good olive tree; by faith we abide in Him, and by faith we bear the fruitage, and to Him be all the glory.

In conclusion, the spiritual foundation of the nonresistant principle lies in this great basic truth: Christ in you, the hope of glory, who has communicated to us His nature, causing us to love as He loved.

Wakarusa, Ind.

When the church is filled with the Spirit, it isn't hard to find men for the various tasks to be done.—Milton G. Brackbill.

OUR SCHOOLS (Continued)

isolated from the "public opinion" of the church. Under such an arrangement there is little opportunity to hear open and frank discussion concerning issues up for consideration. There is little opportunity for group consideration and solution of common problems which confront the educational work of the church. It is even possible, under such an arrangement, that the Board may find itself in a position where it cannot do its best work and perform its functions most efficiently.

Several church leaders, deeply interested in the educational work of our church, have for some time envisioned a different kind of organizational pattern for conducting the Board meetings. Thereupon, a new pattern was installed on an experimental basis for the special meeting of the Board of Education in Ontario. This involved a number of changes from the traditional pattern for such meetings.

In the first place, various people concerned with Christian education were given special invitations to attend and to participate in the program. These people were not members of the Board of Education. Yet, because of their unique training and experience, they were in a position to contribute greatly to the real purpose of the over-all meeting. Secondly, the sessions, both general and special, were open to the public-at-large, not only for attendance but also for participation. Thirdly, the program included a number of special sessions designed to meet the varying interest groups present. In these special sessions participants had an opportunity to make a real contribution to the consideration of common problems. And finally, the Board found itself in a much better position to prepare legislation for the educational work of the church because they were able to know what others were thinking about some of these problems.

A number who attended the Ontario meeting felt that the kind of organization experimented with there was commendable. It was felt, further, that such an organizational pattern or something similar should be used for holding the regular Board of Education meetings in the future. This kind of meeting, if adopted, necessitates careful planning on the part of those who are responsible. It requires careful thought with respect to personnel, organization of sessions, topics or problems to be treated by persons, topics or problems to be considered in group meetings, provisions for drawing up recommendations to the Board, and other important details.

If any one thing stood out with respect to the nature of the organization of the recent Ontario Board of Education meeting, it was the fact that a group of Mennonites could sit down and discuss common educational problems and issues in a spirit of brotherly love.

Goshen, Ind.

ITEMS and COMMENTS

The United Lutheran Church in America decided at its sixteenth biennial convention that it is not ready to adopt a general policy of encouraging local congregations to establish Christian day schools or parochial schools. As a temporary substitute, the convention urged congregations to revive full-time week-day Christian kindergartens for children of preschool age.

* * *

Mission work is facing increasing difficulty in the Russian zone of Germany, according to Bishop Hans Lilje of the Evangelical Church in Germany. The bishop said attempts are being made in the Russian zone to undermine the church's influence in youth schools.

* * *

The *Christian Herald*, edited by Dr. Daniel A. Poling, has announced a new book club to be known as "The Family Book Shelf." The new book club is being launched as a crusade and counterattack against indecent books. The new club will not necessarily be a religious book club or geared to any specialized field, but will aim to supply books for the entire family. How soon will we be ready for a book club among our Mennonite people?

* * *

Special jubilee services were held at Hillsboro, Kansas, on October 31 to commemorate the fiftieth anniversary of the Mennonite Brethren Conference mission efforts in India.

* * *

The mass movement of food trains for overseas relief will reach a climax between Thanksgiving and December 10 according to John D. Metzler, national chairman of the Christian Rural Overseas Program. A minimum of eleven trains is scheduled to be assembled during this two-week period. Most of them originate in the Midwest and in the Far West.

* * *

The proposed new Grand Canyon College at Prescott, Arizona, will be open to any student regardless of faith, creed, or color.—*Christian Century*.

* * *

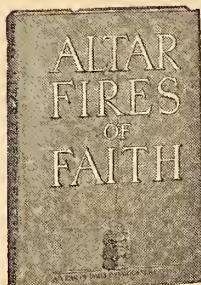
The Seventh-Day Adventists have voted to place a set of books concerning the history and teachings of this church in all leading libraries in the United States and Canada. Mennonites could well follow this lead.

* * *

In President Truman's endorsement of the observance of Universal Bible Sunday on December 12 and the World-wide Bible Reading between Thanksgiving and Christmas Day occur these words: "Again when the sages and the scientists, the philosophers and the statesmen have exhausted their studies of atomic energy, one solution and one alone will be left. That solution lies in the application to twentieth century life of the plain teaching of the Sermon on the Mount, the

Christmas Gift Suggestions . . .

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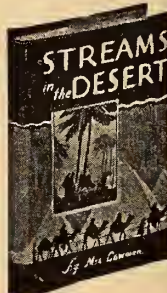
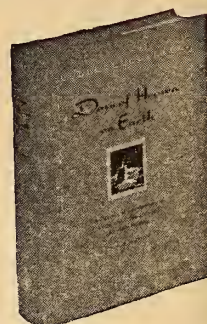
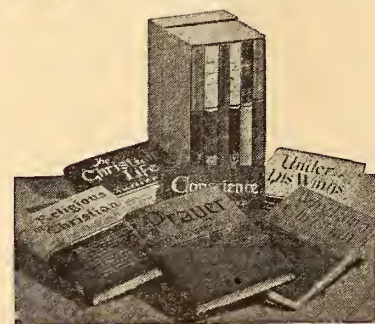
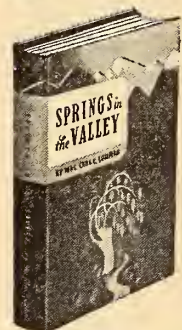
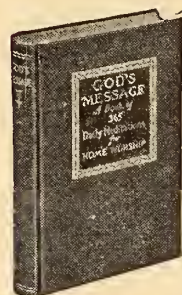
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substitution of conscience for force in the government of man."

* * *

The Census Bureau estimates of the 106,000,000 persons fourteen years and over in October, 1947, about 2 8/10 millions or 2 7/10 per cent were unable to read and write, either in English or in any other language. This compares with 6 5/10 per cent in 1920. These figures, of course, are for the United States.—*Baptist Messenger*.

* * *

Peace sentiment is so strong in Hungary that it is creating deep concern among some of the country's military leaders. Chief army

inspector G. Palsfy-Osterreicher, recently declared: "A Marxist Leninist cannot be a pacifist. Pacifism is a petit bourgeois illusion led by the Imperialists and their agents to lull our watchfulness. . . . Memories of the recent war are still alive in the masses who flee from them in the most primitive manner and do not want to hear about arms, armies, armed forces. They make no distinction between just and unjust wars. Our party will extirpate these pacifist remnants."—*Worldover Press*.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, NOVEMBER 23, 1948 NUMBER 47

Merci Bien

BY C. WARREN LONG

"Merci bien (thank you very much)—say it to the uncle," said a governess in the children's colony in the Bas-Rhine, France, to a little boy, Robert, in her charge. She tried to get him to say "thank you" for the chocolate that I had given him. His eyes sparkled and a little smile swept across his face. His profound gratitude for the gift was visible but silent.

The French governess became embarrassed at Robert's persistent silence as she urged him to say, "Merci bien." Her determined effort was not only futile, but the sparkle and smile of gratitude rapidly faded from his face. Resistance and bitterness took the place of his spontaneous gratitude of a few moments ago. True, she should try to get this child to express his thanks for the gift that his appetite was craving to enjoy at once.

What is the problem with little Bobby? Is he naturally stubborn, resentful, strong-willed, and ungrateful? He refused to say "thank you," not because he

was ungrateful or even stubborn, but because this was such a new experience for him. The pattern of his life never included the habit of thanking people for the courtesies that come each day. He never learned how to express the gratitude that showed in his face. It would not have been difficult to express his gratitude to a stranger if he had been taught to express himself in private to his playmates and governess for the daily courtesies they show to him.

In our great country of America there are too many Roberts who have never been taught to express their gratitude to their fellow man for the daily courtesies that they enjoy. Thus it is clear that we need not look for many Roberts or Robertas in a church service. We as a people are not being taught to express ourselves to God for the many blessings we receive. To most of us Americans, going to church, "the house of prayer," is just going to the place where you ask God for something. We do not think of prayer in terms of thanksgiving but, instead, of petition or request. Thus we think of God as a servant whose duty it is to assist us in our needs and wants. In our relationship with Him few of us have ever gone farther than little Robert.

As the French governess had not taught Robert to say "thank you" for the daily courtesies, so it is that we have not been taught to pray in our homes and churches. Frequently we hear it said, "We can pray anywhere, whether at home or at work or even on our vacation." The difficulty with this view is that we do not pray anywhere. It is true that God will hear our prayers anywhere, if we do come to Him by faith in the name of Christ. Our modern way of living is such that work demands attention, the telephone must be answered, the radio is blasting out a serial that dare not be omitted, collectors or salesmen are at the door soon to be followed by the postman, children are quarreling, and so goes the day, with no time and place for prayer. We are like Robert; we need to be articulate to God and then it is not difficult to maintain a regular time and place for our devotions. There is no family altar because no time and place

has been provided in the home for family worship. The church is a place, a house of prayer, where we can pray alone or collectively. Many of us are not learning to go to church to pray. To many of us the church has disintegrated into a place where an admiration society meets, as at the grange hall, in the Masonic Lodge. In Europe I have stepped into many Roman Catholic churches and have never found any empty. There are always people there in their devotions. They have been taught to have a definite time and place for prayer. These people have been taught to go to church to pray. To them the church is a house of prayer. A mighty power would be released in our churches and homes if we as Christians would produce such a loyal devotion.

When we have learned privately how to express our "merci bien" to God, it then becomes easy to do so publicly. Then it is that American Protestant Christianity will see a new day.

Goshen, Ind.

Thanksgiving, 1948

BY ETHEL YAKE

*Sing, my soul, a strong chorale;
Praise God, the Son, and Holy Ghost;
Shout hallelujahs
And raise a loud amen finale.*

*God is good;
His mercy grand;
He holds His wrath;
He stays His hand
From pouring judgment
On our land,
For, 'though days are few
And time is late,
The stringency of salt
Is on the plate,
And love's bold sacrifice
Still censors hate.*

Scottdale, Pa.

Lord, I Thank Thee

*Lord, I thank Thee who wast wounded, for the
mercy that abounded,*

*For the multitudinous mercy flowing forward
like a sea,*

*For the deeps that rolling o'er me arched into
an arm that bore me,*

*For the thunder-step of time that woke Thy
peace, eternity.*

*And I thank Thee that the thunder never woke
one word of wonder,*

*Only hushed the murmurous thought and
drove rebellion far away,*

*That the wrath revealed outside me showed a
rest where I might hide me*

*Till the inward clouds rejoined the outer
darkness black as they.*

*Therefore, Thee I praise forever, merciful Taker,
mighty Giver,*

*Taking but to give, and giving none but Thou
to take away,*

*And if darker clouds encrust Thee, though
Thou slay me, I will trust Thee,*

*For Thy hurt is simple healing, and Thy
darkness simple day.*

—R. W. Barbour.

How Should We Give Thanks?

"Always rejoice; ceaselessly pray; in everything give thanks: this indeed is the will of God in Christ for you" (I Thess. 5:16-18).

I once preached a Thanksgiving sermon on the text, "God, I thank thee, that I am not as other men." Or, as it might be literally translated, "I thank thee that I am not like the rest of mankind" (Luke 18:11). "The Wrong Kind of Thanksgiving" was, of course, my theme.

We love to sing:

"Count your blessings, name them one by one

And it will surprise you what the Lord has done."

This is a blessed hymn. May nothing in this article spoil it for anyone. The thought is thoroughly Scriptural. However, sometimes when we think we are counting blessings from the Lord, we actually fall into a way of counting our own achievements. One has heard the familiar words in prayer, "and we shall be careful to give Thee all the praise," accompanied by self-praise to such an extent that it might be supposed that the person praying was composing his own obituary. The words, "I am satisfied with Jesus," in a testimony, can be accompanied by an unconscious expression implying, "and I am well pleased with myself also!"

Definite Thanks

Another false form of thanksgiving may be expressed in the words, "I thank Thee that I am so much better off than other men." This is another false interpretation of the song, "Count Your Blessings." The distinction here must be very carefully drawn. We must not discourage giving thanks for particular blessings. "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2). The word translated benefits, *gemoul*, signified the dealing of the hand of God. It is possible, however, for us to focus attention upon the things which God has dealt out to us in such a way as to forget the Lord Himself.

How shall we truly and rightly give thanks to the Lord for "all his benefits"? First, we must realize our utter dependence upon His grace. There are rewards for faithful Christian service. There are times when we have a right to feel grateful to the Lord for working through us in the saving of souls in His good purposes. There are other times when the Lord blesses us in such a way as to cause the deepest humiliation and the purest gratitude.

All of Grace

An experience came to me some time ago which, in principle, is similar to many experiences of all the saints. For months and years I have wrestled with the Lord over a certain difficulty. I had sought to engage in activities which would help to bring to pass the answer to the prayer. I devoted myself to the object with all the resources I possessed. I spent many hours in prayer. I often experienced deep defeat in my soul with reference to this burden. Then, one day, surprisingly, in such a manner as to completely set aside all my strivings, in such a manner as to bring deep personal humiliation for failure, in such a manner as to show that the result was wholly of God and not in the slightest degree of my own efforts, God answered prayer and completely solved the problem. As I look back upon the experience, I feel sure in my own heart that it was the purpose of God to teach me pure gratitude.

Every Christian has some such experience as this with regard to his own salvation from sin and wrath. The grace of God is not one of those things of which we can say, "God enabled me to accomplish the results." The Apostle Paul plainly states, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). This text has been extremely hard for me to believe. In my earlier ministry I confess that at times I sought to give credit to man for at least a part of his soul's salvation. I do thank God that He has enabled me to see my error. When at last I realized the truth of the above text, when it came over my soul that I had not saved myself in the slightest degree, but that Christ had done all this work of saving—it was then that the purest and deepest thanksgiving welled up in my heart.

What Should Be Our Attitude?

The correct attitude toward self is expressed by the Apostle Paul as he penned the great victory chapter, Romans 8. "But we having the first fruit of the Spirit, even we ourselves with reference to ourselves, are groaning, looking forward to the full estate of mature sonship, [even] the redemption of our bodies" (Rom. 8:23, Greek). It is right for us to rejoice and be thankful in the Lord, but we have no right to be pleased with ourselves. In this life the deepest dissatisfaction with self accompanies the highest satisfaction in Christ.

"But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from

ourselves" (II Cor. 4:7, R.V.). One who contemplates the sovereign grace of God will learn to offer the "sacrifice of thanksgiving." Lev. 22:19; Ps. 107:22; 50:12-14; 69:29-31. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Pure thanksgiving out of the deepest sense of gratitude for the sovereign grace of God moves forward toward missionary service. We do not thank God because we are better than others, neither do we give thanks to Him because we are better situated than others, but we thank God because of His own goodness toward us in our utter helplessness. "To the Greeks and to the Barbarians, to the wise and to the ignorant, a debtor am I! Thus my readiness to preach the Gospel" (Rom. 1:14, 15, Greek). "If indeed I preach the Gospel, it is not for me a matter of boasting. Necessity lies upon me. Indeed, alas for me if I should not preach the Gospel! If willingly I do this I receive a reward, but even if unwillingly, a stewardship is entrusted to me" (I Cor. 9:16, 17, Greek).

Thus it is that "The love of Christ compels us, reasoning this, that since one died for all, therefore all died. Furthermore He died for all in order that the living no longer should live for themselves, but for Him who died for them and rose again" (II Cor. 5:14, 15, Greek).—J. Oliver Buswell, in "The King's Business."

Rich in Happiness

BY RUTH BRUNK STOLTZFUS

*Not rich in wealth am I
But rich in happiness.
Rich in memories
Of Father, Mother,
And childhood home.*

*Rich in love of husband
And precious children.
Rich in friends
Who stood by me
In my darkest hours.*

*Rich in thoughts
Of God and heaven—
In hope for things to come.
Rich in work to do
And hearts to help.
O God, how rich am I!*

Scottdale, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTTDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTTDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTTTDALE, PA. PRINTED IN U.S.A.

EDITORIAL

No Thanks

A Chinaman heard a man refuse a friend's generous proffer with the words, "No, thanks." The soul of politeness himself, as are most Orientals, the Chinaman was mystified, for he heard the words without the comma: "No thanks." What ungrateful cads these Occidentals are, he must have thought, to respond to a kindness with a brusque denial that any thanks were due!

We probably do not express our ungratefulness in words, but we really do say it, nevertheless, when we fail to say thank you where we owe it. A person who forgets his thanks has bad manners, to say the least. Thankfulness, felt and expressed, is politeness. The person of good breeding does not neglect the gracious words which gracious deeds call forth. What shall be said, then, of the spiritual boorishness of those of us who say, "no thanks" to the God who gives us all good things richly to enjoy?

Oh, no, we do not refuse the gifts which God offers us. We do not say, "No, thanks." We merely show our impolite "no thanks."

For daily food, the constant gift of God's providence through rain and sunshine, we may give "no thanks," but "pitch right in" without saying the heartfelt grace. We may feel it is not good manners to bow our heads in thanks in public places. Is it good manners not to?

Our health we may merely take for granted, unconscious of those delicate balances which God maintains in our bodies, keeping us from the hospital and the grave. But for all His care we give "no thanks."

For the beauties and glories of the earth—the gorgeous color of the autumn hills, the restful quietness of the valleys, the breath-taking surprise of peak and canyon, the endless expanse of wind-swept plain, the limitless variety of flowers and leaves and animals and microscopic tissue—we speak to the Creator of it all "no thanks."

For the freedom of our land, for employment and adequate remuneration, for happy relations with friends and

loved ones, can it be that we have "no thanks"?

How can we receive saving grace through Christ, comfort and power through the Holy Spirit, fellowship and edification through the church, truth and hope through the Word, and still have for the Planner and Executor of it all "no thanks"?

Where are your manners, brother? Speak up. Give thanks to God.

A Directory of Smaller Congregations

We trust that readers will remember the article in last week's issue relative to our smaller congregations. It has frequently been pointed out that it might be advantageous for some of our people in larger congregations to move to localities where the membership is smaller in order to strengthen the program in these smaller places and to give more of our people an opportunity to exercise themselves in active testimony for Christ. Possibly all will agree on the value of such a step. But the time is now here for action. The GOSPEL HERALD proposes to open its columns to any of our smaller congregations who would like to invite members from the more populous centers to locate among them. We will publish as they are sent to us the statements of need and thus hope to be something of a go-between between those who want help and those who want to help.

The statement which is sent for publication should include the following information: name of congregation; location; number of members; a brief description of the church program now carried on; a statement of the kind of help that is particularly needed; suggestions of possibilities for making a livelihood, such as whether positions are open and businesses or farms for sale. This statement should not be realtors' propaganda but should attempt to give an accurate picture of what seem to be possibilities. Be sure to give the name of the minister or the person to whom interested persons might write.

From time to time we will republish a list of the congregations which have

asked for help. If this plan is of the Lord, much good may come of it as the work of our smaller congregations is strengthened and workers find places of larger service.

How Long to Go

Frequently we celebrate events of the past. We recount with satisfaction the fifty-year or the one-hundred-year continuance of a congregation, an institution, or a work. Anniversary programs are becoming quite common among us. We have nothing to say against this. It is good to rejoice in what the Lord has done and to find strong rootage in our past. But there is danger of thinking more about our past than of the present and the future. There is danger of assuming that we probably have as many years ahead of us as we have behind us. And thus we settle down into an ineffective complacency, glad for what has been, and perhaps not too much concerned for what shall be. Particularly is it important to remember the urgency of the times in which we live. Our Lord may return at any time; we do not know how long we have to work before that coming. Ominous world events tell us that present opportunities of witness and service may not continue. We are probably in the lull between two storms. Forces of evil in the world are working so strenuously and so effectively that every year makes it more difficult for the Christian testimony to triumph. What we do must probably be done quickly. It is good to make long-term plans, but not if that long plan slows up our immediate plans. If the Lord wants us as a church to work for Him here another one hundred or more years, we hope to be faithful on the job. But all we know is that we have today. How far we have come we know; but how far we have to go we do not know. Our Lord commanded us to work while it is day, for the night cometh when no man can work. As a denomination we are something over four hundred years old. But the sands of our time may be about run out. Are we doing all we can today?

I'm but a vessel, Lord, for Thee,
And if sometimes I'm marred by sin
Through some temptation strong
That leaves me stained or scarred,
Take me, O Lord, and mold me like you
planned,
For I'm but clay, in the Master Potter's
hand. —Contributed.

Words of Farewell

At Sea

October 15, 1948

Dear brothers and sisters in Christ:

May grace and peace be with you from God our Father, and the Lord Jesus, our Saviour!

For two months I was among you, and then I did not have the time to give you a parting greeting as I should have liked to do before leaving America. After eight days of complete rest on the boat, which were extremely necessary for me in order to overcome the great fatigue from which I was suffering upon leaving, I finally feel strong enough to write you this farewell letter. It will bring you at the same time our greetings from France for all the churches that I was not able to visit. Thanks to your papers, I can in this way deliver to you the messages that I received from our two conferences for all of you. I want to repeat what I said everywhere in their name: "Thank you, dear friends, for everything that you have done for us and for the people of France, 'in the name of Christ.'" May God Himself reward you and bless you richly in return. Let me assure you that our churches in France pray for you with affection. Will you please also pray for us and remember that our people are still more in need of spiritual help than of material aid, for their discouragement is great after two terrible wars with the possibility of another general conflict facing them. The only hope for them is to hear and to receive the Gospel; the needs are exceedingly great.

I should like to express again to all those whom I visited—my deep gratitude for the way in which you received me in your churches and in your homes. I am unable to do the same for you; but my Lord, who is infinitely rich and in whose name I came, will give it back to you a hundredfold in blessings of every kind. One thing that I can do is to tell you of certain impressions that I received among you, which it might be helpful for you to know and which I convey to you affectionately, not to flatter you, but to be of further service to you.

Among you I had a great joy, the joy of finding myself with brothers and sisters in the faith and of being able to worship God with those who love Him and serve Him, and who also await the coming of the Lord Jesus from heaven. I Thess. 1:9, 10. What a happy privilege to be together to adore our God! But at times I had the feeling—each one of my readers will examine himself to know if this word is true of him—that you love your Mennonite Church more than the Lord Himself, or sound doctrine more than the Lord, or the forms of the faith more than the Lord, or what is worse, the world more than the Lord! It was evident to me, here and there. And I am not speaking of individuals, but of churches, of congregations. My dear friends, may each one of you really love

the Lord above everything else, and may each one of your congregational communities be able to give at all times, to no matter what visitor, the deep impression that there the Lord is loved above all else, and that it is indeed He whom you serve and whom you are expecting! This is my wish for you. And rest assured that while writing that I recognize the value of the church, and of sound doctrine, and of the forms of piety. Although in France we have lost certain outward forms, such as those concerning dress, let me say that I greatly prefer the practice of the thin covering, so suitable and at the same time so becoming, to the show of ridiculous hats and other worldly finery that I saw elsewhere which seemed to me a very strange way of practicing nonconformity to the world! But, dear brethren and sisters, take note of the fact that a church never reaches a state of "having-attained," of being established in perfection; rather read again the letters to the seven churches of Revelation. It is so easy to believe that we are the best one of the churches, or still better, the best one among the best! May God preserve you from this, for it is a real danger for you.

On the other hand, I was deeply inspired by your missionary spirit and activity. Oh, when will we see flourish in our French churches such zeal for evangelization and mission work! May the Lord bless you richly in all that work, and through it may still many more souls be saved to the glory of our Saviour

while it is day and we have the possibility of working. "The night cometh," says the Word. Pray for us, the Mennonites of France, in order that the Lord shake us, awaken us, and put us to work to announce Jesus, the only name given unto men whereby they may be saved. As for knowing if you yourselves are doing what you can, when on the one hand the harvest is so great and the labourers are so few, and on the other hand, your means are at present so great, that is not for me to tell you. Sometimes I had the impression of there being a certain wastefulness among you, because you live in the midst of such abundance. And yet the smallest piece of bread, the smallest gift of money, would be so precious in so many unfortunate countries; in so many missionary works! May the Lord help you to use wisely and to administer well all the wealth and possessions that He has entrusted to you, for you will have to give an account for it all, dear friends; do not forget that.

There is a third matter to which I should like to call your attention; it is that you take on very rapidly the prevailing habits of life in America. The immoderate use of chewing gum, even in church during the worship service (how improper! doubtlessly as serious as the matter of smoking), is a small, but very characteristic sign of it among many others that are more important. And yet, your fathers came to America to have the right to be "strangers and pilgrims" on the earth. But many of you seem to think that you have gone beyond that stage, and that now you ought to become excellent American citizens, with everything which that implies, including military service! Well, dear friends, we have tried that in France, and I consider it an unfortunate experiment; do not try it! In such a condition our churches are no longer lights in the world. For the love of God, remain "strangers and pilgrims" in North America, even at the price of your splendid farms and your comfortable living if it is necessary. One does not hasten the coming of the kingdom of God by definitely establishing himself upon the earth. And we Christians are to look for and hasten His coming. Are you looking forward to it? Confronting the enormous and awful conflict that is being prepared under our eyes, which is going to break over the world, are you going to utilize at the last hour the weapons of Satan to do the work of God? No, brethren. At the time when we in Europe, through faithfulness to the Gospel, are regaining with difficulty the way of Christian non-resistance, do not relinquish it by allowing yourselves to be deluded by deceitful propaganda and false doctrines, signs of the latter days. At the hour when the kingdom of heaven is approaching, when the return of Jesus Christ appears as the only possible escape for the world in convulsions, remain solidly founded on the Rock of the Gospel and stay by

For These

BY RUBY BERKEY

*For the fragrance of a little flower,
For the coolness of the vine-clad bower,
For colors of the sunset hour,
For these I give Thee praise.*

*For the azure blue of the sky above,
For the mournful call of the turtle dove,
For letters from the ones I love,
For these I give Thee praise.*

*For the heart'ning clasp of a friendly hand,
For the fellowship of a Christian band,
For freedom in a noble land,
For these I give Thee praise.*

*For the hours of toil in a busy day,
For the moments spent in relaxing play,
For health and strength along the way,
For these I give Thee praise.*

*For the Gospel truths which I discern,
For the glorious hope of Christ's return,
For grace divine, I humbly learn
For these to give Thee praise.*

Oronogo, Mo.

November 23, 1948

the law of the New Covenant, the Sermon on the Mount.

Dear friends, my heart is full of all that I should still like to tell you, but it is time to close this letter. I should like only to leave you meditating especially on the letter to the Ephesian church recorded in Revelation 2. Certainly you are rich in works, in labor, in patience under trial. But perhaps many among you have lost the first love of the church, the constant expectation and the ardent desire for the return of the Bridegroom, the Master, the Lord Jesus Christ. Dear brothers and sisters in Christ, may "the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5); that is my final prayer and my affectionate greeting for all of you.

Pierre Widmer,
Nommay par Sochaux,
Doubs, France.

Liberal

BY M. T. BRACKBILL

Liberal. I like that word; I always liked it. There is a bright, cheerful, bracing October breeze in it. It is a good word. Webster really puts this word among the nobility if there is such a thing in words. Listen to this pedigree: "Befitting a man of free birth." That fits the Christian. If he happens not to be born with a political freedom, Christ gives him a freedom that is a freedom indeed. John 8:36. "Generous, munificent." Why, that is magnificently Christian! It is godlike. James 1:15. And the beautiful thing about Christian generosity is that you don't have to be rich to get that way. One can be generous with a dime if that's a large percentage of his possessions. "Broad-minded." Christianity is the broad-mindedest religion I know of, and I'd be ashamed of it if it wouldn't be. It takes in all the universe, and gives us the correct view. I couldn't think of anything broader than that, unless it might be love and truth and God Himself. Oh, yes, I know the Christian walks the narrow way, and moreover it isn't crooked. It is a straight-away, forthright, direct route, and it is narrow enough that there is no question at all whether it is a road and where it goes. But the view for the mind is not restricted; it sees to the horizon in all directions.

Webster also puts this sweet word into the dirt. Of course, not Webster but others before Webster. How, tell me, could anyone do it? It is a case of word prostitution. But I'll let my readers look up these unnatural, artificial, low-down connotations. I think it is no credit to our language that the same word can be both noble and reprobate.

I like "broad-mindedness." One needs room to breathe mentally. But there is a queer thing about this broad-mindedness. In one's plane of thinking it is pos-

sible, I believe, to become so broad-minded as to become narrow in his other linear dimension. I fear some folks who boast of their broad-mindedness are really narrow and don't know it. I contend that the conservative position is not only safe; it is economical, according to the geometry of the thing, and one can be broad-minded and conservative at the same time. Jesus exceeded all others who ever lived on this earth in all the dimensions of thought, including the fourth dimension. He knew the fourth dimension of love as well. And perhaps the most important consideration about our thinking is not so much the extent of any one dimension as the number of dimensions. You have heard of single-track minds. I question their merit. Thought should be spatial, not linear. Consideration of anything should be from all angles, all directions.

One of the admirable things about Christianity is, it can meet anything fearlessly. It never needs to cower, to apologize, to back down or fold up. Out in the open and the clear, it is the universal challenger of everything in every dimension. Paul shows the inadequacy of even the four-dimensional mind: "become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ" (Eph. 3:18, 19, Weymouth). (Just a little thing to quibble about: I know height and depth are merely the positive and the negative of the same dimension; nevertheless I think it was the best Paul could do to hint at a fourth dimension, or even at still other dimensions.) The Christian mind is untrammelled, unfettered; it is free. "The truth shall make you free." "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

But this liberty is like broad-mindedness. We can go too far with it, and lose it. The immigrant, just landed, was walking down a street in New York merrily swinging his cane. Doing so he hit another man on his nose, who protested vigorously the man's right to swing his cane in that fashion on the crowded sidewalk. The foreigner replied: "Isn't this the land of liberty?" "But," said the other, "your liberty ends where my nose begins!" Liberty can be liberty only when and where restraint is exercised. Gal. 5:13. We must exercise good judgment and self-denial and some other things like that or our liberty may put us in jail or out of church. I Cor. 8:9; I Peter 2:16. One can willingly curtail his religious liberty by adherence to rituals and traditions and such that never had any merit or have lost it, and on the other hand, one can become a very libertine in his spiritual thinking. Neither is good and so we come again to the conservative range, the only sensible one. The conservative isn't always rocking the boat, nor is he a mere parcel of freight.

It is most interesting and in a way very amusing how we have styled ourselves according to our way of thinking: Old Order Mennonite, Old Mennonite, New Mennonite, Reformed Mennonite, Conservative Mennonite, etc. It's all in the dimensions, the dimensions of thinking. "Oh, the depth of the wealth both of the Wisdom and the Knowledge of God! How inscrutable His judgments, how trackless His footsteps! Who has known the mind of the Lord, or shared His counsels" (Rom. 11:33, 34, Weymouth)? The Christian philosophy is like natural philosophy, both of God and both never fully comprehended by the human mind. No one understands everything. Perhaps no one understands anything, fully. The bigot only has the last word on something. I have often observed that men of authority speak with modesty, and with a consciousness of, and a respect for, what lies beyond their ken.

I wish this word *liberal* could be reinstated, and be made a synonym of conservatism. If I were to make a list of fifty of the most beautiful words I know, I would include liberal. And if I could give it its definition, I would say a liberal is one who is unfettered in his thinking, but wise enough to keep within sensible and reasonable limits.

Jesus was no foggy. If a foggy is at the nadir, Jesus was at the zenith. But only a God can arrive there. Only God can establish a new order, a new dispensation, a new system, universal and eternal. Jesus was not a liberal either. Liberty was what He brought. He was what made liberty possible. Luke 4:18; Rom. 8:21. I doubt whether there are words that can describe Him according to the dimensions of His thought. Perhaps universal and eternal do it. If time is the fourth dimension, Jesus had it. More than that: He had the *n*th dimension, as dimensions go in divine geometry.

I like liberal. From the sound of it, I'd like to be one. There's music in it, and like music, liberty must follow some rules, abide by some restrictions, and good taste, else we have in our religious philosophy jazz or monotony, both of which are senseless and irritating. In a way, I think I am a liberal, free, free to be a conservative.

Harrisonburg, Va.

CHILDREN OF THE KING

A visitor was once watching a group of slaves slouching and shuffling off to their work. One tall, broad-shouldered fellow strode on, head erect and with the gait of a man.

"How's that?" the visitor asked.

"Oh, he's the son of an African king," was the reply. "He never forgets that."

Alas! we forget, amid the drudgeries of earth, that we are sons and daughters of the King of kings, and in training for thrones in His empire!—*The Christian Herald*.

The Christian Festival

BY ALTA MAE ERB

*"Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room."*

To give this joy at Christmastide we must plan for the Christian festival. While not all ages can have the same experience, yet the happiness of this season should come from a new joy in our Saviour. The Baby's low cry, or the inn with no room, or the glad tidings of great joy, or the Saviour which is Christ the Lord, or the praises of the heavenly host, or the wondrous star, or the dawn of redeeming grace, or the shining glory of the Lord, or the love gift of God to man—one or many of these may fill our hearts, for Christmas happens in the heart.

Only they who approach this happy season with the glad step of the shepherds as they came to the manger bed or of the Wise Men as they followed the guiding star can make the holiday season one of joy and a spiritual celebration. No Scrooge can lead others to adore Him who is Christ the Lord. Parents, teachers, and ministers do well to watch with the shepherds, hear the angels sing, go to the manger and present themselves anew to this wonderful Babe, and they will come away prepared to tell the glad tidings to children, to friends, to all mankind including sinners.

Christmas everywhere! Yes, but many who celebrate know not our Lord Immanuel. From all Christian homes or windows or doors or porches or yards a real Christmas message could be given.

"A Saviour

Born that men no more may die"
painted on a window or told with cutout letters and accompanied with daily prayer will stir some sin-sick passer-by. One family prepared a lovely manger scene for the front porch roof. Lighting at night made it speak to many who paused to behold. Simple window silhouettes, especially those accompanied by words of Scripture, tell the good news.

Singing Christmas carols is a great opportunity for telling the glad tidings. Sing to those needing cheer, to those needing your fellowship, to those needing the gift of the Saviour, to those who scorn the Christmas festival, to your minister, to those sick in body, to your loved ones. Small groups could organize early and sing all through the month of December and what a blessing would come to singers and to listeners. The singing could sometimes be accompanied by other gifts according to the need. Even children can give of themselves in this activity. Singing for bounties is too selfish.

Church and Sunday school will certainly celebrate this great religious festival. Here the hearts can be helped to worship the Christ child as teachers and

ministers lead the souls to a new appreciation of the King whose birthday we celebrate. In these services the spirit of the Christ should be caught. He was ever serving others with thoughtfulness, with co-operation, with kindness, with healing, with blessing, and He served very kindly those who hated Him. In His death He served us with salvation. A Sunday school and church might together sponsor each year some giving service. "A white Christmas" it is called by some churches. Each family or each person brings a gift wrapped in white for some special cause. Giving to the Lord, whose birthday we celebrate, brings much more real joy to all ages than receiving gifts for self. If gifts are given to pupils by teachers, why not give gifts for the spirit rather than for the stomach? If we wish Christmas to be Christian, we must plan to make it so. As we nurture the little child, so he comes to understand.

In the home we have the blessed privilege of teaching the true meaning of this festival and of increasing the child's joyful experience as he grows older. Begin early to prepare the hearts and affections. Use the Bible selections found on this

page for daily readings, beginning at Thanksgiving. Let children find pictures of the Nativity. Read the Scriptures that explain the pictures. Arrange the pictures in story order. At least one beautiful Madonna picture should be posted in each home. Lights and greens may be used to beautify settings for Christmas pictures. On mantel or table set up a little Nativity scene, the creche. These figures may be in cardboard or some solid material. They say it was a custom of the Pennsylvania Dutch to move the shepherds and Wise Men a little closer to the manger each day.

For the Christmas reading hour the Bible narrative comes first. Read it in different versions and from Bible story books. "The Christ Child" by the Peter-shams is a most lovely book. The quoted Scriptures are illustrated to help the reader catch the beauty and spirit of the story. Keep for this hour the good Christmas stories. Add to this list at least one each year. "This Way to Christmas" by Ruth Sawyer, Van Dyke's "The Other Wise Man," and Dickens' "Christmas Carol" are worth reading annually. "Sing for Christmas" is not only the title of Opal Wheeler's good illustrated book of carols, but it is good advice for bringing joy to all. Sing carols every day. Learn at least one new one each year.

Plan a special worship service for the home on Christmas Day. Let some members of the family prepare it. Write it out in Scripture, prayer, and song.

We can't think of Christmas without gifts. We don't need Santa Claus, which character for many symbolizes the spirit of giving. All children will meet this Santa idea and should be given no lie concerning him. But the greatest joy of giving comes (even to the tiniest giver) from the giving of self. Where there is no earning of money to spend for tangible gifts, intangible giving can give good evidence of affection and interest. Who doesn't gladden from a friendly visit of carollers, or a gracious favor performed for a gift?

Remembering Christmas is Christ's birthday, we want to bring gifts to Him. Last Christmas I asked a group of children what they gave to Jesus today. One boy beaming with joy rose and said, "I gave Him myself this morning." Oh, that all parents could nurture their children to such willing giving to the Lord! Then, too, our other gifts can be to Him as we give in love and service and thoughtfulness and prayerfulness to others. In one home the daughter has each year a Christmas sister who comes to spend the afternoon. It is a girl who needs fellowship and joy and a gift. Do we believe the Holy Scripture when it says, "It is more blessed to give than to receive"? What shall I give? Give yourself. Give love. Give joy. Give cheer. Give warmth. Give spiritual help. Satisfy real hunger. Give comfort. Meet childhood needs. Give prayerfully. Give for Christ's sake. Think what He gave you.

"The Book of All Nations"

These passages selected by the American Bible Society for reading between Thanksgiving and Christmas bring out helpful truths concerning the theme.

NOVEMBER

Day	Chapter
25 Thanksgiving	Psalms 103
26	Psalms 90
27	Psalms 91
28 Sunday	Psalms 23
29	Ephesians 6
30	Philippians 4

DECEMBER

Day	Chapter
1	John 17
2	Revelation 21
3	Psalms 121
4	Psalms 27
5 Sunday	Acts 17
6	John 15
7	Hebrews 11
8	Romans 12
9	John 3
10	Romans 8
11	John 14
12 Bible Sunday	Matthew 13
13	Luke 14
14	Luke 15
15	Luke 16
16	I Corinthians 13
17	Isaiah 55
18	John 1
19 Sunday	Mark 4
20	Matthew 5
21	Matthew 6
22	Matthew 7
23	Isaiah 2:1-5; 9:1-7
24	Isaiah 11:1-9; 40:1-11
25 Christmas Day	Matthew 2

"Thanks be unto God for his unspeakable gift." May our celebration of His birthday make Christmas a day long to be remembered.

Scottdale, Pa.

Giving

BY SILAS J. SMUCKER

"Our 1947 giving can hardly be considered sacrificial giving," concludes Melvin Gingerich of the Mennonite Research Foundation, in the October 5, 1948, issue of the GOSPEL HERALD. Studies undertaken by the Foundation indicate that the members of the Mennonite Church contributed only approximately 4 per cent of their income to the kingdom of God in 1947. This would seem to indicate that from the average church member the Lord received only what was left over, or what was surplus to our own selfish needs.

If we can relate our giving to our daily living, our religion will become more vital and our giving more Christian. This can best be done by taking God into partnership in all of our life activities. Once we become children of God, we are no longer our own. We are bought with a price; therefore all that we are and all that we have belongs to the Lord. We need not give all of our possessions to the church or to the work of the Lord, but recognizing God's ownership the Christian should set aside, at God's command, a certain proportion to acknowledge His ownership, honoring God and giving Him the glory, and then as a steward, to distribute the same under spiritual direction, in extending and promoting the kingdom of God. Tithe giving is the basis of all true honest giving to the kingdom of God. The tithe is one tenth of our net income.

Giving is not only a privilege but a definite Christian responsibility and God demands that He shall be honored, not alone with our substance but with the first fruits of our increase.

In II Corinthians 8:7, Paul says, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Paul had been speaking about the generosity of those in Macedonia who gave in abundance and joy out of their deep poverty which resulted in riches of liberality. The reason they did this, he says, was because "they . . . first gave their own selves to the Lord, and unto us by the will of God."

Not until we really set aside one tenth of our net income for the Lord are we really giving, for the tithes come first and the offerings afterward.

In I Corinthians 16, Paul follows the resurrection chapter immediately and without a break in talking about the "collection." He says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia,

even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The time to set aside our tithe or whatever proportion we give to God is on the first day of the week. It is an active act of worship, as much connected with the church service as the singing of hymns or the saying of prayers. We see the seriousness of failing to do this when we turn back to Malachi 3:8-10. There God says through the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." How we need the opening of those heavenly windows! We are prone not only to forget God but to remember self in our own greedy way. We need to put ourselves in a position where God can open His windows and pour out a blessing. From the studies of the Mennonite Research Foundation, it would seem that a large percentage of church members are not only selfish and sinful, but they are robbers—robbers of God in tithes and offerings. It is a terrible thing to be a thief and robber, but it is doubly terrible to rob God and be a thief of His material blessings.

God demands generosity in kingdom giving, not grudgingly or of necessity. II Cor. 9:8. God loves a cheerful (hilarious) giver. We have been in services where people got hilarious over a sermon or Gospel song, but rarely do we hear of people getting hilarious over the offering or collection plate.

The first Christians gave in abundance out of their poverty. They were all poor. Those who had anything to begin with usually lost it when they became Christians. Peter and John were forced to say to the lame man who asked for alms at the gate Beautiful of the Temple, "Silver and gold have I none." Here in America, God has blessed us exceedingly as Christians along material lines. Compared to the standards of other nations, many of us are really well off. Who among us does not enjoy luxury? Only a few suffer from the lack of necessities. Yet how inappreciative we seem to be! How thankful for the generosity of our great God!

God also demands prayerful giving. He says, "Where your treasure is, there will your heart be also." Why do we not give more to the kingdom of God? Is it because we are not interested in the kingdom of God, or is it because we do not give more to the kingdom of God that we are not more interested in the kingdom of God? Probably it is because our hearts are more interested in the kingdom of self, that we do not give more to the kingdom of God.

A Prayer for This Week

Heavenly Father, we thank Thee that Thou, eternal and omnipotent, art in truth our Father and that Thou art merciful and mindful of us Thy earthly creation. We thank Thee for salvation through Thy Son and for Thy Word with its comfort for the present and its sure promise for the ages to come.

We thank Thee for rulers who decree that a day be set aside to recognize Thy bounty and render Thee the joyful service of Thanksgiving. We truly thank Thee, Lord, for the abundant temporal and spiritual blessings we enjoy in a time when untold multitudes endure misery and want and suffering, or heathen darkness, or bondage to hard masters. Thou hast indeed made our lives to fall in pleasant places. May we clearly see that of us to whom much is given much will be required. Lay it strong upon our hearts, O Lord, that for all these blessings we owe Thee more than lip service, more than our convictions—that in very truth only by yielded lives and sacrificial service can our duty be done, souls saved, Thy name honored and glorified, and we be finally accounted faithful servants who shall enter into the joy that Thou hast prepared for us.

In the name of our Saviour, we ask it. Amen.—Coffman Shenk.

Some may say, "I can not afford to tithe." God says, "You can and you should." That which has angered God most in all the centuries is the complaint of His people that they could not do what God asked them to do. This is a terrible attitude, because it not only denies God's Word, but it makes God a liar, which is blasphemy. It matters not how much we receive or how little we receive of this world's goods. God says, "Bring ye all the tithes into the storehouse." We can do better on nine tenths of our income with God's blessing than we can on ten tenths of our income without it. When God makes a demand upon us, He makes us able to fulfill that demand.

Let us turn aside from our selfish and stingy manner of giving to the kingdom of the Lord. Let's give our lives to God. Let's give Him a good proportion of the blessing with which He has blessed us in order that He might in turn bless us more abundantly. Let's make our giving sacrificial and unite it with our daily living.

Rensselaer, Ind.

JUSTICE AND REVENGE

While a satisfied justice is an unavoidable eternal event, a satisfied revenge is an eternal impossibility.—George MacDonald.

FAMILY CIRCLE

A Prayer of Praise

Our Father, God, to Thee we raise our hearts
in adoration, praise;
In thanks to Thee, our Maker, Friend, for love
and mercy without end;
For fellowship divinely sweet; for learning at
Thy blessed feet
The principles of righteousness and pathways
through the wilderness
Of sin and doubt and dark despair, to realms of
day and havens fair.

How oft we come at Thy behest! How oft we
seek and make request
For things we want or think we need. But for
this once be this our deed—
To pray alone in terms of praise and leave
requests for other days.
And may we put this pledge in store—to praise
Thee much, to thank Thee more.

O God, we thank Thee for our minds, their use,
untrammelled, active, free;
But far above all other minds, we thank Thee
for the mind in Thee.
We thank Thee, Lord, that we have eyes to see
the earth and view the skies;
The beauties of Thy nature rare behold in Thee
and everywhere.

We thank Thee for Thy sacred Word, the songs
inspired by Thy dear name.

We thank Thee for the blood of Christ that
cleanses all our guilt and shame.

We thank Thee for our church, our homes, the
steeple, spires, and rounded domes
Of institutions great and free, produced by
Christianity.

We thank Thee for America, for freedom of
our press and speech,

For democratic liberty, equality which Thou dost
teach.

For all of these we thank Thee, Lord. Our
hearts with praise to Thee o'erflow.
And Thou art worthy of our love; our hearts
and lives to Thee we owe.

Our praise and worship will we give through
all the days we have to live. Amen.

—Forrest S. Hayden, in "The Free Methodist."

"He Took the Cup, and Gave Thanks"

I gave a tiny maiden
A treat of fruit one day;
Then said the mother to her,
"For this what do you say?"
Instead of saying, "Thank you!"
That lassie, sweet and wee,
Made a surprising answer,
"Give me some more," said she.

We smile at such replying;
Yet when the Psalmist sings

Of God's vast loving-kindness,
Of all His mercy brings,
He says, "What shall I render
To my great Friend Divine,
Who is the gracious Sender
Of blessings that are mine?"

"I'll take salvation's chalice,
And call upon the name
Of Him, the Glorious Giver,
From whom all good things came."
The Psalmist thus was showing
Profoundest gratitude
To Him who was bestowing
Upon him every good,

By praisefully accepting
More of salvation's grace,
That chalice never empty,
Transcending time and space.
"Give me some more," thus heard I
That lassie to me say:
"More of Thy love, O Saviour!"
We sing Thanksgiving Day!

—E. Wayne Stahl, in
"Herald of Holiness."

Life Is So Short

Let's smile and be kind—life is so short
And most of the way so rough,
The times are trying, the road upgrade,
And always trouble enough.
Yesterday's hurts we'll try to forego—
And tomorrow's cares can wait,
Today with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge
And paying back wrong for wrong—
Try patience and love and forgiveness,
Meet slights with a smile and a song;
The sad world with all its repining,
Its bitterness, care, and tears,
Needs the wealth of your loving-kindness
To sweeten the sin-soiled years.

Yes, life is too short to be hateful
Or scorning any you meet,
Then strive to be pleasant and gentle,
To always smile and be sweet;
For the sunshine of love is needed
To warm the world with its light
And to shed abroad its effulgence
To bless humanity's night.

—Margaret Scott Hall, in
Baptist Observer.

If People Only Would Be Kind

If people only would be kind,
What happiness we all might find!
At home, abroad, where'er we go,
Just being kind would help us so!

If no one said an unkind word,
And no complaints were ever heard,
How much of misery we'd miss
By such a simple plan as this!

If we would smile instead of frown,
And keep our fiery tempers down,
Then other folks would do the same,
And none would criticize or blame.

If folks would more forgiving be
When little faults they chanced to see,
Then they would be forgiven, too,
When something wrong they chanced to
do.

If folks would love instead of hate,
The world's improvement would be
great.
What happiness we all might find,
If people only would be kind!

—Author Unknown.

Well Worth the While

Kind words are never wasted
Though sometimes it appears
That they bring only laughter
Or jibes and even jeers.

Kind deeds are not unfruitful
Though we may never know
The real result our effort brings
To leave an afterglow.

Kind thoughts are also lasting,
For even when they're gone
They leave a benediction
Like the beauty of the dawn.

—Selected.

Comfort One Another

Comfort one another,
For the way is often dreary
And the feet are often weary
And the heart is very sad.
There is heavy burden-bearing
When it seems that none are caring,
And we half forget that we were ever
glad.

Comfort one another,
With the handclasp, close and tender;
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken
While life's daily bread is broken;
Gentle speech is oft like manna from
the skies. —Source Unknown.

TO BE NEAR TO GOD

Sunday, November 28

"God Has Been Gracious"

Read: Luke 1:5-17.

Hymn: "There's a Wideness in God's Mercy" (Church Hymnal, 42).

A child? To a man and a woman whose hope for progeny has long since died?

A son for Zacharias—to carry on that blameless family name?

A baby for Elisabeth—to take away her reproach—the shame of being childless?

A son for Zacharias and Elisabeth? Impossible! And yet, where man has been limited, God has been gracious. God has been gracious, for Elisabeth shall bear, not just "a" son, but "the" Prophet of the Most High God—"the" Groomsman of the Bridegroom Himself!

Monday, November 29

"Jehovah Is Salvation"

Read: Matthew 1:18-25.

Hymn: "Jesus Came, the Heavens Adoring" (Church Hymnal, 266).

No doubt other little Hebrew boys were born in that night when Christ was born. No doubt many another parent gave his child the name "Jesus" (Joshua)—thus expressing faith in Jehovah as Saviour, and hope—hope that ultimate salvation would come of Jehovah.

But for only one child was the name peculiarly fitting. For He was the **salvation of Jehovah**. And His name was called "Jehovah is salvation," for He was to save the people from their sins.

Tuesday, November 30

"A Rock"

Read: John 1:35-42.

Hymn: "Glorious Things of Thee Are Spoken" (Church Hymnal, 335).

I have just read Warfield's beautiful summary of the character of Peter in the Davis Dictionary, and it is with a sinking heart that I would attempt to explain what Jesus saw in Simon the Fisherman, which made Him say at their first meeting, "Thou art a Rock!" Let us only say that Jesus saw in that moment the basic enthusiasm of Simon from which was to spring not only his faults, but also his virtues. Let us say that He saw with omniscient insight the kind of greatness which God finds when He "looketh on the heart"—the greatness which made him worthy of becoming leader of the apostles, the Rock on which the structure of the church was to be raised.

Wednesday, December 1

"A Crown"

Read: Acts 7:54-60.

Hymn: "Lord, As to Thy Dear Cross We Flee" (Church Hymnal, 305).

What are gnashings of teeth, but "a crown," to a man who can see the heavens open, and the Son of Man standing, ready to receive him?

What are stones, but "a crown," to one who, full of grace and power, has delivered the truth as God has revealed it to him?

What is death, but "a crown," to one who can enter its rest with a holy smile, and with words of forgiveness for his murderers?

Thursday, December 2

"Worshiping God"

Read: II Timothy 1:1-7.

Hymn: "Joyful, Joyful, We Adore Thee" (Church Hymnal, 25).

He was born into a family of God-worshippers.

His naming must have been accompanied with a prayer that this child, too, should be a worshiper of the True God.

From his childhood he learned the language of God-worshippers.

In his youth he accepted the God which "his mothers" worshiped.

In his ministry he led many others to become God-worshippers.

We believe that, with the countless saints of all ages, he is even now a worshiper of God "before the throne of God . . . [serving Him] day and night in his temple."

Friday, December 3

"Little"

Read: I Corinthians 9:19-22.

Hymn: "How Beauteous Are Their Feet" (Church Hymnal, 600).

Why was he named "Little"? Maybe his parents were impressed with his minuteness at his birth. Maybe, as tradition draws him, he was a "little man"—like Zachaeus. But—Little? The man, Paul, Little? The man who could be all things to all men? The genius which could divine the deepest spiritual significance of Christ's teaching? The zeal that carried the good news to all the known world? Little?

Indeed, when we think of the greatness of this man, both in quality and quantity, the name "Little" seems a misnomer.

Saturday, December 4

"Let God Be Praised"

Read: John 13:21-30; Matthew 26:48-50; 27:3-5.

Hymn: "I'll Praise My Maker" (Church Hymnal, 7).

The world is full of misnamed people—like the girls who, named "Goldie" at birth, because of the golden hair, find themselves with brown or black hair when they are older. But of all the misnomers, none is more obvious than this—Judas—"Let God Be Praised."

And Judas went out—"and it was night." Night for Judas—a soul who had walked and talked with Very God.

"And . . . Satan entered into him"—whose name implied "Let God be praised."

"Let God be praised!"

"He . . . saith, Master, master; and kissed him."

(Let God be praised!)

In remorse he confessed his sin to the chief priests and elders.

"What is that to us? see thou to that." And he hanged himself. "Let God be praised?"

—Miriam Sieber Lind.

ECCLESIASTICAL HISTORY

Sunday School Lesson for December 5

(Acts 1:8; 2:1-4; 4:1-4; 8:4-17, 25; 11:1-18; 13:1-3; 14:26, 27; 16:1-10; 28:16, 30, 31)

Another history of God's chosen people is found in the New Testament. The chosen people are not all Jews, however. They are believers in Jesus Christ, believers in the Gospel. They are the body of Jesus Christ, called the church, the ecclesiastical body.

Most of this history is told in the book called Acts. Many would say the acts are acts of the Holy Spirit. Yes. Jesus said He would be with them (the disciples) always; so really these acts are also the record of what Jesus continued to do and teach through His witnesses after they were empowered by the Holy Spirit. Read this history at one sitting and see how the disciples carried out their Master's plan.

Witnessing unto Christ

1. In Jerusalem—Peter in his sermon said, "Jesus . . . ye have taken, and . . . crucified . . . whom God . . . raised." And the church began with 3,000 believers.—Peter and John in the Temple said, "In the name of Jesus Christ . . . rise up."—Peter to the rulers whom he offended said, "Neither is there salvation in any other."—Stephen said, "the Just One; of whom ye have been now the betrayers and murderers."

2. Persecution scattered the believers, who "went every where preaching the word."

3. In Judea—Peter said to Cornelius, a Gentile, "Through his name whosoever believeth in him shall receive remission of sins."

4. In Samaria—Philip "preached Christ unto them."

5. In other parts—Saul "straightway . . . preached Christ in the synagogues" at Damascus.—Philip "preached unto him [the eunuch] Jesus."

6. A transition is taking place—Judaism is passing. Christianity for all men is coming in.

7. To the uttermost parts—At Antioch: disciples there called Christians. Why? Missionaries sent from Antioch; they preached Christ. 13:26-39; 14:21.—To Europe on second journey: "Paul, as his manner was," opened and alleged "that Christ must needs have suffered . . ." (17:3).—A third journey and Paul has witnessed in most of the large cities of the Roman Empire.—To Rome. 28:30, 31.

Everywhere Christ was preached the Holy Spirit opened up the hearts, and the Church of Jesus Christ, His bride, was established. The doctrine of Christ was carried to the uttermost parts of the then-known world. Gentile Christianity was freed from Jewish law. But this was just thirty years of the ecclesiastical history. Since Paul's time the world has grown larger, the Gospel has spread, but they say we have not yet reached our uttermost parts.

We, too, are making church history. If, full of the Holy Ghost, we will preach Christ, believers will be added to the church. How anxious we should be to bring men and women to the marriage supper of the Lamb!

Assignment: Read the salutations and closes of each of the letters from Romans to Third John.—Alta Mae Erb.

OUR SCHOOLS

Heart and Mind

BY EUNICE SHELLENBERGER

*The mind of man is boundless,
A reservoir of lore.
For every thought poured into its hold
It widens and deepens for more.*

*A mighty general it sits enthroned
Issuing commands at will.
Our bodies bow to its powerful voice,
Every bidding to fulfill.*

*It can cut like a double-edged sword;
It can sever or bind or mold.
Its edge is felt by all we know;
Our lives are within its hold.*

*But the heart is even mightier;
Before it the mind must cower.
It stands o'er the mind in judgment,
Directing all mental power.*

*Enlarge the mind to its fullest;
Keep it mellow and deep and broad.
Keep it keen and swift by constant use—
But give your heart to God.*

*He lends wisdom to our knowledge;
Clothes in love every deed and word.
And we may walk in true greatness—
Followers of our Lord.*

La Junta, Colo.

JOHNSTOWN MENNONITE SCHOOL

As a result of the inspirational talk given by Sister Viola Wenger at our school last May, the boys and girls in grades one to six conducted a relief drive. There were approximately seventy pairs of stockings donated and other clothing valued at fifty dollars.

During the summer the classrooms and hall were plastered and new oak flooring laid. The spring from which we had been getting our water became insufficient to provide for the school; so a well was drilled and a new electric pump installed.

The enrollment for the year is one hundred and thirty-eight. The teaching staff includes Sanford G. Shetler, principal; John A. Lehman, high-school teacher; Bernard Showalter, grades seven and eight; Henry E. Yoder, grades four to six; and Esther Eash, grades one to three.

Our course of study in Bible is varied this year. In grades one to three we are learning how the Bible got into so many parts of the world, who translated the Bible into different languages, and also how it has been preserved. The children made wax tablets, scrolls and tablets with stone in order to visualize the methods used to preserve God's Word. Grades

four to six are studying church doctrine. Grades seven and eight are studying customs, laws, and ways of living in Bible times. One of the boys made small yokes just like the ones the Bible men used. The high-school groups are making an interesting study of Mennonite history.

Bro. and Sister J. N. Kaufman, Bro. and Sister James Bucher, Bro. A. J. Metzler, Sister Amy Yoder, Bro. and Sister Daniel Martin, and Sister Dorothy Harshberger were visitors and speakers at our school during the past two months.

With God's blessing and the kind cooperation of the patrons and friends we have made progress. Prayers and gifts are appreciated.

—Esther Eash.

A Note to the Teacher

*Under another cover I am sending you today
A merry little fellow with a most appealing way.
He's never been away from me in all his years
till now,
And it is hard to tear this leaf from the parental
bough.*

*We know that you will smile at him, and by
your kindness strive
To show him life is pleasant for a little lad age
five.
The hours will drag until I hear his footsteps
on the stair,
And when he runs home every day, I will be
waiting there.*

*I know you cannot love him half so fervently
as we,
But he has special qualities as very soon you'll
see.
Who knows in the long years to come what
wonders he may do,
Because when he was a small boy he went to
school to you.*

—Anne Campbell, in "The Free Methodist."

Before School

*A moment more and they will gather—some
With faces shy, and some with eager smiles;
With welcoming eyes, and all the little wiles
That speak of love and trust though lips are
dumb.
Soon this hushed room will quicken with the
hum*

*Of many voices, and these narrow aisles
Will feel the tread of softly walking files—
Only a moment more and they will come.
Oh, I am glad today that I may stand
Again within the walls of this glad place:
Dwelling once more in Life's bright borderland,
A tenant in Youth's country for a space;
Holding awhile sweet Childhood by the hand—
Teacher of little children, by God's grace!*

—Marion B. Craig.

CHURCH CORRESPONDENCE

PEA RIDGE, MISSOURI

Dear Christian Friends in Christ: "The Lord hath done great things for us; whereof we are glad." We thank God for dealing so kindly with us, and for the confidence we have that He will continue to bring those things to pass in our lives which are good for our souls.

Revival meetings always mean rich blessings to us. Bro. John Wenger, Allemands, La., came to lead our meetings. The messages were heart-searching and inspiring. We were encouraged to be more diligent for Him; and we were made to wonder how anyone could resist such love as Christ offers.

At our Sunday-school reorganization the following were elected: Supt., Oliver Hathaway; Asst., Virgil Duff; Secy., Ruth Fenton; Chors., Mabelle Hathaway, Oney Hathaway; Treas., Florence Hathaway.

We were happy to add to our number the wife of a brother who was converted some time ago. The baptismal service took place after our communion service on Sept. 12. Please pray for this brother and sister, as they are undergoing severe trials.

The quarterly Sunday-school meetings held among the four churches in northeast Missouri are high lights for us. Last Sunday, Oct. 17, the meeting was held at Cherry Box, and it was a day of spiritual feasting, satisfying and strengthening. The fellowship, too, was sweet.

We are looking forward to the youth conference to be held at Hannibal in November. Come to Missouri and share our blessings. Oct. 23, 1948. Cleo Hathaway.

FREEPORT, ILLINOIS

Dear Gospel Herald Readers: A most inspiring service was conducted Sept. 5, when Bro. Howard J. Zehr, of Freeport, was ordained to the office of bishop. The morning sermon was delivered by Bishop H. R. Schertz of Metamora. The afternoon session was in charge of Bishop A. C. Good, of Sterling, Ill. The ordination sermon was preached by Bishop J. A. Heiser, of Fisher, Ill. Bro. Good administered the ordination, assisted by Bro. Schertz and Bro. Heiser. The latter preached the evening sermon.

On Sept. 10 Bro. J. D. Graber, Elkhart, Ind., and Bro. Stephen Solomon, deacon of the India Church, brought us messages on salvation.

On Sept. 12 Bro. Aaron Nice, of Morrison, Ill., brought us the morning sermon.

Evangelistic services were conducted by Bro. Henry J. King, of Arthur, Ill., Oct. 4-14. The messages were inspirational and the Bible lessons which Bro. King gave concerning the second coming of Christ were vivid pictures of the future events, making us realize our responsibility to others. There were six confessions as a result of these meetings.

On Oct. 17 Bro. Howard J. Zehr's sermon was on "The Meaning of Baptism." Following the sermon nine applicants were baptized and seven were admitted by church letters. The communion service was observed in the afternoon.

Oct. 24, 1948.

Mrs. Gale Brown,

CHURCH HISTORY

Two Hundred Years of Printing in the Mennonite Church

BY JOHN C. WENGER

Introduction

At the outset it should be stated that American Mennonites employed non-Mennonite printers from 1727 until about the middle of the nineteenth century, when John H. Oberholtzer (1809-95) of the General Conference group, and John F. Funk (1835-1930) of the Mennonite Church, became active publishers. Joseph Funk (1778-1862), of Virginia, was a notable exception. He began his publication work, hiring his work done on non-Mennonite presses, in 1816, and set up his own press in 1847—the first press in the Mennonite Church in America. Among the non-Mennonite printers who issued Mennonite books from 1727 until the latter nineteenth century are the following: Christopher Saur, Germantown; the Ephrata Cloister; Michael Billmeyer, Germantown; Joseph Ehrenfried and John Baer, Lancaster; and many others. It was in the year 1864 that John F. Funk, then a young man of twenty-nine, began his long career as a publisher. For a time the firm was known as John F. Funk and Brother; later, Mennonite Publishing Company. The Mennonite Book and Tract Society was organized in 1889. The Gospel Witness Company was established in 1905. Finally in 1907 the Mennonite Publication Board was organized as a church-wide and representative governing board to oversee the publishing work of the Mennonite Church.

The First Period: 1727-1847

The major Mennonite publications in this period were about twenty in number and consisted for the most part of reprints of European Mennonite productions. The first item was an English edition, for non-Mennonite use, of the Dordrecht Confession of Faith of 1632, entitled: *The Christian Confession of the Faith of the Harmless Christians, in the Netherlands, Known by the Name of Mennonists*. 1727. The work was reprinted in 1814, 1835, and 1836. Another early publication was a reprint of the old Swiss brethren hymnal, the *Ausbund*, the first edition of which had been issued in 1564; this was published in 1742 and reprinted in 1751, 1767, 1785, and many times since. In 1744 Henrich Funck, a Franconia district minister, himself a European emigrant, published his German *Mirror of Baptism*; this was reprinted many times, undoubtedly in an attempt to offset the immersionist

teaching of the Church of the Brethren. The next year, 1745, another European reprint appeared in America, in German of course, *Golden Apples in Silver Bowls*, being a collection of various items from early Anabaptist martyrs and leaders. Another European reprint of that same year, 1745, was a German prayer book entitled, *The Christian's Serious Duty*. In the year 1749 after several years of toil the Ephrata Cloister issued a German translation of T. J. Van Braght's *Martyrs' Mirror*, the original Dutch edition of which had appeared in 1660. This is said to have been the largest book printed in America before the Revolutionary War. Various German reprints of the *Martyrs' Mirror* have been made and several English editions have also appeared, the first in 1837.

Henrich Funck died in 1760 and three years later his *hinterlassenen* children published his *Restitution*, a treatise on the fulfillment of Old Testament prophecy by Christ; this was later reprinted in German, and an English edition appeared in 1915. In 1763 a book on Bible history by a Dutch Mennonite minister, J. P. Schabalie, was published in German and entitled, *The Wandering Soul*. Of this work a total of at least sixteen German and five English editions have been printed in America. In 1769 was published the first American edition, in German, of the *Conversation on Saving Faith*, by the European minister, Gerhard Roosen, 1612-1711. There have been almost twenty American editions of this catechetical work, some in German and some in English.

At the request of Christopher Saur, the Brethren publisher, the "pious Mennonite schoolmaster of the Skippack," Christopher Dock, himself an emigrant from Germany, wrote a pedagogical treatise in 1750 entitled *School-Management*, which was published in German in 1770 and again in 1861. In 1792 two laymen from the Franconia Conference, John Herstein and John Schmutz, went to Germany and had printed in Frankfurt-on-the-Main a volume of sermons by Jacob Denner, an Altona (Germany) Mennonite minister, entitled *Christian and Edifying Meditations*; this edition, though printed in Germany, was for American Mennonite consumption, specifically in southeastern Pennsylvania.

Nothing by Menno Simons appeared in print in America before 1794—one hundred and eleven years after the first Mennonite families settled in Germantown—when his *Foundation-Book* was printed in German at Lancaster, Pennsylvania. Four German reprints were made by 1851, and four English editions appeared from 1849 to 1869.

Soon after 1800 the American (Pennsylvania) Mennonites finally began to think about producing their own American Mennonite hymnals. Franconia Conference had a committee working, and so did Lancaster Conference. Later the two committees got together and planned to issue one book. But both committees had more hymns than could be used in a single book if combined. In the end, therefore, each conference published its own hymnbook. Franconia's appeared first, in German of course, *Zion's Harp*, 1803. Lancaster's German *Impartial Hymnbook* came off the press the next year. A Weaverland, Lancaster County, minister, Christian Burkholder, published his German *Address to Youth* in the same year, 1804. Seven years later the *Enchiridion* of Dirck Philips, Menno Simons' colleague, was published in German translation at Lancaster. In 1816 the Virginia Mennonite publisher, Joseph Funk, issued his musical work, *Die allgemein nuetzliche Choral Music* (General and Profitable Choral Music). Twenty years later, 1836, a Franconia Mennonite minister attempted to start a religious periodical but it died after only one issue was published.

Two more items should be mentioned in this first period: *A Description of the New Creature* was a treatise on regeneration, which was evidently prepared to meet the proselyting activities of the Evangelical Association; it was written by a Doylestown, Pennsylvania, minister named Abraham Gottschall and was published in both German and English the same year, 1838. The other work was by the Canadian minister, Benjamin Eby; it was published in 1841, a German *Church History*.

The Past Century: 1847-1947

The year 1847 starts off in the Mennonite Church with an English hymnbook entitled, *A Collection of Psalms, Hymns and Spiritual Songs*, published by Joseph Funk at Mountain Valley, Virginia. (The name of the place was later changed, and quite appropriately so, to Singer's Glen.) In the century which followed 1847 there were almost numberless reprints of the "standard" books of Mennonite faith and life: writings by Menno Simons, Dirck Philips, *The Martyrs' Mirror*, the *Ausbund*, *The Wandering Soul*, Roosen's *Conversation on Saving Faith*, Eby's *Church History*, Funk's *Mirror of Baptism*, and the like, but apart from hymnbooks and family histories, very few new Mennonite books appeared before 1900.

It should be noted that one of the most reprinted books was a musical work, first entitled *A Compilation of Genuine Church Music*, but called *Harmonia Sacra* after the fourth edition. This work was first published by Joseph Funk in 1832 (on a non-Mennonite press, of course). At least twenty editions of the book have been issued. Funk's

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FIELD NOTES

Katherine Royer is spending some time at Scottsdale in connection with her editorial work on summer Bible school and Sunday-school materials.

Ground was broken for a new women's dormitory at Eastern Mennonite College on Nov. 10. One fourth of the money required is on hand. A solicitation program is going forward.

The annual Bible conference will be held at the Slate Hill Church near Shiremanstown, Pa., on Nov. 25, 26. Bro. Raymond Charles, Lancaster, Pa., and Bro. G. J. Lapp, Goshen, Ind., are the speakers. Evangelistic meetings will be held Dec. 5-19, with Bro. Jacob Rittenhouse, Lansdale, Pa., as the evangelist.

Bro. Roy Roth, Peoria, Ill., will hold revival services at the Central Church, Elida, Ohio, Dec. 12-19.

Bro. M. L. Troyer, Elida, Ohio, was engaged in revival meetings at the Holland Church, Toledo, Ohio, Nov. 16-21.

Bro. Kenneth Good, Elida, Ohio, is holding evangelistic services at the Farmerstown Church, Holmes County, Ohio, Nov. 21-28.

A profitable meeting in song and prayer was held on Nov. 9 in the Harry Buckwalter Convalescent Home, Dalton, Ohio, with Bro. Reuben Hofstetter and wife, Bro. E. P. Gerber and wife, Bro. David Lehman and wife,

and Mrs. Allen Bixler, all of the Kidron Church, attending.

Bro. Jonas W. Eshleman, deacon of the Eshleman congregation, Greencastle, Pa., died on Nov. 10. The funeral was held at Reiff's Church on Nov. 13. Obituary later. May the Lord comfort the bereaved.

Bro. John P. Duerksen, Hesston, Kans., preached on Oct. 31 at the Emmaus General Conference Mennonite Church near White-water, Kans.

The Lockport Church, Stryker, Ohio, enjoyed a series of meetings Oct. 31 to Nov. 7, with Bro. Roy D. Roth, Peoria, Ill., as evangelist.

Bro. John F. Bressler is teaching school at Meckville, Pa. His address for the winter is Lebanon, Route 2. On Nov. 20, 21, he was scheduled to speak in a Bible conference at Lititz. Thanksgiving week end he will be at Westover, Md., and on Dec. 11, 12, at the Pond Bank Church, Mont Alto, Pa.

Bro. A. J. Steiner, North Lima, Ohio, is recovering from an attack of coronary thrombosis on Nov. 6.

Bro. J. L. Horst assisted in the annual district communion service held at the Blough Church, near Johnstown, Pa., on Nov. 14.

Bro. Irvin Burkhart, Goshen, Ind., preached at Scottsdale on Sunday morning, Nov. 14. A group from the Masontown congregation presented the Y.P.B.M. program at Scottsdale in the evening.

Bro. Cleophas N. Steiner was ordained to the ministry by lot on Nov. 14 at the County Line Church, near Dalton, Ohio, with bishops M. G. Horst and William Ramer officiating. May the Lord bless our young brother.

A Youth and Home Conference will be held at Norris Square, Philadelphia, Pa., Dec. 4, 5. Speakers scheduled are J. Otis Yoder and Paul Erb.

Jewish evangelism will be the interest of a meeting held at the Vine Street Mission, Lancaster, Pa., the evening of Dec. 6.

Bro. J. B. Martin, Waterloo, Ont., is serving as evangelist at the Kidron Church, Dalton, Ohio, Nov. 16-25.

Bro. Paul Friesen, East Peoria, Ill., was scheduled to serve as guest speaker in the annual all-day missionary service held at Freeport, Ill., Nov. 21.

Someone from Paoli, Pa., has sent an order to the Publishing House for sample tracts, postmarked Nov. 3, with money enclosed but no name given.

The Pinto congregation, Pinto, Md., is planning their annual all-day service for Thanksgiving Day, with sessions at 10:00 a.m., 2:00 p.m., and 7:30 p.m. The evening service will consist of a special musical program to be given by the ladies' chorus of Scottsdale, Pa.

Speakers at the forty-second quarterly Bible conference to be held at the Marietta, Pa., Church all day Sunday, Nov. 28, are Paul Mininger, Goshen, Ind., and J. Otis Yoder, Harrisonburg, Va.

The Salunga congregation, Lancaster County, Pa., is planning to hold its twentieth annual Bible Meeting on Saturday evening and all day Sunday, Nov. 27, 28. Bro. and Sister Linden Wenger, of Bergton, Va., and John D. Risser, of Hagerstown, Md., are scheduled to speak.

An all-day meeting will be held at Oak Shade Church, south of Quarryville, Pa., on Thanksgiving Day, with Jacob Harnish, Homer Bomberger, and Clarence Fretz as speakers. Evangelistic meetings, conducted by Bro. G. Parke Book, will follow until Dec. 5.

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- Alberta-Saskatchewan Christian Workers' Conference and Ministers' Week, Creston, Mont., Nov. 24-28.
- Fourth Annual Midwestern Mennonite Youth Crusade for Christ, Hesston College, Hesston, Kans., Nov. 25-28.
- Midwinter Ministers' Meeting, Indiana-Michigan Conference, Emma Church, Topeka, Ind., Dec. 1, 2.
- Universal Bible Sunday, Dec. 12
- Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak., Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided, June 7-10.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-26.

Announcements

SPECIAL BIBLE TERM

Lancaster Conference District
January 4 to February 10

Because of crowded conditions at the Lancaster Mennonite School, there will be no special Bible term there again this year. In place of this, the Bible School Board is sponsoring evening classes at eight different churches throughout the Lancaster Conference district, namely, Elizabethtown, Manheim, Hanover, Rohrerstown, Weaverland, Lauvers, Strasburg, and Slate Hill. Classes will meet each Tuesday and Thursday evening for six weeks, beginning Jan. 4, with two class periods each evening. A large corps of instructors has been engaged for this work and a variety of subjects is offered.

In connection with this work, week-end studies are planned for Friday evening and Saturday, Jan. 14, 15, and again Jan. 28, 29, at the Lancaster Mennonite School. A large variety of subjects is offered and in addition to Lancaster Conference speakers, the following instructors from outside the conference are expected to serve on the program: J. L. Stauffer, Paul Mininger, Joseph Gross, Harold Brenneman, Samuel E. Miller, J. Irvin Lehman, and possibly others. A hearty invitation to attend these sessions is extended to all.

A meeting for ordained brethren and their wives is also planned for Friday afternoon and evening, Feb. 11, and Saturday, Feb. 12, at the Lancaster Mennonite School. Ordained brethren and their wives are invited to share in the blessings to be had at this meeting.

Programs for any of these meetings can be obtained from
James H. Hess
Route 1
Willow Street, Pa.

Go. Preach

MISSIONS

Give. Pray

Mission News

The China situation continues to deteriorate rapidly. Refugees are streaming out of the battle areas in the eastern part. The American consul in Nanking on Nov. 16 asked all Americans to leave immediately. Our missionaries in Hochwan, West China, are far from the battle area. At present, according to latest word, no plans for their evacuation are being considered since the situation in West China is fairly stable. Many Americans from the immediate war area in the east are being evacuated.

Bro. J. Laurence Burkholder, writing under date of Nov. 8, says: "There is undoubtedly more suffering in China today than at any period since I have been here. . . . The new government currency is not holding. . . . Prices have gone up at an accelerated rate. . . . My present salary will buy little more than one bushel of rice per month. . . . But no stocks are available."

Speakers scheduled for the annual Thanksgiving service at the Lancaster, Pa., Sunnyside Mission for the three services on Thursday, Nov. 25, are the brethren Noah L. Hershey, John S. Hess, Emory H. Herr, David Thomas, Lester Miller, and Lester M. Hoover.

Seven souls were received into the Meadville, Pa., Mennonite Mission fellowship on Oct. 24. All accessions came as a direct result of the revival and evangelistic meetings held at the mission recently.

Bro. Dale F. Nofziger, worker among the Jews in Cleveland, Ohio, returned recently after having visited fourteen congregations in the Middlewest to arouse more interest in prayer for the furtherance of the Gospel among the lost of Israel.

Bro. and Sister S. Paul Miller and children left New York by special boat for Halifax, Nova Scotia, on the evening of Nov. 14. Their boat is sailing from Halifax because of an east coast shipping strike.

Scheduled to appear at Goshen College on the Foreign Missions Conference Nov. 19-21, commemorating the fiftieth anniversary of Mennonite foreign missions, are: Takuo Matsumoto, Hiroshima, Japan, (survivor of the atomic bombing; his wife was killed and his daughter gravely wounded); Sanford C. Yoder, J. S. Hartzler, D. D. Miller, George J. Lapp, Pyarelal L. Malagar (minister from India studying at Goshen), Wyman Sundheimer, Walter H. Judd (former medical missionary to China), Henry F. Garber, Eugene Schultz, Daniel W. and Eunice Miller, Hilda M. Lazarus (director-principal, Vellore Christian Medical College, India), Ralph Buckwalter, Ray Bair, Albert Buckwalter, and J. D. Graber.

Eighteen were received into the Iowa City Mission since Nov. 1, most of them by water baptism.

Brethren ministering at the Iowa City Mission during the absence of the pastor, Bro. Norman Hobbs, who was away conducting evangelistic meetings, were: D. J. Fisher, John Y. Swartzendruber, Amos Gingerich, George S. Miller, Willard Leichty, Samuel D. Nafziger, and A. Lloyd Swartzendruber.

The Meadville, Pa., Mennonite Mission, which is in urgent need of a bus, has been offered a good used one at a very reasonable rate, about half of its value. May the Lord lay it upon your heart to make a contribution so that those without cars may find it possible to attend services.

Bro. Harold S. Bender is scheduled to preach at the Lima, Ohio, Mennonite Mission on Missionary Day, Sunday, Nov. 21, concerning his impressions of Europe and to give an evening message on "Our Church Institutions and Our Responsibility to Them in Voluntary Service."

The John E. Beachys and Sister Goldie Hummel, who sailed for India on Nov. 10 on a freighter, the S.S. "Rotti," will be spending about six weeks on the water. Ports at which they will stop are: Marseille, France; Port Said, Egypt; Abadan, Iran; Khorramshahr, Iran; Basra, Iraq; Karachi, Pakistan; Bombay, India; and Calcutta, India. Address them in care of the S.S. "Rotti," Grace Lines. They will probably reach Port Said about Dec. 1.

Bro. Stephen N. Solomon, Dhamtari, India, and George J. Lapp, Goshen, Ind., were the speakers at an all-day missionary meeting held at the Martins Church near Orrville, Ohio, over Nov. 14.

Bro. Elvin Snyder, in charge of the Mennonite Mexican Mission in Chicago, was special speaker at the Missionary Day program at the Kidron, Ohio, Church over Sunday, Nov. 14. Bro. Snyder also served the Orrville congregation in their youth conference on the evening of the thirteenth and afternoon of the fourteenth.

Bro. J. D. Graber, secretary of the Mission Board, served as speaker at the annual youth conference held at the Orrville Mennonite Church, Orrville, Ohio, Nov. 12-14. Other speakers included Sister Graber, and Bro. John Howard Yoder, Wooster, Ohio.

Sister Lena Graber, missionary on furlough from India, spent Sunday, Nov. 14, at Eureka, Ill.

Bro. Levi C. Hartzler, service and relief

secretary of the Board, spent some time in Elkhart on Nov. 11, laying plans and beginning investigations regarding likely service projects. He expects to take over the voluntary service work full time in January.

Mathis, Tex., Eldo and Bertha Miller: "We are enjoying our language study and work here in Mathis and hope that we can be the means of winning many souls for Christ. Continue to remember us in prayer."

Eunice and Daniel Miller, missionaries under appointment to Argentina, write: "We are leaving for Canada on Nov. 11 and plan to be in Goshen Nov. 16-22. During this period we will spend some time at the Mission Board headquarters in Elkhart, Ind."

Correction: Please note Sermon Outlines for Missionary Day in Nov. 9 issue. "The Four Universals" and "The Church's Marching Orders" should be two separate sermons on the Great Commission and not two divisions of the same sermon as the outline as printed indicates.

The schedule for meetings at Palo Hincado, the proposed new station in Puerto Rico, is as follows: Nov. 15-18, T. K. Hershey, evangelist; Nov. 19-22, Paul Lauver, evangelist; Nov. 23-27, Lester T. Hershey, evangelist. Each evening a group from either Pulguillas or La Plata will be there for special singing and each night there will be testimonies by Puerto Rican Christians and others. On Nov. 21, Sunday, the whole community is to be canvassed and tracts will be handed out. Pray for this protracted special effort.

Mennonite Mexican Mission, Chicago, Ill.: "Sunday, Nov. 7, was the closing day of a series of meetings with E. Balderas ministering to us. There were no visible results and we are continuing to pray for those who have been convicted of sin. We covet your prayers also."

Hannibal, Mo.: "There were fifty-one in attendance in our midweek prayer meeting and one hundred in Sunday school, Nov. 7."

The executive committee of the Mennonite Board of Missions and Charities had a meeting on the forenoon of Nov. 12. Plans were studied for the building of a student nurses' home at La Junta, Colo.

Released by the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, November 17, 1948

COMPARATIVE STATEMENT OF CONTRIBUTIONS RECEIVED DURING OCTOBER

	Missions	Relief	C.P.S.	Total
1944	\$17,080.61	\$6,176.25	\$27,457.16	\$50,714.02
1945	28,491.77	12,479.16	32,717.70	73,688.63
1946	26,582.61	15,519.74	20,922.18	63,024.53
1947	37,490.22	10,164.75	678.51	48,333.48
1948	33,665.18	11,059.71		44,724.89

God Made Wheat

Wheat! Bread, rolls, cakes, crackers, cookies . . . pie, doughnuts, buns—fresh, warm hot cross buns . . . wheat, wheat! Kansas plains . . . Pennsylvania hills . . . acres and acres of waving grain . . . Holmes County, Wayne County, Lancaster County, Fulton County, Elkhart County . . . waves and waves of rolling fields of dipping, weaving, and swinging wheat. Tractors, horses, mules . . . combines, threshers, binders, cradle—wheat, wheat, wheat! The Hessian fly, rust, drought, excessive heat . . . frost damage, untilled land . . . yes, but there is wheat.

"Supper is ready." White bread, brown bread, spaghetti, gravy, pudding, cake, and cookies—all from wheat. ". . . in the name of Christ, Amen." A shuffling of feet . . . a sliding of chairs, a last drink of fresh water . . . and supper is over. Troyers, Kauffmans, Yoders, Fries, Fishers, Millers, Birkeys, Myers, Hersheys, Detwilers . . . wheat, wheat . . . they all had wheat for supper.

Wheat, wheat . . . umm . . . mm. Wheat everywhere . . . in elevators, granaries, bushel baskets, bags, feed bins . . . in the chicken house, two bagfuls on the scales, a peck in the corner . . . stray sacks on the barn floor . . . "Ouch! I've got to take this wheat from my shoes before I can take another step." Wheat—wheat everywhere.

Wheat, wheat . . . in Europe? Hungry . . . starving, emaciated children . . . haggard mothers, worried fathers . . . concerned government officials . . . wheat, wheat . . . no horses, no plows, no grain, no drills,

no fertilizer, no wheat. "Wheat? What? Where is it?" Planes drone overhead, hundreds of them . . . tanks lie by the wayside . . . treacherous mines in the fields . . . craters in the barnyards . . . no fences, no feed for the horses . . . looting, stealing, murdering—all for wheat . . . wheat . . . wheat!

A child's whimper is heard. It wants milk . . . but there is no milk. No cattle . . . no wheat to feed cattle . . . no milk. The child whimpers and whines . . . it has not the strength to cry . . .

Sharp outlines of bones . . . a grotesque head wriggles in pain . . . "Do you see it?" A distended stomach . . . a sallow complexion, rickets, malnutrition . . . no wheat, no wheat.

In America: Easy chairs, plush carpets, Venetian blinds, refrigerators, electric washers, running water . . . autos, tractors, grain drills, binders, combines, threshing machines . . . waves and waves of well-topped wheat. Sweaty, itchy men . . . a jug of lemonade, a new straw hat . . . good twine . . . the marvelously patient swinging of the horses, a crack of the whip. "Tom, Bert, Queen, one more round." The horses increase their tempo. The farmer, a Mennonite, looks proudly over windrow after windrow of golden grain. . . . "Let's quit early tonight, John," he shouts to his hired man. Wheat, wheat . . . wheat . . . um . . . America, the land of wheat.

Back to Europe . . . the "Beast of Belsen" is kaput . . . the B-29s, the Wellingtons are quiet. Poland, Germany, Holland, Belgium, France, Italy . . . wheat, wheat. "Bread, brote," they cry. "Send us wheat. Hurry, hurry." Babies go to heaven . . . yes . . . But do they need to suffer this way first? Old folks, the lame, the maimed . . . ready to die? "Is there a God?" they ask . . . Wheat, wheat . . . wheat.

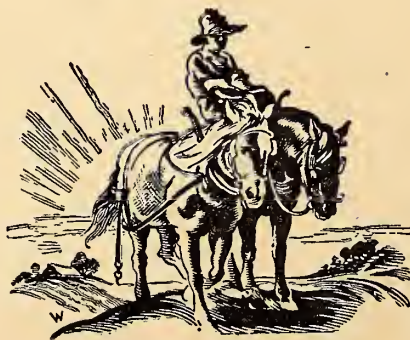
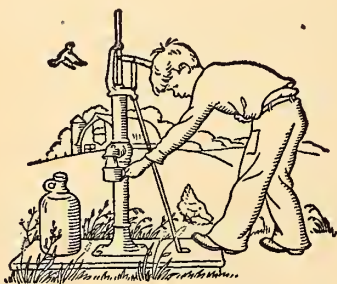
"Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Christ speaking. Wheat . . . wheat . . . in the name of Christ. God made wheat.*

* By the Missions Editor, a reprint from May 14, 1946.

Cut courtesy "The Mennonite."



Thanksgiving Day, Thursday, November 25, 1948





A Busy Morning at a Dispensary Immunizing Against Cholera.

Dhamtari Hospital Calling

BY J. G. YODER, M.D.

YOU are now in the "Charity Ward" of the Dhamtari Christian Hospital, a shedlike house about forty feet long and sixteen feet wide, with a large veranda on each side. One end of the ward is for men and one end is for women, but there is only a screen between the two parts and the "door" in the screen is always open.

The veranda on the one side is the "community kitchen" or rather kitchens, as each patient or his attendant does his own cooking. Their stoves consist of six bricks built up in a semi-circle, and a cooking vessel on top. The standard fuel is dried cow dung cakes. (There are still no electric ranges in the charity ward.) These cooking units are small and are scattered all over the back veranda. The back veranda windows and doors open directly into the main ward (error of the builder); so the main ward has the continual odor of hot cooking oil and spices, cooking vegetables and rice, and the dense smoke of burning cow dung. What an atmosphere for convalescence! But this is the standard atmosphere for their own homes; so the patients feel right at home and most of them do get well.

Now what more about the inside of the ward? I wish you could see that, too. Most of the beds are wooden frames with ropes woven across. These are cheap and durable. Bedbugs were a tremendous problem before we got D.T.T., but now this problem is gone. Many of the patients have their fuel (wood or dried cow dung) under their beds, along with their cooking supplies. If these are left on the veranda kitchen they might be stolen. When the ward is crowded, the beds are placed close together and twenty or more patients will often be found in this charity ward.

Sanitary habits among these people are rather bad. The hospital has a latrine for the public, but it is very, very hard to get the public to use it. They seem to think the

fields are better ventilated. Especially the very poor of the charity ward have a tendency to not bother to travel as far as the fields. And when these things happen too near the wards, something simply must be done. It seems one can never catch the actual offender, but by stopping all medicines in the ward for just six or eight hours we create a turmoil and a real reformation. That stops all the trouble till we get a new batch of patients.

I know you would like to ask: "Do these people get well?" Of course not all of them do get well, but most of them do. Eye cases especially have a tendency to go to the charity ward. They are blind and since they have no earning capacity, they are poor; so they go into the charity ward. One will almost always find two or three (sometimes eight or ten) people with bandages on their eyes waiting for the final removal of the bandage and the return of their sight. And most of

COMPASSION

*Our Lord made His feast and had three friends,
The Lord at the head of the table spread,
Welcomes whoso attends.*

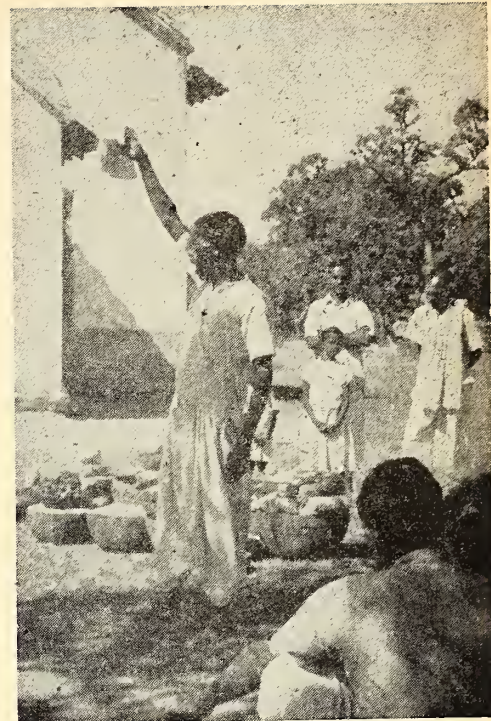
*"Upon a threshold," quoth one guest, "a woman wept with child at breast."
"A felon whispered," quoth one guest, "asking where the hunted rest."
"From an alley," quoth one guest, "whined a fool, disease-distressed."*

*Our Lord's eye burns with the wrath of heaven.
"Ye shall not dine, ye friends of mine,
Save as we number seven."*

*"Find yon mother," saith the Lord, "straightway fetch her to my board."
"Find the hunted," saith the Lord, "fetch him as my closest ward."
"Find yon alley," saith the Lord, "fetch the beggar yon abhorred."*

*"My table is spread for the lost and the least.
Bring hither the three who are dear to me,
Without them none shall feast."*

—Author Unknown.



A Thanksgiving Offering in India is Sold to the Highest Bidder.

these people get the sight they have come for. Infections are few. And somehow when I make rounds in the morning and visit these poorest of the poor, waiting for what we have to give them, I am challenged just a bit more to do my best to help them than when I visit the rich. And when these poor give a rupee in thanks for new eyes it does look just a bit larger than fifty rupees from the rich. Also, when I visit this charity ward to tell the Gospel story I always feel that I get just a bit closer to the people than I can among the other folk.

Our charity ward serves a real need in caring for people who are really poor. But it also has another very important function: It helps make the rich pay. People here know we are a charitable hospital, and so many try to take all the advantages they can. They do not like to pay. When we mention charges we always get the response, "I am very poor; please charge less." Our standard reply is, "If you are poor, live with the poor in the charity ward. We will not only make it less, but will treat you free." And here where people are afraid of touchability one will soon discover if they are really poor.

I would like to say again that there is satisfaction, deep satisfaction, in treating the lame and sick and blind who are poor. There is more satisfaction in this than there is in dollars. Now would you like to invest just a bit of your surplus in this kind of satisfaction? I know that all of you wish to do it; so please do it before you forget.

Dhamtari. C.P., India.

(Contributions should be sent to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, earmarked, "The Dhamtari Hospital Improvement.")

How God Looks at Giving

By J. WARD SHANK

OUR collection plates have plush-covered bottoms—or should have—to prevent the coins from rattling. Usually we place our offering in the plate or the hat with a closed hand so that our neighbor knows neither how much nor how little we give. That is as it should be. It is a matter between us and God.

But we should remember that no small or large offering remains hidden from the eyes of God. He sees three things: He sees the exact amount that is given. He sees that which is held back. He sees the inner motive of the soul which counts out the change or writes the check. What does God see in our hearts when the collection plate comes around? Do we inwardly complain of too many offerings?

We have an interesting insight into God's mind on giving in the incident of the widow's mite recorded in the Gospels of Mark and Luke. Mark 12:41-44 and Luke 21:1-4. Jesus sat near the place of freewill offering in the Temple and watched the people bring their gifts. There are just two statements about the amounts given: "Many that were rich cast in much." "A certain poor widow, . . . threw in two mites." From these observations, Jesus presented to the disciples some all-important lessons regarding giving.

A small gift from the right motive receives the commendation and blessing of God. This poor widow had cast in more than all the others. She put her heart in with it. Two mites was the smallest amount anyone was permitted to give. It was the equivalent of two fifths of one cent. Doubtless she earned it from straining toil instead of through "astute business acumen." Her prayer was for the good it would accomplish; not with a wish for the honor and glory of the giver. She merited the blessing of the promise in Matthew 10:42: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

It is implied by Jesus that those who have abundance shall search their motives in giving. It is expected that they give, and give largely. That is their privilege and bounden duty. It should be their pleasure. God's cause would suffer without them. But the purpose must not be the making of a reputation or the building of a memorial. As with the widow, the gift should be given silently, with a prayer for the good it shall accomplish, and then forgotten. "Take heed that ye do not your alms before men . . . that they may have glory of men . . . that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:1-4).

Giving must touch our living. It is expected that there shall be sacrifice. Self-denial is an

essential part of Christian experience. The poor widow "cast in all the living that she had." Jesus commended this act of devotion. Yet, do we not rather provide ourselves with a full and abundant living before we "cast . . . into the treasury"? We have the latest conveniences for farm and home. We have unnamed thousands of dollars for automobiles. We have multiplied hundreds for musical instruments and radios, often to our hurt. We have spent lavishly on small luxuries from the dime-, drug-, and department stores. We do not judge, but God is witness to what and how much of these are essential to our living. It is a crude idea that we can afford them because we have the money. Until our living is affected by our giving we are in the class with those Jesus condemned as merely casting in of their abundance.

"At This Thanksgiving Time"

MANY years ago I read one of Bill Nye's stories. It concerned a widow and a deacon. The former was poor in this world's goods, the deacon was rich. The deacon owned twenty cows, the widow owned one. A cow in that neighborhood got sick and died and, of course, it was the widow's. The widow had four hungry-looking children. One cold day the deacon met one of them on the road. "James," said the deacon, "I am sorry that you lost your cow. Pray to the Lord, James, and maybe He will give you another cow."

James thrust a hand in a shabby pocket, looked sagely at the deacon, and said, "You give us one of your cows, and you pray!"

James gave the deacon good advice. The deacon should have taken his own medicine. One pound of generosity is worth a ton of words. It wouldn't have hurt the deacon if he had taken one of his own cows, one of his best for that matter, and given it to the widow. The latter's children wouldn't have looked so hungry and the deacon's own soul would have fattened and flourished. It is fine to share with others. At this Thanksgiving time "our fire is cold if on our hearthstone only, and our bread bitter that only feeds our selfish blood."—Condensed from "The United Presbyterian."



Jesus was silent about a third class of givers. They are neither rich nor very poor. They bring their offering with a sincere trust and prayer for the good it will do in the kingdom. It has affected their living. It has denied them of some luxuries, if not of some essentials. It is at least a tenth of their income or increase, thus honoring God's device for proportional giving. When all these people have passed by the treasury at the proper intervals, the mission boards will cease calling for money and the poor widow who cast in all her living will be amply provided for.—Missionary Light.

MIRROR LANDING, ALBERTA

Dear Saints of God in Christ Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

We need that peace. Continually our needs are being supplied and how we thank Him for it. Tonight, a number of us were unable to go to prayer meeting because the little "Model A" refused to run. There were too many to go in only one car. It has been a day of "trial," a whole day of "leaning hard." We had looked forward to going to the meeting, but His peace was sufficient. We were grateful once again for the invitation to "Come . . . and rest."

There are also many days of rejoicing. Will you help us to praise Him because we are finding daily that Phil. 4:19 is still true? And because it is true, we have been able to begin building a new and larger house, which we feel we need very much. We are grateful for those who have come to help, donating their time and energy. Workers have come from Tofteld, Carstairs, and Duchess, Alta., and from Guernsey, Sask. Also the sisters have done some canning for us. We appreciate all the help that has been given and we pray God to richly reward the givers.

Contacts made with individuals who need Christ bring us to a keener realization of what it means to intercede for them in prayer. Sin binds many people and draws Christians from their fellowship with God. Many are sick in soul, some in body, and some in mind. We pray that our own lives may be kept purified, cleansed, and ready to pray or to teach, to go or to stay, to speak or to keep silent, to be truly led by the Holy Spirit. Practically no day goes by without an opportunity to meet someone to whom we can give help.

Our schedule at present is Sunday school and preaching at Otter Creek, at Grosmont, and at Moose Portage schools each Sunday, with prayer meeting at Otter Creek on Friday evenings. We have reorganized our Sunday school. A sewing circle has been organized. Sister Mary Showalter is serving as our president. Some relief sewing has been done, and several Christmas bundles have been sent away. We are glad for the interest shown and that we are also able to serve.

In the name of Christ,

Oct. 22, 1948.

Florence Yoder.

FT. WAYNE, INDIANA (First Mennonite Church)

On Nov. 17, at the close of the regular morning service, twenty-four young people came forward manifesting their willingness to be used of the Lord in full-time service in whatever capacity they might be called to serve. The age range was twelve to thirty years. There were three married couples.

As a result of the city-wide evangelistic campaign last month, we have a class of over a dozen children and several adults under instruction. Will you pray with us that parents will allow these children to come into the church, or better yet, that they will come with them?

The boys' workshop opened this week, with twelve boys present the first evening. Several more are expected this winter.

We were very much challenged by the pictures and message concerning China brought by Bro. Clayton Beyler on Nov. 4.

Sister Ebersole has nearly 450 boys and girls in her Bible classes which meet in busses parked at the schools. There are three other teachers in this project, which is being carried on by the associated churches' organization of Ft. Wayne. She finds that more than 30 per cent of her pupils do not attend Sunday school. A Worker.

FLINT, MICHIGAN (Flint Mennonite Mission)

Dear brothers and sisters in Christ: Greetings in Jesus' most holy name, the One who has done so much for us and to whom all praise and honor is due.

On June 28, we were given charge of the mission here, and moved into the mission home on July 22. We welcome you to visit us.

This is a great and needy field, and we feel greatly blessed for what efforts have been put forth. On July 27, the first convert, an elderly man aged seventy-two years, accepted Christ as his Saviour. On Sept. 9, he went to be with his Saviour. His widow is blind and wants to live as the Word of God teaches and desires the prayers of the brotherhood.

On Oct. 22, we had communion services here, with workers and converts numbering twenty-six. Bro. Emanuel Swartzendruber, of Pigeon, Mich., gave us impressive and much-appreciated messages. We also had baptismal service for a young boy who was taken into church fellowship.

We are having many new experiences

which make us search our Bibles more and often send us upon our knees for wisdom and guidance to know what step to take next. We have those who have given themselves to Christ, as we can plainly see by their lives, but the parents stand in the way. We feel that through prayer God will open the way for them. Do pray with us for them.

From Nov. 30 to Dec. 10, Bro. Elias W. Kulp, of Bally, Pa., will be with us for a series of revival meetings. Do remember this work in prayer that God may have right of way and that men's hearts will be open, ready to hear the Word of God. Again I say, Pray.

Mrs. Jesse L. Yoder.

PORTLAND, OREGON (Rescue Mission)

We appreciated the editorial in a recent Herald concerning Mennonite singing. That manner of singing the old spiritual hymns has brought many men to our services and by their own testimony has been responsible for the conversion of a number. That, with the atmosphere of friendliness and spiritual warmth which our people from various congregations bring to the mission, has touched many hearts.

Sunday, Oct. 31, a group of three rescue mission converts were baptized and later took communion in an impressive service. These converts were an elderly man aged sixty-four years, a middle-aged man, and a young man of twenty-four years. It is an inspiration to see the effect in these men's lives because of accepting Christ. Many professing Christians question the why's or the necessities of different phases of daily conduct, but when the Holy Spirit clears the hearts of sinful men, what a clearing it brings, and how gladly truth is accepted! Pray with us that these converts may not lose that first love, but may ever go forward on the pathway that shineth more and more unto the perfect day. One boy, aged ten, the son of Bro. and Sister Oscar Wideman, was also baptized at the same service. When the men were asked if they would feel humiliated to be received with a boy of that age, one answered, "No, the Bible says, 'a little child shall lead them.'"

Our small hall is already overcrowded. Last Sunday night standing room was taken and some stood outside. The seating capacity of our hall is about eighty, but there were 115 in the hall. We have loud-speakers which carry both the song service and the sermon

out on the street; so many can hear who do not come inside. One Catholic family who have a place of business next door slip in evenings to hear the service, although they would not enter a Protestant church.

Oscar and Louise Wideman.

Nov. 4, 1948.

CHICAGO, ILLINOIS (Mennonite Mexican Mission)

October 13 marked the beginning of the weekday Bible school, when thirty pupils enrolled from near-by Goodrich public school. These children are dismissed from school at 2:00 p.m. and then come to the mission for an hour of Bible study. Bro. and Sister Elvin V. Snyder are in charge.

The reorganization of the M.Y.C.F. (Mexican Youth Christian Fellowship) took place on Oct. 22.

Communion service was held with this congregation on Oct. 24, for which occasion Bro. J. D. Hartzler, of Flanagan, Ill., was present, bringing a very suitable message in English. About twenty members participated.

Reformation Sunday, Oct. 31, was marked by a message from our pastor in the morning service on "The Protestant Reaffirmation."

During the week of Oct. 31 to Nov. 7, evangelistic meetings were held with our pastor and Bro. Ephraim Balderas in charge.

The fourth annual youth conference of the Mennonite churches of Chicago met Nov. 7 at our mission. The theme of the conference was: "Love in Action." The panel discussion included the following subjects:

1. "Christ's Teaching and Example of Love," by Ruby Tang, Bethel Mennonite Church (colored).
2. "Our Church's Record in the Practice of This Principle," by John Ventura, Mennonite Mexican Mission.
3. "Some Legal Aspects of the Present Draft Law as It Affects the Christian," by John Harnish, Mennonite Home Mission.
4. "Present Day Opportunities for Practicing This Principle," by Wallace Engle, Mennonite Home Mission.

Bro. Elvin V. Snyder concluded the session with a message on "The Urgency of Love."

Thanksgiving Day, Nov. 24, will be celebrated with a service at the Aiken Institute, with all the churches co-operating in the Mexican Inter-Church Fellowship.

A Worker.



A Sunday morning scene as the service is dismissed at the Mennonite Mexican Mission in Chicago, sponsored by the Mennonite Board of Missions and Charities. Center picture is Sister Lillie F. Lantz, wife of Bro. D. Parke Lantz, former superintendent at the mission. Bro. and Sister

Lester T. Hershey, now in mission work in Puerto Rico, had charge of this work for several years. Now temporarily in charge are Bro. and Sister Elvin V. Snyder, on furlough from Argentina. Other workers are Sisters Dorothy Bean and Alda Rosenberger and Bro. Juan Ramirez.

Missions Editorial

"Not Just Now"

Those who hate to write letters succeed in forgetting them. Those who do not like to clean fence rows say "some other time will do." Those who do not like to go to church say "next Sunday." The evidence of procrastination accumulates in bunches and piles in sheds, shops, attics, desks, and cupboards. The "not-just-now" attitude wriggles in our very system. We can do it tomorrow, next Tuesday, next month, or after the trustees meet. We don't feel like it just now. Besides, we have other things on hand.

The plea of the procrastinator, we admit, always might be true. There are times and seasons for everything. But self-deception is easy, varying with the glibness or dumbness of our temperament and with the presence or absence of a critic. It soon becomes a stock excuse, blamed on inheritance from the past generation. It really becomes nonsense when we tinker with it, a serpent when we nest with it. In fact, it is sin as soon as we consider it.

China, Belgium, Knoxville, New York, and Canton are calling for help. New Macedonias cry to the Christian world. The work of the Lord must not be hindered. From Bro. J. W. Shank in the Indian Chaco in Argentina comes this anxious plea: "Everywhere it is the same with the caciques [leaders]. They are something like I always thought of the slaveholders on the plantations—doing everything for personal gains. . . . I firmly believe that if it were not for these men we would have been able to baptize more than a hundred people at the two outstations. Brethren and sisters! Here is your chance to pray for us. These problems are real and they are heart-breaking!"

Why stand we here idle? Why don't we give more, pray more, preach more? Procrastination, putting off—the sin of our age.—F. B.

M.C.C. Relief Notes

Uruguay: New Homeland for Mennonites

On Oct. 27 when the "Volendam" arrived at Montevideo, and the 751 Mennonite refugees disembarked, a new chapter in Mennonite history began. Never before had a group of Mennonites called Uruguay their homeland.

Uruguay is the smallest of the South American republics, and is about the size of the state of Nebraska. Situated among a number of larger and stronger nations, she has during the past twenty-five years been solving through peaceful means many problems which today beset other nations of the world. The government is similar to that of the United States, having a president and a congress elected by the people. The country has the highest standard of living and highest percentage of literacy of any Latin-American country. Since the land is fertile and vegetation abundant, agriculture and livestock raising are the chief industries.

Although the prevalent religion in the country is Roman Catholic, there is separation of church and state. The constitution provides for religious freedom to the extent that those who hold conscientious scruples against war are given exemption accordingly.

In spite of these encouraging factors these people will doubtless find their settlement in a new land to be a hard struggle. Many problems face pioneer settlers. These people will need the assistance of the North American brotherhood in establishing their life in Uruguay.

Threat to Relief Witness

The decreased amount of relief materials now coming in to the various food warehouses is bringing about increasingly deep concern to those responsible for allocating materials for foreign relief purposes.

The M.C.C. workers continue to report definite needs and have given suggestions for the kind and amounts of materials that will be essential to carry on a minimum program commensurate with the needs which prevail. It is strongly urged that all of our people do everything possible to provide the supplies essential to the continuation of our relief services and contacts "In the Name of Christ." All types of materials are still needed this year; especially needed are meats and fats.

Relief Shipments

The following relief materials from the United States and Canada, valued at a total of \$92,005.48, left port during the month of October:

To the British Zone of Germany: 256½ tons flour, 34 tons wheat, 7 tons mixed foods; to American Zone of Germany: 30 tons flour, 49 tons wheat; to French Zone of Germany: 34 tons wheat; to Austria: 35 tons flour, 23 tons mixed foods; to India: 34 tons wheat; to China: 90 tons wheat; to Paraguay: 1,000 rolls of barbed wire.

Important Draft Information

The following information has recently been issued by the National Service Board for Religious Objectors, confirming similar concerns which had been published earlier:

The new procedure for classifying registrants under the draft is causing confusion among conscientious objectors who are farmers, married men, or ministerial students and who are thereby eligible for classification in these categories.

Under World War II draft conscientious objectors classified in II-C (farm deferment) could appeal for IV-E at any time. Now,

Today in Missions

J. D. GRABER

Would you give a tenth of your income to the church if every other member of your congregation would? I know a missionary who said he would give \$1,000 from his previously made savings toward an urgently needed mission building if fourteen others would match the gift, thus raising the needed \$15,000. Are we perhaps waiting on each other? Would some kind of "giving pact" be a useful method of releasing our giving potential?

A challenge to giving needs to be produced. We have consecration meetings to let the impact of someone's consecration of life fall upon other lives so that they may be stimulated to fuller consecration themselves. Would it be wrong for someone, or for a like-minded group, to stand before a public gathering and pledge the consecration of their money even as full-time church workers stand up and pledge the consecration of their lives? Are the two not of a similar nature? Why dare we challenge one another with our self giving but not with our cash giving? Truly we are wrong in this viewpoint.

"If one fifth of the members of any congregation were tithers, all the church's financial problems would be solved." I am quoting here an authority on church finance of one of our larger denominations. This is a terrible indictment. It means that their giving is only 20 per cent efficient. What about our own? How many members of your congregation have some system of proportionate and regular giving? Is it as many as one fifth? Calculate a bit and see whether this proportion of tithers would be likely to meet your budget.

Why not be more open about our giving? Jesus said, "Let not thy left hand know what thy right hand doeth." He was speaking here about the spirit of giving. In the Jewish economy it could not have been a secret whether a man gave his tenth or not. It was the law. Even so the spirit of giving was important. Let no one hide his miserly giving behind this word of Jesus, but let him catch its spirit and use his giving to challenge his brothers and sisters to do likewise.

however, a conscientious objector loses his legal right to IV-E if he accepts a II-C. Furthermore, by insisting on IV-E now he remains legally eligible for II-C.

The new regulation requires that the local board classify the registrant in the lowest class for which he is eligible. Class I-A is considered the highest class and V-A the lowest. The order of classifications for which each registrant is considered is V-A, IV-F, IV-E, IV-D, IV-C, IV-B, IV-A, III-A, II-C, II-A, I-D, I-C, I-A-O, and I-A.

If a local board classifies a conscientious objector who is opposed to noncombatant service in any classification above IV-E, such as II-C or III-A, it means that his conscientious objections have been denied. If he fails

CHURCH CORRESPONDENCE

to appeal within ten days from the date of mailing of his notice of classification, he waives his legal rights to IV-E.

Conscientious objectors preparing for the ministry must decide whether they want IV-E, or IV-D. Accepting a IV-D waives his legal right to IV-E. Should deferment for C.O.'s end, ministerial students in IV-E would be legally eligible for IV-D.

Released November 5, 1948
Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Tractor Project in Poland

Bro. Joseph Roth, M.R.C. relief worker in Poland, tells us in part what the present work involves:

"The threshing machine that belongs to the Rolin farm and which has not been used since 1944 is repaired and is doing good work with a great demand for its service . . . The M.R.C. tractors furnished belt power for three threshers when the ground was too wet to cultivate . . . We are not able to help half the folks that come and beg for us to do some work for them . . . The much-needed binder canvases are now in the Port of Gdynia; however, the harvest is all stored, although quite a bit is not tied in bundles and is not easy to handle. The weather has been quite unfavorable all through harvest, but very little grain was spoiled entirely. We have only one Polish boy on our payroll; the others are beginners and get tips from the people for whom they work. The other day was the second time we used one tractor to turn the other one right side up, and once we had to pull one out of a bomb crater."

Nazareth, Ethiopia

Bro. John E. Lehman, a new worker in the Nazareth, Ethiopia, project, in his October report writes:

"One morning in the clinic there were 204 patients examined and treated. We believe this is a record for patients on any one day."

"On Oct. 15 Bro. and Sister J. R. Clemens and Ada Showalter left Ethiopia. When we arrived here there were nine unit members planning to return to America. The Clemens and Ada Showalter were the last of the group to leave. It was with some feelings that we watched their plane leave the runway and head into the morning sun . . . We trust with God's help to carry on 'In the Name of Christ.'"

"The other day one of the workers came in stating, 'There is a man out here without a head.' Upon investigation the doctor found a man in a drunken stupor. We discovered that the natives use the above expression when someone is drunk or acts foolishly. I guess the expression describes the condition quite well."

Released by Mennonite Relief Committee
November 16, 1948

Sewing Circle Notes

Gathering layettes for the unfortunate mothers of war-torn countries is something the members of your church and the Sunday-

ELMDALE, MICHIGAN

(Bowne Congregation)

Greetings of love in the name of Jesus, our Saviour. Truly we have many things to praise Him for.

We had a very good summer Bible school of two weeks, with an enrollment of eighty-seven, and an average attendance of seventy-four. A good program, well attended by the parents, was given in the evening of the last day.

We had quite a few visitors during the summer. We appreciated having them and invite them back.

Sept. 14-23 Bro. E. W. Kulp, Bally, Pa., conducted our revival meetings. He gave very searching and helpful messages. Three young souls stood for Christ and are under instruction.

On the evening of Nov. 2 we expect Bro. Stephen Solomon, a deacon in the India Church, and Bro. A. C. Brunk, returned missionary from India, to be with us.

Oct. 21, 1948. Mrs. Milton Mishler.

ELLCOTT CITY, MARYLAND

(Maple Grove Congregation)

Dear Readers of the Gospel Herald: Greetings in the name of the Master. We continue to praise Him for His goodness to us.

The first of October our Sunday school was reorganized with the following results: Supt., Menno Sell; Asst., Joseph Sauder; Secy.-treas., Marian Dasher; Chor., William Sauder. There is to be another class added to the Sunday school, with Sister Ann Shank as teacher. Bro. Walter Shank, our minister, will teach the adult class since the former teacher resigned. The rest of the classes have the same teachers as last year.

Bro. John Peachys, from Brentwood, have resigned and are now attending the church at Cottage City.

A few weeks ago Bro. Merle Eshleman and family, on furlough from Africa, visited with us. On Saturday evening Bro. Eshleman showed slides he had taken in Africa. On Sunday evening he gave a very interesting talk concerning the work in Africa. Certainly

school classes will enjoy doing. A full layette should contain the following:

- 13-24 diapers
- 3 long flannel nightgowns
- 2 binder bands
- 3 long-sleeved undershirts
- 1 pair long, wool booties (with drawstring around ankle)
- 1 rubberized crib sheet
- 2 flannel jackets
- 2 washcloths
- 1 crib blanket
- 2 receiving blankets
- 1 wool sweater
- 1 wool cap
- 2 pair long stockings

The clothing should be large. Size 2 will be better than size 1. Materials should be new or of very good used material. Wrap in the blankets and fasten with safety pins.

the Lord is blessing the work there. Bro. Eshleman urged us all to continue to pray for the work.

We have just recently started a young people's organization. Joseph Sauder was elected president and Ronald Shank secretary-treasurer. We plan to distribute "The Way," sing for the sick, and visit people in hospitals during the winter.

At our Thursday evening meetings during the winter we plan to make a study of the book, "One Thousand Questions and Answers."

We are looking forward to a message from Bro. Amos Myer, Gettysburg, Pa., on Sunday, Nov. 7. We are always glad to have visitors in our midst, and extend a hearty invitation to all who can to come and worship with us.

Pray for the work here.

Yours in His service,
Geneva M. Dasher.

BLOOMFIELD, MONTANA

Dear Herald Readers: "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1). "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We are so glad that we are not blessed according to what we deserve.

On Sept. 19 our Sunday-school election was held, with the following results: Supts., Roy Mullet, John Chupp; Secy.-treas., Nathan Miller; Chors., Monroe Chupp, Florence Mullet; Miss. Bd. Member, Roman Chupp.

Bro. Wilbur Yoder, Middlebury, Ind., was with us Sept. 24 to Oct. 3. Many were the soul-searching messages; many, too, were those who were strengthened spiritually.

During the summer we had many visitors with us. They came to help with the harvest. We were glad for their fellowship and invite them and anyone else who is interested to visit us again.

Oct. 31, 1948.

Esther Mullet.

PHOENIX, ARIZONA

Dear Herald Readers: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee . . . saith the Lord" (Isa. 54:10).

We are enjoying the cool nights of autumn after the summer's heat. A little fire feels good occasionally.

On Oct. 3 four girls were added to the church by baptism and five other persons by letter or confession. We also enjoyed the blessings of the Lord in communion services held that evening.

Bro. D. R. Hostetter and family worshipped with us on Oct. 24. Elizabeth gave us an informative talk about her work as a nurse in West Virginia, and Bro. Hostetter told us about the work in the Blue Ridge mountains of Virginia.

Our plans for a parochial school did not materialize. But Mrs. Roger Chappell, one of our members, has a private school in her home. She teaches her own three children

and eight others. She is a qualified teacher and needs your prayers as she strives to serve the Lord.

Our Sunday-school election resulted as follows: Supts., Gordon Bradfield, Henry Esch; Chors., Maxine Martin, Malinda Kropf; Secy.-treas., Victor Esch.

The young people have organized a club which meets every two weeks. The officers are: Pres., Victor Esch; Vice-pres., Lela Esch; Secy.-treas., Ellen Kauffman.

For the cause of Christ,
Lydia M. Beiler.

Oct. 31, 1948.

COLORADO SPRINGS, COLORADO

Greetings in His name. During the summer months our worship services were enriched by visitors, including ministers. Bro. Jen, of China, spoke on "How I Became a Christian." Bro. Hensley, a missionary to China, was also with us at this meeting. Bro. and Sister Whitaker and family, of Wichita, Kans., spent several Sundays in our midst, and Bro. Whitaker's sermons were an inspiration to everyone. We also enjoyed the message brought by Bro. Allen Ebersole, of Ft. Wayne, Ind.

On Aug. 22 Bro. Eldo Miller was ordained to the ministry. He, with his wife, is now serving among the Mexicans in southern Texas. Bro. Harry Diener and Bro. E. M. Yost were with us for this service.

While at home on vacation, Sister Martha Kanagy, who has been working at Camp Ebenezer at Millersburg, Ohio, gave an interesting talk on service unit work at this camp.

On Sept. 19 we had our first service at our new location, Twenty-second Street and Kiowa, in Colorado Springs. Although the building is not new, it is much more adequate for our congregation. The following Sunday a dedication service was held in the morning and communion services in the evening. We extend a hearty welcome to everyone to visit us at any time. We truly appreciate the donations from various churches and individuals which have made this move possible at this time.

Bro. and Sister Milton Vogt, missionaries to India, worshiped with us several times this summer. We were glad for Bro. Vogt's contributions to our services.

The Colorado Workers' Conference was held at our church on Oct. 10. A large group attended.

Mrs. Paul Rhodes.

Nov. 1, 1948.

MIDLAND, MICHIGAN

Greetings of love to all. The Lord has been blessing us abundantly, for which we give Him thanks and praise.

On Oct. 10 we were again reminded of our Lord's death for us, and of His returning again for His chosen ones, when we partook of communion. We also had communion in the home of one of our aged sisters who was not able to be at the church service.

On Oct. 29 Bro. A. C. Brunk, returned missionary from India, and Bro. Stephen N. Solomon, native Indian Christian, and Sister Brunk worshiped with us. Bro. Solomon gave a talk on India and brought us a timely message.

On Sunday, Oct. 31, Bro. Frank Sturpe and family worshiped with us. Bro. Sturpe brought us a message in the morning on prophecies concerning Christ; in the evening he talked concerning the Jew. We surely appreciate the blessings of God through these visitors. May the Lord bless His work through them and all others who are busy for the Master.

Several of our number are ill at this time. Will you join us in lifting them to the throne?

In Christian love,
Mrs. Floyd Bontrager.

FLORADALE, ONTARIO

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." On Sunday morning, Oct. 31, Bro. and Sister Simeon Hurst, who are returning to the African field, brought to us a short farewell message. Their great desire is to be used of God in whatever capacity they can bring most honor and glory to His name.

Sister Viola Wenger was a recent visitor at our sewing circle. She spoke to a large and interested group concerning the continued dire needs for clothing among European people. A renewed interest seems to be manifest.

The brethren who filled the preaching appointments in this congregation on Sunday, Oct. 24, were Edwin Yoder, Topeka, Ind., and Anson Horner, Kokomo, Ind. They brought very inspiring messages.

The following were elected at our recent Sunday-school reorganization: Adult Supt., Rufus Jutzi; Asst., Nathaniel Horst; Secy., Clayton Shantz; Chor., Mabel Martin; Pri. Supt., Homer Schwindt; Asst., Valiva Martin.

Our national Thanksgiving Day was observed on Oct. 11. We were favored with a thanksgiving sermon in the morning by our pastor, Bro. Reuben Dettwiler. Expressions of thankfulness were given to our heavenly Father, who has heard and answered the many prayers of the congregation in behalf of our pastor, who had been very seriously ill.

Summer Bible school was held in August, with an enrollment of 107 children and an average attendance of ninety-one. Bro. Mervin Yoder, Clarence Center, N.Y., a student in theology at Goshen College who served as student pastor of this congregation during the summer months, very ably directed the Bible school. Bro. Yoder is remembered for his fine spirit of co-operation in working with the young people.

Our evangelistic meetings were held in September, with Bro. Oscar Burkholder as evangelist. Many great and deep spiritual truths were presented to us each evening, behooving Christians to take inventory of their hearts and lives in the light of God's Word. There was one public confession.

Nov. 3, 1948. Mrs. Sim Weaver.

(Additional correspondence on page 1114)

Before we are saved, God desires us; after we are saved, He delights in us.—Nelson King.

FIELD NOTES (Continued)

Bro. John E. Lapp, Lansdale, Pa., will conduct evangelistic meetings at the Sonnenberg Church, Dalton, Ohio, Nov. 29 to Dec. 5, the Lord willing. Prayer for the meetings is requested.

Living Thankfully will be the theme of the Lititz-Hess Young People's Meeting to be held at the Lititz Church on Sunday evening, Nov. 28, at 7:30 p.m. Bro. Wilmer Eby will be the speaker.

A Thanksgiving meeting and evangelistic services are scheduled for the Reading Mission, Twelfth and Windsor Streets, Reading, Pa., with the brethren Aaron Shank, George R. Brunk, and J. Harold Breneman participating.

Bro. Ernest Garber, Nampa, Idaho, is conducting meetings at Protection, Kans., Nov. 14-25, at Canton, Kans., Nov. 26 to Dec. 5, and at Pryor, Okla., Dec. 8-19. Mail will reach him c-o Sanford E. Miller at Protection; c-o Charles Diener at Canton; and c-o Nelson Hinstead at Pryor. Sister Garber will join him in the meetings at Canton and Pryor.

Ordination of a minister for the New Danville congregation, Lancaster County, Pa., is planned for Wednesday, Dec. 1, at 9:00 a.m. Bro. J. Irvin Lehman is expected to hold evangelistic meetings for this same congregation Dec. 8-19, inclusive.

A mother requests prayer for her wayward son.

Bro. I. Mark Ross will serve as evangelist in meetings at the Olive Church, Elkhart, Ind., beginning Nov. 25. Dedication services are also scheduled for the Olive Church on Nov. 28, with Bro. S. F. Coffman delivering the dedicatory sermon.

Bro. and Sister Paul Erb, Scottdale, Pa., will be with the Leo congregation, Leo, Ind., from Thanksgiving Day until the following Sunday. Bro. Leonard Haarer, Shipshewanna, Ind., will hold meetings at the Leo Church Nov. 28 to Dec. 5. Pray for these meetings.—S.J.M.

Bro. Nelson King, Fairpoint, Ohio, worker at the Crabapple Mission, will preach for the Salem congregation, Wooster, Ohio, on Thanksgiving morning. All who can are invited to worship there.

Bro. George F. Brunk, Tampa, Fla., began a series of evangelistic meetings at the Gingrich Church in Lebanon County, Pa., on Nov. 21. On Dec. 5 Bro. George R. Brunk will serve at the same house as one of the speakers on an all-day program.

The Franconia Mennonite Historical Society will hold its eighteenth annual meeting at the Souderton Mennonite Meetinghouse, Souderton, Pa., on the afternoon and evening of Thanksgiving Day, with Bro. H. S. Bender, Goshen, Ind., as guest speaker. All are welcome. Meetings begin at 2:00 p.m. and 7:00 p.m. respectively.

Speakers at the third semiannual Non-resistance Conference to be held at the Line Lexington Mennonite Church, in the Franconia Conference district, on Saturday afternoon and evening and all day Sunday, Nov. 27, 28, are Harold S. Bender, Clarence Fretz, Richard Detweiler, James Clemens, and Marcus Clemens. Bro. Arthur D. Ruth will serve as moderator. Everyone is welcome.

CHURCH HISTORY (Continued)

relative, John F. Funk of Elkhart, Indiana, published a fine little hymnal in 1890, *Hymns and Tunes*. In 1902 he published another, still the favorite with a large number of Mennonite congregations, *Church and Sunday School Hymnal*, edited by John D. Brunk, a Virginia music scholar, who later was professor of music at Goshen College. Many scholars feel that the best hymnbook in the Mennonite body under discussion is the *Church Hymnal, Mennonite*, 1927. Various other books were issued, such as *Life Songs No. 1*, and *Life Songs No. 2*.

Comparatively few new books have been issued during the past century in exposition of the distinctive doctrines of our brotherhood. In this list should be included however works such as the following. In 1857 Joseph Funk issued his *Reviewer Reviewed*, a reply to a Brethren criticism of Funk's *Mirror of Baptism*; that is, Funk defended pouring as the correct mode of baptism. In 1863 John F. Funk, then of Chicago and but twenty-eight years of age, wrote polemics for nonresistance in both German and English entitled *Christianity and War*; he also published a booklet, *Warfare, Its Evils, Our Duty*, 1863. Both booklets were reprinted one or more times. In 1867 John M. Brenneman, an Ohio Mennonite minister, wrote his booklet, *Pride and Humility*, which was issued from Funk's press the next year in a German edition, also. In 1882 David Sherck, an Ontario minister, wrote in both German and English a small book entitled *Nonconformity to the World*, also published by John F. Funk's Mennonite Publishing Company. J. K. Zook of Missouri published a smaller book with an identical title, *Nonconformity to the World*, in 1895. John Horsch published one of his scholarly monographs, *Infant Baptism*, in 1917; his German work on *Nonresistance* in 1920; and his English work, *The Principle of Nonresistance as Held by the Mennonite Church*, in 1927. Horsch also wrote a booklet on Christian attire, *Worldly Conformity in Dress*, in 1926. One of the finest Mennonite monographs to appear in all of Mennonite history is G. F. Hersherberger's *War, Peace, and Nonresistance*, 1944 (reprinted 1946).

Ten major periodicals have been published by the Mennonite Church. J. F. Funk founded the *Herald of Truth*, issued in both English and German editions, in 1864. The *Mennonite Family Almanac* was started in 1870. *Words of Cheer*, a children's paper, followed in 1876, and the *Young People's Paper* in 1894 (discontinued 1906). The *Gospel Witness*, aspiring to become the church organ, was established in 1905. Three years later it merged with Funk's *Herald of Truth* to form the present *Gospel Herald*. The *Mennonite Yearbook and Directory* appeared in 1905 for the first time, and the *Christian Monitor*, a religious monthly, in 1909. *The Youth's Christian Companion* was launched in

1920 and has achieved a comparatively large circulation. The faculty of Goshen College started publishing *The Mennonite Quarterly Review*, a scholarly journal of Mennonite history, thought, and current affairs, in 1927. The largest circulation of all is enjoyed by the small evangelistic leaflet, *The Way*, founded in 1914, and issued monthly.

Three major works from the sixteenth century have been published in English translation in the last century. The *Complete Works of Menno Simons* was issued by Funk at Elkhart in 1871; Van Braght's *Martyrs' Mirror* from the same press, 1886; and Dirck Philips' *Enchiridion*, also with Funk as publisher, 1915. Worthy of mention also is P. J. Twisck's *Peaceful Kingdom of Christ: An Exposition of the 20th chapter of the Book of Revelation*, issued by Funk in 1913. (Twisck, who was married to a granddaughter of Menno Simons, lived 1565-1636.)

The latter part of the nineteenth century several small books for Christian education were issued by Funk at Elkhart. Roosen's shorter and longer catechisms were published time and again (*Conversation on Saving Faith*); J. S. Coffman's *Infant Lesson Book*, 1880; the *Intermediate Question Book*, 1880; the *Bible Class Question Book*, in both German and English editions, 1881; the *Primary Question Book*, 1883; the *Sunday School Lesson Helps*, 1890; and the *Confession of Faith and Ministers' Manual*, 1890. Space forbids a listing of modern books and booklets of this type. Mention should be made, however, of Alta Mae Erb's *Christian Nurture of Children*, 1944 (reprinted 1946).

To date the following district conference minute-compilations have been published: Virginia, 1884 and 1939; Eastern A.M., 1911; Western A.M., 1912; Kansas-Nebraska, 1914; Southwestern Pennsylvania, 1923; Indiana-Michigan, 1929.

The most important general Mennonite histories are the following: D. K. Casel, 1888; John Horsch, 1890, 1893, 1942; Hartzler and Kauffman, 1905; C. Henry Smith, 1909, 1920, and 1941; Daniel Kauffman, 1927.

The following regional Mennonite histories have appeared: Virginia, 1910; Illinois, Pacific Coast, and Lancaster, all in 1931; Ontario, 1935; Franconia, 1937; Iowa, 1939; and Ohio (Sunday-school history), 1941.

But few books covering the field of Christian doctrine as a whole as understood by Mennonites have appeared, and Daniel Kauffman wrote or edited almost all of them: his *Manual of Bible Doctrines* in 1898, his *100 Lessons in Bible Study* in 1899, his *1000 Questions and Answers on . . . Christian Doctrine* in 1908, his *Bible Doctrine* in 1914, and his *Doctrines of the Bible* in 1928. George R. Brunk's *Ready Scriptural Reasons* appeared in 1926. Even greater is the paucity of works in the general field of the Christian life. In this area we have

BIRTHS

Bange.—To Aaron N. and Anna (Shank) Bange, Hanover, Pa., a daughter, Lois Elsie, Oct. 19.

Benner.—To Millard and Lura (Bender) Benner, Greenwood, Del., a daughter, Dawn Elaine, Oct. 5.

Brunk.—To Roy E. and Dorothy (Good) Brunk, South Boston, Va., a son, Lloyd Emerson, Oct. 25.

Brunk.—To Samuel H., Jr., and Geneva (Wenger) Brunk, Denbigh, Va., a son, Robert Lowell, Sept. 18.

Burkholder.—To Aldus M. and Martha Denlinger) Burkholder, Paradise, Pa., a daughter, Martha Joan, Oct. 12.

Good.—To Heber and Edith (Weaver) Good, Dalton, Ohio, a daughter, Mary Lois, Nov. 3.

Good.—To Wilmer and Ruth (Shelly) Good, Denbigh, Va., a son, Charles Robert, Sept. 15.

Gunden.—To Elton A. and Marjorie (Nafziger) Gunden, Goshen, Ind., a daughter, Rebecca Jane, Oct. 3.

Hostetler.—To J. Wendell and Esther (Stoltzfus) Hostetler, Lititz, Pa., a daughter, Shirley Ann, Oct. 27.

Hostetler.—To Roy E. and Arlene M. (Smucker) Hostetler, Harrisburg, Oreg., a daughter, Karen Jean, Oct. 17.

Kauffman.—To Jacob and Vera (Coblentz) Kauffman, Blaine, Oreg., a son, Kenneth Paul, Oct. 18.

Knox.—To Alvin and Florence (Heiser) Knox, Dewey, Ill., a daughter, Janet Marie, Oct. 25.

Martin.—To H. James and Ann (Swartzen-druber) Martin, Baden, Ont., a daughter, Judith Ann, Nov. 4.

Miller.—To Merle and Irene (Roth) Miller, Milford, Nebr., a daughter, Ruth Lorene, Sept. 28.

works like M. S. Steiner's *Pitfalls and Safeguards*, 1899; Daniel Kauffman's *Talk with Church Members*, 1900; and J. E. Hartzler's sermons, *Jacob's Ladder*, 1908.

Conclusions

In general it must be confessed that the American Mennonite Church produced little literature before 1860, and even after that time not very much until the last few years. In the earlier years in America, as in Europe, but few books outside the Bible and a few Anabaptist items were read. In more recent years a vast amount of non-Mennonite books and booklets, some with a quite unscriptural point of view and influence, have found their way into our homes and have done their damage to our children and young people. The winds of quietistic pietism, militaristic fundamentalism, and humanistic modernism have not been without their disturbing influence in our brotherhood, largely because we have not furnished adequate and sufficient literature for our people—who are today reading vastly more and more books and periodicals than in earlier days. Fortunately in the present generation there has been a great revival of interest in our Anabaptist heritage of faith and life. May God Almighty give us a correspondingly clearer understanding of His will for us, as well as the loyalty and spiritual devotion to realize that will in life.—Reprinted from 1948 Mennonite Yearbook.

Myers.—To Leidy M. and Kathryn (Godshall) Myers, Danboro, Pa., a daughter, Carol Ann, Oct. 15.

Neville.—To Tilden and Ruth (Slagell) Neville, La Junta, Colo., a son, Philip Dean, Oct. 7.

Regier.—To Jacob and Mildred (Snyder) Regier, New Hamburg, Ont., a daughter, Helen Marie, Oct. 18.

Ross.—To Richard F. and Elizabeth (Brenne-man) Ross, Elida, Ohio, a son, Wesley Jay, Oct. 7.

Sauder.—To H. Richard and Ruth K. (Denlinger) Sauder, Millersville, Pa., a son, Donald Lee, Nov. 5.

Shenk.—To John H. and Emily (Brackbill) Shenk, Denbigh, Va., a son, Richard Eugene, Sept. 9.

Slaubaugh.—To Dwight and Marilyn (Kinsinger) Slaubaugh, Parnell, Iowa, a daughter, Bonita Ann, Oct. 6.

Smith.—To Robert and Annie (Whitcotton) Smith, Denbigh, Va., a daughter, Thelma Kay, Sept. 9.

Steiner.—To Truman and Eva (Eberly) Steiner, Orrville, Ohio, a daughter, Doris Lucille, Oct. 24.

Stoltzfus.—To David Y. and Ruthann (Wiley) Stoltzfus, Elverson, Pa., a son, David Lee, Sept. 9.

Trissel.—To J. Ward and Mary McNeill (Weaver) Trissel, Waynesboro, Va., a son, John Ward, Jr., Nov. 6.

Ulrich.—To Wilfred D. and Betty (Stutzman) Ulrich, Peoria, Ill., a son, David Lee, Nov. 11.

Witmer.—To Raymond S. and Alice (Horst) Witmer, Shippensburg, Pa., a son, Lester Ray, Oct. 21.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Hunsberger.—Paul M. Alderfer, Franconia, Pa., congregation, and Rosa Marie R. Hunsberger, Line Lexington, Pa., congregation, at the home of the officiating bishop, Arthur D. Ruth, Nov. 6, 1948.

Gautsche—Sauder.—Dale Gautsche and Leanna Sauder, both of the Central congregation, Archbold, Ohio, by Jesse J. Short at the church, Aug. 22, 1948.

Hochstetler—Brandenberger.—Walter Hochstetler, Kokomo, Ind., and Florence Brandenberger, Middlebury, Ind., by Verle Hoffman at the Clinton Frame Church, Goshen, Ind., Oct. 10, 1948.

Hostetler—Hansen.—Samuel David Hostetler, Jr., Hubbard, Oreg., and Luella Edna Hansen, Canby, Oreg., both of the Zion congregation, at the home of the officiating minister, Chester D. Kauffman, Oct. 31, 1948.

Huber—Harner.—Daniel A. Huber and Welhy Mae Harner, both of Waynesboro, Va., at the home of the officiating minister, Joseph R. Driver, Oct. 15, 1948.

Martin—Wenger.—James Martin and Carol Wenger, both of Duchess, Alta., by C. J. Ramer at the Duchess Church, Oct. 10, 1948.

Newcomer—Barkle.—Earl L. Newcomer and Ruth M. Barkle, both of the Millersville, Pa., congregation, at the home of the officiating bishop, Christian K. Lehman, Nov. 6, 1948.

Noll—Gross.—John B. Noll, Rohrerstown, Pa., congregation, and Irene M. Gross, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride, Oct. 23, 1948.

Roth—Yoder.—Howard Roth, Topeka, Ind., and Lois Yoder, Goshen, Ind., by Verle Hoffman, at the Clinton Frame Church, Goshen, Ind., Nov. 7, 1948.

Rufenacht—Fielitz.—Willard Rufenacht, West Clinton congregation, Pettitsville, Ohio, and Wyanetta Mae Fielitz, Lockport congregation, Stryker, Ohio, by Jesse J. Short at the home of the bride's parents, Sept. 19, 1948.

Sayer—Hartzler.—James Sayer, Carstairs, Alta., and Leona Hartzler, Windom, Kans., by Linford Hackman at the West Zion Church, Carstairs, Oct. 28, 1948.

Steiner—Eberly.—Carl Steiner and Dorothy Eberly, both of the Chestnut Ridge congregation, Orrville, Ohio, by William Ramer at the home of the bride, Oct. 10, 1948.

Stoltzfus—Lehman.—Raymond K. Stoltzfus, Atglen, Pa., and Loretta Jane Lehman, Lancaster, Pa., by D. Stoner Krady, assisted by Milton Brackbill, at the East Chestnut Street Church, Lancaster, Nov. 6, 1948.

Weaver—Martin.—Hoover L. Weaver and Irene M. Martin, both of the Weaverland congregation, East Earl, Pa., at the home of the officiating bishop, J. Paul Grayhill, Oct. 30, 1948.

Yoder—Eash.—Edward Yoder and Miriam Eash, Archbold, Ohio, both of the Lockport congregation, by Walter Stuckey, assisted by Clarence Yoder, at the Lockport Church, Stryker, Ohio, Sept. 12, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Detwiler.—Ida, daughter of the late Jonas and Magdalene (Leshner) Wisler, was born near Leetonia, Ohio, April 1, 1872; died at the home of her son (Jonah), Columbiana, Ohio, Oct. 19, 1948; aged 76 y. 6 m. 18 d. She had been a semi-invalid for a number of years; death was caused by a cerebral hemorrhage. On Dec. 18, 1890, she was married to Enos M. Detwiler, who passed away Aug. 5, 1936. Surviving are 2 sons (John D. and Jonah, Columbiana, Ohio), one brother (J. L., Leetonia, Ohio), 7 grandchildren, and one great-grandchild. One daughter (Florence—Mrs. Crawford) preceded her in death. During the early years of their married life she and her husband united with the Midway Mennonite Church, in which faith she remained until death. Her husband was ordained to the ministry on June 6, 1904, serving the church until he passed away. She filled her place as a minister's wife, helping to ease the work of her husband. After the death of her husband she was cared for in the homes of her sons. For a number of years she was confined to her room. Funeral services were held at the home of her son (John) and at the Midway Church by Paul Yoder, I. B. Witmer, and David Steiner.

King.—Joseph Earl, youngest son of John R. and Nannie (Zook) King, was born near West Liberty, Ohio, Aug. 2, 1914; died at the University Hospital, Columbus, Ohio, Sept. 20, 1948; aged 34 y. 1 m. 18 d. In his youth he united with the South Union Mennonite Church and remained a member until death. At the age of eighteen he contracted measles; there developed a diabetic condition, from which he never fully recovered. This, with complications, caused his death. Surviving are his parents, one sister (Ida Belle—Mrs. Herman Roth, West Liberty, Ohio), one brother (Harley, also of West Liberty), 3 nephews and one niece, and many other relatives and friends. Funeral services were conducted at the home by Marion Y. King and Wallace Kauffman. Burial was made in the South Union Cemetery.

Litwiller.—Linda Beth, daughter of Chris and Emma (Zehr) Litwiller, was born March 21, 1948; passed away Oct. 23, 1948; aged 7 m. 2 d. She had been an invalid since birth. Surviving are her parents, one brother (Floyd, at home), and 7 sisters (Mrs. Warren Birkey, Delavan, Ill.; and Mrs. Willard Good, La Plata, Puerto Rico; La Verne, student at Goshen College; Ruth Ann, Carolyn, Judy, and Beverly, at home). Simon Litwiller and Ben Springer conducted the funeral service on Oct. 24. Burial was made in the Hopedale Mennonite Cemetery.

Riehl.—Jacob S. Riehl was born in Union Co., Pa., June 8, 1869; died at the home of his nephew (Elmer J. Riehl), Canfield, Ohio, Oct. 23, 1948; aged 79 y. 4 m. 15 d. He was left fatherless in his infancy; he continued to live with his mother until she passed away in 1925.

Since that time he lived with his nephew, where his temporal needs were kindly provided. In early manhood he confessed Christ as his Saviour and became a member of the Leetonia Mennonite Church. Surviving are 2 brothers (John S., Leetonia, Ohio; and Levi S., Lancaster Co., Pa.), 3 nieces and one nephew. Funeral services were conducted by S. A. Yoder.

Roth.—Elizabeth, daughter of John and Maria (Megli) Boeckner, was born in Ontario, Canada, Feb. 18, 1876; passed away at her home in Albany, Oreg., Oct. 19, 1948, following a heart attack; aged 72 y. 8 m. 1 d. On Dec. 28, 1899, she was united in marriage to David Roth in Lincoln, Nebr.; he preceded her in death on Jan. 15, 1943. One daughter and 3 sons predeceased her in early childhood. Surviving are 2 sons (Ed and Amos, both of Albany, Oreg.), 10 grandchildren, and one sister (Annie Roth, Plymouth, Nebr.). In her earlier years she united with the Mennonite Church and remained a member until death. Funeral services were held Oct. 23 at the Fairview Church, Albany, in charge of N. M. Birky, assisted by Henry Gerig and Melvin Schrock. Text: John 14:1-3. Interment was made in the Willamette Memorial Park.

Witmer.—Henry L., son of Samuel and Made-line (Horst) Witmer, was born near Shippensburg, Franklin Co., Pa., Dec. 22, 1861; died Oct. 16, 1948; aged 86 y. 9 m. 24 d. Surviving are 5 sons and 2 daughters (Phoebe, at home; Mrs. Clayton Lehman, Aaron, Harry, and John, all of Chambersburg, Pa.; Barton and Clarence, Fayetteville, Pa.). 19 grandchildren, 3 foster grandchildren, 16 great-grandchildren, one brother (Aaron, Hollywood, Calif.), and one sister (Salome, Maugansville, Md.). He was a member of the Rowe Mennonite Church. Funeral services were conducted on Oct. 19 at the Rowe Church by Harvey E. Shank and Amos E. Martin. Interment was made in the Rowe Cemetery.

Special Meetings

LANCASTER, PENNSYLVANIA

Report of the tenth annual Bible Instruction Meeting held at the Rossmere Mennonite Mission Oct. 24, 1948.

Organization.—Mod., Eli Kreider; Chors., Robert Stetter, Eli Miller; Secy., Rachel Fisher.

Topics and Speakers.—Practical Living of Christ, Nonresistance, G. Parke Book; Nonconformity in Vocation, C. Nevin Miller; Missions, Lester Hoover.

Thoughts Gleaned.—No one but God has the right to take the life of any man. Love is the fundamental principle of nonresistance. The key to the solution of life's problems is "Not my will, but thine, be done." Redemption is based on sacrifice. Three outlets for missionary energy are praying, giving, and going. Each of us should be pointing souls to Christ.

Secretary.

LANCASTER, PENNSYLVANIA

Report of the Inspirational Meeting held at the South Christian Street Church, Oct. 27, 1948.

Topics and Speakers.—Be Filled with the Spirit (Eph. 5:18), The Fruit of the Spirit (Gal. 5:22, 23), Evangelistic Sermon (Gal. 5:16, 17), James Lark; The Consecrated Life (Rom. 12:1), The Transformed Life (Rom. 12:2), J. Irvin Lehman; Children's Meeting, Clayton Keener.

Thoughts Gleaned.—When man is filled with the Spirit, his instinctive love of excitement can become pleasing to God and result in joy and happiness. Consecration is a conscious, voluntary giving of one's entire self to God. There is unity between the Spirit and the Word. The outward life speaks of the inward life. Fruit of the Spirit is the expression of the Spirit within, not a result of mere practice; but the fruit must be cultivated. We must be extremely careful to walk in the Spirit so that we will not fulfill the lusts of the flesh, which may tempt us strongly.

Ruth G. Martin, Secretary.

ITEMS and COMMENTS

Ground was broken for a new fireproof library at Bethel College, North Newton, Kansas, on September 16. The cornerstone was to have been laid on October 12.

A Pennsylvania law requires that unemployment compensations shall not be granted when work is available and offered. An orthodox Jewish woman in the state has refused to work on Saturday and so has been ruled ineligible for compensation. Her case is soon to be decided by the Pennsylvania Supreme Court. It is obvious that the ruling of the Pennsylvania State Board would apply just as much to a Christian who refused to take a job involving work on Sunday. Our increasing state socialism is going to bring up more and more questions of this sort.

Freeman College, Mennonite institution in South Dakota, reports that among its 154 students this year are two exchange students from Germany and three Indian students from the Busby mission station in Montana.

An Encyclopedia Prophetica, projected by the late Dr. A. C. Gaebelein, is being carried forward by Dr. Frank E. Gaebelein, Dr. Wilbur M. Smith, and Dr. H. Schuyler English. It is proposed to issue the encyclopedia about 1953.

Mennonites in the vicinity of Mountain Lake, Minnesota, are engaged in the erection of a Home for the Aged in that vicinity. This home is being built under the sponsorship of the Bethel Hospital Association, in which the various churches of the community co-operate. The estimated cost is \$240,000.

Church membership in relation to the population of Minneapolis, Minnesota, has increased 18 per cent over the figure of twenty-two years ago. A recent survey revealed that more than 53 per cent of the city's residents are members of some church body.—*Gospel Messenger*.

The air force of the United States spends more money on research in the single field of guided missiles than the Agriculture Department spends in all its research. The Agriculture Department is the largest nonmilitary research agency in the government.—*Gospel Messenger*.

This year the American Automotive Industry has reached a significant milestone—production of 100,000,000 motor vehicles. From a small beginning in 1893, the American Automotive and related industries have grown until today they employ nearly 9,000,000 persons, or more than one out of seven individuals earning a living in the United States.

Life expectancy in the United States has increased to above sixty years, and the num-

ber of aged people in the country is increasing rapidly. Many of them, according to Hygeia, are enfeebled, disabled, infirm, and helpless seniles. From one fifth to one quarter of institutional patients have mental disease due to hardening of the arteries or senility. Many institutions are overflowing.—From *Signs of the Times*.

Churchmen in Finland have celebrated the four hundredth anniversary of the first translation into Finnish of the New Testament. This translation was made by Mikael of Agricola in the sixteenth century. A copy of the original edition is in the Abo Cathedral in Helsinki.

The legislative assembly of Madras Province, India, has adopted a bill to outlaw bigamy among Hindus. The law will also apply if either of the parties to the marriage is Hindu.—Carl D. Yoder.

Roman Catholics in the United States are preparing to build a new seminary in Rome for the training of North American priests. The cost is expected to be around \$5,000,000.—Carl D. Yoder.

Indianapolis milk dealers have designated Tuesday, Thursday, and Saturday as milk delivery days, thus discontinuing Sunday deliveries. This gives their drivers a Sunday rest, and the opportunity to attend church. Churches have issued special invitations to the milkmen to spend their Sunday mornings at religious services. Church officials say that Sunday attendance has increased since the start of the no Sunday delivery system.

Some sixty Chicago banks now use the lie detector. When the banks first tested some 2,500 tellers, 62 per cent admitted to taking either large or small amounts of money.—*Now*.

Officials of twenty-eight Bible institutes in the United States and Canada have organized an accrediting agency under the name "American Association of Bible Institutes." These twenty-eight schools have a combined enrollment of 13,000 students. Educational standards are being set by the Association for schools in two groups—those with a four-year curriculum, and those for a three-year curriculum.

Helen Keller, president of the John Milton Society for the Blind, who has recently toured Japan in the interest of blind people, has canceled her visit to China because of the serious illness of Polly Thomson, her companion and her link with the outside world. The Milton Society, under whose auspices Miss Keller was touring the East, is an interdenominational nonsectarian group established in 1928 to provide the blind with Christian literature in Braille.

The National Conference of Christians and Jews has designated February 20 to 27, 1949, as Brotherhood Week. It is the purpose of this group "to promote justice, amity, under-

THE BOOK SHELF

Blossoms in the Wilderness, Anne Hazelton; China Inland Mission; 1941 (First Edition); 100 pp.; 60 cents.

The author is completing her first term of service in China and has entered into the heart-needs of people around her. She says that she has penned these records amidst strenuous missionary labors and family cares. The purpose of the book is to portray the inadequacy of heathen practices and worship to satisfy the soul needs of the people and that by faith in the living Saviour individuals have found deliverance from the bondage of fear and superstition to a life of peace and joy. The author has had personal experience and is interested in showing the work of God in the lives of men and women in North China. The author writes out of personal observation and from contacts with other fellow missionaries, both native and foreign. The treatment is not thorough but gives brief accounts of individuals who either received or rejected the Gospel message. In the case where there was rejection it typified Felix as he was before Paul when he admitted that he was almost persuaded to become a Christian.

The book will be most readable for young people and adults. The book is highly descriptive and the reader can in his mind's eye see the incidents as they transpire.

For chapter headings the author uses Biblical expressions, such as: "In Thee the Fatherless Findeth Mercy," "O Death, Where Is Thy Sting?" "Joy for Mourning," etc. The story built around each expression is true to the meaning. The author writes in a pleasing and fresh style. It serves a useful purpose to the reader in that it reveals in a limited way the life of Christians and heathen in North China.

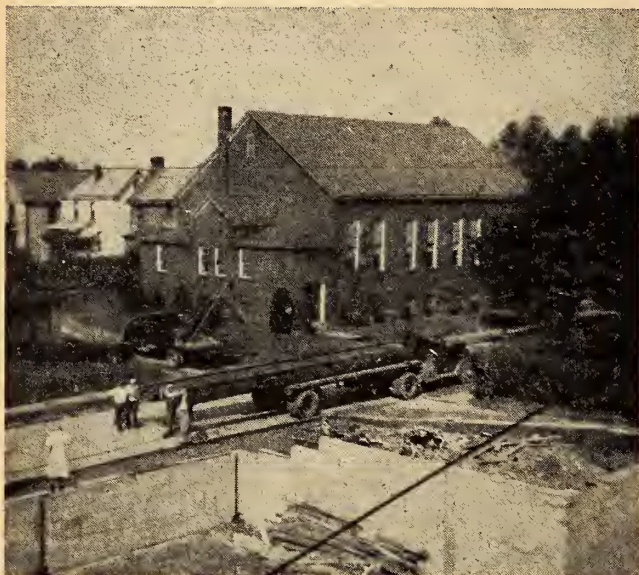
The book supports evangelical faith. The Mennonite principle of peace and nonresistance is upheld, not in a positive statement but as shown by the conduct of Christians who did not retaliate when persecuted. Several gave up their lives for their faith.

There is no index, but a map shows the main features of North China. A small glossary gives the English meaning to Chinese expressions used in the book.—George T. Miller.

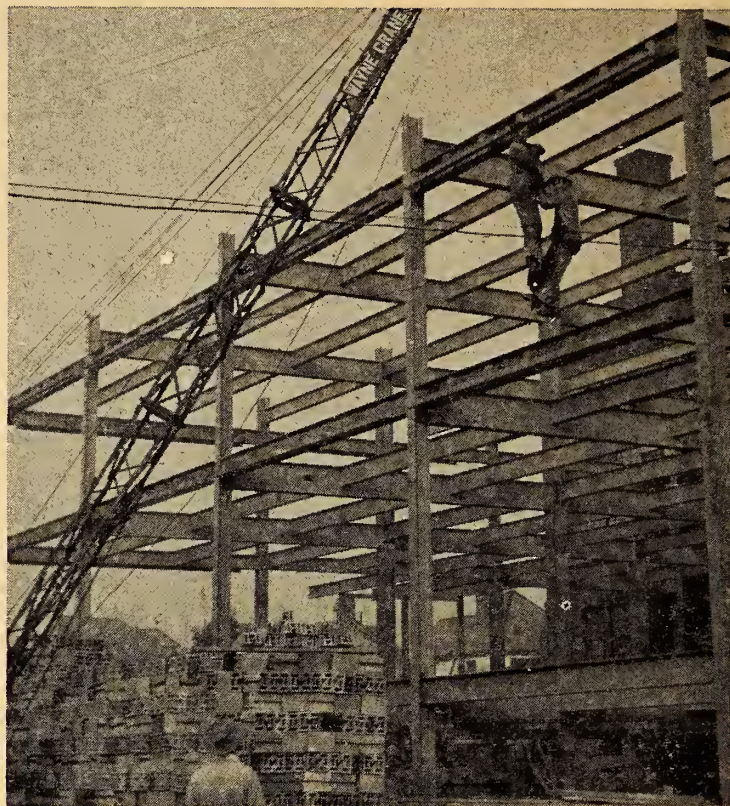
standing, and co-operation among Protestants, Catholics, and Jews, and to analyze, moderate, and finally eliminate intergroup prejudices."

Religious institutions in Pennsylvania cannot be sued for damages for alleged negligence, a Dauphin County Court has ruled. The opinion was handed down in a damage suit brought against the United Brethren in Christ Church in Harrisburg by a woman who said she was injured in a fall in the church resulting from a hallway being improperly lighted.

YOUR PUBLISHING HOUSE BUILDING PROGRAM



The first steel arrives October 15.



Erection of steel is completed October 29.

After a delay of approximately two months awaiting delivery of steel, construction on the new building is again going forth vigorously. The contractor's schedule from this point is: the roof will be placed (materials are on hand and arriving); then the brick walls will be laid; following this, openings will be temporarily closed and enough heat provided to make possible the completion of the inside, regardless of weather conditions.

PROGRESS OF OUR SOLICITATION PROGRAM AS OF NOVEMBER 1, 1948

	Previous Receipts	Rec'd in October	Total to date	Goal	Balance
Donations	\$45,602.75	\$2,873.86	\$48,476.61	\$ 75,000.00	\$26,523.39
Life Subscriptions	8,610.00	465.00	9,075.00	10,000.00	925.00
Annuities	11,000.00	250.00	11,250.00	50,000.00	38,750.00
Totals	\$65,212.75	\$3,588.86	\$68,801.61	\$135,000.00	\$66,198.39

Having contracts covering all major items of construction, we are rather certain of the final cost of near \$250,000. The \$115,000 above the solicitation goal of \$135,000 is to be provided by (a) \$50,000 in reserve (saved since completing the payment of the indebtedness on our present building ten years ago); (b) \$65,000 borrowed (unless donations, life subscriptions, and annuities fortunately exceed the solicitation goal).

Donations: The goal of \$75,000.00 for donations can easily be reached by the co-operation of (a) individuals who have not yet given their personal donations; (b) congregations which are taking additional offerings toward the suggested amounts of \$1.50 to \$2.00 per member; and (c) offerings from those congregations which have not yet contributed. Approximately one third of our congregations have not been heard from. Likely some of their offerings are in transit. May we hear from all before February 1?

Life Subscriptions: This offers double benefits. It is a very convenient way of caring for *Gospel Herald* and *Christian Monitor* subscriptions once and for all. Then, too, it makes available needed funds for the building.

Annuities: This also offers two very distinct advantages. For those who need the income from their savings, it offers interest at a rate higher than regular investments normally give. At the same time the amount invested in an annuity will immediately and permanently work for the Lord and the church in the cause of good literature. We will gladly send more information regarding this opportunity for service.

This additional space for publishing work was needed at the beginning of the last war. With the continued growth of our work today's need is most urgent. The co-operation of the brotherhood in supporting this expansion under the Lord's blessing is much appreciated. Thank you and God's blessing to each of you. X

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, NOVEMBER 30, 1948

NUMBER 48

Ye Must Be Born Again

A Command of Christ

BY GLEN B. MARTIN

There is no fancy name for it, but the one thing needful above everything is a brand new experience with God. This is not a time to be quibbling over names and definitions. We have coined far too many names and formulated too many definitions without proving their worth in daily experience. We have named the "new birth" a plenty, but far too many have never known it. The filling of the Spirit, full surrender, full consecration, the victorious life, perfect love, devotion, service in the name of Christ, revival, regeneration—whatever you call it—most people don't have it.

Much of the doctrine of today is orthodox, but it is like words without sound; it is like sheet music without voice or instrument. It does not stir the wells of the heart. It has lost its vitality through lack of expression. It is too much like a catechism and not enough like a camp meeting. We may smile at those who hold up our spiritual forefathers for our example, but our forefathers had a vividness and vitality, a fervor and fire that makes most of us look like fireflies beside their flaming torches.

We may think we need many things, but in the last analysis the human heart seeks but one thing: a soul-satisfying experience with God. How few people there are who are really happy! Many have accumulated large farms; some have built up successful business enterprises; a few have acquired education; but a relatively few have arrived at contentment.

What impresses the Christian worker as he sits down with people and as he meets them under various conditions is the very small number of happy faces one finds. In trains, in buses, on the street, in places of public assembly one rarely comes upon a radiant life! Far too many who dress in religious garb are seen with disgruntled expressions on their faces. People everywhere are looking wistfully for something which satisfies, but have not found it. Everywhere there is a sense of confusion, strain, and struggle.

The story is told of Rudyard Kipling being very ill with typhoid fever. For days he tossed back and forth, restlessly,

with a burning fever. It seemed that his end had come. As he lay there he kept mumbling to himself. The family tried to determine his wants, but with no success. After days of tossing and mumbling his nurse bent over him and said, "Mr. Kipling, what do you want?" For a moment the restlessness left him; he opened his eyes slowly, and feebly said, "I want God." None of us can deny the fact that this is but the expression of our subconscious desire. We too want more of God! Unwilling to admit it, the one sentence that is on the hearts of many people is that sentence spoken by Job, the long-ago seeker, "Oh that I knew where I might find Him!" (Job 23:3).

People are disillusioned about the importance of temporal things. This is a high-powered, high-pressured, streamlined, chromium-plated, overstuffed, goose-stepping civilization that has found little contentment and even less peace of heart. Thousands are driving madly down our paved highways with high-powered, over-driven, highly polished autos; and yet all along there is something in them that will not rest and gives them no peace until they have made their own peace with God, until they have found Him in Christ as Lord of their lives. Verily, verily, the fundamental and abiding happiness of life does not turn on external things or material satisfactions. The most rich in things are usually the most miserable of all people.

For such a day as this, when the world is lifting its plaintive call, "Oh, that I knew where I might find Him," the words of Jesus are able to strike home to the human heart. "Ye must be born again." In many religious circles, the doctrine of the rebirth has been termed "old-fashioned"; it has been called "old stuff"; but nevertheless, it stands like the rocks which sometimes guard the entrance to a safe and spacious harbor. A ship must enter HERE, or turn back into the wide, restless ocean, with no haven or home.

We may be wise enough, but we are not good enough. Jesus says to us as He did to the Pharisee Nicodemus, "You need a new beginning; you need to be

won over to My way of life." The fact cannot be ignored as we read this discourse between Jesus and Nicodemus—that even the most religious must be born again. Jesus means to say that regardless of religious training and environment, in spite of religious rigmarole, every man is totally depraved. He can never be good enough. He needs a new start, a new life controlled by the divine nature.

It was to Nicodemus—with his morality and unblemished life, with his position as a teacher of the only true religion that was in the world at the time—and not to some dark, sin-defiled creature who had trampled on all law, that the Saviour says, "You are all wrong; you must be born again."

We must conclude, then, that the words of Jesus to Nicodemus formulate a relentless, unyielding, inexorable requirement. It is a law of the kingdom of Christ, and it stands at the entrance to that kingdom, never to be disannulled: "Ye must be born again." It is the religion of Jesus Christ. It is the religion that goes to the very root of everything within us and, touching and transforming all, creates us anew in Christ Jesus.

It is not well to fall short of the teaching of Scripture; neither is it correct to go beyond it to formulate a mold of religious doctrine for our day. The new birth still works; it is still the answer to the age-long quest for man's deepest need. With this matter of regeneration or conversion we dare not tamper. Never can man's teachings, conference restrictions and decisions, or denominational catechisms, nor any other thing meet the

Matthew

BY HELEN ALDERFER

"He saw me sitting at the receipt of customs and said, Follow me."

*And Matthew stood,
Put by the books,
And followed Christ.
No less a miracle
Because the limbs were whole,
The eyesight strong and clear;
For Matthew in that hour
Threw off the shackles
That are death to man,
And so began eternal life.*

Bangued, Abra, P.I.

divine requirement for a birth from above; "Ye [still] must be born again."

This great change is very blessed. Great happiness will be manifested in the life of the man who lives the new life in Christ. It is a most blessed thing that such a change is possible, still more that it is realized in actual experiences, that it occurs in lives around us, that God thus comes to dwell within man, that His Spirit touches and transforms human spirits, that men become new creatures in Christ Jesus. These are great and good things that happen daily to those who turn themselves over to God. To the skeptic, to the modernist, or to the unbeliever it may be "old stuff" but, nevertheless, it is and can be a religious reality. When this concept strikes bottom in our thinking and living, even an old-fashioned camp-meeting shout may be heard.

Why should we look upon the new birth only as a stern necessity? Why not regard it as a glorious privilege? "Ye MAY be born again." Does not that give it a new and more luminous aspect? It is by far the most beneficent change that takes place under the sun. It is the seed of all virtue, the starting point of an endless progress, the first outburst of the living water springing up into everlasting life.

Is the church today aware of that fact? One meets a good deal of bitterness toward the church and its leaders because in making their appeals to doctrinal appreciations and ecclesiastical formulas they have forgotten this primal concern. Altogether too many religious leaders have seemingly lost their sense of mission in the bewildering maze of crusading for this cause or that cause. It's not much wonder that some people don't go to some churches. When the pulpit becomes a sounding board for this or that cause, when its occupants are content to talk about some moral or spiritual state of the times, satisfied to give so much time to the discussion of things that lie on the circumference rather than in the center, worried about trimming the branches rather than feeding the roots, taking secondary things and making them primary and primary things and making them secondary, the man in the pew—if there is any there—goes away hungry. He has a right to his criticism because the church has failed in its mission to show him HOW he might find God and experience the new birth.

It doesn't take much spiritual brass or brains, after seeing the world broken and bleeding and lying by the roadside, to shout, "What a mess!" and then pull in one's skirts and shut the door to return to formulating more ecclesiastical form-

ulas. There is enough scolding and criticisms in the weekday world without the ambassadors of the Lord Jesus joining in the anvil chorus on Sunday.

In such a day as this, while the world is lifting its plaintive call, "Oh, that I knew where I might find Him," there exists a demand for Christian teachers and leaders who will stand up unafraid, unashamed, and lift the voice of hope, "Ye MAY BE born again." Many more people will come to church and will be less critical of its prophets because their wearied souls will find rest and hope there. The eyes of the world MUST be turned to this golden hope, "Ye MAY BE born again."

Lima, Ohio.

The Love of the Bridegroom

By ALMETA HILTY GOOD

How dim, sometimes, is our realization that we, the church, are the *bride* of Christ. Will not a bride do all that a bridegroom desires? Is anything too great for such a love as His? He gave His life for us.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself . . ." (Eph. 5:25-27).

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

"The marriage of the Lamb is come, and his wife hath made herself ready."

"Are we ready?"

The midnight cry, "Behold, I come!"

Pine, Idaho.

"We can educate; we can not regenerate; it is possible to restrain a man from evil; it is impossible to restrain him from sin. We can furnish a man's mind; we can not give him the mind of Christ. We can teach a man good manners; we can not make him a good man. We can rectify mistakes, but we can not produce character. What we cannot do, God can do through faith in His Son."—Selected.

A Testimony

By EDNA M. MERTZ

"But what things were gain to me, those I counted loss for Christ." These words became very dear to me six years ago when I found myself involved in a situation which was robbing me of my peace with God and His fellowship.

Our work in an industrial plant had necessarily become almost entirely production of war materials. With fifteen years of seniority rights at stake, a change in occupations seemed unthinkable, even though I felt my work was not consistent with a nonresistant profession. I had no other income and was responsible for more than the support of myself, yet the Lord was definitely asking me to step out, as it seemed to me, upon "nothing." The sympathy and prayers of Christian friends were greatly appreciated, but I had to make the decision myself. The inner conflict became so great that I knew peace with God was worth any price!

I yielded my life fully to Him, daring to step out on His promise, "My God shall supply all your need." The peace and joy which flooded my heart more than compensated for the sacrifice I had made! This helpful quotation was given to me: "Nothing before, nothing behind, the steps of faith fall on the seeming void and find the rock beneath." And, praise God, I found the Rock!

The Lord found a work for me in keeping with our peace testimony. He has marvelously supplied every need, both materially and spiritually, and the peace which thrilled my heart after that experience is just as real today.

Peace with God! O priceless treasure!

Could I ask for any more?

Just to have the loving favor

Of the Christ whom I adore!

Gone are doubts and fears that filled me;

Condemnation, too, was mine,

Now by faith I've claimed the promise,

Placed my hand, dear Lord, in Thine.

Let the world rush on in madness;

From its power I am free.

Guide me, keep me, help me, Jesus,

I am trusting only Thee!

Ft. Wayne, Ind.

DANGEROUS MOMENT

Am I going to do a good deed? Then, of all times—Father, into Thy hands: lest the enemy should have me now — George Macdonald.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Danger of Power

We are always in danger when we get into a position where we have power over others. One of the expressions of the carnal spirit is a delight in mastery and domineering. It is human to want to be in the seat of control, and when we achieve that objective, it is most difficult to restrain ourselves from taking selfish advantage.

Some people get this power over others in economic matters. They own the land and the houses; they have a controlling interest in the business; they hold notes and mortgages. The prophet Amos brought to Bethel a scorching rebuke for the rich who were becoming richer at the expense of the poor. Economic injustice was the chief sin which was bringing upon the Israel of that day the righteous judgment of God. The have's are always in danger of assuming a certain right over the have-not's.

Some get their advantage by virtue of superior intelligence or educational training. They have a way of making less favored ones feel that they have no right to an opinion. There is no more cruel exercise of power than the smug complacency which says in word or manner, "And who are you?"

Others derive their power from birth or inherent position. The present dominance of the white race is an illustration. A minority of the world's population holds a controlling hand over a majority, and assumes its right to do so. Is not the Caucasian race born to rule? Parenthood is another case in point. Parents have an inherent authority over their children. But this authority is often exercised as an unreasonable tyranny. Is one boss merely because he is bigger?

Even in the church there is danger of the abuse of power. Ministers and officials are called of the Lord and should be honored for their work's sake. Because of their position they have certain responsibilities and prerogatives. But they may often be tempted to use their power over others merely as lords, in order to demonstrate their authority. It is a danger against which every servant of the Lord must be on guard.

Shakespeare somewhere points out that it is wonderful to have the strength of a giant, but that it is tyrannous to use it like a giant. In the course of life to some of us does come a degree of control over the lives and fortunes of others. Such power is a trust for which we are responsible to God. There is no area of our lives where it is more important, and perhaps more difficult, to apply the Golden Rule. If others had the power over me that I have over them, how would I want them to act?

Our Choice

Unregenerate man is a sinner, but not by original choice. He is born into the kingdom of darkness and finds himself under a natural bondage to sin. Some men when they sin are under the illusion that they are following their free choice. They are sinning because they can't help it, under the domination of sin by nature. Nobody ever asked us to come under the condemnation which God has pronounced against sinful humanity. We are simply there, awfully and really there. Anyone who has ever questioned the doctrine of original sin needs only to look about him in the world and he will see plenty of evidence of it.

But the Good News has come that man need not remain in this condition. God has sent Christ to deliver us from this condition of bondage and bring us out into the glorious freedom of the kingdom of God. He has invited us to become a part of a new humanity in Christ. He opens the door to the kingdom of the redeemed. This invitation is to all, and so those who remain in the condition of bondage remain there by their choice. They found themselves in sin, but they need not stay there. Sin need no longer have domination, for redemption, both from guilt and from moral failure, is provided through Christ's atonement and the resurrection. God has done something to change the status of sinful man. The Good News has been proclaimed, and so he is free. We are guilty of neglect and sinful rejection if we refuse this way of life which God has provided. We cannot help it, then, if we find ourselves as sinners in the world,

but we can help it if we remain in that condition. God has provided something better for us.

The Remorse of God

It is no doubt dangerous and improper to ascribe to God our human passions and emotions. God is not such an one as ourselves; anthropomorphism, which makes God a man, leads into grotesque errors and false theology. But we are justified in speaking of divine feelings which the Scriptures themselves describe.

Hosea, the prophet of God's love, ascribes to God infinite pity and remorse as He watches His people going the road of sin and crime which will lead them to destruction. "How shall I give thee up, Ephraim?" He mourns. "Mine heart is turned within me, my repentings are kindled together" (11:8). He had chosen Israel to be His peculiar people. He had taught them how to walk (11:3). He had given them a good land to dwell in, driving out their enemies before them. He had fed them with milk and honey, the fat of the land. He had taught them by means of His holy law. He had warned them through the prophets, "rising up early and sending them." He had endeavored to draw them to Him with the bands of love. All His offers of love, all the motions of His wooing, had come from a heart overflowing with compassion and mercy.

But Israel was refusing His offers. They were bent on backsliding from Him. They were trampling His love underfoot. They were sinning more and more, making "idols according to their own understanding" (13:2). They were mixing themselves with all the follies and vices of their pagan neighbors. They were rejecting knowledge, and dealing treacherously against their great Lover. This was a great sorrow to Him. He had planned good things for His beloved people, but through their wicked course they were making the fulfillment of those plans impossible. And just as the heart of Hosea was broken by the unfaithfulness of his wife Gomer, so a great sorrow, the sorrow of a rejected one, lay upon the heart of God.

Even in our sin, the great compassion of God reaches out after us. He is unwilling to give us up. This thought should break down the resistance of every backslider from the love of a pitying God, whose heart is torn by remorse.

Baptism, Its Mode and Significance

BY RAY BAIR

In my reading I have come across several statements by different theologians, concerning the mode of baptism. Many of the statements were very dogmatic, some saying that the Biblical mode is immersion, while others just as positively say that it is pouring or sprinkling. All of these statements opposing each other made me curious to do some more reading about the mode of baptism and to write this paper on that subject. However, as I read additional material about this subject, I became more and more convinced that, after all, the really important thing is the spirit and not the form, so I would like to write partly on what I consider to be the significance of baptism.

I. The Mode of Baptism

One of the things that has caused many divisions in the Christian church has been the mode of baptism. One faction in a congregation says that they have the Biblical mode of baptism and the other faction (believing in a different mode) says that they have the Biblical mode; and since they cannot come to an agreement, one faction breaks off and more disunity has come within the church. Evidently, then, there must be some evidence for both sides, and in my reading I became very much convinced of that.

In his book, *Christian Doctrine*, W. T. Conner, a Baptist theologian, gives the following three reasons for their belief that immersion, and immersion only, constitutes the proper act of baptism: (1) The descriptions of baptism, as practiced in New Testament times and given in the English translations of the New Testament, suggest immersion. (2) The Greek verb translated "baptize" in the New Testament means, properly, to dip or immerse. (3) The significance of the ordinance is to set forth the act which represents a death, burial, and resurrection. Immersion does beautifully represent this; sprinkling or pouring does not. As Conner broadens out on each one of these points, he seems to present a very good basis for believing that immersion is the only Biblical mode of baptism.

However, another theologian, a Methodist, Henry C. Sheldon, in *A System of Christian Doctrine*, first of all disclaims that the Greek word *baptidzo* used in Christian baptism in the New Testament need be thought of as immersion. In his words: "Every one admits that words frequently travel away from their original sense, and gain applied and accommodated meanings. Any evidence, therefore, as to the significance of the word *baptidzo* which may have been prevalent in pre-Christian time, affords no more than probability, not decisive proof, as respects its Christian sense." For some

proof of this Sheldon gives the fact that in the Gospels Christ is portrayed as One who should baptize with the Holy Ghost and with fire; but in the Book of Acts the fulfillment is pictured by the descent of tongues of fire upon the heads of the disciples, not by a submergence of the subjects of baptism. As regards the point Conner made that the descriptions of baptism given in the New Testament suggest immersion Sheldon gives "instances in which the circumstances speak against the credibility of complete immersion—such instances as the baptism of three thousand at Pentecost in the hostile city of Jerusalem, and the baptism of the Philippian jailer and his household in the night by imprisoned evangelists.

Again, J. B. Briney states that his purpose in writing the book, *The Form of Baptism*, is "to present an argument designed to prove conclusively that immersion is the only baptism authorized by the Bible." In speaking about Romans 6:3, 4, Briney says: "There are few passages upon which scholars and critics are so generally agreed as regards the allusion to baptism as the foregoing. So far as prominent writers are concerned it lacks but about two of being a unanimous opinion that the allusion is to immersion. . . . If the allusion of these passages is to the custom of baptizing by immersion, their meaning is obvious; but if otherwise, to what do they allude?"

And just as if in answer to Briney's question, S. M. Merrill in *Christian Baptism: Its Subjects and Mode*, says of Romans 6:3, 4, that being buried with Him by baptism into His death does not mean immersion but that the "old man" is buried because he died. In order to bury something, that something must be dead, so this verse could not refer to the

immersion of the body, but rather the burying of the "old man" of sin.

The conclusion (although it is very immaturely made, I know) which I have come to as the result of reading from these and other books on baptism is that there really is no way to prove that immersion, sprinkling, pouring, or any other mode of baptism is THE Biblical mode of baptizing. Several authors I read expressed this thought. In *The Bible Mode of Baptism*, Abraham Blosser, a Mennonite writer, says: "It is not our desire to dispute about the mode of baptism, since an all-wise God in His infinite wisdom did not prescribe an exact mode further than application of water. God has winked at the time of ignorance. What He wants of us is sincere obedience, which, according to the drift of His Word, is more pleasing to Him than sacrifice." Another Mennonite writer, Peter Burkholder, states in *A Treatise on Baptism and the Lord's Supper*: "So it struck me in part with grief and pity, that there are men in our time that seek to annihilate and trample under foot such ground without any right, plausibility, or justice, to seek to intimidate those who have been baptized according to the command of Christ (on their acknowledged faith to the forgiving of sins), to apostatize and bring them in doubt by persuading them that they were not baptized rightly and dip them in water—as if the weak element should make the case better. . . ." Also I thought Henry C. Sheldon's remarks on this point were very good: "He [Christ] may have had in mind a specific picture of table customs when He instituted a memorial feast, and yet have been remote from the purpose to make out of this order of mental association an inflexible law for the celebration of the eucharistic rite. Applying the illustration, we may say that Christ, borrowing from current ceremonial usage, may have had in mind a particular form of baptismal rite, without placing any considerable stress upon that form, or designing to make it invariably binding."

And so, if outward form is not the significant thing in baptism, then what is? Let us look at this under the second part of this discussion.

II. The Significance of Baptism

To find the significance of baptism let us look at several Scriptures and with the aid of various commentators try to find what the Bible teaches about this ordinance.

1. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). The first significant thing we notice here is that we "were baptized into Jesus Christ"—not that baptism had a mystical power but

Let Me Forget

BY MIRIAM SIEBER LIND

*Let me forget the years that I knew Thee not—
The bleak years of pleasureless joys and frivolous loves—*

The aimless years in the maze of the pagan groves—

Let me forget the years that I knew Thee not.

And the songs that I sang—not a hint of Thy glory praising—

*Let them be less than dust! O, sink in the sea
Of Thy patient forgetfulness, all that ignored Thee—*

The fruitless songs, not a hint of Thy glory praising.

Call to remembrance only the peace of Thy ways—

That splendor which burst like a sun on my sin's darkened sea;

That holy insistence of Love that drew me to Thee—

Call to remembrance only the peace of Thy ways.

Scottdale, Pa.

that it signified an intimately close and indissoluble attachment to Christ. And this attachment had a special relation to His death. The symbolism of baptism harmonizes with the symbolism of death. It is the final close of one period and the beginning of another—the complete stripping off of the past and putting on of the new man. Christ's baptism was a burial: it was giving up His soul and body to death and the grave; it was "declaring life is not in them, but in Thee." Our baptism, too, is a burial, for in it we give up body and soul, throwing aside our pride, and declare that true life is not in them, but in Him. And in this newness of life, represented in baptism, our souls begin to be drawn up to a nearer communion with God, to a new life of love, to a life of never-ending progression. Baptism, then, signifies a death to the "old man," to the life of self, and a birth into the life in Christ Jesus.

2. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). Just as there is one Holy Spirit, so there is only one visible body of Christians and one baptism which admits men into it. But even more important than this is that we are all baptized into this body by this one Holy Spirit, and without this Holy Spirit baptism it is impossible to become a member of this body. And so this outward baptism should signify an inward realization that we are superior to no one, that in Christ we are all one, that the only merit we have is the righteousness of Christ.

3. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). To be baptized into Christ is not the mere mechanical observance of the rite of baptism, for the baptismal service itself has no power to do this. But baptism does signify a faith in Christ which appropriates the salvation and way of life presented by Christ. "For if Christ is Son of God, and thou hast put on Him, having the Son in thyself and being made like to Him, thou wast brought into one kindred and one form of being with Him" (Chrysostom).

4. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11,12). This passage shows clearly the obvious contrast of baptism as a spiritual reality with circumcision as a symbolic form. Each is the entrance into a covenant with God, but the one into a covenant of "the letter," and the other into a covenant of "the spirit." Obviously the outward baptismal forms can never become a spiritual reality by themselves but must be given be-

cause of the inward baptism of the Holy Spirit which has previously taken place. As baptized into Christ, "we are the circumcision, which worship God in the Spirit" (Phil. 3:3).

5. "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I Pet. 3:20,21). Our salvation is like the saving of Noah by the waters of the flood. Our souls, surrounded by our own sins, are like Noah in the midst of the old world. Our deliverance, too, is like Noah's, for we are saved by a flood. We are saved by baptism. But here again we find that any saving power of baptism does not refer to outward baptism but to the Spirit of God's working in our hearts. What is meant by baptism here? "The answer of a good conscience toward God." It is by being in Christ and accepting His forgiveness of sins that we are freed from guilt and receive the true baptism. The outward sign represents this.

In all of these references to baptism that we have looked at, we find the important thing is not the outward washing but, rather, the inward cleansing represented by the outward sign. For this reason I do not believe that the method of the outward baptism is important enough to argue about and split churches over, but that the main emphasis of the church should be upon the fact that this outward form is to represent the inward cleansing and baptism of the Holy Spirit, a sealing of our vow to God. If more emphasis were placed upon this aspect of outward baptism, I believe that the Christian church today would be able to rid itself of much argument and present a more unified front in its battle against sin.

Goshen, Ind.

"To Sweep for Revival"

By EDWIN RAYMOND ANDERSON

In his latest book, *Of Flight And Life*, Charles A. Lindberg, of lone-eagle fame, sounds a note for the necessity of revival. At least the subject is not alone of concern to preachers as if to form some stock-in-trade sermons for testing days. Men are always on the right track when they come to speak of spiritual revival to sweep through the mess and the mockery of this modern day. But then, it is a track that leads straight back to Calvary and to a crucified Saviour, and many are misled of the devil to some devious side-track which once again places revival talk into the limbo of that sort of pious neglect which is becoming the stumbling stone of the hour.

But let us hear the word of the "lone eagle" as he urges "a spiritual revival across America to combat science which is destroying the very civilization which created it"; and again: "it should now be branded upon our conscience that unless science is controlled by a greater moral force, it will become the Antichrist prophesied by early Christians." Well, it is certain that the colonel is mistaken about Antichrist, but he is certainly not wrong in sounding a note for revival. And such a revival, of such sweep and power and penetrating effectiveness, must begin at home, within the heart of hearts of each and everyone who takes up the name of Christ. He is the Lord of revival, and by all the persuasion of the Holy Spirit, is constantly impressing that fact upon His blood-bought own. We sing,

"O Lord send a revival,
And let it begin with me,"

—and yet we sing without meaning; for such a revival **MUST** begin with me. It is personal or it becomes next to nothing. We need to sing that with a seriousness and with a solemnity that simply will not allow us to take it up lightly, as if it were the "fundamental fashion" of the hour. For it is fashionable to talk about revival in this desperate day; but unless our talk becomes as desperate as the day, it shall dribble away into dross, and bring another wounding to the Lord of revival. We need to be driven to our knees, smitten to our hearts, searched out to the depths of our souls, and to feel everything truly naked and open to the eyes of Him with whom we have to do.

And so revival must strike the note of realism. It is tragic and terrifying to note the manner in which the many have taken up the theme of revival as if it were something merely right and proper for discussion—a topic for a sermon or a word for a prayer-meeting talk. And verily it is a deadly thing to take up so warm and vital and urgent a matter and allow the holy flame of it to be smoked out by the coldness of a heart that merely views it from some intellectual viewpoint. The living Word of the living God speaks of the necessity of His people humbling themselves, of getting into the realistic attitude, of allowing the very fire of the thing to blaze through the innermost reaches of the life in all its ways.

Revival must strike the note of renewal. The hour is too late and too far gone for any sort of pious commonplace in religion, any self-satisfaction with a present position, and a spirit of allowing all things to continue as they were. We become far too accustomed to religious rounds and fall into the slough of that deadly respectability which is an insult to the Lord and a grievance to His Spirit. Real revival will call the halt to a good deal of present religious occupation, for while many of us may not be doing anything wrong, we are not doing anything right either; in other words, we

are doing nothing, and dream our way in a shell and a vacuum. Here we may well apply that word of the apostle, "but this I say, brethren, the time is short" (I Cor. 7:29), and feel the need of a renewal that shall swing us into line with Him.

Revival must also strike the note of rededication. This is a holy business and can never be anything less; and in a sense, the blessed Lord is yet continuing to suffer for the sins of His people. Perhaps we have read too much and heard too much concerning revival, and allowed the very familiarity to blunt the keen edge and cast a film over the heart. So many have been crying the warning and shouting the alarm that, alas, we have become used to it! We reject the truth by the very manner of our artificial acceptance! We have become quite expert in saying a "yes" with the mind, all the while claiming a "no" with the dullness and the deadness of the heart. We have heard all that before, and the Lord is coming anyway, and nothing remains between but to admit the apostasy and sit piously tight and still! Well, that is the tragic way with many professing fundamentalists!

And so . . . rededication. We need to get to the end of all our familiarity with the hearing and the reading, and come with bedrock realism to cling to the altar and pray the holy and clean sweep. We may be the lone eagle in the camp, but after all, the Lord is dealing with us personally, and sounding the call for personal revival. And, beloved, unless and until it become burningly, pressingly PERSONAL, it will mean absolutely nothing!

Hartford, Conn.

Levity

BY MOSES G. GEHMAN

"But they made light of it, and went their ways" (Matt. 22:5).

When our Lord was here on earth, He met with those who were too light-minded to take His heaven-born message seriously. So there are some today who would couch the solemn message of Christ in the frivolous parlance of this present world.

Webster says of the word *levity*: "Lightness of temper or conduct, want of seriousness; disposition to trifle." Other synonyms of the word are: "frivolity, inconstancy, flightiness, vanity, and thoughtlessness" (Fallows). Levity is exactly opposite gravity, earnestness, and seriousness.

Levity springs from carnality, for "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10:19). Like begets like; so levity begets laughter, and a certain type of laughter is madness. And one who explored all the avenues of fleshly lust tells us that "as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity." Sometimes

grown people show their shallowness of thinking by indulging in schoolboy levity.

Levity is delusive. It makes bad people feel good while they remain bad in their carnal thought life. Levity undermines the New Testament Christian sobriety. Paul exhorts Titus to speak "the things which become sound doctrine." Then in the same breath he goes on to say, tell "the aged men" that they be "sober, grave, temperate," "the aged women likewise," that is, they were to be "sober, grave, temperate." Then the preacher turns to the young women; they are "to be sober" and they must needs get their sobriety from the older sisters in the Lord. Now, there is still another age group the apostle is afraid might drift into levity and lightness of thought; therefore Paul says to Titus, speak to the young men about this doctrine and "exhort [them] to be sober minded." No room for levity in the message of Christ. The exhortation falls on the preacher with triple force: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. 2:7, 8).

Levity in the church fosters a spirit of inconstancy that lowers the church as an organization to the level of the pleasure-seeking world unless it is curbed. Levity leaves the impression that there is a tendency to trifle with the weightier matters of the church and hence has the "appearance of evil." Levity, laughter, and lust are intimates springing from a common source, the flesh, and must be kept under, lest they mar one's testimony for Christ. To keep the present generation from sober constructive thinking seems to be the planned objective of the devil; he would keep sober words from the printed page; he uses the air waves to get people to laugh their way to hell; he will, if possible, turn the Gospel preacher into a men pleaser, or a "cast-away."

Levity may pleasingly answer for a crossless social gospel, but it is poison to the soul and may bring its ultimate loss in eternity. There is no levity at the cross. Levity drowns the sense of sin. Loss of a sense of the sinfulness of sin is the drainage of the power of the twentieth-century church. Let the church cease from making light with the deep things of God, stop playing and entertaining, reset her emphasis from bodily comforts and desires to the soul's salvation from sin as did Christ, use the time so often lightly spent in PRAYING, PREACHING, and a PIOUS life, and then will God get more glory from His consecrated minority than from the multitudes of present-day nominal church members who delight in levity, lightness, and leisure and try to satisfy their soul hunger with added flesh-appealing entertainments.

A Prayer for This Week

Our Father, we thank Thee for the harvest of the season just closing. Again Thou hast shown Thy love to man by presenting him with abundant crops. Help us as Thy children to be truly grateful for these many expressions of a boundless love.

As we sojourn through another week make us deeply conscious of Thy presence. May we always remember that love to mankind is at the root of all Thy great spiritual and material gifts.

We pray for wisdom and strength to daily share a portion of Thy love with others, through Christ, who knows the joys and sorrows of our ever-changing lives.

As an appreciation of the many unmerited favors to us from Thee, may we always put Thy cause above every other in our daily activities.

In the name and for the sake of Christ we pray. Amen.

—WALTER E. OSWALD.

Levity is unbecoming to any Christian because of the greatness and the urgency of the charge Christ laid upon the church. It is doubly inconsistent for the preacher as he deals with the solemn truth of God's Word. Well-chosen illustrations in a sermon are helpful. But when the incidents used to illustrate are of such a nature that the people will laugh out loud in the worship hour, there ought to be some closer reviewing done before the message is presented. The chances are that a chuckling, laughing audience will not get the speaker's application, though ever so good and well intended. A clown in the Christian pulpit is out of place entirely. John Flavel (1627-1691) says on this point, "Alas! that Christians should stand at the door of eternity having more work on their hands than their time is sufficient for, and yet filling their heads and hearts with trifles." Note another quotation from another writer: "Frivolity, under whatever form it appears, takes from attention its strength, from strength its originality, from feeling its earnestness." The pilgrim has no playtime; he is headed for a goal that calls for the consecration of every minute of God's time. No, he dare not give himself to the mental lust of levity lest he be found wanting. Finally, let us heed the beseeching admonition of the Apostle Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Denver, Pa.

OUR SCHOOLS

ROCKWAY MENNONITE SCHOOL

Rockway Mennonite School has continued its annual growth with an enrollment of eighty-two for the present school year. Last year was the first that the four years of high school work were offered. The first graduates of the school received their diplomas at an impressive graduation service held at the First Mennonite Church, Kitchener, on Thursday evening, Nov. 11. There were six who received their diplomas. Each graduate received a diploma issued by the Ontario Department of Education as well as one by the school. Bro. J. C. Wenger of Goshen College was the guest speaker for the occasion. He used as his topic, "The Well-Balanced Education," and stressed the need for spiritual emphasis in all our training. Before the evening program in the church the senior class entertained the graduates at a supper in the dining room of the school. The class which is preparing to graduate next year is considerably larger and is the first to receive all its high school training at Rockway.

During last summer additions were made to the school. A wing consisting of four rooms was added. Two of these are already in use, one is a regular classroom and the other serves as a classroom and assembly. The other two rooms can be completed when needed. A canvass of the conference district is expected to get under way in the near future to raise the funds necessary for expansion.

Harold D. Groh.

The Board Plans for Tomorrow

BY NELSON E. KAUFFMAN

[Condensed from an address given at the meeting of the Board of Education; Kitchener, Ont., Oct. 22, 1948.]

Planning for tomorrow is not inconsistent with the teaching of Jesus that His disciples should "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34), for He also said when threatened with danger, "Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:32, 33).

I. Why the Board Must Plan for Tomorrow

The extent of our educational endeavors, the broadening of curricula, the demands of the program for personnel, equipment, housing, and operating finances, all indicate the imperative needs of planning if the complex program of church-controlled education is to con-

tribute to any great degree to the strengthening, unifying, and spiritual vitalization of our church.

1. The growth of the number of all types of educational units in all sections of the Mennonite Church during the past three decades is without parallel in her four centuries of history.

This phenomenal growth did not come about solely by the church's inherent conviction for primary and higher education, but also because of outside cultural, spiritual, and economic forces. It may also be due in part to emergence of the church from a type of isolation in the past century, and a consciousness that other forces must also be utilized to maintain a brotherhood separate from the world and effective in giving a definite Gospel witness in a steadily encroaching society. Another factor in the growth of Mennonite schools may be the current growth in Christian day schools in other denominations, and the influence of literature from Christian day school organizations.

If the Board of Education under God is to develop any plans adequate to meet the educational needs of the church of tomorrow, it must know the church of yesterday, as well as the church of today, and know her well. The Board must be keenly cognizant of the total mission of the church in the world, to assist her in keeping a clear vision of that mission, and assist her in girding herself to discharge that mission in the world.

2. The Board must plan carefully for tomorrow in order that the church may not be led into the delusion that education and schools will be a panacea for all her spiritual ills. Education may never become the end of church endeavor but only a means to an end, although a very important means. The Board, in spite of the desire of institutions for buildings, in spite of the desire of congregations and conferences for schools, must plan that no more than a consistent proportion of gifts and funds of the church are allocated to educational endeavors. In the quite recent past the Board needed to emphasize the value of education, as stated in its constitution, but today as well as tomorrow the Board must be alert in its plans to the dangers of a disproportionate emphasis on education as compared to evangelism and practical discipleship. This is one of the most imperative reasons why the Board must plan carefully, prayerfully, and humbly for tomorrow.

Church-controlled education will solve some of our problems, but the church should also realize that schools will create other problems of equal if not greater complexity for which we may be ill-

prepared. Modern transportation has solved some problems of fifty years ago; but it has also brought others and presents one of our greatest hazards to safety; yet none of us would want to return to the nineties. Our brotherhood and her boards will do well in plans for tomorrow to review carefully the experience of other denominations in educational programming. There is need for the Board to plan for proper promotion of Christian education throughout the church, keeping these things in mind, and leading the church forward in a Christ centered, consistent program of education.

3. At its last session, Mennonite General Conference accepted the report of its Educational Study Committee which recommended that the Mennonite Board of Education be recognized as having the prerogative to correlate the educational program of the church. General Conference was clear in indicating that the Board was not to administer all the schools of the church, but it was also clear in its feeling that the growth of schools in number as well as in size indicated a real need for a recognized body to assist in correlating the total educational program of the church from primary to seminary, as well as in correlating the work on the various levels. One obvious reason for this concern on the part of General Conference is the great potential of schools to be either a unifying or a divisive force in the church. Our institutions of the higher levels must be constantly alert to the danger of using potentially divisive methods in soliciting students, and to the very real danger of graduates permitting the bonds of love for an alma mater and fellow alumni becoming a stronger tie than the bonds of love for Christ and the bonds of fellowship in the brotherhood of the saints. This again is a valid reason for seeking the guidance of the Spirit of God in planning for our educational program of tomorrow.

4. There are those who have expressed fear, which cannot be ignored, that schools will lead the church away from evangelical and orthodox Christianity. These persons point to institutions of other denominations which became centers of modernism and finally led the denomination astray. Dr. Charles W. Koller, president of Northern Theological Seminary, contends that "as goes the seminary, so goes the denomination." In the last paragraph of his leaflet on the subject he says, "The denomination, in turn, must not neglect the seminary. From the seminary our churches, our missionary enterprise, and a thousand philanthropies derive their lifeblood. And with the seminary our denomination must ultimately stand or fall." The Board, therefore, needs to take cognizance of the fact that education develops the individual's mental powers and his personality, which enables God to accomplish more through him, but at the

same time subjects him to greater temptation to depend upon himself and his abilities rather than to count his training as loss for Christ.

5. There must be definite planning by the Board if the schools of the church are to continue to submit to the control of the church, and to serve her faithfully. The demands of the state for accreditation must not be permitted to make our schools less sensitive to the concerns of the church, nor thwart the constant improvement of the institutions' service to the church. The Board needs to plan for tomorrow that the schools under its direct control, serving a church-wide constituency, accomplish this objective in an exemplary manner.

II. What the Board Plans for Tomorrow

In its planning for tomorrow the Board must determine its objectives and set up criteria for its program which will insure as much as possible attaining its objectives. It seems to the writer that there are four imperatives which may be considered as guides in the planning for the future. The program of education in the church must constantly be evaluated by these imperatives. The Board needs to plan its program to realize the objectives which the imperatives suggest.

1. We must plan that all our education from elementary to seminary be Christ-centered; that is, every teacher must know and love Christ, must be able to lead students to Christ and into fellowship with and service for Christ. The Word of God must be the integrating and unifying factor in every curriculum, the students must be challenged to a life of service for Christ, and anything that militates against Christ or His Church must be prohibited. Christ must be a real person on every campus and in every classroom so that any class may be opened by prayer.

The Board may be limited in its planning for physical facilities by the funds available from its constituency, but there is no limit to the resources for spiritual and evangelistic atmosphere in any institution. The Board plans by means of the religious welfare survey being conducted by several institutions to discover ways and means of strengthening the spiritual life, missionary zeal, and church loyalty emphases on each campus. The welfare survey is a task of no mean proportions, but each of our four larger institutions is attacking the problems involved with commendable zeal.

The Board should plan to develop for itself and ask from her college administrations explanations of what is meant by "Christian education" or by providing a "liberal education in a Christian environment or atmosphere." This problem requires continuous study. It is imperative, therefore, that our faculties and teachers have a clear concept of the Anabaptist vision and vitalize it in their own

lives and the lives of students. This brings our education as well as the rest of life under the lordship of Jesus Christ by a meaningful discipleship.

We dare not apologize for being Mennonite. Non-Mennonite students should expect to be subjected to strong denominational emphasis if they attend our colleges. Ours must not only be good Christian schools; they must be definitely, dynamically Mennonite. We acknowledge that other colleges have a strong evangelical and evangelistic emphasis, making an enviable record of students who enter missionary and church work. Our schools should be second to none in these emphases, but must also be champions of the Mennonite way of life. It is the responsibility of the Board to plan what kind of institutions those under its control shall be, and to suggest ideals and objectives for those under other controlling bodies.

To maintain a Christ-centered program, the Board needs to plan for the preparation of textbooks for use in the schools. These plans should develop in the very near future.

2. The Board also plans that our schools will be provided with Spirit-filled, qualified teachers. All our institutions from elementary schools to seminaries are in search of teachers who have both spiritual and scholastic qualifications. We cannot use teachers who do not qualify spiritually, and we should not use those who do not qualify academically. The Board plans to continue encouraging our colleges to develop curricula for the preparation of teachers for elementary and secondary schools. We need to have the true answer for the present scarcity of teaching personnel in view of the fact that our colleges have been producing an increasing number of graduates within the past few years.

The church must see that realizing the ideals the Board has for teachers in church schools is a missionary calling in no way inferior to foreign or home missionary service, unless it would involve absence of the privilege of preaching. No small part of a missionary's responsibility is devoting time to indoctrination and spiritual development of church members. Teaching in a church school offers a superb opportunity to lead young people to the deeper things of God and to challenge them to a dynamic witness for Christ.

It is the plan of the Board for tomorrow to secure, from the church, administrators and faculty who merit the confidence of the church. We cannot emphasize too much the necessity of spiritually dynamic administrators and faculty members who consistently voice and practice their faith in Christ. This principle must be kept in mind by the Board in directing today's administrators and in planning for those of tomorrow.

3. A third imperative which must condition the Board's thinking and planning for tomorrow is that we must have

a correlated program of church education. As stated earlier in this discussion, our schools have tremendous potentialities for either uniting or dividing our small brotherhood. In this day of widespread district conference interest in founding schools, the Board must plan to exercise the prerogative given it by General Conference to correlate and coordinate the educational program of the whole church. The experience of other denominations may surely teach us something along this line. In the annual report of the Board of Education of the Disciples of Christ in 1923 this statement was made: "If there is one fact which stands out clear and unmistakable, it is that the policy of sporadic, unrelated, and independent activities in the founding and supporting of educational institutions has not worked." The Northern Baptist Convention Education Society recorded in 1892-93 this observation: "Too often our educational institutions have sprung up as it were by chance, each designed to meet local needs, to serve local ends, to gratify local ambitions, with little, if any, reference to their fitness, either in location, grade, or probable resources, to become appropriate and helpful parts of a general scheme of education . . . Looking back over the educational history of our denomination, one can hardly suppress the cry, 'O Education, what blunders have been committed in thy name.' All this could have been avoided had such a society as ours existed antecedent to our founding institutions of learning."

These quotations are but representative of others that could be given which show the need of correlation and coordination of a school program of a denomination. This principle is most pertinent apart from the particular faith or practice of the denomination. The Board may thank God that our own General Conference has recognized this problem and has given a mandate in this area, although it might have been advantageous if the action had been taken some years earlier.

It should be made clear again that it is not the desire of the Board to thwart local initiative, or to administer all schools, but to assist conferences in conceiving any contemplated institution as a part of the entire church educational program, to envision its requirements in personnel, students, and finances as they may relate to other institutions in our brotherhood. A few of our new schools are experiencing problems, possibly not entirely anticipated. The Board plans to be prepared to give assistance to any institutions if and when assistance may be desired. It must plan to prepare itself to render this service in the most constructive and impartial manner. The Board needs to prepare itself to be equally sympathetic and helpful to all institutions and grades of educational endeavor in the church.

(Continued on page 1149)

TO BE NEAR TO GOD

(Continuing: Prayers of the Bible)

Sunday, December 5

Read John 17.

And be in awe as you read! For this is the holy of holies of the Bible. Here the Son pours out His heart to His Father, and permits us to listen. What He prayed on the mountain and in the desert we do not know. But here in the upper room the beloved John heard, and recorded. And what does He say? For Himself He reports and confides. His requests are for His disciples, that they might be kept from the world's evil. But hear! He prays for us: "for them also which shall believe on me through their word." Just before His own climactic grief, with so much in the present to occupy Him, He thinks through the centuries to us. Thank you, Master.

"From heav'n He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died."

Monday, December 6

Read John 18:33-38.

"What is truth?" asked Pilate; but, as Bacon said, he "would not stay for the answer." Perhaps he asked with the philosopher's cynicism, sure that no one knew the truth. Perhaps he felt that whatever of truth was known would not be held by this Galilean peasant. Perhaps he suspected that Christ did know the truth, but was unwilling to risk hearing it. In any case he was a most foolish man. Before him stood Truth incarnate; he had only to ask, and the Answer was there. But he would not stand still long enough to hear it. And so he went down into the darkness, ignorant of the Truth that could have saved him.

"Ah—what if God be moving very near—
And I, so blind, so deaf—had passed Him by?"

Tuesday, December 7

Read John 20:11-16.

How distracted Mary was! How could she, a weak woman, take away the body of the Lord? and how feeble is her supposition that the gardener had played a trick on them, and was concealing the body of the one they loved. She felt if she could just see that dead body once again, she would be satisfied. She asked so little when she was about to receive so much. Her request was limited by her comprehension. About to see her Lord in life, she dreamed only of seeing Him in death. How many of our prayers fail on the same count! We ask for the crumbs when we might have the feast. The liberal giving of our wealthy God is prevented by our small asking.

"And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer."

Wednesday, December 8

Read John 20:24-29.

"My Lord and my God." It was the ecstatic rushing of faith to meet the evidence of his ears and eyes. It was the final closing of the doors to doubt, and the opening of his being

to faith. It was the answer of the believing heart to the questioning mind. The question mark was yielding to the exclamation point. The skeptic was being converted into the believer, the doubter into the preacher of the Good News that Christ was risen. Was this a prayer? Assuredly. For prayer is the answer as well as the question, the glad response as well as the plaintive request. Pray today simply this: "My Lord and my God!"

"I say, the acknowledgement of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And hath so far advanced thee to be wise."

Thursday, December 9

Read John 21:15-17.

"Thou knowest I love thee." It was spoken with downcast eyes of shame, for the cursing denial in the courtyard had not looked like love. The tears which choked Peter's voice were the continuation of the tears of penitence which washed his cheeks that black night. With all his fervent heart he meant it: every time he said he loved the Lord he meant it still more. There was no lukewarmness in his heart—only a terrible feeling of unworthiness. What a comfort it was to know that the Lord understood—and that He forgave. Never again would Peter fail Him—of that they were both sure. And Lord, in spite of all our failures, we love Thee too.

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love."

Friday, December 10

Read John 21:20-25.

How like Peter—and me! "What shall this man do?" One would think that Peter would have had enough to keep his mind busy plumbing the depths of meaning in the command which the Lord had given him to feed the lambs and the sheep. The memory of his great failure should have kept down his inquisitiveness and his presumption for a while. It was a big enough job to be Peter; he need not have tried to be John too. To follow Christ was his task, and not to direct his brethren. We are too much concerned with others—not in the way of love and service, but in the way of direction and authority. Even our prayers are noseys!

"Nobody else can do the work,
That God marked out for you."

Saturday, December 11

Read Acts 1:1-9.

Another foolish request. What difference did it make when it would be. Our business is to pray for the coming of the Kingdom, and then to work for it with all our might. Our chief concern must be that the principles of the Kingdom are at work, now, in our hearts. Our message is the Gospel of the King. Our program is to bring Him to others. When we sit down to quibble about times and seasons, which Jesus says the Father has kept in His own power, we begin quarreling and we forget the business of the day. Let us not ask, then, about the Lord's busi-

ness, but about ours. There are things we need not know.

"Knowledge we ask not—knowledge Thou has lent;
But Lord, the will—there lies our bitter need.
Give us to build above the deep intent
The deed, the deed."

—E.

LETTERS TO US

Sunday School Lesson for December 12

(Philippians: I Timothy; I John)

Why should God have put in the Holy Script so many letters? From Acts to Revelation we have twenty-one epistles written to churches and to individuals. They were written for special occasions to meet specific needs of their day, yet they are preserved for our reading. Why? Does God reveal Himself to us through this form of literature?

What if we did not have them? Just think what we would lack without the theology of Romans and Hebrews, the practical ethics of James, and the fundamental truth concerning Christ in Colossians.

The doctrines and exhortations for Christian living are set forth in these letters in such a way that it is easy for us to take them, especially when we understand something of the circumstances under which they are written. I believe God knew that He could not preach to us in a more effective way. These epistles are full of the doctrinal teachings, deep and grand. In Ephesians we have an inspiring picture of the church in its setting in the heavenly places in Christ.

Since the letters were written to meet special needs, the applications of the doctrines throw light on our path as they did on the life and problems of the early church. Think of the words of Scripture that have been most precious for your Christian walk. How many of these are taken from the letters? God has revealed His answer to every one of our spiritual problems in these writings.

Letters reveal the soul of the writer as much as his deeds do. So here we meet the hearts of some great men. We would not know the dynamic saint, Paul, if we could not read his "weighty and powerful" (II Cor. 10:10) letters. While we can't ever fully appreciate all Paul did for the Christian church, yet how could preachers today build up the saints in Christ without the great example of godly living and of passionate zeal for Christ's cause found in this apostle to the Gentiles? How we appreciate the great love of John and the practical man James!

Letters furnish the best kind of source for historical facts. When the life of Paul is written, many of the incidents of his life are discovered from his letters. Likewise much history of the early church is written in these New Testament epistles.

Study the Philippian letter as a "paean from prison" prompted by a gift. Erdman says Paul writes "as one who is sure of his place in the hearts of his readers, and he wishes them to be sure of the place they hold in his." It is a good illustration of the fact that the love of Christ did constrain Paul.

If there is time, discover the purpose of other letters. Also read salutations and closes.

Assignment: Read the "good tidings of great joy" in Matt. 1:18 to 2:12; Mark 1:1-11; Luke 2:1-20.—Alta Mae Erb.

FAMILY CIRCLE

Saturday Night

By B. RELLIM

*There is something special about Saturday night,
The week's work all done, the house just right;
The pantry shelves holding pies, cookies, and
cakes,*

*Cinnamon rolls, salads, and all that it takes
For quick Sunday meals.*

We like it that way

For everyone feels

We have more time to pray.

*Everyone quiet, nothing more to be done,
The time is mine to commune with the One
I worship and serve in my home through the
week.*

*To-morrow, new blessings at His house I will
seek.*

My lesson studied,

Songs chosen to sing,

I now am readied,

My offering to bring.

*The children, fresh-bathed, are asleep in their
beds.*

*I can almost see halos about their small heads.
Their clothes are waiting, little shoes in a row,
Clean dresses, shirts, trousers; come sun, rain, or
snow,*

We're sure to be

In church at our place,

Inspired to see

Each God-fearing face.

Unfaithful Fathers . . .

*"Train up a child in the way he should
go: . . ." (Prov. 22:6).*

J. Edgar Hoover in a recent interview laid the blame of children's misdeeds on their parents—mostly on the father.

One of his case studies concerns a fourteen-year-old boy. This lad started smoking, drinking beer, and running around with girls. One day he beat his neighbor to death just to get his car and drive around awhile.

The investigation brought out these points: the boy was allowed to quit school because he "didn't like the teacher." His parents always excused him; he was babied and spoiled. His father never made him go or asked him to go to church or Sunday school because the father did not go himself. The mother went alone to church. There were nine other children in the family, none of them went to Sunday school! A firm hand discipline, plus a father's good example might have saved this boy.

Is this altogether something new? Let us look at the story of Eli, 1,160 years before Christ walked on earth. Eli himself was not wicked. He was a high priest, the very one who told Samuel how to

answer the call of God in the night. But his sons were sinful, disobedient, ungrateful, unholy, and viciously immoral.

The judgment on Eli, the father, was this: "I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13). Eli himself was a pious man and judged Israel. But he could not or would not stop his sons from breaking the laws of God and man. These grown sons were allowed to break the rules of the Temple; they took meat meant for sacrifice and used it for themselves. They had loose morals concerning women and openly disobeyed the commandments they were supposed to respect and help others obey also.

We do not know just how God expected Eli or any other father to restrain them. There are different methods used by all generations. To spare the rod is to invite much trouble later in most cases. The power of example is the great factor in leading a child into the paths of righteousness. A father who goes to the house of God and takes his child along has done more for the son or daughter than any other regular duty can accomplish. But that, of course, is not enough.

Eli was probably too easy-going and too generous. This is a common fault with fathers. They give the son too many gifts, too much freedom, too little counsel and too little discipline.

Perhaps Eli's wife had something to do with the sad ending of these two young men—which would not excuse Eli, for "he restrained them not." Silence gives consent, in the home, the office, or the factory, in politics, or in society.

Eli did not use his knowledge of the sons' evil deeds in a definite effort to stop them. He let things slide. They went from bad to worse. This lack of action was the sin in Eli's life, the thing that made God say He would judge Eli—because "he restrained them not."

The two young men were killed in battle; a little later Eli, himself, fell over dead when he heard the news.

That the Ark was allowed to be taken into the battle, against the holy laws concerning it, is one more indication of how far wrong things were spiritually, when the Philistines won that battle in which Eli's sons were slain. No wonder the wife of Phinehas—Eli's daughter-in-law—exclaimed, "The glory is departed from Israel: because the ark of God was taken."

The glory of God is soon gone from that house where sin is allowed to take root and grow into an evil plant. No joy can be expected where fathers lead their sons into a careless way of life which

belittles reverence for God and His house; even our Father in heaven chastens those He loves.

Law and order is a precious thing in the home or in the nation. Still better is the peace that comes from true worship of the living God. Together these active habits of obedience and faithful loyalty to godly precepts will promote and perpetuate harmony and happiness in the family. Without restraint and without respect for righteous rules of conduct there can be no lasting love or happy outcome to family affairs. Our Father in heaven is faithful. His Word declares it and experience has proved it. Let earthly fathers be faithful to their own, by example, precept, persistent prayer and effort, and we will have happier homes and more abundant living in the family circle.—James A. Sanaker, in "Gospel Herald" (Cleveland).

Blessings

By A MOTHER

They call their children problems,

But Blessings ours have been;

*We've seen them through the days of
youth,*

Not taking paths of sin,

But looking up to Christ, their Guide,

To paths of truth and right,

And seeking to be strong and true

And walk in paths of light.

We look back to their babyhood,

Their prattling baby joys;

We think of childhood's busy days

Of romping and of noise.

But problems—no, they were not that,

But Blessings God had sent;

And now when they are all grown up,

It seems God only lent

These Blessings to us in our home

Through all the years gone by.

Now as their plans take them away,

We would not fret or sigh;

For as God gave, we gave them back

To be of use to Him,

To walk in ways of righteousness

And help lost souls to win.

*These Blessings have brought rich re-
wards—*

Our trust was not betrayed;

And though our home is lonely now,

Rich memories have made

Our parenthood much blessed of God,

Our fondest hopes come true.

Friend, trust and lead your children now

And they'll be Blessings too.

The simple faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of our future?—Chauncey M. Depew.

November 30, 1948

TEACHING THE WORD

"Nourished in Faith and Doctrine"

BY NELSON E. KAUFFMAN

At its meeting at Hubbard, Oregon, June 28-30, 1948, the Mennonite Commission for Christian Education and Young People's Work decided to use adult indoctrination as a major emphasis for 1949 and adopted the phrase, "Nourished in Faith and Doctrine," as suggesting the objective which is desired by the emphasis. This program will enable the Commission to carry out a directive given by the General Problems Committee in its report to the 1947 session of General Conference, Division III, Section 3:

"A continued study on the part of our publishing interests and the Commission for Christian Education and Young People's Work for strengthening the teaching in our Sunday schools and young people's meetings in the distinctive doctrines of the church. We commend the work that has been done in rearrangement and substitution of Sunday-school lessons to give room for more doctrinal teaching and for the improved series of young people's Bible meetings."

The Commission accepted a proposal to promote this program through four forms of indoctrination:

1. The reading of "Glimpses of Mennonite History and Doctrine," by J. C. Wenger.
2. Holding of Bible conferences using topics covering our major doctrines.
3. Preparing a quarter's program of daily readings for family worship.
4. A twelve-lesson course of study based on our confessions of faith.

The Curriculum Committee was authorized to supervise the preparation of the materials necessary in forms two, three, and four. It is planned that forms one, and two may be promoted this fall and early winter, the last two to be ready later. The Commission has set the goal of having at least one of these four forms of indoctrination in every congregation in the church. Full details of each program will be released in due time. In realizing the goal the co-operation of every minister and Sunday-school superintendent will be required. The proper authorities in each conference will also be contacted before any promotional material will be released. It is the hope and prayer of the Commission that every district conference committee will co-operate in promoting this program of adult indoctrination. Our parents must know, believe, and practice the doctrines of the Word of God if our children and young people are to accept

our heritage of faith and pass it on to succeeding generations.

Hannibal, Mo.

Guides Needed!

The report from the Federal Bureau of Investigation for 1946 showed the nation's crime bill to be eighteen billion dollars, which was two billion dollars more than previous years—all of this in spite of the fact that the American Bible Society sold more Bibles, Testaments, and scripture portions than ever before. It is quite evident that more than simply the possession of the Word of God is needed—it must possess the individual.

It is not even enough to urge individuals to read the Bible. The eunuch who was reading the Scriptures of his day did not understand what he was reading and challenged Philip with the question, "How can I, except some man should guide me?" This question is still the unspoken question which could be true of literally thousands of people in America today.

A Bible test was given to 18,434 high school pupils some time ago. The results showed that 16,000 or eighty-seven per cent could not name three Old Testament prophets; 10,000 or fifty-five per cent could not name three disciples of Jesus; and 12,000 or sixty-six per cent could not name the four Gospels. Another study was made of high school graduates who were just entering a state university. They had come from the best homes and schools throughout the state and should have been above the average. They took the test voluntarily and naturally were those who felt fairly capable in the Biblical field. There were eight questions, calling for the naming of ten books of the Old Testament, ten of the New, the divisions of the Old Testament, identifying five Bible characters, and similar matters. The average grade was forty per cent. There were 139 who took the test, and ten could not name a single book of the Old Testament, and only sixty-eight named ten. Books mentioned were "Hezekiah," "Phenecians," "Gentiles," and "Xerxes." Twelve could not name a single book in the New Testament, and only forty-six named ten. Books mentioned were "Paul," "Theleians," "Lazarus," and "Samson Agonistes." Twenty-seven made no effort to name the apostle to the Gentiles; seventy-two replied correctly, and others mentioned "Methuselah," "Moses," and "Judas." Twenty did not even try to name the beloved disciple, while sixty-eight answered correctly, and other names given were "Abraham," "David," and

"Peter." "Apollos" was thought to be a heathen god, and "Cana" was the promised land.

While these tests are far too limited to draw general conclusions, they are quite in line with the fears of those who believe there is a great need for more "guides" to make clear the Word of God today.

It is quite evident, of course, that these tests are based simply upon a factual knowledge of the Bible. Facts are not the end in themselves, for they must be interpreted and related. Indeed, neither facts nor interpretation of the Bible is sufficient, for they must lead the individual to a proper personal relationship with the Personality revealed by those facts. The basic truth remains, however, that there can be no interpretation nor relationship with Christ Himself without a knowledge of the facts of the Bible. All three are quite necessary and interdependent. One may be thoroughly aware of facts without a personal acceptance of Christ, but he begins with the facts. Guides are needed here to lead individuals into the full acceptance of the ascending order of truth—facts, interpretation, Christ!

The need for guides reaches into every area of church influence. Guides are needed in the home to give added support to the more formal classroom work of the church. Guides are needed in those classrooms whether they be in the church schools or in the church-related colleges. Guides are needed who will once again make the Word of God become more meaningful.

These guides must come from the ranks of our own church members. Those old excuses of inability and insufficient time must give way to a real willingness to help to make the Bible clear. Dr. Paul Updike in his recent book, *As Jesus Taught Them*, insists that "man was created a natural teacher." There may be varying degrees of aptitude and training along this line. Our colleges are expected to seek out those who have had wide training in their field, but this cannot take the place of those teachers in the classrooms of our church schools who know the way and want others to find the way, too. More laymen must respond to the great current need for Sunday-school teachers, vacation Bible school teachers, and weekday school teachers. There is a need for a vast army of more or less ordinary workers who are willing to become "guides."—Erwin G. Benson, in *Herald of Holiness*.

UPON YOUR KNEES

A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher, looking on, said, "I wish I could deal such clanging blows on stony hearts." The workman made answer, "Maybe you could, if you worked like me, upon your knees."—Arthur T. Piereson, in *Seed Thoughts for Public Speakers*.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

The Executive Committee of the Women's Missionary Sewing Circle Organization met at Goshen, Ind., on Nov. 12.

A new church building is being planned by the congregation at Hesston, Kans., according to a vote taken by the members there recently. It is hoped to finish this project within three years.

Bro. Wibur Nafziger, Harper, Kan., held evangelistic meetings at the Gulfhaven congregation, Gulfport, Miss., Nov. 6-9, and at the Wayside Mission Nov. 10-14. There were four confessions at the mission.

Bro. Henry Newcomer, deacon of the Bethel congregation, near Wadsworth, Ohio, has passed to his eternal reward. The funeral was held Nov. 15.

Six brethren from La Junta helped on the construction of the Denver Church during the week beginning Nov. 13.

Bro. C. F. Derstine assisted the staff at Rockway Mennonite School, Kitchener, Ont., in a five day series of meetings Nov. 22-26. Bro. Derstine is scheduled to give an address at Susquehanna University, Selinsgrove, Pa., on Dec. 7.

Bro. Myron Ebersole, secretary of Faith and Practice for Mennonite Youth Fellowship, spoke to four Indiana literary societies at Goshen, Ind., on Nov. 16. Bro. Ray Bair also spoke at this meeting.

Bro. and Sister William Miller have moved from Goshen, Ind., to Crumstown, Ind., to take charge of the work there for which Bro. Miller was ordained this past summer. Their address is North Liberty, Ind., Route 1, Box 85.

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Items and Comments

Bro. Theodore Wentland, pastor of the congregation at Cullom, Ill., told his life story to the Metamora, Ill., congregation on the evening of Nov. 21.

Bro. Stephen Solomon spoke to the combined Metamora and Roanoke congregations at Roanoke, Ill., on Nov. 23.

Bro. Millard C. Lind, Scottsdale, conducted meetings at Vineland, Ont., Nov. 21-28.

Bro. Ford Berg spoke on a missionary program at Martinsburg, Pa., on Nov. 21.

Bro. Harold Brenneman, Scottsdale, spoke at Schellsburg, Pa., on Nov. 21.

Bro. and Sister Paul Conrad, recently returned from relief work in Ethiopia, spoke at the Johnstown Mission, Johnstown, Pa., the evening of Nov. 21.

Melvin and Miriam Weaver, Ophir, Ky., request that because of uncertain mail service all mail be sent to them in care of General Delivery, Paintsville, Ky.

The Hammercreek Church, near Lititz, Pa., is planning an inspirational song service, D.V., for Dec. 19, 7:15 p.m.

A Youth Fellowship Rally was held at Kitchener, Ont., Sunday afternoon and evening, Nov. 21. Speakers were J. H. Mosemann and Frederick Erb, from Goshen, Ind., and Roy S. Koch, St. Jacobs, Ont.

Bro. John S. Hess is scheduled to hold revival meetings at Elizabethtown, Pa., Dec. 5-19. He requests the prayer of our readers.

Bro. Marcus Bishop, Pueblo, Colo., preached at Denver, Colo., on Nov. 7.

The nurses of the class of 1948 from La Junta were in Denver, Colo., on Nov. 9 taking their state board examinations.

Bro. E. M. Yost, Denver, Colo., closed a series of meetings at Greensburg, Kans., his former home, on Nov. 7.

The Book Department of the Publishing House is grateful to those who are placing

Calendar

- Midwinter Ministers' Meeting, Indiana-Michigan Conference, Emma Church, Topeka, Ind., Dec. 1, 2.
- Universal Bible Sunday, Dec. 12
- Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak., Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided, June 7-10.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-26.

their mail orders early for Christmas merchandise, and reminds everyone that now is the time to refer to the catalog recently sent out. Send your order while stocks are adequate and mails not so heavy as later. Drop us a card if you did not receive your catalog.

The Lancaster Conference School Board in a special meeting on Nov. 18 approved plans submitted by the building committee for the erection of a girls' dormitory to accommodate approximately one hundred. It is hoped to have the building ready for use in the fall of 1949. Present plans call for building later a structure for classrooms and auditorium.

Bro. Milo Kauffman will show his pictures of Europe in the Memorial Hall at Hesston College on Dec. 3.

Bro. J. N. Kaufman gives their permanent address as 110 Florence Avenue, East Peoria 8, Ill.

A good example of ministerial support was given by the West Union congregation, Wellman, Iowa, recently, when thirty-two men with nine cornpickers harvested the corn crop of their minister, Bro. Paul T. Guengerich, who is attending college.

Bro. Gerald Studer, Orrville, Ohio, is scheduled to speak at the Pleasant View Church, near Goshen, Ind., on the evening of Dec. 5.

Correction.—Did you have trouble reading the Southwestern Pennsylvania Conference report in the issue of Nov. 16? The type got mixed up in the course of printing and some of the later copies need to have the material rearranged as follows: take the material beginning with "redemptive grace" in the first column and closing with "a person of ability," and put it at the bottom of the first column. We are sorry for this mistake.

Bro. Andrew Jantzi, Flint, Mich., held meetings at the Mt. Pleasant Church, Fentress, Va., beginning Oct. 31. A number were reclaimed. From Fentress he went to the Warwick River Church at Denbigh.

Four young souls accepted Christ as their Saviour in meetings held at North Lima, Ohio, Nov. 14-21.

Bro. J. J. Hostetler, Canton, Ohio, was the instructor for the annual Bible conference of the Sharon congregation, Plain City, Ohio, Nov. 21-28.

Bro. Leonard Haarer, Shipshewana, Ind., who has just closed revival meetings at Mattawana, Pa., began a series of meetings at Leo, Ind., on Nov. 28. Pray for these meetings.

Bro. Anson G. Horner, Kokomo, Ind., visited Ohio Christian day schools the week following Nov. 14. He is visiting agent for the Christian Day School Council of the Mennonite Board of Education, and is taking encouragement to the various schools on this level.

Bro. Harold Breneman and wife, Philadelphia, Pa., were speakers at a missionary service at Westover, Md., on Nov. 14.

An all-day Bible meeting will be held at the Miners Village Mission, Cornwall, Pa., on Dec. 5. That evening evangelistic meetings will begin, with Bro. Warren Good, Ephrata, Pa., as evangelist.

(Continued on page 1148)

Go, Preach

MISSIONS

Give, Pray

Mission Items

A very inspiring week-end missionary conference was held at Goshen College Nov. 19-21. Takuo Matsumoto described graphically in the Friday morning chapel service his experience in the atomic bombing in Hiroshima, Japan. Hilda Lazarus, director-principal of the Vellore India Medical School, gave a very-much-appreciated interpretation of the relation of medical service to evangelism. The offering taken at the conference beyond expenses was designated for use in investigating the possibility of opening mission work in Japan.

Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, spent parts of Nov. 22 and 23 at Goshen College interviewing students interested in missionary service.

A new work was begun at Rexton, Mich., fifteen miles northeast of Naubinway, in charge of Bro. Ora C. Wyse. Following the holding of two summer Bible schools, a regular weekly church service is conducted each Friday evening. The door is open for someone to enter the community to hold regular Sunday services.

Sister Ruth Byler is conducting a Monday evening story hour at the Knoxville, Tenn., Mission. Good attendance is reported.

The Park View Melodians from Eastern Mennonite College gave some messages through songs to the group at Ophir, Ky., during the first week end of November. They also helped with the regular street meeting at Paintsville and sang at the hospital service.

Bro. Omar Stahl is supervisor of a Christian Worker's Band, at the Knoxville Mission, which is distributing tracts and "The Way" in hospitals of Knoxville.

One of the members at Burchett Flat, Ky., was recently shot, causing much excitement. Although the wounds were not fatal, the shooting caused serious thinking on the part of some.

The Lancaster Conference is opening a voluntary service program. Bro. H. Raymond Charles, of the Chestnut Hill congregation, has been appointed in charge.

Bro. John S. Hess is to give Thanksgiving messages morning and evening on Sunday, Nov. 28, at the Diamond Street Mennonite Church (Colored), Philadelphia, Pa.

Bro. Stephen N. Solomon, delegate from India, and Bro. Milton C. Vogt, on furlough from India, spent Nov. 17-23 among the churches of central Illinois. On Nov. 21 they were in a special Missionary Day program at the Pleasant Hill Church in East Peoria.

Sister Lena Graber, on furlough from India, has completed her work in the laboratory of the Augustana Lutheran Hospital in Chicago. She has returned to her home at 1619 South Eighth Street, Goshen, Ind. During

OVERCHECKED FUNDS FOR THE MONTH ENDING
OCTOBER 31, 1948

India:	\$5,188.32
Missionary	2,189.00
Educational	1,097.32
Medical	421.50
Pastor's Support	25.34
Literature	
South America:	2,039.69
Missionary	2,004.72
Missionary Children	171.10
Bible Institute	692.13
Chaco Indians	1,548.86
Clinic and Welfare	320.00
Evangelism	5,882.86
National Workers	160.00
Student's Training	2,788.66
Puerto Rico	1,141.89
Puerto Rico Missionary	
Home Missions:	
Canton, Ohio	1,008.21
Chicago, Illinois	1,253.49
Chicago Mexican, Illinois	167.99
Denver, Colorado	914.02
Denver Church Building	
Colorado	6,000.00
Detroit, Michigan	1,725.71
Fort Wayne, Indiana	1,397.27
Kansas City, Kansas	471.60
Lima, Ohio	1,437.71
Mexican Border, Texas	564.77
Peoria, Illinois	714.59
Spanish Work, Colorado	452.54
Home for Aged, Illinois	84.98
La Junta Hospital—Nurse	1,419.78
Aged and Disabled Missionary	420.00
Culp, Arkansas	1,548.21
Bethel Springs School, Culp,	
Arkansas	1,247.56
Missionary Preparation	131.15
Rural Missions	175.00
General Relief Fund	2,918.39
Total	\$49,724.36

ing the first week of December she expects to be at La Junta at the Mennonite Hospital, La Junta, Colo., with a stop at Hesston College en route.

Bro. Royal and Sister Evelyn Bauer, under appointment to India, attended the week-end missionary conference at Goshen College Nov. 19-21.

Bro. Daniel W. and Sister Eunice Miller, under appointment to Argentina, were speakers in the Sunday afternoon missionary meeting at Goshen College Nov. 21. Bro. and Sister Miller expect to leave the day after Christmas for language school in Colombia, South America, preparatory to taking up their regular appointment in Argentina.

Bro. Amos Swartzentruber, on furlough from Argentina, underwent a minor operation in Goshen, Ind., Nov. 16. He is making a good recovery.

Bro. John Detwiler, Culp, Ark., writes that the clinic and residence building is progressing slowly. The basement is finished and the subflooring mostly laid. A building service unit for this winter is being arranged to assist in this construction.

The executive committee of the Board in recent session approved the building of the student residence at La Junta, Colo. Bro. Allen H. Erb was appointed chairman of the solicitation committee. Further publicity will appear in the GOSPEL HERALD from week to week.

Bro. and Sister A. C. Brunk, missionaries from India, were in Brethren, Mich., on Sunday, Nov. 21.

Bro. George H. Beare, Balodgahan, India, writes: "We are looking forward to the touring season that will begin in a few weeks. We are expecting to see souls saved and brought into the Kingdom. Will you pray that each one of the workers may find real joy in bringing the Gospel of light to those in darkness?"

First Missionary Day in Pulguillas,
Puerto Rico

Sunday, Nov. 14, the members at Pulguillas enjoyed their first Missionary Day program. Three Puerto Ricans spoke as follows: "Witnesses, Where" (Acts 1:8), by Bro. Ismael Gonzalez; "Other Sheep Which are Not of the Fold, Them Also I Must Bring," by Bro. Jose Delgado, a student at Barranquitas who is helping at Palo Hincado on Sunday mornings; "My Responsibility Toward My Neighbors," by Bro. Delgado, Jose's father.

The climax was the evening service. A missionary sermon was brought by Bro. Paul Lauver after which Bro. Lester T. Hershey gave an invitation to young people to consecrate themselves to the work of the Lord.

As Bro. and Sister Lauver sang, "O Jesus, I Have Promised," three young people came to the front and gave the pastor their hand as a pledge of their resolve. They were Ismael Gonzales and Jose Delgado, both of whom are preparing for the ministry, and Rosalina Ortiz, one of our church workers. There was an attitude of "I feel it an honor to surrender my entire life to God" as these young people, with head high and quick step marched to the front of the church without a bit of hesitancy. It put us to shame as we remembered how we wavered in making such a decision."

Denver, Colo.: Alice Schrock, who has been a worker here, returned to her home in Oregon during the first week in November.

Sunday, Nov. 21, was the last Sunday for worship in the old church building. A special testimony meeting was planned for the evening service.

Canton, Ohio: Bro. and Sister J. N. Kaufman, on furlough from India, were here on Sunday, Nov. 21.

Lima, Ohio: A midweek Bible class for school-age children met for the first time on Oct. 20, with over seventy-eight pupils enrolled. Classes are being held each Wednesday immediately after school here at the church.

The total offering taken at the Kidron Mennonite Church, Dalton, Ohio, on Missionary Day amounted to \$1,830.40, including \$611.02 from the junior department. Bro. Elvin V. Snyder spoke at both morning and evening services.

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, November 24, 1948

For such as these, we thank Thee, Lord, and rejoice . . .

It was one of those cold, stormy, fall nights, the latter part of March . . .

"The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook" (Ps. 77:18).

The bright flashes of lightning, as it dizzily zigzagged down the sky, threw into bright relief the kneeling form of a woman, with hands and face lifted Godward in prayer . . . alone, yet not alone! There knelt the tiny, frail figure, wrapped up in its customary black shawl—Dona Maria Guzman de Andrade. There she was, past her seventy-sixth birthday, kneeling outside on the cold, bare, uneven bricks of her porch floor, in the midst of that awful storm, crying aloud to her heavenly Father to save her tiny home.

God answered!

The storm raged on. Three blocks away a similar scene was taking place. There, too, an elderly widow lives alone—yet not alone. Dona Alfonsa de Carrillo also was kneeling in prayer in the doorway of her humble home, praying "in faith believing" that her heavenly Father would keep her house from being torn to pieces.

God answered!

Much was the destruction all over town and out into the country that night . . . but not in any believer's home.

And the rain descended, and the winds blew, and beat upon these houses; and they fell not: for they were founded upon the Rock.

Later, when I rejoiced with Dona Maria and Dona Alfonsa as they told me of their answered prayer, their victory through faith, my mind flew back to a contrasting picture of a Christian Mennonite Sunday-school teacher who for years evidently loved the Lord but not enough to abide in Him at all times. In spite of six generations of Christian ancestors, this dear woman would seek the farthest and darkest corner of her bedroom closet. There she would shut herself away, not to pray, but to fear and tremble with ears covered and eyes tightly closed, waiting for the storm to end. Tragic!

For such as these, we thank Thee, Lord, and grieve . . .

As a young man in his early twenties, Bro. J. had been very popular with his gambling, betting at horse races, drinking, dancing, and worldly set of friends. But one day he saw and fell in love with the attractive daughter of a well-to-do Spanish Christian family, now settled in Argentina. She would not consent to marry him unless he would become converted. He became interested in the Gospel, was converted, and rejoiced that the Lord took away as by a miracle his former worldly pleasures and friends. He was bap-



For Such as These

BY BEATRICE HERSHEY HALLMAN

tized and later married the Christian young lady. Years went by and they were happy in the Lord. But, somehow, something happened through which he began to cool off spiritually, although he still attended services.

One day during the weeks of Bible study by the former pastor here in Trenque Lauquen on the person and work of the Holy Spirit, this man experienced a fresh outpouring of the Holy Spirit; he felt as never before God's power and love surging through him; many benefited by his great consecration to the Lord. He was a Sunday-school teacher in the center Sunday school; he was given charge of an outlying Sunday school; he was called upon as a lay preacher when the missionary pastor had to be away. He was strong in the Lord.

That was nearly five years ago. Today he comes to services very irregularly. A few weeks ago he missed on Sunday because he went to the "Model T" Ford races; last Tuesday evening a week ago he went to the movies with his recently baptized, seventeen-year-old son, supposedly to see a "good" picture. Thus neither could attend the weekly Bible study. Similar things have been occurring for months. When he did get here last Sunday evening to attend services he went out as quickly as possible, with only a polite must-do-my-duty handshake with the preacher. He says he is discouraged.

His wife cannot understand. Nevertheless, she was the one who began to take the eldest daughter (a member of the church) to the

movies because she must find something to amuse her to keep her from thinking of the young man she had jilted. She must get out among other young people . . . walk around the Plaza downtown with other girls. Or how else will she find herself a husband? "You see there are no eligible men in the church, daughter, right now," argued the mother.

Downtown . . . the others wear bright lipstick, fancy ear-clips, painted fingernails, and sparkling rings. They wear their hair in loose, long bobs, or swept up in curls. That means the beauty parlor . . . more time from the Lord, less money for the Lord. But she must have all that, too, or no one will look at her! Her mother, in giving consent to the whole program of worldliness, even bought her the earrings, the fine gold necklace, the sparkling finger rings, and provided the money for the beauty parlor. Of course, she told her daughter not to offend the pastor and his wife (and the Lord Jesus?) by wearing ornaments to church. So the daughter came to church on Sunday evenings only, with the fine gold necklace tucked inside her blouse, with her gloves on and her hair tucked up in tiny curls under the modest veil. One thing led to another until the shortsighted mother had a gold ring on each of her children (and one for herself, too). The movies were a definite part of the program, for the daughter has now captivated a nice young man of the world and the mother must chaperon the couple to the theater. The poor, discouraged

A little old woman spied me in the car. She approached me, jabbering in Spanish and held out a dirty hand which I knew meant that she wanted money. In her other hand was the stub of a lighted cigarette. I remembered the woman who had successfully begged a nickel from one of our group before, and who had immediately gone across the street to a bar and had ordered a tiny glass of whisky. This cigarette did not look good to me. Just then Beulah Litwiller came

A typical family group in Puerto Rico. Their income may be under \$300 a year. Note the cross on the left and the shoes stored under the roof. Mennonite Community Photo.

to the car. The woman jabbered faster when she saw another American, but when Beulah did not answer either, she muttered, "They do not understand Spanish." She was surprised at the little message on the evils of cigarettes and whisky from Beulah that followed immediately. As the beggar moved disappointedly away from the car we handed her a tract.

* * *

Today Beulah and I visited the Aibonito High School. We were met at the door by a very young teacher who seemed glad to have us visit her English class. Several veterans jumped up to place chairs before us. As the class opened, the teacher said, "Boys and girls, we have two visitors with us today. You will want to do your best. Now, Rosa, what is our lesson? On what page is it? Yes, it is page 115. What was the assignment for today? Who can tell me? That is right. Who is ready to tell a story from the *Reader's Digest*? Maria, which story did you choose? Fine. Will you come up here and tell this story to the class?"

Each word was "bitten off" and seemed to be "pushed" from her mouth.

Maria told her story, but she was very nervous and made many mistakes.

The teacher began again: "Who will be next? Ana, will you tell your story? Ana, aren't you prepared? What's wrong, Ana? Do you want more time to think of your sentences? All right, Gloria. Will you tell your story? Don't you have your lesson either? Or are you afraid? What's wrong, Gloria? Are you afraid of the visitors? They won't hurt you. Won't you tell your story?"

Another girl volunteered to tell her story. She spoke perfect English, but was unable to hide her Spanish accent. After class we talked to her and she informed us that her mother is an American who taught English and that teaching English is her highest ambition.

* * *

Costume in Puerto Rico is very unique, primarily because the greater part of the Puerto Ricans are not slaves to fashion. They are, however, bound to customs and traditions. Even in modes of dress, they follow a fixed pattern very closely.

Most grandmothers wear very long dresses of modest and simple design. Many wear black or black and white, possibly because of their mourning. This tradition of wearing black for mourning is strictly adhered to. If a husband or wife, a mother or father, or a brother or sister dies, the family wears black for one year. If a cousin dies, or a grandparent, they are permitted to wear black and white printed material, or plain black and white in combination, that is, a black skirt and a white blouse. If a member of the family dies, one who was not very highly esteemed or loved, survivors reveal this by wearing black and white at once. If a friend, outside the family, who is greatly loved, dies, women and girls may wear black or black and white, too.

This black mourning garb includes shoes and hose, too. I have noticed on young girls, under twenty years of age, that their black dresses and high-heeled shoes are sometimes very fashionable, giving the impression that, even in mourning, they are having a good time. Another type of dress that is much seen here is the vow dress. This is usually a plain, shirt-waist type of dress with sleeves below the elbows. The belt, the significant thing about this dress, is always similar to the twisted rope belt of the American bathrobe. The ends of these belts always hold little balls made of yarn. Persons wearing a vow dress have made a promise to a saint. If there is a promise to abstain from, or to do something for ten months, for example, the belt will have ten little yarn balls on the end. One girl whom I know came to us one day wearing such a dress. I asked her why she was wearing the vow dress. "My uncle has been very sick, and my aunt asked me to promise to pray to Saint — every day for six months for his recovery. So I took a vow for that."

Many schools in Puerto Rico have uniforms for their children. The uniforms are simple and easy to keep clean, such as white blouses with skirts or jumpers of navy blue, royal blue, wine, tan, or brown. These girls often wear wine, blue, brown, or white anklets, depending on the color of the skirt. Some Catholic uniforms are different. Their heavy white or tan uniforms have long sleeves. Long white stockings and black shoes are worn. Boys wear white waists and short black pants. Various schools have their own style of uniform. A high school may have a style of uniforms, except in different colors, exactly like an adjoining grade school. When passing a large school, one can easily distinguish high-school students from grade-school pupils. The uniformity for school children serves as a good leveling agent on this island where the poor are very poor and where the rich can display their wealth by dress and make children from poor homes uncomfortable in school.

La Plata, Puerto Rico.

Concerns in East Africa

By Alta B. Shenk

This morning as a group of women met for prayer, one young woman asked that we pray for her husband as he does not want her to wear a prayer head covering in the house and he refuses to permit her to read the New Testament. When she reads he tries to tear the book. This young woman has been saved for about a year, and her face beams with the joy of the Lord. One day she came with a rather severe wound on her arm.



Bro. Zephania, one of the elders in the Shirati Church in East Africa, stands between the brethren Amos S. Horst and J. Paul Graybill during a deputation visit about a year ago.

Her husband had beaten her for singing while cutting grain. The Zanaki believe that there is a curse connected with singing in the harvest field.

Yesterday another young woman told us that when she got home from reading class the day before, she found that their ten goats were lost. She hunted until dark, but was unable to find them. "I prayed and prayed," she said, "and this morning I found them at another village." This woman was the youngest wife of Chief Chabwasi, who died about two years ago. When he died she was given to be the wife of his son, who was about fifteen years old. Also, the lad was appointed future chief. He is going to Government school in Musoma. This woman has severe testings in her village but comes regularly to services and to the women's reading class.

Recently a little baby girl weighing less than three pounds was born to Mariamu, one of the Christian women here. The husband was baptized in Kenya years ago, but has been a backslider for a long time. The baby died a few days later and my husband, Clyde, was called over to have a service at the burial.

That same afternoon while it was raining I heard a "hodi" at the door. There stood Matete with whom the Spirit of God has been dealing. About a year ago she seemed to have a testimony for the Lord but soon lost it again. I invited her in and then she confessed to having stolen two articles of clothing which had been made in the sewing class. She had taken the dress to a village some distance away. Another girl had discovered the other article of clothing and had returned it to me. When I asked Matete about her relationship to the Lord she told me that she had been at Mariamu's village

that morning after the baby had died. Two of her grown daughters were there and they started to weep, but Mariamu told them not to cry because the baby had gone to be with the Lord. The mother said that when the baby died, its face looked like an angel's face. Matete said that she was smitten with her own heart's need and she and Mariamu prayed together. Now she had come to confess her theft. The next day she returned the dress which had been worn very little. I wish I could add that now she is going on with the Lord, but I can't. A few days later she was seen at a beer drink. We are still praying that this woman will yield herself to the cross that Christ may reign within.

A young couple have come here from Majita so that the man can attend district school. They have two little children. Soon after they came, the little girl, who is over four years old, started to fall. She was such a happy, bright little girl, but as these spells increased in frequency, the child had a dull, unhappy look. Because she hurt herself so frequently the parents tried to have her stay sitting on the ground or on a skin. This, too, was hard on the child. The child came with her mother to reading class and within an hour and a half she would often fall a number of times. The parents are true Christians and were praying, as were others, for the child. Then we felt led to have a special prayer meeting at their home on behalf of the child. The other Tuesday evening a little group gathered there. The group consisted of the missionaries here, the two elders, two lads from Majita who are going to school here, another couple who are here because of school, and the parents of the sick child. We sat around a smoldering fire outside the hut, in which the little girl was sleeping. After singing a number of hymns, some of the brethren read portions of Scripture and spoke of God's power to heal. There was a reality of the Spirit of God among us, and we were led to unitedly petition our heavenly Father in Jesus' name for the healing of this little girl. In my own heart there was a feeling of unworthiness to ask so boldly and yet there was an assurance because we were asking in the worthy name of Jesus. The little girl has been much better since then. She runs and plays and laughs like a normal child. She still falls sometimes. We are looking to the Lord for complete healing if He will thus be glorified.

We would ask you to pray for the wives of our two elders here. One of them comes to church, but she has no testimony to the saving grace of the Lord Jesus. The other one is living in defeat and sin. Surely the Lord desires these women to be true helpmeets to their husbands.

"Ask, and ye shall receive."

Musoma, T.T., East Africa.

NEW CREATION

As the world must be redeemed in a few men to begin with, so the soul is redeemed in a few of its thoughts and works and ways to begin with: it takes a long time to finish the new creation of this redemption.—George Macdonald.

M.C.C. Relief Notes

Volendam Passengers Reach Destinations

Of the 751 Mennonites who entered Uruguay, 228, under the leadership of Herman J. Andres, have been located in an army camp at Colonia; 458, accompanied by J. W. Warkentin, are located in another camp at Arapey; and sixty-five, accompanied by a Rev. Smith of Montevideo, went to a small camp in the Waldensian colony. The heavy baggage was taken to the various camps by train and truck. A number of persons from the evangelical churches in Montevideo were very helpful in serving as interpreters and in other ways. The Uruguayan government and people have apparently been favorably impressed by the Mennonite immigrants. These various camps in which the people are located are temporary arrangements, to provide the necessary facilities until plans for their permanent settlement can be completed.

According to a cable received from the M.C.C. office in Asuncion, Paraguay, the Russian Mennonites who will settle in the Volendam colony have now completed their journey from the ocean port of Buenos Aires. Another group of 154 went to the Chaco where they wish to settle because of relatives who are there or for other reasons.

Material Aid Field Work

J. B. Shenk, of La Junta, Colo., at present working with the Akron staff, will serve for the next few months as a field representative of the M.C.C. relief and material aid program, co-ordinating, and giving information and counsel to local communities relative to collecting and shipping of relief materials. He will be in the Kansas area for several weeks,

Books to Give

FANNIE CROSBY'S STORY OF NINETY-FOUR YEARS, by Fannie Crosby, \$2.00

GEORGE CARVER, BOY SCIENTIST, by Augustus Stevenson, \$1.75

H. A. IRONSIDE, ORDAINED OF THE LORD, by E. Schuyler English, \$3.00

WANLESS OF INDIA, by Lillian Emery Wanless, \$3.00

PUERTO RICO, UNSOLVED PROBLEM, by Earl S. Garber, \$1.00

THE MONK WHO LIVED AGAIN, by B. H. Pearson, \$1.50

GOFORTH OF CHINA, by Rosalind Goforth, \$3.00

DAVID LIVINGSTONE, by Basil Miller, \$1.50

FROM ROMAN PRIEST TO RADIO EVANGELIST, by Manuel Garrido Aldama, \$1.00

THE PIG'S BIRTHDAY, A STORY OF CHINA MISSIONS, by John Bechtel, \$1.50

PRAYING HYDE, by Basil Miller, \$1.50

MARY SLESSOR, by Basil Miller, 1.50

ARGENTINA FROM WITHIN, by Lewis S. Weber, \$1.25

DOWN SOUTH AMERICA WAY, by Sanford Calvin Yoder, \$.60

THE GOSPEL UNDER THE SOUTHERN CROSS, by our South American Missionaries, \$1.75

Mennonite Publishing House
Scottsdale, Pa.

beginning Nov. 20, particularly in the interests of the meat-canning program.

Christmas Bundle Summary

This year the final total of Christmas bundles from the United States and Canada is 15,611. These, all packed, are on the way to the following countries: China, 1,028; Austria, 1,056; Italy, 231; Philippine Islands, 744; Mexico, 106; Poland, 1,002; Pakistan, 558; Paraguay, 1,814; England, 58; France, 515; Belgium, 432; Holland, 546; Uruguay, 152; American Zone, Germany, 1,351; French Zone, Germany, 2,359; British Zone, Germany, 3,247; Japan, 323; and Brazil, 89. In most of these countries distribution should be possible by Christmas.

"The Reporter"

During the C.P.S. program one of the most well-known publications giving information on the draft was "The Reporter," issued by the National Service Board for Religious Objectors. In October of this year, publication of "The Reporter" was resumed, after an interval of about a year. It will carry news and interpretation of various developments relating to the present draft law. Subscription price is \$1.00 per year; order direct from the National Service Board for Religious Objectors, 941 Massachusetts Ave., N.W., Washington 1, D.C.

Released November 12, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

Sewing Circle Notes

Clothing Center Items

"To the people of war-torn countries winter means increased hunger, shivering in clothing worn thin and ragged, a daily struggle, a seeking of a few sticks or coals with which to cook a scanty meal, and to some it means a dark shelter dug into the ruins and rubble of bombed buildings for protection from the biting winds.

"Many of our people have been giving abundantly. We are grateful for the beautiful, warm clothing which has come into our center [M.C.C. Warehouse, near Akron, Pa.]. Recently we received a shipment of men's and boys' warm, new underwear. . . . this type of clothing is greatly needed. . . .

"Contributions are coming to the center regularly, but in view of the great need which still exists we would appreciate receiving much more.

"During October we had the annual Lancaster Conference baling, which lasted for ten days.

"Dirk Cattepoel, from Krefeld, Germany, visited our center last week. He was associated with the M.C.C. clothing distribution in Germany. He stressed the need for men's clothing and also the need for baby clothing—especially diapers, of which there are never enough to meet the need. Shoes, too, are

(Continued on next page)

Missions Editorial

No Santa Claus This Christmas

The idea of Santa Claus is again here. Department stores are spending dollars by the millions to perpetuate the Santa Claus legend. Schoolteachers rent Santa Claus suits to masquerade before their pupils. Children are told that the portly Santa Claus enters through the chimneys to deliver gifts. Newspapers display front-page pictures showing Santa himself just alighting from his sleigh, arriving from the North Pole in time for Christmas. Donder and Blitzer, two of his faithful steeds, are on hand. Or, perhaps he came via airplane this year. Christmas is a "grand ole time." It is a time to give gifts, expect gifts. It is a time to send greeting cards, expect greeting cards. New Christmas music appears, and the old-time stuff continues: "Santa Claus Is Coming to Town."

Christians would do well to approach the Christmas season reverently. They should know that Santa Claus is a name that has been colloquialized from Saint Nicholas, a patron saint of Russia, Greece, and the kingdom of Naples. Nicholas was a bishop of Asia Minor and died about the year 345 A.D. He was christened a saint supposedly because of his kindly attitude and profuse distribution of gifts to mariners, merchants, and children during the Christmas season. Continuing through the centuries his name eventually became Sant Nickolass, and later was further corrupted to Santa Claus.

To have Christians pay homage to Santa Claus is the same as their paying homage to Saint Patrick, Saint Martin, Saint Joan of Arc, or Saint Mary, all good saints in their own right. But in the kingdom of God all Christians are saints. Deeds upon the earth do not assure an individual's elevation to sainthood. Faith in Christ and an observance of His teaching makes the Christian a Christian among Christians. If God would deal out sainthoods to individuals for the good which they have done, then obviously a poor Christian could not possibly find a place in God's realm, for he could do very little giving to others. This is counter to the nature of Christ, and for Christians to pay homage to so-called "saints" (above other saints) is anything but Scriptural. We are to worship God only.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" should mean much to the Christian. It should give Christ the pre-eminence in our Christmas observance. It should impel us to give gifts out of a true expression of a compassion of love, of being godlike. It should help us to note the inconsistency of the Jewish merchant who denies Christ but reaps a harvest from the perverted observance of the true Messiah's birth. It should help us to see the condition of the non-Christians who flood the stores to buy gifts because it is the "custom." It should show us the unwisdom, the impropriety of the thought of Santa Claus.

May our Christmas this year be a Christ-centered Christmas, a mission-minded Christmas. May Santa Claus be foreign to our thinking and speaking. Let us not tell our little children, whom our faithful Sunday-school teachers have been teaching all year that the boy Jesus' birth is commemorated during the Christmas season, that Santa Claus has now come. Let us not give gifts because it is the custom, or still worse, to receive gifts. Let us give where there is need and when there is love. Many homes would welcome a Christmas basket, a dressed chicken, a pair of stockings, or a sweater for the shivering baby. European refugees would be happy to receive just a little item. (We wonder what they tell their children during the Christmas season.)

Christmas is generally a happy occasion. Let us keep it joyful, but let us remove everything from its observance that smacks of irreligiosity, saint worship, or irreverence toward Christ. Christmas to the Christian should mean *Christ in Christmas*.—F. B.

(Continued from preceding page)

badly needed, but they should be large, wide, and heavy, with low heels. He said he speaks for thousands when he says 'Thank you' to the American people for all that they have done.

"... It is only as you continue to give that this work can go on."—Myrtle Huber, in "Women's Activities Letter."

Stuffed Toys Needed

The Johnstown, Pa., Mennonite Mission Home is in need of about seventy-five stuffed or other toys, to be used as Christmas gifts for children from one to twelve years of age contacted during hospital visitation work. Write immediately to Sister Cora Hostetler, 703 Somerset Avenue, Johnstown, Pa. Your help will be greatly appreciated.

A short prayer will reach the throne, if you don't live too far away.—Selected.

Today in Missions

J. D. GRABER

Christianity in the Far East

"'Never in history has Asia been so open to the Gospel as it is at the present time,' reported Bishop Stephen Neill, on his return to Geneva after a tour of China, Japan, Korea, Formosa, Singapore, Hongkong, Burma, and Indonesia. 'In various parts of Asia,' he said, 'the ancient religions are breaking down in the sense that they give no creative message in the present situation. Among political leaders and students there is an immense spirit of questioning and feeling that Christianity has the answer if only it can be discovered.'

* * *

"He found Japan 'completely open to the proclamation of the Gospel,' but in China the Christian church is facing strengthened opposition 'mainly from Communism,' which is spreading rapidly in rural areas. Formosa was also an ideal seedbed for Communism, because of the immense dissatisfaction with the Chinese government.

"The entire Christian family in Japan—including Roman Catholics and Eastern Orthodox—numbers about 500,000 in a total population of 80,000,000.

"A public opinion poll taken in Tokyo recently revealed that in 1947 the percentage of people professing any religious faith had risen to 71.1 from 56.4 in 1946. About half of those who replied were attached to the Buddhist faith; the rest were divided fairly equally between Shinto, Christianity, and other faiths. Those under thirty years of age were much less inclined towards religion than those over. Repatriates and war-sufferers showed a greater absence of religious principles than any other group.

* * *

"The 'Japan for Christ Movement,' sponsored by the United Church of Christ and other Christian organizations, and led by Toyohiko Kagawa, reports that in 1947 its meetings were attended by 784,893 persons, of whom 110,842 signed cards as 'enquirers' concerning Christianity, and 40,246 applied for baptism.

* * *

"About two hundred Protestant missionaries now resumed work in Japan—one third of these are in Tokyo. Rural Japan, 'where hearts are most wide open to Christian truth—as well as to Communist doctrine' is almost entirely unserved by Christian workers."

—World Dominion, July, August, 1948.

Let every pastor plan and execute an effective New Testament program for the training of the young people of his church for the cause of Christ, to serve in home and foreign lands.—Shem Peachey.

CHURCH CORRESPONDENCE

CARSTAIRS, ALBERTA (West Zion Congregation)

Dear Herald Readers: Greetings in Jesus' name. Summer Bible school was held here for two weeks, with good attendance. A program was given on the evening of the last day.

A number of visitors worshiped with us during the summer. Among them were Bro. and Sister Curtis Cressman, New Hamburg, Ont.; Bro. and Sister Ben Shantz, Preston, Ont.; Bro. and Sister Amos Swartzentruber, on furlough from Argentina; Bro. and Sister J. G. Hartzler, Windom, Kans.; Sister Vera Hallman, New Dundee, Ont.; Bro. and Sister Joe Fretz, Kitchener, Ont. The brethren William Anders and Mahlon Stoltzfus were with us one Sunday in July, on their way to Alaska. Bro. Anders brought the morning message. They and Bro. Harold Mishler stopped with us on their return trip, giving us a report of the work done in Alaska.

Bro. Nevin Bender, Greenwood, Del., was our evangelist. We appreciated having him in our midst. Several accepted Christ and others reconsecrated their lives to Him; we were drawn closer to our Saviour.

We enjoyed the messages in song given by the "Ambassadors" from E.M.C. and the Vesper Male Quartet from Goshen College.

On Sunday, Sept. 26, we reorganized our Sunday school, with the following results: Supts., Clifford Hartzler, Roy Buschert; Chors., Ernest Good, Bill Steckley; Secys., David Steckley, Royden Shantz. Remember the work at this place in your prayers; that we may all be true witnesses.

On Nov. 7 we will have our communion service. A few persons will also be received into the church.

Nov. 5, 1948. Gladys Shantz.

PROTECTION, KANSAS

Dear Herald Readers: "The Lord hath done great things for us; whereof we are glad."

Visitors worshiping with us during recent months included Bro. and Sister Allen Ebersole and family on Aug. 1, who told us of their work. Later Bro. and Sister Frank Horst, Culp, Ark., spent a week end with us. I. Mark Ross, Hesston, Kans., spoke at the church one Thursday evening. We appreciate these visitors and their messages.

Our Sunday-school reorganization this fall resulted thus: Supts., Truman Selzer, Victor Beyler; Chors., Chester Miller, Maryann Selzer; Secy.-treas., Junior Miller, Ralph Miller; Libr., Norma Zimmerman; Pri. Supts., Ada Miller, Mary Willem; Y.P.M. Chm., Victor Beyler; Church Chors., Billie D. Miller, Roy Selzer; Mis. Bd. Member, Sanford E. Miller. The M.Y.F. has been organized, with Sister Mary Willem as chairman and Alta Beyler assisting. There are the usual committees doing their respective duties earnestly. Three of our young people are at Goshen, Ind., and three at Hesston College.

As a group we are growing in spirituality, desiring to do the will of the Lord.
Nov. 6, 1948. Ursula Miller.

VERSAILLES, MISSOURI (Mt. Zion Congregation)

Greetings to Herald Readers. Again as we have gathered the harvest of another season, we can say "the Lord hath done great things for us; whereof we are glad." We thank God for both spiritual and temporal blessings.

Bro. H. J. Harder, who spent some time in Puerto Rico, brought us some timely messages from God's Word on the Sundays of Aug. 1, 8. He also spoke about the work being done in Puerto Rico.

Bro. J. W. Hess, Akron, Pa., was with us in evangelistic work Oct. 14-20. We appreciated the efforts which he put forth. Five souls renewed their covenant during these meetings.

Beginning Oct. 1 our weekly prayer meeting changed its time and place of meeting from the church on Sunday evening before Y.P.B.M. to Thursday evening in the homes. An effort is being made to meet in each home at least once during the winter months.

May the Lord bless all who are in service for Him.

Nov. 6, 1948.

Bessie Wenger.

JACKSON, MINNESOTA

Dear Herald Readers: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19). God has truly showered us with many blessings, both spiritual and material, during the past summer.

On Sept. 26 we reorganized our Sunday school, with the following results: Supts., Ralph Yoder, James Bute, Sr.; Pri. Supt., Marvin Garber; Secy.-treas., Betty Hartzler; S.S. Chor., Mrs. Elmer Landis; Church Chor., Mrs. Delmar Nafziger; Cor., Mrs. Ed Hartzler.

On Oct. 10 our pastor and his wife, Bro. and Sister C. J. Graber, celebrated fifty-five years of wedlock. All their family was present except one son, Lewis, of Hubbard, Ore. Open house was held in the afternoon, when many well-wishing relatives and friends congratulated them and wished them God's blessings.

Bishop Simon Gingerich, Wayland, Iowa, was here Oct. 29-31, at which time we again had communion services, reminding us of the wonderful love of Jesus who gave His life on the cross that we might have eternal life.

We were happy to have Dave Regier, accompanied by his wife and daughter, from Mountain Lake, Minn., with us on Oct. 31 in the morning worship service, at which time he gave us a very timely message on the use of our talents.

That evening the Carson Male Chorus, from Delft and Bingham Lake, rendered a much-appreciated program of song and tes-

timony to a full house. A number came from Manson, Iowa, for the program. William Neufeld, who with his wife and son accompanied the chorus, gave the evening message, using Esther 4:14 as a text.

Our pastor, Bro. Noah Landis, has gone to Iowa City to hold revival meetings at the mission for about ten days.

May we be found faithful when He comes.
Nov. 8, 1948. Mrs. Ed Hartzler.

PORT TREVORTON, PENNSYLVANIA (Susquehanna Congregation)

Dear Gospel Herald Readers: During the month of October a series of revival meetings was held at the Locust Grove School-house by Bro. John Hess, of Lititz, Pa. A number of aged souls were won to Christ. We are so glad for their decision to accept the Lord. Pray for the work at that place.

Our communion services were held Oct. 24. A great number of our younger folks have been helping those around who are not able to cut and husk their corn.

Our minister, Bro. John Reinard, is conducting revivals at Myerstown at this time. Remember him in prayer, that the Lord may lead him.

Helen L. Arnold.

WATERLOO, ONTARIO (Erb Street Congregation)

Dear Herald Readers: Early in the spring our pastor, Bro. J. B. Martin, spent several weeks in England and Europe in the interest of mission work. Many of his experiences and impressions have been shared with us. Bro. Merle Shantz served as pastor during Bro. Martin's absence.

On April 5 the complications of measles and pneumonia caused the death of Sister Ruth Nafziger. Her short life of sixteen years was characterized by faith in God, as shown through times of suffering—when she fractured her legs, when her only sister Marion died en route to India, and when her mother passed away after a lengthy illness.

Bro. Clare Shantz was ordained to the office of deacon on July 4.

Summer Bible school was held during July. The new course was used. Good attendance and interest were reported.

Several children and young people attended the camp held near Paris, Ont. A number of these were among the converts and those who made rededications at the camp.

Several of our young people are at present attending Goshen and Hesston colleges and Rockway Mennonite School.

On our Thanksgiving Day, Oct. 11, Bro. J. D. Graber, Elkhart, Ind., brought an inspiring message on Ps. 66:16.

A number of persons attending the General Board of Education meeting held at Kitchener were entertained in Waterloo homes. Several also ministered to us at the Sunday services. Bro. Milo Kauffman, Hesston, Kans., brought the morning message. Bro. Melvin Gingerich, of the Mennonite Research Foundation, gave an interesting talk to the Sunday school. The evening message was given by Bro. Carl Kreider, Goshen, Ind., on Christian Stewardship, followed by the K.-W. fireside program, with Bro. Stephen Solomon, from India, as the guest speaker.

Bro. C. Warren Long, Goshen, Ind., ministered to us from Oct. 26 to Nov. 4. His flannelgraph talks and exposition of the Book of Ruth in the pre-sermon messages were thought-provoking, timely, and practical. The Gospel messages which followed were challenging and uplifting to the Christians and convicting to the unsaved. A number accepted Christ during these meetings and a few since. On Nov. 5 Bro. Long gave an illustrated talk on his observations while serving as pastor in Europe.

On Nov. 7 Bro. and Sister Swartzentruber, on furlough from the Argentine mission field, gave inspiring messages at the Missionary Day services. Favorable reports of our savings boxes, quarter fund, and missionary project were also given.

On Nov. 9 Bro. Wesley Brubacher, who served two years in European relief, gave an illustrated talk on his service in a builders' unit.

May we all accept the many challenges to do our part in the extension of Christ's kingdom.

Nov. 9, 1948.

Alda Rosenberger.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear Gospel Herald Readers: Again we rejoice and praise God for His goodness to us during the summer. We had our summer Bible school in June; it was well attended. The average was 114. There was also an adult class, which was attended mostly by mothers. They seemed to enjoy it very much and have asked to have a similar class next year.

We are glad to report that our attendance in Sunday school and church has increased. One of our elderly members, Bro. Monroe, has been confined to his bed for some time. Will you pray for him in his affliction, that he might be comforted?

On Oct. 17 we had our communion services, which were well attended. We rejoice to say the same day two persons were received into church fellowship. Five had been added to our number in the past months. We praise the Lord for these additions. We want these new members to feel at home and to take part in the great work of the Lord at this place.

Revival meetings are to begin Nov. 14, with Bro. John Shenk, Denbigh, Va., in charge. Pray for these meetings, that souls may find Christ.

We welcome visitors at all times. Come and worship with us. Marie E. Weaver.

WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Dear Readers of the Gospel Herald: Materially we have been blessed again with a good harvest and beautiful fall weather. And as winter approaches we are reminded that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Our church building at this place was built in 1916, the same summer that the congregation was organized. In 1939 a full basement was dug and the building moved onto it. For some time now the building

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the East Union Church, Kalona, Iowa, on Nov. 9. There were twenty confessions and reconsecrations.

The ministerial meeting of the Franconia Conference will be held at Souderton Dec. 7, 8. Bro. Stoner Krady, Lancaster, Pa., is a visiting speaker.

Bro. Joseph M. Nissley and wife, Altoona, Pa., accompanied by friends from Allensville, left by auto on Nov. 3 for Sarasota, Fla. Bro. Nissley and Bro. Norman Shue, Lebanon, Pa., had charge of the services at Pinecraft on Nov. 11. Bro. Nissley also preached for the Bayshore congregation on Nov. 10.

Bro. H. R. Lichty, East Earl, Pa., preached at the Pinecraft Church, Sarasota, Fla., the morning of Nov. 7 and in the evening at the Ida Street Church in Tampa.

Bro. and Sister Clayton Beyer, missionary appointees to China, spoke at Pigeon, Mich., on the afternoon of Nov. 14.

The annual Thanksgiving Day fellowship meeting of the churches in eastern Michigan was held at Imlay City.

Bro. Edwin Burkhart and Sister Margaret Martin will speak at the young people's meeting, Ephrata, Pa., on Dec. 12. The subject is "Methods of Bible Study."

Bro. John C. Wenger, Goshen, Ind., was the speaker in special meetings at Springs, Pa., Nov. 25-28.

Bro. Elmer Yoder, Elida, Ohio, held weekend meetings at the Weaver Church, Johnstown, Pa., Nov. 25-28. Bro. Harold Eshelman was also scheduled to speak on Thanksgiving Day.

Bro. David Weaver, East Earl, Pa., is scheduled to conduct evangelistic meetings at Hanover, Pa., Dec. 5-19.

has been too small for convenience and comfort; therefore on the evening of July 29 the congregation met in a business session which resulted in the decision to enlarge the building. Plans were discussed and the trustees were given authority to act as a building committee. Work was started on Oct. 4, with Milo Hochstetler and M. C. Smucker in charge as carpenters. The rest of the labor was furnished by members of the congregation. Work went on steadily for two and one-half weeks, and is now nearly completed. A good spirit of co-operation and willingness to work was shown. The trustees in charge were Perry Hochstetler, J. P. Yoder, and Elmer Slaubaugh.

On Sept. 19 Bro. and Sister Joseph C. Gingerich, Detroit Lakes, Minn., were with us. Bro. Gingerich was the first resident Mennonite minister at this place, and so it was thought appropriate to invite him for a Sunday service before beginning the building operations. Before coming to North Dakota the Gingerichs had been located in the rural mission field in the Ozark mountains of Missouri. They arrived here in April, 1917, and in May Bro. Gingerich was ordained to the ministry. We enjoyed hearing

RELIEF NOTES (Continued)

The Big Valley Men's Chorus, Belleville, Pa., will render a program at the Stahl Church, Johnstown, Pa., Sunday afternoon, Dec. 5, and at the Johnstown Mission that evening.

Bro. I. W. Royer, Orrville, Ohio, was the special speaker in Missionary Day services at Leetonia, Ohio, on Nov. 21.

The New Holland, Pa., congregation has made a religious survey of the town and vicinity. One hundred fifty nonaffiliated persons were found.

Bro. Noah Hershey, Parkesburg, Pa., is holding meetings at Mummasburg, Pa., having begun Nov. 28.

A Bible conference was held at the Slate Hill Church, Shiremanstown, Pa., Nov. 25, 26, with George J. Lapp and Raymond Charles as instructors.

Bro. J. Irvin Lehman, Chambersburg, Pa., will conduct evangelistic meetings at New Danville Dec. 8-19.

Revival sermons are being preached by Bro. Raymond Bucher, Lititz, Pa., at Mountville, Nov. 28 to Dec. 12.

The Bowmansville, Pa., Church was the meeting place of superintendents and Sunday-school workers on Nov. 27. Bro. Nelson E. Kauffman, Hannibal, Mo., was the out-of-the-district speaker.

Mennonite Home Mission, Chicago, Ill.: "On Nov. 7 our guest speaker was Bro. Elvin V. Snyder from the Mexican Mission . . . We are looking forward to another season of thanksgiving and then the Christmas season, when we will have our annual dinner for the children of the church and Sunday school. Pray that the Lord will win souls through the efforts of His servants at this place."

him preach again and also the brief account he gave concerning how they were led to come to North Dakota.

From a prepared slate of candidates the following were elected as Sunday-school and church officers for the year beginning Oct. 1: S.S. Supts., Richard Yoder, Vernon Hochstetler; S.S. Secy.-treas., John Bacher, Edna Yoder; Libr., Rhoda Bacher; S.S. Chor., John Yoder; Miss. Bd. Member, Sherman Yoder; Church Chor., Vernon Hochstetler; Trustee, Elmer Slaubaugh; Historian and Cor., Melvin Hochstetler. Sylvia Graber was chosen to have charge of the Children's classes that are held in the basement.

Bro. and Sister M. R. Miller, Middlebury, Ind., spent some time here this fall. Bro. Miller, who is a minister in the Conservative Amish Church, preached for us several times. Both Bro. and Sister Miller were among the early settlers and still have interests here.

Our fall counsel and communion services were held Oct. 10 and 17. Bro. E.G. Hochstetler spent Oct. 24 at Loman, Minn., in similar work. Bro. John Stoll spent some time with the Fairview congregation, Minot, in evangelistic efforts. On Nov. 6, 7, quite a

(Continued on page 1149)

OUR SCHOOLS (Continued)

The Board must be sensitive to the great current need of adequately qualified and trained teaching personnel. The colleges must prepare the type of teachers which will be acceptable to our elementary and secondary school boards. The Board should encourage these local administrative groups to be careful in selecting teachers who will win and hold the confidence of patrons. We should remember that the desires of our patrons will likely continue to be an excellent check on our educational program. We cannot ignore the convictions of our grass roots.

Definite planning will be necessary if our institutions are always to maintain a wholesome attitude toward each other. One hears occasionally from students, as well as faculty, expressions which indicate an unchristian attitude of jealousy, fear, superiority, and bias toward other institutions. There is fear also that the Board may be unfair and partial. The Board must plan that tomorrow utmost care shall be exercised in the matter of placing personnel, of solicitation and allocation of funds. Plans are being studied for means whereby administrators of institutions of common levels may consider together these problems and their solution. Unless there is goodwill between institutions and mutual understanding of their programs and privileges in various sections of the church, results will accrue which are undesirable and detrimental to all concerned.

It is the conviction of the Board that each of our institutions should be ready to co-operate in order that the educational program of the church will exalt Jesus Christ and enable the church to fulfill her supreme mission in the world. The Board should therefore plan to lead out in providing occasions and facilities for co-operative endeavor between institutions and geographic areas in the fields of academic standards, solicitation of students and funds, securing of staff, selection and preparation of textbooks, service of Gospel teams and choruses, administrative problems, and research.

4. The ultimate goal of all church-controlled education should be the support of the church in her great mission of bringing men and women to Christ and building them up in Him. Most denominations who entered educational work did so with the specific objective of preparing persons for ministerial and missionary positions in the church. The Presbyterian Board stated the church's purpose in education: "to raise up workers for the fulfillment of the mission of the Presbyterian Church in the salvation of the world."

It is interesting at this point to recall that higher education in the Mennonite Church began at approximately the same time that home and foreign mission work was undertaken under organized boards. The brethren in the church who

were convicted that we have a responsibility to take the Gospel of Christ to the nations were also convinced that the church must have her schools to prepare persons for that ministry. All this was accompanied by a revival in the church.

The Board has been aware of the dearth of evangelists in the church, the failure of our institutions to lead any considerable number of students to give themselves to this great calling, and the possibility of our schools doing more in inspiring every student to personal witness for Christ.

The Board plans through studies now under way to discover ways and means of causing our schools to become dynamic centers of evangelism and to cause students to so love Christ and His church that regardless of the type of calling in life they pursue, their supreme objective and passion will be to lead men and women to Christ and to a satisfying experience with Him. The Board should blush with shame if the schools of the church fail to so challenge young people sufficiently with the call of Christ to evangelism through the church that there will be sufficient trained personnel to man our mission posts and also expand our missionary program.

III. How the Board Plans to Accomplish Its Tasks of Tomorrow

The current decade marks a period of readjustment of church conferences, boards, and organization. Revision of constitutions has become the order of the day. Constitution patterns of the past no longer provide the organization necessary to accomplish the enlarged scope and extent of work. Each of our church-wide boards has had constitution revision study committees. The Board of Education is possibly not in position yet to see the complete organization necessary for the administration of the work assigned to it.

The constitution revision discussions of this Board session indicate that the Board plans to do part of its work through councils responsible in the respective areas. The two authorized by the executive committee are endeavoring to find themselves in their respective fields, and to propose organizations, objectives, and methods of work which will enable them to serve most effectively.

The Board has decided that representation in its body shall continue much the same as in the past.

It is becoming clear that plans need to be made for an executive officer or Board agent who shall give a considerable portion, if not all, of his time to the work of the Board. This matter will receive continuing study in the light of needs and available personnel. Good organization must be accompanied with good administration. The responsibility of executives must be well defined and the lines of responsibility made clear.

Each Board member must be more conscious of his responsibility; he must

make a careful study of executive committee minutes he receives, be alert to the convictions of his constituent group, and be prepared to think clearly on and discuss intelligently all matters presented for Board action. No one should accept election to Board membership unless he is willing to give prayer, time, and study to Board work. Board members must realize that it is their responsibility to adopt the policies for the Board and for institutions under its control, and to select administrators who will carry out these policies. If there is failure here, the Board must plan to assume responsibility.

The Board, revising its constitution, organization, and administration, needs also to study its type of annual meeting in the light of its responsibilities. Each member needs to evaluate the type of meeting being held here at Kitchener, and be prepared to speak his convictions. Does this type of program seem feasible for the annual meeting? Persons here not Board members, but carrying responsibility for education in your community or conference, are also invited to evaluate this type of meeting to assist the Board in planning its annual meeting of tomorrow.

We must remind ourselves again that "except the Lord build the house, they labour in vain that build it," and that Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:4, 5). Abiding in Him and He in us, we may say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." "I must walk to day, and to morrow, and the day following." Hannibal, Mo.

CORRESPONDENCE (Continued)

few of us attended a peace conference also held at Fairview. The out-of-the-district speaker was H. A. Diener, of Kansas. Following this conference D. L. Martin, of Sheldon, Wis.; Bro. and Sister A. J. Stoll, and Bro. and Sister Omer Erb, of the Casselton congregation, N. Dak., were with us for evening services. Bro. Martin preached, using the story of Nicodemus as the basis for his message.

Our prayer is that we might be found faithful in His service.

Nov. 9, 1948 . Melvin Hochstetler.

ELVERSON, PENNSYLVANIA (Rock Church)

Dear Herald Readers: "Rejoice in the Lord, O ye righteous."

It is nearly three months since Emanuel Peachey, from Belleville, served as speaker at our quarterly meeting. On Nov. 27, 28, we expect Bro. Jacob Weirich, from Union City, to be with us for another quarterly meeting.

On Oct. 17 Bro. Mahlon Stoltzfus gave a talk concerning his trip to Alaska. Certainly Alaska is a needy field.

We had baptismal services a few weeks ago, when two Sunday-school boys were baptized. Also a few weeks ago a former Sunday-school boy who was critically ill in the hospital confessed the Lord as his Saviour and was baptized. Remember him in prayer, that he may be a witness to his family.

Several new families have moved into the community and allow themselves to be used in the service of the Lord. For this we praise the Lord. Pray with us for the many needy souls of this community, that somehow we may be able to lead them to the Saviour.

Kathryn Mast.

BRETHREN, MICHIGAN

(Pleasantview Congregation)

May the Lord richly bless all who interceded in behalf of the special effort to gather in the lost during our revival meetings, with Bro. Roy Koch as the guest speaker. The response was gratifying—a goodly number expressed their desire to become Christians and others wanted a deeper and more definite experience with the Lord. The way of the Lord was made clear and plain, and I am sure that all of us have a keener sense of our Christian responsibilities.

The Lord willing, we are planning to have Bro. and Sister A. C. Brunk with us for Missionary Day. May God bless us with a broader missionary vision, as they bring to our attention the great need of the unsaved.

On Thanksgiving Day the White Cloud, Vestaburg, and Clarksville congregations will convene here in the semiannual Sunday-school meeting of western Michigan.

Nov. 15, 1948.

C. C. Culp.

BENTON, INDIANA

"The Lord hath done great things for us; whereof we are glad."

On Sept. 5 the Benton, Ind., Mennonite Mission was organized as an independent congregation. It was decided to select as our pastor one of the two younger ministers from the Clinton Frame Church, either Verle Hoffman or Galen Johns. Bro. Johns was chosen by lot on Aug. 1 and is serving as our permanent pastor. There were fifty-one charter members.

On the evening of Oct. 17 we fellowshiped together in communion services. Bro. William Miller, formerly of our congregation, but now serving at the Crumstown Mission, preached an inspiring sermon, using I John 3:1 as his text.

Marvin Kauffman and Ralph Martin are the superintendents of our Sunday school for the coming year; Franklin Kauffman, Dorvin and Ruth Schlabach are the choristers; and Amos Yantz, Carl Byler, and Galen Johns compose the Y.P.B.M. program committee.

One day in November fifteen women gathered at the home of Mr. and Mrs. Ezra Schlabach for the first meeting of the Benton Sunshine Sisters. The officers are: Pres., Mrs. Ezra Schlabach; V.-Pres., Mrs. Amos Yantz; Secy., Mrs. Galen Johns; Treas., Mrs. Valentine Miller. Mrs. Franklin Kauffman.

BIRTHS

Bartruff.—To Bryce O. and Harriet (Snyder) Bartruff, Scio, Oreg., a daughter, Mary Kristine, Nov. 7.

Basinger.—To Leonard and Agnes (Schmucker) Basinger, North Lima, Ohio, a daughter, Kathryn Elaine, Oct. 14.

Bontrager.—To Lyle and Wilma (Troyer) Bontrager, Fairview, Mich., a daughter, Laura Diane, Oct. 1.

Burkholder.—To Chris and Elta (Miller) Burkholder, Wellman, Iowa, a son, Roger Lee, Nov. 8.

Derstine.—To Elwood A. and Irene (Souder) Derstine, Telford, Pa., a son, Terry, Oct. 26.

Dettwiler.—To Elmer and Grace (Zimmerman) Dettwiler, Harper, Kans., a daughter, Beverley Irene, Nov. 16.

Ehst.—To Jesse and Kathryn (Weaver) Ehst, Royersford, Pa., a daughter, Linda Ann, Oct. 26.

Goshow.—To Henry and Irene (Keller) Goshow, Franconia, Pa., a son, Leon, Nov. 2.

Hartman.—To Marvin and Annie (Shank) Hartman, Davton, Va., a daughter, Janet Elaine, Nov. 15.

Hershey.—To Sem E. and Martha (Denlinger) Hershey, Kinzers, Pa., a daughter, Miriam D., Oct. 25.

Hess.—To Walter E. and Dorothy (Gochbauer) Hess, Willow Street, Pa., a son, David Elvin, Nov. 11.

Hochstedler.—To Emery R. and Ada (Miller) Hochstedler, Kalona, Iowa, a son, Marvin Dale, Oct. 8.

Hollinger.—To Elam B. and Gertrude (Martin) Hollinger, Brewton, Ala., a son, Dennis Paul, Nov. 14.

Lefever.—To Paul G. and Mary (Weaver) Lefever, Lancaster, Pa., a daughter, Martha Jane, Nov. 5.

Lehman.—To Earl and Twila (Holsonnle) Lehman, Hollsopple, Pa., a son, David Earl, Oct. 25.

Miller.—To Vernon L. and Iona (Kandel) Miller, Keota, Iowa, a daughter, Lois Elaine, Nov. 13.

Reed.—To Daniel B. and Phebe (Yoder) Reed, East Earl, Pa., a son, Joseph Daniel, Nov. 13.

Sauder.—To Daniel and Edna (Hershey) Sauder, Ephrata, Pa., a son, Nelson Ray, Oct. 15.

Smith.—To Roy H. and Dorothy (Byer) Smith, Stouffville, Ont., a son, Richard, Nov. 12.

Wenger.—To Cloyd and Naomi (Hess) Wenger, Lancaster, Pa., a daughter, Sandra Elaine, Nov. 9.

Yoder.—To Gail and Ruth Ellen (Yoder) Yoder, Bellefontaine, Ohio, a son, Jerold James, Sept. 7.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Kilheffer — Eshelman.—Paul M. Kilheffer, Millersville, Pa., congregation, and Cora E. Eshelman, Byerland congregation, Willow Street Pa., at the home of the officiating bishop, Henry W. Nauman, Nov. 10, 1948.

Landis — Kreider.—Daniel M. Landis, Colored Mission, Lancaster, Pa., and Esther M. Kreider, Mountville, Pa., congregation, at the home of the officiating bishop, Christian K. Lehman, Nov. 14, 1948.

Troyer — Carpenter.—Ralph Troyer, Shipshewana, Ind., and Esther Carpenter, Centerville, Mich., by Lee J. Miller at the Locust Grove Church, Sturgis, Mich., Oct. 30, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Burkhart.—Frank H., son of the late John and Barbara (Hilt) Burkhart, was born in Lancaster Co., Pa., April 26, 1870; passed away at St. Joseph's Hospital, Lancaster, Pa., Sept. 17, 1948; aged 78 y. 4 m. 21 d. Death was caused by a cerebral hemorrhage. Surviving are his wife (the former Mary E. Charles), one daughter and 4 sons (Charles C., at home; Esther—Mrs. Leroy Bare, Lititz, Pa.; Harry C., Neffsville, Pa.; Ezra C. and Rufus C., at home), one sister (Lizzie), 2 grandchildren, and one great-grandchild. Less than one year ago he decided for Christ and joined the Landis Valley Mennonite Church, Lancaster, Pa. Funeral services were held at the Sheetz Funeral Home and at the Landis Valley Church by Ira D. Landis and Levi M. Weaver. Interment was made in the adjoining cemetery.

Broda.—George Vernon, son of Mr. and Mrs. Paul Broda, was born July 3, 1937; died Oct. 17, 1948; aged 11 y. 3 m. 14 d.

Broda.—Wayne Lee, son of Mr. and Mrs. Paul Broda, was born May 20, 1939; died Oct. 17, 1948; aged 9 y. 4 m. 27 d.

George Vernon and Wayne Lee met death in a railway crossing accident, along with their grandfather (Matthew Marion Freel) and two uncles (Albert E. and Lewis L. Freel). Surviving are their parents, 2 younger brothers (Ross and Dale), and many other relatives and friends. They were regular attendants at the Crumstown Mennonite Sunday School.

Freel.—Albert E., son of Mr. and Mrs. Matthew Marion Freel, was born in South Bend, Ind., July 20, 1926; died Oct. 17, 1948; aged 22 y. 2 m. 27 d.

Freel.—Lewis L., son of Mr. and Mrs. Matthew Marion Freel, was born in South Bend, Ind., Feb. 15, 1929; died Oct. 17, 1948; aged 19 y. 8 m. 2 d.

Both Albert and Lewis resided at home with their parents. They met death in a railway crossing accident, together with their father and 2 nephews. They attended the Crumstown Mennonite Sunday School.

Freel.—Matthew Marion Freel was born in Porter Co., Ind., Dec. 9, 1879; passed away Oct. 17, 1948; aged 68 y. 10 m. 8 d. He lived on a farm near South Bend, Ind., for thirty-six years, having retired from active farming before his death. Surviving are his wife, 5 daughters (Mrs. Anna O. Banion, and Mrs. Josephine O. Banion, both of New Carlisle, Ind.; Mrs. Wilma Van Dusen, Lydick, Ind.; Mrs. W. M. Van Dusen, Tefft, Ind.; and Mrs. Paul Broda, South Bend, Ind.), 2 sons (Linden and Joseph, both of South Bend), one brother (D. R. Freel, South Bend), 29 grandchildren, and 7 great-grandchildren. He and 2 sons (Albert E. and Lewis L.) and 2 grandsons (George Vernon and Wayne Lee Broda) met death at a railway crossing.

The two families had left home in two cars to visit their relatives near Tefft, Ind. Three miles east of Kouts, Ind., at a dangerous railroad crossing the one car was struck by a fast train, resulting in the death of the five occupants. A mass funeral service was held for the five victims at the First Methodist Church in South Bend on Oct. 20, where many friends gathered to express their sympathy to the bereaved families. The service was in charge of William Miller and C. A. Shank. Text: Luke 24:44. Interment was made in the Mt. Pleasant Cemetery, near South Bend.

Goldsmith.—Alberta, daughter of Rudolph and Cathrine Seifert, was born in Binningen, near Basel, Switzerland, May 5, 1871; passed away at her home, near Wauseon, Ohio, Sept. 27, 1948; aged 77 y. 4 m. 22 d. On March 3, 1891, she was united in marriage to Peter Goldsmith, who preceded her in death on Jan. 17, 1933. In her youth she accepted Christ as her personal Saviour and united with the Reformed Church in Switzerland. At the age of nineteen she came to this country and transferred her membership to the Central Mennonite Church, Archbold, Ohio. She was a hard-working mother and had her share of trials, which she met with Christian fortitude. On Sept. 11 she suffered a heart attack and paralysis, which resulted in

her death. During her illness she gave a testimony of peace and expressed a desire to be with her Lord. Surviving are 7 sons (Jacob, Fayette, Ohio; Ernest, Harry, Peter Jr., Jessie, Samuel, and Edward, Wauseon, Ohio), 2 daughters (Mrs. Arminda Waidtgei and Mrs. Ameda Weber, of Wauseon), one stepson (John Goldsmith), 3 stepdaughters (Mrs. Lonise Hill, Mrs. Emma Notzger, and Mrs. Sofia Rasnley), 28 grandchildren, 17 great-grandchildren, one sister (Mrs. Selma Clark), and a large number of other relatives and friends. Two sons (Frank and Daniel) and one stepdaughter (Mrs. Frieda Reigsecker) predeceased her. Funeral services were held at the Central Church, in charge of Jesse J. Short and Henry Wyse.

Graybill.—Huldah Jane, daughter of Susan and the late Joseph S. Graybill, was born near Thompsonstown, Pa., Sept. 9, 1890; died at Farmersville, Pa., Aug. 31, 1948; aged 57 y. 11 m. 22 d. In her youth she accepted Christ and joined the Delaware Church in Juniata Co., Pa., later transferring her membership to the Weaverland congregation, near East Earl, when her family moved to Lancaster Co. The latter years of her life she had her membership with the Metzler congregation, Ephrata, Pa. She took an active interest in church affairs. She was never married, but for a number of years she kept house for her brother (Cornelius) and assisted in the rearing of two foster children (Katherine and Lester Witmer), who survive. Also surviving are her mother, 5 brothers and 2 sisters (Henry B., Lancaster, Pa.; Benlah—Mrs. Albert Winey, New Holland, Pa.; Cornelius, Farmersville, Pa.; J. Paul, East Earl, Pa.; J. Silas, Doylestown, Pa.; Chester C. and Ruth N., both of New Holland). Her younger brother (Ira T.) predeceased her by two days. Funeral services were conducted at her late home by Amos Sander, Jr., and at the New Holland Mennonite Church by Mahlon Witmer and Eli Sauder. W. W. Graybill, Richfield, Pa., who baptized her in her youth gave a short address.

Intzi.—Amanda, daughter of the late Michael M. Intzi and Mary Searag, was born in East Zorra, Oxford Co., Ont., Oct. 8, 1886; died at the home of her brother-in-law (Jacob R. Yantzi), East Zorra, Oct. 10, 1948; aged 62 y. 2 d. Early in youth she accepted Christ as her personal Saviour and united with the Amish Mennonite Church of East Zorra. She was mentally ill for fifty years. Three brothers and 3 sisters predeceased her. Surviving are one brother (Daniel S. Intzi), 6 sisters (Mrs. Magdalena Ruby, East Zorra; Mrs. Leah Zehr, Tavistock, Ont.; Rachel—Mrs. Solomon Bender, East Zorra; Nancy—Mrs. Michael Yantzi, North Easthope; Mary—Mrs. Jacob R. Yantzi; Emma—Mrs. Sam Wagler, South Easthope), 27 nephews, 23 nieces, and a number of other relatives and friends. Funeral services were held Oct. 12 at the home of Jacob Yantzi and at the East Zorra Church, with Joel Swartzentruber, Henry Yantzi, and Peter Nafziger officiating.

Landis.—Phares B., son of the late Benjamin B. and Mary S. (Buckwalter) Landis, was born Feb. 4, 1869; passed away at his home at Landis Valley, Pa., Oct. 19, 1948; aged 79 y. 8 m. 15 d. Surviving are 4 daughters and 2 sons (Edna—Mrs. Elmer Snavely, Brickerville, Pa.; Elsie R., Lancaster, Pa.; Rudy R., Lititz, Pa.; Esther, at home; Clarence R., Lititz; and Elva, Manheim, Pa.), 2 sisters (Mrs. Mabel Whiteratt and Mrs. Ella Funk), and 9 grandchildren. His wife (the former Elizabeth Rudy) died twenty-one years ago. He was a member of the Mennonite Church for many years. Funeral services were held at the home and at the Landis Valley Church, in charge of Ira D. Landis and Levi M. Weaver. Interment was made in the adjoining cemetery.

Mast.—David, second son of Fredrick Mast and Lydia Stutzman, was born near Millersburg, Ohio, March 17, 1846; died near the place of his birth, Sept. 28, 1948; aged 72 y. 6 m. 11 d. At the age of seventeen he united with the Martins Creek Mennonite Church, where he remained a member until death. He retired from his occupation as a farmer about thirteen years ago, having farmed the same farm for fifty years. On Feb. 25, 1904, he was united in marriage to Ada E. Kennel, Gap, Pa., who survives. Also surviving are one son (Earl), 5 daughters (Olive, Ruth, Lorene, Elsie, and Dorothy), 14 grandchildren, one brother (Calvin), and 3 sisters (Sadie, Verna, and Nora). One son (Robert) predeceased him in death in 1927. He lived a full and useful life and leaves to his descendants a godly heritage. Funeral services were conducted at Martins Creek by I. W. Royer, assisted by the local ministers. Text: John 14:1.

Myers.—William Henry, son of Joseph and Elizabeth Myers, was born in Wakarusa, Ind., May 20, 1861; died at his home, near Locke, Ind., Aug. 29, 1948; aged 87 y. 3 m. 9 d. In 1887 he was united in marriage to Anna C. Clay, who died in 1892. To this union were born 3 daughters (Bertha Elnora—Mrs. Clarence Pattee, Lulu Viola—Mrs. Olin Baker, both of Elkhart, Ind.; and Edna Leona—Mrs. Cloyd Mikel). In 1895 he was married to Anna Wisler Clouse. To this union were born one daughter (Nina May) and one son (Sherman Otis). Two daughters (Nina May and Edna Leona) preceded him in death. Surviving besides his 3 daughters and one son are one stepdaughter (Ida Clouse—Mrs. Jesse Pippenger, Nappanee, Ind.), one stepson (John Clouse, with whom he made his home the last nine years), 2 brothers (John B., Wakarusa, Ind.; and Jesse N., Elkhart, Ind.), one half brother (Charles, Nappanee, Ind.), 2 half sisters (Mrs. Anna McKee, Hobart, Ind.; and Mrs. Jennie Lape, Nappanee, Ind.), one stepsister (Mrs. Ida Worley, Hartford City, Ind.), 11 grandchildren, 19 great-grandchildren, and a large number of friends. He was a member of the Mennonite Church for many years. He enjoyed excellent health all his life until the last three weeks. Funeral services were held Aug. 31 at the South Union Church, in charge of Homer F. North. Burial was made in the adjoining cemetery.

THE BOOK SHELF

A Star Shone, Robbie Trent; Westminster Press; 1948; 47 pp.; 65 cents.

Robbie Trent, with her training as a teacher and writer, and having held editorial and advisory positions in the field of religious education, is well qualified to give us this delightful little book of Bible stories. Miss Trent has put these stories of Jesus into very clear, simple language which any child can understand. She makes use of that repetition of phrases and ideas which a child always loves. Her way of translating Scripture into child language is especially good. An example of this is found in Simeon's prayer.

"Thank you, God;
Thank you for letting me see
The Baby Jesus."

Miss Trent tells the complete Christmas story, including the presentation in the Temple. The "silent years" are skillfully and reverently handled with no unfounded details. The book also includes the story of the ten lepers, Jesus blessing the children, and the story of Zacchaeus.

One weakness of the book may be an underemphasis on Jesus as the Son of God. This fact is implied, but not stated in so many words. There would have been opportunity to make this clear in the story of Jesus in the Temple.

Perhaps in order to be fair to the author, one should say that she apparently assumes the fact of the Sonship of Jesus even though she does not definitely bring out this truth. On the whole, the book is accurate and very well written.

The book has many attractive full-page color pictures, as well as many sketches in black and white. Here is a Bible story book that will not only please the preschool child, for whom it was written, but which will also be loved by the child who is beginning to read for himself.—Leah Kauffman.

ITEMS and COMMENTS

In response to a barrage of appeals from German clergymen, both Protestant and Roman Catholic, General Lucius D. Clay, United States military governor in Germany, has issued an order to halt the execution of forty-five persons now in Landsberg prison, all of whom were Hitler bodyguards.

* * *

According to Religious News Service, food, clothing, and medicine with an estimated value of about \$50,000,000 has been shipped to Germany by the sixteen member agencies of C.R.A.L.O.G., since this voluntary relief program was launched in February, 1946. The bulk of the supplies was contributed by church agencies, namely, Church World Service, War Relief Services of the National Catholic Welfare Conference, Mennonite Central Committee, American Friends' Service Committee, and Lutheran World Relief. At least 5,000,000 persons have received substantial food help and every sixth person in Germany is wearing some article of C.R.A.-L.O.G. clothing.

* * *

Barring a Negro graduate student from the University of Oklahoma on the basis of color was declared unconstitutional by a United States Circuit Court. The decision came as a result of a case brought before the court by a retired Negro professor who wanted to complete work for his doctor's degree in education.—Gospel Messenger.

* * *

One of the defeats of legal righteousness in the recent election was in South Carolina, which lost its unique position as the only state in the nation completely outlawing divorce. An amendment to the constitution was carried which permits divorces in South Carolina now for adultery, physical cruelty, desertion, or habitual drunkenness.

* * *

Another triumph of unrighteousness in the November elections was in Kansas, where the sixty-eight-year-old prohibition amendment to the constitution was removed. The new amendment provides that the "legislature may regulate, license, and tax the manufacture and sale of intoxicating liquors, and may regulate the possession and transportation of intoxicating liquors." The effect of the amendment is to throw the whole question upon the legislature. The additional provision that "the open saloon shall be and is hereby forever prohibited" means nothing in the light of the experience of other states, for the cocktail bar is as bad as the saloon, and maybe worse. The Kansas Legal Control Council, which spear-headed the drive for repeal, issued a post-election statement calling on Kansans "to help our state legislature write a model law to govern the sale of legal liquor." The legislature, of course, can vote to continue prohibition laws. If it does not, the Kansas counties which do not have poor farms, and that is most of them, had better get ready to build.

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Mennonite Publishing House, Scottdale, Pennsylvania

Work on a deep harbor for Tel Aviv will begin within six months. Engineers from the United States have been working on plans for six months.—California "Jewish Voice."

* * *

A recent Buddhist conference in Ceylon declared for the nation-wide prohibition of liquors in India.—"The Voice."

* * *

Work on the huge Washington Cathedral has been resumed. When completed it will

tower 288 feet upward from its site on a landscaped 374-foot hill. Already it has cost approximately \$10,000,000.—"The Pathfinder."

* * *

Elis Berven, clinical director of the Radium Department of Caroline Hospital, Stockholm, Sweden, declares that heavy drinking and excessive use of tobacco are leading causes of cancer of the mouth and tongue.—"Union Signal."

Canada's drink bill for the fiscal year ending in 1946 was \$370,945,005. This is equal to almost \$30.00 per capita. "The Voice" states that Canadians are rapidly becoming one of the most alcoholic of nations. Ontario's spending on liquor last year was approximately 112% of the entire cost of the government of the province.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI TUESDAY, DECEMBER 7, 1948 NUMBER 49

The Cross of the Christian

BY J. C. WENGER

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:23-26).

Let us examine this passage briefly. First of all the Lord Jesus is saying that if any one wishes to "come after" Him, to become His disciple, he must make the conscious choice of discipleship. Every human heart must decide for itself whether to follow the Lord Jesus as a lowly disciple, or whether to follow self and sin. The verb *said* which occurs in the phrase, "And he said to them all," could perhaps be more accurately translated, "And he used to tell them all." This is more than the report of a remark which Jesus once casually made; it is the record of a teaching which was characteristic of the Saviour; it stood near the center of His message to men.

The Lord is therefore saying: If any one wishes to become my disciple, "let him deny himself." It costs much to follow the Lord Jesus. It is no mere passive acceptance of the finished work of Christ without the assumption of any obligations. The disciple of Christ cannot live for his own pleasure any longer; he cannot indulge every passion which may beckon for appeasement; he cannot live in the lusts of the flesh nor in those of the mind; he cannot be self-centered if he is to be a Christian. Being a follower of the Lord involves a stern self-denial. But it is not the denial of the ascetic which regards the body as evil in itself and which thinks to accumulate merit by abstaining from legitimate pleasures; against such an artificial self-denial the New Testament warns, especially in the second chapter of the Colossian letter. The self-denial which Jesus here makes the condition of discipleship is a denying of self for the sake of the kingdom; it is making all of life subordinate to Christ and His cause. The cross must be taken up daily.

But what did Jesus mean when He spoke of the bearing of the cross? It is at once evident to every serious student of the New Testament that the cross of the believer must not be totally identified with the cross of the Christ, although there are certain resemblances between them. For one thing the cross of the Christian is not remedial for sin. Only the death of Christ can pay the penalty for our transgressions. All our suffering, whether voluntary or involuntary, cannot atone for a single human sin. Salvation is possible only by accepting what the Lord Jesus accomplished by the shedding of His precious blood.

It would appear plausible to say that the cross, being a symbol of crucifixion and death, is here used to refer to the Christian convert's death to sin, that is, to his conversion, in which he renounces his sinful manner of life and begins to walk in newness of life with Christ. This is the meaning which many Bible commentators find in the words of Christ. While there is truth in this insight, it does not exhaust the total content of Christ's word. The cross is not an original subjective experience for its own sake; it is rather the practice of an active daily discipleship in life and service. It is in this sense rather a symbol of life and living, than of death. More accurately, it is a dying in order to realize a richer, more satisfying, better integrated life. It is not suffering *per se*, nor is it even the seeking of suffering in order to show one's love for Christ. Rather it is the resolute acceptance of the obligations of discipleship with a full awareness of the fact that it will cost much to be a Christian. It is a counting of the cost coupled with an eager desire to enter into the obligations and privileges of serving the Lord. Perhaps we can summarize the meaning of the believer's cross in several theses. But first we must once more remind ourselves that the Christian's cross is nothing artificial; it is not something which we create for ourselves. We do not try to find it, nor do we seek vainly to evade it. Rather it comes to those who dare to accept fully the way of life which Jesus asks of His followers. Positively then, what does cross bearing involve?

1. First it involves a willingness to surrender completely to all the will of

God. All one's personal ambitions, desires, and pleasures must be laid on the altar of sacrifice. Saul the persecutor of the saints had to come to the final end of his program, surrender totally in repentance and conversion, and then put all his resources at the disposal of the Lord Jesus. Before using a vessel for His glory the Lord must break it to pieces, then reconstruct it. And this remade vessel has a beauty and a usefulness which the poorly integrated and selfishly sinful vessel lacked completely.

2. In the second place, the cross of the Christian is the symbol of the specific plan which God has for each of His children. Each of us may say: I will now take up my cross, not a Christian cross in general, but my very own. I must willingly follow the will of Christ for my own life, together with whatever suffering such personal discipleship may happen to involve in my experience. It was such a decision which made Martin Luther into a lion-hearted reformer, which enabled him to take his stand in the trial at Worms. It was such a decision which caused Zwingli to wear himself almost to death in the inauguration of his spiritual program for the church in Zurich in the fifteen-twenties. It was such a decision which moved Conrad Grebel and his colleagues to face certain

Surrender

BY ROBERT J. BAKER

*I consecrate my life, O God,
Too long a willful path I've trod:
Too long I've lived for self alone
Until my life has twisted grown.*

*Once from sin You set me free,
Once I pledged to live for Thee,
But now I find within my heart
Self still holds a greedy part.*

*Remold the thinking of my mind,
Instill within a spirit kind:
Straighten out the crooked ways,
Reshape my life—each separate
phase.*

*Take this life into Thy hands,
Loose it from its selfish bands;
Use me great or use me small—
I feel the need to give my all.*

Elkhart, Ind.

death as they inaugurated the Anabaptist program more than four centuries ago. It was such a decision which enabled Menno Simons to bear the taunts of organized Christendom and of a tyrannical state in the sixteenth century. It was such a decision which motivated Martin Niemoeller as he bravely defied an anti-Christian state in the last decade. And it is that same decision which is today moving millions of Christians in large areas of the earth to resist the demands of a godless and tyrannical totalitarian form of government.

My friends, it is that same decision which Christ asks of us in America in 1948. We must be eager, each one of us, to follow Christ to the very end in giving a positive witness to the will of God and in protesting against sin in every form, public and private, individual and national. America is too much filled with materialism and secularism, too much obsessed with pleasure and thrills, too little concerned about the Word of God and the enormous task of the Christian Church. Too much has our Christianity become an easy road to glory, too much has it compromised with the methods and standards of the world, too little is it separated unto God. Today we need a revival of emphasis on radical Christianity, on a faith which may cost us everything we have. There are already too many conventional and lukewarm Christians in the world, if indeed such halfhearted church members are worthy of the name of Christ. What is needed to stem the tide of modern society in its declension from God is fearless and radical disciples who may stand in the breach and call a halt to the downward course of our civilization. Each of us must immediately take up our cross and do what we know of a surety to be the will of God. And we must study earnestly the Word of God so as to make progress in our knowledge of God's holy will.

3. In the third place it should be noted that cross bearing is an essential part of the Christian message. Christianity is not a mere matter of an intellectual agreement with a creed or a catechism. It is a matter of doing what is contained in the Law of God. Jesus Himself said sharply: "And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)? One of the severest charges which the Lord laid at the feet of the Pharisees was that "they say, and do not" (Matthew 23:3), that is, they proclaim an extensive system of ethics, but they do not live according to the demands which they lay upon others. And how significant is the word of Christ in the Sermon on the Mount: "Not every one

that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). If we ever expect to reign with Christ in the world to come, we must suffer with Him now. II Timothy 2:12. The whole New Testament abounds with the truth that being a faithful Christian involves the opposition of the world, of non-Christian society. The primitive Christians, we are told, rejoiced that they were counted worthy to suffer shame for the name of Christ. Acts 5:41. Paul argued in the Galatian letter that the persecutions which he was enduring were evidence that he was a true Christian. Galatians 5:11. To the church at Philippi Paul wrote: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Moses is upheld as a good example of true faith because he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Hebrews 11:25). Peter tells Christians to glorify God for the privilege of suffering as a Christian. I Peter 4:10. One cannot be a Christian without bearing the cross, without becoming willing to suffer for Christ.

4. In the fourth place it should be noted that the bearing of one's cross is an experience from which the flesh shrinks. It is not appealing to face the certainty of suffering. We all tend to compromise our Christianity rather than assume our cross with courage and resolution. It was because Christ was human that He too, in His flesh, shrank from the cross, praying that if possible the cup, His portion of suffering crucifixion, might pass from Him. Matthew 26, Mark 14, Luke 22. Let us not be surprised then if we are tempted to seek to escape the will of God in respect to suffering reproach, imprisonment, torture, or death—should our witness ever lead to such pain. Thousands of Christians are today undergoing all that for His name. Dare we ask whether God may perhaps ever count some of us also worthy of suffering for Him? Or perhaps more immediately may we each ask whether our lives are even now close enough to His will as to involve at least a degree of opposition from those who hate God and reject His Gospel?

5. We may yet ask ourselves, What did Jesus mean when He spoke of saving one's life by losing it, by taking up the cross? In some sense one must realize his true selfhood, must realize the purpose of God for his life, by taking up the cross. Obedience to the will of God, although something unpleasant to human nature,

remains therefore the God-ordained way of achieving the highest and best in human personality. In the experience of self-denial, of taking up one's cross, there comes also the experience of an inner joy, of a peace of soul, of a serenity of mind, which the unsundered man of the world never even dreams of.

This paradox then appears: those who insist on seeking pleasure first in life never do attain to it; pleasure cannot be found by those who seek it directly. By pleasure is here meant that which is not only delightful to the flesh at the moment but that which leaves no regret later, and positively that which leads to abiding satisfactions. The other half of the paradox is that those who renounce pleasure as the end of life, and die daily to self as they yield to God, are the very persons who abound with Christian joy. They are truly happy; they are satisfied in Christ Jesus. Out of the surrender of faith comes a real integration of personality, a new purpose in life, a goal which engages the whole ego in a lifetime of joyous service.

Many years ago a German poet expressed the truths which this message has tried to present from the Word of God. A rough translation of this hymn reads thus:

Every Christian heareth gladly
Of the glorious kingdom fair;
For they think that from afar
It already is prepared.
But whenever they hear it said
That Christ's cross must e'er be borne
His disciple to be truly—
Ah, how few there be who come.

Sweet indeed it is to hear,
"All who labor, come to Me."
But the words, "The narrow door,"
Have another sound indeed.
When one hears Hosannas ringing,
Grand it sounds: but "Crucify"—
That's a different song to sing;
Everyone therefrom doth flee.

When the Lord at table sitteth
He doth issue what is sweet.
But when on the Mount of Olives
Blood He sweats, then all do flee.
This means in brief that men praise
Jesus

When He us with food doth feed;
But when He Himself doth hide,
Each one feels himself afraid.

Jesus only must thou be loving
Just because He Jesus is;
For Him alone must thou be caring:
Canst thou do this, Christian dear?
And should Jesus from thee flee,
And from thee His comfort hide,
Wouldest thou e'en then be saying,
"True to Him I'll e'er abide"?

Goshen, Ind.

Those who spend enough time on their knees will have no trouble standing on their feet.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTTCDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTTCDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTTCDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Testimony of Archaeology

Archaeology is concerned with the discovery of objects belonging to ancient times. The materials of archaeology, among other things, consist of monuments, inscriptions, implements, furniture, clay tablets, manuscripts, coins, ornaments, pottery, and ruins of buildings. These objects, preserved to our own time, and discovered by search or by accident, constitute the chief source of ancient history. They are the necessary corroboration of the written history that has come down from generation to generation.

Particularly is Biblical archaeology a contemporary witness to the truth of the Bible record. It is a most striking circumstance that most of the discoveries by archaeologists which relate to the Scriptures have come to light in the last one hundred and fifty years. Just when critics were denying the truth of the Bible record, these silent witnesses came to light to prove the critics wrong again and again. Many times the spade has brought to light some data which disproved some higher critical position. As Robert Dick Wilson once said, "After a lifetime spent in studying the history of the Old Testament, I have come to the conclusion that no one knows enough to say the Bible is not true." M. G. Kyle, an outstanding archaeologist, once testified that in his earlier work he was concerned as to what he would do if some of the discovered materials proved the Bible to be untrue. But, said he, after years of experience he has found that every discovery is on the side of the Bible rather than against it. In fact, the Bible is the chief textbook of the excavator in Bible lands. Truly the stones cry out in defense of the Book.

Critics once said that Moses could not have written the Pentateuch, for writing was unknown in his time. But many discoveries have demonstrated that writing was well developed in Moses' day. In fact, there was already much great literature. Critics questioned the historic existence of such cities as Ur and Lachish. But the Tel El-Amarna tablets, discovered in 1887, make reference to twenty

cities of the Old Testament. The Hittites, mentioned forty times in the Bible, were once unknown in any outside record. Critics called the existence of the Hittites "a tale of Oriental fiction." But now such an abundance of material has turned up that no ancient people is better known. Critics once questioned the historical accuracy of Luke, the chief historian of the New Testament. They said there was no enrollment in the days of Augustus and that Iconium was in Lycaonia instead of in Phrygia, as Luke said. Sir William Ramsay, skeptical as any, devoted his life to a study of Luke's accuracy. He found him right on every point and became, himself, a devout believer in the Word of God. The very recent discovery of an old manuscript of Isaiah has destroyed in one sweep much critical opinion concerning that book.

The truth of the Bible does not depend upon the corroboration of the archaeologist. It stands on its own feet. But it is mighty comforting to the believer to know that the more facts discovered, the more justified on reasonable grounds is his faith in the Word of God. It would seem that by this time scholars would have learned not to say that the Bible is untrue. There have been many red faces among those whose faith rested upon the "assured results of scholarship" rather than upon the eternal Word of God.

Carelessness in Worship

One of the charges which the prophet Malachi brought against the unfaithful Israel of his day was the unworthy forms of worship into which they had fallen. They were careless about meeting all the divine requirements concerning the quality of the sacrifices. Malachi told them they had better shut the doors of the Temple altogether than bring to God an offering which He could not accept because of its imperfections. They were failing to bring their tithes and offerings according to the divine commandment. What outward forms of worship they did maintain lacked spiritual reality and a true love for God. The people had become cynical and skeptical because the predictions of the earlier prophets were not yet fulfilled. This cynicism brought

down upon them the announcement of coming judgment. God was insulted by a worship which was utterly inadequate and unspiritual.

Going to church and maintaining outward forms of worship in prayer, Bible study, giving, and Christian witness have in themselves no saving power. But today, as in Malachi's day, carelessness in worship is a step toward spiritual decline. When it becomes easy for one to stay away from church, to neglect his personal devotion, or his family worship, to be non-co-operative in the various activities of the church, then one is in imminent spiritual danger. For a laxness in externals is a sign of spiritual apathy which in turn is likely to lead to looseness in living. Ministers have a right to be deeply concerned about people who are frequently absent from services. All of us have a duty to be deeply concerned about ourselves when the various worship expressions become formal and without delight. The temperature of the Christian life is rather well measured by the statistics of church-going, Bible study, giving, and service. How do you measure up?

The Road Ahead

Who does not delight in the continual unfolding of the narrow ribbon of road which takes us over plain and hill, along the rivers and through the mountains, from the point of starting to the place of arrival? Often, as the road coils and twists its way, we can see only a very short distance ahead. In fact, the road is usually the most interesting when a surprise lies around every curve. It is fun to conjecture how the road will get around that hill, which of the breaks in the mountain range will be the pass through which the concrete trail will take us. Even on the plains one's view is short enough that there is intrigue and mystery in the course of the road. Which way will we turn at the blind end ahead? How will we slip through the woods which crowd in from both sides with arms uplifted in deadly menace? But we never worry, for we are sure a good road does not lead nowhere. The highway makers are engineers who understand. And we follow trustingly the trail which they have surveyed and constructed into this beautiful highway.

So, too, the life road on which God leads us is often hidden in questions and in mystery. There are sharp curves

around which we cannot see; there are blind ends where the road seems to stop. But always, around the curve, there is more road. And always, at the blind end, there is a plain road sign that tells us which way to turn. God, too, is a wise engineer. And He does not build roads which lead crazily into some swampy morass or up against an impassable mountain barrier. True, He does not show us much of the road at a time. But because we trust in God with full confidence in His wisdom and His ability to guide, we travel the road we do see, sure that it leads in the direction which He intends. The signs by the roadside are frequent enough to reassure us. We know that the grades have been carefully computed and will not be beyond our climbing ability. It's fun to drive the road of life which God has made.

Nonconformity—Do We Act It or Live It?

BY WILLIAM M. WEAVER

First, we acknowledge "nonconformity to the world to be an essential, Biblical, scriptural quality of Christian discipleship. Ethically, it is a factor of proof, because every true "born-again" convert gives evidence of a desire to "put off" old things (of this world) and to "put on" the whole armor of God in Christ Jesus.

There are some who contest the doctrine of nonconformity, but what John Doe or Jane Doe thinks about it does not minimize its validity. Whether they accept it or reject it does not change the fact of its heavenly approbation. In fact, refusal to accept and practice the doctrine of nonconformity usually designates either lack of light and understanding or retention of a dangerous amount of carnality in the mind and heart of the convert.

The first physical proof of a born-again experience is manifest in a desire to "Love not the world, neither the things that are in the world." The displacing of these cast-off elements will be followed by a re-placing of the "Better Things" which make up Christian character. This change will be noticeable in thought, word, and deed. To cast off the old affections and lusts without replacing them with new-found desires and designs "in the Lord" would make bare our souls in as ridiculous a gesture as to rudely refuse a change of natural garments upon discarding an old suit.

To maximize the transforming purpose in a Christian life the testimony must be real and genuine, with no "left-overs" of worldliness to later taint and mar the beauty of continuity. In this phoney world (to use a modern phrase)

there is nothing so disastrously phoney as an unreal, or affected pose—particularly in matters pertaining to religion. Intelligent folk, Christian or non-Christian, are quick to spot an act put on merely for effect, and as quick to resent both act and actor, especially where there is a form of godliness without the supporting power to attest its worth. No wonder the Word says, "If . . . the light that is in thee be darkness, how GREAT is that darkness!"

Therefore, this is not an argument against the wearing of plain clothes, nor against the wearing of the beard, nor against broad-brimmed hats; capes, hooks and eyes, nor broad-toed shoes. Rather, it is against doing or wearing anything merely to "be seen of men," or for material gain, or for any other hypocritical excuse. To enjoy heaven's blessing our entire deportment must be "as becometh saints" and it must spring from, as well as coincide with a true born-again testimony. Church membership and Christian relationship are conditions which are sometimes sadly unrelated, in the motive behind the act, in the life of the one professing but not possessing Spirit adoption.

Jesus went "all the way to Calvary" for us and spared not Himself in any wise. There is no pledge so exacting nor sacrifice so lowly which we should not joyfully espouse, in return, for Him. In fact, when in our hearts we desire to demonstrate the "second mile" religion which He taught, all these so-called sacrifices will take on the aspect of privileges, instead, as we walk with Him enjoying our relationship. The true disciple serves Jesus and His Church, not because it is a required duty but because the natural desire of that heart finds expression only in voluntary subservience to his Saviour through keeping Christ's commandments. Obedience to our Lord is not grievous, but pleasant. It is because of the richness and the beauty shown in such living that honest seekers after righteousness are won by its strong missionary appeal, and the contrast makes the form of godliness without the power thereof seem unwholesome and despicable, by comparison, where works are done, blindly, for effect only. All the imitations and rehearsals in the world will not yield the rich, desirable results of victory and soul-winning which every true disciple desires.

Not too long ago this remark was heard: "Des baard hut mir feil gelt gemacht." (This beard has made me many dollars.) This tragic statement, made by one professing "plain church" affiliation, is indicative of there being a wrong motive (in this case a sinful one) behind the "wearing." Figuratively, right there the pierced wounds of Jesus pained again, a modern crucifixion of our Lord took place. Certainly no honest Christian wants a part in such exercises. An honest reconsecration of purpose, by that

brother, would prohibit the wanton pursuit of any further "make-believe," on his part; it would help develop real power and appeal in the living of his convictions. Moreover, such spiritual relationship with his Master would be a far greater source of satisfaction to him than all the dollars Mammon could bestow upon him. And there would be a luster and radiance to his living which all the finesse of acting could not match. God will certainly aid and bless all genuine efforts to magnify His name but doubtless will have no part in materialistic chicanery.

Besides, the best advertisement for Christianity today is a humble life, lived naturally and gracefully, in all simplicity, without any ulterior garnishment through human ingenuity or by any design outside of "Christ and him crucified." Christendom thrives, and converts are made, upon the strength of such testimony; not upon the magnitude of material preparations, nor upon the acting out of man-made ideologies, nor upon the enforced dictum of dogmatics.

Great Valley, N.Y.

Our Responsibility to the Wicked

BY MRS. FLORENCE YODER

"I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16). This is a description of Paul's attitude toward the Word of God that he had been commissioned to proclaim to a lost world. The whole world was against Jesus Christ, yet Paul could stand facing this same world and cry, "I am not ashamed of the gospel." Together with Paul, neither should we as Christians be ashamed of that Gospel.

With Paul, we should not be ashamed of the author of the Gospel—God. It is not the work of one man, or groups of men, but is the unchangeable, eternal Word of God dictated by the Holy Spirit. It speaks to the hearts of everyone, everywhere. It is as true today as it was hundreds of years ago and is as necessary this hour as it has been through past generations.

With Paul, we should not be ashamed of the contents of the Gospel—salvation. It alone is the bread of life, it alone provides Eternal Life.

With Paul, we should not be ashamed of the consequences of the Gospel—the power of God unto salvation to every one who believeth. Twelve men, poor, humble, lowly, with no organization, no finances, started out to preach. That trickle became a brook, that brook became a river; that river became an ocean

December 7, 1948

of saved souls seeking sinners for the Saviour.

Together with Paul, we are debtors to Christ for creation and for redemption. We are also debtors to a lost world all around us, for everywhere we turn, there are souls without God and only we as Christians have the keys of heaven.

Dr. O. L. Hailey, Pres. of the American Baptist Seminary of Nashville, Tenn., tells this story: When the seminary was just a few months old it came into financial straits, and so Dr. Hailey traveled to Texas to visit a rich rancher relative of his with the purpose in mind of asking for a contribution or a loan. The rancher at once wrote a check for \$1,000, but before handing it over asked what it was to be used for. When Dr. Hailey replied that it was for the work of his Negro Seminary, the rancher angrily tore the check to bits and scattered it all over the floor shouting, "What has a Southern gentleman to do with a bunch of cursed Negroes anyhow? If God wants to save those blasted Negroes, He will do it without you. I wouldn't give you two cents for the whole rotten lot of them."

In spite of every appeal of the seminary president, the rancher absolutely refused to take any interest in the matter. So to move the heart of the rich man, Dr. Hailey told him this story: A party of American emigrants traveling from New York to California got lost on the great American desert and ran out of water. In desperation the captain of the caravan sent out scouts in every direction to search for water. One of them came to an oasis around a spring that gushed out of a small rocky formation, forming a pool about the size of an average house. He drank his fill, watered his horse, filled his water bags and canteens, and turned back toward the party. But the shifting sand had covered his tracks and there was no sign of any road. He was plainsman enough to have found his way back, but he reined his horse and said to himself, "It's a long way back and nobody in this party belongs to me. I'll just go on and let the rest of them take care of themselves."

The rich rancher cried, "You know what I'd do to a man like that? I'd tie him to my buggy wheel and take a black-snake whip to him."

Dr. Hailey put his arm around the rancher. "Jim," he said, "what would you do to a man who had the water of life and refused to pass it on to sin-cursed, dying, hell-bound souls?"

Dr. Hailey got his check and many, many more liberal ones. So the seminary was saved and the work went on.

In every direction from us, there are precious souls lost in the desert of sin. Only we as Christians know the oasis. Can we stand by and drink of the fountain and hesitate to pass it on to others?

John 20:21—"Peace be unto you: as my Father hath sent me, even so send I you." This is John's report of the Great Commission. Matthew says "Go ye there-

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Mark says, "Go ye into all the world and preach the gospel to every creature." Acts 1:8 promises "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This Great Commission is directed to every one of us who names the name of Jesus as Christ and Lord. There is no exception or excuse, for the selfsame blood that washed away our sins commissioned us to the great task of saving the lost. The Master said we are to be the salt of the earth, we are to leaven the world for God, we are to shine as lights in the world.

By the command of the Lord, we are to be witnesses, testimony-bearers. We are to witness to the world that Jesus Christ is abundantly able to save to the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them. We are to witness by our living that this Jesus not only saves, but keeps. Christ has commissioned us to be winners of souls, fishers of men, whether we are in the home, in school, in factory, office, or marketplace. He has promised us all the power in heaven and on earth. So why should we fear, faint, or grow tired until we hear His voice saying, "Well done, thou good and faithful servant."

True to God

BY THEODORE WENTLAND

True to God, though sold for silver as a slave on foreign soil;
There to serve a total stranger, there to labor and to toil.
Yet though far from home and father, Joseph kept his faith through all,
Always gave his God full honor, God, who never let him fall.

True to God, though cast in prison for a crime he had not done;
Never yielding once to Satan, trusting God the Holy One;
Witnessing to all the nations of his God upon the throne;
Witnessing of God's long patience, He who cares for all His own.

True to God, who made him ruler where he came to be a slave,
Joseph rose from prison keeper to its throne the land to save;
So our God is ever gracious through all trials that may rise,
He has promised to be near us till we meet Him in the skies.

Forest Park, Ill.

We may wonder how we can do all this with our meager talents, our limited time and our many weaknesses, but the only answer is complete submission to Christ, for He said, "Follow me, and I will make you fishers of men." Let us take Christ at His word.

Regardless of age, of circumstances, of training or personality, the Master has a place, a task, a duty for each of us to perform. Some of us are to go to the ends of the earth, some of us are to stay by the stuff, giving of our prayers and of our means. Some of us are to work in the home field teaching, preaching, and organizing. All of us are to hold aloft the cross of Him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

Let us then, as Christians, take up the appeal of the Lord Jesus Christ when He said, "As my Father hath sent me, even so send I you."

-Topeka, Ind.

God's Controversy with His People

BY J. CRAMER

To be a Christian is to be Christlike and to be Christlike is to have power with God. There is a difference between having the power of God and having power with God. Having power with God means that He trusts us. There is no doubt but that the coming of Christ is near at hand, and the tribulation clouds, which are felt already, are hovering over us, and we cannot tell now what a day may bring forth. Millions of good, honest, God-fearing people throughout the world believe this. Should we not, one and all, who love the Lord, recognize our need, drop our differences and divisions, humble ourselves and get upon our knees, repent and seek God's face until He hears and answers prayer.

The question faces us—is not this the great need of the hour the world over? Is God Himself handicapped in endeavoring to bring about righteous conditions because so few have faith in Him and in His promises, also because we His people have allowed the flesh to occupy such a prominent place, thus usurping the place of the Holy Spirit.

And yet were these conditions not foretold? Did not Jesus say, as in the days of Noah and of Lot, so shall it be, and when I come shall I find faith on the earth? And in II Thess. 2 it states "that day shall not come, except there come a falling away first." Lawlessness today is seemingly beyond all control. We could give many incidents if space would permit. One could fill pages describing the iniquity of our times, of which dishonesty is only one phase.

What does it all mean? Are not the powers of darkness being let loose for the last days of this age, as prophesied? Is not the great tribulation being ushered

in, and if so, the coming of Christ is near at hand. If God could speak to us, His people, I believe that He would say, "Humble yourselves, one and all, and let Me come forth and manifest My power." If we do not humble ourselves, our suffering will unquestionably be great because we are so disunited, faithless, and powerless, and are void of the real Christ life. Therefore, God's controversy today is with His people. He wants to help us and will if we let go and allow Him. Did not He say, if we hunger and thirst after righteousness, we shall be filled?

The thing most needed in the world today is the manifestation of God's supernatural Presence, and I believe it. Remember the great revivals of the world; the Welsh revival, the one in India during Pandita Ramabai's time, and the one across the Jordan which was marvelous. The power of God was manifested when God was trusted and given the right of way. Can He not do it again? Let us one and all humbly seek His face. God grant it.

Kitchener, Ont.

Whose the Sovereignty?

By NELSON E. KAUFFMAN

The matter of man's sovereign is today no small issue. The state has a growing conviction that it is sovereign and worthy of undisputed control of its subjects. Pronouncements to this effect are more rare in the Western World, but totalitarianism in the democracies is constantly manifesting itself. As the state invites its citizenry to depend upon it for social, physical, and even moral security, it establishes its sovereignty.

A morally and spiritually decadent and materialism-minded church, failing to lead men to a life in Christ that will provide the spiritual stamina for ethical and moral discipline, is paving the way for increasing state sovereignty. Church members are law-breakers, immoral, intemperate, dishonest, selfishly carrying on business and social practices which impoverish the poor and promote discrimination against minorities. She has lost her power to discipline church members who are guilty of these sins. In our own brotherhood we have some discipline against violations of our formal expression of nonconformity, but no spiritual equipment to discipline those who spend huge sums for luxurious housing and furnishings. Our own impotence to discipline these members increases the sentiment of labor to ask for the sovereignty of labor unions and the state.

We believe theoretically in the absolute sovereignty of God. We understand that no state, organization, nor man has the right to claim that loyalty which belongs to Him. We do not object to the principle of sovereignty of another over man but we do object to anyone having that except God. Jesus taught us that we cannot serve two masters. We cannot

have a divided loyalty. He said that unless we love Him more than parents, children, companions, property, or our own life we cannot be His disciple. Unless we forsake all we have and our own life also we cannot be His disciple. Luke 14:25-33. This implies the absolute sovereignty of Christ over us.

There are those who do not recognize the sovereignty of the state, nor of God, but claim that man himself must be his own sovereign. He must believe in himself, trust himself, and expect to find in himself the answer to all his needs. They feel that self-surrender is detrimental to personality but that self-determination is ennobling and heroic. To this position we answer that we believe the history of men and nations proves the truth of Jeremiah's statement that "it is not in man . . . to direct his steps" (Jer. 10:23), and that the statement of Proverbs is true that "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

In the present time we as a church profess to accept the sovereignty of God over the state. We are thankful for the privilege of exemption from military training for all who profess to believe that the Word of God teaches that participation in war in any form is sin. But it may be that we are unconsciously being put to the test to see if we really believe in the sovereignty of God, or the sovereignty of self. Are parents encouraging their young men to take a C.O. position in order that they may continue on the farm, or in the pursuit of business with a lucrative income? Do we really believe in the sovereignty of God over all of life, or do we only object to the sovereignty of the state? Can we conscientiously permit our exempted young men to remain in the self-satisfying remunerative pursuits of life while our neighbors' sons spend a period of time in government service under army discipline? It is important that we have a register of every Mennonite young man who otherwise would be called for military training and expect that every one prove himself willing to do as much and more for Christ, the church, and his fellow men as his neighbor does to prepare for war. Can we as a church profess to believe in the sovereignty of God over our lives, and not make as much or more preparation in means and administrative personnel as we would make if our C.O.'s were requested to enter C.P.S.?

The opportunity for the church is overwhelming! If over some months a thousand Mennonite boys will be exempt from military training, what can we not do with that thousand young men in projects of our own choice which we may administer without interference and which we feel really have significance? Does not the challenge surpass that of C.P.S. days? What will our record be?

One feels that the responsibility of parents and pastors is tremendous. We must prove the sincerity of our faith.

A Prayer for This Week

We praise Thee, O Lord, for Thou art great and greatly to be praised. Honor and majesty are before Thee; strength and beauty are in Thy sanctuary.

We thank Thee that Thou art our Shepherd and dost lead us in green pastures beside still waters. Forgive us when we have failed to follow Thee. Wherein we are weak, strengthen us; wherein we are strong, humble us.

Make us instruments of Thine in sowing faith and hope and charity.

Bless us, Thy sons and daughters, and may we live in peace as brethren, knowing no East or West or race or tongue, but ever aware that Thou art the Father of us all and Christ our elder brother, in whose name we pray. Amen.

—Neva White.

Will we commit the sin of using our liberty as a cloak of maliciousness, and not serve God? I Pet. 2:13-17. Will we be guilty of hiding our selfishness under the guise of belief in God's sovereignty? Will we fail to furnish the dollars necessary to provide for the administration of the great missionary, spiritual, and philanthropic opportunity at our doors? We should not, we dare not fail the Christ of Calvary at this time! Our children, and our means, all that we have and are shall be at His disposal!

Hannibal, Mo.

What Is Love?

By ALMETA HILTY GOOD

Henry van Dyke's classic answer to this universal question is this: "Love is not getting, but giving; not a wild dream of pleasure, and a madness of desire—oh, no, love is not that—it is goodness, and honor, and peace and pure living."

Sometimes, in days like these, the emphasis of movies and trashy literature colors even for the elect the concept of some words. In these last times the people whose actions brand them as "without natural affection" seem to be increasing.

Let us watch our attitudes, that we be not influenced by such modern trends.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

"And be renewed in the spirit of your mind."

Pine, Idaho.

I am more afraid of my own heart than of the pope and all his cardinals. I have within me the great pope: self.—Luther.

OUR SCHOOLS

High Lights of Our Educational History

S. F. Coffman

(This article is an address delivered on Friday evening, Oct. 22, 1948, at the special Board of Education meeting held at Kitchener, Ont. All Board members and other officials interested should take note of this and file the same for their records.—C. F. Yake, Secretary of Mennonite Board of Education.)

Since education is not limited to secular life and interests, it has its place in our religious and church life. It has always been recognized by our church as being beneficial to the home and community and to the church. It never has been and should never be the chief interest of the church nor the chief instrument of her service. Yet, the church has need of education in order to understand and establish her faith and spiritual culture and then to witness to the Gospel to the ends of the earth, as commissioned by the Lord.

There are high lights in our educational history, the high events and influences which have helped to inaugurate certain phases of our educational progress and then the high lights which have resulted from the various efforts in our educational work.

It would be a mistake to state that the last fifty years mark the progress of our educational history. What has led us to undertake the particular program which we are now fostering in our church? It must be that certain lights have been held high enough in the past to throw their beams as far as our present age, and inspire and illumine the movements which we feel have meant so much to our present generation and will prove a blessing to coming generations of God's servants who will carry on the testimony of the Gospel in years to come.

Past Lights

We cannot say that our faith and testimony to Christian living was maintained by or cultured in any educational institution during the life of the church in America, in her early settlements. The list of publications found in "Two Centuries of American Mennonite Literature" reveals few writers and few publications that were the product of American writers in the early century. But in the eighteenth century there were a few men whose literary efforts prove them to be men of education, although they had no training as scholars. Those men had the best of all textbooks and of the highest standard of knowledge and wisdom. They had access to the best teacher and Guide into all Truth. They were diligent students, "Meditating in the law day and night." They may not have had the approval of their efficiency either from their congregations or from their own judgment. But the fact that their work has brought down to us and to past generations a revelation of truth that has been established and confirmed as truth, is to us the token of their success.

There are high lights shining down to us from men of culture and academic attainments from the earliest history of the church's life. These men were strong in faith, but they were also strong in the defense and propagation of the faith. It is possible for us to see, and it is necessary for us to acknowledge, that their training and ability was of value to them as leaders of the church and enabled them to withstand the oppositions that were presented against them by church leaders and by officials of the state. Their light shines upon the church of today.

During the past century advantages were afforded our ministers and workers in the church to attain more of educational benefits than were at hand in the days of the early settlements. It is known that our people were desirous of giving at least a common school education to their children. The early schools made use of all the available sources of education for their children. They added to the usual textbooks the reading of the Scriptures and the study of Bible history. It may be that some children did not have the opportunity of attending school. It was not because of opposition to education that they failed. Our people were able to show their efficiency in business, labor, social life, and Christian worship because they were good scholars.

Our High Lights

From the past American period we note such names as Christian Burkholder, Peter Burkholder, Joseph Funk, Benjamin Eby, Heinrich Funk, Jacob Denner, and in the last half of the century such names as John F. Funk, John M. Brenneman, H. A. Mumaw, J. S. Coffman, Heatwole, Sherk and others who added to the literature of the church and increased such contributions for the benefit of many whose access to the right kind of literature was limited.

The current publications in the church produced many writers, and cultivated the spirit of literary production, and increased the desire of many to become more proficient in the expression of their thoughts, and in ability to serve the church both by word and by pen. The Sunday-school movement and the call for Sunday-school workers made its appeal for proficiency in Christian instruction. The opportunity to serve mankind in a general way through teaching school was a strong incentive to increase one's abilities for such

service. And it was not a new thing for Mennonites to enter the teaching profession. A high-school graduate was entitled to a teacher's certificate. Many a young man or young woman who had completed the curriculum of the grade school was privileged to teach. But as time went on more training was required.

Discoveries Through Evangelism

The Church's awakening to the need of gathering in the straying youth and saving them to God and the church was an awakening to the needs of supplying our own church with educational facilities. Our evangelists discovered this condition in nearly every community. As long as those conditions were kept within the knowledge of one community it did not appear alarming. But when each community was found to have a similar problem, it became an alarming circumstance for the church at large. A recent report stated that there were at least thirty young people of about the same age who were lost to the church because there were no proper encouragements for their place and service in the church.

A few of our young men had taken training in district or state institutions to prepare for teaching school, and had remained in the church. Many others had taken the same training and were lost to the church. The loss did not result from the learning; it was rather from the environment and fellowships that were found there and the opportunities for Christian work that were offered by other churches.

Through evangelistic contacts, these conditions were made known and stress was laid upon the need to save our young men and young women for our own church. A few of these young people are personally known to me. M. S. Steiner was an outstanding case of a young man in the church who was kept there by proper care and encouragement. C. K. Hostetler was kept and was used in editorial and mission work. Daniel Kauffman and his history are known to most of us. George R. Brunk is also a western jewel saved for the glory of the Lord and the church. From those early days of evangelism a host of capable men and women have been garnered into the fold, and we rejoice in their salvation and in their great service for the church.

Increasing Lights

Evangelism discovered the souls that needed help. The increasing work of the church through the establishing of many Sunday schools and the organization of many young people's organizations for service and testimony, established the need of better equipped workers. Open fields of service even in public schools, and the approval of the church for such work, called for a proper preparation for service under the approval of the church. Young people could not be forbidden to attend schools outside of the church when the church had no schools. Two issues met, and both could be supplied by the church only by offering educational facilities. This demand came to an issue in the early part of the 1890's.

What a few men may begin in a very small way may require a great body of men to perpetuate and to complete. Thus in 1894 a small school was established in Elkhart, Indiana, by Dr. H. A. Mumaw. It was named Elkhart Institute. Young people who had not completed their public school work could complete their course here and take extended courses. Others were enabled to take commercial courses. At least a school was established under the supervision of one who was a Mennonite and was interested in a special way in Mennonite young people. Brother Mumaw was encouraged in his undertaking by influential brethren in the Elkhart Church. The school proved a success in its particular service.

In order that a wider service could be afforded, a church school was contemplated and organized under the Elkhart Institute Association. It was maintained as such from 1898 to 1905, when the stocks and holdings were turned over to the Mennonite Board of Education, a body appointed by the various conferences in the United States and Canada. Here were three high lights, the small one under Dr. Mumaw, the larger one under a body of individuals, the third one was lighted and maintained as a light for all of the Mennonite conferences. Of course there were oppositions and reverses. What movement has not had such experiences? It is interesting to know that the institute became a college when it moved into its new quarters and was directed by the wider influence of the whole church. Why were the college courses established?

In 1893 the Home Mission in Chicago was established. M. S. Steiner was about the only young minister to undertake the work. He was qualified to a degree by his teacher's training. His wife also had taught school and his cousin, Alice Thut, had taught school and came to Chicago as an assistant in the work. At that time it might have been difficult to find any large number of ministers who were high-school graduates. The early years of the school at Elkhart found many young men and women completing the academy courses and seeking to gain more training. It was only natural that college courses should be provided.

It is no secret that our early schools did not have enough trained persons to man their faculties. And it is no secret that the leaders of the school encouraged certain promising young men and women to prepare for the necessary work, and for special departments. The growth was slow, but it was possible in the course of time to fill the departments with qualified servants from the ranks of the church.

One of the first young men to undertake and complete a college course in America was John Horsch. He was not a minister, but he pioneered the path for ministers to follow. He went through college and that not a Mennonite one, and remained a Mennonite.

One of the first of our ministers, if not the first, to enter college after his ordination was Paul Witmer. He did this with the consent of the congregation where he served in Ohio. There was a common fear that our young people would lose their faith by attending other schools. And it was for long a fear that our ministers who attended other schools would be tainted by the doctrines of those institutions. The fears may in part have been warranted. Our own schools should establish the faith which we profess. It was the purpose of our founders that all students should study the Bible along with their other courses and be founded upon the doctrines of the Scriptures and of the church as they pursued their other courses.

The High Light of the Word

When a little group of young men met in a home in the Valley of Virginia to study their school texts and fit themselves for a better life and greater usefulness, they may not have had in mind courses of study in the Bible, but they were helped in their studies by men who were interested in the church. David A. Heatwole and Emmanuel Suter, both of whom it was my privilege to know, understood that no young man could attain to his highest usefulness without some educational training. The fence corner where the young men held their literary society meetings, the old schoolroom built by private funds for their use, both are gone. All that is left of their equipment is the blackboard, recently discovered and now in the keeping of Justus Heatwole, son of Brother L. J. Heatwole. If that school produced only one man whose worth has been appreciated by the church at large, it was worth while. The educator, minister, bishop, writer, and astronomer L. J. Heatwole was such a man. The church has since not produced his equal. After he was seventy years of age he earned his college degree. But the little school produced others for the Lord and church.

What should and what can our present equipment produce for the kingdom of the Lord? During the past decades the church has invested millions of dollars for the benefit of our young people. What has been the product in souls for service in the church and souls saved by the service of the church? It was some time before 1910 that certain persons were interested in establishing a seminary in connection with our school. The name of such a school and the alphabetical appendages resulting from such an institution sounded strange to Mennonite ears. They seemed out of harmony with the simplicity of life which we loved and desired to live. The newness and strangeness of the proposition would fail to elicit the financial support of the church. The time did not seem propitious for such an advance in our educational plan. The whole project was turned in another direction for the benefit of another school.

Only in very recent years have all of our schools, either because of pressing needs or of pressing rivalry in educational objectives offered courses and degrees in theological training. Hesston may be excepted. It is a most encouraging sign to know that while other churches are finding it difficult to maintain a sufficiently large attendance in their theological schools to supply the needs of their churches, our Bible departments are finding an increased attendance and interest in preparation for Christian work.

There has been a very great increase in our educational program in the last few years, resulting from the demand for parochial schools. It is possible to carry out such programs now, since there are qualified young people who can undertake the work of instruction and meet the standards of education required by the different states. These teachers are qualified because they have the Biblical instruction as well as the educational standards for conducting church schools. It is possible that these church schools will continue to increase for some time. There may be a limit to the number of church schools, but the demand for teachers will probably continue, as with other schools. It was of great importance that the church was ready for such a time as this. It would have been a catastrophe very difficult to survive had we waited until the last few years to prepare our own teachers for this work.

The Spreading Lights

In the year 1898 General Conference was organized. The only school in the church at that time was Elkhart Institute. It was controlled by representatives of various conferences. It was not discouraged by General Conference. When General Conference took action it was by appointing representatives on the Board of Education.

The school at Hesston was established in 1909 as Hesston Academy and later became a college. The west desired an institution nearer to its constituency. It is an advantage to have one's interests near at home where supervision as well as accessibility are possible. It may have been in the mind of some that a better school than Goshen College could be built in the west, but in the course of time school standards have had a tendency to become much alike. With the interchange of students, faculty members, fellowships; and a common church heritage there is developed a common interest and a common service. Conditions have invited and have drawn together the two colleges under the direction of one board. The children of this one board differ only as children of common parentage may differ in individuality. Goshen may have the arrogance of a first-born child, and Brother Hesston may suffer from this superiority complex, yet the second child is filling a place as important as Goshen and has the advantage of avoiding all the mistakes that Brother Goshen has made as a forerunner in our educational experiment.

Sometime about 1915 I had some correspondence with my dear uncle L. J. Heatwole. In the course of our correspondence he mentioned the beginning of a school in the eastern district—a short term in the Hayfield mansion on the estate of George Washington. At first sound this appeal of patriotism or of historic fame seemed very unique. Here could be a Mennonite school on the land of the "Father of His Country." Then the thought occurred to me that the school was too far to the east. All of the useful constituency was to the west and only the fishes were to the east. My thoughts suggested establishing a school in the center of a Mennonite district, such as Rockingham or Lancaster county. It was some satisfaction to learn that the next session of the school was to be held in Rockingham County, Virginia. This was a new beginning. The spread of the light reached into the East and the light is now burning with an ardent glow, by which the eastern school may desire to outshine that of the middle or western sections.

In the Eastern Mennonite School, which has recently dropped the school section of its name and added instead the term college, the tradition of education is appreciated. The little school with its few students is fostered in the memory of the leaders of the school, and is a favorite tradition of many of the young people from the valley who attend the school but who surpass their ancestors in the degree of their scholastic attainments. In the valley one must have an upward look in order to have an outlook. The founders of the school had aspirations to build an educational institution that would withstand the attacks of the world to break down the faith and destroy the principles of the church for which the school stands. Those leading lights were bright with desire for education, hopeful in the prospects of a blessing from education, and zealous of success in the maintenance of the institution in years to come. As with all such institutions, the aims of the leading lights, the founders, may be constantly attained only by a consecration to the cause as deep and as true as theirs by those who follow them.

How far will the lights of our educational program extend? Are there other fires burning which may someday become high lights for other districts. In our foreign fields brethren have felt the need of and have launched educational work in all the sections of our activities. In each district there have been influences and epochs which have marked a stage of progress or an experience that was difficult. When an advance was made it was a high light. And may there be many such occasions when God is praised and men are blessed by a gracious work for the church through its educational efforts.

What Glory in High Lights

Each institution has its own incidents of progress in the calendar of its history. These are its individual high lights. The occasions are referred to with satisfaction. Those of us who have watched the developments in all of our schools have a degree of satisfaction in noting these incidents of progress. There was the incidence of having a beginning, and then the growth of enrollment of students. There came a pressing need for accommodation, and new buildings were provided and consecrated to the Lord and His church. New faculty members were added to the staff of instructors and new courses were provided for special needs that arose. Light after light was kindled as a new high light of school history. What a glory shines about each of our schools from the center to the west and to the east! But let that glow of high lights never be mistaken for a halo of sainthood. All men are human, and all have passed through the fires of trial at one time or another. One could as well speak of the fires of trial as among the high lights of our history. In the midst of successes have come the periods of adversity. It may be that the Lord considers those times of trial as among the high lights of our history. Those are the times of our drawing nigh to the Father whose chastenings are purposed for our correction and results in our being "partakers of his holiness," yielding "the peaceable fruit of righteousness." It is good that a wrong path has an end, and we are enabled to turn back and find the paths which lead to spiritual blessing and godly attainments. We do not covet reverses, but when they have come we seek the purposes of God and enjoy the grace which makes possible a survival and greater usefulness in His service in the days to come.

It may be that we count our present financial prosperity among the high lights of our history. There was a day when the church prayed for means to provide some of the simplest necessity for our schools—for a little more room for students; for more equipment in order to maintain scholastic standing; for a larger faculty in order to afford stronger and essential courses for our young people to fit themselves for necessary services in the church. It may be that it became advisable to limit the territory of solicitations in order to equalize the opportunities for attaining sufficient means that all might live and continue to function in its own field. But today we may say that the high light is our possible supply of means for practically all of our school purposes and expanding programs. Yet one feels saddened to think that our prosperity is the cost of much suffering in the world. There was a day when the campus of one of our schools was adorned with a large cavity in its front lawn. Today it possesses a fine structure toward the front of its campus. In the east there arose a magnificent structure to accommodate those who worship and who survey the program of the school's annual attainments. In the center a much-longed-for and prayed-for edifice is among the satisfactions of its projectors. The high light of present prosperity is most appreciated.

(Continued on page 1173)

December 7, 1948

TO BE NEAR TO GOD

Sunday, December 12

Read Acts 1:15-26.

The choice of those who shall lead us in the work of the church and the study of the Word is very important. Men dare choose only those whom God has called and it is God who knows the hearts of all men. Most fitting it is, therefore, that in the choice of personnel in the church, whether it be to the office of bishop, minister, or deacon, or the work of the missionary, or the workers in our church institutions, or the officials and teachers in our Sunday schools and other subsidiary organizations, we should implore that the Lord would make His choice known.

"Now let them from the mouth of God
Their solemn charge receive."

Monday, December 13

Read Acts 4:23-31.

Yes, Lord, grant to all Thy servants today boldness to speak Thy Word. Give us boldness to meet the skepticism and cynicism which assails our testimony. Give us boldness to cry aloud in the midst of indifference and unconcern. Give us boldness to witness repeatedly where our message has been spurned. Give us boldness to attack unrighteousness, no matter how strongly entrenched in high places. Give us boldness to speak Thy truth when those better-educated than we deride it. Give us boldness to challenge even the laws of men when they contradict Thy holy revealed Word. At Thy command we will speak.

"I would be filled with power Divine,
My feet on solid ground,
To boldly give Thy message forth
With no uncertain sound."

Tuesday, December 14

Read Acts 7:54-60.

Stephen was a Christian. He may never have been called one, for he did not live at Antioch. But he was one. He acted like Christ. To be a believer in the Lord Jesus Christ and to act like Him makes one a Christian. Stephen's faith in Christ is seen in his dying prayer that the Lord Jesus would receive his spirit. His acting like Christ is seen in his last request that the Lord would not lay the sin of this murder to the charge of his persecutors. A man whose heart is right toward God and right toward his fellow men is ready to die. How beautifully true it is that Stephen, a Christian man, simply "fell asleep."

"The man is happy, Lord, who love like this doth
owe:
Loves Thee, his friend in Thee, and, for Thy sake,
his foe."

Wednesday, December 15

Read Acts 9:1-9.

"Lord, what wilt thou have me to do?" The prayer evidences the genuineness of the Christian experience which Saul is here beginning. He is not commanding; he is asking. He is not wise; he is ignorant. He is not rebellious; he is yielding. What God wanted him to do would be difficult enough for this

opinionated Pharisee. But He didn't tell it all to him at once. He didn't tell him that he would need to preach the Christ he had hated, and preach Him to the Gentiles he hated more. He didn't tell him of the perils and difficulties through which he must pass. He didn't tell him of the martyr's death outside the walls of Rome. He simply gave him the next step: go into the city and it shall be told thee.

"One step enough for me."

Thursday, December 16

Read Acts 9:10-18.

We cannot blame Ananias for the surprised protest with which he met the Lord's strange command. The Christians had fled to Damascus to get away from Saul's relentless campaign against them in Jerusalem. And now they have heard that he is coming to Damascus to prosecute and bind them. It was a natural incredulity which made him doubt that even the prayers of Saul of Tarsus could have any good in them. But the Lord dealt gently with Ananias and gave him more information. It is good to read that he went obediently to Saul and called him brother. May God be thanked for servants of His who are able to change their minds about sinners and transgressors who have been turned about by the power of God.

"He leads me by the proper path,
And so to Him I cleave."

Friday, December 17

Read Acts 10:9-16.

Peter was a vigorous objector. His prejudices and opinions were deeply ingrained. With what self-assurance had he rebuked his Lord upon the announcement that He was going up to Jerusalem to be crucified. And even here, after Pentecost, he is capable of an emphatic "Not so, Lord." It takes a pretty bold man to say no to God. To eat unclean animals was to Peter simply unthinkable. But the Lord is preparing Peter to open the gate of the church to the Gentiles. And again it is good to see that Peter can master his prejudices enough to enter into the house of the unclean, as he and his countrymen had considered them. The saving fact is that Peter's no was changed to yes.

Saturday, December 18

Read Acts 26:24-29.

Paul had a heart which was big enough for all men. He could yearn for the salvation of his Jewish brethren from their ritualistic darkness and also for the Gentiles in the slums of European cities. He lovingly desired the salvation of the lowly peasant and also of King Agrippa on his throne. The sweep of his interest and Christian concern could include all that noble company and make him express the prayerful wish that they might be as free in the spirit as he was. We should all desire such an attitude of mind as will break out at any time in a prayer for

the salvation of any persons with whom we may be conversing.

"In pity look on those who stray,
Benighted, in this land of light."

—E.

GOOD NEWS FROM HEAVEN

Sunday School Lesson for December 19

(Matt. 1:18—2:12; Mark 1:1-11; Luke 2:1-20)

The good news in the Bible is the Gospels. Here we have the greatest story ever told, the story that never grows old. In the Gospels we have God's highest revelation to man. It is the Gospel of Jesus Christ, our Saviour, our Lord and Master. The Gospel the prophets declared is that of this wonderful Child born in the manger. And this Gospel is the message of the church whose history in the New Testament we just studied.

The Christmas lesson needs emphasis but let's help our pupils to appreciate the unique literary form of the first four books of the New Testament. Quoting from Moulton: "In a literary classification what is the position to be assigned to the Four Gospels? Though they are a part of Ecclesiastical History, yet they are not histories. How far they are from being biographies is seen by the difficulty which modern writers, with the Gospels before them, find in constructing a satisfactory biography of Jesus Christ. It might seem more plausible to associate them with the department of prophecy, since we have seen that prophetic literature is concerned both with the discourses of the prophets and with their actions. But the difference between the Gospels and prophecy is greater than the resemblance. The personal position of Jesus in the history of the Gospels is not that of a prophet. Though the function of prophets is to convey a divine message, yet prophetic literature is made not so much by the message as by the discourse which enforces it: Jesus Christ, on the contrary, speaks throughout the Gospels with the authority that commands and enacts, not with the appeal inviting to a doctrine other than His own. The conclusion we are led to is that the Gospels must be classified by themselves, as a specific literary form. The description of this form is that they are authoritative statements of the acts and words of Christ."

God has come down to dwell with men but the good news is that He is a Saviour who brings joy and peace to all who bow before Him in faith. See the believers around the manger of the Babe and in the Temple at His presentation in the Temple. Today we joy to celebrate Jesus' birth into our flesh, for He has brought us salvation by His death as a man. Our joy should be very full, for what would life offer us without Christmas.

Assign the reading of the close of the drama of human history in Revelation 21 and 22.

—Alta Mae Erb.

"In the beginning God" (Gen. 1:1).

The existence of God is so manifest, so axiomatic, so evident, and so instinctive, as to make it forever indisputable and undebatable.—Earle F. Wilde.

FOR OUR SHUT-INS

Weaving

*My life is but a weaving
Between my Lord and me.
I can but choose the colors;
He worketh steadily.
Ofttimes He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper
And I the underside.*

*Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.*

*Precious thought, our Father knoweth,
Careth for His child,
Bids me nestle closer to Him
When the storm beats wild.
Well I know the heart that planneth
Nought but good to me:
Joy and sorrow interwoven,
Love in all I see.*

—Good News Broadcaster.

Shut-In Letters

BY VIOLA WENGER

Dear Shut-ins,

As we approach this Christmas season we may do so with the sweet consciousness that the Saviour who came long ago to gladden the hearts of men everywhere is near to bring peace and joy to us today.

As we recall that wonderful scene of the shepherds abiding in the field keeping watch over their flocks by night when the angel of the Lord appeared to them, saying, "Behold, I bring you good tidings of great joy, which shall be to all people," we are made to rejoice. We want to follow the example of those shepherds who made known abroad what they had heard concerning the Christ child. Surely this is the wonderful privilege of all to whom He has appeared.

We may feel that this is not our privilege of making Him known when we are hemmed in by confinement, but let us notice what He enables every child of His to do.

He may run and not be weary.
He may walk and not faint.
He may soar up on wings as eagles.
He may be weak and yet strong.
He may be cast down yet not forsaken.

He can do all things through Christ.
He can rejoice in the Lord alway.
He may be continually marching toward the mark of the prize of the high calling.

He may be dead yet alive.
He may lose all and yet possess all things.

He may suffer need yet abound.
All this is possible because of the Saviour who came as the Babe of Bethlehem, lived the life of a lowly Nazarene, died the death of cruel suffering on the cross, rose again in victory, ascended into heaven in glory and is at the right hand of the Father, there continually pleading our case before God. Furthermore, He has sent the Holy Spirit, the Comforter, to abide with us, guiding us into all truth and empowering us for service of whatever nature it may be.

In view of all those facts we may have the most joyful Christmas season we have ever spent. For each year we are one more year nearer the time when we shall be able to meet face to face this One who did all this for us. We then will be able to tell Him our appreciation in adequate words. Here we can never fully tell Him how we love Him nor our thankfulness to Him for His gifts to us, especially for the greatest of all gifts—His Son.

Akron, Pa.

Lone Path

BY NORMA DEARBORN TURNER

*It was a path so dark, so fiercely lonely
Up which my Saviour called on me to go;
It was a path of pain and suffering—
Misunderstanding, cruel, and woe.
It was a path of unknown testing,
Right up to the very goal.
But my Saviour said, "Forever with thee,
Up that lone, lone path I'll go."*

*So by grace not mine, I travel
Up that lonely path so dark;
Dim with e'er-increasing shadows,
Beset by foes so grim and stark.
But a Voice keeps calling, softly,
"I am with you, dear one, so
Just press on, today, forever;
I am with you as you go."*

Denver, Colo.

CARES

With every haunting trouble then, great or small, the loss of thousands or the lack of a shilling, go to God If your trouble is such that you cannot appeal to Him, the more need you should appeal to Him!—George Macdonald.

This I Know

*I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.*

*I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows.
And whatsoe'er it be,
Still I can trust His love to give
What will be best for me.*

*I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.*

—E. Margaret Clarkson, in *Church of Christ Advocate*. Selected by Mary Burkey, Nappanee, Ind.

THE CULT OF THE COMFORTABLE

A survey of our modern church life gives rise to the conviction that one of the major causes of the decline of effective evangelism is the "cult of the comfortable." We do love our comfort. We do dislike the man or the cause that truly disturbs us. Evangelism, when effective, is a very disturbing thing. It breaks in on our ordinary procedure of living, laying upon us a deep sense of inner obligation that shatters our easy-going complacency. It drains our strength and time and ability. It demands a place of undisputed primacy in our affections and devotions, or it will not live with us at all. Therefore followers of the "cult of the comfortable" dislike true evangelism.—Arthur C. Archibald.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all those who so kindly remembered me with prayers, visits, cards, and nice flowers, and also for the help rendered at home during my illness. May God bless you all.—Mrs. Henry E. Horst, Route 6, Hagerstown, Md.

I take this opportunity to express my appreciation and many thanks for the birthday greetings, cards, letters, and other gifts which I received during my sickness. May God richly bless you all.—Jennie M. Greider, Route 1, New Carlisle, Ohio.

We wish to thank neighbors and friends for their kindness and their gifts during the past illness.—Mr. and Mrs. Raymond Witmer, Route 3, Shippensburg, Pa.

December 7, 1948

CHURCH MUSIC

Reaffirming a Historic Position and Practice in the Church

[A statement adopted by the Willow Springs Church, Tiskilwa, Ill., on Nov. 14, 1948].

The question pertaining to what attitude and position the church should take in our day toward the use of musical instruments in her services, like all other things not mentioned directly in Scripture, is not intended by God to be decided upon the basis of man's likes and dislikes, but on the basis of what harmonizes with general principles found in God's Word, and what will bring to Him honor and glory, and accomplish His purpose.

The practice of the use of instruments in church services is not supported by any New Testament Scripture, either by example on the part of believers living in the first century, or any of the teachings or principles contained in that Word. There are no instructions anywhere in Scripture to worship God with musical instruments for the church of New Testament times. There is mentioned such activities as preaching, teaching, reading Scripture, praying, singing, giving offerings, admonishing one another, fellowshiping with the Father and His Son Jesus Christ, but no reference to the playing of instruments or using them in any of the church activities. The silence of Scripture speaks and states that God has not intended nor planned that musical instruments be used by saints in assemblies of the Church of Jesus Christ. Had God considered it as deserving a place in their church services, instructions to that end would have been given along with the other things mentioned in connection with the various activities of the church members in their worship assemblies. Therefore to act in harmony with God, the church will conduct all her services without the sound of instrumental music.

The use of musical instruments in many churches has demonstrated that it results in working against some of God's purposes for His people in the following ways:

(1) Diverting the mind from concentrating upon God and His things to other persons and things, consequently interfering with worshipping the Father in spirit and in truth as directed by Jesus in John 4:23, 24: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

(2) Hindering the expressed will of

God as instructed in I Corinthians 14:15 ("seek that ye may excel to the edifying of the church" v. 12): "What is it then? . . . I will sing with the spirit, and I will sing with the understanding also."

(3) Giving less attention to following the directions in Ephesians 5:19 and Colossians 3:16: "But be filled with the Spirit; speaking to yourselves [to one another] in psalms and hymns and spiritual songs, singing and making melody [with grace] in your heart to the Lord."

(4) Discourages following the instructions in Heb. 13:15: "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

In view of the fact that the musical instruments were not used in the church of New Testament times, and instrumental music in church services has definite tendencies to hinder the full realization of God's will for His people in such services; and also since the fact has been established that the purpose God has in mind for singing to accomplish in the church assemblies is more completely experienced without the use of instruments, and singing without accompaniment has Scriptural support, and holding persistently to such practice in our own churches has brought to us and others rich rewards—we therefore reaffirm that we are in sympathy and harmony with our church's historic position and practice to worship in her services without the use of musical instruments, and plan to continue to take the Bible principles as our guide.

Peace Like a River

How a Great Hymn Came to Be Written

Mr. Spafford was a member of the Chicago bar and an elder of the Presbyterian Church. He had been successful in his legal profession, but had made some unfortunate investments, and when the financial panic of 1873 seriously disturbed the business of the country, Mr. Spafford found that his savings of many years had been swept away. The members of his family were prostrated by this disastrous turn in their affairs, and he acceded to the wish of helpful friends that they should visit Europe and thus be removed for some time from the scenes of his financial ruin.

Mrs. Spafford and her four children took passage on the French liner *Havre*, and the story of that voyage is one of the most appalling of the calamities of the sea. When in midocean and in the blackness of a November night, the steamship collided with the Glasgow clipper *Loch Earn* and in twelve minutes the former

went down, carrying to death 250 souls, and among them were Mr. Spafford's four daughters. Mrs. Spafford sank with the vessel but floated again, and was finally rescued.

The saved were taken to Havre, and from that city she sent a message to her husband in Chicago:—"Saved, but saved alone. What shall I do?" This message of fearful import—"sufficient to drive reason from her throne"—was the first notice Mr. Spafford had that his dear ones were not as happy as when he parted with them a few days before in New York.

In his unutterable sorrow Mr. Spafford did not chant a dirge to impossible hope. When he reflected that his property was lost in destruction's waste, that his wife was painfully prostrated, and that his children were buried in the dark waves of the sea, there came from his heart a song of trust and resignation that has many times encircled the globe:

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well with my soul.

—Abridged from "The Christian Witness."

Only Believe

In 1718 there lived in the town of Schweidniz, Germany, a humble Christian pastor, Benjamin Schmolke. For five years he had ministered to his flock and loved them, and they loved him. But one awful day a fire raged over his parish, laying in ruins his church and the homes of his people. Then he wrote this hymn. After that death took from him his wife and his children. Then his eyesight became dim. In 1737, while still their loved and faithful pastor, he died. And now, on every anniversary of that dreadful fire, they tell again in that little town the story of Benjamin Schmolke and sing again his hymn:

"My Jesus, as Thou wilt!
Oh, may Thy will be mine!
Into Thy hand of love
I would my all resign;
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,
'My Lord, Thy will be done!'"

"My Jesus, as Thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with Thee;
Straight to my home above
I travel calmly on,
And sing in life or death,
'My Lord, Thy will be done!'"

Today, He knows "why." Tomorrow, so shall we. "Be not afraid, only believe."
—Paul L. Berman.

The worship most acceptable to God comes from a thankful and cheerful heart.—Plutarch.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Bro. Verle Hoffman used first Corinthians as a basis for evangelistic messages at Ft. Wayne, Ind., closing Nov. 24. Bro. Hoffman was one of the speakers at the all-day meeting on Thanksgiving Day at Leo, Ind.

The dedication of the new Conservative Amish Mennonite church near Grabill, Ind., is scheduled for Dec. 19. Bro. Emanuel Peachey, Belleville, Pa., will preach the dedicatory sermon.

"Problems of Christian Youth in High School" and "Preparing Our Children for School" will be the topics of Bro. and Sister Paul Erb at Young People's Meeting at the Hess Church, Lititz, Pa., on Dec. 12.

The Ontario Amish Mennonite Bible School will be held at Kennel's Hall, Wellesley, Ont., beginning Jan. 3 and continuing for six weeks. Instructors are Earl Maust, Bay Port, Mich.; Moses H. Roth, Baden, Ont.; Peter Nafziger, Baden, Ont.; and Samuel Schultz, Wellesley, Ont. For further information, write to the secretary-treasurer, Sam E. Lies, Wellesley, Ont.

The tenth two-week winter Bible school will be held at the Bowne Church, Elmdale, Mich., Dec. 6-17. Instructors are T. E. Schrock, C. C. Culp, and Galen Johns. Anyone interested in studying the Word of God is welcome.

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The Zion, Union, and Bowne congregations spent Thanksgiving Day in services with the Pleasant View Church, near Brethren, Mich.

Bro. Cleo Mann and wife, recently returned from relief work in Belgium, spoke on their labors there at Clarksville, Mich., morning and evening of Dec. 5.

A sister requests prayer by God's people for church members addicted to the sin of gossiping.

Change of Address.—Sister Mollie Schrock, from 701 Fifth Street, Peoria, Ill., to Eureka, Ill., Box 37, in care of Home for the Aged.

Bro. Milton Vogt, on furlough from India, gave a short Gospel message and spoke on India on Nov. 9 at Manson, Iowa.

Five young souls were baptized at Manson, Iowa, on Nov. 14 by Bishop Edward Birkey.

Bro. Paul Huddle, Hyattsville, Md., preached a much-appreciated Thanksgiving sermon at Fentress, Va., on Nov. 25.

Bro. Kenneth Good, Elida, Ohio, is engaged in revival meetings at the Hebron Church, near Genoa, Va., Nov. 30 to Dec. 7. Bro. Good will hold meetings at the East Goshen Church, Goshen, Ind., Dec. 19 to Jan. 2.

Bro. Paul Conrad and family, recently returned from relief service in Ethiopia, have located for the present at Gary, W. Va., where he will serve on a clinic in a mining community.

Bro. A. J. Metzler spoke at Croghan, N.Y., Thanksgiving week end. Sister Metzler has returned to her home in Scottdale from the St. Francis Hospital in Pittsburgh.

Mrs. N. E. Troyer, West Liberty, Ohio, is at the University Hospital, Columbus, Ohio, Room A-215. The prayers of God's people will be appreciated.

Calendar

- Universal Bible Sunday, Dec. 12
- Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak., Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Ontario Amish Mennonite Bible School, Wellesley, Ont., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided, June 7-10.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-26.

The Biehn congregation, New Hamburg, Ont., closed a series of evangelistic meetings on Nov. 21. Bro. Howard Bauman, Elmira, Ont., faithfully preached the Word, basing all his messages on the Book of Isaiah. On Nov. 16, 17, this congregation enjoyed a profitable Bible conference, with Roy S. Koch, St. Jacobs, and A. Lorne Burkholder, Markham, serving as speakers. There was a real spiritual revival, with a number of young people accepting Christ and yielding to Him.

Bro. Andrew Jantzi, Flint, Mich., began meetings at the Oak Grove Church, West Liberty, Ohio, Dec. 1.

Bro. Jess Kauffman, Hesston, Kans., held meetings at Hudson, Ohio, the latter part of November.

A Mennonite Youth Fellowship unit has been organized in the Hesston, Kans., congregation, with Earl Greaser as president.

Bro. Dorsa Mishler and wife spoke on their experiences in relief work in Ethiopia at the Mt. Pleasant Church, Cloverdale, Ohio, on Nov. 21.

Bro. Sanford Hess was ordained to the ministry at the Laurel Street Mission, Lancaster, Pa., on Nov. 21. He will serve the congregation at that place. May God bless him in his new calling.

The Girls' Chorus of Scottdale gave a program at the Greensburg, Pa., United Brethren Church Sunday evening, Nov. 28.

The Mennonite and Conservative congregations at Pigeon, Mich., enjoyed a conjoint fellowship at the Pigeon River Church Sunday evening, Dec. 5. The program was furnished by the Pigeon congregation.

May S. Gauger, of the Norris Square Church, Philadelphia, desires to thank the blood donors who gave so willingly while she was in the hospital this summer, also the many friends who sent messages of comfort. At present Sister Gauger has pneumonia and requests prayers.

Brethren Elam Stauffer and Geo. Smoker were engaged in services in the Oregon and Idaho churches Nov. 14-21. Daytime services were held in the Hopewell Church, near Hubbard, Oreg. The theme of this Christian fellowship was victorious living and revival. Daytime meetings were held also at Indian Cove for the Idaho churches.

The Indian Cove Church near Hammet, Idaho, has closed a series of revival meetings by Bro. John F. Garber, Alma, Ont., in which a large majority of the adult members have acknowledged their wilderness wandering, and by confession of sin have crossed Jordan, appropriating Romans 6.

Bro. Orvin Hooley began a series of meetings at Middlebury, Ind., on Nov. 23, closing Dec. 5.

Bro. John C. Wenger brought the Missionary Day message at the Olive Church, Elkhart, Ind., on Nov. 21.

The North Goshen, Ind., congregation is among the churches which have installed wire connections so that near-by shut-ins can hear the messages.

The Book of Philippians and various special subjects were discussed by Bro. John F. Bressler in the annual Bible conference at Westover, Md., Nov. 25-28.

(Continued on page 1172)

Go, Preach

MISSIONS

Give, Pray

Mission Items

A married couple is urgently needed to serve in the Kansas City General Hospital service unit, beginning Jan. 1. They will be responsible for the house recently purchased by the Mission Board for living quarters for members of the unit. Write immediately to Bro. J. D. Graber, secretary of the Board, 1711 Prairie Street, Elkhart, Ind.

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, and now residing at Martinsburg, Pa., plans to spend the first week of December in Elkhart, Ind. An executive committee meeting is called for Dec 6 and 7.

West Liberty, Ohio: Oak Grove, Bethel, and South Union congregations united in an all-day mission meeting on Thanksgiving Day. Brethren Stephen N. Solomon, from India, and J. D. Graber, Elkhart, Ind., were special speakers. The meeting was held at the South Union Church.

Bro. and Sister A. C. Brunk, on furlough from India, spent Sunday, Nov. 28, with the Beech Church, Louisville, Ohio, in an all-day mission meeting.

Sister Lena Graber, on furlough from India, will be with the Lockport congregation, Stryker, Ohio, on Dec. 12, Sunday. Other speakers at this all-day mission meeting are Bro. Harold S. Bender, Goshen, Ind., and Bro. J. D. Graber, Elkhart, Ind.

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, has been appointed to make an administrative trip to Puerto Rico and Argentina during the early months of 1949. He plans also to visit the Mennonite refugee colonies in Paraguay, Brazil, and Uruguay.

Bihar, India, S. J. Hostetler: A meeting is planned for Dec. 4 with the representatives of the English Disciples Mission at Daltonganj, Bihar, to discuss the transfer of the Latehar property to our mission. Brethren S. M. King and George H. Beare from the C.P. mission expect to attend.

Bro. Milton C. Vogt, scheduled to return to India soon, was the Missionary Day speaker at the Sugar Creek congregation, Wayland, Iowa.

Prayer is asked for a former faithful member at the Knoxville, Tenn., Mission.

Bro. Paul Mininger is to speak at a Bible conference at the Steelton, Pa., Mennonite Gospel Mission Dec. 19.

The Washington, D.C., Suburban Mission, Cottage City, Md., has purchased a bus for transporting folks to their services.

Sister Miriam Wenger, who expects to return soon to the African mission field, is leasing her home to the Eastern Mennonite Board of Missions and Charities as a home for missionaries on furlough.

Bro. Elam Stauffer, returned missionary from Tanganyika, East Africa, was on the

YOUTH MISSIONARY PROJECTS

We are trying to get a complete report of every Youth Missionary Project carried on in every Mennonite Church in the United States and Canada. Somehow this report is difficult to gather, so we need your co-operation. It will have much more value if it is complete.

The district secretaries of the Mennonite Commission for Christian Education and Young People's Work are compiling the report for their districts. If they send you blanks, please return them promptly.

If you had a project and have not received a blank, please write at once to the undersigned, requesting one. Let us work together to make the report complete. Thank you.

J. D. Graber, Secretary for Missionary Education
1711 Prairie Street, Elkhart, Indiana

program of the Midwestern Mennonite Youth Rally, held Nov. 24-28, at Hesston, Kans.

A mission and stewardship conference will be held at Eastern Mennonite College on Feb. 5 and 6. Speakers scheduled are the brethren H. Ernest Bennett, Samuel E. Miller, J. J. Hostetler, B. Charles Hostetter, J. Otis Yoder, and Sister Verna Zimmerman.

The annual meeting of the American personnel of the India Mission was held at Dhamtari, India, in mid-November. S. J. Hostetlers and Henry Beckers, from the Bihar Mission, also attended. The annual meeting of the mission, with fourteen Indian representatives, is regularly held in February.

Cable from Shanghai: HARRIET CHILDREN MYSELF EVACUATING ON U.S.N. GENERAL BUTNER. EXPECTING TO ARRIVE SAN FRANCISCO DECEMBER 23.—J. Lawrence Burkholder.

Bro. E. C. Bender spoke at the Hagerstown, Md., Mission Sunday afternoon, Nov. 28.

Missionary Day was to be observed at the Prairie Street Mennonite Church, Elkhart, Ind., on Dec. 5. Out of town speakers scheduled were the brethren Stephen N. Solomon and Pyarelal J. Malagar from India, Grace Liu from China, and a representative from Puerto Rico.

Bro. Arnold Gingerich, Newbury, Ont., conducts a weekly World Missions broadcast over CFCO, 630 kilocycles, Chatham, Ont., each Saturday at 5:15 p.m.

Two recent Youth Missionary Project reports indicate net earnings of \$1,000.00 and \$850.00. The co-operative effort of the young people of a congregation can result in large earnings for the work of the church.

Have you tried the ten-cent air-mail letters to send a message to our foreign missionaries? Inquire at your local post office.

Bro. Harold S. Bender preached at the Lima, Ohio, Mennonite Mission on Missionary Day, Sunday, Nov. 21.

Cable from London, received Nov. 23: ARRIVED LONDON MONDAY NOON. PLEASANT VOYAGE.—S. Paul Miller and family.

Cable from Nairobi, Africa, dated Nov. 26: ARRIVED SAFELY.—Simeon W. Hursts.

Bro. J. J. Hostetler, Canton, Ohio, conducted a Bible conference at Plain City, Ohio, Nov. 21-28.

Bro. and Sister J. N. Kaufman served at Canton, Ohio, on Sunday morning, Nov. 21, and at the Hartville Conservative Church in the afternoon and evening.

Mathis, Texas, Eldo and Bertha Miller: "On Nov. 16 a tramp, a scissors-and-knife-sharpener, stopped at our home. We are happy that he accepted Christ as his Saviour while here and we ask an interest in your prayers for Mr. McGinnis that he will remain true. . . .

"We are much encouraged by the interest of our English-speaking Mexican neighbors. As our storekeeper was inquiring about the Scriptures he said, "The priest lies about these things. He says a lot in Latin we don't understand." He was astonished when given a Spanish Bible, as he had not known that it was translated into that language. He also made inquiries about joining our church."

John E. Beachy, on board the S.S. "Rotti," Mediterranean, Nov. 19: "Today we came through the Strait of Gibraltar and expect to reach Marseille Sunday forenoon. . . . It will be about Dec. 21 before we reach Bombay, at which port Sister Goldie Hummel will disembark, and another two or three weeks later when we reach Calcutta. . . .

"There are nine missionaries on board. . . . We are enjoying the fellowship of the other missionaries, especially as they share with us their experiences of a period of three terms. . . . They make us more anxious than ever to get to the field quickly."

Denver, Colo.: We appreciated the help of six men from La Junta who came to help on the church building last week. . . . There were thirty-eight in attendance at prayer meeting last Wednesday evening.

Hochwan, Szechwan, China, Don McCammon, Nov. 18: "At long last we are all in Hochwan and in the rather laborious process of settling into our quarters. . . .

"The girls have been busily engaged in settling in with the German sisters and we are beginning to make use of Miss Tsao, our teacher whom we brought from Chengtu. All kind of work begins to loom up. . . .

"Upon arriving here Nov. 2, I immediately discovered that the hotel property was still fully occupied; but we believe that they will now move out. . . .

"If the hotel is cleared according to plan we could move into some of the center and back rooms, fixing them up only enough to combat the bitter cold we shall face for the next two or three months. At the same time

(Continued on page 1172)

Dhamtari Hospital Calling

By J. G. YODER

Missionary in Distress

IT IS 7:30 on Sunday evening. It is our day of "rest" at the hospital, but a car rolls into our compound. The car is from Drug (seventy-five miles away—via Raipur). Bro. Friesen and Bro. and Sister Beare are the passengers. But all is not well—they have come for help. Brother Beare painfully points to his lower abdomen and one touch on the abdomen makes the diagnosis.

Case History: He preached Sunday morning, ate a light meal at noon, began to have pain at 2:30, and by 4:30 knew he needed a doctor. The road was rough and the pain severe so they had to stop a few times on the way. Now he is here and is overjoyed to find medical help.

We started our small portable light plant and set up for surgery. About one and a half hours later an ugly, black appendix was removed, unruptured. Fourteen hours later Brother Beare was walking around and proceeded to an uncomplicated recovery. Thus another missionary's life was saved. Thanks to the Lord, and thanks to you who have given so liberally to support the hospital here in Dhamtari.

I have always felt that one of the major tasks of medical mission workers was to take care of their own fellow missionaries. We owe it to our missionaries to give them the best we can in medical help. And you can be sure—very sure—that this best is still far short of what these same missionaries would receive if they remained in the United States. How many times we have wished for a specialist or a special instrument or an X-ray picture! How many times we have been handicapped when just a few little things would have helped us! And should you and I not give our missionaries the best medical help possible when we send them to these distant places?

We have not been in India long, but we have seen many sick missionaries get well here at Dhamtari. Malaria, amoeba, strokes, diphtheria, pneumonia, and many other diseases have been treated in these missionaries who have been sent here to India. There have also been many missionary surgical cases; and children have been born here. And, of course, there have also been deaths. Two children died since we are here, my own seven-hour baby being one of them. If at that time I could only have turned the case over to a specialist and walked out, I would have given anything I had. But I had to be the "attending physician" professionally, instead of the father I really was.

I am writing this only to remind you again of your debt, medically, to those whom you send out here. They have given up—gladly given up—their American standards of medical care. For some it has cost members of

their families. Do not you and I owe to them the best possible under the circumstances, in the line of medical care and attention? Just suppose it were your own child here struggling between life and death, with no X-ray and no specialist! If there were only an X-ray! If there were only a specialist! And no this and no that! We could mention a dozen things that the "best" out here will always lack. But let us let our missionaries know that we are backing them, not only in our prayers for evangelistic help, but also in doing the best to keep them in good physical health.

We are glad to let you know that an X-ray has been purchased and is in India and will soon be set up. But this fund is about \$3,000.00 short and has been paid by drawing on other medical funds. More buildings are very urgently needed. We know you, too, wish to help in this work for the Lord.

Dhamtari, India.

Stewardship and Salvation

By LEVI B. WEAVER

Spirituality has always been linked directly with faithful stewardship. The index of Israel's spirituality was obedience in tithing. The first impulse of Zacchaeus upon his conversion was to give freely to the poor. The rich young ruler was not willing to sacrifice his wealth to become a perfect child of God. The well-known story of Lazarus and the rich man is also a pointed illustration of the close relation of stewardship and salvation. Our own spiritual life has the same connection with our accounting of temporal possessions.

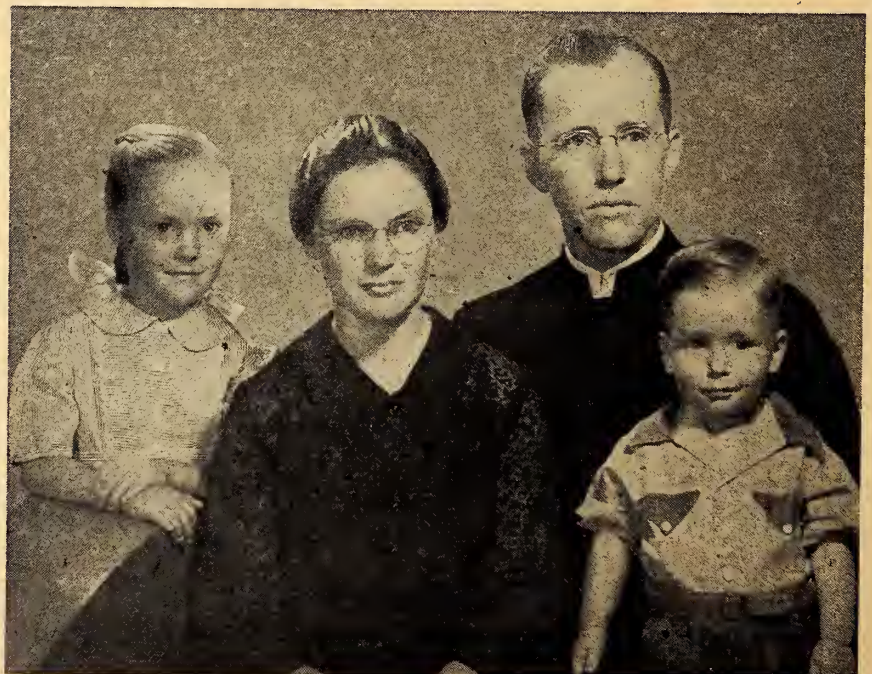
Today we are blessed with prosperity unequaled in the world's history. Matching this is the greatest need for the Gospel in the experience of the church. Hand in hand with this temporal abundance and urgent need of the Gospel is the greatest accumulation of missionary opportunities ever to present itself. That these three conditions exist together is not mere coincidence. To meet today's special need, God has provided special opportunity and almost unlimited Christian wealth. Our stewardship responsibility under these conditions is challenging.

God has not given prosperity simply to provide us the highest living standard in the world with its more spacious homes and greater comforts. We cannot expect to retain our blessings indefinitely for our own physical satisfaction while we pass by the opportunities for Christian giving about us. The eleventh hour for world evangelism is upon us and we await with an idle complacency the striking of the twelfth.

The recent acceleration of our missionary interest, and the increasing number of consecrated workers is encouraging. A corresponding consecration of our means is vital to activate this effort. For each missionary giving full-time service there must be missionary-minded Christians to provide his support. These missionary supporters share the labors and rewards of the missionary.

The conception of giving held by too many Christians is that "collection-plate variety" that originates in the pocket rather than in the heart. This giving keeps the Sunday school in supplies and the church heated, leaving, perhaps, a little for missionary projects. It takes more than the occasional generous ten-dollar bill dropped into the monthly missionary offering to really move out with the Gospel.

Many sincere Christians have allowed themselves to sink into the position where they can, without too much thought, buy a two-



S. Paul and Vesta Nafziger Miller and their children Elaine and James who sailed on the S.S. "Mauretania," for India, on November 16.

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thousand dollar automobile, but must think long and earnestly before becoming willing to pry loose one hundred dollars for the Lord's work. When the Spirit grips us to the point where we curtail our own spending to divert more to soul winning, the results will be beyond our reckoning.

If, in a congregation, ten members would be willing to give the Old Testament tithe, a missionary could give his full time and enjoy the same income as his ten supporters. If every one gave a tenth, each tenth member

could be a missionary. If the grace of giving still grew, as Christian graces should, it would be impossible to predict to what extent the Lord might add His blessing.

We should each pray for a vision of our own responsibility in giving. After we have caught the vision we should pray for guidance in launching out into wider and still wider service in giving. Having given all we feel able, might we still pray to reach that level of sacrifice the widow had who cast into the treasury her all!—Missionary Light.

responsibility to God and our fellow men in carrying out in minute detail the implications of the Great Commission.

Giving due recognition to the imminency of Christ's return and the shortness of our day of labor here, we ought to be constrained by the love of God to meet the challenge of our age in leading straying souls to Calvary, there to experience the redeeming grace of God to the salvation of their souls. The night is swiftly coming upon us. Soon all doors of opportunity will be closed forever. Forever! Do you get the full force of such a reality?

"Everything is so high we can hardly make anything" is often heard from the lips of our people. What value do we place upon the immortal souls of men? Christ gives us His assessment value in the words, "One soul is worth more than the whole world." Inestimable value, isn't it? Incomprehensible, yet verily true. Compare your evaluation of a soul with Christ's evaluation. How do things look? Are we so absorbed in making a living that we have little money and less time to give in making Christ known to men? Just how do we stand on this score?

Has the glamor attached to making dollars obscured our vision of the needs of sinful humanity? If it has not, then why are not more of our people in active, full-time Christian service? Yes, I hear you say, "We're testifying for our Master as we go about our work in our respective places from day to day." That is fine and as it ought to be, but why do Mennonites have to live in a huddle? Is not it possible for us to scatter, thus bringing more into the church by bringing them to Christ? Is money worth more than souls to you? If it is not, then prove it by going out into the world, yielding yourself completely to Christ, and working in a full-time way for the expansion of His kingdom among men.

Can we expect to make an impact upon the world for Christ with our present number of missions and workers? Perhaps we do not want to. Naturally speaking, the more seed one sows, the greater the harvest one expects. Likewise in the spiritual realm, the more seed we sow, the more opportunities there will be for growth. Let us sow the seed of the Word of God everywhere and let us not be sparing with the seed. Are we afraid the seed which God has given to us might run out if we sow too much? Does that answer the question as to why we have not done more positive missionary endeavor? "A foolish question," I hear you say. What then is our reason for hesitation? Undoubtedly we do not have a reason. How can we be excused?

Is money worth more than souls to us? Let us be faithful to the Lord and prove through evangelism that it is not. The Lord will supply us with courage and power. Let's go!

Knoxville, Tenn.

The Worth of Souls

BY OMAR B. STAHL

HOW do we respond in our attitudes and manner of living and working to an ever-darkening horizon in the political, economic, moral, and spiritual condition of the world? Have we fallen into a slough of complacency, thinking, "Oh, well, things are so bad that I am afraid that we can't do much to remedy the situation"? As we have settled down to the business of making a living, have we forgotten for whom we are living? Is God first in our program?

Should the judgment of the almighty God fall upon the world today, all souls outside of Christ would be doomed to the eternal damnation of hell. Do we actually believe that? Or have we hardened our hearts to the needs of lost souls as we see them constantly turning down the expression of God's love on their behalf? Do we consider missionary endeavor a futile enterprise?

We are proclaiming our answers to these heart-searching questions by our manner of living. Mission work in a large city reveals many things regarding the position we are taking. For instance, why do we have only five workers actively engaged in full-time mission work in a city of over two hundred thousand people? Have we felt that we must see if the Gospel works in a small way before we can expect to carry on a larger program? Or, cannot we spare workers from our home congregations in order that we might maintain and hand down to the coming generations the faith for which our forefathers have given their lifeblood? Is our religion too weak to stand when opposed by the numerous isms and cults of the large metropolitan centers of our nation and of the world? Is this why we have been slow in launching an extensive program of mission activity in our large cities? What is your answer?

There is need for caution and prayerful consideration desiring the Lord's leading in making important decisions, but does that sanction our slowness in getting out with the message of redemption? Does God require apologetic evangelists? Or, is the message we teach and preach so strangely peculiar that we need to exercise a great deal of precaution to see if folks will "take" to the theology we uphold? Are not we satisfied in our own minds that the glorious Gospel we proclaim

is able to save unregenerate mankind? And if we are convinced that God's plan of redemption includes all men everywhere (which we profess to believe), then by all means we ought to try to reach just that group. Once we accomplish this we will have met the demands of the divine injunction, "Go ye into all the world, and preach the gospel to every creature. . . ." Until then we need to keep forging ahead in our primary

Lovest Thou Me?

BY ALMETA HILTY GOOD

*I loved the wilderness forest;
The pines and the cabins rude
Spoke to my longing for beauty,
For wildness and solitude.*

*I loved my friends and my family,
I loved to call them my own,
And sometimes I would be anxious
For them and their future unknown.*

*I loved my plans and my choices,
My desires, my health, and my work,
But He searched me to see if any
Sin in my heart should lurk.*

*Then He said to my heart, "My daughter,
If I call thee away from these,
Wilt thou refuse to serve Me
Wherever I shall please?"*

*Then I thought how He had loved me
Who had no desires of His own,
Who gave His own self up to dying
That I might "live unto Him!"*

*"Lovest thou Me?" He searched me.
"Yea, Lord, I am Thine own.
I am 'at your service' for always,
Be they 'sealed orders' or known."*

*Then the mountains smiled upon me,
And all seemed more fair than before,
For now for the moment I owned them,
But they owned me no more!*

Pine, Idaho.

SUMMARY OF MENNONITE RELIEF COMMITTEE SERVICE UNITS, SUMMER, 1948

Number of workers	77
Average time served	7+ weeks
Unit prayer meetings	283
Cottage prayer meetings	68
Summer Bible school enrollment	2,173
Youth camp enrollment	218
Races served	8
Mexican	Indian
Negro	Anglo-Saxon
Japanese	Finnish
French	Scandinavian

Homes contacted in community surveys	2,030
Homes contacted in visitation work	611
Tracts distributed	4,900
Bibles distributed	206
Units conducting club work	3
Units having construction, repair, and painting work as a part of unit work	5
Reported decisions for Christ	65
States in which units served	9

This report does not tell the complete story of the faithful work and prayer of the service unit family, but it may give an idea of the intensity of the evangelistic emphasis. It is an illustration of what can be done when we harness the energies of our consecrated youth. I shall pray for the advancement of this program under the blessing of God, that it may mean progressively more in the advancement of the cause of Christ and His kingdom.

Respectfully submitted,
/S/ Laurence M. Horst, Director
Mennonite Service Units

What's Happening Here and Elsewhere

"We believe the Bible more than you do." Thus spoke Bro. Stephen N. Solomon, an ordained Mennonite brother from India, at the Mennonite World Conference at Goshen, Indiana. He said that "He that loveth father or mother . . . son or daughter more than me is not worthy of me," means what it says in India. When an individual accepts Christ in India, he does so with his whole heart and frequently must leave his loved ones behind.

Twenty-one of the largest Protestant denominations in the United States and Canada are planning to stage foreign mission meetings in thirty-six key cities before November 19 to brief members in their part of the comprehensive "One World for Christ" drive instituted by the Foreign Missions Conference of North America.

The Presbyterian Church in the U.S.A. has voted a 1949 budget of \$5,340,000 for missions. This is an increase of nearly \$500,000 above the 1948 figure. The 1949 fund will be used to maintain more than 4,100 missionary projects in the United States, Alaska, and the West Indies for support of 2,900 missionaries.

Two thousand children of suburban and city public schools in Fort Wayne, Indiana, receive religious instruction in busses parked alongside school property for sixty-six hours per week. Officials said drivers give "splendid co-operation by helping with physical property and keeping busses warm and ventilated." Sister Nellie Ebersole, wife of Bro. Allen B. Ebersole, pastor of the Ft. Wayne Mennonite Mission, is one of the four teachers.

The united Church of Canada has approved a \$3,000,000 budget, with the largest appropriation in the new budget set aside for home missions, which will get \$936,000. Overseas missions will receive \$742,000. The general council of the church adopted a proposal that church members increase their donations this year by at least 20 per cent.

Each wage earner in the Mennonite Church, according to a recent survey made by the Mennonite Research Foundation, gives approximately \$120 annually for charitable causes. If husband and wife of a family only are members, the average giving per member would therefore be \$60. If two children, non-wage earners, are also members, then the average totals only \$15. As a comparison, the per capita contributions of Seventh-Day Adventists is \$63.20.

A Sunday school by mail project—aimed at bringing the Christian message to children living in isolated sections of the United States, and to those not attending regular Sunday schools—will be launched on October 3 by the Lutheran Church of the Missouri Synod. Children will be enrolled in the Sunday school through locally sponsored newspaper advertisements and spot announcements on radio stations. The program is said to represent the first major attempt by an American church body to bring a regular course of Bible-centered Christian study to the homes of unchurched people.

For many years Moravian missionaries have ministered to some 5,000 people, mainly Eskimos, who inhabit the bleak and lonely 120,000 square miles of Labrador, where, from November to April, there is no break in the intensity

of the cold. Although sparsely settled and inhospitable, Labrador presents a fruitful field.

Declaring that the ministry has become "apologetic," Virgil W. Wallace, president of the National Evangelistic Association, said that Christianity has been reduced to "a non-aggressive religion." He added that "a godless philosophy has reached its tentacles into our government, our homes, our universities, and in some instances, into our pulpits." Proposing that the church get ready to "go all out for a total revival aimed at the redemption of man and the attainment of a peaceful society," he urged the delegates to "go back to the fields with your hearts on fire."

M. R. Zigler, European representative of the Church of the Brethren relief commission in Europe, says that plans are under way to resurvey rural areas of Austria, Poland, Italy, and Germany to determine continuing needs. The Brethren are planning to emphasize work in rural areas on the theory that "if you get the farmer on his feet, he will be able to feed the people in the cities."

The modern college graduate is a man without morals "riding across the earth in a cap and gown with an electronic computer in one hand and a cyclotron in the other." John E. McCaw, director of students' work for the National Convention of Disciples of Christ, also asserted that "youth are no longer being educated, but are being trained." Another speaker of the Convention reported that it was "a gloomy conviction of some" that men of superior ability were choosing business, professions, science, or politics rather than the pulpit, and urged a diligent search in colleges for ministerial timber. It is well to note that about 10 per cent of the Mennonite students in our colleges are preparing for ministerial, missionary, and full-time Christian work.

A "grave shortage" of Protestant ministers in Spain is reported. There are only 189 Protestant centers and as an example of the shortage, only seventeen of the fifty-six centers of the Evangelical Church (a union of Congregationalists, Lutherans, Methodists, and Presbyterians) are served by ordained clergymen.

HOCHWAN, SZECHWAN, WEST CHINA

We left Chengtu by plane on October 20, a day earlier than originally planned, spent a few days in Chungking, then boarded the river steamer which brought us up to Hochwan on Tuesday. We were extremely sorry that Dorothy [Mrs. Don McCammon] wasn't able to come with us, being detained in Chengtu on account of her eye; but we have had word that all is well, and she is to fly on Sunday. We do praise the Lord for removing this anxiety.

As we wound our way past the mud flats and the hills set up on edge along the Kising we were mindful that a major prayer of ours and yours was being answered. Often during this past year we have wondered whether we would actually reach the city to which we were called. But here we are, and even if the political situation is now graver than ever, and our stay may be shorter than we

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hope, yet we are confident that a witness may be given to His glory.

As always, we have been warmly welcomed by the German sisters who have taken us into their home until such time as we are able to rent or build our own home. The house is roomy and there is plenty of space for us all. We feel it a great privilege to learn to know these fine Christian spirits. On Tuesday we joined with them in the special day set aside by C.I.M. for prayer for the national situation. We appreciated the countess' emphasis on "seeing Jesus only," as did the three disciples on the mountain-top, and finding Him and His glory more important even than the work to which we are committed.

Don McCammon had brought our freight up earlier, so everything was waiting for us. It was hard to know where to start on Wednesday morning; but one by one our boxes and barrels were opened and the contents once again brought to light. What fun it was to unpack the towels and quilts, the canned cherries and beef, the coal-oil lamps and flatirons, the kitchen utensils and soap!—to mention just a few of the things given us by our friends. There were ejaculations of surprise on finding things tucked in we didn't know we had, cries of joy for precious things we hadn't been sure would come through safely, quick tears at the thought of the loving hands which had worked so hard and unselfishly to get us ready, silent prayers that all might be used to His glory.

We are now having such furniture made as we require immediately and are getting nicely settled. We are ready now to recommence language study for a part of the day, and to work our way into the church life gradually. Pray for us in these opening days, that the Lord may lead in the making of contacts and give us wisdom for the decisions we shall need to make.

Yours in glad service,

Nov. 11, 1948.

Ruth M. Bean.

ALLENTOWN, PENNSYLVANIA

Greetings in Jesus' name. On May 9 we had the dedication services for our new building. Bro. A. J. Metzler was the guest speaker.

This summer we conducted two summer Bible schools. The first one was on the lot which belongs to the mission building. The average attendance was 120. There were quite a number of parents out for the closing program. The other school was held in the city rescue mission building. We had an average of forty-eight there. The summer Bible schools have been a real blessing to the Sunday school.

We are looking forward to revival meetings in October. Bro. Ross D. Metzler will be the evangelist. Pray for these meetings.

We have lost some of our workers, but the Lord always provides. Bro. Willis Detweiler and Clayton Detweiler, who helped us through the summer, are taking a Bible course at Eastern Mennonite College. Bro. Earl Bishop is a new worker; we are very glad for his help.

We are looking forward to Henry Schantz' return from Minnesota, where they have been helping in the summer Bible school work.

As many of you know, Bro. Hackman has a mobile store, "Bookstore to Your Door." He is gradually building up more trade in the city. It is a good way of contact.

The Lord truly blesses, but we are such a faithless generation. Just yesterday we were reminded again of how we can learn from children. Our baby was sick and our other little girl prayed for her recovery. Immediately after she was finished she said, "Is she better, Mamma?" One reason for our lack of power is our lack of faith.

May we all pray and work more diligently than ever before.

In His service,
Walter and Ruth Hackman.

MISSION SHORTS

Norris Square Mennonite Church, Philadelphia, Pa.: "Two young people were added to the church during this last month and several other applicants are receiving instruction. . . . On Wednesday evening, Nov. 3, Bro. Richard Kling, a former worker, preached for us. . . . Our winter weekday Bible school began on Wednesday, Nov. 10."

Literature project at the Norris Square Church: "During the past few summers, with the help of a number of brethren and sisters, it has been possible for us to give out a large amount of literature, both "Ways" and tracts. Special postage free return cards were printed as invitations to send in for further literature on various subjects. Over 35,000 cards have been given out and 260 were returned. Literature was most often requested for "The Truth about Divorce and Remarriage," "The Secret of True Happiness," "The Christian Way in Courtship and Marriage," "God's Cure for Alcoholism," "Why Do Christians Suffer?" and "How Should Christians Dress?" Several appreciative letters were received from those who received this literature. Future possibilities in this type of witness seem to be great.

Children's Home, Kansas City, Kans.: Salina Swartzendruber is taking charge of the work in the kitchen for the present. . . . Marie Lantz and Lillian McDorman have gone back to their homes in Virginia after giving a year of faithful service.

This week we received into the Home two boys, ages two and three years, whose mother took her life last week by swallowing poison. Their father is only eighteen years of age.

A lady who is employed at the court has promised the Home a Christmas gift of two hundred dollars or more. She is earning this amount by selling Christmas cards and is planning to have it go toward paying for new dining room tables for the children.

Recently three boys in the Home have given their hearts to the Lord. Will you help pray for them?

The annual provisions have come in from Iowa. It was almost unbelievable to see the amount brought in by two large semi-trailer trucks. We had the privilege to show this to a number of city folk and they were amazed. . . . We praise God for the wonderful way He has supported us.

Canton, Ohio: Our average attendance for October was eighty-three while last year it was seventy-four. . . . John Howard Yoder,

Wooster, Ohio, and the Beech Quartet gave an interesting program on peace to the Good Cheer Circle on Nov. 5.

ALABAMA

(A Day in Escambia County)

Sunday, August 8, was a red-letter day for many of the folks living in the Appleton and neighboring communities, for it was the first all-day Mennonite fellowship meeting held in Alabama.

The day began with Sunday school and preaching service with the Wallace Highway congregation (held in Bro. Elam Hollinger's two-car garage), beginning at 9:30 with the singing of "Come, Thou Almighty King," led by Bro. Richard Kling. Devotions were led by Bro. Hollinger, reading Psalm 27.

After the Sunday-school lesson, for which sixty-six were present, we were favored by a ladies' quartet singing "Not What These Hands Have Done," after which Bro. Martin Kraybill, of Lancaster, brought us a message. His text was Psalm 42:2, "Soul Thirst." God has given to every man something within that is not satisfied until he comes back to God. Many men try to satisfy their soul thirst at other fountains, such as the fountains of wealth, honor, fame, pleasure, politics, or education; but none satisfies the soul. The only fountain that satisfies the soul of man is Jesus Christ.

After a closing prayer and benediction we felt that we had truly been fed on heavenly manna.

Lunch for visitors was provided by the Hollingers, after which we drove thirteen miles to Calvary Mennonite Church, which is the new church built by Bro. Hollinger in the Appleton area. We met there at 1:30 for Sunday school. Devotions were led by Bro. Alvin Weaver, reading Psalm 24. Bro. Edgar Denlinger taught the lesson. After the Sunday-school period, in which ninety-one were present, a meeting was held to hear the reports of all the summer Bible school workers of all the schools held in Alabama this summer. All workers were present, including Bro. and Sister John Lehman, Bro. and Sister Wilbur Martin, and Bro. and Sister Luke Eby and family, as well as many of the folks of the surrounding communities. We listened to reports of twenty-five schools, which reported a combined average attendance of thirty-five, with over 1,100 persons attending one or more sessions. It was thrilling to listen to these reports of what the Lord has done through these faithful summer Bible school teachers. It was also thrilling to listen to the personal testimonies of the blessings the workers received through the summer Bible school work.

A tent had been set up in the churchyard as a place to eat the evening meal. Many of the people of the surrounding communities brought their lunches along. We had a delightful fellowship together during and after the evening meal.

At 6:30 we assembled in the church again and engaged in a period of singing, after

Missions Editorial

Shall I Stay or Go?

More and more missionaries in war-torn China are faced with a desperate choice as the fighting swirls and sweeps nearer their homes. "Shall I stay or go?" is a pungent question. Missionaries and relief workers are courageous men and women, but they dare not be foolhardy. They must calculate their chances as precisely as possible in a war-stricken land where life is cheap. To hear, therefore, that Brother J. Lawrence Burkholder and his family have elected to evacuate Shanghai relieves our anxiety concerning their safety. They needed to weigh the risk against the need. Only they knew what was best and it was up to them to make the decision.

Although our five newly-sent missionaries are far inland they face the same pricking question, "Shall I stay or go?" What will happen to their mission is anybody's guess. Nearly all rural areas in the path of the Communist march have felt their lash and churches and Christians have suffered accordingly. Perhaps our missionaries may also decide to leave without delay, not because they fear for themselves, but because their presence might make the situation worse for their Chinese friends. Their risks must be taken with open eyes.

The church is urged to send prayers to God for a proper decision on the advisability of evacuation. The missionaries themselves have asked for our prayers, and although the question of going or staying is theirs, we want to be at their side, to help them. Their missionary work is our work and their concern is our concern.—F. B.

which we were led in our devotions by Bro. Wilbur Martin, who read I Kings 8:22-30. A men's quartet sang several selections. Bro. John Lehman brought us a message on "What Is the Church," from Matthew 16:16. Some thoughts received were that the church building is the meeting place; it is in no sense the church. The church is the body of believers that gathers together to worship God. The Church universal, which is composed of all true believers, is called the bride of Christ; the local church is called the flock.

After the message Bro. Hollinger gave opportunity for folks of the local community to express their appreciation for the new church building. Many testimonies of appreciation and thanksgiving were given for all

those who made this church building possible; especially those from Pennsylvania were mentioned. After the testimonials the male quartet again sang a number.

Bro. Kraybill preached the dedication sermon for the new church building. His text was taken from II Chronicles 7:14. God does not now look for fine buildings as He did in Solomon's day, but He does ask for the very best in our lives—the very best that we have. In this house no doubt many people will receive blessings, many people will find Christ, many saints will receive blessings for their souls.

And thus ended a day that I trust will live long in the hearts and minds of those of us who were privileged to be present.

Paul R. Metzler
Manheim, Pa.

M.C.C. Relief Notes

Relief Conditions in China

The situation in China has recently become more difficult and uncertain due to the advances of the Communist forces. However, information from Dale Nebel, director of the M.C.C. China Relief Unit, indicates that there is no immediate reason for alarm, that for the present, conditions are such that their work can continue.

The urgent relief needs which prevail in China constitute a direct challenge to continue relief operations. The chaotic conditions accompanying the prolonged civil war cause much suffering and need. Due to recent currency reforms and adjustments, many of the common people find it increasingly difficult to obtain the necessities of life.

Builders' Unit Report Published

A thirty-six page mimeographed booklet, entitled "T Licht in Zicht" (In View of the Light), has been published to give a summary account of the work and activity of the M.C.C. Builders and Transport Unit in Holland. The name of the booklet signifies the hope of the men that their work was a "light" in the community, just as a near-by lighthouse gave forth a beam of light at night. The material in this booklet was written both by the men themselves and by local Dutch leaders. Photographs show various unit activities and work projects. Order from Publicity Office, M.C.C., Akron, Pa. Ten cents covers mailing costs.

Relief Worker Personnel

Bertram Smucker returned from Austria on Nov. 6; John and Anna Yoder returned from Belgium on Nov. 6; Paul Showalter returned from Belgium on Nov. 7; John and Mildred Clemens and Ada Showalter returned from Ethiopia on Nov. 18.

Walter Eicher, of Milford, Neb., returned to Germany on Nov. 8 for an additional period of relief service after having completed one term there. Titus Lehman, of Lancaster, Pa., after having completed a term in the China relief program, sailed on Nov. 10 for service in Europe and later in Greece and Palestine. Naomi Reimer, of Steinbach, Man., left on Nov. 17 for relief service in Europe, after having worked for a period at the Akron headquarters.

Orie O. Miller left on Nov. 3 for Europe,

Today in Missions

J. D. GRABER

If China goes Communist. This is the present great uncertainty in China missions. From the most recent news report the Communist advance appears to be gaining rapid momentum. The Generalissimo has sought to challenge anew an already-very-tired populace by telling them the worst. They must gird themselves for at least eight years of civil war. What a prospect for war-prostrated China!

Can missions survive under Communism? This is the question being asked on every hand. "The general assumption," says Robert Root in the October 27 "Christian Century," "is that the survival of Christianity will be jeopardized and that mission work will be impossible." Some think this estimate is too gloomy, and that, at least in the earlier phases, a considerable mission work will be possible. Perhaps when the army relinquishes control to the political arm of the Communist ideology then religion may be outlawed. "There is more mission work in Communist China than one might think," says Robert Root further. "Hospitals, which are useful to the army at war, get more sympathetic treatment than other institutions. Catholics of all nationalities and Americans get the shortest shrift."

China missionaries are tired. Since the early twenties, especially, their work has been so often interrupted by war. Some have been forced to leave their homes and have lost all their goods two, three, and even four times. Yet they go back and start again. But, will it be worth while to build again under Communist domination? Is the future bright enough to warrant the risk and energy to start once more? The old China hands are inclined to be a bit discouraged at this point.

"A new kind of missionary is needed," says Dr. Root. "They would have to be young and rugged. . . . China will be no place for elaborately housed institutions. Such a China will have no room for those whose frayed nerves can't take the irritations of bureaucrats who do not understand, or willfully misunderstand, mission goals."

Our own missionaries are still in Hochwan. They are one thousand miles from the zone of hostilities and are no doubt not too much disturbed. There is, of course, some political tension and certainly a lot of economic confusion, but there are no indications that they may be forced to leave China in the near future. In Shanghai it is different. Martial law, food riots, evacuation of American nationals, and such disturbances are upsetting the status quo in the extreme. For this reason the Lawrence Burkholder family is en route home and passage to Shanghai for the Clayton Beyler family has been cancelled.

where he will spend about a month reviewing relief needs in the various countries and dis-

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cussing with the field directors the M.C.C. program in Europe for the coming months.

Service Unit Among Migrant Workers

Arrangements are being made for a service unit among the migrant workers of New York state next summer. The United States has at least two million migrant workers who each year follow the harvest in three great streams: West, Midwest, and East. Decent living conditions, elementary education, and religious life have been denied to many of these.

Released November 19, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Kansas City Service Unit

Four members of the Kansas City service unit are now at work in the Kansas City General Hospital. It is hoped to bring this unit up to a total strength of ten within two weeks. A house has been purchased by the Mission Board for housing the unit members.

Director of Service Units

Bro. Levi C. Hartzler, now dean of men at Goshen College, will assume charge of his new duties as full-time secretary of service and relief in January. He is already laying plans and beginning investigations regarding likely service projects.

Poland Project

Bro. J. Alton Horst, director of the Polish relief project, writes that October was "one of the most 'rugged' months of my relief experience . . . setting up housekeeping and business on a postwar battlefield . . . eight of us are living at four different places. The needs in this area are great, as are the needs in all battlegrounds. . . . Despite all the destruction, Polish welfare officials have begun good work in their field but the help that we will be able to give will be much appreciated. . . . Food distributions have been well established in schools and feeding centers, and medical help has been reaching the poorer schools, feeding centers, and medical clinics of the area. . . ."

Released by Mennonite Relief Committee
November 30, 1948

Sewing Circle Notes

Layette Bundles

An item in the Nov. 23, 1948, GOSPEL HERALD, page 1123, gave suggestions for layettes. The Mennonite Central Committee has sent word that although layette material is greatly appreciated, they do not prefer to receive it in bundles. One reason is that clothing packs better in bulk than in bundles. Another is that the workers distributing the clothes prefer to distribute the specific items according to the need.

Women Visit Cutting Center

Thirty-eight women from the Oak Grove congregation near Orrville and Smithville, Ohio, chartered a bus to visit the cutting room at Bluffton, Ohio. The day was spent in observing and learning about the work and in assembling and folding the cut garments as well as in knotting comforts.

CHURCH CORRESPONDENCE

GREENWOOD, DELAWARE

(Tressler Congregation)

Dear Herald Readers: Greetings of love. We thank our heavenly Father for blessings, temporal and spiritual.

On Aug. 15 Bro. Frank Sturpe was here and gave us a talk in the interest of his work among the Jews.

Preparatory services were held Oct. 30 and the following morning we had communion, in charge of our bishop, Bro. I. K. Metzler, of Accident, Md. Sister Metzler accompanied him. They remained for the evening service, when Bro. Metzler again filled the pulpit. Other visitors were Bro. and Sister Paul Huddle, Hyattsville, Md.; Bro. and Sister Gerald Miller, Cochranville, Pa.; Sister I. S. Mast and daughter Eunice, and Sister Timothy Mast, Coatesville, Pa.

Our revival meetings were held Nov. 7-14, with Bro. Calvin Kennel, Gap, Pa., in charge. On Sunday afternoon, Nov. 7, we enjoyed a good musical program given by a men's chorus from the Maple Grove Church, Atglen, Pa., with Bro. Marcus Byler as leader. We certainly appreciated their message in song, which was uplifting and encouraging. We also appreciated the quartet which stayed for the Sunday evening service, and the one that came on Saturday evening, Nov. 13. We thank them for coming and welcome them back. Visitors are always welcome.

Nov. 16, 1948.

Leota Warnick.

LOUISVILLE, OHIO

(Beech Congregation)

Greetings to all Herald readers. On June 25 we had our summer Bible school program. The enrollment in Bible school was 289; the average attendance, 239.

On July 4 Bro. D. Walter Miller, Canton, Ohio, brought the morning message. On July 11 the Martins Church, Orrville, Ohio, gave us a program on "Choosing a Vocation."

On July 18 we enjoyed a community sing in the Tessemer woods, near Canton, with J. W. Yoder, of Huntingdon, Pa., as music director.

Dr. and Mrs. Merle Eshleman, missionaries on furlough from Africa, gave us an interesting program, showing slide pictures of their work in Africa on the evening of Aug. 22.

On Aug. 28 we had a pre-school fellowship meeting in the afternoon and evening, with Bro. Paul Erb, of Scottdale, as guest speaker.

Bro. Eugene Yoder, Mantua, Ohio, brought us the morning message on Sept. 5.

On Sept. 8 Bro. Samuel Geiser, of Switzerland, spoke to us in German. Many did not understand, but after the message Bro. Johns gave the main points in English.

We were happy to have Bro. Ura and Sister Gladys (Sommers) Gingerich with us after two years spent in relief work in South America. On Sept. 13 they showed pictures

taken there. They have now gone to Akron, Pa.

Our revival meetings were held Sept. 19-30, with Bro. Andrew Jantz, Flint, Mich., as evangelist. The meetings were well attended, both by local members and those from surrounding churches. There were a number of confessions and reconsecrations.

Our pastor, Bro. O. N. Johns, held evangelistic meetings in South Dakota and Nebraska during the month of October. Sister Johns spent the month with her daughter, Lois, in Culp, Ark. The following ministers filled appointments during the absence of Bro. Johns: Reuben Hofstetter, Kidron, Ohio; Dirk Cattepoel, Krefeld, Germany; Clayton Beyler, Protection, Kans., missionary under appointment; and James Steiner, North Lima, Ohio.

Sister Marilyn Miller, who has been in the hospital at Cleveland, Ohio, for several months, spent two weeks at home with her parents recently.

On Nov. 14 we commemorated the death and suffering of our Lord and Saviour. Bro. Frank Sturpe, a converted Jew from Toledo, Ohio, brought the morning message. He delivered another challenging message on Nov. 16. Let us pray for the Jews, that they may receive the light of the Gospel.

The Lord has wonderfully blessed us with bountiful crops this past summer. Let us remember to thank Him.

We were again reminded that life is uncertain when our brother, C. N. Miller, was called away. Let us be ready when our Lord calls.

Nov. 17, 1948.

Eva Linder.

MONT ALTO, PENNSYLVANIA

(Pond Bank Congregation)

Dear Gospel Herald Readers: We are glad to report a very inspiring series of revival meetings, conducted by Bro. Ross Metzler, of Johnstown. The Word was preached with power. Precious seed was sown; may we water the seed with our prayers, that God may give the increase.

The summer Bible school was very well attended. Remember that work, too, in your prayers.

We are looking forward to an all-day meeting on Dec. 12, with Bro. John F. Bressler, of Lancaster, and Oliver Keener, Harman, W. Va., on the program.

On Sunday, Nov. 21, we are having our Missionary Day program. The children of the congregation are supporting four orphan children in India. The young ladies' class is supporting Lois Ellen Shank, daughter of James M. and Ruth Shank, missionaries to Africa.

We were privileged to have Mahlon and Leah Horst with us recently. Bro. Mahlon conducted children's meeting. The Horsts are from this congregation and are working in Relief, Ky.

The youth missionary project was sweet potatoes and sweet corn. The yield was good. Nov. 17, 1948.

Mrs. Charles H. Bumbaugh.

SOUTH ENGLISH, IOWA

(Liberty Congregation)

Dear Herald Readers: At this Thanksgiving season we have much to be thankful for; we have received many spiritual and material blessings.

In September Bro. Homer North, Napanee, Ind., was with us for a series of meetings. Two young men accepted Christ as their Saviour. Christians were encouraged.

On Oct. 31 baptismal services were held, followed by the observance of communion.

Last Friday evening Bro. Milton Vogt gave us an interesting message concerning the people and mission needs in India.

Our primary department has planned a program for the Sunday-school hour on Missionary Day. At that time savings boxes and quarter investments are to be turned in.

Our crops this year have been bountiful, and very favorable fall weather has permitted the harvesting to be nearly completed.

Nov. 17, 1948. Gertrude Powell.

GULFPORT, MISSISSIPPI

(Gulfhaven Congregation)

Dear Herald Readers: Greetings. "I will praise thee, O Lord, with my whole heart. . . I will be glad and rejoice in thee." I believe these words express the inmost feelings of the members of our congregation at this Thanksgiving season. God has been good to us and we wish to praise Him.

On Sunday evening, Nov. 14, our revival meetings came to a close. Bro. Wilbert Nafziger, Harper, Kans., was in charge. He served both of our congregations. There were a number of confessions at the Wayside Church. All who heard should have been strengthened by the timely messages.

The Camp Landon personnel and the Wayside and Gulfhaven congregations will fellowship and worship together on Thanksgiving Day, with services at the Wayside Church and dinner for all at the camp.

On Sunday, Nov. 21, we expect to have communion services.

At this time of year we look for Northern visitors. Come and see us. And pray with us for the work at this place.

Nov. 19, 1948. Mrs. Paul Hershey.

KALONA, IOWA

(East Union Congregation)

Greetings of love to all.

"As a white candle
In a holy place,
So is the beauty
Of an aged face."

Today, Nov. 20, will be held at our church the funeral services of Sister Barbara Kempf, aged 101 years, nine months, and twenty days. She was the oldest member of our church and the oldest person living in this large community.

Evangelistic meetings were held Nov. 1-9 by Bro. C. Z. Martin, Mountville, Pa. Sister Martin conducted the children's meetings. Among other visible results were twenty-one

confessions, including eight reconsecrations. The class under instruction begins Nov. 21.

Bro. A. Lloyd Swartzendruber will take a Gospel team, consisting of Ruby Swartzendruber, Virginia Fisher, Kenneth Hershberger, and Keith Yoder, as a quartet, and Lois Brenneman, as speaker, to Missouri and Arkansas, Dec. 3-6.

A meeting was held at the East Union Church for all congregations here, on Saturday, Nov. 13, with J. N. Byler, from the M.C.C., in charge. It was decided to begin a corn drive for the Mennonite, Conservative, and Amish congregations before the C.R.O.P. drive gets under way. This will begin on Monday, Nov. 22. Bro. Milton Vogt conducted devotions and Bro. Noah Landis, who was holding evangelistic meetings at Iowa City, was also present.

Among other visiting ministers in the past few weeks were Bro. Milo Kauffman, from Hesston College, who gave us a graphic picture of conditions in war-stricken countries; Bro. Edward Diener, who spoke concerning refugees and displaced persons; and Bro. Dale Nofziger and wife and sons, from Cleveland, Ohio, who presented their work among the Jews.

Pray for this place. The unusual heavy production of this year brings both problems and opportunities, not only materially but spiritually.

Nov. 20, 1948. Mrs. Jacob L. Erb.

FIELD NOTES (Continued)

Bro. Millard C. Lind, Scottdale, conducted meetings at Vineland, Ont., Nov. 21-28.

Bro. J. S. Neuhouser, Ft. Wayne, Ind., closed a series of meetings at Schellsburg, Pa., on Nov. 21.

Bro. Sanford E. King, Hutchinson, Kans., has been chosen as instructor in the winter Bible term at Hesston College starting Jan. 5.

Bible Sunday services will be held both morning and evening of Dec. 12 at Frazer, Pa., with special Bible exhibits.

Sister Ruth Carper, Oyster Point, Va., who has been doing full-time work for our Sunday-school and summer Bible school materials, is spending a few weeks at Scottdale.

Sister Zela Shenk, Elida, Ohio, is the latest addition to the Publishing House working force. She is working in the bindery.

Revival meetings will be held at the Mennonite Home near Lancaster, Pa., Dec. 12-19, in charge of Bro. Parke Book. Services begin each evening at 7:00. All are invited.

An inspirational song service will be held at the Byerland Church, Willow Street, Pa., Saturday evening, Dec. 25, at 7:30. Everybody welcome.

Prayer is requested for the all-day meeting on Dec. 12 and evangelistic meetings, Dec. 11-19, at the Conestoga Church, near Morgantown, Pa. Bro. Milton Brackbill, Paoli, Pa., will serve as the evangelist.

The executive committee of the Southwestern Pennsylvania Conference met at Scottdale on Nov. 30.

The executive committee of the Mennonite Publication Board was at Scottdale Dec. 2, 3.

The annual Christmas song service will be held on Dec. 12 at 2:00 p.m., in the Chest-

nut Street Church, Souderton, Pa. Bro. Walter Otto, Springs, Pa., and Bro. Myron Liven-good, Pinto, Md., will participate in the service. All are invited.

Bro. Jacob Birky, Spartansburg, Pa., will hold evangelistic meetings at the Salem church, Wooster, Ohio, Dec. 9-19.

Bro. Samuel E. Miller, on furlough from Argentina, challenged the Millersville, Pa., congregation with a much appreciated message on Nov. 26.

The Education Policy Committee of the Board of Education will meet in Chicago on Dec. 9.

The Music Committee of Mennonite General Conference has scheduled a meeting at Goshen, Ind., on Dec. 10.

Bricklayers are making good progress on the walls of the new Publishing House addition.

The Canadian Passenger Association gives the following instructions concerning application for clergy certificates: A holder of a 1948 certificate should use the renewal slip contained therein; a new applicant must file application on Canadian Passenger Association Form 75 or 75B; each application must be accompanied by a service fee of \$3, express or postal money order; applications should be addressed to the Canadian Passenger Association, 437 St. James St. West, Montreal 1, Que., or (if the applicant lives west of Fort William, Ont.) Room 320, Union Station, Winnipeg, Man.

MISSION NEWS (Continued)

the front rooms would be torn down and simple Chinese-style quarters built. . . When these relatively simple quarters would be completed, we could move into them and have somewhat better conditions than the definitely bad ones we will be in if we go to the hotel soon."

Kansas City, Twin City Mennonite Missions: On Friday evening, Nov. 12, the Mennonite Gospel Center was hallowed by the first observance of the Lord's Supper within its walls. Two new members, a husband and wife, were received into church fellowship at this time. . . .

Among other activities planned, a program of Sunday afternoon services for shut-ins and underprivileged is being developed. Also, a change in schedule from Sunday afternoon to Sunday morning services at the Gospel Center has been made possible by the help of this service unit.

Recently a high school girl inquired of her Mennonite girl friend how to become a member of our church. We believe this is in accordance with Matthew 5:16 and solicit your prayers that this type of witnessing may characterize all our mission activities.

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., Dec. 1, 1948.

How can God answer prayer

When we, amid the rush

And toil of life

Forget to pray? —Ruby Berkey.

December 7, 1948

OUR HIGH LIGHTS (Continued)

ated. Our young people are flocking to our schools in numbers scarcely anticipated in former days of expectancy. Such high lights are incentives to larger plannings and wider visions of the possibilities of our educational program. But it may be wisdom on the part of all to remember that there are limits to our needs as well as limits to our possibilities.

As we look over the fields which our church occupies today, we may well say that it is a time of rejoicing that the Lord has made possible such a large service for us. Never before has there been so much of variety in service. Never before have so many and such varied fields in so many lands become a place of witness for our faith. God has opened wide the doors of opportunity and has opened His hands so bountifully that our ministry has become great, and we rejoice in Him for His leading and support. All of our schools are represented in this work of relief of Christian testimony and effort in winning souls to Him, and for His glory.

It is a matter of great satisfaction that our young people are united in all of our fields of service. They may not have the same Alma Mater, but we rejoice that they have the same faith and the same life from our common Father, God. They have the same Truth to witness, and the same Spirit to unfold the things of Christ to and for them. They look to the same church for their support and for the inspiration and help that the church can give them through interests and through our prayers. Those who have gone forth are our children and we have a common concern that they may serve in Spirit and truth in every field which they occupy. This is one of the present high lights of our history in which we all have a common interest.

There are those who carry on the work of our educational institutions today. There were leaders, a few of them, at the beginning of our history in education. We depended much on them and on their sense of the needs of the church and the means of encouraging our schools and guiding the destinies of the schools and the product of the schools. Not all who have benefited by our schools have been a lasting benefit to the schools and to the church. But there are many, and perhaps all of those who are directing our educational work are the products of our schools. When we note the names of our present leaders in our various schools and other organizations which are serving the church, we recognize them as men and women who were privileged to fit themselves for service in our schools. Some of our brethren have had to sacrifice much in order to gain their objective in preparation for service. All have devoted themselves and their abilities for the service of the church. What the church does today in the line of her responsibilities she does in large measure through these servants. Each school may have some degree of satisfaction in saying, this man was one of our students, but let us consider that the

work of the men is the high light of our history, for we should not glory in men. Rather let us say we glory in the Lord for the accomplishments of the church, and thank Him for supplying the men for the work. Paul was thankful for such men as Timothy and Luke and others, but his chief glory was in the Lord by whom these men were able to serve with him so faithfully.

Future High Lights

History is in the making. It is now in progress. Today will be yesterday in the course of twenty-four hours. Another year of present progress will shortly be history. Our purpose should be to make each day and each occasion a high light in our history. This present occasion is one of such character. What may be the result of this present meeting should be of some concern to all of us. It may be an epoch-making occasion. We should be concerned that the end of every movement should be for the general good of all of our educational efforts. We are no longer in a position to say that any one of our schools is a self-contained institution. Each is a vital part of the other, and all are a most important part of our entire church program. In these institutions are young men and women whose lives are being molded and fitted for the service of the Lord. The great emphasis to be stressed is their service for the Lord, and, by the Spirit, for the church and for the salvation of the world.

These young people should have the inspiration of life and service in the most unselfish spirit. Education in itself is of no particular value. The young man or woman who spends many years in fitting for educational qualification, is conscious, or should be, that a large portion of life is thus spent, for a complete education takes years of time. But they should be, and perhaps are, conscious that the years of their bachelorhood should not be maintained to end only in their marriage to a sheepskin, with more bachelor or doctor degrees. There are homes to be built, there are children to be born and reared to the glory of God, so that our heritage may be continued to other generations. It will be more glory to God to have a blessed family of children following in our train than to have our names followed by a lifeless train of alphabetical appendages. Let our future lights be those that live and serve our God in blessing humanity with divine life and salvation.

In the years to come may our educational institutions be known for their godliness and for their efficiency in fitting men and women with aspirations to bless their fellow men with the best that is in their lives. Only as we give our lives to others will we be a blessing to them. And in the attainment of our future purposes of the Lord and church, may there be seen the high light of a united effort on the part of all of our schools. Men have said that we may keep peace by being separated. But may our peace be established as the product of reconciliation and unity in Christ.

BIRTHS

Aschliman.—To Vernon and Alice (Stuckey) Aschliman, Wauseon, Ohio, a daughter, Marlene Mae, Nov. 4.

Beiler.—To Alvin and Marjorie (Bromley) Beiler, Portsmouth, Va., a son, Richard Alvin, Sept. 4.

Bender.—To Byard and Vida (Kretchman) Bender, Springs, Pa., a son, David Allen, Aug. 16.

Blosser.—To Vernon F. and Alma (Garber) Blosser, Hesston, Kans., a daughter, Karen Kathleen, Nov. 10.

Bowman.—To Raymond S. and Ruth (Metzler) Bowman, Ephrata, Pa., a daughter, Lois Jean, Nov. 18.

Campbell.—To Walter and Hazel (Berkshire) Campbell, Masetown, Pa., a son, James Ralph, Nov. 21.

Diller.—To Ivan and Lydia (Ebv) Diller, Hagerstown, Md., a son, Carl Lee, Oct. 2.

Eicher.—To Irvin and Fern (Beck) Eicher, Sarasota, Fla., a son, David Eugene, Nov. 8.

Erb.—To Leonard and Lillian (Nitzsche) Erb, Westpoint, Nebr., a daughter, Dorothy Ann, Sept. 9.

Good.—To James A. and Edna Mae (Mast) Good, Oley, Pa., a daughter, Esther Lorraine, Nov. 10.

Horrisberger.—To Albert and Clara (Beiler) Horrisberger, Portsmouth, Va., a daughter, Marlyn Faye, Nov. 11.

Kinsinger.—To Eli D. and Edna (Tice) Kinsinger, Meyersdale, Pa., a daughter, Nona Irene, Nov. 16.

Landes.—To Mark N. and Eva (Gehman) Landes, Quakertown, Pa., a son, Jay Marlin, and a daughter, Joy Marie, Nov. 13.

Leaman.—To Henry B. and Marian (Garber) Leaman, Lancaster, Pa., a daughter, Sara Ann, Nov. 14.

Lind.—To Ivan and Ethel (Ebersole) Lind, Hesston, Kans., a son, Ronald Lee, Nov. 16.

Martin.—To Wayne W. and Betty (Gehman) Martin, Mohnton, Pa., a daughter, Donna June, Nov. 13.

Miller.—To John H. and Margaret G. (Wenger) Miller, Bainbridge, Pa., a daughter, Phyllis Elaine, Oct. 21.

Mishler.—To Merrill and Helen (Miller) Mishler, Ligonier, Ind., a daughter, Ruth Pauline, Oct. 21.

Neer.—To Eugene E. and Rhoda (Weber) Neer, West Liberty, Ohio, a son, Lynn Michael, Oct. 30.

Powell.—To Samuel J. and Dorothy (Baer) Powell, Denbigh, Va., a daughter, Patricia Ann, Oct. 29.

Ressler.—To Maynard and Edna (Martin) Ressler, Wadsworth, Ohio, a daughter, Wilma Anita, Sept. 21.

Smoker.—To Vernon D. and Mary (Umble) Smoker, Christiana, Pa., a daughter, Wanda Sue, Nov. 4.

Stahl.—To Albert and Beatrice (Foltz) Stahl, Port Trevorton, Pa., a daughter, Ellen Mazzie, Sept. 5.

Stoltzfus.—To Christian U. and Ruth (Weiler) Stoltzfus, Lancaster, Pa., a son, Sidney Weiler, Nov. 21.

Stutzman.—To Roman D. and Evelyn (Mast) Stutzman, Benton, Ohio, a daughter, Sharon June, Oct. 7.

Summy.—To Yost and Emma (Yoder) Summy, Grantsville, Md., a son, Rufus, Nov. 21.

Yoder.—To Norman L. and Barbara (Hershberger) Yoder, Meyersdale, Pa., a daughter, Katherine Irene, May 31.

Yoder.—To Simon and Lela (Schrock) Yoder, Meyersdale, Pa., a daughter, Miriam Arlene, June 15.

Yoder.—To Thomas S. and Fannie (Kurtz) Yoder, Elverson, Pa., a daughter, Anna Lucille, Nov. 2.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Biehn — Friesen.—Mervin Lavern Biehn, Guernsey, Sask., and Helen Betty Friesen, Duchess, Alta., by H. B. Ramer at the Duchess Church, Nov. 14, 1948.

Burkhart — Fox.—James H. Burkhart, Bowmansville, Pa., congregation, and Loretta E. Fox, Weaverland congregation, East Earl, Pa., at the home of the officiating bishop, J. Paul Graybill, Nov. 20, 1948.

Cressman — Cressman.—Zenas Cressman and Eloise Cressman, both of the Biehn congregation, New Hamburg, Ont., by Curtis C. Cressman at the bride's home, Oct. 16, 1948.

Dengler — Moyer.—Harold Dengler, Souder-ton, Pa., congregation, and Evelyn K. Moyer, Franconia, Pa., congregation, by Jacob M. Moyer at the home of the bridegroom, Nov. 20, 1948.

Fisher — Smoker.—Elam S. Fisher, Strasburg, Pa., congregation, and Delores Smoker, Maple Grove congregation, Atglen, Pa., at the home of the officiating bishop, Ira A. Kurtz, Morgantown, Pa., Nov. 20, 1948.

Gingerich — Kinsinger.—Alva Gingerich and Ruby Kinsinger by D. J. Fisher at the East Union Church, Kalona, Iowa, Nov. 14, 1948.

Hostettler — Ehrman.—Eldon Hostettler, West Fairview congregation, Beaver Crossing, Nebr., and Eileen Ehrman, Roseland, Nebr., congregation, by Edward Diener at the Ehrman home, Aug. 15, 1948.

Nisly — Yoder.—Raymond Nisly and Mary Yoder, both of Hutchinson, Kans., by Nevin Bender at the Conservative A.M. Church, Nov. 7, 1948.

Ropp—Kauffman.—Emil H. Ropp and Erma Jane Kauffman by D. J. Fisher at the East Union Church, Kalona, Iowa, Nov. 25, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Dodson.—Nancy, daughter of Daniel and Anna (Weyandt) Kauffman, was born at Martinsburg, Pa., Nov. 10, 1892; died Oct. 14, 1948; aged 55 y. 11 m. 4 d. On March 17, 1910, she was married to Warren C. Dodson. Two daughters (Sarah and Irene) preceded her in death. Surviving are 13 children (David, Clarence, Cletus, Warren Jr., Paul, Daniel, John Mark, Mrs. Grace Null, Mrs. Ruth Jackson, Mrs. Naomi Cashman, Mrs. Esther Wilt, Mrs. Mary Lee, and Mrs. Ella Mae Bruss), 5 sisters (Mrs. Minnie Ferry, Mrs. Jennie Shaffer, Mrs. Sarah Brown, Mrs. Laura Russell, and Mrs. Fannie Miller), and 2 brothers (Daniel and Levi). At the age of twelve she united with the Mennonite Church at Martinsburg; in 1942 she transferred her membership to the First Mennonite congregation at Altoona. She will be missed in the church as chorister and Sunday-school teacher. Funeral services were held at the Martinsburg Church on Oct. 18, in charge of J. M. Nissley and D. I. Stonerook. Text: Rev. 14:13. Interment was made in the Kauffman Cemetery.

Eicher.—Ellis Earl, son of William R. and Lydia (Steckley) Eicher, was born near Milford, Nebr., April 9, 1927; met death in a car accident near Friend, Nebr., Oct. 10, 1948; aged 21 y. 6 m. 1 d. In early youth he confessed Christ and was received into the West Fairview congregation. In September, 1945, he entered the army. He was careful and loving, always ready to help others. Surviving are his parents, 4 sisters (Laverta—Mrs. Dan E. Schweitzer, Beaver Crossing, Nebr.; Verdella—Mrs. Milton Miller, Dorchester, Nebr.; Theresa—Mrs. Perry Burkley, Milford, Nebr.; Violet—Mrs. Ted Troyer, Duquoin, Kans.), 3 brothers (Walter R., Neustadt, Palatinate, Germany; Floyd and Lloyd, at home), 9 nieces and nephews, and a number of other relatives and many friends. Funeral services were held Oct. 14 at the West Fairview Church, in charge of Ezra Roth, J. E. Zimmerman, L. O. Schlegel, Ammon Miller, Warren Eicher, and O. N. Johns. Interment was made in the cemetery adjoining the church.

Hershberger.—Mary, daughter of David and Magdalene (Oesch) Kropf, was born near Baden, Ont., Oct. 3, 1864; died near Garden City, Mo., Oct. 8, 1948; aged 84 y. 5 d. As a child she made the long journey with her parents, brothers, and sisters, by covered wagon, from Canada to Hickory Co., Mo. From there they moved to Cass Co., when she was twelve. She was one of a family of thirteen children, all of whom predeceased her. In her youth she accepted Christ and joined the Mennonite Church at Garden City, Mo. She attended services regularly and was greatly concerned for the spiritual welfare of her children and grandchildren, as well as for the spiritual growth of the church. On Jan. 14, 1889, she was united in marriage to Daniel Hershberger, who preceded her in death on Sept. 6, 1941. Surviving are 8 children (Nancy—Mrs. Edd Zook, Alice—Mrs. E. C. Bowman, Harrisonville, Mo.; Pearl—Mrs. C. F. Greaser, and Owen, Hesston, Kans.; Elmer, Detroit Lakes, Minn.; Raymond, Ada—Mrs. Harvey Roth, and Harold, all of Garden City, Mo.), grandchildren, 4 great-grandchildren, and many other relatives and friends. After the death of her husband she made her home with her daughters. On Aug. 23, 1947, she suffered a light paralytic stroke, which left her an invalid. She was a patient sufferer and was lovingly cared for by her daughter (Mrs. Harvey Roth) with whom she was living during that time. Funeral services were held at the Sycamore Grove Church on Oct. 10, in charge of S. S. Hershberger, assisted by W. E. Helmuth and J. A. Kauffman. Interment was made in the Clearfork Cemetery.

Hochstetler.—Elizabeth Miller was born Feb. 19, 1868; died Oct. 7, 1948; aged 80 y. 7 m. 18 d. Death was caused by heart trouble. In her youth she accepted Christ as her Saviour

and united with the Walnut Creek Mennonite Church. On Dec. 23, 1888, she was married to Benjamin Hostetler, who preceded her in death on Aug. 26, 1904. To this union were born 3 sons and 5 daughters. One son and one daughter predeceased her. On Jan. 22, 1911, she was married to Emanuel Hochstetler, who died Oct. 22, 1946. One son (Homer) was born to this union. For the last two years she made her home with a daughter (Mrs. Sarah Gerber). Funeral services were conducted by D. D. Miller and S. W. Sommer.

Longacher.—Mary, daughter of Joseph and Magdalena (Graybill) Wittmer, was born in Daviess Co., Ind., June 10, 1880; died at her home near Denbigh, Va., Oct. 8, 1948; aged 68 y. 3 m. 28 d. Death followed several hours after a stroke. On Jan. 4, 1906, she was married to William Longacher, who predeceased her ten years ago. Surviving are her daughter (Mary M., Denbigh, Va.), her son (Joseph, also of Denbigh), a stepson (Amos, Kismet, Kans.), one brother (Amos, Montgomery, Ind.), 5 grandchildren, and one great-grandchild. Funeral services were held at the Providence Church, Oyster Point, Va., on Oct. 11 by Orrie D. Yoder and John Sherk. Interment was made in the adjoining cemetery.

Miller.—Emma, daughter of Eli and Katie (Headings) Helmuth, was born at Hutchinson, Kans., Jan. 11, 1907; died at Grace Hospital, Hutchinson, Kans., Sept. 4, 1948; aged 41 y. 7 m. 24 d. Death came suddenly after two days' illness, during which time she suffered greatly from obstructed bowels. At the age of eighteen she joined the Old Order Amish Mennonite Church and remained a member until death. On Jan. 29, 1931, she was united in marriage to John D. Miller, who survives. Also surviving are 6 children (Albert, Eli, Fannie, Edward, David, and Barbara), her mother (Mrs. Katie Nisly, Hutchinson, Kans.), 2 brothers (Levi and John Helmuth, both of Hutchinson), one sister (Mrs. Harry Yoder, also of Hutchinson), 4 stepbrothers, 4 stepsisters, and other relatives. Her father and one brother (Albert) preceded her in death. She was kind, quiet, and loving—a much-appreciated wife, mother, sister, and friend. Funeral services were held at the home and at the home of a neighbor (John Helmuth), in charge of N. D. Mast, John D. Yoder, and W. W. Wagner. Text: Rev. 21.

Near.—Martha Lavina, daughter of Milton and Barbara (Nenschwager) Near, was born in Osborne Co., Kans., June 20, 1881; died Oct. 3, 1948; aged 67 y. 3 m. 13 d. Death resulted from a cerebral hemorrhage which she suffered five days previously. At the age of twenty-six she moved with her parents to Texas, and in 1929 to Denbigh, Va., where she spent the remainder of her life. At the age of twelve she joined the Mennonite Church and remained a member until death. Her health had been failing for several years. Her parents and one brother (John Heury) preceded her in death. Surviving are 3 sisters (Froncy—Mrs. Elmer Weese, La Junta, Colo.; Rebecca—Mrs. Hugh McLaughlin, Detroit, Tex.; Lucy—Mrs. Henry Landis, Chambersburg, Pa.), and a number of nieces and nephews. Funeral services were conducted Oct. 5 at the Warwick River Church by George R. Bruuk and Truman Bruuk. Burial was made in the adjoining cemetery.

Noftziger.—Vernon Ray, son of Jonathan and Amelia (Sauder) Noftziger, was born June 23, 1912; passed away Oct. 18, 1948; aged 36 y. 3 m. 25 d. Death resulted in an accident which occurred when he was returning home from work. On Jan. 1, 1935, he was united in marriage to Leora Grieser, who survives. Also surviving are 6 children (Mary Ellen, Richard Dean, Verelene Fay, Judith Ann, Kenneth LeMar, and Vernon Edward Jr.), his parents, 3 brothers (Jesse, Blissfield, Mich.; Otto, Archbold, Ohio; Floyd, Delta, Ohio), 4 sisters (Mrs. Sylvia Merillat, Mrs. Verda Mull, both of Wauseon, Ohio; Mrs. Vera Williams, Archbold, Ohio; Mrs. Marjorie Hilty, Pandora, Ohio), and a large number of other relatives and friends. In his youth he accepted Christ as his personal Saviour and united with the Central Mennonite Church, of Archbold, remaining a member until death. Funeral services were held at the Central Church, in charge of Jesse J. Short and Daniel Sommers.

Unzieker.—Anna, daughter of Christian and Kathryn (Zehr) Oyer, was born July 9, 1878, near Kruger, Woodford Co., Ill.; passed away at her home in Fisher, Ill., Oct. 3, 1948; aged 70 y. 2 m. 24 d. She had been bedfast for thirteen months. On Jan. 2, 1902, she was united in marriage to William Unzieker at Roanoke, Ill. One infant son preceded her in death thirty-eight

years ago. Surviving are 7 children (Ervin and Dorothy, Chicago, Ill.; Clara Springer, Aibonito, Puerto Rico; Alvin, Oris, and Ellis, Fisher, Ill.; and Esther, at home), 12 grandchildren, 5 brothers (Jacob, Morton, Ill.; Peter, Congerville, Ill.; Joseph, Samuel, and Manuel, Foolsland, Ill.), and 3 sisters (Mrs. Lena Birkey, Manson, Iowa; Mrs. Kathryn Birkey, Lowell, Mich.; and Elsie, Fisher, Ill.). Her parents, 2 sisters, and one brother predeceased her. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church, remaining a member until death. Funeral services were held at the home and at the Fisher Church of Christ in charge of Harold Zehr and J. A. Heiser. Text: II Cor. 5:1-4. Burial was made in the East Bend Cemetery.

THE BOOK SHELF

This Atomic Age and the Word of God, Wilbur M. Smith; W. A. Wilde Company; 1948; 362 pp.; \$3.00.

Dr. Wilbur M. Smith has written another timely book on the above-mentioned subject. He is well known to many a Bible student through his "Peloubet's Select Notes" on the Sunday-school lessons, "Therefore Stand," and other works. This book touches a chord that reverberates around the world just now. It will be read by many an alert Christian. The writer's vast fount of knowledge of world conditions and especially of the Word of God makes him an able author for this timely book. It is a product of keen observation and deep research, looking into the physical, economic, political, religious, and especially scientific world-wide activities. Then the book terminates in the Biblical prophecies concerning the "latter times" in which we now live, coming to a climax in the prediction of II Pet. 3:10-14.

Dr. Smith is a premillennialist, but if you happen to be of the amillennialist group you need not hesitate to read the book; you will enjoy it all the same, because the author is a fair-minded Bible student. Listen to his own testimony in the introduction: "Any mere speculation in the field of Bible Prophecy I look upon with abhorrence . . . I have not allowed myself to write much in this particular area of Bible truth, and think such as I have written is not of a fanatical nature. . . . Date setting is for me anathema. Many things that men call signs of the times I have never been able to so identify. I thank God that, with many other dear friends, we have been kept from the nonsense of identifying Mussolini with Antichrist, and claiming that we know who the 666 represents. God deliver us from all this irreverent nonsense."

The book has nineteen chapters. Chapter I deals with the discovery of atomic energy and the vast supply of power now made available to man. This raises the question of how to make use of this new-found power for the welfare of mankind. The moral implications involved, with the atomic bomb in relation to philosophy, are then discussed. All chapters are followed by explanatory footnotes. In Chapter II we are told how the atomic energy demands Biblical phrases. The author quotes freely from other writers throughout the whole book. The writer of

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this book kept himself abreast with all literature that appeared on this important subject; this makes the book doubly interesting. In the third chapter we note "The Concept of Atoms Among the Ancient Greeks." The author sees in our day "a strange return to many of the conceptions held by the pagans, which means an abandonment of the loftier and truer conceptions of the deeper issues of life introduced by the Gospel of the Son of God." Then we read quite at length from the writings of Leucippus, Democritus, Epicurus, Lucretius, and others. This chapter shows the brilliant conclusions these ancient philosophers arrived at before our scientists went to work on the problem.

In the fifth place we get a glimpse of "Atoms Across the Ages," starting with Galen, A.D. 200, through the periods of Robert Boyle, Isaac Newton, John Dalton, Sir William Crookes, Sir J. J. Thomson, and Wilhelm Konrad Roentgen, at the dawn of Radioactivity (1895). The author brings together an immense amount of thought in one volume. This is a hard-reading book. If you enjoy mental gymnastics, here is a good one.

The sixth chapter, "The Structure of Atoms and the Meaning of Nuclear Fission," is a scientific thrill because of the revelation of the marvels of God's creations in the small things heretofore unseen, and yet the greatest and most dangerous power in the hands of man.

On page 126 we reach the climax of this inspiring message, "The Prediction of the Apostle Peter Regarding the Final Dissolution of All Things." The author dug up the meaning of the original Greek words and presents his interpretation in a lucid manner. Then follow the chapters: "Ouranos: Uranus: Uranium," "One World," "A World Dictator," "The Prince of the Power of the Air," "Wars and Rumors of War," "In the Caves and Rocks of the Mountains," "Men's Hearts Failing Them for Fear," "Sodom and Gomorrah: The Punishment of Eternal Fire," "The Need for a Regenerated Humanity and the Only Hope for Such a Transformation," "The Time Is Short," "Victory in Christ." The book has four appendixes, one index each for Scripture Passages, Subjects, and Persons.

The minister and the student will find much that is profitable in this book. Aside from a few points which appear unduly literal the book has full approval of this reviewer.—Moses G. Gehman.

Discovering Wayside Treasures, William N. Hutchins; The Judson Press; 1948; 122 pp.; \$2.00.

Dr. Hutchins' scholarly ability, his training, his wide experience as a minister and teacher, together with his unusual ability as an observer and interpreter of the everyday things in life, have enabled him to gather widely and wisely and to present his "treasures" uniquely.

Most of his observations and practical applications are quite apt and carry splendid lessons. However, there being fifty-two of them

in the book, it is natural to expect that some may be of only passing interest to the average reader.

The large number of illustrations used in connection with these "treasures" afford in themselves valuable material for the preacher or public speaker.

The book serves to remind one of how many "acres of diamonds" we pass up in life's pathway every day by simply failing to keenly observe and properly interpret many of the apparent commonplace things of life. To the minister, a number of the "treasures" will serve as valuable suggestions for sermons.

The book has both a table of contents and an index. This makes it valuable for easy reference in the future.

On the whole, the reader will find it a stimulating and inspiring book.—A. J. Metzler.

The Origin of Paul's Religion, J. Gresham Machen; Wm. B. Eerdmans Publishing Company; 1947; 329 pp.; \$3.00.

Although dealing with the origin of Paul's religion, this book is essentially a discussion of the origin of Christianity. If Paul's religion was derived from pre-Christian Judaism or from contemporary paganism or from his conception of Jesus as a teacher, Paul was the founder of it. If it was derived from the view of Jesus as a redeemer, Jesus was the founder of it. With the able use of scholarship and dialectical skill the author distinguishes between the naturalistic and the supernaturalistic views of the origin of Paul's religion and refutes the findings of liberal scholars as set forth in naturalistic criticism and of the radical scholars of the school of comparative religion. In his examination of the exegesis of the higher critics he explains their hypotheses, accepting some of their conclusions and rejecting others. Instead of avoiding argument by merely insisting on verbal inspiration he himself employs reason and the techniques of literary criticism. He deals with matters of chronology, textual interpretation, the historicity and authorship of Acts, the relation of Acts to the Epistles, and the relationship of Paul to Jesus. We learn much about both Paul and Jesus and about the New Testament. Questions such as how Paul obtained the necessary knowledge of Jesus' life and the reflections in Paul's writings of such knowledge are considered. The author shows that the teachings of Paul and Jesus are similar, that the essence of Paul's teaching is supernaturalism, that it is a religion of redemption founded upon the historical Jesus and upon the events of His death and resurrection.

J. Gresham Machen was an able scholar and theologian. **The Origin of Paul's Religion** shows a still profounder technical scholarship than did the valued books by the same author entitled **What Is Faith?** and **Christianity and Liberalism**. The work on Paul has permanent value, has a distinctly Gospel message, and will be useful to ministers, Bible teachers, and theologians.—Edwin L. Weaver.

ITEMS and COMMENTS

A leading factor in the defeat of prohibition in Kansas was the attitude of certain Catholic and Episcopal church officials in opposition to prohibition. A Roman Catholic prelate of Wichita declared himself "unalterably opposed to the retention of prohibition laws in Kansas." Prohibition he called "an unwarrantable infringement on the reasonable liberty of the mass of the people."

* * *

George P. Howard, noted South American missionary and educator, warned a recent gathering in Chicago that "civilization is crumbling because it has left God out." Dr. Howard warned also of approaching world revolution. "These other countries are on fire," he said. "The revolution is upon us and there is no time to lose. We have it in our hands to determine whether the revolution will be violent and destructive or peaceful and constructive." Dr. Howard said further that "the trouble in the United States is that people have not suffered enough. We must start being Christians in earnest."

* * *

Judah L. Magnus, president of the Hebrew University on Mt. Scopus just outside Jerusalem, died recently in New York City. Rabbi Magnus was opposed to the predominant political emphasis of Zionism. In a convocation address at the university, he warned that Israel was bringing tragedy upon itself through its attempt to declare a moral moratorium until its enemies had been defeated. In the opinion of "The Christian Century," Magnus will be revered in future years as one of the shining exemplars of the pure faith of Judaism.

* * *

The Nationalist Party now in power in the Union of South Africa under Premier Malan is trying to put into effect a strong white-rule policy. Strict segregation laws have been passed and citizens of color are being deprived of political privileges. Some of the churches of South Africa are protesting against this racial legislation as being contrary to the spirit of the Christian Gospel. But the largest and most powerful church in the country, the Dutch Reformed, is strongly supporting the racial policies of Dr. Malan, who was a former minister in that church. One of the most unfortunate phases of this situation is that all Africa may come to think that Christianity is a white man's religion. In the coming turmoil of the world, Communism can make great capital of such situations.

* * *

Janes Methodist Church in Brooklyn, New York, was recently reopened as a congregation open to both Negroes and whites. The bishop said, in his opening address, "We are not opening another Negro church this afternoon. We are opening another Methodist church." The pastor of the church is a Negro. A number of the former white members of

Gift Book Suggestions

For Ministers

Glimpses of Mennonite History & Doctrine, by John C. Wenger, \$2.25.
 Helps for Ministers & Other Christian Workers, Daniel Kauffman & J. L. Stauffer, \$1.25.
 John Horsch Memorial Papers, by H. S. Bender & Others, \$1.50.
 Mennonite Cyclopedia Dictionary, by Daniel Kauffman, \$2.50.
 For Conscience Sake, by S. C. Yoder, \$2.50.
 War, Peace, and Nonresistance, by Guy F. Hershberger, \$2.50.
 The Predicted Departure from the Faith, by Oscar Burkholder, \$1.25.
 Story of the Mennonites, by C. Henry Smith, \$2.50.
 Stewardship of the New Testament Church, by Holmes Ralston, \$1.00.
 The Lower Levels of Prayer, George S. Stewart, \$1.50.
 Heroes of Faith on Pioneer Trails, by E. Miles Harrison, \$2.00.
 George McDonald, An Anthology, by C. S. Lewis, \$1.50.
 The Abolition of Man, by C. S. Lewis, \$1.25.
 The Christian Use of the Bible, by Frank Gaebelin, \$1.25.
 A Book of Protestant Saints, by Ernest Gordon, \$2.50.
 Heralds of God, by James S. Stewart, \$2.50.
 Building a Minister's Library, by Elgin S. Moyer, 35¢.
 How To Improve Your Preaching, by Bob Jones, Jr., \$1.50.
 Preaching Without Notes, by Clarence E. McCartney, \$1.75.
 Sixty-five Ways to Give An Evangelistic Invitation, by F. D. Whitesell, \$1.50.
 These Words Upon Thy Heart, by Howard P. Kuse, \$2.50.
 Whirlwinds of God, Sermons by Robert G. Lee, \$1.50.
 Pastoral Psychiatry, by John S. Bonnell, \$2.50.
 Pastoral Work, by Andrew W. Blackwood, \$2.00.
 Preaching from the Bible, by Andrew W. Blackwood, \$2.00.
 Therefore Stand, by Wilbur M. Smith, \$3.00.
 Cruden's Complete Concordance, \$3.50.
 Young's Analytical Concordance, \$10.00.
 Strong's Exhaustive Concordance, \$8.75.
 Pastor's Individual Communion Pocket Set, \$6.00.

For Parents

The Christian Nurture of Children, by Alta Mae Erb, \$1.25.
 How Should a Child Be Trained, by J. C. Ryle, 15¢.
 Building the Home Christian, by J. A. Huffman, \$1.25.
 Hallowing the Home, by Norman Harrison, 35¢.
 The Home God Meant, by Halford Luccock, \$1.50.
 As the Twig Is Bent, by L. B. Hohman, M. D., \$3.00.
 Home and the Children, by Dwight E. Marvin, \$1.00.
 Make Yours a Happy Marriage, by Dr. O. A. Geiseman, \$1.25.

For Young People

For Conscience Sake, by S. C. Yoder, \$2.50.
 Glimpses of Mennonite History & Doctrine, by John C. Wenger, \$2.25.
 John Horsch Memorial Papers, by H. S. Bender & Others, \$1.50.
 Lucy Winchester, by Christmas Carol Kauffman, \$2.00.
 Light from Heaven, by Christmas Carol Kauffman, \$2.75.
 Menno Simons' Life and Writings, by Horsch & Bender, \$1.00.
 Youth's Problems No. 1, by Alfred L. Murray, \$2.00.
 Christian Boys' Problems, by Bertrand Williams, \$1.00.
 The Lost Children of the Shoshones, by Evelyn C. Nevin, \$2.00.
 My Vineyard, by Dorothy Scharlemann, \$1.75.
 Morning Glory Cottage, by Dorothy B. Morris, 75¢.
 Chicken Devil Mystery, by John Bechtold, 75¢.
 Tomboy Janie, by Marian Scholand, 75¢.
 Big Peanuts, by Lucilda A. Newton, 85¢.
 The King's Gardener, by Sara Gosselink, 75¢.
 Wild Wings, Bird Walks and Bird Studies, by Joseph Murray, \$2.50.
 Snow Over Bethlehem, by Catherine Milhous, \$2.00.
 Ten Girls Who Became Famous, by Basil Miller, \$1.00.
 Tobe, A Negro Boy, by Stella Sharp, \$2.00.

For Music Lovers

Famous Hymns, Stories and Pictures, \$1.00
 Forty Gospel Hymn Stories, by George Sanville, \$1.00.
 A Treasure of Hymns, by Amos R. Wells, \$2.00.
 Lyric Religion, by H. Augustine Smith, \$2.95.

Books on the Christian Life

Prayer, Asking and Receiving, by John R. Rice, \$2.00
 I Was Born Again, Stories of Conversions, by Norman Wingert, \$2.50.
 Caleb the Overcomer, by Ruth Paxson, 50¢
 Bone of His Bone, by F. J. Huegel, \$1.50.
 Born Crucified, by Maxwell, \$2.00.
 The Christian's Secret of a Happy Life, by Hannah Smith, \$1.75.
 Life on the Highest Plane, by Ruth Paxson, \$3.50.
 How to Succeed in the Christian Life, by R. A. Torrey, \$1.50.
 The Secret of the Singing Heart, by Charles W. Naylor, \$1.50.

Mennonite Publishing House, Scottdale, Pennsylvania

the congregation will continue to worship there.

* * *

"Modern Brewery Age" says that the average drinker of beer downs two barrels, or 706 bottles of beer, annually. That sounds like more beer than man.

* * *

A strict stand against the remarriage of divorced persons was taken by the Evangelical Lutheran Church of Finland at its sixteenth church assembly held at Turko recently. By a vote of 104 to seven the delegates ruled that a divorced person whose former spouse is still living may not have the right to an ecclesiastical marriage. The divorce rate is rapidly rising in Finland, from 6.9% in 1939 to 24.3% in 1945.

* * *

Dr. Frank C. Laubach, pioneer missionary educator, will leave by plane for Siam on December 28. He has been invited by the Siamese government to spend ten weeks in starting a nation-wide literacy campaign. The campaign in Siam will be aimed at the 40% of the population which is unable to read or write. After completion of its Siam mission, the literacy team will travel to India to initiate a five-year drive against that country's low literacy rate. Dr. Laubach recently stated that "in the next twenty-five years half of the 1,200,000,000 illiterates, or one fourth of the human race, will learn to read. If we do it," he said, "they will follow Christ and be saved for freedom and the world. If they become educated without becoming Christians, they will be a menace to mankind."

* * *

That a godless education is not the solution to the ills of our country is seen in the testimony of a distinguished citizen of Boston who recently served a term in the penitentiary. He says: "While a guest of the government for some months without pay, I learned that practically every college in the country, including Harvard, Yale, New York, and Columbia, was represented in my jail. They even had one man from West Point and another from Annapolis. One day I went into the prison library and saw a kindly old man who asked me if I didn't remember him. It turned out I had addressed the graduating class when he got his degree at the Massachusetts Institute of Technology."

* * *

During October and November a Youth-for-Christ team headed by William Ward Ayer held services in England, Scotland, and Ireland. Large crowds attended. At Birmingham a throng of 2,300 gathered and more than fifty professions of salvation were made. Dr. Ayer wrote from Birmingham, "Youth is forsaking the established church in England, but Youth for Christ is winning them to Christ. The question now is whether they will find their way back to the church. We have made it plain all along that any movement which does not channel its converts back to the church will fail."

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, DECEMBER 14, 1948 ————— NUMBER 50

The Mission of the Church

BY WILLIAM G. DETWEILER

The church is a divine institution. It is the most important institution on earth. It was founded by the Lord Jesus Christ more than 1900 years ago. It is made up of born-again believers in the Lord Jesus Christ. Many today "belong to church," using the popular expression, who are not a part of the church, for, as I said, only those who have believed in the Lord Jesus Christ, who have been born again, are a part of the church of our Lord. I want to say before going further that I am not speaking of any denomination when I speak of the church. All born-again believers, regardless of denominational affiliations, make up the church.

To the church was committed the greatest task ever assigned to any group of people. To the church was given the power to perform that task. Well did the Lord know that supernatural, unearthly power would be required to carry on the work that He had begun and which He commissioned the church to continue. For this reason He sent upon the church the Holy Spirit. Baptized and infilled with the Holy Spirit on the day of Pentecost, the church possessed a mighty power. It grew by leaps and bounds as long as it remained true to its Head. Multitudes were saved and added to the church. Then the church was faithful in performing its mission. Later something took place and the church somewhere lost its power. I shall not take the time to discuss just what it was that took place, but this must be confessed, and confessed with shame by us who are a part of that church, that the church lost its power, lost its influence, lost its mission, for had the church been true to its Head, had it continued to function as it had begun, we would not witness a world today with more people in spiritual ignorance than ever before in the history of the world since the beginning of the church.

The primitive church was a missionary church: its main business was to spread the good news of salvation through the Lord Jesus Christ. It evangelized. It carried the message from country to country, and from continent to continent. Had that same rate of evangelism been continued and maintained, there would not be an intelligent person in the world today without the knowledge of the Gospel. One reason, one very great reason,

why the world today is unevangelized, why there are more heathen today than ever before, is the failure of the church to carry out its mission. What is this mission? What is the purpose, the work of the church? Probably I shall be able to get at this if we first think of what the mission of the church is not.

In the first place, the mission of the church is not to serve as a community organization fostering good will and brotherhood. When the church is true to its mission, good will and brotherhood will result, but I fail to note one Scripture which states that the church is to seek primarily to bring about good will and a sense of brotherhood. Time and again, even already in the ministry of the Lord Jesus, there was opposition and persecution because some dared to follow the Lord. Jesus Himself said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34-36). Time after time Jesus and His disciples raised a disturbance because of their work. Had they considered their prime task to be the fostering of good will and brotherhood, the apostles would not have gone out preaching to those of other religious faiths with the message that there is no salvation except in the Lord Jesus Christ. Had they been primarily concerned with outward peace and harmony rather than with peace of heart and peace of man with God, they would not have allowed themselves to be the cause for riots and city-wide disturbances.

Very unfortunately there are many today who seem to feel that the great mission of the church is to build the kingdom, and who believe that this can be accomplished by an amalgamation of religions and creeds at the expense of Bible doctrines and plain "Thus saith the Lord" expressions. Can you imagine the Apostle Paul going before his varied and heathen audiences with the message that it matters not so much what one believes, but that the important thing is to have a fellowship of faiths based upon a mutual understanding? Can you imagine him going before the audience

on Mars' Hill and urging the various worshipers of the different gods and goddesses to amalgamate their faiths, having one composite religion based upon articles of faith taken out of their religions and Christianity upon which they could agree? Such a thing would have been utterly foreign to Paul, and to the Lord Jesus Christ Himself.

In the second place, the mission of the church is not to build a new social order. I am well aware that the teachings of Jesus are revolutionary, but it is not the work of the church to preach the Gospel of morality, but the Gospel of regeneration. The voice of history confirms the divine plan. When the church was faithful in evangelizing, civilization was at its best; and when the church lost sight of evangelization as its great task, civilization was at its worst. The mission of the church is to preach salvation, not sociology; redemption, not reform; conversion, not culture; pardon, not progress; the new birth, not the new social order; regeneration, not reformation; Christ, not civilization. (Following Hugh Thompson Kerr.) When the church seeks to shape the policies of industry, of labor, of government, and of every phase of the social structure instead of preaching the Gospel of salvation from sin through faith in the shed blood of the Lord Jesus Christ, then it has failed, and failed miserably.

I would not for one moment belittle the social influences of the Gospel, for I verily believe that there is no greater force in all the world than the church,

Meditations in an Empty Church

BY FANNIE M. BONTRAGER

*Dear God, I found you here
In reverence and awe;
Your throne a monument of love
And sacrifice I saw.*

*Help me to be a monument
Of sacrificial grace,
That folks may see in me anew
A vision of Thy face.*

*"In quietness shall be your strength."
So may my motto be;
May I, in tranquil peace serene,
Reflect the thought of Thee.*

Lancaster, Pa.

but this it must do by preaching the Gospel and thus being instrumental in having hearts regenerated, and thereby transforming homes and communities. John Morley, the famous British author, one time told his fellow reformers, "We have been on the wrong track, and the result is that the whole of us have less to show for our work than one man, Booth of the Salvation Army. Herbert Spencer, Matthew Arnold, Frederick Harrison, and the rest of us who have spent our lives in endeavoring to dispel superstition and to bring on a new era, have to admit that Booth has had more direct effect upon this generation than all of us put together." And the reason for Booth's power in the betterment of society lay in his emphasis on the Gospel of regeneration.

In the third place, the primary mission of the church is not to make people feel good. As preachers we dare not fear to preach conviction upon our audiences. Many today are afraid to do this. They fear to preach in no uncertain tones against sin. The note of repentance is missing. And yet that was the thing that characterized the preaching of John the Baptist, Jesus Himself, and the apostles of the early church. John the Baptist lost his head because he did not make Herod and Herodias feel good in their sin. On the day of Pentecost, Peter preached in such a manner that the multitude was pricked in their hearts. Convicted of sin they cried out and said, "Men and brethren, what shall we do?" Peter did not say, "Do not become overdisturbed. You are not so bad after all. No use to let your emotions run away with you. Study the problem and become more tolerant about the Christian teachings and the Christian faith." Instead he preached to them repentance and faith in Jesus Christ.

In the fourth place, the mission of the church is not to entertain. I need merely mention the popular practices of church entertainments, church shows, church dances, church card parties. To many today the recreation hall of the church is more alluring than the prayer room. When recreation means more than revival; when playing means more than praying; when feasting means more than fasting; when the supper room means more than the upper room; when jubilation means more than justification, then may Satan and his demons well hold a jubilee, and Christ and His angels weep. When one considers the worldliness and the unspirituality of the church today, he need not wonder long why the church lacks power and does not win souls. The church cannot compete with the world

in providing entertainment. It is not the business of the church to cater to the lusts of the flesh. It is not the business of the church to stoop to the unspirituality of its members and seek to lure them to remain in the fold of the church by carnal means. Those who crave and demand worldly entertainment in the church and do not relish the things of the Spirit, such as the prayer meeting, the revival campaigns, and personal soul-winning, give evidence that they are after the flesh, and therefore need powerful Holy Spirit preaching of the Word of God to bring them to repentance and the deeper life.

Turning then to the positive side, let me state briefly the Biblical mission of the church.

First, the church is to witness to and for Christ. "Ye are witnesses of these things" (Luke 24:48). "Ye shall be witnesses unto me" (Acts 1:8). "We cannot but speak the things which we have seen and heard" (Acts 4:20). These expressions are used to describe the work of the early church. The message of the church is the Gospel, which Paul has summarized for us in I Cor. 15:1-4 as "Christ died for our sins . . . was buried . . . rose again." Time and time again we read that the apostles preached Christ and Him crucified. Their message was a message of salvation from sin and its penalty. A drowning man needs not a message on social reform, neither does a man in a burning building need a message on community welfare.

Second, the mission of the church is to evangelize the world. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The early church was a soul-winning church. It fulfilled its mission, for it engaged in the work to which it was called, namely, preaching and soul-winning. But what of the church today? In what is it engaged? To what does it devote itself? Often to social reform, to community problems, to educational progress. In a word, the church today is interested in service, but it is not interested in a spiritual service, but in a social service. Well has Dr. Oswald Smith said, "If soul-winning is the most important work of the church, it naturally follows that Satan will do all he can to get us side-tracked or satisfied with something else. . . . Multitudes are giving themselves to what is commonly known as church work. They labor for concerts and bazaars; they are on numerous committees; they are connected with all kinds of organizations, and thus they wear themselves out and think they are really doing God's service;

but they will not spend five minutes in the after-meeting trying to point souls to Christ. To convince them that they would accomplish a far greater work for God by spending an hour going from door to door distributing Gospel tracts and talking about Jesus than by a week of ticket selling for a concert, would be impossible. So active are they in their 'church work' that they haven't even time to seek and win the lost."

Third, the mission of the church is to shepherd, to feed, to build up those who have been saved. There is a great field for the teaching ministry of the church here, and when I speak of the teaching ministry of the church, I refer to the teaching of the Word of God. God forgive us for being more concerned as a church in teaching secular learning than in teaching the Bible. God forgive us for being more concerned in building hospitals and institutions and schools than in the preaching of the Gospel and the winning of souls and the teaching of the Word of God to those who have been saved. We have majored in minors. The distress of the body and the hunger of the body have moved us more than the distress of the soul and the hunger of the heart. God forgive us for letting souls go to hell through our failure to preach and witness to them, while we spend our time, our talent, and our money to heal the body, to educate the mind, and to build a better community.

I have not finished this message, but I must close. I had hoped to be able to speak to you yet of the mission of the church in guarding and perpetuating the truth, noting the Scripture in I Tim. 3:15 where the church is designated as the pillar and ground of the truth. God help us as individual Christians to fulfill our mission.

Orrville, Ohio.

THE MINISTERIAL DEADLINE

The deadline in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest.—A. J. F. Behrends.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

The Balcony

One of the architectural refinements which have come into our modern church buildings is the balcony. A good deal of additional auditorium space is secured by placing seats above the cloakrooms. The balcony also provides more or less isolated space for Sunday-school and Bible school classes. Whoever first thought of the church balcony no doubt had a good idea.

But the balcony has brought its problems, especially in relation to the ever-present Mennonite problem of good behavior in the church services. Some people seem to have the feeling that the balcony is not a part of the church. When they sit there they have a sense of detachment. They are observers of the worship without being participators in it. Oftentimes they do not join in the singing; seldom does one hear a Scripture verse or a testimony from that remote region. Worst of all, there is often a great deal of inattention there, with whispering and other manifestations of irreverence. People who are forced to go to the balcony to find seats sometimes get little from the service because of the disorder and commotion. There are times when one feels that although we are met in the house of God, the devil has taken over the balcony. The speaker who is sensitive to order has little choice but to speak to the main audience and forget about the noise and confusion in those distant upper regions.

Congregations which have balconies should be able to do something about this. It should seem evident that the balcony is not used unless and until the main auditorium is full. It is bad to have a lot of empty front seats, and people crowding into the balcony. The early-comers who refuse to take the front seats are in part responsible, for late-comers like to slip in unobserved. There may be occasion for parents with small children to use the balcony, but this situation must be watched for possible bad effects upon the children. A better place for small children is in the rear seats of the main auditorium, near to cloakrooms where mothers must retire when babies cry. When the balcony is open, it must not be the congregating

place of teen agers and young people who do not know how to behave in the house of God. There should always be a liberal sprinkling of ushers or older people who will exercise authority to keep a tone consistent with the worship service which is going forward.

Do you have a balcony problem? Parents, ministers, and trustees, what are you doing about it?

It Isn't Our Fault

Yes, Bro. Smith, we've done our best to bring up our children for God and the church. We've told them what's right and we've warned them year in and year out about what would happen if they weren't good. When Mary started running with that godless Banks boy from Hinesville, her mother and I talked ourselves blue against it. We never let her bring him to the house. And we threatened to disinherit her if she married him. But she was set on having her way. We've never been to see them since they ran away to get married. And they've never showed their faces here. We're still praying that she'll see what an awful thing she's done, marrying outside the church.

John's smart as a tack and never had any trouble memorizing his Bible verses. That is, when he'd want to. But the older he got, the more we had to scold him and keep at him to get his verses learned. I even whipped him for being so lazy, and Bible-memorizing time got to be a regular scrap. It got so that he'd cry to stay home from church. But we pulled him along with us until he was eighteen; then we got weary and he hasn't been to Sunday school since, I don't suppose. He lives in Blair now, working in a factory office. It just makes our hearts bleed to think of him playing golf on God's holy day. Our only comfort is a good conscience that we did our part to teach him better.

We're really worried that Jim will go the same way. No, he can't come in this afternoon. It's important to get the plowing done this nice weather. Fall plowing may make a difference of ten bushels to the acre. I do wish you could talk to him, though. He's sixteen and it's time for him to think of his soul's salva-

tion. He wanted to join church when he was twelve, but we wouldn't hear to that. That's too young. No, he won't be in Church this week, I reckon. For we don't go out nights any more and I won't let him drive the car. Yes, he can get a license. But I decided we wouldn't take chances on letting him run around and get mixed up with worldly amusements. He does growl about it. But we tell him if he'd accept the Saviour, all those worldly desires would leave him.

There's Henry getting off the school bus. He's a fine boy, and we sure hope he'll turn out right. But some of the folks over at the church surely aren't a very good example for him. Come in, Henry. Shake hands with Bro. Smith. He's the evangelist from Indiana. They're having meetings at the church this week. Maybe you'll get to hear him next Sunday morning. No, Bro. Smith, I just don't like the way our church is run. There's so much worldliness and the preachers don't seem to do a thing about it. I'll tell you, things aren't like they used to be. Oh, there's lots of meetings and goings-on. But what's the use of doing so much when we're losing the faith of our fathers? Most of the sermons we hear are just about the plan of salvation and such stuff. I wish the preachers would give it to folks for all their unconcern about the welfare of the church. Yes, sir, we need more straight preaching. If the members would live better, we parents wouldn't have such a hard time teaching our children the right. Even Henry's Sunday-school teacher isn't a very good example, I don't think.

Oh, Bro. Smith, please pray for our children. We pray for them right at the table. It sure won't be our fault if they all go wrong.

A Living Gospel

Thank God for a Gospel that lives! It has its origin in an action of God, by which He sent His Son into the world and wrought redemption through His death on the cross. Here was visual action, a definite occurrence at a definite point in history. There was the divine Actor, and there were observers of the action. There were witnesses who were competent to write the story of what happened. We call their accounts the Gospels, but actually the Gospel is the thing that happened. It is the Good

News that God did something about man's moral predicament. The Gospel is an Action, originating from God and effective for man's salvation.

In its origin the Gospel lives in the action of God. In its effect the Gospel lives in the transformed life of the believer. Every born-again Christian is a living demonstration of what the Gospel is able to do. Here, too, is visual action, repeated again and again. Men lost in sin, stricken in conscience, bound by bad habits, blinded to the truth, are by the Gospel set free, cleaned up, enlightened, and set upon a course of victorious living and telling testimony. The living Gospel becomes incarnate in them. Observers do not hear the Gospel; they see it.

There is nothing bookish or academic or dead about the Gospel which we believe and preach. It is vibrant with life. It comes from the living God; it is manifest in the living experience of men and women. The Gospel is Life Eternal!

Perennial Evangelism in the Local Church

BY EUGENE BLOSSER

"An advancing church is the need of the hour." Too long have we thought the only things needed for a church to advance are a pastor who feeds the flock, possibly an annual revival campaign of a week or two, and an active social program to supplement the religious emphasis of the church. Important as these things may be, they surely are inadequate for the fulfillment of the great commission which Christ gave to the church. We as disciples of Christ must ever keep in mind the fact that the hope of the world is not the church, but rather the work which she has been commissioned to do and the message she has to offer.

In order to function properly and smoothly a church must be well organized. Christ was definitely a man of organization. He was leader of His little band of twelve disciples and also used others in His work while here on earth. In Luke 10:1 we read that Jesus sent out seventy believers two by two into cities where He Himself would come later. These helpers Jesus sent out with full instructions concerning the work which they were to do. The Apostle Paul also believed in organization. In Acts 20:28-38 we read of how Paul left the work at Ephesus in the hands of elders and a group of lay workers. We also have the record of other letters which Paul wrote to churches in Asia Minor giving evidence that he had organized churches there and was giving them ad-

monitions and encouragement. Many churches are quite well organized, but fail to function properly because they are rusty from disuse. Such churches must again dedicate and consecrate themselves to the task of saving lost souls. Then only can the Spirit work effectively in and through them. Unless a church is consecrated and organized into a smoothly functioning unit it will hardly be successful in its evangelistic effort.

Now the question may arise, What is evangelism? If we look to the Scriptures and see just what Jesus' commission is to the church, we can come to a more definite conclusion. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "... Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations..." (Luke 24:46, 47). With a careful study of these verses it becomes apparent that evangelism is the process of making Christians. It is not just the bringing of people to a knowledge of Christ, or even to an acceptance of Him, but it is bringing people of all ages, classes, and conditions into a vital personal relation with Christ.

There are three major ways in which the church as an organization can approach the human heart. (1) The personal approach which is made through conversation with the individual. This means of approach is largely used in the Sunday school where the teacher has a personal contact with the pupils. It is used by the personal worker when contacting individuals, and also by the businessman in his everyday round of duties, if he takes advantage of his opportunities to witness for Christ. This approach, it seems to me, must eventually be used in every case to bring the soul into a vital relation to Christ regardless of the way in which the Gospel has been presented. (2) The family or cultural approach which can best be illustrated by the way in which it was used by Eunice, the mother of Timothy, and by Lois, his grandmother. The family is the greatest approach because there the Gospel can be impressed upon the mind of the child through precept and example before his mind becomes contaminated with the evils of the world. (3) The mass approach used in special evangelistic meetings where the Gospel is presented to the masses. This approach is used also by means of the radio, pamphlets, and books. I think every activity of evangelistic effort that a church may carry on will come under one of these three approaches to the human heart.

A first essential for a plan of perennial evangelism in a local congregation is that of good leadership. The pastor of any church should have a "shepherd heart." By that I mean he should be vitally concerned that each member not only remains true to Christ and the church, but that he also has an interest in the work of the church. The pastor must have a personal concern for lost souls and this concern should be so vital that it contagiously flows out into the lives of all his church members. "It is men conscious of their call whom God can and does use."

The message of the pastor must ring clear to the holiness of God and the tragedy of sin. Too many people are not made aware of the tragedy of the evil that lurks about on all sides. We with our finite minds are inclined to forget the great contrast that exists between the righteousness which is of God and that which is of man. We forget that our righteousness is as filthy rags in the sight of God. Therefore, it is necessary that we as church members be awakened to the fact that we are constantly in need of divine regeneration and cleansing. The message of the pastor must continually bear the truth of redemption through the blood of Christ which was shed on Calvary. Further, every saved person must be made aware of his divine commission to witness for Christ and His Gospel of salvation.

The question may now be asked, What can the laity do to promote the evangelistic program of the church? A careful study of church history will show that all periods of expansion and revival were largely the result of an active spiritual laity. Each member of any congregation should be fully dedicated to Christ and talk as warmly about Christ "my Saviour" and "my Lord" as he would of "my doctor" or "my friend." Each member should urgently testify that Christ saves from sin and gives a richer, fuller, and freer life than can possibly be known without Him. The congregation must also be united in its prayer effort. A church that is not united in her prayer effort is not likely to be united in her evangelistic effort. An active prayer band is essential for any church that wants to be united in her evangelistic program. "A pastor in a prayerless church is like a locomotive drawing a long line of cars over a heavy grade. All the pull is at the front."

We are often inclined to feel that the only place of a businessman in evangelistic work is to furnish money to finance the work carried on by religious leaders. While we do need businessmen who are good stewards of the Lord, they are, more often than we think, in a position to witness in a wonderful way for Christ. "Many Christian business executives and manufacturers, believing that God intends for a Christian businessman to reach his business associates and employees, have set up shop

meetings in their plants where employees can hear the Gospel. Others employ chaplain-counselors whose privilege it is to meet and help employees individually with their problems. Others make it a point to place tracts in a prominent place where they may readily be picked up and read. Christian businessmen are constantly contacting and working with or near unsaved people. They have a wonderful opportunity to leave a Christian witness by their lives and often with a word of testimony."

Another and one of the most valuable assets to the church is its young people. Each year the church finds more of her young people asking for guidance into Christian service. The church should unitedly accept the challenge which her youth are presenting by their willingness to take part in active evangelistic effort. I believe there are some anxiously waiting for encouragement and guidance to follow their church into new and unexplored channels of service. Our own Mennonite Youth Fellowship is a long step toward employing youth in more active evangelistic effort. Whether it be in this organization or some other, it is quite imperative that the youth of the church be organized as a group for their activities.

Some of the objectives of a youth organization might be for study classes, for better use of leisure time, and for direction of youth evangelistic work. A beginning might be made with a youth organization already existing in the church. If the present organization has largely a social emphasis, the young people might begin with a meeting or a number of meetings to discuss their problems and possible activities, which would enable them to more profitably utilize their time and yet retain some of their social contacts. Some possible suggestions are missionary projects, missionary gardens, and possibly visitation work in the community. Small groups might be sent out to old people's homes and to the sick.

A young people's organization should spend some of its time in a study group. The young people should, under the direction of the pastor or some other capable leader, come together regularly for studies in doctrine, worship, and stewardship. It is impossible for young people to become sufficiently acquainted with doctrinal teachings in a Sunday-school class a half hour a week and an occasional doctrinal sermon. Our churches have come far short on this point, but with capable leadership and instruction I believe young people would welcome more knowledge in Bible doctrine through study classes. Occasionally the topic for discussion might be "The Value of Spiritual Fellowship for Young People," or "The Value of Public Worship." Stewardship also would be a very worthwhile topic for discussion to make young people aware not only of their responsibility to God, but also of the privileges

Time

BY VADA STUTZMAN

*We've time to work and time to play;
We've time to rest a bit each day;
We've time to laugh and time to weep;
We've time to wake and time to sleep;*

*We've time to shop for worldly goods,
For food and drink and needful duds;
We've time for frolic, time for fun;
We're busy till the day is done.*

*On schedule all our work is planned,
With care we fill each hour's commands.
But oh, alas, so full our day
We haven't time to "Watch and Pray."*

*We've time to strive for worldly gain,
For social standards, earthly fame;
We've time to travel, time to read,
But no time for the things we need.*

*We haven't time to think of God;
To walk the way our Saviour trod;
To meditate, to pray and sing,
Our time consumed with worldly things.*

*But oh, my friend, please stop and think,
You're heading for that fatal brink.
"God will not always strive with men,"
Some day He'll say that time shall end.*

*Time is a gift from God above,
Oh, waste it not, 'twas given in love;
Then humbly serve Him day by day
And ever walk the narrow way.*

Aurora, Ohio.

enjoyed through consecrating themselves, their talents, and their substance to God. In view of the fact that evangelism is not only bringing the individual to a knowledge of Christ but also to a vital relationship with Him, any amount of time spent in improving the spiritual life and usefulness of young people will reap its rewards.

Another phase of young people's activities that has been too often neglected is that of evangelistic effort. If young people were challenged, I believe there would be quite a number who would respond to a program of training and service in our local congregations. Some are ready and willing, I believe, to do personal evangelism, but do not have enough training and understanding of the principles involved to go ahead on their own initiative. If these who are willing were given some guidance and instruction, they could and would render a valuable service in their own and near-by communities by way of personal evangelism. A prayer list of the unsaved, with whom the group is acquainted, should be made up asking for names of persons for whom the group is personally concerned. A prayer list should be given

to each member of the group for guidance in their intercessory prayer. With this united effort each one would become more aware of his own personal responsibility. When some person accepts Christ, the young people should immediately contact him and welcome him into the church, and into the youth organization if he is in that age group.

Another organization within the church which has been proved to be very effective in evangelism is the Sunday school. The Sunday school is one of the largest and most effective fields of lay witness. If each officer, teacher, and pupil would fill his place as conscientiously in the Sunday school as he does in his private business, the Sunday school would become one of the greater forces, outside of the Holy Spirit and the Word, within the church for the spread of the Gospel. In every Sunday school we find children who have been neglected in the home. These children bring to the Sunday school a great opportunity and responsibility to present Christ and give the needed training to bring them into a vital relationship with their Saviour. Even in the case of good home training the Sunday school can effectively supplement the work and training of the parents by giving opportunity of expression to the child in early years.

The complete Sunday-school staff, including the pastor, the Sunday-school superintendent, his assistant, and all teachers, should meet regularly at least once a month for a season of prayer and to discuss their major objectives, problems, and needs. This is very essential for a united, powerful, and smooth-functioning organization. The major objective of the Sunday school, as well as any other organization in the church, is the salvation of the lost and the building of strong Christian personalities. The constant prayer of each teacher should be that each pupil come to a vital relationship with Christ.

The possibilities of the Sunday-school teacher are much greater than even the pastor in the pulpit. The Sunday-school teacher has a small group usually near one age and can make the message appropriate for the group for whom it is intended. The junior teacher can impress children with the simple stories of Jesus and His love, kindness, and care for them. In the intermediate groups are children coming to the age when they are making decisions of their own. The teacher should impress upon their minds the fact of man's sinfulness and of his need of salvation through Christ. In addition to this message the young people's and adult teachers can stress the practicality of the Christian life and its effectiveness as a Christian witness.

The home is the oldest institution in the world and the Christian home is the greatest agency for evangelism that can be employed by the church. Parents and older members of the family have a great opportunity to wield their Christian in-

fluence on unchristian members in the home. "More than half of an average group of Christians attribute their acceptance of Christ to the influence of some influential member of the family." Parents have the greatest opportunity of impressing young minds with spiritual things before they become contaminated with the evil of the world about them. The child can be taught quite early the simple Scripture passages and through the precepts and example of the parents and older members of the family can be impressed with the reality of the Christian life. The parent knows better than any one else the disposition and need of the child and is in the best position to supply the need of the child or direct to the best source for help. The person who finds Christ in his youth has the greatest opportunity for a life of service. He has the years of his youth in which to form clean habits that will not need to be overcome later in life with a great expenditure of time and energy. He will have his younger years also for preparation for life and will be in a position to give many of his more vigorous years to the service of the Lord in his community and in his church.

I think Mr. Leavell has very beautifully pictured the organization of the Christian home. "The Father God is the architect of the Christian home, the Lord Jesus Christ is the head of it, and the parents of the Christian family are the builders of it. A heavenly love is the foundation. Its four walls are parental responsibility, discipline, soul winning, and worship. Its roof is made of the blessings of God. It is warmed by loyalty and affection. It is illuminated by the radiance of Christian truth. It is advanced by Christian character." If we notice carefully this quotation, we will see that all materials for the Christian home find their source in God. Upon the parents lies the responsibility of building the Christian home out of the best of materials provided by God. It appears then that parents must come to a greater realization of their responsibility. "The supreme character problem today is not a youth problem; it is a parent problem. Parents cannot escape their responsibility for the delinquency of youth." The parental obligation for the temporal welfare of the child is no stronger than the obligation for the child's eternal welfare.

In the work of any faithful ministry there will come special seasons when the minister, the church, and Sunday-school officials alike, if they are fully consecrated, will receive the conviction that the time is ripe for the harvest of their labors. This is the occasion for the assistance of the special evangelist. It is most fitting that the pastor should seek for some man to co-operate and work with him in a series of evangelistic meetings who is specially gifted as an evangelist. Usually such a series serves a dual purpose and rightly so: that of appealing to

the lost of the community to accept Christ and of edifying and enriching the spiritual life of the believers.

The work of conducting a series of evangelistic services is not alone the task of the pastor and the evangelist. It is the united effort and task of every consecrated member of the congregation as well. The first and most important step toward a series of evangelistic meetings is a period of definite prayer in the form of a series of prayer meetings in preparation for the coming of the evangelist. "The first step in organizing for a revival is at least two weeks of united prayer." Such midweek meetings should include consideration of the essential aims of the Sunday school, the meaning of the Christian life, and a study of the religious needs of the pupils. It will mean an effort to prepare the officers and teachers of the Sunday school to become personal evangelists in the best sense.

Shortly before the series of meetings all Sunday-school teachers, especially of the junior and intermediate classes, should have personal interviews with all their pupils, making an attempt to bring each member into a closer relationship with God. Sunday-school workers should co-operate with the pastor, evangelist, and parents in the presentation of Christ to the unsaved, and in the encouragement of full attendance to all services. They should also, with the help of the young people, put forth every effort to reach each unsaved person in the community and encourage him to come to the meetings. Gifted ushers should be on hand to welcome anyone into the church and make him feel that the church has a personal interest in him. How little we realize how important first impressions are in causing people to want to return or want to remain away from church!

For successful evangelistic meetings a very great essential is a talented, consecrated song leader. The gift of song is one of the greatest gifts of man. Song will do more to unite the spirits and hearts of men in public worship and evangelistic meetings than much preaching, provided the songs are well chosen and well led. On the other hand, poor singing will cause an audience to become weary just as rapidly as good singing will lift them up. By all means a good consecrated song leader must be secured.

A Spirit-filled evangelist, with a pastor, Sunday school, and young people co-operating with their prayers and their united effort, should be in a position to reach and bring many of the lost to Christ. Such united effort should bring a rich harvest and great rewards of joy to compensate for the faithful months of labor by the pastor and members of his congregation. We as a church have a message the world sorely needs. Our message only can change this Christless order in which we live. Only as we each feel and accept our personal responsi-

bility will we be successful in fulfilling the great commission given us by our Saviour and King.

South English, Iowa.

The Paraphysical Basis of Faith

BY JOHN R. LANGDON

"A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth" (Proverbs 14:6).

Sometimes we would like to believe that God is so self-evident in His handiwork, the world, that even the unbeliever must surely recognize Him therein. Yet almost no intelligent person who does not believe in the existence of God will be converted by cosmological or teleological argumentation! The existence of the universe, which to the believer is self-evidence of the existence of God, is to the unbeliever merely the result of a series of natural changes that have gone on through eternity, and which will continue to go on eternally.

J. W. Dunne says in the book *The Serial Universe* that: *every simple series to infinity is the expression of some logical FACT WHICH IS ASSERTED IN THE SECOND TERM BUT NOT IN THE FIRST.* Both atheist and believer admit that the world has changed and is constantly changing, and both admit that the earth had a time of origin; both even admit an earlier birth of the sum total of the universe from "chaos . . . and void." But the believer predicates the creation in the first step by God, while the atheist refuses to admit the existence of the first step! Thus, to evangelize by cosmological or teleological proofs is to gloss over the flaw of an incomplete regression in the mind of the unbeliever. That this means of evangelism fails more often than it succeeds is not odd, for the real basis for the establishment of belief in God must lie in the paraphysical realm, which neither needs nor admits of material regression.

Thus, pragmatic rationalism is at once the verification and stumbling block of paraphysical deduction. Inextricably bound to the material regress, it can only be used for verification of the first principle after it has been established. The intuitive discernment of *a priori* principles is logically uncertain and haphazard due to the interstitial existence of evil in the universe. Therefore, even in the paraphysical realm, the corroborative evidence of the fact of the existence of God comes only through His pervading personal revelation to the prime unit of consciousness (individual), and the establishment of the first integer of the cosmic series on this paraphysical revelation.

That the common types of evangelism base themselves upon this cosmoteleological concept so largely, is unfortunate; it reconciles itself with personal revelation only as an afterthought. As it succeeds, so it merely verifies a predisposal to be-

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lief in God; where it fails, it causes grave doubts in the mind of the unbeliever as to the relation of theological statement and actual fact. As in ages past, we must teach and keep seeking for that personal revelation of God as the only ultimate proof of His existence; it is the only thing that cannot be questioned. If this is done in the right way, it may yet influence that small segment of humanity with education, disposition toward logicity, intellectual honesty and ability, but no belief in a God.

Goshen, Ind.

The Old Minister Returns

In most cases it is a pleasant occasion to the church and to the minister when a pastor of bygone days returns for a visit to his old pulpit. For the congregation, it is a chance to look at their former minister with new eyes. In times past he lived among them, they could see his mistakes, and they felt free in criticizing him. There were Sundays when many of his words fell on poor soil, because of this. As they hear him preach again they reflect on his essential goodness, and they are attentive and openhearted.

For the visiting minister it is a time filled with memories—good and bad—mostly good. It is exhilarating to be among his old flock—to remember their goodness and weakness, to recall his love for them. It is easy for them to be carried away on a tide of emotion as he speaks to them. It is tempting to recall a circumstance here, a climax there—of his work among them. Indeed, it is often hard to get down to preaching because of the crowding memories that force themselves into reminiscence.

Usually there is one forgotten man on such a day. He is the present minister—the man who came to fill in the gap left by the visitor's departure . . . the one who has faithfully served through the humdrum days and the days of revival; who stands, as did the former pastor, close to the people in their times of sorrow and spiritual difficulty, and in their times of high joy and prosperity. The congregation does not really forget him. He has his place among them—and though they are especially attentive this morning, they will be glad to welcome, next Sunday, the now-familiar face above the pulpit.

Too often, though, he is forgotten by the man whose place he has taken. The former shepherd, lost in his own memories, feelings, failures, and successes, has not even considered any obligation he may have toward the resident shepherd.

Professions all have their sets of ethics . . . it would seem that among those "Called" of the ministry there too should be practiced certain amenities regarding each other. The great difference should lie in this—that the deference which one minister shows toward another should be motivated out of love, appreciation, unselfishness—and not out of a

A Prayer for This Week

Gentle Jesus, how we thank Thee that we ever learned to know Thee. How thankful we are there are not many Gods to choose from! Thou art the One, the only One, Thou forgiver of our sins. Thy precepts are just, Thy judgments fair, Thy commandments righteous altogether. We find no fault in Thee. Holy art Thou: altogether holy, and as best we know how we give Thee our adoration.

We marvel at Thy mercies toward us, for we are undeserving. Yet how tender have been Thy concerns for each of Thy children in the ages past, and today! This moment we feel the warm pressure of Thy tenderness. Gentle Jesus, that our crude prayers and endless petitions should receive recognition is marvelous. But we know our silent breathings are heard, yes, welcomed.

Thou art infinite!

How can it be?

Our hearts swell with praise.

Forgive us when we have complained about our trivial inconveniences and discomforts that only hurt the flesh. Our souls have every satisfaction.

We would ever be as in Thy very living presence—happy in the glorious consciousness that Thou art ever with us—with us, over us, around us, beneath, behind, in us. Thou art our very breath. Why should we fear the unknown path ahead? Thou art there also.

How shall we explain this joy to others today? Some lonely soul may stop at our door, or meet us on the street. Make for us occasions to tell others how Thou dost care.—C. CAROL KAUFFMAN.

mere loyalty to an accepted code of ethics. If each minister would think of the good of the entire congregation, as well as that of his co-worker, when he rises in the pulpit—rather than of his personal relationship to this situation, it would seem that much good could be accomplished by such an occasion.

We have observed both kinds of returning preachers—those who were centered on themselves, and those whose center was outside themselves. The one comes into the congregation, and with the reminiscences, reminds them of his love for them, his never-ending concern for their spiritual welfare, the good times they once shared. Does he see progress and growth in the church since he left it? No, he has not seen beyond his service among them. Does he detect signs of good leadership and increased co-operation? No word about them, if he does! He is lost in himself, and though he does not say in words that the ministry following his has been ineffective, he has made the implication—by ignoring the subject.

"I" is his theme, until he gets down to preaching—if he does.

There is the other minister who returns. He has lived among these people. He knows them. He realizes that one of the greatest things he can give them in his introductory remarks is a renewal of confidence in the present ministry, the present church program. He can detect signs of growth in this church. He is not so wrapped in himself that he cannot see that the good work did not stop with his leadership. His words of commendation for the work of the present minister and the congregation are not idle praise. His eyes are open, and he can see that he himself has not been indispensable here. Others have been admirably able, by the grace of God, to fill his place! He need not dwell long on it—indeed we appreciate any minister who cuts short his introductory and personal remarks, and who launches into the explanation of the Word of God. But just a word—in season—how much good it will accomplish in the hearts of the flock, and in the heart of the shepherd! The visiting minister will find his welcome warmer than if he had reduced the people to tears at his reminiscing; the brethren will find themselves loving and appreciating each other and their pastor more; and the "forgotten man" will go home with a new heart.—Anonymous.

Man the Lifeboats!

BY STANLEY SHENK

Our civilization is like a great ship overtaken by disaster on a dark ocean. If apology be needed for so dark a picture, it is easily offered. The despair that hangs over Europe, the shadow of the nameless horrors of the next war that hang over us all, and the steeply-ascending lines on charts that deal with crime, suicide, insanity, and immorality statistics—all these amply furnish our tragic apologetic.

Only the most inveterate optimists continue to envision a golden age through human channels of education, culture, and idealism. This cult of a shining tomorrow grew mightily in the first decade and a half of the present century. The first World War astonished it, but it rallied its forces in the twenties. Since then the great depression, the second World War, the coming of the atom bomb, and the present moral and political chaos have produced both despair and cynicism among millions of the once-confident.

Can we save the world? No, it is beyond saving. So testifies her own condition. So testifies II Timothy 3. It is like the crippled Titanic in the early morning of April 15, 1912. All that is left is to man the lifeboats—lifeboats filled with redeemed individuals who may thus survive the night and then be gathered into the glory of the eternal golden age.

New York, N. Y.

FAMILY CIRCLE

Among Us

BY MIRIAM SIEBER LIND

Their earth-lives spent
Earth-hands laid now in dust
Earth-voices gone without the breath of
a returning
How yet the sainted dead do move
among us—
Bring to us friends we had not known to
live;
Loves that we thought not of; souls un-
explored;
How their remembered loveliness recurs—
Softens our steps, melts the most boister-
ous word
Into a gentle whisper; How they breathe
Upon our meetings—partings—and be-
tween,
Swell the purport of simplest table-talk,
Of the most casual glance. Even after
years
We see loved features flash heart-rend-
ingly
On the sister's lips, in the mother's eyes,
in the father's smile—
And once again their hand is on our own.

O holy joy—ineffable of hope—
To feel them near whom we had thought
to find
Only in death's release, across the stream!
O, glad some thought—to know that
though they sleep
And mortal dust has come to mortal
dust
Yet gently do they breathe and softly
walk—among us.

Scottdale, Pa.

Christ the Center of Home Life

The motto "Christ is the head of this house" adorns the walls of many homes. It is right that such recognition should be given to Christ, but in all too many instances the motto is but an empty and meaningless gesture, for Christ has little place in the lives and activities of the members of the home.

The standard for family relationships, as Paul declared, is love: "Husbands, love your wives, even as Christ also loved the church . . . Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord: for this is right . . . Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This is the foundation of a true Christian home, but it all centers around Christ.

If Christ is to be the center of home life, He must be put there deliberately

by those responsible for the home. Family worship is an essential part of a Christian home, but family worship, as vital as it is and as wonderful as has been its influence, will not of itself put Christ in the center of home life. The whole atmosphere of the home must be pervaded with the spirit and love of Christ, and this kind of atmosphere is the result of Christ-centered living on the part of the leaders of the home—a deliberate effort to put Christ in the center of their own personal lives.

The question, "What would Jesus do under such circumstances?" is often asked by the members of the home where Christ is made the center of home life. It may be asked silently and perhaps more frequently than spoken audibly; but the activity of the home is governed by what the members think Jesus would do. At times a family conference may be held for the consideration of problems related to the majority of the family; and in such a conference "What would Jesus do?" must figure largely in finding the solution for the problem.

A home of which Christ is the center is a home where love reigns. This is not a selfish love, but a Christian love, a love that is self-giving and yielding for the benefit of the whole group. It is an understanding love which seeks to know the motives and purposes of the acts of others, which endeavors to understand the types of personalities which make up the home and to make such personal adjustments with these different types of personalities as to make the home harmonious and happy. It is a patient love, a love which is willing to bear and forbear, a love which will hold confidence after failures on the part of members of the family, a love which will consider the weaknesses of others and work together with them that they may be overcome and the person strengthened; a love that never gives up but endures through disappointment and failure, always ready to forgive and help the offending member of the home. It is an appreciative love, a love which appreciates and respects personalities; a love which respects and honors the parents, but also a love which enables parents to respect the personalities of the children, giving to them the tender and understanding sympathy that often is needed; while also they will administer in love the discipline that is required for the proper development of the child and for the harmony of the home.

The home in which Christ is made central will have activities which are in keeping with the ideals of Christ. Naturally many things of a worldly home will not be found in the Christian home;

but we need to recognize that the mere absence of these worldly things does not of itself make the home Christian. Rather, the absence of these worldly things is definitely occasioned by the fact that the interests of the Christian family are in an altogether different direction from those of a worldly home; they want the things that are good, clean, elevating and which contribute to the spiritual and aesthetic ideals of the home, as well as to that which is entertaining and recreational. The literature, entertainment, recreational activities, and associations of the Christian home are consistent with Christian ideals because Christ is made central in home life.

Never was there a more urgent need for Christian homes than there is today. Never was it more essential that Christ be made the center of home life than now when so much of the world is torn with strife and evil, when there is such a breakdown of morals and the breaking up of so many homes. The home in which Christ is made central will not only be a great blessing to its own members, but also it will have a great and wide influence in the community.

The Christian home is the smallest unit of co-operative endeavor in which Christ is to reign. In fact, the home is the smallest unit of national and world life; as the Psalmist said, "God has set the solitary in families." The home is the world in miniature. If the home is a place where Christ, love, peace, and unity reign, that family is making a distinct contribution to a peaceable and united world. If the home is torn by discord, strife, and bickering, it is making that kind of contribution to national and world life.—D. Shelby Corlett. Editorial, in "Herald of Holiness."

POWER OF EXPECTATION

Do you recall, in your youth, what it was that caused you to stop and think and change the course of your life? Was it the scoldings you received when you deliberately disobeyed your parents? Was it the punishment administered by the schoolteacher for losing your temper and striking another boy? Or, was it the look of disappointment on your mother's face when she said to you: "So you did it, son; I didn't think you would"? Yes, it was something in her expectation that took hold of you and sent you in the opposite direction.

One wonders whether the prevalent delinquency today is not due to the lack of a steady expectation on the part of parents—that power that works on the mind and will of the child. Both the father and the mother become so occupied with outside affairs that they lose that close touch with their children. There is little hope that the youth of today will grow Christian graces unless they are exemplified by their parents in their day-by-day living.—D. Carl Yoder.

December 14, 1948

TO BE NEAR TO GOD

THEME FOR THE WEEK

Good News

* * *

Sunday, December 19

To the Prophets

"The gospel of God, which he had promised afore by his prophets,"
Read Isaiah 32:1, 2; 52:7-10; 61:1-3.

It was just the gracious promises that made Isaiah write, "Awake, awake," "Break forth into joy," "Sing," "Comfort ye my people." Although he was preaching to a sinful nation and his God-given messages were full of woes and burdens, he, like the other prophets, knew that "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." In this promise he joyed. His soul delighted in the good news of the great Saviour to come.

Good news it was because they saw the blessings in Him—an hiding place, a covert, refreshment, shelter, good, salvation, comfort, redemption, binding up of broken hearts, liberty, release, beauty, joy, garments of praise, and righteousness. Why shouldn't they break forth into joy!

Monday, December 20

To Zacharias and Elisabeth

"Thou shalt have joy and gladness."
Read Luke 1:13-17, 63-80.

Zacharias and Elisabeth were "both righteous before God . . . blameless." They knew the mercy promised to their fathers. They knew of the covenant which God had made with Abraham and they must have worshiped God in faith that He would "make the horn of David to bud" and send salvation to His people. Now as had been revealed by the angel of the Lord, the hand of the Lord was to be upon their son John. He was to "go before the face of the Lord to prepare his ways." He was to be a "prophet of the Highest."

The joy and gladness of Zacharias and Elisabeth was full because a Redeemer was coming, a Saviour from their enemies, a Light to those that sat in darkness, a Guide into ways of peace, and a Horn of salvation to perform the mercy promised so long ago. The God in whom they trusted had not forgotten them. Their son was to announce the Deliverer.

Tuesday, December 21

To Mary

"Joy in the God of my salvation."
Read Luke 1:26-40, 46-55.

This woman was one who feared the Mighty One, the Holy One. Now God was going to favor her highly. Of Mary was to be born the Holy One, the Son of God. She was to be the mother of a great Son, the Son of the Highest, Jesus. Mary was of low degree in her own eyes, but God was going to exalt her. However, it was God her Saviour that made her spirit rejoice. It was the great things that the Mighty One had done to her that made her exclaim, "My soul doth magnify the Lord." What mother's

spirit would not rejoice to be the mother of the Saviour of mankind!

Wednesday, December 22

To the Shepherds

"Unto you is born . . . a Saviour."
Read Luke 2:8-20.

To these shepherds an angel spoke. The glory of the Lord shone upon them. They were privileged to hear the praises of a multitude of heavenly host. What spiritual discernment they must have had to understand so quickly the angel's proclamation and the praises sung by the heavenly host! We must believe they were awaiting the glorious appearance of a Saviour. A message of "good tidings" from heaven must have been easily associated with this longed-for and looked-for Redeemer. Surely after they heard the glory given to God and the announcement of "peace on earth" they knew this Babe was Christ the Lord, and they went to worship Him. Their joy was full. "In thy presence is fullness of joy." They published the good news everywhere.

A Saviour! This is today very good news.

Thursday, December 23

To the Wise Men

"They rejoiced with exceeding great joy."
Read Matthew 2:1-15.

Wise men were looking for Christ. Men who were, no doubt, among the wisest men living were seeking Christ. And when they found the Babe, yes, even before they had yet seen Him but only knew they had found Him, "they rejoiced with exceeding great joy." These men traveled far and brought rich treasures for the Christ child. They knew the prophecy of the star. They watched for its appearance. This star would herald the arrival of the King of the Jews. How they must have anticipated blessings through Him! One day the star appeared. They followed until it stood. In His presence their joy was full.

Friday, December 24

To Simeon and Anna

"Peace . . . for mine eyes have seen thy salvation."
Read Luke 2:25-38.

These two godly old people were waiting to see "the Lord's Christ." "waiting for the consolation of Israel." They were looking for a Redeemer. The "comfort" Isaiah spoke of would come. They believed that the Lord would make bare His holy arm in the eyes of all the nations and bring salvation to man. Since Anna never left the Temple, she must have anticipated with great joy the day (after Mary's purification) when the child Jesus would be brought to the Temple. I think I can see her present the Redeemer child to all in the Temple. Did all the priests and scribes appreciate a Saviour born?

Joseph and Mary marveled at the blessings these old people saw in the Babe. In Him God had prepared a Light for the Gentiles, peace, glory for Israel, consolation, salvation, for the fall and rising again of many in Israel, and a redeemer.

How kind God was to let these aged believers see prophecy fulfilled which perfected their joy!

Saturday, December 25

To All Men

"Great joy, which shall be to all people."
Read John 3:16.

If we had lived before the Saviour came, how happy we would have been to hear the good news from Bethlehem! What an expression of the love of God we have in this gift to the world! He would bring joy to all, peace to all, good will among all, if only they would believe in Him. All who joy in this festival should tell abroad the good news of salvation for all who will be saved.

"Joy to the world! the Lord is come!
Let earth receive her King."

—Alta Mae Erb.

APOCALYPTIC ENCOURAGEMENT

Sunday School Lesson for December 26

(Dan. 7; Rev. 1; 4:8b, 11; 11:15b; 15:3b, 4; 21; 22)

We come to the last chapter of the great Gospel story. We find visions that give courage. And we find them told in one other form of literature called apocalyptic. The word "apocalypse" is a Greek word translated by the English word "Revelation." The meaning is an unveiling, "a disclosure of truth concerning divine things previously unknown." There are two apocalyptic Jewish and Christian literature books, Daniel and Revelation. The style is exalted, with the truths expressed in the form of visions and strange symbols. Although the sign language is often difficult even for scholars to follow, one thrills with the writers, for we do learn that faith will be triumphant.

The word "apocalyptic" has been used outside the Bible in very recent times. Phrases from the Revelation of John have been quoted. The evil-doings of man loom so great that thinking men, even though non-Christian, can see catastrophe ahead. Both of the apocalypses, Daniel's and John's, have a catastrophic end, but they have more. In each picture of the future, Messiah is on the throne to reign for ever and ever. The catastrophic view referred to above makes men pessimistic and very unhappy and hopeless.

But the believer in Christ, the member of His kingdom, rejoices in the great voice out of heaven. How we are strengthened to know God will have the last word in the great drama! Perhaps we should rejoice in the end of our salvation without these apocalypses, yet we do thank God for this revelation.

Read aloud the anthems of praise found in Daniel 7:13, 14; Rev. 4:8b; 4:11; 11:15b; 15:3b; 19:1b; and 19:6b. How we thrill to hear or sing these anthems now! But when God's glory shall be revealed in the great final triumph over sin and Satan we will sing with a glorious sense of fulfillment and of the accomplishment of God's will.

John saw the New Jerusalem ready, and the magnificent picture is told us in terms of the most splendid things of this material world. Our abode will be a new city, a holy city. God Himself will dwell with us. He will make us a new life without sorrow, pain,

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OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING NEWS

Mennonite nursing education, as nursing education in general, is in an interesting stage of transition. The 1948 preclinical students have had the required basic science courses of the nursing curriculum in college before entrance. This necessitates considerable curriculum and teaching adjustments in the in-school educational program, which results in a four-month preclinical period instead of the previous six months. Our 1948-49 seniors affiliate only six months instead of the previous nine months. All the affiliation program is through Colorado University School of Nursing. This will include three months in psychiatric nursing and the three months in pediatric nursing. Diet in disease, emergency room, and gynecological nursing experience, previously obtained through affiliation is now given here. In addition, the general control of the school of nursing is in process of being transferred from the Mennonite Board of Missions and Charities to the Mennonite Board of Education, which implies a recognition of the La Junta Mennonite School of Nursing as an educational institution of the church.

The seventeen 1948 graduates were in Denver, Nov. 8-10, to take the "final adventure" in their educational program—the state board examination for nurses. They look forward to the returns which will give them a license to practice as registered nurses. All of them have filled positions in the institution since completing their course. Those staying for the remainder of the school year are: Dora Taylor, Ruth Byler, Kathryn Miller, Rose Kauffman, Frances Lais, Joy Barber, Mary Ulrich, Esther Kuhns, Erma Kauffman, and Mary Short. Their help is greatly appreciated.

At a recent joint meeting of the La Junta Mennonite School of Nursing Alumnae Association and the Colorado group of the Mennonite Nurses' Association, it was decided to combine these organizations. The officers of the Colorado Mennonite Nurses' Association were to be retained in the Alumnae Association as a project committee, and also to be responsible for duties associated with the general M.N.A. Since these two organizations were composed of practically the same group of people with similar objectives, it was often confusing to know which meeting you were attending or responsible for for certain projects; hence the merging of the two associations. On Oct. 11, Miss Edna Amstutz was appointed to represent this organization at the meeting of the Mennonite Board of Education held in Kitchener, Ont., Oct. 21-23. Mrs. Maude Swartzendruber attended the Canada meeting as a representative from the School of Nursing. They gave us an interesting report of this meeting on Nov. 4.

E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, spent Nov. 5-8 in La Junta in the interest of the hospital

in its plans for a new nurses' residence. Great strides have been made toward making this great need a reality, but the money on hand is actually only about one-twentieth of the amount needed. So you can see that progress in meeting our ultimatum is markedly handicapped because of lack of funds. Now is a good time to plan to give to this cause. Plans are under way for further solicitation. However, if you are moved to contribute, do not wait for a solicitor to approach you. You can send your gift direct to the La Junta Nurses' Home Fund, Mrs. Verna Jones, R.N., Treasurer of Nurses' Alumnae Association, c/o Mennonite Hospital, La Junta, Colo., or Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind. We thank you for your share in this worthy cause of helping to provide Christian nursing education for the young women of our church, to help prepare them for a life of greater service.

We cannot exert too much effort in helping mold the character of these girls, who look to the church for inspiration and guidance. They will be the nurses in the future nursing education program of the church; they will be the women chosen for the mission activities of the church; they will be the women in the Mennonite homes of tomorrow in various communities. We must enrich their lives so that they in turn may bring the true sense of values to those whose lives they touch.

Nora Miller.

EASTERN MENNONITE COLLEGE

"O give thanks unto the Lord, for he is good" (Ps. 107:1).

The month of national thanksgiving has brought to us many occasions for lifting our hearts and voices in praise to our God. Again we acknowledge the blessings that came to our college as being not of our merit but of His grace and goodness.

Charles Hostetter, college pastor, gave of his time for the cause of revival in the Beaver Dam congregation near Erie, Pa., Nov. 4-14. He also served on the youth fellowship conference held at Hesston College Nov. 24-28.

Nov. 6 Edgar C. Raine, known as the world's best authority on Alaska, visited the campus and gave us an illustrated lecture on this interesting "Northland."

Gospel team work under the direction of the Y.P.C.A. is again being carried on. Lester Shank and a men's quartet witnessed in the hills of Kentucky Nov. 5-7, and Ira Miller and another quartet of men spent the week end of Nov. 19-22 in the mission communities of Knoxville and Concord, Tenn. For several weeks this summer Otis Yoder and the Crusaders quartet worked in the city of Richmond, Va.; they returned to do follow-up work Nov. 13, 14.

During the second week in November we were privileged to witness a long-awaited event, the breaking of ground for the women's dormitory. On Nov. 10 the students

and faculty gathered near the building site for a service in charge of the acting president, J. R. Mumaw. John Kurtz spoke briefly on the building program of the college in past years, then Dean Chester K. Lehman presented the needs of today and told us in what way many of those needs will be met in the new building. Excavation was begun on Nov. 12 and at the present date is over half finished.

John R. Mumaw was absent from the campus Nov. 13-21, during which time he was engaged in revival services at Doylestown, Pa.

The college sophomore class was welcomed to the home of its sponsor for a pleasant social evening on Nov. 19.

Beginning Thanksgiving Day and continuing throughout the following Friday and Saturday, the second annual Christian Day School Institute was held. A large number of educators were in attendance during the entire Institute. The five displays of materials included Bible teaching material, subject matter material, art teaching material, free teaching material and children's library material. Eight workshops were held and were well attended. A number of day-school teachers served on panel discussions. Included in the large number of guest speakers were George R. Brunk, Sanford Shetler, Noah G. Good, John A. Lapp, and Nelson Kauffman. A number of history-making speeches were given. The testimony of teachers in attendance was that standards were held high and definite goals were given for which to strive.

Evelyn E. King.

How Far Can Science See?

(Chapel Address at Goshen College, October 6, 1948)

BY DR. H. CLAIR AMSTUTZ

"He that planted the ear, shall he not hear? he that formed the eye, shall he not see" (Psalm 94:9)?

The Psalmist asks a common-sense question, but he does not bother to answer his question. To him the answer is so obvious that he believes it answers itself.

We would expect that a clockmaker has a sense of time, and the inventor of the steam engine had some knowledge of power; but the scientist is always asking questions—as he has a right to. "Yes, the Psalmist assumes the answer, but does he know?" "How could he prove it scientifically?"

We have great respect for natural law and for the scientist's explanation of what he sees; but we have a right to ask him some questions too:

"Can science speak with authority on all subjects?"

"Is the scientific method valid in all fields?"

The method of science is chiefly to measure and describe material things. What is the mass of this; the speed of that; how hard is it, and how long? It

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December 14, 1948

TEACHING THE WORD

Values of Junior Bible Meetings

By OSWIN G. GERBER

As one of our various church activities, we find among some of our congregations meetings for the juniors in the evening. Do the children like such meetings? Many parents say they frequently ask, "Is there Junior Church tonight?" If the answer is in the affirmative, one can hear them jubilantly say, "Good!"

Is the Junior Bible Meeting of value in producing abundant living? What values are there? We can have value if we invest ingredients to produce value. A paper sack could contain ten pounds of sawdust or it could have in it clover seed instead. The difference in the value of the two is clear!

We do have, then, a purpose and a goal for our juniors to glorify God. Our methods in conducting any meeting, especially a children's group, are very important. The length of the service may vary with different groups. Generally speaking, no Junior Bible Meeting should be more than sixty minutes long.

I am assuming that we are taking for granted that any well-directed and consecrated Christian activity will produce values. We are, however, in this discussion to emphasize one phase of Christian activity in the form of Junior Bible Meetings. We are then dealing with the child and the methods of directing its energy to produce the abundant life. In our methods of obtaining these values we want to note how much value Jesus placed on the child. When adults—His own disciples—rebuked parents for bringing them to Jesus, He made the children feel welcome to come to Him. This was of great value to the children. Kenneth, who is now seventeen, a college freshman, remarked recently, "That man [a Mennonite minister] helped me shape my life while I was in the lower grades."

We do want to find the values a junior has, just as did Andrew in noting that "there is a lad here" with a few things to eat, for about 10,000 people. Isn't this a challenge, that our juniors have a potential spirit to teach thousands of Jesus?

We do not want to place more emphasis on developing Junior Bible Meetings, just because there is now one especially encouraging this phase of activity from the Commission for Christian Education. It is our duty to do so because the Lord has given us a vision of the need. In the Kidron congregation there are many juniors. We regularly have about 140 children in the Sunday school. Do we receive values for our congregation by having Junior Bible Meetings? Do they all come? If not, how many do come? Even if the attendance is only from thirty to

fifty the Junior Bible Meetings can still be of great value.

Our benefits derived from these meetings are, however, limited in proportion to what those who direct the work put into the meetings. Naturally, the children have their part, but if we give ten pounds of sawdust, the child will do less with it than with ten pounds of clover seed.

It is possible to use more vitally energized workers to lead well these children. You have noticed how cereal companies have employed psychological means to sell more of their goods. They put pictures the children want on the packages. Sometimes very inexpensive items are placed inside the packages. Do the cereal firms receive any values from this effort? By this indirect suggestive method the parents buy much more cereal than they would otherwise. A mother remarked, "I purchased more from the Watkins dealer because the children were present when he called." This mother did not buy any harmful items but responded to the suggestions the children had.

We adults, especially the parents, also receive values from the Junior Bible Meetings. One of our grandfathers, a man of sixty, stated somewhat apologetically, "I still enjoy being with the children." It helps us to keep youthful.

You have noticed how adults in an audience are spellbound while someone holds the interest of the children. Bro. S. G. Shetler was noted for that. He used the same tactics as do the cereal companies. They get the attention of the child, next the interest, then the desire for the product, and last the action or the actual purchase or possession of the article. This method was used so much more by Jesus than it is by us.

Leaders of juniors are often challenged to resort to originality when planning a program. The *Program Builder* is a wonderful aid. The Publishing House has made rapid progress in utilizing more effectively tactics and methods of approach to reach the child's interest. Norma Hostetler, Ruth Carper, and a number of others deserve the highest words of praise for the artistic materials that are now being used for our children. Mary and Katherine Royer have done a great work in preparing the literature for our younger children. The noble work these people have done is a great encouragement to produce much value in Junior Bible Meetings.

The children receive values from these meetings by exercising their talents. We learn to do by doing. Educators say, "A child remembers 90 per cent of what he does." Exercising of our abilities develops poise. Opportunity to exercise our talents develops confidence and over-

comes fear. We aim to do all that. The Junior Bible Meetings afford many opportunities to produce these values. Last Sunday it was of great value to four of our ten-year-old girls to sing to the inmates of the Wayne County Home. Our interest in the Dillonvale Mission has increased because of an eleven-year-old boy's insignificant part. Juniors can be used to help revitalize Christianity.

Our children have more frequent opportunities to take part by having Junior Bible Meetings than if we had only the adult evening meetings. They are able to develop the talents of singing, reading in public, reciting a story, or relating an experience. It helps the parent to take more interest in the church as he helps the child in preparing his part. These are values the parents receive as well as the child.

Any worth-while project will produce values, but we can take a greater detailed interest in the child. Jesus laid His hands on the children and prayed for them. Each of us can put our hand on a child and speak kindly to him. Even to meet the child and speak his name means much to him. When our son was five he came home very happy one day and said, "A man talked nice to me." Can I remember all the names (140) of the children in my congregation? Yes. More than that. Jim Farley, former Postmaster General, could speak the first names of 50,000 people in the United States. You and I have a larger capacity to remember than we often admit. This is just one phase that we can develop more in our Mennonite Church.

It is wonderful how effective compliments are to children. The New Testament is very positive in complimenting various individuals. The Apostle Paul freely used the idea in his writings. A schoolteacher of ten years' experience admitted, "It is the hardest thing for me to compliment the children." Her teaching would be made more effective by developing a complimentary attitude.

Leaders of juniors think in terms of directing them in a way to become sincere, earnest, and enthusiastic Christians in living the abundant life. We want them to develop in every way possible to meet each situation in life with confidence and to have a dynamic zeal for the Master's work.

We can instill in our children through the Junior Bible Meetings an appreciation for our Christian Mennonite heritage. We can help them to see the importance of the vital dynamic Christianity the early church demonstrated. We can use the Junior Bible Meetings to help recapture the Anabaptist vision.

Are there values in Junior Bible Meetings? YES, if we are sincere, earnest, and enthusiastic about the Lord's work and capitalize on the powers given for us to use. With a positive, optimistic, dynamic Christian living, we CAN produce great values in our Junior Bible Meetings.

Kidron, Ohio.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

An inspirational Christmas song service will be held at New Holland, Pa., on Dec. 19 at 7:15 p.m. The song leaders are Leslie Hoover and Emory Herr.

Souls were blessed and decisions made in evangelistic services at Rockway Mennonite School, Kitchener, Ont., with Bro. C. F. Derstine as evangelist.

Bro. John H. Mosemann, Goshen, Ind., was the guest speaker for the Mennonite Youth Fellowship services recently at Kitchener, Ont. The Spartan Quartet from Goshen College accompanied him. Their labors were spiritually refreshing.

Bro. Ira B. Huber, Manheim, Pa., preached a very timely revival sermon at the Stauffer Church, Dauphin County, Pa., recently.

Bro. Edward Hershberger, Hesston, Kans., preached at Peabody, Kans., on Dec. 5.

Bro. John Garber, Alma, Ont., closed a series of meetings at the Pleasant Valley Church, Harper, Kans., Dec. 12.

The Peace Committee of the Southwestern Pennsylvania Conference, composed of Aaron Mast, John L. Horst, and Carl Shetler, met at the Johnstown Mission on Dec. 4. Plans were made for furthering peace interests in the district.

The cabinet of the Southwestern Pennsylvania Christian Education Conference met at

Thomas Mills, Pa., on Dec. 4 for the transaction of routine business.

The annual Home Mission Meeting will be held at the Millwood Church, near Gap, Pa., on Dec. 18. Visiting speakers are Sanford G. Shetler, Hollsopple, Pa., and Elam Stauffer, on furlough from Africa.

Bro. Mark Peachey, Grantsville, Md., held meetings at the Pleasant View Conservative Church, Berlin, Ohio, Nov. 24-28. His inspirational messages were much appreciated.

Sister Elizabeth Yoder, Route 5, Kokomo, Ind., wishes a middle-aged couple or lady to stay in her house for the winter, or longer if satisfied.

Bro. David N. Thomas was chosen by lot and ordained a minister at the New Danville Church, Lancaster County, Pa., on Dec. 1. May the Lord bless our brother in his responsible calling.

The Locust Grove Parent-Teachers' Meeting held on Dec. 6 at Smoketown, Pa., heard a report of the Christian Day School Institute at Harrisonburg, Va.

The Mellinger congregation, Lancaster, Pa., is planning a Bible Instruction and biennial Sunday School Meeting Saturday evening, Dec. 18, and all day Sunday, Dec. 19. Speakers whose names appear on the program are George R. Brunk, Warren Good, Raymond Charles, Simon G. Bucher, and Noah Hersh-ey. All are welcome.

A clothing drive is being planned by the Scottdale congregation. Steps are being taken to have a clothing collection early in January in Scottdale and surrounding communities.

Bro. Harold S. Bender preached at the Prairie Street Church, Elkhart, Ind., on Sunday morning, Nov. 14. He also addressed the Sunday school on "The Formation of the Bible Canon."

Bro. Earley C. Bontrager, of the Forks congregation, Middlebury, Ind., preached the

Thanksgiving sermon at the Prairie Street Church, Elkhart, Ind.

Bro. C. Warren Long, recently returned from relief service in Belgium, will address the Mennonite Youth Fellowship, Elkhart, Ind., on Dec. 16.

In a special missionary meeting held at Elkhart, Ind., on Nov. 5, speakers included two native workers from India, a young man from Puerto Rico, and a Chinese Christian who is studying in Chicago.

In the recent corn drive held among the Conservative, Amish, and Mennonite congregations in the vicinity of Kalona, Iowa, the total amount contributed in corn and money reached approximately \$13,000.

Sister Margaret Kreider, who is active in the Jewish witness at Newport News, Norfolk, and Richmond, Va., spoke at Good's Church, Elizabethtown, Pa., on Dec. 5, and at the Vine Street Mission in Lancaster on Dec. 6 in the regular monthly meeting devoted to Jewish evangelism.

Bro. Christian E. Charles and Bro. Harry F. Stauffer, employees at Weaver's Bookstore in Lancaster, Pa., are convalescing in the hospital, the former from an operation on Nov. 27 and the latter from a broken leg suffered on Oct. 8. The new stock floor at the bookstore is already being put to use, although the work has not been completed. An elevator has been installed, and is a much-appreciated convenience.

Bro. Harold H. Lahman and wife, Harrisonburg, Va., accompanied by a mixed quartet consisting of Margaret and Maynard Yoder and Esther and Paul Kniss, will be giving programs during the holidays in the states of Mississippi, Alabama, Louisiana, and Florida.

Bro. Merle Eshleman, on furlough from Africa, spoke at Waynesboro, Va., on Nov. 28. Bro. Eshleman is spending several days each week attending lectures and observing procedures at Temple University Medical School, his alma mater.

Bro. Jacob Clemens and wife, recently returned from relief service in Ethiopia, spoke at the Plain Church, Lansdale, Pa., on the evening of Dec. 5.

The men's chorus from Belleville, Pa., sang at the Stahl Church and at the mission at Johnstown, Pa., Sunday afternoon and evening, Dec. 5.

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Calendar

- Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak., Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Ontario Amish Mennonite Bible School, Wellesley, Ont., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided, June 7-10.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-26.

Announcements

MILLWOOD WINTER BIBLE SCHOOL
The Millwood Winter Bible School will be held, D.V., at the Millwood Mennonite Church, two miles north of Gap, Pa., Dec. 27 to Jan. 7.
Faculty: Clarence Y. Fretz, Philadelphia, Pa., principal; Elias Kulp, Bally, Pa.; John E. Lapp, Hatfield, Pa.; Aaron Shank, Myerstown, Pa.
Old Testament Studies: Proverbs, Judges, Daniel, Joel and Amos, Leviticus.
New Testament Studies: I Peter, Hebrews, Ephesians, Mark.
Special Subjects: Christian Principles, S. S. Administration, Bible Doctrine, Christian Stewardship, Prayer and Fasting, Bible Survey, Methods of Bible Study, Community Evangelism, Christian Growth, Present-day Tendencies, Christian Writing, Music.
Expenses: Tuition per week, \$1.00. Board and room, free.
A hearty invitation is extended to all. For further information, write to
Leon H. Umble
Sadsburyville, Pa.

Go, Preach

MISSIONS

Give, Pray

Mission News

To fill a long-standing need and to meet state requirements a decision has been reached to build a student nurses' home this coming year at La Junta, Colo. Bro. Allen H. Erb has been appointed chairman of the committee for solicitation. Contributions are invited for this urgently needed building.

The new rescue mission which was recently opened at Portland, Oreg., by the Pacific Coast Mennonite Mission Board has been named the Rock of Ages Rescue Mission.

Bro. Joseph M. Nissley, superintendent of the Altoona, Pa., Mennonite Gospel Mission, preached at the Ybor City Mennonite Church, Tampa, Fla., Sunday morning, Nov. 28, and at the Ida Street Mennonite Church in the afternoon and evening.

The Ohio and Eastern A.M. District Mission Board building program at Cleveland Heights, Cleveland, Ohio, is in full progress. Also, buildings have been purchased at Meadville, Pa., and Crabapple, Ohio. More contributions for the completion of this building program are needed.

Bro. C. Warren Long, former superintendent and pastor of the Peoria Mission, spoke at both the morning and evening services there on Sunday, Nov. 28.

Bro. D. Walter Miller was released by the congregation at Canton, Ohio, from his service as deacon and assistant pastor to take up the work of superintendent and pastor of the Wooster, Ohio, Mission. The Miller family plans to move to Wooster about Jan. 1.

Twenty graduate nurses and five student nurses gathered at the Melvin Glick home, Eureka, Ill., for a meeting of the Illinois Mennonite Nurses' Association, Nov. 11. Sister Lena Graber, returned missionary from India, spoke at the meeting.

The Bellvue Mennonite Church of Peoria, Ill., is supporting James Allen Miller, son of Bro. S. Paul and Sister Vesta Nafziger Miller, missionaries now on their way to India.

The William G. Lauver family served at the Science Ridge Church in Illinois on Missionary Day, Nov. 21.

Bro. Fred J. Gingerich was with the Portland, Oreg., Mennonite Mission when a communion service was held on Nov. 21.

Bro. Stephen N. Solomon, delegate from India, spoke at the Prairie Street Missionary Day program, Elkhart, Ind., on the morning of Dec. 5 and at a semiannual Sunday-school meeting of Goshen and neighboring congregations at Goshen, Ind., on the same evening.

Bro. Amos Swartzentruber, on furlough from Argentina, spent some time on Dec. 3, 4 at the Board headquarters at Elkhart, talking over Argentine Mission matters.

Sister Maude Miller has been granted six months' sick leave from the Chicago Mission and has returned to her home in Nappanee, Ind.

FIELDS AND PROJECTS FOR MISSION AND RELIEF CONTRIBUTIONS

For the benefit of Sunday-school groups, youth projects, quarter investments, saving boxes, and similar special efforts to raise funds for mission activities, the following fields and projects are suggested by the Mennonite Board of Missions and Charities for consideration when designating uses of contributions. Contributions of any amount are received for these purposes. In some cases support can be given on a yearly share basis and a share certificate is issued. All share supports are indicated by an asterisk (*). Further information regarding these can be received from Bro. H. Ernest Bennett, 1711 Prairie Street, Elkhart, Indiana.

General Supports

General Mission Fund
City Missions
China Mission
India Hospital Building
Bihar, India, Building Fund
Puerto Rico General Fund
Argentina General Fund
India General Fund
Homes for Children:
Kansas City, Kansas
West Liberty, Ohio
La Junta Nurses' Home

Share Supports

Missionary Support:
Foreign Missionary (\$600 to \$750)*
Missionary Child (\$175 to \$600)*
India—Special Funds:
Bible Women Shares (\$50)*
Secondary Orphan Shares (\$44)*
Primary Orphan Shares (\$35)*
Educational Shares (\$28)*
Pastors' Support Shares (\$25)*
Widow Shares (\$22)*
Argentina—Special Funds:
Bible Reader Shares (\$50)*
Clinical Shares (\$36)*
Publication Shares (\$24)*
Orphan Shares (\$22)*
Chaco Indian Work Shares (\$18)*

Sister Alda Rosenberger, Waterloo, Ont., arrived in Chicago on Dec. 1. She will be serving with Sister Dorothy Bean and others in the work of the Mennonite Mexican Mission.

The Culp Area Committee plans a meeting at Culp, Ark., Dec. 10, 11.

Lima, Ohio: Five new members were added to our church during the month of November.

Bro. Elam W. Stauffer, on furlough from Africa, spent the week end of Dec. 5 at the Twin City Mennonite Missions, Kansas City, Kans.

Bro. and Sister Amos Swartzentruber and daughter, Anita, have a sailing date to Argentina on the S.S. "Brazil," leaving New York on Feb. 11 and arriving in Buenos Aires on March 6.

Norris Square, Philadelphia: Winter Bible school is in full swing with over seventy-five adults, young people, and children meeting every Wednesday evening for Bible study. A Youth and Home Conference is to be held the first week end in December.

Oxford Village, Philadelphia: A basement building is being erected just outside the "Village" (a government project in north-east Philadelphia). Workers here are eagerly looking forward to the time for "moving in," inasmuch as the Sunday school has become too large to be held in the two private homes in the Village, where it has been held for the past two years.

Home for the Aged, Eureka, Ill.: "Our big family really enjoyed Thanksgiving Day. Fifty hearts were joined as one in praising the Donor of all perfect gifts."

"Three new members joined us this week. We hope they will feel at home here."

"Our need for a cook is still urgent."

Bihar, India, Nov. 21, Mrs. Henry Becker: "We visited all of our work in Central Provinces except Mohadi and Ghatula. . . . It was a treat to meet many of my girls who are now married and have lovely Christian homes and families."

Sister Maude Swartzendruber, director of the School of Nursing, La Junta, Colo., is spending the first two weeks of December soliciting in Illinois and Iowa for the student nurses' home to be built at La Junta.

Clayton and Gladys Beyler, under appointment to China, spent Sunday, Dec. 5, at the Sugar Creek Church, Wayland, Iowa. During the following week they have appointments in other Iowa and southern Minnesota churches.

Bro. Milton C. Vogt, awaiting a sailing date for Bihar, India, is spending two weeks in visiting churches in Michigan and northern Indiana. He is presenting especially the building needs for the occupation of the Bihar field.

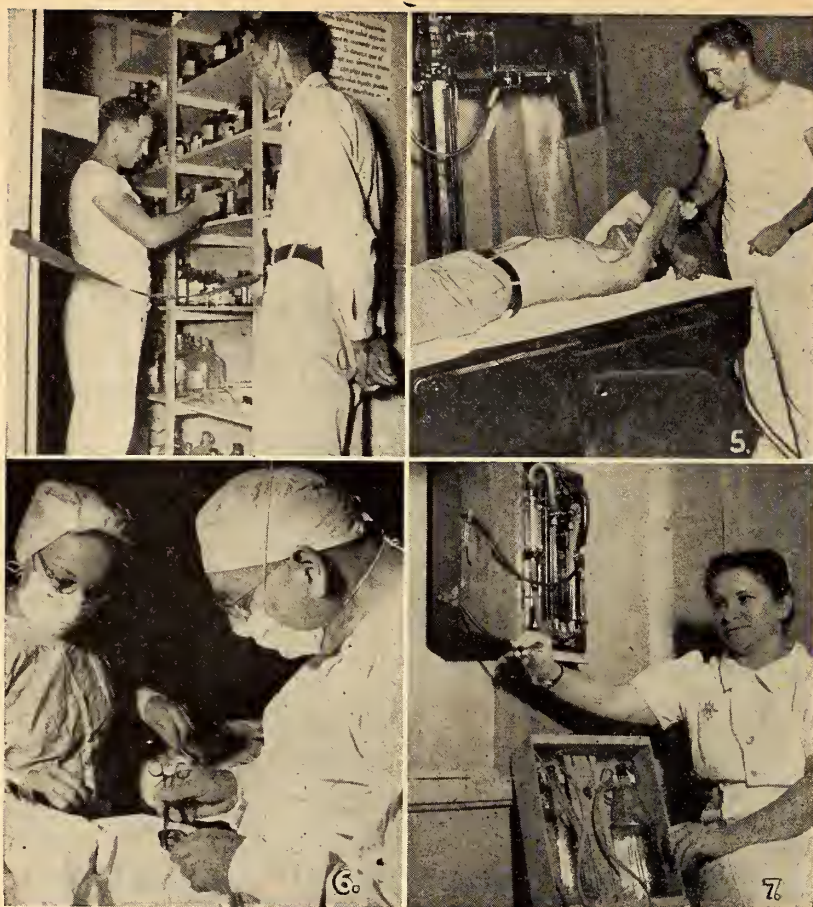
Portland, Oreg., Mennonite Mission Church: During November four were received into church fellowship—two by letter and two by baptism. Those received by baptism are from non-Mennonite homes and we do thank the Lord for the stand that they have taken.

There are now twelve full-time workers in the city of Portland—four in Jewish work, four in the rescue mission, and four here at the mission on Xavier Street. On Nov. 23 the twelve workers got together in an informal Christian fellowship meeting which we plan to continue once a month.

Trenque Lauquen: On Nov. 17 and 18 the pastors and workers met for the annual business meeting. One of the main decisions was to provide in our organization for more of the responsibility to fall on the Argentine Church instead of on the missionaries alone. We feel that more and more responsibility, both financial and administrative, must be carried by the church here rather than to be so dependent upon outside help.

Carlos Casares: Bro. Visconte worshiped with the congregation on Nov. 28, bringing a message in the evening and also speaking to

(Continued on page 1196)



G. D. Troyer, the author, (left bottom) shown as he performs one of his numerous cataract operations. Bonita Driver, now of Heston, Kans., assists him. Top left shows Eugene van der Smissen, pharmacist, filling a prescription at the Mennonite General Hospital operated by the M.C.C. Top right, he takes an X ray. 300 cases of active tuberculosis were discovered in three years. Lower right, Louise Deckert operates a pneumothorax outfit which is used for the collapsing of tubercular lungs to promote healing. Troyer is a Mission Board worker; the remainder are M.C.C. workers. —Photos by the Mennonite Community.

The Why of Medical Work on the Pulguillas Mission Field

BY G. D. TROYER

NOT infrequently I am asked, "Just how does your medical work help on the mission field?" To those who question thus, it may never have occurred that through kindness and tender care of one who is sick or has had the misfortune of an accident, acquaintance is made with many people. There are seldom sufficient resources in the crowded countries to give efficient medical care to all who need it.

Missionaries are representative of Christ whose express purpose in coming to earth was to reveal the love of the Father in His marvelous plan of redemption. In Luke 4:18 we find that Christ read the prophecy which Isaiah had written about Him. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This verse no doubt refers to spiritual captivity, blindness, and sorrow. Christ came to bring a change in the lives of men; to give joy in place of sorrow, confidence instead of fear, peace instead of anguish, healing instead of sickness.

Our soul and body are so closely knit that one cannot be affected without a reaction from the other. Christ did not ignore physical suffering of the body in His earthly ministry. On the contrary, He made it a part of His daily program. Matthew 4:23 tells us: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

If the missionary should try to separate the physical from the spiritual well-being of those with whom he works, he would find it impossible. The very fact that he preaches a Gospel of love and good will opens the door of opportunity to ask for what is needed; and so in case of sickness, the missionary will be called regardless of whether he is prepared to give medical aid. This perhaps explains the reason for the prominent position of nurses and doctors on the mission field. They are there because a foursquare Gospel cannot ignore physical suffering. Nor does their presence on the mission field mean that we have any less faith in the healing power of God. Even though in a spiritual way the missionary teaches and preaches the Word of God, and gives and does all in his power to present to the sinner that which he needs for salvation, the salvation of the sinner is not in his power, but is in the power of God Him-

self. The physician is only the representative and helper of the Great Physician. All the medicines and treatments in the hands of the medical profession today are at our disposal because the great, almighty God has permitted their discovery and development. There may be some in the medical profession who would not like to admit this, but it is true just the same.

The Christian physician uses his knowledge and understanding of medicine in the fear of God with prayer and thanksgiving for the physical comfort his services can restore to the suffering ones.

Truly the prayer of faith saves the sick. This we have had demonstrated in our own home. There are circumstances, however, as in the case of broken bones, or in difficult childbirth, and in other ways, in which the physician on the mission field can definitely be God's helper.

The poverty in practically all the homes of the Pulguillas community in which we work is pathetic, indeed, and makes it difficult for a physician to do any work in the homes. For example, recently a young expectant mother came, asking that we secure entrance into the La Plata hospital for her. We said we could not comply with her wishes because the hospital has been full continually for some time. We did assure her that we would attend her in her own home, which was near the main highway and accessible by a short, steep climb and by working one's self through a barbed-wire fence. This case, however, proved abnormal, and in the end we took her to the hospital and operated. Although at the time there was no bed available, the nurses kindly provided for her in the best way they could. What would have happened in this case if a midwife would have had charge at this crucial time? Mother and baby are getting along fine.

Another case where the surgeon's hand was definitely needed was in the case of a young man who came to me with a very bad-looking eye. He had had an accident about a month before, when he was struck over the head with a stick by a drunken man. He did not know what had happened; others told him when he regained consciousness. He had spent four weeks in a hospital where he had been given penicillin injections, but he had not been cured. On examining him, I felt a small hard bump in the upper part of the right eye socket between the eye and the nose. I ordered him to the hospital and operated two days later. The hard bump proved to be the end of a stick about four inches in length which had become imbedded in the upper cavities of the head. After this was removed the man made a quick recovery.

At present the medical work at Pulguillas is done in a small, concrete-block building. The building is cheaply constructed and is placed in a position convenient for use as a laundry when a hospital building is constructed. On Monday forenoons free clinics are held for the poor of the community who cannot afford to pay for medical services. On Thursday forenoons the clinic is open to those who are able to pay. In this way the more wealthy help to defray the expenses of the poor. Emergency cases are treated at any time the doctor is around. All surgery is done in the La Plata hospital, except minor eye surgery or an occasional tonsillectomy done under a local anesthetic. Eye examinations are done in a makeshift eye-examining room of our home which was intended for a guest

room. The patients wait on the front porch. Social workers who work among underprivileged children have asked permission to bring groups of school children for eye examinations, the Red Cross paying expenses in such cases. Testing the eyes of small children is a tedious task not appreciated by the busy oculists in large cities. The distribution of Christian literature is a part of the medical service.

We are glad to say that funds have been contributed to construct a small clinic building, but more funds are needed for equipment and beds. Any donations for this work will be greatly appreciated and may be sent through the Mission Board.

Aibonito, Puerto Rico.

The Thankful Soul

BY MARIE A. YODER

IT IS 5:00 a.m., and the dim, pink light of dawn is flushing a sleepy world. The day is lovely, perfect! And the bus load of day laborers bound for the cane fields is an average, outwardly carefree, Latin crowd. But suddenly they all feel that something is wrong. Yes, something is wrong! For there, ahead of them, the great lights of the bus flash on an object dangling from a tree near the bend of the road. It is a man, a man who has rushed his soul into eternity because he had no Christ to give worth and meaning to life. He is one of a multitude of people in this part of the world who despair of life and arrive at the same catastrophic end!

(Who am I that I was favored by being born into a Christian heritage, into a heritage that inculcates, not the virtue of Christ, but Christ Himself into every fiber of my being, so that when clouds come I can say, "This is from my loving, heavenly Father; I will not despair; it is of God"?)

She is a woman. Once, I suppose, she was a precious baby and later a lovable little girl, but there is nothing lovely about her now. Her home is located in a large, muddy, filthy, smelly slum district; her children run naked; her husband has an evil eye for other women and loves his whiskey; she herself is listless and irritable, and loudmouthed when stirred into anger, and certainly one would not call her either a housekeeper nor a homemaker. All of her hundreds of neighbors are just like her and they all live in the same slum hole. Everyday she sends little Jose to the city dump at the time when the city garbage trucks come in to unload. Food is cheap there!

(What have I done that I can recall memories of a large farm in the country with spacious lawn, orchard, garden, and all the advantages which being reared in the country on good food can bring?)

A motley group stands without the hospital waiting for their turn to see the doctor. And one by one they say, "I cannot read," or "I do not know letters," as they return the tract or Gospel which has been handed to them.

(O God, as I think of this, I remember that three fifths of the entire human race is still illiterate. Why was I born into that small group that "knows letters"? How does it happen that I am one of that still smaller group that has been through high school? Yes, and I tremble to think of my responsibility to the world when I recall that I am one of five per cent of the world's entire population which has enjoyed a college education!) They are born, they live, and they die with-

LAMPS

His lamp am I, to shine where He shall say;

And lamps are not for sunny rooms, nor for the light of day,

But for dark places of the earth, Where shame, and wrong, and crime have birth;

And for the murky twilight ray, Where wandering sheep have gone astray,

And where the lamp of faith grows dim, And souls are groping after Him.

And as sometimes a flame we find, Bright shining through the night, So dark, we cannot see the lamp But only see the light;

So may we shine, His love the flame, That souls may glorify His name.

—Annie Johnson Flint



Carmen Anita and Juan Daniel, twins which are being reared by Marie A. Yoder and Beulah Litwiller, until a Christian home can be found for them (See August 31, 1948, Gospel Herald).

out leaving their valley, without going beyond the little village which is just around the bend—and they think they have seen a "city." Perhaps they live halfway up a mountainside whose peak would reveal breathtaking views—but they never climb its peak: no vision, no desire to know or see more; self-complacent, smug, and lethargic, yes, even to spiritual truth!

(I am humbled when I know that I have seen, although so little, yet so much of Thy beautiful, wonderful world. Can it be that Christ makes such a difference, even in things like this?)

I look into the faces of dozens of mothers, and I wonder what life holds for them. What fears clutch at their hearts as they face the fact that perhaps today, perhaps even now, their husbands are meeting other women who will rob them of a husband, and their children of a father and of their daily bread? It must be terrible to live from day to day, wondering if a husband is loving some other woman more than he does his wife. Yet women face this problem in many parts of the world. That fear is tormenting; but the fear that starvation may, unannounced, pounce upon a family of fatherless children nearly breaks a mother's heart.

(In what way have I merited a father who loves only my mother, or a grandfather who was faithful always to my grandmother?)

A shack, built on stilts, which is a haven for animals as well as for people; beauty—almost none; chaos everywhere; naked children at every house; heavy charcoal smoke that blackens people and the home; poverty and uncleanness and disorder . . . These people, having known nothing else, never dream of homes such as you and I have known.

(How does it happen that I was born into a culture such as the United States has? For all her sins, the United States was founded on pure ideals and high standards of living, which ideals have gripped my heart. How does it happen that I was not born into a Russian, Spanish, German, Indian, or African culture?)

On every side I see them, crippled beyond any words to truly describe them: little twisted hunchbacks; those who have legs so twisted that they cannot walk or stand; those who have no legs at all; some who must walk like animals, unable to stand upright; others who have little, stub arms; one woman, I recall, with a growth hanging from an eyeless socket—a growth resembling a brownish-red liver which flaps against her upper lip as she walks—and in rags and pitifully dirty! Everywhere they cry to you, begging you to buy their flowers, their cheap jewelry, their shoestrings, their lottery tickets! All are diseased and most are addicted to liquor and tobacco!

(Father, here I stand, and I lift two strong arms toward heaven as I consecrate to Thee a glowing, healthy body which can race in the wind or bow, free from pain, in Thy temple, to worship Thee!)—Rio La Plata.

We Teach Letters

BY BEULAH LITWILLER

APPROXIMATELY half of the people in our community of Pulguillas, Puerto Rico, cannot read and when a tract or hymn-book is given to a person, we often receive the answer, "No se de letras" (I do not know letters). Although the main purpose of the Pulguillas Christian Day School is to inculcate Christian principles into the lives of the children another purpose is to teach the children "letters."

We had been working for and anticipating the first day of school for many weeks. Before the opening, Mrs. Elmer Springer and I had visited the homes where we knew there would be prospective students. We decided to choose our students carefully, rather than to have anyone come. As we went from home to home, we found the parents very eager to send their children, and we were sorry that we could not say yes to all who wanted to come. There is a public grade school in the vicinity, but the quality of the teaching done there in the past years has not been too commendable. The department of education on the island has set up certain standards which are quite high, but few schools abide by these standards. We often hear that the other school has missed a day because of a little rain or because the teachers for some unknown reason did not come. The parents in the community have resented this very much, and as we spoke with them they informed us that our school is expected to operate differently. We assured them it would.

On Monday, August 16, thirty-two happy-looking children were playing around the schoolyard, eager for 8:30, when the bell would ring, telling them that the first day of school was to begin. Twenty-two were in the first grade and ten in the second that day. Because of change of address and for other reasons our present enrollment stands at eighteen in the first grade and nine in the second. Mrs. Springer teaches Bible and writing to the second grade and English and arithmetic to the first and second grades. I am teaching Bible and writing to the first grade and reading and community problems to both grades.

Our day begins at 8:30 a.m., with an opening devotional period when all meet together for ten minutes. We begin by singing "The Lord Is in His Holy Temple." This is followed by several hymns and choruses. "Jesus Loves Me" is always included. Thus far, the pupils have memorized Psalm 23 and Psalm 100, and at the present time Mrs. Springer is teaching them the eight verses where Christ says "I am." The children enjoy this memory work.

After the opening period, the children go to their separate classrooms, and have their Bible study. The first grade is studying a series entitled "Stories of Jesus," and the second grade is studying the "Life of Joseph."

A workbook is used with each course, the coloring of the pictures adding to the enjoyment of the Bible stories. The remaining subjects are taught from 9:00 to 12:00 a.m., with the last twenty minutes spent in singing or doing handwork. At 10:15 we have our recess and at 10:25 a lunch and rest period. For this midmorning lunch we have been serving milk or chocolate milk with crackers or bread or bananas. Sometimes we put a little peanut butter or a little "army butter" (cheese) on the crackers. I wish you could hear the prayers that different children offer before we partake of the food. We are glad that we can already tell the difference in the energy and vitality of some of our weaker children because of the provision of good, wholesome milk by the mission cow.

A fee of three dollars for the operation of the school is being charged a year per child. Although this does not seem to be a very large sum, it is quite a burden to some of the parents who continually live in extreme poverty. This fee will help to partially pay for the books and will also, we believe, help the parents to take their children's education more seriously because it is costing them something.

Most of our children come from very poor homes. Several of the boys and girls have been wearing the same suits and dresses since the opening of school. We are planning very soon to give out a change of clothing to the needy ones. This we are able to do through the kindness of many of the home sewing circles, which are meeting a very urgent need. The Pulguillas Sewing Circle cut and sewed some very simple rain capes from some old canvas on hand. These rain capes certainly serve their purpose, especially during this rainy season.

Mrs. Springer and I count it a privilege to serve the Lord in the teaching program in Pulguillas. We are happy to say that all the school children except a Catholic boy attend Sunday school regularly, and we are praying that this boy will soon be allowed to attend



Three daughters of a member of the Puerto Rican Church. Building in background is the home of Beulah Litwiller and Marie A. Yoder.

also. We can definitely see a change in the children since the first day. They are more reverent when we sing, pray, or read from the Bible, for it is becoming more meaningful to them. We are happy for the confidence that the parents have placed in us and we wish to give our children much more than the parents perhaps expect.

We feel that the Pulguillas Day School should have and does have a definite part and purpose in the mission program here. Our prayer is that these children placed under our trust will grow to be strong young Christian men and women, "the salt of the earth," and the means of bringing many others to the knowledge of Christ."

In the same way in which we trusted the Lord for the realization of this first school year, we trust His guidance in the planning of the school program for the years to come. Truly this will take much prayer and planning. As you daily intercede for us, may you also remember to pray for the future program of our school, that His name may be honored and glorified in all our undertakings.

Pulguillas, Puerto Rico.

FORWARD

By Tillie Yoder

Within me cries a voice,
Methinks it is the voice of God
Crying, not mournfully,
But urgently
Driving me, guiding me, moving me
Forward in kingdom advance.

Without me cries a voice;
Methinks I hear the voice of children
Crying, not sadly,
But gladly
Calling me, leading me, speeding me
Forward to answer their call.

Around me cries a voice,
Methinks it is the voice of time
Crying, not passively,
But madly
Rushing me, pulling me, pushing me
Forward to face the world.

Millersburg, Ohio.

The Lord's Work on Rabanal Mountain

BY MELQUIADES SANTIAGO

(Superintendent of Rabanal Sunday School)

OUT of love for Christ and for our fellow men, we get together in order to teach the Word of God and spread the Gospel of Christ. On October 5, 1947, we began holding a service each Saturday evening in a small building which was formerly used as a store. The attendance was fairly good and so great was the interest among the people that after several months the pastor was asked if we could have more than one service a week. We then continued having service each Saturday and also on Wednesday whenever possible. When the first invitation was given, three persons promised to follow Christ.

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Those who have helped us in this work are Lester T. Hershey, Francisco Rolon, Paula Santos, and Melquiades Santiago. Lester T. Hershey preached the Word of God. Francisco Rolon wanted to practice preaching, and our pastor gave him the opportunity to preach there once each month. This system was continued until Francisco left for school in order to prepare for further work of this kind. Paula Santos helped by serving as chorister at the services and doing visitation work, besides conducting a Bible class for children in Barrio Salto.

In July of this year we held summer Bible school in this community. There we enjoyed teaching the Word of God to the children and singing together hymns of praise which ascended to the throne of God. Thirty children attended the summer Bible school. On the evening of the last Friday a concluding service was held, in which all the children participated. The service began with several songs and reading of the Word of God, after which the various classes were presented. Both the children and teachers took part in the program. [The teachers were: Paula Santos and Melquiades Santiago. Francisco Rolon and Freddie Springer each helped one week].

About this same time, in answer to our prayers, we were given a piece of land by a wealthy man, Ramon Carmona, on which there was a good place to build a chapel. After we had started building the foundation, it was discovered that a part of the land belonged to the government, particularly the part on which we wanted to build. For that reason we changed to a place a short distance away. Here we had to level the land before beginning to build, which took more time. As the building progressed we encountered some problems which delayed the construction. One was rain. Almost every day it rained and we were unable to take the workers up to the building in the truck. Many times after walking a great distance they had to return. However, with the aid of the Lord we did not fear the obstacles. On the contrary, each day there was more enthusiasm.

After the walls and roof were done, we began using the chapel although it was not finished. We have already had four services, and with the help of the Lord we have been able to interest a number of persons. On September 11 the attendance was sixty-six persons. All the seats were filled and more were needed. I hope that through the power of God this number may continue to attend and that many persons may find salvation through the preaching of the death of Christ for sinners. We need the Holy Spirit to continue to guide and help us in His work.

Before long we will have the dedication of the chapel, which will bear the name, "Iglesia Evangelico El Buen Pastor" (The Good Shepherd Evangelical Church). We say "Good Shepherd" because many times Christ has been to us as a shepherd to his sheep. Following this dedication we plan to have a week of special services, after which a new program of services will be arranged. [The chapel was dedicated on October 3. The result of the week's meetings was sixteen confessions.]

We ask that all of our brothers in Christ may continue to pray for those persons who have begun to follow Christ and also for those who are working in this cause.—Rio La Plata.

Correspondence

CHINA

A year ago tonight Don and I pulled into Chungking. Tonight we five are sitting around our own fire in Hochwan after our first day here together. We have just finished a period of thanksgiving to God for His wonderful blessings in this year. As we sang, we found new meaning in lines like "He knows the words I mean to speak, Ere from my opening lips they break," or "Ours is the faith, the will, the thought—The rest, O God, is in Thy hand."

The Chengtu hospital laboratory recently gave me an unfavorable report on a small growth an eye specialist removed from my eyelid, and so I was left behind when the others flew to Chungking. Our prayers were answered, and a cable from the New York laboratory contradicted this report, declaring me "benign"! So I came along on the first plane, Don met me in Chungking, and we got in here last night. The girls and Don had unpacked and put the house in order, and everything is running nicely. We five are all living in the home of the German ladies who are affiliated with the China Inland Mission. They have been most hospitable and generous in condensing their accommodations to give us ample room.

We were thrilled to receive a cable from the Elkhart office recently, advising us of the actual purchase of the property here at Hochwan. About an hour after our arrival last night, Ed Knetter, a fine young Methodist friend who is the district missionary for this area, came to help us in the first transactions. Don and he are working on getting the present residents of the old hotel building moved out, and we are hoping to fix some of the building into living and working quarters for ourselves. The tenants there have had seven months' notice but in true Chinese tradition have made no move at all to look for something else. Now Don and Ed are getting firm with them, setting deadlines, etc. We shall see whether it does any good!

Dorothy McCammon.

TALBERT, KENTUCKY

Christian greetings in the name of Him in whom we live and move and have our being. It was exactly two years ago Sunday, Nov. 14, that we introduced ourselves to Turner's Creek. One week ago Sunday, Nov. 7, we had our first service in the new church building. We simply cannot express our appreciation as we feel it. It was so wonderful to have an abundance of light and room and comfort when we have been accustomed for two years to just the opposite. And the people on the Creek seem to share our enthusiasm and take a personal interest in it, considering that it belongs to the Creek. As we have recorded it, fifty-five different men—carpenters and electricians—donated time to Turner's Creek to erect this building. And then we must not overlook

the services of Brethren David Beachy and Albert Jantzi, who brought us benches and a pulpit from New York. Our grateful thanks to all those who assisted, both physically and financially. We realize there were many with whose faces we did not become familiar who yet contributed money to buy materials. May this building be used as God wills and all glory be to His name. We hope to have dedication services Nov. 28, the Lord willing.

Our work and responsibilities here are growing and we find ourselves with more to do than we can get done. We have four candidates for baptism and have taken in three from other denominations. The nurturing of these babes in Christ is a heavy responsibility but "we are labourers together with God" and His Holy Spirit is a better guide and instructor than we are.

At present Mother Swartz, brothers Orbie and Edwin Swartz and Orbie's wife, Anita, and children, Donnie and Deloris, are spending a few days with us. Richard Bender, of Meyersdale, Pa., is still here, helping us in many ways with all types of labor.

And so the work on Turner's Creek continues.

"Go labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Sincerely,

Alvin, Eula, and Clara Swartz.

Nov. 16, 1948.

PORTLAND, OREGON

(Rock of Ages Rescue Mission)

21 S. W. Second Avenue

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). Thanksgiving should bring to a climax the daily sentiment of the soul. The best Christians are always thankful, but continuous thanksgiving needs to strike a higher note. God's will is here expressed for you, and what is God's will can become your experience. If "every good gift and perfect gift is from above," then gratitude should constantly ascend to this never-failing and richly-bestowing Source.

By active prayer and thanksgiving, many hearts were filled with praise and souls were blessed both in giving and in receiving during this Thanksgiving service here at the Rock of Ages Rescue Mission in Portland, Oregon. After a very impressive service, with the hall filled beyond comfortable capacity, a plate lunch of turkey sandwiches, dressing, pumpkin pie, celery, and cranberry sauce, with a cup of coffee, was served to more than eighty men from Skid Row. It brought real blessings to give this in the name of Jesus to men who were cold and hungry in body. These men truly were thankful. How do we know? "Actions speak louder than words." Men are coming, beside themselves, realizing their lost condition without Christ. A number of these men, young and old, have really been born again. Thank God. Many come

(Concluded second column, page 1194)

Missions Editorial

The Medical Ministry of Caring

"Caring is the greatest thing," wrote Von Hügel. "Caring matters most. Christ has taught us to care." These words might well be written above the door of every mission hospital. It is the personal caring quality in the work between the physician or nurse and patient that distinguishes the Christian mission hospital. It is the lone thing, aside from the spirit of prayer, that makes medicine a ministry of healing. This is why patients will travel miles to reach a mission hospital. "There's something different" in the mission hospital, they say.

Healing is an essential part of the Gospel. Christ preaching without healing or healing without preaching is unimaginable. It would seem that Christ made no hard-and-fast line of separation between sickness of the body and of the soul. Disease and sin are alike intruders. Jesus treated disease as something alien to the kingdom of heaven. Healing is the assertion or vindication of Christ's power and control over the evil in human life. The Gospel is for the body as well as the soul. All man's capacity, even his capacity for faith in God, is affected by the conditions of his physical life. The relationship of mind and body is real. A moaning, unconscious man has no capacity for faith, for an understanding of the love of God.

The church in her medical ministry expresses a fundamentally different attitude towards suffering than that of materialistic or scientific medicine. The church dare not drift towards impersonality or cold efficiency in the care of the sick. There must be a caring attitude, an impelling, compelling service that has the same motive as preaching. No equipment, however modern, no system of administration, however efficient, can take the place of compassion. Once this compassion is lost, we need not regret that the healing work should be taken over by other agencies. In this issue of the GOSPEL HERALD, pages 1190 and 1191, is an expression of Christian compassion by Bro. G. D. Troyer, a surgeon-missionary to Puerto Rico. In previous issues we carried articles by Bro. J. G. Yoder, another surgeon-missionary, who labors in India. They know that healing is a part of the Gospel. They are appealing for funds. They are asking us to obtain better equipment to help them serve more effectively. Their plea is the plea of the pain-wracked woman, the burn-seared child, the blind youth, the leprous mother, the tubercular bride, the limping octogenarian. Before you forget it, answer this plea, and send a check for medical missionary work to the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, designating whether the gift should go to India or to Puerto Rico medical work.—F.B.

(Correspondence from page 1193)
to the altar of prayer, there seeking for Christ. Please remember these sincere, seeking souls. Dear readers, please remember this very important work in your daily prayers.
Guy and Mary Hostetler.

ALTOONA, PENNSYLVANIA

(Mennonite Gospel Mission)

The Christmas season is again approaching. The Lord willing, we are again planning to give Christmas baskets of provisions to our members and needy families. Any donations from congregations, sewing circles, or individuals, that may be led to help make this possible by sending us vegetables, cookies, groceries, dressed poultry, or cash for the Christmas fund, will be gratefully received.

The Lord willing, our annual New Year's Day meeting will be held at the Mill Run Chapel Jan. 1, 2. Our evangelistic services, in charge of Bro. Raymond L. Kramer, Meadville, Pa., are to begin on Jan. 2. We solicit an interest in your prayers.

Dec. 1, 1948.

Joseph M. Nissley.

M.C.C. Relief Notes

Delay in Refugee Migration

The eligibility question continues to cause difficulty in the Mennonite refugee migration program. German citizenship is one of the factors which disqualifies persons for assistance under the International Refugee Organization. Some of the Mennonite refugees in Europe under force of circumstances had at one time accepted German naturalization to avoid repatriation. One of the central problems continues to be that of explaining the circumstances under which these Mennonites accepted naturalization. It is felt that a complete understanding of the situation will result in their continued eligibility for I.R.O. assistance.

Needs Grow as Winter Approaches

In many areas housing presents a serious need. Anna Wiens, speaking of her observations in various refugee camps in Germany, says that living conditions as she saw them are very poor and some other camps are still worse. Many refugee people live in public rooms that are partitioned with blankets to serve as single rooms for families. Although each family cooks its own food, they take turns using the same table. Some of these public rooms are cold and drafty, with inadequate facilities for heating.

These conditions explain and confirm the continuing acute need for warm clothing and nourishing food. The approaching winter will again cause much suffering from hunger and cold.

Relief Worker Personnel

Paul and Loretta Leatherman returned from Puerto Rico on Nov. 22. John W. Warkentin, director of the resettlement program in Paraguay, underwent an appendectomy on Nov. 18 in Asuncion and is recovering satisfactorily.

History of C.P.S. Being Published

"Service for Peace," recently completed by Melvin Gingerich, gives a history of Mennonite Civilian Public Service. The book is now at the press and should be ready for distribu-

Today in Missions

J. D. GRABER

Does it work? This is the shibboleth of our gadget-ridden age. We are so practical, you see. We give everything the utilitarian test. We could not be expected to have time for anything impractical, for something that does not work.

But what do we mean by "Does it work?" Let me complete the question and you will see: "Does it work to my advantage?" How subtly do we get caught in this neat trap of the devil. We were discussing in Sunday school the law of love—of how love overcomes evil in the world. Isaac and his wells demonstrated it. Jesus lived and died according to this law. Stephen was martyred preaching it. Paul wrote, "... overcome evil with good." "But, does it work?" The inevitable—the utilitarian question arose.

If I die practicing it, can I say it has worked? If I lose my farm, as Isaac lost two wells and as Abraham lost the well-watered plain, has it worked? If I lose money, community acclaim, home, family—yea even citizenship, country, or life itself, has it worked? What is the criterion? How shall I judge?

Was God honored? Was His will done? If the answer is "yes," then it worked. For the Christian there can be no discussion or temporizing at this point. To do the will of God, to please Him—this is life's supreme value, for "he that doeth the will of God abideth forever." Conversely, he that does less achieves something less than eternity, something in time, and hence nothing of much value. He fails in life.

The mission application is easy. Shall I live for self or for God? Is personal gain or the doing of God's will and God's work the center around which my life revolves? If it is the latter, then lives and resources will become available for the supreme business of the church—to preach, make disciples, and build His church everywhere.

tion early in 1949. It was written primarily for the average reader in our Mennonite churches, and for the young men who served in Mennonite C.P.S. It is very readable in style, yet accurate in detail and interpretation. The author has done well in his attempt to present a fair picture of C.P.S. as experienced by the churches, the C.P.S. leaders, and the men themselves. This is a book that deserves a place in the homes of our many ex-C.P.S. men, as well as in the homes of other members and leaders of the congregations. Further notice as to price and availability will be given in the near future.

A Picture of the Work at Gulfport

A group of seven men began work at Gulfport during the first part of November. Their first eleven days were devoted to the following projects: 25½ man-days were spent in lining the inside of the Wayside Mennonite Mission, 17½ in helping to build a new col-

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ored church at Mt. Calvary, 18 in camp repair work, 9 in helping to build a house for a family, 2 for reroofing a house for another family, 3½ for camp maintenance, and 7½ for clearing some land for farming. Other workers of the unit are engaged in various other types of service. Additional workers will be added to the unit as they become available.

Released November 26, 1948
Via Mennonite Central Committee,
Akron, Pa.

M.R.C. Relief Notes

Extensive Service Unit Plans

The voluntary service program of our church has been designated as the responsibility of the Mennonite Relief Committee, a committee elected at each General Mission Board meeting. Last year this committee approved the sponsoring of seventy-seven service-unit workers. This coming year a larger program is anticipated. Bro. Levi C. Hartzler has been appointed secretary of service and relief and will have executive charge of service units. Anyone interested in participating in this Christian work, either this winter or next summer, should write immediately to Bro. Hartzler at 1711 Prairie Street, Elkhart, Ind.

Married Couple Needed

A married couple is urgently needed to serve in the Kansas City General Hospital service unit, beginning Jan. 1. They will be responsible for the house recently purchased by the Mission Board for living quarters for service unit workers who are now working at the hospital. Write to Bro. J. D. Graber, 1711 Prairie Street, Elkhart, Ind.

Released by Mennonite Relief Committee
December 7, 1948

Women's Activities

Stuffed Toys Supplied

Sister Cora Hostetler of the Johnstown, Pa., Mennonite Mission has sent word that they now have a sufficient supply of toys promised for distribution to children contacted during hospital visitation work. The fine response of individuals and groups is appreciated.

The Renovated Gabardine Skirt

In the bales of used clothing we opened that day were so many skirts. There were beautiful gabardines, plaid wools, plain wools, and some corduroys. I was responsible for outfitting the girls and their mothers, and having more skirts than frocks we gave instructions as to how to alter them into Punjabi trousers, a garment worn by most of the women in the North.

Walking about the camp later, I saw both boys and girls in unaltered skirts! The boys in many cases had exchanged their sweaters for skirts. The men do wear a sort of skirt, although it consists of yards of cloth wound about the hips.

In the room next door to our clinic lived a grandmother, her forty-year-old daughter and her little granddaughter about eight years of age, Krishma was her name. They were dirty, not filthy, nor even as dirty as many

CHURCH CORRESPONDENCE

SARASOTA, FLORIDA

(Bayshore Congregation)

Dear Herald Readers: Greetings to all. "Happy is that people, whose God is the Lord."

We had our Sunday-school reorganization in September, the new officers and teachers taking charge the first of October. Our superintendents are Henry Crossgrove and Uriah Mast; Vera Mae Miller is secretary.

On the evening of Oct. 3 we observed communion. Nearly all the members were present, as well as a number of visitors. It was a very impressive service.

The young people have organized a youth fellowship, which is enjoying a large attendance. More young people have come to spend the winter in Florida this year than any previous year. May this church be a lighthouse to them.

or most of the other refugees. They combed their hair daily and noticeably one sensed they were striving to keep some semblance of cleanliness under the present sordid living conditions.

Little Krishma had been given a rose gabardine skirt, a very full, flaring skirt. Two days later Krishma came through the clinic with her new rose-colored trousers on—and very proudly. Then I went to tell her mother how much I appreciated her efforts in altering her garment to make it more useful.

Through an interpreter I learned about their past before their flight. Krishma had had a brother and two sisters who had perished on the way. Her father was in the army in Burma and they had anxiously written him of their plight, never knowing if he had heard. Due to his monthly salary, they had been living fairly comfortably, with servants to work their fields. Also Krishma and her sisters had been going to school. Suddenly they had to flee with only a few pots and pans and some bedding.

A week passed and one of our unit members returned from the "other side." He brought clothing, mail, and money from those who had reached that side safely. Krishma's mother, however, did not get any mail.

One grand old man, who had been a Session's judge, sent a bundle of clothing, toilet soap, laundry soap, and a comb for his wife, whom he supposed to be in this camp. He gave orders that if she hadn't arrived, that this gift should go to some other woman who would care for the clothing properly. We learned his wife had never arrived in the camp, but had died en route. So I was given the bundle to dispose of and could think of no one who would appreciate it more than Krishma's mother. She wept her thanks.

A few days later the entire camp was evacuated and Krishma's little group bade us happy goodbyes in their "new" clothing.

—Fern Hersherberger.

We have been privileged to have a few visiting brethren speak to us. Bro. Elmer Stoltzfus, Aurora, Ohio, brought us two messages. Bro. J. M. Nissley, Altoona, Pa., also gave two messages. We thank these brethren for feeding us with the Word.

Two members have been added by letter.

On Nov. 21 the children gave an interesting missionary program, at the same time returning their savings boxes.

At this time of year our Sunday-school and church attendance increases every Sunday, as folks are coming south to spend the winter months. We welcome everyone to worship with us. Pray that we may be led of the Spirit in working together for the cause of Christ in this community.

Nov. 22, 1948. Mrs. Henry Crossgrove.

EDWARDS, MISSOURI

Dear Herald Readers: Another summer has come and gone, as have also the beautiful colors of fall. On the first of October we reorganized our Sunday school as follows: Supt., George Bentsch; Asst., V. D. Miller; Secy., Lucile Shockley; Chor., J. P. Brubaker; Asst., Margaret Bentsch.

Bro. Ivan Headings, from Oklahoma, was with us for a week and held services for us in a schoolhouse at Cable Ridge, where Bro. Brubaker fills an appointment once a month. Bro. Brubaker also has two evening appointments at a schoolhouse called "White," and one at Post Oak. The rest of the month he is at home here at Lick Creek.

Bro. and Sister Brubaker's son, David, is at Hesston for his senior year.

Bro. J. R. Shank was with us on Nov. 13, 14, for our communion service. Sister Shank accompanied him.

Bro. and Sister William Kane, from Illinois, were with us for one week. We are always glad for visitors; they give us a chance to exercise Ozark hospitality.

Nov. 22, 1948. V. D. Miller.

GULLIVER, MICHIGAN

(Maple Grove Congregation)

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147:1).

A program for a joint meeting of the churches of the Upper Peninsula is planned for Thanksgiving Day.

On Nov. 8 we again observed communion services, the first time in the new church building. Three souls were also received into the church by water baptism. This service was in charge of our senior bishop, Bro. T. E. Schrock. Bro. Clarence Troyer, who was recently ordained to the office of bishop for this district, preached the communion sermon.

Bro. M. L. Troyer was the evangelist in our recent series of meetings. The Word of God was very forcibly presented. One soul responded to the call of the Spirit. Others are under conviction.

We take this opportunity to thank each one who has been remembering us in prayer, by gifts, and by donating labor during our church building program. We are certainly very grateful that the building is far enough along that we are able to use it for services, and we trust that it will be possible to complete it in the near future.

Our sincere desire is that your interest in prayer may continue in behalf of the work in this part of the Master's vineyard.

Nov. 24, 1948.

Norman and Mabel Weaver.

FLORADALE, ONTARIO

Dear Herald Readers: Work in Christ's vineyard, gifts to missions, charities dispensed to the poor, money given to good causes, ministries among the sick and the needy—these things please Christ only when they are done in His name. We need to look honestly into our hearts while we crowd our days with Christian activity, to know what spirit prompts our activity. "Lovest thou me?" is the Master's question as each service is rendered. Love for Christ is the only pure motive.

Our summer Bible school was held July 5-16, with an enrollment of 156 and an average attendance of 139. A few of our teachers helped in other districts where summer Bible school was held.

Bro. Newton Gingrich and Sister Malinda Snyder have left our congregation to attend school at E.M.C. Sister Lucinda W. Martin has entered the K-W Hospital for training. May God's blessing rest upon them in their preparation for larger service.

On Oct. 24 Bro. Carl Kreider, Goshen, Ind., and Bro. Nelson Kauffman, Hannibal, Mo., were with us to deliver the morning and evening messages.

The women's sewing circle and the Faithful Stewards are busy sewing for relief purposes. In addition to our sewing circles a group of young girls have organized into the "Busy Bees." There was some canning done for relief during the year. Thirty Christmas bundles were sent. Sister Viola Wenger gave an interesting talk on relief sewing at our sewing circle on Oct. 25.

On Oct. 3 Bro. Wesley Brubacher, who was in Europe helping with the building project for several years, showed relief pictures.

Bro. and Sister Simeon Hurst and family left Canada for Africa on Nov. 1. It seemed such a short time that they were here in our home community, as they were engaged in evangelistic work in various places and spent several months in the United States. But we rejoiced with them that they were given health and strength to go back to Africa to spread the Gospel. A farewell service was held for them on Oct. 31. Let us remember them constantly in our prayers.

Our revival meetings, with Bro. John Garber as evangelist, were held Oct. 9-17. Souls accepted Christ and others also received spiritual help. We thank the Lord for answered prayers. May we continue to work and pray that more souls will be delivered from sin.

Our associate pastor, Bro. Howard S. Bauman, was called upon to do evangelistic work at various places this summer.

The youth missionary project held its final meeting last evening, Nov. 23. Their crop was potatoes and turnips, which brought them a profit of \$123.35. They have reorganized to carry out another project next year. We are thankful for the effort the young people put forth in these missionary projects.

We praise God for blessings we have received and pray that His name may be glorified in our church program.

Nov. 24, 1948.

Alice Horst.

FIELD NOTES (Continued)

Bro. Nelson Kauffman, Hannibal, Mo., conducted meetings at Trevoise Heights, Pa., Nov. 28 to Dec. 5.

A nonresistance and peace conference was scheduled to be held at Ephrata, Pa., Dec. 11, 12, under the auspices of the Peace Committee of the Lancaster Conference. Speakers on the program were A. J. Metzler, J. W. Hess, Shem Peachey, Raymond Charles, J. C. Wenger, J. E. Lapp, J. C. Clemens.

Bro. Wilbur Yoder, Middlebury, Ind., began a series of meetings at the Stahl Church, Johnstown, Pa., on Dec. 7.

Sister Ada Schrock, secretary of the National Mennonite Youth Fellowship, and Bro. Paul Erb, sponsor, addressed a meeting at the Kaufman Church, Davidsville, Pa., on Dec. 3.

Five adults have confessed Christ in the past six weeks in the East Goshen Church, Goshen, Ind. Prayer helpers are solicited, that God may send a town-shaking wave of Holy Ghost conviction so that multitudes of sinners may find Christ as their Saviour in the meetings being held there Dec. 19 to Jan. 2 by Bro. Kenneth Good.

Bro. J. S. Neuhouser, Ft. Wayne, Ind., preached at Pigeon, Mich., Sunday morning, Dec. 5. Bro. Milton C. Vogt was scheduled to visit this church on Dec. 8.

Bro. D. W. Miller, Canton, Ohio, preached at the Stoner Heights Church, near Louisville, Ohio, on Dec. 5.

Ernest G. Gehman, instructor in German at E.M.C., sailed for Germany on Nov. 4. He is enrolled at Heidelberg University and is lodging with a Mennonite minister, Christian Gut. His address abroad is Heidelberg University, A.P.O. 403, c/o Postmaster, New York, N.Y. Bro. Gehman's wife and family are continuing residence at Harrisonburg, Va.

Bro. Norman B. Benner, Route 3, Quakertown, Pa., was ordained to the office of deacon at Perkasio, Pa., on Sunday afternoon, Dec. 5. The ordination was the first to be held in the Perkasio church building. Bro. Benner shared the lot with three other brethren. Bishop Joseph L. Gross officiated and Bro. Nelson Kauffman, Hannibal, Mo., preached the ordination sermon.

A student in one of our church schools is sending her mother a three-year subscription to the GOSPEL HERALD for a Christmas gift. There is still time for others to get this appropriate gift on their gift list. We will send gift cards to the recipient.

Two Goshen College students, Gertrude Gassman, from Alsace, France, and Ursula von Duren, Berlin, Germany, spoke at Metamora, Ill., Sunday evening, Dec. 5.

A drive for funds to buy bean products for overseas shipment was conducted at Metamora, Ill., Dec. 5-11.

Bro. S. C. Yoder, Goshen, Ind., was a visiting speaker at the Conference of Evangelism sponsored by the Illinois Mennonite Mission Board at Flanagan on Dec. 4, 5.

The men's chorus of the Eureka, Ill., community gave a program at Morton, Ill., Sunday evening, Dec. 5.

Bro. Milton Brackbill, Paoli, Pa., is scheduled to conduct revival services at the Mt. Pleasant Church, Cloverdale, Ohio, Jan. 16-23.

The Relief Committee of the General Mission Board held a meeting at Goshen, Ind., on Dec. 10.

The continued illness of Bro. Walter E. Yoder has caused a postponement of the meeting of the Music Committee scheduled for Dec. 9.

A number of decisions for Christ and a spiritual blessing to the church as a whole resulted from meetings held at Clarence Center, N.Y., Nov. 19-28, by Bro. Harry Y. Shetler.

The ordination of a deacon is scheduled for the North End Church, Lancaster, Pa., on Dec. 19.

The congregation at Landisville, Pa., plans to ordain a minister on Dec. 15 to take the place of Bro. Hiram G. Kauffman, who recently passed away, the oldest minister of the Lancaster Conference.

Bro. B. Charles Hostetter, Harrisonburg, Va., will begin evangelistic meetings at Willow Street, Pa., on Dec. 26. Pray that many souls may be won for the Kingdom.

MISSION NEWS (Continued)

the group that met in a new Sunday school which was opened that afternoon. In this first meeting of the new Sunday school in one section of town there were thirty-five in attendance. We praise the Lord for the interest the members are taking in this new effort to evangelize the city.

Bro. and Sister B. Frank Byler had the privilege of worshiping with the Bragado congregation on Sunday, Nov. 28. The attendance in this congregation is good on Sunday morning and there is also a large Sunday evening group. On Sunday afternoon the Bylers accompanied Bro. and Sister J. H. Koppenhaver to O'Brien, where they are in charge.

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., December 8, 1948

SUNDAY SCHOOL LESSON (Continued)

or crying. We shall not hunger or thirst, for we shall be fully satisfied with our inheritance. Here we see as through a glass, but then face to face. Our heavenly home will be beautiful beyond description, but chiefly because of the glory of God and the Lamb.

A fitting close to these Bible studies would be thanks to God for His marvelous revelations through the many forms of literature He devised for His expression to us.—Alta Mae Erb.

December 14, 1948

OUR SCHOOLS (Continued)

devises tools of precision to measure accurately every material thing. But is its method applicable to all fields? What tools can it use to measure the weight of woe in Europe today? How can it measure the power of a woman's teardrop or the buoyancy of a baby's smile? Can it predict the outcome of putting an idea into a schoolboy's brain or an ideal into a girl's heart?

The destiny of humankind is shaped by other than material things, and the invention of the printing press has influenced the world as greatly as the discovery of the New World. Cutting the Panama Canal, a great material feat, has not changed history as much as Luther's discovery that "The just shall live by faith."

When, therefore, the materialist astronomer said, "I have scanned the heavens with the most powerful telescope. I have searched everywhere for God, but I have not found Him," we must ask, "What were you looking for—would you know God if you met Him?"

The prophet Elijah was fleeing from an angry king. He hid in the mountain and wished God were there. There was an earthquake that rent the rocks, but Elijah did not feel the presence of God. He was not in the earthquake. Then there was a fire, but Elijah could not see God. He was not in the fire. A tempest raged—the winds howled and the torrents roared—but Elijah could not hear God. He was not in the storm. Then it seemed that from somewhere near, from inside himself, there came a still small voice; and Elijah hid his face.

Science can perhaps design a telescope with which to see God when it can X-ray the human heart and see a man's conscience, but not before. Just because you have never seen a conscience on a radio-graphic film, you do not argue there is no such thing. You just know there is. You have had experience with it; and have you not met people who, like David, knew their God for the same reason—experience? The tools of science, dealing with material things as they do, cannot tell us anything of what is beyond creation.

Sometimes the poet knows by intuition what the scientist cannot analyze with all his chemicals, or explain mathematically. Thus the poet, David, simply knew. The poet may look beyond the material and understand, where the scientist stands back and says, "We do not have appropriate tools to pry into such matters."

It was the poet, Thomas Edward Brown, who saw through his garden when he said—

A garden is a lovesome thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school of peace;

And yet the fool

*Contentends that God is not—
Not God? in gardens! When the eve is cool?*

*Nay, but I have a sign:
'Tis very sure God walks in mine.*

It was Sidney Lanier looking out on the miles and miles of marsh grass lining the Atlantic coast who wrote:

*By so many roots as the marsh grass sends
in the sod*

I will heartily lay me ahold on the greatness of God.

It was the poet, William Cullen Bryant, seeing a lone waterfowl winging his solitary way northward silhouetted against the spring sunset who pondered, not what might be the secret of migratory birds, whether they have some way of feeling magnetic waves of the earth or perhaps if they have a photographic memory of every landscape they have ever seen, but looking beyond the mechanism into the meaning he penned:

*He who, from zone to zone,
Guides through the boundless sky thy certain flight,*

*In the long way that I must tread alone
Will lead my steps aright.*

Thus it was the poet in David that gave him his knowledge. He probably did not know anything about amplitude and frequency of sound waves and how the ear analyzes them into messages with meanings, but he did not doubt. His clinching argument was framed into a rhetorical question he did not need to answer, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"

Goshen, Ind.

BIRTHS

Baker.—To Ira E. and Mary (Eash) Baker, Harrisburg, Oreg., a son, Richard Dale, Oct. 18.

Brunk.—To Norman H. and Clara (Hartman) Brunk, Elida, Ohio, a daughter, Sharon Irene, Oct. 21.

Cologne.—To Harry A. and Dora (Drury) Cologne, Akers, La., a daughter, Ruth Carol, Oct. 30.

Cordell.—To Merle G. and Beulah (Martin) Cordell, Greencastle, Pa., a daughter, Doris Elaine, Oct. 29.

Detweiler.—To John and Sallie (Detweiler) Detweiler, Harleysville, Pa., a son, James Paul, Oct. 7.

Eby.—To Reuben H., Jr., and Edna (Martin) Eby, Hagerstown, Md., a daughter, Doris Mary, Nov. 18.

Gehman.—To George and Edna (Martin) Gehman, Mohnton, Pa., a son, Robert Kenneth, Nov. 18.

Hostetler.—To Lloyd J. and Kathryn (Nissley) Hostetler, Bloomfield, Mont., a daughter, Berdine Kay, Nov. 2.

McDowell.—To Harold and Annie (Reesor) McDowell, Markham, Ont., a daughter, Elizabeth Anne, Oct. 24.

Miller.—To Raymond K. and Ruth (Longenecker) Miller, Middletown, Pa., a son, James, Nov. 14.

Miller.—To Verton and Pearl (Brenneman) Miller, Kalona, Iowa, a son, Kenneth Vaughn, Oct. 12.

Nitzsche.—To Delmar and Bertha (Oswald) Nitzsche, Westpoint, Nebr., a son, John David, Oct. 6.

Roth.—To Merton D. and Virginia (Rensberger) Roth, Wellman, Iowa, a son, Dale Benjamin, Nov. 20.

Stoner.—To Andrew K. and Esther (Longenecker) Stoner, Elizabethtown, Pa., a daughter, Linda Mae, Nov. 5.

Witmer.—To Ralph and Agnes (Graber) Witmer, Grabill, Ind., a daughter, Janice Elaine, Sept. 4.

Yoder.—To Fred J. and Anna (Shirey) Yoder, Wooster, Ohio, a son, Frederick John, Nov. 22.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Boll—Wenger.—Roy B. Boll, Erb congregation, Lititz, Pa., and Arlene B. Wenger, Gantz and Hernley congregation, Manheim, Pa., by Homer Bomberger at the Hernley Church, Oct. 16, 1948.

Chaffee—Miller.—Paul Chaffee, Ann Arbor, Mich., and Pauline Miller, Fairview, Mich., by Ezra Beachy at the home of the bride, Nov. 25, 1948.

Charlton—Weber.—Fred M. Charlton, Diller congregation, Newville, Pa., and Cora M. Weber, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Dec. 2, 1948.

Crosley—Bechler.—Walter Swisher Crosley, Meadville, Pa., and Gladys Eveline Bechler, Saegerstown, Pa., by Raymond L. Kramer at the Mennonite Mission, Meadville, Pa., Oct. 16, 1948.

Ebersole—Huber.—David M. Ebersole, Good congregation, Elizabethtown, Pa., and Alice Huber, Erisman congregation, Manheim, Pa., by Homer Bomberger, July 25, 1948.

Esch—Bezzeg.—Walter Louis Esch and Mary Rose Bezzeg, both of Dexter, Mich., by Ezra Beachy at the Calvary Mennonite Church, Pinckney, Mich., Nov. 6, 1948.

Hostetler—Sweigert.—Joseph B. Hostetler, Westover, Md., and Dorothy Sweigert, Elizabethtown, Pa., by Henry Lutz and George M. Hostetler at the home of the bride's parents, Nov. 10, 1948.

Kauffman—Smoker.—Aaron W. Kauffman and Anna M. Smoker, both of the Millwood congregation, Gap, Pa., by LeRoy Stoltzfus at the church, Nov. 6, 1948.

Martin—Hostetler.—Oliver H. Martin and Ada Ruth Hostetter, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's brother, Nov. 24, 1948.

Mast—Roth.—Andrew M. Mast, Sugarcreek, Ohio, Farmerstown congregation, and Mabel Roth, Lockport congregation, Stryker, Ohio, by Earl Showalter at Colorado Springs, Colo., Sept. 26, 1948.

Metzler—Nauman.—Earl K. Metzler, Erisman congregation, Manheim, Pa., and Rhoda Arlene Nauman, Gantz and Hernley congregation, Manheim, by Homer Bomberger at the home of the bride, Oct. 9, 1948.

Neuschwander—Scheffel.—Del E. Neuschwander and Catherine R. Scheffel, both of the Harrisburg, Oreg., A.M. congregation, by John P. Yoder at the church, Nov. 25, 1948.

Schantz—Erb.—Boyd Schantz and Evelyn Erb by Samuel Oswald at the Plum Creek Church, Beemer, Nebr., Nov. 30, 1948.

Snavely—Weik.—Emerson Snavely, Hernley congregation, Manheim, Pa., and Elsie Weik, Gingerich congregation, Annville, Pa., by Simon G. Bucher at the Gingerich Church, Nov. 20, 1948.

Stopher—Miller.—Wayne Stopher, Shore congregation, Shipshewana, Ind., and Ruby Miller, Emma congregation, Topeka, Ind., by Amos O. Hostetler at the home of Walter Gerber, Oct. 23, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bechtel.—Jacob H., son of David and Catharine (Hartman) Bechtel, was born near Southwest in Union Twp., Elkhart Co., Ind., April 13, 1870; passed away May 12, 1948; aged 78 y. 29 d. On Nov. 27, 1892, he was united in marriage to Elizabeth Schaum, who preceded him in death on Dec. 23, 1896. In 1893 they united with the Wisler Mennonite Church. Twin sons died in infancy. One son (William Henry, Goshen, Ind.) survives. On Jan. 30, 1898, he was united in marriage to Leah Lehman, who survives. One daughter (Bertha) predeceased him on Feb. 24, 1933. One son (Warren, Goshen, Ind.) survives. Also surviving, besides his second wife and his two sons are 10 grandchildren, 5 great-grandchildren, 2 sisters (Amanda—Mrs. John Welty, Nappanee, Ind.; and Elizabeth—Mrs. David Miller, Goshen, Ind.), one brother (Noah, Wakarusa, Ind.), and many other relatives and friends. He was a loving father and a wise counselor, deeply concerned for the spiritual welfare of his family and friends and for the needy and suffering. In the spring of 1926 he was ordained to the office of deacon, where he served willingly and well. Funeral services were held May 15 at the Yellow Creek Mennonite Church, near Goshen, with Paul Hoover, Abram Good, and William Ramer officiating.

Eberly.—Elam Virgil, son of John W. and Naomi (Imhoff) Eberly, was born near Orrville, Ohio, Aug. 5, 1947; died at the home of his parents, near Wooster, Ohio, Oct. 22, 1948; aged 1 y. 2 m. 17 d. He was killed accidentally by a truck driven by a neighbor who was unloading gravel at the home of the boy's parents. Surviving are his parents, one brother (Roger William), one sister (Janice Marie), and 3 grandparents (Elam and Lydia Wenger Eberly, Orrville, Ohio; and Mrs. Florence Imhoff, Wooster, Ohio). Funeral services were held at the home and at the Mohican Church by Carl Good and J. Herman Reinke, assisted by Abram Good.

Hartman.—Perry David, son of the late Samuel and Frances (Burkholder) Hartman, was born near Harrisonburg, Va., Sept. 30, 1866; passed away at his late home in Park View, Harrisonburg, Oct. 20, 1948; aged 82 y. 20 d. He became ill on Aug. 5 and one week later was admitted into the Rockingham Memorial Hospital, where he was a patient for nearly four weeks. On Oct. 19, 1888, he was married to Rebecca S. Coffman, who preceded him in death on Dec. 23, 1926. To this union were born 11 children (Fannie E., who died in infancy; Leanna C.—Mrs. Peter S. Showalter, who died Aug. 16, 1941; William F. and Wilda F.—Mrs. Ira A. Shenk; Mary M.—Mrs. Ward A. Rhodes; Daniel W., who died Nov. 30, 1903; Lewis S.; Jacob C.; Irene S.—Mrs. David Ramer and Pauline R.—Mrs. Roy Kauffman; and Dorothy R.—Mrs. Rudy Diller). On Thanksgiving Day, 1928, he was married to Annie (Berry) Stinespring, who died Nov. 18, 1941. On Dec. 24, 1942, he was married to Lessie (Landes) Meyers, who survives. Also surviving, besides his wife and his 8 children, are 35 grandchildren, 21 great-grandchildren, and a number of nieces and nephews. One brother, one half brother, and one half sister preceded him in death. At the age of forty he became a member of the Mennonite Church and remained a member until death. Funeral services were conducted at the Weaver Church, near Harrisonburg, by S. H. Rhodes, Daniel W. Lehman, and B. S. Landes. Text: Ps. 17:15. Burial was made in the Weaver Cemetery.

Rudy.—Miriam Eileen, daughter of Harry H. and Ada (Eberly) Rudy, was born near White Horse, Pa., Dec. 22, 1944; passed away Oct. 21, 1948; aged 3 y. 9 m. 29 d. Death resulted from leukemia. During the last year of her life she spent a number of weeks in the hospital, having suffered at various intervals from burns received when she sat in a bucket of scalding hot water, from fever spells, from measles, and from a broken leg. She was a pleasant and quiet little girl. Surviving are her parents, 3 brothers (Kenneth, Benjamin, and Joseph), one sister (Hazel), and 4 grandparents (Mr. and Mrs.

Benjamin Eberly, Lititz, Pa.; and Mr. and Mrs. Martin W. Rudy, Oxford, Pa.). Funeral services were conducted Oct. 23 at the Mt. Pleasant Mennonite Church, Paradise, Pa., by Parke Book. Text: II Sam. 12:23. Interment was made in the Mt. Pleasant Mennonite Cemetery.

Schaaf.—Ephraim, son of the late Andrew and Minnie (Stockfish) Schaaf, was born at Kitchener, Ont., March 1, 1884; passed away at his home in Imlay City, Mich., Oct. 22, 1948; aged 64 y. 7 m. 21 d. In 1905 he moved with his parents to the United States and settled on a farm near Pigeon, Mich. On April 29, 1908, he was married to Lora Weidman, who survives. Also surviving are 5 sons (Elmer, Lapeer, Mich.; Clayton, Limerich, Ireland; Leonard, Ralph, and Nelson, all of Imlay City), 2 daughters (Edna—Mrs. Clifford Newhams, Cleveland, Ohio; and Estella Mae—Mrs. Charles Turell, Imlay City), 3 brothers (Norman, Pigeon, Mich.; Allen, Flint, Mich.; and Edward, Montrose, Mich.), 2 sisters (Mrs. Anna Wilson, Snover, Mich.; and Mrs. Emma Walton, Attica, Mich.), 12 grandchildren, many nieces, nephews, and cousins, and other relatives and friends. In 1916 he moved with his family to Imlay City. In his youth he accepted Christ as his Saviour. He helped to organize the Bethany Mennonite Church near Imlay City in 1918 and was a member at the time of his death. He took an active part in church affairs as long as his health permitted, having served as church trustee, church treasurer, Sunday-school superintendent and teacher. He had not enjoyed good health for the greater part of the last seven years, having been bedfast most of the last three years. Death was caused by a heart condition. Funeral services were held Oct. 25 at the funeral home, in charge of Paul A. Wittrig and Wayne J. Wenger. Burial was made in the Imlay Township Cemetery.

Shantz.—Mary Ellen, daughter of the late Moses S. and Fannie (Foreman) Hallman, was born at Cayuga, Ont., June 27, 1886; died at her home, near Petersburg, Ont., Aug. 9, 1948; aged 62 y. 1 m. 13 d. On Nov. 18, 1908, she was united in marriage to Samuel Shantz, who predeceased her on June 29, 1947. Surviving are 3 sons (Lemore and Kenneth, Kitchener, Ont.; and Melvin, Petersburg, Ont.), one daughter (Lavern—Mrs. Joyce Witmer, Kitchener, Ont.), 4 grandchildren, 4 sisters (Mrs. Salomi Wenger, Fisherville, Ont.; Mrs. Abram Shantz, Kossuth, Ont.; Mrs. Robert Hinde, Cassoday, Kans.; and Mrs. Archie Scott, Toronto, Ont.), one brother (Ivan, Kitchener, Ont.), and many other relatives and friends. In her youth she united with the Mennonite Church. She was kind and sympathetic, greatly interested in the welfare of her family and active in church work. Funeral services were conducted Aug. 12 by Manasseh Hallman at the home and by Osiah Horst and Leslie Witmer at the Latschar Church. Texts: Rom. 8:15; Heb. 6:19. Interment was made in the cemetery adjoining the church.

Special Meetings

CHERRY BOX, MISSOURI

Report of the Sunday School Meeting held at the Mt. Pisgah Church Oct. 17, 1948.

Organization.—Mod., Oney Hathaway; Asst. Mod., Harry Buckwalter; Chor., John F. Kreider; Secy., Mabelle Hathaway.

Program and Speakers.—The Importance of Love: In the Home, Nora Hathaway; Among the Brotherhood, LeRoy Zook; To All Men, Oliver Hathaway; Sermon (Matt. 22:37-39), Wilbur Yoder; Children's Meeting, Alice Miller; Biblical Promises Concerning Heaven, David Hathaway; Reason Why Many Want to Enter, J. M. Yoder; Necessary Credentials for Entrance, Ira Buckwalter; The Glorious and Eternal Fellowship of the Saints and the King of Kings, Allen Erb.

Thoughts Gleaned.—Love seeks to promote the welfare of others and is a bond of unity. Love must be spontaneous. We can never win lost souls to Christ without loving them. The fellowship we expect to have in eternity must begin now.

Secretary.

EAST PETERSBURG, PENNSYLVANIA

Report of the Bible Meeting held at the East Petersburg Church Oct. 23, 24, 1948.

Organization.—Mod., John Eby; Chors., Earl Witmer, Harold Shearer; Secy., Charles Shenk.

Program and Speakers.—Latest Developments on Peacetime Conscription As It Concerns Our Youth, Ira Landis; Sermon, Henry Lutz; I John 5:13, D. Stoner Krady; I Peter 2:24, Ralph Malin; The Challenge of the Nonresistant Way of Life Today, Ralph Malin; Sermon, D. Stoner Krady.

Thoughts Gleaned.—Love for the will of God is a test of assurance. We need not practice nonresistance in our own strength, but in the strength of the Lord. We ought to live each day as though it were our last day.

Secretary.

REINHOLDS, PENNSYLVANIA

Report of the Christian Life Meeting held at the Blainsport Mennonite Church Oct. 31, 1948.

Organization.—Mod., Henry Fox; Chors., Harvey O. Eberly, Edwin Weber; Secy., Bertha Snader.

Topics and Speakers.—Sunday School Lesson, David S. High; The Mission of the Church in the World Today, Paul Mininger; Children's Meeting, Noah S. Martin; In the World but not of the World, David S. High; Christ and the Crisis of Life, Paul Mininger; Evangelism in the Book of Acts, Ira A. Kurtz; Youth Faces Christ, Paul Mininger.

Thoughts Gleaned.—It is the duty of the church to witness against sin, proclaim the Gospel, and live the Gospel. God's grace is sufficient to take us through all experiences victoriously. We should be willing to suffer that God's name might be glorified. Christ offers to youth companionship and an abundant life. The apostles worked together with one accord.

Secretary.

MINOT, NORTH DAKOTA

Report of the Peace Conference held at the Fairview Church Nov. 6, 7, 1948.

Organization.—Mod., E. G. Hochstetler; Asst. Mod., L. A. Kauffman; Chor., E. D. Hershberger; Secy., Ezra Good.

Program and Speakers.—The Teaching of the Scripture on Peace, Elmer Borntrager; Sermon (John 16:33), H. A. Diener; Biblical Nonresistance, H. A. Diener; Motives of Peace, D. L. Martin; The Source and Consequences of Bitterness, Revengfulness, Malice, Envy, Scolding, Faultfinding, Quarreling, L. A. Kauffman; The New Life in Christ, Source of Peace, Llewellyn Groff; How to Obtain a more Definite Conviction Among the Brotherhood Against Military Training and War, H. A. Diener; Our Peace Testimony to the World: In Our Home Community, A. J. Stoll; As a C.O., Dave Nissley; As a Church, E. D. Hershberger; Sermon, H. A. Diener.

Thoughts Gleaned.—The devices of men are not sufficient to bring peace, but the Gospel of Jesus Christ is. In order to have peace we must be released from fear of poverty, ridicule, death, and judgment. Let us forgive each other and pray for each other. Without faith it is impossible to please God.

Secretary.

LITITZ, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Lititz Church Nov. 20, 21, 1948.

Organization.—Mods., John S. Hess, Lester Wenger; Chors., Clyde Stoner, Earl Wissler; Secy., Anna S. Eby.

Topics and Speakers.—Love Your Enemies, Revelation Through Biblical Poetry, Sketches from the Life of Menno Simons, Martyrs of the Faith, John F. Bressler; Ask . . . Enter . . . Beware . . . Therefore . . . George R. Brunk; Children's Meeting, Clyde Stoner.

Thoughts Gleaned.—People hate God not because He has wronged them, but because they have wronged Him. God will not pour the oil of grace into a dirty bucket full of water; He pours His blessings into vessels which are clean and made empty for Him. The reason people aren't willing to give up things that clutter their lives is that they haven't taken a good look at Jesus Christ.

Secretary.

December 14, 1948

THE BOOK SHELF

The King Nobody Wanted, Norman F. Langford; The Westminster Press; 1948; 180 pp.; \$2.50.

The King Nobody Wanted is the life of Christ from His birth to His ascension, written in simple narrative, based upon the accounts of all four Gospels. There are chapter divisions and headings, but the book is written as one continuous narrative.

The author, Norman F. Langford, is an assistant editor in the United Church Publishing House in Toronto, Canada. He was educated at the University of Toronto and at the University of Chicago Divinity School. He doesn't attempt to give every incident in the life of Jesus, but rather selects those incidents which most clearly set forth Christ as the rejected King who came to reign in the hearts of men.

The book is very interestingly written, and is profusely and attractively illustrated throughout. The artist, John Lear, has given his illustrations with rich color, yet without gaudiness. The book is printed on a high grade of paper. It is adapted to juniors in the upper elementary grades.

The author puts the Scriptures in story form, and where he has interpreted, it is from the evangelical viewpoint. In reading the book, I have found nothing contrary to the teachings and practices of the Mennonite Church.

Teachers of children will find this a very worth-while book to read. Parents of children in the upper elementary grades will do well to secure this book for their children. It is a book which children will read with great interest.—Howard J. Zehr.

The Sugar Creek Gang Goes North, Paul Hutchens; Van Kampen Press; 1947; 80 pp. 75 cents.

Mr. Hutchens has added another to the series of the Sugar Creek Gang books. This one, which will likely prove entertaining and interesting to juvenile readers, appears to be somewhat on the sensational side of fiction for young readers. The camping experiences of the Gang in the north woods are completely eclipsed by the discovery of a kidnapped five-year-old girl from Minneapolis. The style of writing is typical of the Sugar Creek Gang series. The plot is very simple; in fact, the story appears to be a running narrative of events. From the standpoint of story structure, it probably is not so well written as some of the previous books of the same series.

The book has a few good qualities. It approves and encourages Gospel teaching, attending Sunday school and church, and mission work among those who have not the advantage of hearing the Gospel. The tone in general is Christian. Some of the objectionable features are its approval of militarism, slang words, telling of tall stories, and the comic-strip slant in the use of kidnapping

experiences in the story structure. Christian readers will likely be disappointed with the author's use of the kidnapping incident and with the close of the story without any climax or denouement except as related to the discovery of the kidnapped girl.—E. Zook.

The Supreme Beatitude, Earle V. Pierce; Fleming H. Revell Co.; 1947; 208 pp.; \$2.00.

The author presents, with some revisions, messages on giving which he has given in churches he served as pastor, at conventions, and in theological seminaries. He states that he has been helped by others' writings and lectures and desires to pass on what he has found to be practical in his ministry on the subject of giving.

The book gives evidence of considerable Biblical research; hence he writes with a depth of personal conviction and freshness. He has the theme and facts with which he deals well in hand. His treatment is thorough, accurate, and fair-minded.

The author deals at great length with the money phase of giving and seeks to prove from the Word the blessedness of giving. Many challenges are made on the basis of durability of investments. The Supreme Beatitude—"It is more blessed to give than to receive"—he calls the spiritual center of the Bible (p. 15). Startling comparative figures are given on giving (pp. 22, 23). The chapter, "Motives for Giving," gives a deduction that surprised the author and no doubt will surprise the reader. It is this: The Lord urges only one motive as a basis for giving and then the motive which He named—the motive of investment and therefore of the highest self-interest. The chapters on Stewardship, Perfect Christian Giving, The Cause of Joy, and Covetousness are very stimulating.

The author is accurate and scholarly in his presentation. Scriptures are well selected and his treatment well balanced. The work shows a great degree of creative ability and originality of expression. It is easily read and full of illustrations which are very adept. Considerable humor runs through the book which on the whole is wisely used.

Evangelical faith is definitely supported.

One questionable statement appears on p. 154: that only two symbols were instituted in the New Testament, namely, Baptism and Communion.

The author touches briefly but very much to the point on several issues: everyday nonresistance (pp. 49, 51), temperance (p. 65), law and grace (p. 155), and amusements (p. 164).

I would heartily recommend the reading of this book to all ages from intermediate up and to all Christians regardless of vocation. This book is different and cannot be thoughtfully read without provoking to action.

The last chapter is especially suggestive for the minister in the presentation of this subject of giving to his congregation.—J. Harold Breneman.

How to become a Dunce

A beast does not know that he is a beast, and the nearer a man gets to being a beast the less he knows it.—George Macdonald.

ITEMS and COMMENTS

Wet forces during the Kansas campaign quoted Abraham Lincoln as follows: "Evil in the liquor traffic results not from the use of a bad thing but from the abuse of a good thing." What Lincoln actually said was: "It is true that even then it was known and acknowledged that many were greatly injured by it. But none seemed to think the injury arose from the use of a bad thing, but from the abuse of a very good thing."

* * *

Alcoholics Anonymous, which had a humble beginning in 1935 with three members, now has 1650 branches with a membership of 48,613, and the movement is now spreading to many other countries of the world. The chief requirement for membership in this fellowship is a sincere desire to stop drinking.—The Voice.

* * *

According to figures based on a survey conducted by the Grape Vine, official organ of Alcoholics Anonymous, it is estimated that 2,500,000 of America's excessive drinkers first became intoxicated before they were out of their teens.—The Voice.

* * *

Twenty-five years ago a drunken woman was a social scandal. Today drinking women constitute one of the greatest problems of the nation. There are at least 150,000 women alcoholics.—The Voice.

* * *

The Pennsylvania Bureau of Highway Safety reports that 51.9% of the 2,104 drivers, licenses revoked during 1946 were due to intoxication.—Listen.

* * *

The Church of England Assembly, in recent sessions in London, approved the use of the atom bomb as a defensive necessity against an aggressor. The Assembly's vote was sharply criticized by the Bishop of Chichester, who declared that the Commission's report "set out the international lawyer's side of the argument but does not give us the distinctly Christian note of compassion for suffering, forgiveness, and charity."

* * *

William Goudbert, missionary to the nomadic Navajos of Arizona and New Mexico, is putting the Bible into print for a nation which has had no written language. During the first sixteen years of his mission work among these people Mr. Goudbert succeeded in reducing the language to writing, and in translating Mark and John. Goudbert reads a verse to the Indians, putting the translation into idiomatic Navajo. The Indians then tell him how they would say it to their people to make them understand. The translation of Luke is now about halfway completed.

* * *

A six-year schedule is being launched in Scottish schools which will insure every boy and girl receiving Scripture training on a par

with mathematics and languages.—United Evangelical Action.

* * *

The United Board of Christian Colleges in China reports that 50,000 students sought admission to the freshman class of the twelve Christian colleges in China last year. Only 4,000 could be admitted.—Protestant Voice.

* * *

The opposition of the ruling Buddhist forces in independent Burma has begun to show itself against Christianity. The University of Rangoon has decided not to permit Judson College, the only Christian college in the land, to be re-established.—Moody Monthly.

* * *

Deploping the idea that funerals should be "bigger and better," the Tulsa, Oklahoma, Ministerial Alliance has issued a number of suggestions for improving the average funeral service. They proposed that funeral services for church members be conducted in the church; that the favorite song of the deceased not be sung but only hymns of faith, comfort, and hope; that Scriptures be chosen for their value in strengthening the faith of the bereaved, for comfort and consolation, and hope of immortality; that ministers keep their funeral sermons brief; that the sermon for a Christian carry the note of victory and immortality; that the sermon for a nonmember should be in terms of comfort for the bereaved and challenge to those who remain; that police escorts for funeral processions be encouraged as a public service; that the practice of avoiding Sunday funerals be encouraged; that ministers make every effort to destroy the "common illusion that a funeral service is a performance and that one must be bigger and better than another."

* * *

Among important items shipped by the American Bible Society in the promotion of its world emergency program recently have been 40,000 Gospels (Luke and John) in Serbian to the office of the British and Foreign Bible Society in Belgrade, Yugoslavia; shipments of 800 Ukrainian, 800 Russian, and 200 Spanish Bibles, 500 Russian Testaments and Psalms, and 1,500 Polish Gospels to the Belgian Bible Society—a reminder of the large number of displaced persons who are at work in the Belgian mines; the purchase of 230 tons of paper for the Japan Bible Society, which should produce some hundreds of thousands of Testaments and Gospels; to Japan, 90,000 finished New Testaments printed in the United States; to the United States armed forces, principally to chaplains for new recruits, 50,000 Testaments and nearly 9,000 Bibles; \$13,000 worth of raw materials for Bibles and Testaments in Germany; to Korea, 13,000 New Testaments.

* * *

A major responsibility has been placed upon the Protestant churches of America as a result of the migration of thousands of Negroes to northern and western sections in the past twenty years. According to the Home Missions Council, the Protestant denominations during the last two decades have seen an increase of 11.3 per cent in the mem-

bership of their white churches, and a gain of 705.5 per cent in the membership of Negro churches.

* * *

According to Lutheran World Federation News, the Evangelical bishops of the Russian zone in Germany have issued a statement in answer to the request of the Soviet military authorities for support of the Communist political positions. The bishops have declared "that according to the Evangelical doctrines the individual Christian and therefore also the church are obliged to obey the authority of the state, in so far as the demands of the state are not contrary to God's commandments. However, the church is forbidden to permit itself to become an instrument that will carry out the political plans of the state.

"Whenever the church has a word to say concerning political questions, this word must necessarily arise from an inner compulsion due to the influence of the Gospel. The freedom of the church in assuming either a negative or a positive attitude toward the measures of the state is an integral part of the religious freedom which the churches must request of the state, and which has been formally assured to them in the constitutions of the countries of the Soviet zone.' The letter concludes with the statement that the Evangelical Church deals with all occupying authorities and all political parties on the basis of these principles."

* * *

About 10,000 foreign students, many of

TO THE WORLD

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them colored, are attending school in London at the present time. Their spiritual welfare is a concern to Christian people there. For many of these, it is asserted, are "going back to their own countries far worse Christians than when they came to this country."

* * *

Religious News Service reports that defeat was suffered by antiliqor forces in most of the states where the wet-dry issue was up for state-wide decision in the recent election. The biggest reverse sustained by the dry forces was the repeal of the Constitutional prohibition provision in Kansas. Washington state voters approved a proposal to legalize the sale of liquor by the drink, but a similar measure was rejected in Oregon. Washington rejected the proposal to end the sale of beer and wine in taverns. Defeated in Colorado was a dry-sponsored proposal to extend local option to counties, election district wards, or election precincts. The local option proposal in California was rejected, but Arkansas voters turned down a proposal which would have weakened local option there. South Dakota voters rejected proposals to prohibit the sale of any commodity except tobacco and soft drinks by liquor establishments, and to prohibit the sale of liquor in less than pint containers. The proposal to legalize municipal liquor stores was turned down in North Dakota.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI

TUESDAY, DECEMBER 21, 1948

NUMBER 51

Voices Heard at Christ's Birth

When Caesar Augustus issued his decree that all the world should be taxed, there must have been a veritable babel of voices in every city of the Roman Empire. Multitudes returned to the villages of their birth. There were heartbreaking separations, happy reunions, and every conceivable set of circumstances in which people talk.

All of those voices have been hushed for centuries. It would be impossible to find any trace of what was said in millions of conversations which took place in the period immediately surrounding the birth of Christ. Impossible, that is, except for the inspired record of what God has been pleased to preserve for us in the Bible. As we examine the Scriptures, we discover that certain representative utterances have been written for our learning and admonition.

If we listen carefully, we can hear what was being said by angels and demons; by worldlings and believers; by religious leaders and political leaders; by wise men and peasants. It is possible even to hear what the eternal Son of God said to His Father on the very night of His birth. Taken together, these representative voices depict a remarkable series of various attitudes which may be taken toward the God of heaven and His incarnate Son.

1. There was *the voice of the unseen world above*, made audible when the angels burst the bands of their invisibility to express their joy at Messiah's birth, and to make known to men the significance of what had just happened in the lowly stable of the city of David. Luke 2:10. The Scripture is not lacking in other intimations of what the occupants of heaven talk about, but here is, in clear-est tones, the bright picture of what the angels said, on that night of nights: "Glory to God in the highest, and on earth peace, good will toward men" (v. 14).

2. *The voice of the heedless world around* has been crystallized for us in one brief phrase. What did men and women and young people say as they gathered in their own cities in obedience to the decree of Caesar? They talked of everything under the sun, but evidently God's promised Redeemer had no place in their conversation. When Joseph and Mary, heirs to the throne of David, came to the city in which God had announced Christ should be born, "there was no room for

them in the inn" (Luke 2:7). From the viewpoint of eternity, this is all that the babel of voices in Bethlehem meant. Thus tersely, the Bible summarizes what was spoken that night in David's city. Nor should this be considered remarkable, when we see the world maintaining its ancient attitude, in spite of the fact that Christ lives today. There is still no room for Him, nor for those who are dearest to Him.

3. Breaking forth into evil words and deeds was *the voice of the unseen world beneath*. "Herod, when he saw that he was mocked of the wise men, was exceeding wrath" (Matt. 2:16). There can be no doubt whatsoever that the terrible anger of Christ's great adversary, Satan, and his demon host, is visible in the wrath of Satan's emissary, Herod. Just as unseen evil forces sought to destroy the children of Israel at the time of Moses's birth, and thus prevent the birth of Christ, so did Satan now seek to murder the infant Saviour. The real attitude of the unseen world of wicked spirits toward the Lord Jesus was demonstrated for all future generations to behold.

4. *The voice of religious indifference* spoke through the scribes and Pharisees of Jerusalem, who paid no heed when Wise Men came seeking information as to where Christ should be born. These religious leaders knew the Old Testament Scriptures, but were apathetic to what they contained. They could even direct the Wise Men to the Saviour, after consulting Micah and reading the words, "In Bethlehem of Judaea: for thus it is written by the prophet" (Matt. 2:5), but they themselves did not go to worship Him.

In every generation since then, there have likewise been men in places of leadership who have known what the Bible teaches about Christ, but who have not acted on the knowledge they possessed.

5. *The voice of the spirit of prophecy* was also heard after Christ was born. Representing those devout and earnest students of God's Word who have always looked for the salvation of the Lord were two saints in Jerusalem. The secret prayers of Simeon brought the secret assurance that he would behold the Messiah, and one day he was able to say: "Mine eyes have seen thy salvation" (Luke 2:30). Prayer and fasting gave to the aged

Anna power to pierce with prophetic glance into the divine purpose. She "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38). Christ cannot be hidden from the eyes of faith.

6. *The voice of adoring worship* has ever been heard where God has manifested His saving grace. We read that the Wise Men "fell down, and worshipped him" (Matt. 2:11). What words they spoke we know not, but their act of wor-

No Room in the Inn

BY STELLA WENGER GOOD

"There is no room in the inn"
Were the words the keeper said;
And from the couple at his door
He thoughtlessly turned his head.
He little knew, as he turned away
From that man and maiden fair,
Of the Holy Child to be born that night,
Or that His mother was standing there.

There was no room in the inn—
Filled was every cot and hall;
So into a dark, cold stable they went,
To sleep with the beasts of the stall.
There was no room in the inn,
For others had crowded ahead;
And so that wondrous Child was born
That night, in a manger bed.

Ah, there was no lowlier place
To be found in all Bethlehem;
But lo, infinite love divine
Was there o'ershadowing them.
Suddenly that lowly stall
Was radiant with heavenly light,
And music from the heavenly choir
Chimed through the calm, still night.

I am so glad He came to earth
In such an humble way,
And that to hearts who give Him room
He enters still today.
Celestial music still chimes on,
Above earth's noise and din;
Its message still is joy and peace
To those who let Him in.

To all who give Him room, that Star
Still shines, undimmed and bright,
And through two thousand centuries
Is still their guiding Light.
Shine in our hearts, O wondrous Star!
And bid our doubtings cease;
Angelic choir, chime o'er the earth,
Thy message of good will and peace.

Dayton, Va.

ship expresses to us the proper attitude of all who are truly wise today. The dim starlight of some ancient revelation, handed down perhaps from the captives of Daniel's time, who lived in the land from which the Wise Men came, led them to the brighter light of the written Word. The light of revelation in turn brought them to the very presence of Him who is the Light of the world.

7. *The voice of childlike faith* is to be heard in the response of the shepherds to the message of the angels. Said they: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15). Unbelief would have said, "Let us see whether this thing has actually come to pass," but faith expressed confidence that God's ambassadors had indeed spoken the truth. Faith obeyed God's Word; faith therefore beheld the incarnate Son of God.

8. *The voice of implicit obedience* crowns every other utterance recorded as having accompanied the incarnation. The Babe in the manger spoke to His Father in heaven. His words have been preserved for us in the Christmas story as it appears in Hebrews 10:5-7: "When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

Wonderful it is to know that there in Bethlehem, amid the hubbub of a city disturbed by many coming and going, one voice was raised to the Father directing attention to the purpose for which Christ came. He had come to receive the body prepared for Him, that in it He might go to the cross, for by God's will "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).—Moody Monthly.

Why People Light Candles at Christmas

BY FRANCIS HOWARD

Why do people light candles at Christmas?

There is an old legend that tells how the custom started.

Long, long ago, one of the lowliest inhabitants of a little village in Austria was a hard-working shoemaker. He was so poor that his clothes were nothing to look at. In fact, no one envied him at all.

Yet, for all his poverty, he was rich in other ways. In the goodness of his

Lullaby for Mary

BY ELAINE H. SOMMERS

Hush-a-by. Hush-a-by,

Mother's baby boy.

Listen to the shepherds sing

With hearts brim full of joy.

They've brought a little lamb for Thee—

Woolly, fuzzy, white.

They've come from near Judean hills

This snowy, holy night.

Hush-a-by. Hush-a-by,

Mother's baby boy.

Listen to the shepherds sing

With hearts brim full of joy.

Goshen, Ind.

heart, he had no equal among other men. He showed his love for mankind by many small deeds of kindness.

He had one custom that he kept very faithfully. To encourage weary travelers who might be seeking shelter, each evening he used to place a lighted candle in his window.

His neighbors never forgot the morning when they heard the shoemaker singing at his work. His face shone with a new light.

When they asked him why he sang so happily, he answered, "Last evening I had a blessed Visitor. The holy Christ child knocked at my humble door, and I made Him welcome in my shop. Never have I known such joy as came to me last night."

At the news, many in the village scoffed. But there were those who marveled, and envied the shoemaker his new peace of mind.

Not long afterward the village was swept by a terrible war. Through its streets passed the invading armies. There was much famine and suffering among the inhabitants.

The only one who seemed to be undismayed by all that went on was the poor shoemaker. Night after night, a candle shone in his window, and when men saw it, their faces became bright with hope.

Finally, the peasants put their heads together. They wanted to know why the shoemaker could be so serene and undisturbed in those troubled times.

"It's because of his candle," a small boy spoke up. "Each night he has it burning in his window, giving cheer to all the world."

The older folks laughed at the child's

words, but then they became serious. They wondered if what he said could be really true.

The next night was Christmas Eve.

A strange thing happened that evening. Unknown to each other, the people of the village decided to follow the shoemaker's example. In window after window, candles began to appear. Before the night was far advanced, every home showed a light in the blackness.

The next morning a beautiful mantle of snow covered the village. At daybreak, men came riding into the town, singing as they rode. They brought the glad news that the long war had ended and peace had once more come to their country.

There was music and laughter and much rejoicing.

Later, when the people talked it over, they nodded their heads as if they had found out a great secret.

"The shoemaker was right," said they. "It was his candle that guided the Christ child to his doorstep. And it was the blessed Son of God who has brought us all this peace and happiness in a single night. Never again must we fail to light candles on His birthday!"

And that, according to the legend, is why everywhere today men light candles at Christmas.

Poughkeepsie, N.Y.

O Christ the Child

You little children, in whose eyes

Undimmed the light of heaven glows,

Whose dreams are bright with paradise,

Whose souls are whiter than the snows,

From holy lips and undefiled

Breathe your soft prayer to Christ the child;

All you whose thinning locks are spent

With unreturning autumn's rime,

Whose heads, like wind-worn trees, are bent

Beneath the savage storms of time—

Pray Christ the child to be your guide

Past the dim shoal, where shadows hide!

O saving hands! O Christ, that hears

A mortal mother's lullabies;

That feels our agony and tears,

Whose bosom trembles with our sighs,

Give us pure hearts and undefiled

Make us like Thee, O Christ the child!

—Leading Editorial, New York Sun,

December 25, 1897.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

God the Great Giver

The giving of gifts is one of the traditional ways of observing Christmas. Much as we may deplore the commercialization that grows out of this practice, and a certain element of giving in order to get, there is something to be said for it. Who has not felt a tingling joy as he selects gifts for those whom he loves and wants to make happy? Nobody wants to be the Old Scrooge who growls in disagreement with the note of liberality and good will which pervades the December air. When the spirit of giving is genuine kindness and an overflowing of the heart, it agrees with the Christian motif of this happy season. We had better have more giving and not less.

Probably the suggestion for this Christmas giving came from the precious things brought to the Christ child by the Magi. We should still give to the Lord, as did the little boy who happily announced last Christmas, "This morning I gave myself to Jesus." But He wants our hearts, not just our things. And so we do well to substitute our fellow men as the recipients of our material gifts. In so far as we give things of value to those who can use them, needs are met, and the hearts of both giver and receiver are gladdened.

But the great Giver of Christmastide is not any man, woman, or child. Even could you give to the value of millions, your gift would be a trifle as compared with the great Gift which God has given. To a morally and spiritually bankrupt race He has given a capital of grace that makes possible a new start in life. To a bleak and dismal world He has given the Light which lightens every man. To a confused and disillusioned humanity He has sent wisdom incarnate in Christ. To hopeless slaves of sin and passion He has given redemption and gloriously effective freedom. The gift of God's Son was the most glorious outpouring of liberality that this old world has ever seen or ever will see. What a costly gift it was! Heaven was impoverished for a time, that earth might be enriched. God made Himself lonely in order that the heart of man might be comforted.

And how unworthy we were, and are! There is no particular reason why God

should have done this for us, other than that we needed it and He wanted to do it. It was certainly a mighty stooping for the infinite God to take upon Himself the likeness of sinful flesh. C. S. Lewis says somewhere that to think of something comparable we would have to envisage a man becoming a cockroach. The comparison is probably a poor one. In our finite minds we just cannot know what it meant for Christ to become incarnate in man. All we know is that God planned this great gift out of pure mercy and grace and that His Son was willing to execute the Father's plan. That's the reason we have Christmas. The finest gift you and we can enjoy on this Christmas or any other is the coming of Christ to earth for the purpose of our salvation.

So go ahead and give your Christmas gifts with a heart full of love and compassion. But remember that you have received an infinite deal more than you can ever possibly give.

Not It But Him

A speaker in a meeting recently told of a Christian who was questioned by an observer. "What is it you have found—you and your people—that makes your faces so peaceful and happy?" "We have found not *it* but *Him*," replied the Christian. The secret of Christian joy is not circumstance or provision or goods or personal attitude or philosophy. Our joy is Christ. When He is in our hearts, meeting all life's rebuffs and problems for us, answering all our questions, comforting all our sorrow, giving us hope for time and eternity, then we have joy. The world's quest for happiness is always a disillusionment and a disappointment because it leaves out Him. The philosopher has a false integration when he puts life together without Him. Even the altruist comes to blind alleys because the goal of his life is merely Others, not Him. A great writer said recently that what the world needs today is faith and hope. But he was wrong. For what the world needs is some One in whom to have faith and in whom to find hope. How utterly useless it is to meet the counsels of despair with the empty exhortation, "Only hope, only believe." How can one believe without an adequate object for that

faith? No, we seek not it but Him. Our joy is deeply grounded in no thing which the world can offer; it is firmly based in Him whom Heaven has provided.

Ready for Audit

A careful and honest businessman keeps his affairs in such shape that he would not be embarrassed at any time by the surprise visit of an auditor. A banker leaves his accounts at the end of every day in such shape that he could give an accounting of the affairs of the bank as of that date to any bank examiner. There is a satisfaction in so living and working that there would not be a confused mix-up if we were suddenly called to give our account to God. Belshazzar was terrified with the handwriting on the wall because he was not ready for the unexpected summons. To many a man the thought of death is a nightmare because he has so many things that must be set in order before he can meet the angel of death. Daniel Chester French, the sculptor, has a great work of art entitled "The Angel of Death and the Sculptor." On it an artist is busily working with his chisel, carving a figure out of the marble. But the angel of death has just appeared and with an extended hand is pulling the artisan's hand away from his work. Thus the artist would teach us to be ready at any moment in case our busy hands should be stayed.

All of us, of course, have more work than we can do today. There are tasks which must go on tomorrow's agenda. But happy the man for whom that agenda is important only if God sees fit to let him live another day. Happy the man who at any time could answer his eternal summons, gladly leaving his undone tasks to others. Happy the man whose heart doesn't miss a beat at the thought that the auditor may appear within the hour. Efficient Christian living is so kept up to date that the workman can lay down his tools, the merchant can lock his store, the preacher can announce the next meeting, knowing deep in his heart that all is well should there be a sudden change of plans through the intervention of the Lord of heaven.

The attitude toward the Jews is the barometer which has registered how much Christian spirit there is among Christians.—Sholem Asch.

Human Pillars of Healthy Church Discipline

BY ORRIE D. YODER

"Thou shalt provide out of all the people able men, . . . men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people" (Ex. 18:21, 22). "James, Cephas, and John, who seemed to be pillars" (Gal. 2:9).

The subject of church discipline is today much discussed in our conferences and other religious agencies, and yet this great problem as it faces us in both home, church, and nation, needs our attention and consideration as never before. Our attention in this short treatise will be perhaps turned mostly to our great present-day need of God's human pillars of discipline, those who are divinely chosen to hold forth and to hold up in the fear of God His eternal principles of right and truth in the work of the church.

Church discipline does not mean primarily, as some are inclined to think, the excommunication of the disobedient and unruly. This is but an outward action, sometimes but not always needful in the divine administration of truth and righteousness as it pertains to Christ's church and kingdom. Among the definitions of the word, discipline means to train to obedience, and also to correct, or chastise. Looking into Scripture, this has been, largely, the work of God's chosen leaders. This was the mission of Christ, but let us not forget that His great principle of training "to obedience" needed little of the "excommunication" idea, compared to other great laws and principles of leadership which He exemplified. The same is true of all of God's great leaders.

Let us look at Moses, God's great law-giver and disciplinarian, as he reproves Israel for the sin of the golden calf worship.

It is true that he directed the judgment upon three thousand men who were slain because of this sin, but far greater are his qualities as a leader and disciplinarian when this man of God declared to them the great sin they had committed and challenged all who were sincere to step out "on the Lord's side" (Ex. 32:26).

John the Baptist was one of God's pillars of discipline when even at the cost of his own life he stood up for the right against Herod the monarch and rebuked him for his unholy choice of his brother's wife. Paul was a man of discipline when he proclaimed the great message of the cross of Christ against both the moral and intellectual sins of the world. To the church at Corinth he also charged that they put away from among them "that wicked person."

We need to remember that true discipline, which means to uphold the right

and encourage obedience to the right, is far more positive than negative. Far too much of our idea of discipline today, in home, church, and nation, is negative—"thou shalt not," instead of holding forth with authority the standard of right and truth as Christ did in His Sermon on the Mount. Christ declared that His mission in the world was not to judge the world, but He gave His life to uphold the truth and right, and that we might be saved to do the same.

The great need of the church today is, as it ever has been, not necessarily better ideas of the ways and standards of discipline, but more and better people to uphold and proclaim by word and life, the true ways of right and holiness. God's problem today is as always, not primarily methods of discipline, but men of discipline! God needs His men to live near to Him as did Moses, or as did John the Baptist in the wilderness alone, and away from the world until they are filled with the fear and fullness of God to boldly stand up for the right. As in old time, when Moses was to appoint helpers as leaders, they were first to be MEN of truth. The greatest challenge was not to ways and means, but to holy men. It is still the call in home, church, and nation—qualified men who will fearlessly live or die for the right!

Lately someone asked the question, Why is it that people today have so little regard for authority? Why, said a brother, our bishops of fifty and seventy years ago stood before the church and boldly declared the rules of faith and of the church, and there went with their word such power and authority that no one thought of raising any questions about obedience to the same, and no one defied the authority of the church as they preached and held forth her discipline. But, where is such holy authority and gravity of command today?

Holding to the special theme of our treatise, "Is there not a cause" why conditions have so radically changed? Have not our ways of life and conduct also so radically changed that God cannot find His human pillars of discipline today as He did in years past?

Just one illustration out of dozens that could be given, we will observe one point so evident. The writer remembers some of our bishops and leaders of nearly a half century ago. They were humble, pious men who did not want their names published abroad as being popular with the world, nor did they even want anyone to take their photograph and display their picture.

How is it today? How can the problem of discipline but be radically changed and men of old-time gravity and Holy Ghost authority be wanting when present leaders of the same said offices today perhaps love to have their names broadcast and their photos in large figure published before the crowds?

If in the same church where years ago

our humble, pious leaders led the people of God with heavenly commanding authority, we today foster, or consent to sensual entertainment, moving pictures, and that which our God-fearing forefathers considered belonging to the world, how can leaders command the same power and authority as then? Discipline must fail without holy men.

Oyster Point, Va.

Wise Men Will Follow the Star

The story of the Magi is familiar. In Eastern lands they scanned the sky. A star revealed to them the birth of the Saviour. They journeyed to Jerusalem. They followed the star. It led them at last to the place where the young Child lay. They found Him whom they sought, Christ the Lord.

The Magi were wise men. There were other magi in Babylon, who were not wise as were these travelers. They were too smart to go off on a wild-goose chase. Who ever heard of following a star!

To be or not to be wise, to follow or not to follow the star—that is the question. Humanity's star today is the Word of God. That leads to Christ, the Redeemer and King. He is the very heart of God's revelation. They who humbly submit to its guidance will reach Bethlehem, yes, and Calvary too, and the empty tomb. They will find Him whom they need, their God and Saviour.

The way to Bethlehem may be rough and painful. The Magi's journey was no picnic. Obedience to the Word calls for contrition and repentance, for recognition of sin and confession of sin and repudiation of sin. Pride must be humbled and self-righteousness shattered. All that hurts. But following the star we must travel that road.

And blessed are they to whom such grace is given. They are truly wise. They have the right slant on life and death and eternity. They know what possesses abiding value. They are not unduly affected, one way or another, by the condition of things seen and temporal; they are the masters of things unseen and eternal. They have Jesus the Christ.

Today as once in Babylon there are those who are wise only in their own conceits. They are too smart to be fooled by what the Bible tells them. They know far more about God and themselves, about the mysteries of life and the problems of humanity than God's Word. Following the star to them is the height of folly.

And what a mess they manage to make of things! We see it in their personal affairs; we see it in the world at large. It cannot be otherwise. They have no star, but only their own ignorance to guide them.

Yes, to be or not to be wise, to follow or not to follow the star—that is the question!—The American Lutheran.

BY CLARENCE FRETZ

There are many marriage failures in America today. God, who made us and all things, never intended that men and women should suffer such unhappiness and dismay. He gave His Son to save them from sin, sorrow, and defeat. He sent His Spirit into the world to guide men in the right way. He gave His Word (the Holy Bible) to teach them a better way, not only in marriage, but in all the undertakings of life.

What does God's Word teach about marriage? What is the Christian way in marriage?

1. *Marriage must be "in the Lord"* (I Cor. 7:39). Jesus said, "I am the way," and someone has commented, "Without the Way, there is no going." Only Jesus is able to steer the marital bark in such a way that it will keep off the rocks of ruin. He once said, "Without me ye can do nothing."

For marriage to be "in the Lord," both the man and the woman need to be born again from above (John 3), saved from sin, and in vital fellowship with God through Christ. Only those with the Spirit of Almighty God within them can make a real success of marriage.

2. *The marriage tie must be fully respected.* "At the creation, 'Male and female did God make them. For this reason a man shall leave his father and his mother, and shall cling to his wife, and the two shall be one'; so that they are two no longer, but one. What, therefore, God has joined together let not man separate" (Mark 10:6-9, Weymouth). It is not Christian to drag mother fixations into marriage. Father and mother are to be left behind. No spouse should be expected to marry the in-laws, too. Nor dare either marriage partner think of the marriage tie as anything temporary or conditional. It is an unconditional contract to join heart and hand for life and becomes a divinely cemented union that no human being has a right to dissolve.

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3).

"Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:10, 11).

3. *Proper regard for one's marriage partner must always be maintained.* According to Scripture, the husband is to be the head of the home, and wives who wish to follow Christ's way must recognize him as such.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24).

The spirit of gracious compliance with a husband's requests is far more winsome than the artificialities of personal adornment, and very precious in God's sight.

"In the same way, you wives must be submissive to your husbands, so that even those who will not believe the Word may be won over without a word by the behaviour of their wives, when they see how chaste and reverent you are. You are not to adorn yourselves on the outside with braids of hair and ornaments of gold and changes of dress, but inside, in the heart, with the immortal beauty of a

gentle and modest spirit, which in the sight of God is of rare value" (I Peter 3:1-4, Moffatt).

This does not mean that the husband has right to be lordly dictator over his wife, and that she must become his degraded subject as in heathen lands. No, by no means. It is simply a matter of having real leadership. Most institutions have a chairman, director, president, or the like—why not the home? Even the boys playing ball on the corner lot find out that they can win more quickly if they have a captain and co-operate with him. The husband is usually the logical person for leadership in the home, by virtue of strength and age—why not recognize him as such?

But to prevent anything like tyranny in the home, the Bible makes it clear that the husband needs to be very considerate of his wife and helpmeet.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies" (Eph. 5:25, 28). "Husbands, love your wives, and do not be harsh with them" (Col. 3:19, R.S.V.). "Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered" (I Peter 3:7, R.S.V.).

In the truly Christian marriage this mutual considerateness will be especially manifest in the matter of sex relationships. This side of the married life will not only be thought of in a pure and honorable way (Heb. 13:4, R.S.V.), but will be exercised in the spirit of respect for the other person. No impatience or impertinence will be shown when the other partner is not in a condition to enter into conjugal association. I Peter 3:7 (cf. Lev. 15). At the same time, no emotional or other barriers will be allowed to hinder complete freedom of association, except when by mutual agreement a limited period of abstinence is devoted to prayer and fasting. I Cor. 7:2-5. As far as conjugal love is concerned, the Christian husband and wife will be loyally, exclusively devoted to each other with strict fidelity. Prov. 5:15-21; 6:23-35; Deut. 24:5, etc.

4. *Children are always welcomed and loved.* "Children are an heritage of the Lord" (Ps. 127:3). "Who are those with thee? . . . The children which God hath graciously given thy servant" (Gen. 33:5). Godly married people do not resent the advent of children as an intolerable burden, but regard children as a gracious gift from God, a sacred trust with solemn obligation and manifold blessings. Paul, the Spirit-filled writer of much of the New Testament, wrote:

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"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14).

The House of Christmas

*There fared a mother driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.*

*For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honor and high surprise,
But our hearts we lost—how long ago!
Where the yule tale was begun.*

*A Child in a foul stable,
Where the beasts feed and foam,
Only where He was homeless
Are you and I at home;
We have hands that fashion and heads that
know,
But our hearts we lost—how long ago!
In a place no chart nor ship can show
Under the sky's dome.*

*This world is wild as an old wives' tale,
And strange the plain things are,
The earth is enough and the air is enough
For our wonder and our war;
But our rest is as far as the fire-drake swings
And our peace is put in impossible things
Where clashed and thundered unthinkable wings
Round an incredible star.*

*To an open house in the evening
Home shall all men come,
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.*

—Gilbert Keith Chesterton.

"... teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

It is not enough that women be willing to marry. According to the above passages, they should be willing to assume woman's greatest role in society—motherhood. This should be motivated by such a love of their husbands and their children that they will gladly be "keepers at home" and "guide the house." The virtuous woman, according to Proverbs 31, is one who "looketh well to the ways of her household, and eateth not the bread of idleness." Her husband "doth safely trust in her," and she "worketh willingly with her hands." "She stretcheth out her hand to the poor; ... she openeth her mouth with wisdom: and in her tongue is the law of kindness." Of such a woman it is said, "Her children arise up, and call her blessed; her husband also, and he praiseth her."

5. *The husband is a real father in the truly Christian home.* He does all that one has a right to expect of the head of the household.

a. He provides for the needs of his family. "What man is there of you, whom if his son ask bread, will he give him a stone" (Matt. 7:9)? "... the children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

b. He provides for moral and spiritual leadership in the home. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "... we exhorted and comforted and charged every one of you, as a father doth his children" (I Thess. 2:11). "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing" (I Tim. 2:8 R.V.). "A good man leaveth an inheritance to his children's children. ... He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:22, 24). "The father to the children shall make known thy truth" (Isa. 38:19).

6. *In Christian marriage God's kingdom is always put first.* "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Christian people do not choose partners on the basis of first sight, but look to God to guide them in this important choice. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). It is not right to put God aside to improve one's chances for marriage. Orpah did this to her eternal ruin. Ruth, on the other hand, chose rather to cast in her lot with God's people, small in number and despised though they were, and God so led in her life that she got as husband a

godly, good man who was well able to make her a nice home. Among her descendants were such persons as David and Solomon, indeed, the Lord Jesus Himself. And her marriage was never in danger of ending in the divorce courts as in the case of marriages where God is not put first. Even nonmember church-going families stand a much better (twenty times better than average!) chance of escaping the divorce court, it was revealed once in a study of 22,001 such families by Dr. Fiske. How much greater still is the marriage success of those who are out-and-out Christians and put God first in *everything* can readily be imagined. If people begin each day with family prayers, pause before each meal to offer thanks, attack each problem and duty in the strength and wisdom of Christ, they not only escape the divorce courts, but many another modern hazard to happy marriage. Cares do multiply as children come and grow up, but if our first care is always for God's kingdom and righteousness, God will provide us with such things as He sees we stand in need of. Matt. 6:24-34. Note what Paul wrote to the saints at Philippi:

"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. [How to prevent losing your mind amidst the strain of life] ... And my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:6, 7, 19, R.S.V.).

And this is the essence of the Christian way in marriage—to put God first in everything, trust and obey Him always, and then to discover that He supplies all our needs and solves all our problems. To Him be all the praise for this better way!

Philadelphia, Pa.

A Prayer for This Week

*They all were looking for a king
To slay their foes and lift them high:
Thou cam'st, a little baby thing
That made a woman cry.*

*O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!*

*My how or when Thou wilt not heed,
But come down Thine own secret stair
That Thou may'st answer all my need,
Yes, every bygone prayer.*

—George Macdonald.

And the Prisoners Heard Them

Tortured, questioned, martyred is what happened to many members of the Student Christian Movement in Czechoslovakia during the German occupation. One such taken by the Gestapo late in 1942 was Philip de Beaufort, a lad in his early twenties.

Thirty-six times De Beaufort endured the torture-question ordeal without giving away his friends in the resistance movement. Then, he suffered execution by the Nazis.

De Beaufort left a written account of his last Christmas Eve, an eve that ended his long solitary confinement, for he was given a cellmate, a young working lad named Dirk.

De Beaufort wrote:

"I got out my Bible, and turned to the Christmas story in Luke.

"What about reading it aloud, Dirk?" I said, with some hesitation.

"They always do at Christmas at home," Dirk replied.

"I began:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed ..."

"Speak up," shouted a voice from the next cell.

"Then,

"Bring the Bible in here," said someone else who thought the reader was free.

"Read for us all," said another.

"Yes, for us all," they echoed.

"Dirk took up his stool and put it near the door.

"Stand on this," he said, 'and read through the grating.'

"And there, in semidarkness, standing as it were between heaven and earth, I began:

"And it came to pass in those days, that there went out a decree from Caesar Augustus ..."

After reading, De Beaufort spoke simply about the passage read, and the meaning of Christmas for them and all men.

Then he began:

"Our Father ..."

Dirk took it up.

From the other cell doors he heard the murmur of voices as the unseen congregation joined in the Family Prayer.

"Afterwards," De Beaufort went on to say, "a voice, hoarse and unmusical, began to sing, 'Silent night, holy night.'"

"Then, as if new organ stops were opened, hundreds of voices took it up, softly at first, then with a mighty swell. No one had planned it. It just happened. It showed how truly all in that prison belonged together.

"Roman Catholics and Protestants, and some who were neither, all sang.

"It seemed for a moment as if from some deep underlying joy a wave washed over this collection of human misery."—Harry Joel Bean, in "Herald of Holiness."

PEACE AND WAR

Protesting Against Protestants on the Christian's Right to Warfare

BY FORD BERG

Increasingly evident is a growing awareness of the problem of popular Fundamentalism entering our church. That it has been seeping in is familiar knowledge; that it has a substantial foothold in some quarters is less known; that some of its trappings are un-Biblical is not always known. An awareness of what popular Fundamentalism involves as compared to our position of maintaining the supremacy of the New Testament in faith and action will help us to realize that we need to continue to be "protestants" against the Protestants. We are also Fundamentalists, especially in that we believe concerning the inspiration of the Scriptures, the deity of Christ, miracles, the atonement, regeneration through faith, and the resurrection of Christ. Perhaps a better explanation is that we are fundamental but not Fundamentalists.

We need to mark that Fundamentalism, as popularly interpreted, has slithered into our church, bringing with it a hundred views on dispensationalism, faith in Christ only (failure to insist on discipleship), and a rash disregard of the teaching of the New Testament on man's relation to man. Some who have assimilated part of this Fundamentalism creed would rise in horror and would disbelieve it if someone should suddenly inform them that their system of Biblical interpretation lends support to contradictory positions, and is incompatible with an interpretation which says that the New Testament has supremacy in faith, life, and action.

Many points of Fundamentalism are good. Their stress on evangelism in going out and reaching the unsaved is commendable, indeed. They put us to shame in this. For this activity and initiative the New Testament faith is followed. We use the same verses for our activity on this point. But there is still a radical difference between Fundamentalism and our faith. Most Fundamentalists shift between the old covenant and the Holy Spirit age, using one period and then the next to prove their point. Our difference is that we place the period following the descent of the Spirit as recorded in Acts 2 as over and above the many Old Testament rituals, regulations, and enforcements. *"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant*

has been faultless, then should no place have been sought for the second" (Heb. 8:6, 7). We understand this to be final, that Old Testament laws are not to be observed unless there is specific mention in the New Testament in which there is a restatement, a repointing, or a sharpening of any one Old Testament teaching on life and conduct. Only those teachings of the Old Testament are carried over that are specifically mentioned by the New Testament church. Not to follow this interpretation of the Bible as a whole throws the reader into a helpless turmoil concerning which guide to follow, the old or the new. Several examples will show that we need to be consistent on this. For example, the old law permitted concubinage whereas the new does not even sanction looking upon a woman with evil intentions. Also, the new says, "Whosoever hateth his brother is a murderer." The old was considerably different in this, permitting retaliation. The Levitical law system had dozens of sundry restrictions. But since these are not at all restated, repointed, or sharpened in the Holy Spirit age, we simply must disregard them. If we shuffle between the two, we become hopelessly confused.

Dare we be bold to say that the Fundamentalist's (remember the "F") confusion on this point is one of the reasons that war plagues this earth, for if the Christian church would denounce war and refuse to participate, there would be little war, especially in a nation such as the United States. War simply could barely exist. The nominal Christian readily admits that war is wrong and foolish. But along come certain Fundamentalists who actually advocate it for the preservation of the faith, as a means of serving God. War would probably continue despite what the Fundamentalists say about it, just as it continues despite what the Anabaptists have said about it. But to have a group of Christians openly urge that war is proper for a nation certainly must have its effect upon decisions and policies, the long-range planning that thwarts or encourages warfare. A *Religious News Service* release, under date of May 14 of this year, said, "Representatives of the American Council of Christian Churches, a fundamentalist group, presented a peace program to President Truman . . . Following their meeting with the President, the American Council delegates quoted him as saying that he was glad to meet a bunch of preachers who were not pacifists."

It is a difficult matter to point a finger at other individuals or church bodies, but to prove that some Christians throw in their force to warfare, and to avoid vague

generalities, it will be done here for clarity, however frank. Generally it is much wiser to be positive than negative. Consider the system of interpretation rather than the individuals.

John R. Rice, one of the foremost and most effective revivalists and evangelists of our day, has edited a book, *The Sword Book of Treasures*, which is a compilation of "Gems of Christian literature from writers living and dead and published in 'The Sword of the Lord' [Rice's magazine]." This book has some excellent articles, but the one of present concern is the chapter on "The Christian and War," written by R. L. Moyer, late dean of the Northwestern Bible School and Seminary. The fact that Rice includes it in his book is testimony of his seconding of Moyer's view, which is claimed to be the "Word of God."¹

R. L. Moyer's first argument justifying warfare is that human government is ordained by God (to this we agree) substantiating his opinion by referring to Dan. 2:21 and other verses.² Next he avers that God takes life for the judgment of sin³ and that God killed 185,000 Assyrians in one night. Therefore, since God has taken life, not all killing is murder. To prove this he quotes the seeming contradiction of "Thou shalt not kill," and "Thou shalt utterly destroy them," both written by Moses. The first applies to the individual, Moyer claims, and the latter to a nation. "Killing by an individual is prohibited, but killing by a nation is permitted."⁴ He attempts to prove this by Exodus 22:2, 3, where "we are told that if a thief, in breaking into a house, be smitten so that he die, there shall be no blood shed for him."⁵ The defender is not to be punished. Therefore, he continues, "The Bible recognizes a man's right to defend his person, his property, his dear ones, and his country, too. Would you defend your home or your dear ones from attack? Certainly, you would. If you saw a big brute of a man abusing a boy, would you go to the defense of the boy? You ought to."⁶

Moyer also says that God authorizes governments to take life (Num. 2:33-35), and "let us not lay any charge of cruelty against God."⁷ To the question, "Should nations ever declare war?" he writes, "Our answer is Yes,"⁸ referring his readers to Ezekiel 14:12.

By this time it is evident that Moyer, as do many of the Fundamentalists, fails to grasp an understanding of rightly dividing the Word, and uses Old Testament verses out of their setting. Moyer does, however, refer to the New Testament. His reply to what our Lord said in John 18:36, "If my kingdom were of this world, then would my servants fight," is that "His kingdom is not of this world. It is the kingdom of heaven, and will be established by Him when He descends from heaven."⁹ He uses other Scriptures in the New Testament to bolster his support of warfare, but he does this only after he has established the law

of retaliation and criminal justice in Genesis and Leviticus. He further jumps about by saying the Christian should obey the human government and then two pages later gives an emphatic no, that if the command of the government contradicts the command of God, God must be obeyed rather than men.¹⁰ Of course, once he has set up the premise that the nation can institute war, his argument is at least consistent. "War today is not between soldiers; it is between nations."¹¹

Another Fundamentalist's position is that of Harold Snider, in his book, published by Zondervan, *"Does the Bible Sanction War?"* where he says icily: "Let it be said right here—sans sugar-coating—all who take their stand against capital punishment do so against the very teachings of the Word of God and pit their judgment against the judgment of the Almighty! Who am I to criticize God? Who am I to question His judgments? And if God, through holy men of old, said, 'Whoso sheddeth man's blood, by man shall his blood be shed' (Gen. 9:6), and also 'he that killeth any man shall surely be put to death . . .' (Lev. 24:17), that is exactly what He must mean!"¹²

In examining Genesis 9:6, we find that God is there presenting His covenant to Noah, instructing him on the procedure of life after the flood. In the latter quotation, Leviticus 24:17, the third verse down says: "Breach for breach, eye for eye, tooth for tooth . . ." (Lev. 24:20). Let us compare this, remembering Hebrews 8:6, 7, with what Jesus said in Matthew 5:38, 39: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil . . ." Snider's difficulty here is the same as Rice's and Moyer's, and many of the Fundamentalists', in that he utterly fails to give the Word of the New Testament supremacy over that of the Old Testament.

Snider also uses as his pattern of conduct the practice found in Numbers 35: 11-15, where the slayers are to flee to a city of refuge and there receive a fair trial.¹³ A survey of his book's subchapter headings shows that Snider uses Old Testament verses liberally; for instance, ". . . With us is the Lord our God to help us, and to fight our battles . . ." (II Chron. 32:8).¹⁴ One of the New Testament subheadings which he uses is, "I am set for the defence of the gospel" (Phil. 1:17).¹⁵

Henry Ostrom, a prolific writer for Zondervan's, in his booklet, *"The Christian and War,"*¹⁶ is more fair and quotes New Testament verses in support for his argument. One of his last points, however, shows his failure to hold a consistent position on the relationship of the two testaments. He quotes: "I, even I, will bring a sword upon you" (Ezek. 6:3). "I came not to send peace, but a sword" (Matt. 10:34). "The Lord set every man's sword against his fellow" (Judges 7:22). "He [the government] beareth not the

sword in vain" (Rom. 13:4). "The book of the wars of the Lord" (Num. 21:14). Gideon, Barak, Samson, Jephthah, David—became through faith mighty in war. Heb. 11:32, 34.¹⁷ Ostrom says that for a remarkable contrast of this latter quotation we are to look at Ezra 8:22.

During the last war, Bro. John A. Hostetler distributed some tracts on warfare and made them available to ministers of various denominations in the area in which he then lived. First Lieutenant Eugene McGee, a chaplain, sent Hostetler a message on which "Christian and Missionary Alliance" was printed on the letterhead. McGee said, in part "The policeman who puts down crime within a country or the soldier who puts down international crime in the world is 'the minister of God.' . . . My dear brother, I pray you to repent of this serious error of doctrine, and ask God to enlighten you and forgive you."¹⁸

Various Sunday-school commentaries, particularly *Arnold's*, are notably weak on their understanding of warfare and do not hesitate to urge the Christian to participate. The *Sunday School Times* has long been noted for its sanction of Christian warfare. Most radio evangelists, Charles E. Fuller in particular, would send our young men off to the battlefield. A leading professor, a ringing Fundamentalist, in a newly established seminary on the West Coast is reported to have said that all conscientious objectors should be shot. And so the parade continues. We should not laugh about their views; rather we should grieve.

Through all this, a welcome note comes from the book, *"The Uneasy Conscience of Modern Fundamentalism,"*¹⁹ by Carl F. H. Henry, professor of Philosophy of Religion in the new Fuller Theological Seminary, Pasadena, California. Henry, a convinced Fundamentalist, an evangelical man, says that some time ago he asked one hundred evangelical pastors, "How many of you, during the past six months, have preached a sermon devoted in large part to the condemnation of such social evils as aggressive warfare, racial hatred and intolerance of liquor traffic, the exploitation of labor or management, or the like—a sermon containing not merely an incidental or illustrative reference, but directed mainly against such evils and proposing the framework, in which you think solution is possible?" He says that not a single hand was raised in response. Although Henry uses "aggressive warfare," his concern is to the point and is a good beginning.

One could single out most of the Fundamentalists in Protestantism and even a few in other Mennonite bodies as defenders of war. The Fundamentalists, however, are not alone in this war view. Loraine Boettner, in *"The Christian Attitude Toward War,"*²⁰ has plenty to say about people who believe that war is not for the Christian. Daniel A. Poling, certainly not a Fundamentalist, in his book,

*"A Preacher Looks at War,"*²¹ says he hates war, but goes on to prove that Christians are indebted to the support of war when Christian principles are at stake. Word can be said for Poling, however, which cannot be said for many Fundamentalists, that he respects the view of the nonresistant persons (he calls them pacifists). Some of the Fundamentalists practically assign nonresistant persons to hell, call them cowards, shirkers, and whatnot.

In conclusion, we should not take an unwholesome attitude toward those who do not see as we do. Rather, we should be willing to explain our position to them and have them see that their position is hardly Christian, pointing out their inconsistencies in interpretation. No more sincere group of individuals than the Fundamentalists can be found. But since sincerity is no criterion of the Christian faith, we would do well to emerge from our shell, and perhaps the cloak of self-righteousness, and tell the Christian world about the love of God and how that love should be exemplified in every Christian. We should show them how God reconciled us to Himself. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:18), and this reconciliation involves living godlike and Christlike.

Our own Mennonite young people will continue their mystification as to which is right, participation or nonparticipation in war, unless we approach the whole question from the angle of a total over-all interpretation of the Bible, warning about pulling verses out of their setting, and making clear that the New Testament has *supremacy in faith, life, and action*. It must be considered as the fulfillment of God's Word. We dare not suggest that all Scripture, verse for verse, has the same weight. We need to teach that faith through Christ is trusting in God, and having proper relations to our fellow men and the material world. Strangely, although many of our people live the full Christian life, they are not aware that that life is a result of an interpretation that the teachings of Jesus and His apostles are the fulfillment of the progressive relation instituted by God. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25).

We who understand this position have a tremendous opportunity for evangelization. Witness: "One of the young people in Neustadt, Germany, said to me last evening, 'We cannot understand the American people; a lot of them come over here and shoot us to pieces, and then a small group comes over and helps us the way you Mennonite Central Committee people are doing.'"²² Let us awaken! Dale F. Nofziger, a worker

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TO BE NEAR TO GOD

Sunday, December 26

Read Romans 1:1-8.

Thank God for people! Thank Him for those we have known, those whose radiant joy and sweet Christian kindness has spoken convincingly of their Christian faith, who had a Christian character and witness that was something for the world to talk about, without a sneer. Thank Him for those whom we have never known, but have only known about, those who have traveled more widely in their reputation for godliness than in their persons, those whom we hope we may meet because we want to observe at first hand the cause of such saintly rumors.

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

Monday, December 27

Read Romans 1:9-16.

Thou delightest, O Lord, to prosper the journey of those who trust Thee. Thou didst grant the request of Paul, and didst keep him safe through the terrors of the Euroclydon. So prosper, too, our journey. Direct our shopping trip to town, that we may be wise spenders of the means Thou hast given. Keep us safe on the icy hillside. Prosper those who go from place to place evangelizing. Protect the missionaries and relief workers as they travel by earth, sea, or air. Keep Thine eye upon those who sleep in the Pullman. Give skill to the engineers, the bus chauffeurs, the pilots, the captains. And finally prosper our way to Thee.

"Heed our prayers, O gracious Father,
Speak to every anxious heart,
Thou who formed the vast creation
Knowest compass, map, and chart."

Tuesday, December 28

Read Romans 6:15-18.

For thankfulness this is the greatest cause of all—that God has delivered us from the bondage of sin and has made us the glad servants of His righteousness. A horrible past, full of memories of sinful degradation, has given way to a happy present, replete with joy, and full of promise for a yet more glorious tomorrow. Yes, thank God for deliverance, not only our own, but also for others, our friends, our loved ones, those with whom we long labored to bring them into victory and light.

"Not ours but Thine the triumph
In the power of peace."

Wednesday, December 29

Read Romans 7:20-24.

Is this a prayer? Is it not rather a despairing wail of one who is hopeless and helpless under the law of sin? He knows his wretchedness, but he knows no way of deliverance. He feels the horror of being tied to the corpse of his defeat, but he knows no secret for making that horror drop away. There is no sadder word in sacred Writ than this agonizing moan. But there is hope in it, too, else why the cry? The one who has got to

the end of self is ready to look away to the Deliverer who may appear. For in the blackness comes Christ the Lord, who knows how to break away the shackles and shear through the Gordian knot of sin.

"Batter my heart, three-personed God: for you
As yet but knock; breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force, to break, blow, burn, and make me new."

Thursday, December 30

Read Romans 7:25-8:6.

The gate out of the charnel house of Romans 7 is the last verse. Everything in that cry of verse 24 looks back to the accumulation of human helplessness under the bondage of the law. Everything in verse 25 looks forward to the triumphant freedom of those who walk not after the flesh, but after the Spirit of the resurrected Christ. Oh, the contrast between those who walk in dismal defeat because they depend upon themselves, and those who leap in joy triumphant because they depend upon the Spirit who has come to empower and possess them! God has not saved us to failure but to success, His success.

"Lord of my heart's elation,
Spirit of things unseen,
Be Thou my aspiration,
Consuming and serene."

Friday, December 31

Read Romans 8:18-27.

Here is the prayer without words. And it is a great comfort to us in our wordless moods, when feelings cannot be translated into language and thoughts cannot be uttered, to know that the Spirit of the great God takes our unexpressed longings and makes them articulate. A prayer is no less meaningful and effective because it comes from a silent heart, imprisoned by a muted tongue. God loves to fill out our incompleteness, and supply all our lack. He loves to say, "This is what you mean, my child."

"What is prayer but lifting all
Our longings,
Fraught with tears and praise
To Him who knows the sparrow's fall
And answers in uncounted ways."

Saturday, January 1

Read Romans 10:1-3.

A heart's desire for Israel, his brethren in the flesh. A heart's desire for Israel, the chosen people of God. A heart's desire for souls who, depending on their own righteousness, are lost. When the heart deeply desires, then it prays. What do you deeply desire? The salvation of father, mother? Brother, sister? Husband, wife? Son, daughter? Friend, neighbor, passer-by? If you desire deeply, with a longing born of the Spirit of God, then you will pray earnestly, importunately, effectually. Oh, for more people who care for the lost with a great and moving heart's desire! Lord, fill our hearts with Thy love for the wandering.

"Oh, bring our dearest friends to God;
Remember those we love;
Fit them on earth for Thine abode,
Fit them for joys above."

—E.

WHEN JESUS CAME

Sunday School Lesson for January 2

(Matt. 22:15—23:39; Luke 2; 3:1-3;
Gal. 4:1-5)

Long ago before the foundation of the world God planned His dealings with man. In "the fulness of the time" after the Old Testament revelation He would send His Son to redeem man. Now the great God manifests Himself in our Immanuel and Saviour. What circumstances and conditions did God require for this hour? What world conditions might be meant in "the fulness of the time"?

This Man came from heaven to do His work. He was not in any way the product of His times as other great men are. Yet He did become man and as a man really lived in the world that then existed. What was this world? It was small, Roman, and religious.

Look at the map of the world as we now know it. (Take to class a world map.) Find Jesus' country, Palestine. Notice how small it is (less than 11,000 sq. mi.). Compare Palestine with your state in size. Jesus' life was spent mostly west of the Jordan. Note the significant location of Palestine in the world. It truly is a bridge. Palestine was, is, and shall be an important little country. Note the three political divisions. A good image of this map is a great help when reading Christ's story.

According to Luke the world in Christ's day was a Roman world. Tiberius Caesar ruled the then known world. All nations were united under Rome. This rule gave peace and order. Being a great military power they had built good roads from Rome. Prior to the Romans the Greeks had ruled and they had given the world one language. The Jews had been scattered among the many Greek colonies. As to morals the center of the world was corrupt indeed.

In Palestine religion held a central place. Judaism was strong. The interference of an outside political party was greatly resented. A deliverer from Rome's yoke of oppression was anxiously awaited. Idolatry had disappeared. The temple worship was very strict. While the Jews still held the law, the Pharisees, the highest interpreters of this law, had so tried to regulate conduct that true religion was bankrupt. The scribes and Pharisees were "hypocrites," "like unto whited sepulchres," and "fools and blind." The people were ready for a Saviour. Many had been waiting for the Messiah who was to be a spiritual deliverer. How they listened to the preaching of the resurrected Christ!

Jesus Christ brought in a new era—the kingdom of God. This good news is told in the four Gospels. This wonderful story we will study for one half of 1949. What a privilege again! We will see Jesus anew.

—Alta Mae Erb.

It may be profitable . . . to sit at the feet of the boy who, asked how he liked his minister, replied: "Okay, I guess. But he spends too much time answering questions I ain't never heard nobody ask."—Selected.

OUR SCHOOLS

Report of the Christian Day School Institute Held at Eastern Mennonite College

BY DANIEL M. KRADY

The Christian Day School Council of the Mennonite Board of Education in its attempt to give guidance to the Christian Day School work has been greatly encouraged with the promotion of Christian schools through the Christian Day School Institute conducted on the Thanksgiving week-end to bring inspiration and instruction to teachers, board members, and parents. We are glad to present a very interesting report of this institute from the pen of Daniel Krady.—C. F. Yake, Chairman, Christian Day School Council.

During the week end of November 25 to 27, 1948, Christian Day School teachers were offered a fine opportunity to re-establish their thinking concerning their chosen profession, one of the finest on earth. It came in the form of the Christian Day School Institute at the Eastern Mennonite College. The response of attendance by teachers and educational students of the college was encouragingly good, and well it may have been.

The first part of our organization was an introduction to displays of teaching materials. The first of these was a display of Bible teaching materials, including sample outlines and patterns, a tabernacle setup, Bible reading, and memorizing suggestions.

Another display, of primary teaching material, showed samples of reading, spelling, English, and poetry books which show the latest in scientific and psychological work to make those courses entrancing as well as instructive to children in the Christian Day School.

A third display was of art, mostly by students of Johnstown and Warwick River Mennonite Schools, and Eastern Mennonite College students. This proved to be a veritable fountainhead of ideas for the teacher with a creative urge. Besides the art work itself were many books on art of the masters as well as instruction books on principles of art teaching, woodwork, block printing, and many others.

Another large display was of materials which can be obtained free of charge for use in schools. This included charts of birds, manufacturing processes, travel booklets, and others.

After a brief introduction to the nature of each display we had the first message of the institute, "The Christian Teacher, a Torchbearer of Truth," delivered by Bro. Nelson E. Kauffman. In this fine talk it was brought out that the teacher is a leader, constantly leading others to the truth and consequently being responsible for their destiny, and

that the leader must move ahead toward the truth or the procession will stop. The job of the Christian Day School teacher was shown to be a unique one in the light of our responsibility and privilege to disseminate all truth, and by the Holy Spirit to make it a balanced truth. The teacher must love and practice truth as well as lead others to it and, ultimately, be willing to suffer for it. This talk was a challenge.

Another high point in the institute was the workshop. These workshops included one on "Philosophy and Objectives" by Bro. Chester K. Lehman, one on "The Bible Curriculum" by Bro. J. R. Mumaw, "Bible Teaching Materials" by Sister Grace Lefever, "The Curriculum" by Bro. John Lehman, "Primary Materials" by Sister Ada Zimmerman, "Arts and Crafts" by Sister Margaret Martin, "Elementary Science Demonstration" by Bro. Daniel Suter, and one on "Problems of the Christian Day School Board" by Bro. Nelson E. Kauffman.

The Philosophy and Objectives workshop brought out that our attitude toward life affects greatly our thinking concerning Christian education, and that Christian education is imperative because the interests of church and state are so divergent.

The Bible Curriculum workshop was important because it showed that since the Bible is the backbone of our church school movement, it is important that the Bible is presented in an interesting, challenging, and accurate way.

The Bible Teaching Materials workshop dealt with problems of how to teach Bible, how to keep Bible stories fresh and alive, use of scrapbooks, drama, and frieze work as teaching devices, desire for our own textbooks, and song-hymn correlation.

The Curriculum workshop opened our eyes to the need of making our school program a part of the pupil's very life, how to keep pupils busy, giving pupils a broad scope of world knowledge, and integrating Bible teaching with the secular courses.

The Primary Materials workshop dealt with phonics, word and picture cards, multiplication and word family flash cards, and also the teaching of silent reading and letter writing even in the first grade.

The Arts and Crafts workshop showed that art is important to the child as an outlet for the imagination, as well as building up and guiding the imagination of the child, who loves to dabble, usually. Projects suggested were simple cutouts, use of crayon and tempera paints, preferably on large sheets, linoleum and potato-block printing, spatter painting, stencil-

ing, papier mache work, chip carving, and finger painting.

The Elementary Science Demonstration showed teachers how to teach to the school child some basic scientific principles, and just how our ordered world works. There were simple demonstrations to show the reaction between an acid and a base to produce common table salt and another to show that the air we breathe is one fifth oxygen. Other suggestions were the making of winter gardens, leaf print, cocoon, and insect collections. In doing this the child learns and it is exciting to him in the bargain.

The last workshop dealt with the Problems of the Day School Board. These included attendance standards, teachers, equipment, facilities, and other aims and standards of organization.

These workshops met for two afternoons. You can imagine that the discussions were far more extended and valuable than these descriptions can indicate.

The first evening session included two talks. The first was "An Evaluation of Modern Educational Theories," given by Bro. Noah G. Good of Lancaster Mennonite School. He dealt with the Pleasure, Congruity, Satisfaction, Behavioristic, and Neuron Modification theories. This showed us that learning is aided by having pleasure in the learning experience, by association, and by voluntary attention through interest. It can be increased, too, by greater frequency, recency, and intensity of experience.

The second talk of the evening was, "Teaching Methods of the Master," by Bro. John E. Lapp. Methods he illustrated were: (1) putting pupil at ease; (2) arousing interest of His pupils; (3) simple didactic statements; (4) presenting history in living terms; (5) His own example; (6) object lessons; (7) parables; (8) stories; (9) associating with sinners; (10) prophetic utterances; (11) judgment. The aims of Jesus' teaching included His desire to reveal His Father, to make souls conscious of sin, to reveal salvation, to impress morality, to inspire to growth, to demonstrate the need of living in the light of eternity.

The morning sessions offered subjects on the teacher and pupil at work. Sister Esther Eash, in "The Recitation a Social Experience," illustrated that "the child, not the subject matter or the teacher, is the center of interest in class discussion, and the discussion should not be a mere repetition of the assignment."

In "The Assignment a Motivating Device," Sister Sadie Yost demanded that the teacher understand the material assigned to the pupil, and that he make the assignment living, meaningful, and interesting, even if it takes a joke to do it.

Bro. Chester Wenger, in his topic, "The Question a Stimulating Technique," showed the question to be the true stimulant, because true learning raises questions. He suggested using this guiding, illuminating device to help the

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FAMILY CIRCLE

The Bethlehem Innkeeper Speaks

The inn was full. There was no room.
And yet of course, I might have made
Arrangement. But the evening gloom
Came on—a man must keep his trade—
The guests were in—they all had paid.

There was no room. The inn was full.
And it had been a busy day;
So many vexing questions pull
A landlord's heart. All cannot stay—
The late ones must be turned away.

The inn was full. There was no room.
But certainly I could have done
Something if I had known for whom—
Ah, that my door should be the one
To shut out Mary and her Son!
—B. Y. Williams.

A Child's Song of Christmas

My counterpane is soft as silk,
My blankets white as creamy milk.
The hay was soft to Him, I know,
Our little Lord of long ago.

Above the roofs the pigeons fly
In silver wheels across the sky.
The stable-doves they cooed to them,
Mary and Christ in Bethlehem.

Bright shines the sun across the drifts,
And bright upon my Christmas gifts.
They brought Him incense, myrrh, and gold,
Our little Lord who lived of old.

Oh, soft and clear our mother sings
Of Christmas joys and Christmas things.
God's holy angels sang to them,
Mary and Christ in Bethlehem.

Our hearts they hold all Christmas dear,
And earth seems sweet and heaven seems near,
Oh, heaven was in His sight, I know,
That little Child of long ago.

—Marjorie L. C. Pickthall.

We sate among the stalls at Bethlehem.
The dumb kine from their fodder turning them,
Softened their horned faces
To almost human gazes
Towards the newly born.
The simple shepherds from the star-lit brooks
Brought visionary looks,
As yet in their astounded hearing rung
The strange, sweet angel-tongue.
The Magi of the East, in sandals worn,
Knelt reverent, sweeping round,
With long pale beards, their gifts upon the
ground—

The incense, myrrh, and gold,
These baby hands were impotent to hold.
So, let all earthlies and celestials wait
Upon Thy royal state!
Sleep, sleep, my Kingly One!

—Elizabeth Barrett Browning.

Lullaby in Bethlehem

There hath come an host to see Thee,
Baby dear,
Bearded men with eyes of flame
And lips of fear,
For the heavens, they say, have broken
Into blinding gulfs of glory,
And the Lord, they say, hath spoken
In a little wondrous story,
Baby dear.

There have come three kings to greet Thee,
Baby dear,
Crowned with gold, and clad in purple,
They draw near.
They have brought rare silks to bind Thee,
At Thy feet, behold, they spread them,
From their thrones they sprang to find Thee,
And a blazing star hath led them,
Baby dear.

I have neither jade nor jasper,
Baby dear,
Thou art all my hope and glory,
And my fear,
Yet for all the gems that strew Thee,
And the costly gowns that fold Thee,
Yea, though all the world should woo Thee,
Thou art mine—and fast I hold Thee,
Baby dear.

—Henry Howarth Bashford.

Sleep, Baby, Sleep!

Sweet baby, sleep, and nothing fear;
For whosoever thee offends
By thy protector threaten'd are,
And God and angels are thy friends.
Sweet baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

When God with us was dwelling here,
In little babes He took delight;
Such innocents as thou, my dear,
Are ever precious in His sight.
Sweet baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

A little infant once was He;
And strength in weakness then was laid
Upon His virgin mother's knee,
That power to thee might be convey'd.
Sweet baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

In this thy frailty and thy need
He friends and helpers doth prepare
Which thee shall cherish, clothe, and feed,
For of thy weal they tender are.
Sweet baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

Within a manger lodged thy Lord,
Where oxen lay, and asses fed:
Warm rooms we do to thee afford.
An easy cradle or a bed.
Sweet baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

The wants that He did then sustain
Have purchased wealth, my babe, for thee;
And by His torments and His pain
Thy rest and ease secured be.
My baby, then forbear to weep;
Be still, my babe; sweet baby, sleep.

—G. Wither (seventeenth century).

The Unlocked Door

When that our gentle Lord was born
And cradled in the hay,
There rode three Wise Men from the East—
Three rich Wise Men were they—
All in the starry night they came
Their homage gifts to pay.

They gat them down from camel-back,
The cattle shed before,
And in the darkness vainly sought
A great latch on the door.
"Ho! this is strange," quoth Balthazar.
"Aye, strange," quoth Melchior.

Quoth Gaspar, "I can find no hasp:
Well hidden is the lock."
"The door," quoth Melchior, "is stout
And fast, our skill to mock."
Quoth Balthazar, "The little King
Might wake. We dare not knock."

The three Wise Men they sat them down
To wait for morning dawn.
The cunning wards of that old door
They thought and marvel'd on.
Quoth they, "No gate in all the East
Hath bar bolts tighter drawn."

Anon there came a little lad
With lambkins for the King.
He had no key, he raised no latch,
He touched no hidden spring,
But gently pushed the silent door
And open it gan swing.

"A miracle! A miracle!"
Cried out the Wise Men three:
"A little child hath solved the locks
That could not not opened be."
In wonder spoke the shepherd lad.
"It hath no locks," quoth he.

—George M. P. Baird.

Gifts

In a rude stable cold,
The friendly beasts their stories told:
"I," said the donkey, shaggy and brown,
"Carried His mother up hill and down,
Carried her safely to Bethlehem town."
"I," said the cow, all white and red,
"Gave Him my manger for His bed,
Gave Him my hay to pillow His head."
"I," said the sheep, with the curly horn,
"Gave Him wool for His blanket warm;
He wore my coat on Christmas morn."
"I," said the camel, all yellow and black,
"Over the desert, upon my back,
Brought Him a gift in the Wise Man's pack."
"I," said the dove, "from my rafters high,
Cooed Him to sleep, my mate and I."
And every heart, by some good spell
In the stable darkness, was able to tell
Of the gift he gave to Emmanuel.

—Robert Davis.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday evening.

The Philadelphia Chapter of the Mennonite Medical Association met in the Alumni Room at Hahnemann Medical School on the evening of Dec. 8. There were twelve doctors and medical students present, all members of the Mennonite or Brethren in Christ churches. After some business and the election of officers there was a profitable discussion centering around the spiritual life and testimony of the Christian medical student and doctor. A monthly fellowship meeting of these medical students is planned and at least a quarterly meeting of the entire chapter.

Revival meetings held by Bro. Roy Roth for the Central congregation, Elida, Ohio, were conducted in the Salem Church because remodeling of the Central Church had not been completed.

Five foreign students attending Goshen College, one from Switzerland, two from Holland, one from Germany, and one from India, gave programs at Walnut Creek, Ohio, Dec. 11, 12. They were accompanied by Paul Stoll, student field secretary of Goshen College.

The Youth Rally held at Hesston, Kans., Nov. 24-28 enrolled approximately 120 besides many others who attended. There were visitors from nine states.

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The January issue of "The Way" will be about two weeks late because of a press breakdown.

Bro. Leland Bachman, Goshen, Ind., was scheduled to preach at Metamora, Ill., on Sunday, Dec. 19.

Bro. Merle Shantz, Kitchener, Ont., spoke in the chapel service at Hesston College on Nov. 30.

Two Gospel teams from Hesston College will visit Mennonite communities during the Christmas vacation. A mixed quartet accompanied by Edward Hershberger will tour points in western Missouri, Oklahoma, and Arkansas. A male quartet accompanied by Bro. Paul Voegtlin will visit churches in Nebraska, Iowa, and Minnesota.

Bro. C. Warren Long, Goshen, Ind., spoke at the Ft. Wayne Mission Dec. 11, 12, at the youth fellowship at the Prairie Street Church at Elkhart, Ind., on Dec. 16, and on Dec. 19 at the Martins Church, Orrville, Ohio, forenoon and afternoon, and at the Beech Church, Louisville, Ohio, in the evening. He is scheduled to preach at Goshen College Dec. 26.

Bro. Norman Krempien and wife, Acadia Valley, Alta., are visiting for several weeks with relatives and friends in Waterloo County, Ont.

Bro. Calvin Kennel, Gap, Pa., held meetings for the Tressler congregation, Greenwood, Del., Nov. 7-14. A group of fifteen from the Gap neighborhood helped to start the meetings off on Nov. 7 with a program of song. There was the largest attendance in these revival services of any meetings in the past few years. The brethren Mahlon Stoltzfus and Ralph Hertzler, of Morgantown, Pa., spoke at Tressler's on Dec. 5

Calendar

- Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
- North Central Winter Bible School, Minot, N. Dak., Dec. 13-31.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
- Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
- Ontario Amish Mennonite Bible School, Wellesley, Ont., Jan. 3 to Feb. 11.
- Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
- Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
- Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
- Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
- Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
- Missionary Training Conference, place undecided, June 7-10.
- General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
- Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
- Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-28.

concerning Gospel opportunities in Alaska and Puerto Rico.

Bro. Clem Snider and wife, Guernsey, Sask., are on an extended visit among relatives and acquaintances in Waterloo County, Ont.

Bro. Clarence J. Ramer, Duchess, Alta., is spending some time with the brotherhood in the new missions at Culp and Bluesky, Alta.

Evangelistic meetings held recently in Ontario churches are as follows: closing Dec. 5 at the Biehn Church, Howard Bauman, evangelist; closing Dec. 12, including Bible conference, at Blenheim Church, John Grove, Greencastle, Pa., evangelist; closing Dec. 14 at Hagey Church, Oscar Burkholder, evangelist; closing Dec. 19 at Bright Mission, Simon B. Martin, evangelist.

Bro. John F. Garber, Alma, Ont., concluded a series of meetings at the Cressman Church, Breslau, Ont., before leaving for an extended evangelistic tour in the Western states.

Good interest is reported in a series of meetings held by Bro. Merle Shantz, Kitchener, Ont., at Uoland, Calif.

Bro. C. C. Cressman, New Hamburg, Ont., began a series of revival meetings at the Cedar Grove Church, Greencastle, Pa., on Dec. 11.

An inspirational song service will be held at Gehman's Church, near Adamstown, Pa., Saturday evening, Dec. 25, with Bro. Edwin Weaver as song leader. Everybody welcome.

(Continued on page 1220)

Announcements

MAPLE GROVE WINTER BIBLE SCHOOL

The annual two-week winter Bible school will be held, D.V., at the Maple Grove Church, three quarters of a mile north of Atglen, Pa., Jan. 17-28, 1949.

Instructors: Nelson E. Kauffman, Hannibal, Mo., principal; George J. Lapp, Goshen, Ind.; Elias W. Kulb, Bally, Pa.; Isaac G. Kennel, Atglen, Pa.

Old Testament Studies: I & II Samuel, Proverbs, Ezekiel, Obadiah, Jonah, Micah.

New Testament Studies: Luke, Galatians, Hebrews, II Peter.

Special Subjects: Bible Doctrine, Angels, Satan, Temptation, Tabernacle Study, English, Christian Principles (Nonresistance, Feetwashing), Obedience to God, Fidelity to the Church, Christian Growth, Young People's Activities, Bible Geography (New Testament), Bible Survey (New Testament), Mission Opportunities in Serving and Giving, Sunday School Administration, Music.

Write for application blank.

D. C. Mast,
Gap, Pa.

ANNUAL MENNONITE BOARD OF EDUCATION MEETING

February 7, 8, 1949

The annual meeting of the Mennonite Board of Education will be held at the Prairie Street Church, Elkhart, Ind., Monday, Feb. 7, and Tuesday, Feb. 8, until the work is finished.

Board members should bring with them (1) all executive committee minutes, (2) 1948 annual Board meeting and Kitchener special Board meeting minutes, (3) old and revised constitutions.

All our colleges and secondary schools which have previously reported should have reports in written or printed form for presentation at this meeting.

We trust that all persons officially and otherwise interested will attend this meeting. Any Board members who cannot be present should be certain to send notice of proxies to the secretary. We trust, however, that every Board member can be present to discharge his responsibility.

Remember this work definitely in your prayers, study carefully all minutes and other materials received, and come prepared to discharge your responsibility to the best interests of our educational program for Christ and the church.

Nelson E. Kauffman, President
C. F. Yake, Secretary

Go, Preach

MISSIONS

Give, Pray

Mission News

The Mission Board of Ontario has opened a Gospel testimony in Virginiatown, a new mining village near the Quebec border in the center of the largest gold mine of the North. Bro. Urie and Sister Dorothy Bender have taken up residence there.

Bro. Freeman Gingerich is delivering a series of messages on China at the midweek meetings of the Weber congregation, Strasburg, Ont.

Bro. David B. Groff solicits baskets for Christmas distribution at the Laurel Street Mission, Lancaster, Pa.

The Wellman, Iowa, congregation has ordered a China study kit for a class of thirty-five who plan to undertake the study. This is commendable and we hope that other congregations will do likewise. Order the kits from the Mennonite Publishing House.

Seventy young people from the Missouri churches attended an inspiring youth conference held at the Hannibal, Mo., Mennonite Mission Church Nov. 19-21. Bro. Norman Loux, Souderton, Pa., and Bro. John P. Duerksen, Hesston, Kans., assisted in the program.

A married couple is still urgently needed to serve in the Kansas City General Hospital service unit, beginning Jan. 1. They will be responsible for the house which the Mennonite Board of Missions and Charities recently purchased for living quarters for members of the unit. Write immediately to Bro. J. D. Graber, secretary of the Board, 1711 Prairie Street, Elkhart, Ind.

Bro. Stephen N. Solomon, visiting delegate from India, is spending ten days before Christmas at Hesston College and among the churches of central Kansas.

A cablegram received from the S. Paul Miller family reports their safe arrival in Bombay, India, on Dec. 11, after a good voyage. They left New York on Nov. 14 and expect to arrive at Dhamtari on Dec. 15.

The J. Lawrence Burkholder family, according to a late report, was to arrive in San Francisco on Dec. 15. A letter mailed in Japan en route indicated they were having a pleasant voyage.

Loman, Minn.: Bro. and Sister George Zook, who had been with us a number of years, have moved to Graceton, sixty-five miles west of Loman. This needy field was started about six years ago.

Bro. E. M. Yost, Denver, Colo., is engaged in evangelistic meetings at Denbigh, Va., Dec. 10-19. Bro. Eldon Risser is scheduled to give the morning message at the Denver Mission on Dec. 12.

Ft. Wayne, Ind.: Bro. C. Warren Long was with us over the week end of Dec. 12. On Sunday evening, Dec. 12, Bro. D. A. Yoder had charge of baptismal services. The Sunday school will give the annual Christmas program on Sunday evening, Dec. 19.

Canton, Ohio: All wage-earners are challenged to give two or more days' wages to the Ohio mission building fund this month.

Lima, Ohio: Comparative averages in attendance indicate eighty-two for November, 1947, and 120 for November, 1948. Our goal is still 200 in Sunday school every Sunday.

PRAY FOR CHINA

Pray for:

1. A revival and mighty working of the Spirit among the little group of believers at Hochwan.

2. A Chinese Christian leader and Christian workers for Hochwan.

3. God's guidance in provision of living quarters and in many other decisions.

4. The Christians of all China. Many are being sorely tried and severely persecuted.

Pray that:

1. The door to the Gospel may remain open.

2. Our missionaries will not be forced to leave China.

3. Stocks of Bibles and Christian literature in Chinese which took years to prepare may not be destroyed by the Communists.

4. God's will may be done for the Chinese nation.

Sister Lena Graber, who plans to return to India for missionary service there, spoke at Hesston College on Dec. 8.

Bro. and Sister Amos Swartzentruber, on furlough from Argentina, assisted in missionary programs at Waterloo, Shantz's, Millbank, Steinman, and York County churches in Ontario during recent weeks.

Bro. Merle W. Eshleman, on furlough from Africa, lectured to the Mennonite girls working in Reading, Pa., on Saturday evening, Dec. 11. On Dec. 12 he spoke at the Colored Mission.

Culp, Arkansas

Bethel Springs Church: Our fall communion service was held on Dec. 5. The membership at present is sixty. Our fall meetings were to begin Dec. 7 with Bro. Edwin J. Yoder, Topeka, Ind., but due to an illness in Bro. Yoder's family it was necessary to postpone the meetings.

Bethel Springs School has a total enrollment of forty-six.

Bro. and Sister Manasseh E. Bontreger from Middlebury, Ind., moved to Arkansas on Dec. 4 to assist in the work at Optimus. Their new address is Calico Rock, Ark.

Mountain Home: Communion services were held Dec. 2 at the Mountain View Church. Bishops Nelson Kauffman, Hannibal, Mo., and Raymond Hershberger, Garden City, Mo., were in charge.

Bethel Springs Clinic: Bro. and Sister Ordo Yoder, Goshen, Ind., are spending a few weeks at Culp, assisting John Detwiler in the

mission home and clinic building. Bro. Yoder served as director of a service unit in the area the past two summers.

Bro. A. Lloyd Swartzendruber, with a group of young people from the East Union congregation, Kalona, Iowa, were in this area Dec. 4, 5, giving programs at Mountain View, Optimus, and Culp. These messages and fellowship were much appreciated.

The Culp Area Committee held their semi-annual meeting at Culp, Ark., Dec. 10, 11. These were days of good fellowship; the work in all its phases was reviewed, and plans for the progress of the work were made.

La Plata, Puerto Rico

At the Rabanal Chapel we have preaching and Sunday school each Sunday, with an attendance of thirty to fifty-five. During recent evangelistic services sixteen souls confessed Christ.

The two weeks of evangelistic meetings at Palo Hincado, the proposed new station, closed on Nov. 27, resulting in thirty public confessions of Christ as personal Saviour. Eight of the young people from La Plata and two from Pulguillas were included in this group.

Kansas City, Kansas

Twin City Mennonite Missions: The week-day church school work, which had been carried on in a public schoolhouse for five consecutive years, had to be discontinued because of the Supreme Court ruling. A children's story hour is regularly conducted each week at two places.

A monthly preaching service is conducted at each of two rescue missions. The attendance of down-and-outers at one such service was 116.

We are nearing the end of the first year of an interesting and profitable two-year Bible-reading program which is enjoyed by about twenty of our small group. A sermon text each Sunday is selected from within the scope of the chapters read the preceding week.

Hochwan, China

Ruth M. Bean: "Language study is still a vital feature of our life. The dialect in Hochwan, we are discovering, differs slightly from that of Chengtu and consequently we are having a little difficulty understanding the people. From now on, more and more of our study will be in the line of reading, though we still need to work on everyday conversation as well. . . .

"When I write again I hope to be able to tell you about Bible classes begun, about a clinic which will minister to the health and nutritional needs of the people, about interviews with seeking souls. Pray that all our activities may be planned and centered around the Lord Jesus Christ."

Released by Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, December 15, 1948



The rural setting of Brook Lane Farm should be conducive to the rest and recuperation essential for the mentally ill. A State license granting approval for the operation of the farm, was received on December 4.

Brook Lane Farm Is Opened

A new era in American Mennonitism begins with the opening of a mental rest home near Hagerstown, Maryland.

ONE OF THE most distinctive marks of a society influenced by the leaven of Christianity is the growth of institutions to care for less fortunate individuals. Mennonite people have always been among the leaders in this respect. They have tried to provide for their own and for others where possible. In Russia, Canada, Paraguay, and other places where Mennonite communities have flourished, some provisions have been made to care for the mentally ill. The Mennonite churches in this country, through the Mennonite Central Committee, have now entered this area of need.

During the recent war, Civilian Public Service men were made acutely aware of the present need for adequate treatment and care of the mentally ill. Upon further study and thought, it became clear to many that Mennonite churches in the United States had not fulfilled their obligation in this respect. A survey in 1945 revealed that there were about 1,500 Mennonites who were mentally ill or mentally deficient. About one third of these were in mental institutions. The other two thirds were taken care of in the homes. The survey also showed that a majority of the ministers preferred to have such people cared for in a church institution. This awakened the conscience of those serving in hospitals and gave support to those who had long been concerned about this problem.

A program of action was undertaken; one of the first steps was to change the former C.P.S. farm at Leitersburg, Maryland, into a home for the mentally ill. The dedication

of this mental hospital, now known as Brook Lane Farm, took place on October 31.

Brook Lane Farm is located nine miles north of Hagerstown, Maryland, near Leitersburg. It is nestled in the foothills of the Blue Ridge Mountains. This rural setting gives it an atmosphere of peace and quiet. The patients will find this very helpful as they seek to get well. The farm will also provide opportunity for occupational therapy. This will consist of working with the chickens, truck farming, flower gardening, wood-working, sewing, and cooking.

A new building has been constructed to serve as the mental hospital building. Many people have given their labor to help in constructing this hospital and improving other facilities. The construction foreman, Ray Horning, is a former C.P.S. man from Ephrata, Pennsylvania. This hospital has twenty-three beds. Due to the small number of beds available in comparison with the great need, the hospital at the present time will be limited to the treatment of short-term cases. This will exclude chronic cases, alcoholics, and certain other types. Although long-term cases cannot be cared for with the limited facilities, other institutions are being developed that can more adequately provide for these. At present such institutions are planned for the Reedley-Dinuba area in California and another in the Midwest.

Delvin Kirchhofer, of Bluffton, Ohio is the administrator of Brook Lane Farm. He is a former teacher by profession and has had considerable experience in administering relief work. His wife, the former Helen Moser, is a registered nurse and has also had experience in relief work. She will be in charge of

the nursing services. They both have studied and worked at Chestnut Lodge Sanitarium, Rockville, Maryland, to learn more about treatment of the mentally ill.

Dr. Prager, a psychiatrist from Baltimore, Maryland, will give part-time service to the hospital. He has been highly recommended by the State Department of Mental Hygiene in Maryland. He is very much interested in the hospital and its strong emphasis on active therapy, and feels that it can make a real contribution to those who are ill.

Modern medical and clinical facilities are available in near-by communities. Arrangements are being made with the Hagerstown Hospital and the county health department to supplement the Brook Lane facilities where necessary. This will include special medical attention, laboratory and X-ray work. One or two general practitioners from the community will be available when needed.

The hospital program has been developed primarily to meet the needs of the Mennonites. Non-Mennonite patients also will be accepted as space is available. Applications for admission are to be sent to Brother Kirchhofer. He, in consultation with the psychiatrist, decides whether the hospital can meet the needs of the applicant. If the applicant cannot be accepted, referral services will be available to aid those desiring further assistance.

To rightly care for mild or acute mentally ill patients requires more personnel and special facilities per patient than average cases in a general hospital. One aim of Brook Lane Farm is to provide good, private Christian care on a reasonable basis. Rates are being set on a nonprofit basis, and to meet

expenses of the institution. The rate for the immediate future will be \$5.00 per day plus expenses involved for special treatments such as electro-shock therapy and psychotherapeutic interviews. Non-Mennonites will pay \$5.50 per day. This slightly higher rate is because Mennonites (1) contributed the money for building the hospital; and (2) are providing the personnel necessary to operate the hospital, part of which will be on a voluntary basis. Patients, their relatives, or some agency will pay for the care and treatment.

There will be a continuing need for personnel at the hospital. This consists of three different types: (1) Persons who will volunteer a year or more of service as attendants or psychiatric aides. (2) People who feel called to enter this field as a life-time service.

(3) Persons who will seek professional training, and then give of their skilled service.

The mental hospital is a new venture in faith for the Mennonites in the United States. It is the response to a challenge arising from a need within our own fellowship. It will perform a vital function in that area, and to some outside the Mennonite Church. It will also be a continuing witness of our service "In the Name of Christ."

Questions and requests for further information or application forms can be directed to Delvin Kirchhofer, Administrator, Brook Lane Farm, Route 5, Hagerstown, Maryland, or to the Mental Health Service Section, Mennonite Central Committee, Akron, Pennsylvania.—Via Mennonite Central Committee.

For Those Who Are Ill

By B. CHARLES HOSTETTER

I COUNT IT A happy privilege to be here at this dedication. Since being here I have thought of the many times I have walked in the halls of institutions of similar type.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Well do I remember the odors and the attire, and many times the unkind treatment that I saw in probably a score of state mental hospitals. Oh, how my heart was tugged at! I wondered why men treated men, and women treated women like that. I began to realize that those who were serving, those who were caring for the patients, were doing it for probably no other reason than a monthly pay check.

We are living in a world of selfishness. There is a mad scramble for high wages, comfortable living, luxuries. There is no sense of obligation to the "least of these." Oh, how I remember the parents or the relatives of inmates, their kind words and their kind appreciations to our boys who had more than a monthly pay check in mind.

So we are happy to dedicate this institution to those who are mentally ill and cannot care for themselves. We are happy to try to lead them into life again. This, of course, is done

because we follow the Lord Jesus, and He cares. We are happy to dedicate Brook Lane Farm this afternoon as a place where the true value of life will be held. Certainly life is cheap today, and is getting cheaper all the time. And today men forget that God breathed into man and man became a living soul; man received the breath of God. Men fail to realize that within man there is something like God Himself—something that is eternal. Brook Lane Farm stands as a dedication to a world in which life is cheap—to witness to a world that Christians still believe that life is sacred. We testify to mankind the true values of life.

In the third place, we dedicate Brook Lane Farm as a place of hope to people in need. Not only does it become a place of hope to people who are in need physically and mentally, but also spiritually. Thank God for the opportunity not only of leading men to become whole in mind and body, but for the privilege of leading men to become whole in the spiritual life. I still remember one of the men in the Farnhurst hospital who was an alcoholic. He would get better; they would dismiss him. But he would come back, as is true with most alcoholics. So they finally retained him on the staff to work as an employee. That man would never leave the hospital grounds unless someone went with him. He would never go to Wilmington alone. He couldn't trust himself. The man was, it seems to me, a picture of Romans 7—the thing that he didn't want to do, that's the thing he did; the thing that he wanted to do, that's just the thing he couldn't do. The state institution had nothing better to offer. Of course the State has not dedicated itself to lead men into spiritual power and to become victors over self.

In the fourth place, we dedicate Brook Lane Farm as a place where the love of the Lord Jesus Christ is demonstrated and seen. The world is dying for love. Here we have the opportunity to reveal God, for God is love. We have the happy privilege of dedicat-

ing Brook Lane Farm as a place where positive witness to the way of love will be manifest. After the Apostle Paul goes through several chapters in the book of Galatians, speaking of the doctrine of walking in the Spirit, he then shows how the doctrine is manifest in life. Let me give you several quotations from the fifth and sixth chapters of Galatians, showing how the consecrated Christian, the Christian who is living under the power of the Spirit, will live in a practical world. He says that we need the kind of faith that worketh by love. He says, "by love serve one another." He says, "love thy neighbour as thyself." Then I remember the illustration of who is my neighbor and I discover that Jesus says your neighbor is the one in need. I find that he also says, "Restore such an one in the spirit of meekness." I find that he says, "Bear ye one another's burdens, and so fulfil the law of Christ," and he says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Therefore, we want to demonstrate that Brook Lane Farm is dedicated to a positive expression of the way of love of an indwelling Christ.

We dedicate Brook Lane Farm as a place of service, as a place of service and training for our youth. Here is where our youth will serve and receive a larger vision of need. Well do I remember sitting in the dining hall of Marlboro State Hospital several years ago on a Sunday noon. I sat at a table with a young man and his wife and little baby. They had received their release from the hospital—from C.P.S. I said, "And where



A view of the bungalow-type hospital where patients will be housed at Brook Lane Farm



Suitable furniture and a home atmosphere will welcome each patient

are you going from here? Are you going back to the farm?" Then the mother, the wife, who was holding the little child, said, "No, Brother Hostetter, we can't go back to the farm. God has done something to us. God has given us a vision of need that we never dreamed of before. We're going back, to enter into a period of formal training to serve our church and Jesus Christ." She said, "It's not the easy way. I'd much rather be on the farm. But we want to serve our fellow men." It seems to me that we dedicate Brook Lane Farm as a place of vision for our youth.

Harrisonburg, Va.

A Mennonite Frontier

BY JESSE ZIGLER

A message by Jesse Zigler, head of the Mental Health Department of Bethany Biblical Seminary (Church of the Brethren), at the Brook Lane Farm dedication service on October 31.

IT IS an unusual pleasure to be here this afternoon in the inauguration of this program which the Mennonite Central Committee is sponsoring.

It seems to me that it is truly a strikingly Christian thing that you folk are starting here this afternoon and today. When one considers that throughout our communities and even in a gathering such as this, or anywhere in our churches, if we were to count off, just count around, every thirteenth—some figures say every tenth—person would at some time during his lifetime require hospitalization in a mental hospital. When we realize that there are many more people in our communities who are in desperate need of the kind of help which can be given through psychiatry and through the ministrations of the church, one realizes how much the kind of thing is needed that you folks are starting to do here today. When we read the New Testament and read how it was that Jesus went about through all Galilee and through Judea healing the sick, casting out demons, restoring to health those who had epilepsy, one only realizes that the kind of venture which is being undertaken here is truly in line with the ministry of the Lord Himself.

Ministering to the mentally ill is one of the most desperate needs of our day. And it seems to me that a people like you people are the kind of people who can in a special way qualify for this type of undertaking. There are several reasons why I believe that

is true. One is that the Mennonite people have always believed that human nature can be changed; that we're not just what we're born; that we're not just what our home backgrounds cause us to be from the beginning; but that influences can enter into the life of the man or woman later that can

Make Me Thy Fuel

*From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I would climb high-*

*er,
From silken self, O Captain, free
Thy soldier who would follow Thee.*

*From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified.
Not this way went the Crucified).
From all that dims Thy Calvary,
O Lamb of God, deliver me.*

*Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire.*

*Let me not seek to be a clod:
Make me Thy fuel, Flame of God.*

—Amy Carmichael, in
"The Alliance Weekly."

change and transform a life; and that all work with the mentally ill is based on the premise that a person can be helped and can be changed.

There is a second thing which you people have, for which it seems to me, you are especially noted; that is the family life which you have developed and which has characterized your homes. It seems to me that it ought to be the hope of everyone that this institution will carry that same warmth and that same love and that same tenderness toward the people who come here. That kind of spirit given this place will make it a different institution from most such institutions, and it ought to contribute markedly to the bringing of health to those who are ill.

But there is a third thing that makes you people especially qualified for doing this kind of work. Your own history goes back into a background of a personal piety. You have always believed that the essence of religion is good life, a good life with trust in God. Dr. Carl Jung, who is one of the founders of modern psychiatry, has indicated that in all of his practice he has never had an experience of having any mentally ill person return to health except that that person had re-established in himself the right kind of relation with that which to him was God. Now, we go further than that. Actually we believe that it is that establishment of a right relationship to God which is the essence of the pietism out of which you people come. That is the foundation for mental and spiritual health.

So it seems to me today that you people are especially qualified for this kind of an undertaking. The state is doing a job in this area, but you people will be able to do a job far beyond what the state can do. You are blazing a trail which other groups will learn from. It is a joy to be here and to pray God's blessing upon this undertaking of the Mennonites.

Chicago, Ill.



The Good Shepherd

Passion for Souls

Upon the yellowed pages of the journals and biographies of the ministers of another day are to be found evidences of a passion for souls which explains the spiritual vigor of their churches.

"In my preaching," said Bunvan, "I could not be satisfied unless some fruits did appear in my work. If I were fruitless, it mattered not who commended me. But if I were fruitful, I cared not who did condemn."

Alleine was "infinitely and insatiably greedy of the conversion of souls. To this end he poured out his very heart in prayer and in preaching. He imparted not the Gospel of God only, but his own soul. His supplications and his exhortations many times were so affectionate, so full of holy zeal, life, and vigor, that they quite overcame his hearers. He melted over them, so that he mollified and sometimes dissolved the hardest hearts."

"The work of conversion," wrote Baxter, "is the great thing that we must first drive at and labor with all our might to effect. . . . I confess I am forced frequently to neglect that which would tend to the further increase of knowledge in the godly, because of the lamentable necessity of the unconverted. . . . Methinks I even see them entering upon their final woe! Methinks I even hear them crying out for help, and speediest help!"

"I would think it a greater happiness to gain one soul to Christ," declared Matthew Henry, "than mountains of silver and gold to myself. If God suffers me to labor in vain, though I could get hundreds a year by my labor, it would be the constant grief and trouble of my soul. And if I do not gain souls, I shall enjoy all my other gains with very little satisfaction."

Dr. Doddridge wrote to a friend. I long for the conversion of souls more sensibly than anything else. Methinks I could not only labor but die for it with pleasure. The love of Christ constraineth me."—Author Unknown.

How About Your Conscience?

By J. H. KOPPENHAVER

SOME will recall reading Mrs. Koppenhaver's article of several months ago under the title "Le Gusta Argentina?" We can truly say that there are many things we like in Argentina. However, there is one thing we definitely do not like. Having given the positive side in the previous article, we propose to also share with you the negative side and in so doing to ask if you have what is generally referred to as a "clear conscience."

One could spend considerable time discussing the host of things which we have found so different than in United States of America, at least different from the type of living we were accustomed to there: the very changeable winter weather; the forty-five-degree temperature in the church without any means of heating; the dampness of the houses, causing even books to mildew badly; the dirt roads, so muddy when wet, so terrifically dusty when dry; the red tape involved in getting a driver's license, with eighteen calls at eight different offices over a period of four months.

Also it is not easy to learn to enjoy locking the garage even though leaving for only a few minutes. All doors and windows must be securely locked each night. The neighbors even warned us not to leave any of the children's toys in the yard at night, lest someone scale the seven-foot brick wall and steal them. This matter of stealing is related to the basic matter which I want to discuss briefly with you. After all, the other items mentioned are not of importance. They are merely inconveniences and nothing compared to what the Apostle Paul experienced. One can learn to adjust quite easily to such things.

The one main thing which we definitely do not like in this country is the tremendous lack of dynamic evangelical witness. Perhaps I should have studied much about the spiritual needs of the whole country and bring all of Argentina into the scope of our thinking. Such, however, is not the purpose just now. There is little value in considering the needs of five hundred cities until we have adequately tried to do something about the needs in the area for which our church is held responsible.

Some of you may ask, Just how great is the need for more personnel in our Argentine field? Could new recruits find a place to witness where they are really needed? Let the facts speak for themselves. William E. Hallman tells us that in the Western Zone there are five towns ranging in population from 5,000 to 15,000 that do not have any evangelical witness other than a visit once a month by one of our national pastors, and that in only one of the towns. In the Central Zone of our district there is one town of 8,000 and another of 12,000 without a resident pastor. Near by are three smaller towns totally neglected. Coming into the Eastern Zone we see a town of 12,000 people without any true witness of the way of salvation. Then there

are other towns of around 5,000 population and less which have a service once a week but do not have definite pastoral care because of the great shortage of personnel.

Besides these larger towns, there are in each zone many little villages, small, but with many souls, and our Lord said one soul was worth more than the whole world. Then even if all the towns were adequately staffed, there would still be the hundreds of farmers living out on their ranches totally neglected by even the Catholic Church. In regards to the need for more missionaries in the Chaco area of our field, just this one comment: Brother J. W. Shank, now in charge of the work there, recently told us that there were fifty Indians who wanted to be baptized but the baptism could not take place until they were properly instructed. However, there was no one who had time to give the instruction.

Now, we haven't talked about hundreds of great cities, but rather just towns of 5,000 to 12,000 people. But listen, reader, do you know of ONE town near you with an equivalent population that doesn't have at least one evangelical church? Please do not dismiss this thought lightly. Think for a moment: Twelve thousand people with no opportunity to learn that "justification is by faith alone." Think then of Paul's words in Romans 10:14: "How shall they hear without a preacher?"

Now think of some of our home congregations, perhaps your own, with several men ordained to preach the glorious Gospel, but each one preaching only once or twice a month. We of Argentina ask you, "Is it fair?" But this is not the supreme question. Better that we ask "Is it the will of God?" Are we, individually, or as a church, by any stretch of the imagination, really carrying out our Lord's repeated command to evangelize?

To what extent are we any different than the priest and the Levite of whom our Lord spoke in His story of the Good Samaritan? These two characters were quite satisfied with their observance of customary religious rites. It never seemed to occur to them that they had any responsibility to the man in the ditch. Argentina has millions of people in the ditch of unbelief, superstition, and sin. Satan has robbed them and left them dead spiritually, eternally lost. Is this no concern of ours? Or shall we continue walking by on the other side?

Frequently one hears comments such as: "My, oh my, she certainly doesn't seem to have any conscience at all," or "My conscience would never permit me to do that." It appears to be regrettably true that some of our members do not have a very sensitive conscience against certain forms of worldliness. But let us also recognize the pathetic fact that thousands of our church members, including all ages, seem to have absolutely no conscience against disobedience to the Great Commission, absolutely no conscience against using all their time and wealth for self. It is well to remember that the Pharisees had very tender consciences on certain points, hence they did certain things. But how greatly our Lord condemned them for the weightier matters which they ignored! Incidentally, reader, how about your conscience?

Let us pray, then, with all the earnestness that characterized our Saviour's prayers, that our church, including every member, will have a sensitive conscience not just on some parts of Biblical teaching but on every imperative command our loving Lord and the blessed Holy Spirit lays upon us. Without this conscience, this burning desire to witness, so characteristic of John the Baptist, Paul, and other heralds of the new life in Christ—without this, I say, we will never evangelize the district of Argentina and other parts of the world for which God is holding the Mennonite Church responsible. Oh, that we might be able to face, to meet, our Lord with a conscience that condemns us not.

Bragado, F.C.O., Argentina.

Today, If You Hear

By MARIE GINGERICH

We, the youth of the Mennonite church, have set high ideals for ourselves. We have visions and dreams for carrying out Christ's command, "Go ye. . . ." We will be the missionaries, mission workers, and church leaders of tomorrow. But with all of our high ideals, is it possible that we are afflicted with that common American fault known as procrastination? Is it possible that we put off the responsibility that is ours today? Do we plan to serve in the future, and when we have the opportunity for service now do we offer some flimsy excuse to God and ourselves?

Do we think that we need the money that we can earn during the time that we could be serving in a summer unit? Perhaps we will not need the money as badly tomorrow—thus we reason! But the sad part about this planning to serve in the future is that we are bound by our very finiteness to live in the present, and that future of service that we dream of will never come. For when it does roll around, it, too, will be the present, and if we have schooled ourselves to miss opportunities, we will go on missing them. Now is the time to serve! Accept the challenge of a service unit! You will always be grateful for the vision of the world's need and our responsibility that you receive during your summer of service.

Goshen, Ind.

Missions Editorial

For This We Enjoy Christmas

Let us go to the little community of Kidron, Ohio, in the heart of the Swiss settlement of Sonnenberg. There, several years ago, the laymen of the Kidron Church became burdened that the Great Commission was meant for members of the Kidron Church as well as for William Carey, Robert Morrison, John S. Coffman, A. D. Wenger, J. A. Ressler, and others. They became so concerned that they asked the ministry and the members of the church whether there was not a work for the Kidron Church. Meetings followed; plans were formulated. Word was received that there was a neglected mission in Dillonvale, a mining town of Ohio, about eighty miles away. Appropriate investigations were made, with the result that this church, young in its origin and yet enthusiastic about the Gospel, began holding regular preaching services at the abandoned mission station. The trip was made regularly for several years, generally with one of the ministers of the church delivering the message.

About a year ago the congregation, noting that certain members were bearing the brunt of car wear and expense, and at times finding it difficult to find a car not required for family transportation, toyed with the idea of purchasing a church car for exclusive use to and from the Dillonvale Mission. This was something new; cars were meant for people with money, whereas churches dealt with souls. A member of the church kindly gave his priority to an automobile which he had ordered long before. The car, a new one, was subsequently purchased and has been used regularly ever since.

One day several years ago a young member of this same church quit the community to prepare for Christian work. Some snickered; some wondered; a few gave a couple words of encouragement. Some time later another young man also "got in his head" that the call of a Christian is to teach the Gospel. And then a third young brother received a similar call. A personal letter says that a fourth young man, "not yet of age," eagerly awaits the day when he can leave the farm, for he wants to be a full-time servant of the Lord.

All during this time the work at Dillonvale has continued. The mission has had its ups and downs. The territory, a

strictly mining section, is a hard place to work. Foreign-speaking people abound, with many unable to speak English. The record of the mission is that workers have come and gone. But the Kidron Church felt that she had work to do at Dillonvale. The call during the intervening years was for a full-time worker, someone to live among the people. The church, cognizant of this, decided recently to fully support and send a young brother of their congregation one of the above-mentioned young men, to this mission field. He is to have charge of the work, visit the sick, comfort the bereaved, and preach the Gospel. In addition to this, the congregation is sending a married couple to act as helpers in the work—the man to serve as a superintendent and both as teachers. This latter brother is to seek employment, and should his earnings fail to reach a specified amount, the Kidron Church will supply the balance in order that he can make a fair living and still not neglect helping the new pastor.

Now, the Kidron Church is not perfect; she has a long way to go toward reaching the ideal in Christendom. The Spirit is many times hindered. However, the church has come a long way in the last ten years, and if five more young brethren come from this congregation within the next ten years, and five in the next, the message of Christ will be preached more and more. And if the church continues her pace of giving and logically increases her contributions, then the Christmas story will have a new ring, one which will ring in the hearts of people who were sinners, forlorn and disregarded sinners, before the Kidron Church pinched herself to an awakening, and said that Christmas means Christ, and Christ means the Great Commission fulfilled. Yes, the Christmas story is an oft-repeated one. But when its power can lift a church from the doldrums, when its message can instill the laity into action, then the birth of Christ, who came to "save his people from their sins," has new meaning. For this we enjoy Christmas.—F. B.

CHINA

(Hochwan, Szechwan)

Several families have moved from the inn, so there is some evidence of action. We are slowly formulating plans for beginning work. In spite of the fact that there is an indifferent attitude toward spiritual things manifested by some of the church members, there are inquirers who are really interested in learning the Gospel. Many who have never heard are eager to hear.

Last week, November 19, we received a telegram from the Consul General in Chungking, quoting a dispatch from the American embassy in which he warned American citi-

zens, "In view of the generally deteriorating situation and likelihood that means of exit from China may later be unavailable, all American citizens in Chungking Consular District who are not prepared to remain in areas where they now reside under possibly hazardous conditions should plan at once to move to places of safety. . . ."

I have quoted this for your information and to ask your prayers, not only in our behalf, but for all missionaries who are confronted with the same problem. To plan any mission program in the present situation requires united prayer support and daily consecration that we may have God's guidance in all undertakings. We see no need of being unduly alarmed but desire to be where and to do as God directs.

Nov. 23, 1948.

Louella Gingerich.

A LETTER

Akron, Pa.
Dec. 8, 1948

Dear Ford:

I read your editorial "Shall I Stay or Go?" in the GOSPEL HERALD that came today. I think the question is one that must face a missionary today in a forcetel way and I for one would not want to suggest what our mission people should do under present circumstances in China. However, I am concerned that we do not label the Communist forces in China the "non-Christians" and the Nationalist forces the "Christians." You have that distinction in mind, I am sure, but I am not sure that everybody does.

Last Sunday's *New York Times* carried an article reporting that a Methodist missionary near Kaifeng was invited to return for the purpose of continuing mission work in that area now under control of the Communists. This missionary, who had spent a long period of time in China, was surprised and told the Communists that she understood they were opposed to mission work; she cited several instances in which missions were destroyed by the Communists. The commanding officer convinced her that the persons responsible had been executed and he reassured her that full protection would be given if the mission work would continue. He also gave assurance of freedom in the work.

This instance surprised me and I began to wonder if mission work under the Communists in China is impossible. I can see its complications if we call our Western form of government and nationalistic interests a part of our testimony, but I wonder if the Communists in China are now opposed to direct, evangelical, non-political mission work. I think you would do a real service if you could write something on this subject after checking the various sources open to you.

Sincerely,

William T. Snyder.

M.C.C. Relief Notes

Relief in Sumatra

A report from the M.C.C. unit in Sumatra indicates that the work there is being developed as rapidly as possible. During October it was not possible to travel very far into the interior, so the work was limited chiefly to the hospital which is just across the demarkation line. Toward the end of the month a local official made a survey of the villages of the territory and announced that the situation had become such that the relief effort could be extended. The use of medicines, clothing and meat is being planned to alleviate the greatest needs of the area.

Developments in China

The conditions where our workers are located in China have not changed substan-

CHURCH CORRESPONDENCE

DETROIT LAKES, MINNESOTA

Christian greetings from our congregation. Another year has passed, and another Thanksgiving Day has been enjoyed at the house of worship. Let us as children of God thank Him not only at Thanksgiving time but continually.

On Aug. 24 Bro. and Sister Allen B. Ebersole, Ft. Wayne, Ind., spoke on missions and showed pictures.

Hazel Gingerich, who has served one year at Akron, Pa., was at home recently and spent a few weeks with her folks and at the home of her sister, Stella. Dorothy Gingerich spent part of her vacation with her sister, Stella, and is now back in school at Hesston.

Bro. Harry Diener preached a stirring message on the life of Job for us on Nov. 8.

On Nov. 17 Bro. Sam Oswald, Westpoint, Nebr., brought us a very timely message on nonresistance. He also conducted our midweek service, which was much enjoyed by all. We are now studying Christian doctrine in our midweek services.

Our bishop, Bro. Elmer Hershberger, attended duties at the Wisconsin church on Sept. 26. On Oct. 25 he performed baptismal services at Casselton, N. Dak., and the following Sunday served communion there. He served communion for the Wisconsin churches on Nov. 18-22, and rendered service at White Earth on Nov. 14.

Our deacon, Bro. Ben Grieser, preached at Menahga on Oct. 10. He also had charge of the services here in the absence of our ministers who were attending the meeting at Minot, N. Dak., on Nov. 7.

Bro. and Sister Joe Gingerich and Bro. and Sister Wilford Erb worshiped with the Menahga group on Oct. 24. Bro. Gingerich bringing the message. On Nov. 24 Bro. Gingerich left for Wisconsin, to hold revival meetings.

Our bishop, Bro. Hershberger, and family were called to Garden City, Mo., on Oct. 10 because of the death of Bro. Hershberger's mother.

A class of four is now under instruction.

Bro. and Sister Orva Wenger have gone for the winter to serve in the Lord's work at La Junta. We miss them very much in our church.

We enjoy very much the Christian fellowship of Bro. and Sister Wilford Erb and Bro. and Sister Menno Erb and families, who have moved into our vicinity. Their children are a blessed addition to the Sunday school.

We have been blessed with good weather, having had little snow and cold thus far.
Nov. 27, 1948. Lena Erb.

SARASOTA, FLORIDA

(Pine Craft Congregation)

Dear Herald Readers: Greetings in Jesus' name. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3). The attendance here in the sunny South is increasing each week, last Sunday reaching 202.

We were glad to have Bro. Elmer Stoltzfus, of Hudson, Ohio, preach for us on Oct. 3 while on a short visit here.

On Nov. 8 Bro. Harry Lichty, East Earl, Pa., gave us a timely message.

We have been greatly blessed by the visit of Bro. and Sister Joseph Nissley, of Altoona, Pa., who have been here for three weeks to rest from the strenuous life at the Altoona Mission. They allowed themselves to be used in service here at different times. Sister Nissley spoke on the work at the mission one evening before the sermon, and another time about her teaching experiences in the mountains of Maryland, her native state. Bro. Nissley spoke to us as the Spirit led, and three of his sermons were evangelistic. One soul was led to seek the saving grace of Christ and others were convicted of sin. Bro. Nissley's last message was given on Thanksgiving evening.

We had an inspirational Thanksgiving service on Thursday morning. Bro. D. Ralph Hostetter gave an interesting talk, followed by a short talk by Bro. Nissley and then an open meeting. Bro. Hostetter and family, from E.M.C., spent several days here during their tour of the United States. We were happy to have them with us.

Requests for special prayer were given in the Thanksgiving Day service, from Bro. Thomas Heaven, of this place, who has been ill quite long and who is again in the hospital for treatment, and from Bro. and Sister Robert Luther, of Johnstown, Pa. Sister Luther had just returned home from the hospital after a serious illness, and on Thanksgiving morning Bro. Luther suffered a stroke. We rejoice to see the bonds of love grow stronger as we suffer together and pray for each other.

Nov. 29, 1948.

Mary C. Barbe.

CASSELTON, NORTH DAKOTA

(Red River Valley Congregation)

Greetings to Herald Readers, in the name of Jesus, our loving Saviour. Another year of Sunday-school work is over. What we have done or left undone is now in the past. Shortly before the beginning of our new Sunday-school year on Oct. 1 our annual reorganization was held, with officers for Sunday-school and church work elected as follows: S.S. Supt., Omar Erb; Asst., Ralph Johnson; S.S. Secy., Iva Belle Stoll; S.S. Chor., Berdella Bender; Libr., Elaine Johnson; Church Chor., Paul Hershberger; Trustees, Albert Nitzsche, Ralph Johnson; Miss. Bd. Member, Omar Erb; Cor., Ruth King; Ushers, Toby Bender, Ralph Johnson.

Bro. Wilbur Yoder, from Indiana, served as evangelist in our revival meetings held during September. Each one of us was made to feel anew how much God loves us! Three young people accepted Christ as their Saviour. These were later received into church membership by baptism.

Our number has recently grown smaller,

tially. A number of changes in the personnel of the unit have taken place recently. On Nov. 19 Verna Zimmerman and Vera Yoder sailed for home, upon completion of their terms. On Nov. 29 Mary Ann Karber, Frances Sommer, and Marie Herr sailed for home; because of the uncertain supply of suitable food for children, it was decided best for these workers, who have small children, to return at this time.

Report on Puerto Rico

The annual report of the M.C.C. unit at La Plata, Puerto Rico, describes significant activity in medical, public health and sanitation, community welfare, and agricultural projects.

The general hospital reports an average daily census of 19.7, with a total of 907 persons hospitalized during the year. In addition, 10,006 outpatient clinic visits were made. Patients and their families were instructed as to the nature of the diseases and ways to check their spread. Patients discharged from the hospital were followed up to insure as favorable conditions as possible for complete recovery in the home. Health was also promoted through the development of sanitary facilities.

Co-ordinated with the medical work is a program of community building, including craft instruction, needlework, physical education, religious instruction, agricultural experimentation, library facilities, and other services. An average of sixty-seven Puerto Ricans received employment daily in the project during the last half of the year. This included ladies who sew, laundry workers, kitchen and dining room helpers, laboratory assistants, farm laborers, and general maintenance men. These people learn as they work for the project and earn their wages. The total program is an effort planned and operated to help the people "In the Name of Christ."

Released December 3, 1948

Via Mennonite Central Committee
Akron, Pennsylvania

M.R.C. Relief Notes

Fifty Cents Per Month Continues

Congregations are urged to continue contributing fifty cents per member monthly for the work conducted by the Mennonite Relief Committee. Appreciation is expressed for those congregations which have been regular in their response to this effort. During the past year contributions have practically reached the amount requested. The committee has again decided, in view of the urgent need, especially in transporting refugees and helping them to become established in new homes, that this amount should be our minimum. It is hoped that the larger congregations and those able to do so, may send in amounts above their quota to make up for the mission stations and to provide opportunity for further work. The fifty cents should not be the set amount; it should be the minimum. Send checks to your local district treasurers or to the treasurer of the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Released by Mennonite Relief Committee
December 14, 1948

with several families moving to Kansas and Idaho and one family to Montana. We trust that they will be of real service to the Lord in the congregations to which they have gone.

We are looking forward to another winter season and the precious reminder of Christ's coming to earth. How grateful we should be that it was for such as us He came! "O praise the Lord, all ye nations: praise him, all ye people" (Ps. 117:1). Cor.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

Sept. 26 to Oct. 3 Roy S. Koch, St. Jacobs, Ont., held a week of evangelistic meetings at our church. All were richly blessed by his uplifting messages. We are very happy that several of our young people rededicated their lives.

Nov. 14 was our Missionary Sunday. Bro. and Sister J. N. Kaufman were with us that day and both brought inspiring messages.

Bro. C. Warren Long was our visiting minister on Nov. 21, bringing both morning and evening messages. In the evening he showed colored slides of his work overseas. A fellowship dinner was enjoyed at noon; the afternoon was spent in visiting.

On Nov. 28 Karl Kerlin, of the Missionary Church at Sylvania, Ohio, brought us the morning message.

So far this year our church has canned 663 quarts of apple butter, several quarts of peach butter, 75 quarts of chicken, and 135 quarts of lard for relief. We expect to can beef also, in the near future. May the Lord's blessing accompany this food as it is distributed among the needy. Cor.

LANCASTER, PENNSYLVANIA

(Mellinger Congregation)

Dear Herald Readers: Greetings of love in Jesus' name. At the close of another summer season we praise God for His countless blessings to us.

On Oct. 17 the Gospel Wayside Crusaders conducted our Young People's Meeting. Bro. Harold Buckwalter and Bro. Melvin Barge were the speakers. Following this service Bro. Noah Good, dean of Lancaster Mennonite School, favored us with a message which was especially applicable for the brethren of draft age, who were nearly all present and earnest listeners.

On Oct. 24 Bro. Joseph Boll, of the Erb congregation, favored us with a timely message in German, based on Rom. 12:5. A number of years had passed since our brotherhood had the privilege of listening to a German sermon.

At this same service Bro. Allen Buckwalter, of Upland, Calif., missionary on furlough from India, formerly from this county, favored us with an inspiring message from John 21:3.

A special meeting was held at our church on Saturday, Oct. 30, for the purpose of organizing a Young People's Service for Christ program. The following officers were elected: Earl Witmer, chairman; Warren Rohrer, secretary; and Clair Shenk, treasurer. May the Lord abundantly bless our brethren as they labor in this newly organized branch for the saving of souls and extension of the

Kingdom. We pray that our young servants, through this avenue of labor, will find some special duty in which to testify for Christ, for there is work for all to do.

On Oct. 31 Bro. Raymond Bucher gave us stirring messages at the young people's meeting and evening church service. On Nov. 7 Bro. Frank Enck, from the Vine Street Mission in Lancaster, favored us with a timely missionary message. We appreciate the visits of ministering brethren from time to time. We thank both them and our home ministers for their loyal and devoted service for the Lord.

We are looking forward with interest to the Bible instruction and biennial Sunday-school meeting to be held, D.V., at our church on Saturday evening and all day Sunday, Dec. 18, 19. Speakers on the program are the brethren George Brunk, Warren Good, Raymond Charles, Simon G. Bucher, and Noah Hershey.

May we all accept the many challenges to do our part in the extension of Christ's kingdom. Pray for the work.

Dec. 4, 1948.

W. Martin.

PHOENIX, ARIZONA

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Recently we have had the privilege of enjoying rich spiritual feasts. On Thanksgiving morning Bro. Summers brought a Thanksgiving message. On Sunday Bro. Elam Stauffer delivered three messages on victorious living. Tuesday evening the brethren Enos Hartzler and his son, Lloyd, were used of the Lord to bring us the Word. These messages were timely and Spirit-filled. We praise the Lord that we can say "our hearts burned within us" as we received the Word.

The time has come to act on the need of a new church building. A building committee was appointed at our annual business meeting and authorized to raise funds and proceed with the building of a new church in Sunnyslope. By faith we launch out on this building program. We would be very happy if God's children would support us with prayers and funds as we go forth in this work. Those interested in contributing to this fund may send all contributions to our secretary-treasurer, Bro. Albert M. Hersberger, 10047 N. Seventh Place, Phoenix, Ariz.

Dec. 3, 1948.

Ethel Boyer.

FIELD NOTES (Continued)

Bro. John R. Mumaw will be the guest speaker at the Landisville, Pa., District Young People's Meeting to be held Sunday evening, Dec. 26.

Bro. B. Charles Hostetter, Harrisonburg, Va., will serve as evangelist in a series of meetings to be held Dec. 26 to Jan. 2 at the Willow Street Church, Lancaster County, Pa. A youth fellowship meeting will also be held on Sunday afternoon, Jan. 2.

Bro. Richard Hess, Lititz, Pa., will deliver the message at the Young People's Bible Meeting at Ephrata, Pa., on Sunday evening, Dec. 26.

The Ephrata congregation, Ephrata, Pa., will hold its annual inspirational song service

at 7:30 p.m. on Christmas Day, with Bro. Earl Witmer as chorister and Bro. Stanley Shenk, former instructor at E.M.C. who is at present attending Biblical Seminary in New York, as speaker.

An inspirational song service will be held at Paradise, Pa., on Jan. 1 at 7:30 p.m. Everybody welcome.

Bro. Richard E. Martin, Harrisonburg, Va., will be ordained, the Lord willing, on Jan. 9 at the Salem Church, Elida, Ohio, to assist in the ministry there. May the Lord bless our brother as he assumes a new responsibility.

Bro. Gaius Horst, formerly a deacon in the Pennsylvania congregation, Hesston, Kans., has been chosen as deacon to serve the Science Ridge congregation, near Sterling, Ill. Bro. Benjamin Meitinger, who served as deacon there since 1923, has asked to be relieved because of ill health.

Sisters Maude and Mary Jane Swartzen-druber spoke at Sterling, Ill., on the evening of Dec. 12 in behalf of the new nurses' home at La Junta, Colo.

Ohio friends request prayers for the recovery of Bro. Walter E. Yoder, Goshen, Ind., who is ill with a heart illness.

Prayer is requested for a broken home, that the family may be reunited and the mother saved.

The Kansas City congregations enjoyed the ministry and fellowship of Bro. Elam W. Stauffer in four services the week end of Dec. 5. Bro. Stauffer was accompanied by Bro. and Sister Walter Keener, Elizabethtown, Pa.

Bro. Harold Bauman, Orrville, Ohio, preached for the Walnut Creek congregation Sunday evening, Dec. 5.

Alvin Becker, representative of the Northern Bible Society, was scheduled to speak at Orrville, Ohio, on Nov. 28.

Six persons were baptized and one received by letter at the Pleasant Hill Church, Peoria, Ill., on Sunday, Nov. 28.

Dr. Esther S. Hodel spoke to the women and girls of the Pleasant Hill Church, Peoria, Ill., at a meeting sponsored by the Junior Sewing Circle on Dec. 2.

The Golden Rule Gospel Messengers, which is the tract organization under the Ontario Mennonite Mission Board, has contracted with the Public Utilities Commission of Kitchener, Ont., to put a Gospel sign inside each of Kitchener's fifty-three buses. The Messengers also sponsor a half-hour radio broadcast by lay members each week over station CKCR, Kitchener. The president of the Messengers is Roy S. Koch, St. Jacobs, Ont.

Dedication services of the Conservative A.M. Church at Plain City, Ohio, will be held, D.V., on the afternoon or evening of Jan. 1.

Bro. and Sister Peter H. Conrad, Peoria, Ill., celebrated their golden wedding anniversary on Dec. 20.

Bro. Howard Charles, Goshen, Ind., will speak in the young people's meeting at his former home, Lititz, Pa., on Dec. 26.

A New Year's Eve service is planned for the Vine Street Mission, Lancaster, Pa., Dec. 31 at 9:00 to 12:00 p.m. Raymond Charles will speak and a male chorus will sing.

OUR SCHOOLS (Continued)

pupil recollect, compare, analyze, and evaluate facts.

In our second evening session, two subjects were brought to our attention. The first was "The Ethics of the Teacher" by Sister Ada Zimmerman. Her practical comments on ethics, with the prerequisite of thoroughgoing Christianity, asked that the teacher do not discuss his personal problems in school circles, that he do not overcriticize his colleagues, that he co-operate with his board, that he do not enter into community dissensions, that he be sympathetic with parents, and that he respect the personality of the child. In short, the Christian teacher must have the Life, know the Truth, and walk the Way.

The second talk, by Bro. Nelson E. Kauffman, "The Teacher Meeting the Needs of Maximum Christian Living," calls for living in the whole will of God, a life above reproach, and challenges us to do the important things, to discipline ourselves, to have the right attitude toward our friends, to nourish our souls by the grace of God, and constantly to reach out for the high and noble things in life.

Another important part of our institute was the Panel Discussion period. The subject of the first one was discipline. In this discussion it was pointed out that it is important not to wound the child's personality, that we should give children the joy of accomplishing, that we should find out why they are not getting their work, that it is necessary for the teacher to have self-control, a ready smile, and praise for the child's good work. The teacher should be one who will not take *no* for an answer. Discipline is important because others lose respect for the teacher when he allows misconduct. His discipline should not cause rebellion or fear. Christian discipline should bring love, and should build up the child.

Another panel discussion was about the Parent-Teachers Association. Panel members brought out that this organization gives parents a feeling of participation in the school, it helps in the solution of problems, it results in improvements, it brings about better child understanding, it helps parents to understand each other, it shows patrons how the school operates, it gives teacher and parent an opportunity to share viewpoints, and it deepens the parents' conviction of the need of the Christian Day School.

Our last morning session brought three more talks on "The Teacher and Pupil at work." The first, "Sharing Classroom Activities in a Public Program," by Sister Eva Carper, showed the value of giving practice in public speaking before large audiences. Plenty of practice is necessary. It shows that pupils are real planners. It tells them that school is not preparation for living, but is living. The second talk, "Constructing and Using Tests Ef-

fectively," was given by Sister Esther Freed. The test is "a measuring stick of how much one knows of what he should know." One good way is to jot down material to use for tests all during the period which the test is to cover. It should include easy and hard questions, grading the good and poor students. Questions must be clearly worded. The test must be a teaching device. The third, "Co-operating in Playground Participation," was by Bro. Don Augsburg. Recess is necessary to give pupils a chance "to let off steam." It is fine for the teacher to help play, to give guidance, counsel, teaching in co-operation, and give a chance to develop healthier bodies.

A talk on Saturday afternoon on "Recognizing Individual Differences," by Sister Elsie Martin, pointed out problems of dealing with very dull or very brilliant students, helping the personality of the daydreamer, the overindulged child, and the inattentive child. A fine sense of understanding is an important part of the teacher's equipment.

On Saturday evening, the Johnstown Mennonite School presented an excellent program of music and classwork. This was followed by the final address of the institute, "The Schools of the Church of Tomorrow," by Bro. George R. Brunk. He painted for us a picture of the school of tomorrow, the ideal. The school of tomorrow will be largely what the school of today and the church of tomorrow make it. He pointed out that we must keep the vision by which our Christian Day Schools were born; we must give a denominational emphasis which will give the children an appreciation of the life and teachings of Menno Simons. Several needed improvements were pointed out: better trained teachers, textbooks designed to meet a denominational need, better equipment, the kind of intellectual work not inferior to secular education. Why? Because Christians have the right to be the smartest people in the world.

Well, that was our institute. It was a well-planned, impressive meeting. It gave Christian Day School teachers a much-needed shot of enthusiasm and purpose. May God use the things we learned there to bless the Christian Day School, the training depot of the church of tomorrow.

Willow Street, Pa.

PEACE AND WAR (Continued)

among the Jews, feels that one of our primary tasks as Christians, as far as the Jews are concerned, is to help them understand that war-minded Christianity, which so often involves persecution of the Jews, is not really true Christianity. Why, the Jews ask, should they love the Messiah whose followers hound, persecute them, and actually murder them—in the name of Jesus whom we proclaim to be the Son of God, the Son of Love. Can we blame them? Would we want to

BIRTHS

Brandenberger.—To Ezra J. and Betty (Clemens) Brandenberger, Ft. Wayne, Ind., a son, Edward Jon, Dec. 7.

Egli.—To Jesse and La Vera (Miller) Egli, Manson, Iowa, a son, Mark Leon, Nov. 14.

Farnwald.—To Andrew and Katie (Troyer) Farnwald, Plain City, Ohio, a son, Delmar Wayne, Nov. 26.

Garber.—To Parke and Mildred (Miller) Willow Street, Pa., a son, Dale Eugene, Nov. 16.

Groff.—To Willis M. and Alma (Herr) Groff, Willow Street, Pa., a son, Dale Eugene, Nov. 22.

Hartzler.—To Franklin and Moneda (Troyer) Hartzler, Clarence, N.Y., a son, James Melvin, Nov. 30.

Hartzler.—To Ralph and Blanch (Murray) Hartzler, Clarence, N. Y., a son, Dwight Dale, Dec. 3.

Hershberger.—To Eugene and Vida (Schloneger) Hershberger, Louisville, Ohio, a daughter, Vivian Mae, Oct. 31.

believe in Christ if we knew that so-called Christians are prejudiced and even hate us? All evangelization work, Jewish or non-Jewish, will be more consistent if one remembers that Old Testament sundry laws and restrictions should not be pulled out of their setting and that *a balanced view of the Bible as a whole is necessary before the war question can be satisfactorily answered.* And this means that we must continue to be "protestants" against a large section of Protestantism.

Scottdale, Pa.

¹ Rice, John R., *The Sword Book of Treasures* (Sword of the Lord Publishers, 214 West Wesley St., Wheaton, Ill.; 352 pp.; 1946), p. 79.

² Dan. 2:37, 38; 4:24; Rom. 9:17; Isa. 44:28; and John 19:11.

³ Gen. 38, where God took the lives of two sons of Judah.

⁴ *Op. cit.*, p. 81.

⁵ *Op. cit.*, p. 81.

⁶ *Op. cit.*, p. 82.

⁷ *Op. cit.*, p. 83.

⁸ *Op. cit.*, p. 84.

⁹ *Op. cit.*, p. 89.

¹⁰ *Op. cit.*, pp. 90, 92.

¹¹ *Op. cit.*, p. 95.

¹² Snider, Harold, *Does the Bible Sanction War?* (Zondervan Publishing House, Grand Rapids, Mich.; 158 pp.; 1942), p. 12.

¹³ *Ibid.*, p. 43.

¹⁴ *Ibid.*, p. 55.

¹⁵ *Ibid.*, p. 114.

¹⁶ Ostrom, Henry, *The Christian and War* (Zondervan Publishing House, Grand Rapids, Mich.; 32 pp.; 1941).

¹⁷ *Ibid.*, pp. 29, 30.

¹⁸ Personal letter to John A. Hostetler, dated March 21, 1946.

¹⁹ Henry, Carl F. H., *The Uneasy Conscience of Modern Fundamentalism* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.; 89 pp.; 1947).

²⁰ Boettner, Loraine, *The Christian Attitude Toward War* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.; 120 pp. 1942).

²¹ Poling, Daniel A., *A Preacher Looks at War* (The Macmillan Company, New York; 101 pp.; 1943).

²² Wiebe, Elizabeth, in *Women's Activities Letter* (Mennonite Central Committee), November, 1948, p. 2.

Horning.—To Irvin and Grace (Weber) Horning, Denver, Pa., a daughter, Ruth Ann, Nov. 27.

Klinglesmith.—To Glendon and Doris (Murray) Klinglesmith, Akron, N.Y., a daughter, Sharon Lee, Nov. 26.

Landis.—To Benjamin B. and Rhoda (Ressler) Landis, Paradise, Pa., a daughter, Lorraine Mae, Nov. 25.

Martin.—To Burnett and Mary Jane (Miller) Martin, Elkhart, Ind., a son, Lon Michael, Nov. 28.

Meck.—To Paul S. and Blanche (Snavelly) Meck, Willow Street, Pa., a son, Robert Snavelly, Nov. 15.

Schlegel.—To Bobby Lee and Esther (Kennel) Schlegel, Albany, Oreg., a daughter, Yvonne Sue, Nov. 10.

Schloneger.—To John and Amy (Wengder) Schloneger, Louisville, Ohio, a son, Wesley John, Nov. 16.

Short.—To Cornelius and Bessie (Miller) Short, Archbold, Ohio, a son, Bruce Alan, Nov. 24.

Stover.—To John and Naomi (Wert) Stover, Jonestown, Pa., a daughter, Ruth Elizabeth, Nov. 17.

Summers.—To Edgar and Rosella (Stoltzfus) Summers, Gap, Pa., a daughter, Doris Ann, Nov. 16.

Swartzendruber.—To Emerson and Velma (Yoder) Swartzendruber, Wellman, Iowa, a son, Larson Gene, Sept. 29.

Wade.—To Orville H. and Jean (Davis) Wade, Sterling, Ill., a son, Clark Tracy, Nov. 17.

Weaver.—To Paul H. and Della (Kurtz) Weaver, New Holland, Pa., a son, Homer Jay, Nov. 28.

Widmer.—To J. Glen and Helen (Yoder) Widmer, Wayland, Iowa, a daughter, Jane Helen, Nov. 21.

Yoder.—To Ottis and Violet (Yoder) Yoder, Wolford, N. Dak., a son, Dennis Royal, Nov. 4.

Yoder.—To Yost and Emma (Yoder) Yoder, Grantsville, Md., a son, Rufus, Oct. 21.

Yousey.—To Norman and Mary (Schrock) Yousey, Akron, N.Y., a daughter, Kathleen Ann, Sept. 14.

Yutzy.—To Vernon L. and Frances (Farmwald) Yutzy, Plain City, Ohio, a daughter, Karen Jeanette, Dec. 7.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser—Rheinheimer.—Virgil Blosser, Holde-man congregation, Wakarusa, Ind., and Lois Rheinheimer, Middlebury, Ind., congregation, by Wilbur Yoder at the Middlebury Church, Nov. 6, 1948.

Bomberger—Hess.—Roy L. Bomberger, Erb congregation, Lititz, Pa., and Martha Jane Hess, Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz, assisted by Wilmer Eby, Nov. 11, 1948.

Bontrager—Yoder.—Lee Bontrager, Middlebury, Ind., congregation, and Anna May Yoder, Benton, Ind., congregation, at the home of the officiating minister, Wilbur Yoder, Sept. 11, 1948.

Brandt—Sauder.—Walter H. Brandt and Barbara L. Sauder, both of the Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz, Dec. 5, 1948.

Gingerich—Troyer.—Grant Gingerich and Ella Troyer, both of the Alden, N.Y., Conservative Mennonite congregation, by David P. Beachy at the home of the bride's sister, Nov. 28, 1948.

Good—Gehman.—Mervin A. Good and Nora W. Gehman, both of the Bowmansville, Pa., congregation, at the home of the officiating bishop, J. Paul Graybill, Nov. 27, 1948.

Hamsher—Kauffman.—Thomas Hamsher, Sugar creek, Ohio, and Norma Jean Kauffman, Millersburg, Ohio, by D. D. Miller at the home of the bride's parents, Nov. 25, 1948.

Hostetler—Sweigart.—Joseph B. Hostetler, Westover, Md., congregation, and Dorothy Sweigart, Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz, assisted by George Hostetler, Nov. 10, 1948.

Jones—Schrock.—Levi Jones and Ann Schrock, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the church, Sept. 11, 1948.

Landis—Hess.—Mervin L. Landis, Landis Valley congregation, Lancaster, Pa., and Rachael Ann Hess, Mt. Joy and Kraybill congregation, Mt. Joy, Pa., by H. E. Lutz and Wilmer Eby, Nov. 11, 1948.

Lefever—Ebersole.—Elam D. Lefever, Mellinger congregation, Lancaster, Pa., and Mary S. Ebersole, Landisville and Salunga, Pa., congregation, by H. E. Lutz, Oct. 23, 1948.

Martin—Martin.—Eli and Hattie Martin, of Goshen, Ind., were reunited in marriage at the Schieher Convalescent Home, near Bristol, Ind., by Russell Krabill on Dec. 2, 1948, after a twenty-three-year separation by divorce. They had been married on Oct. 26, 1885, and were divorced in 1925. It was very impressive to witness these two old people, aged eighty-nine and eighty-two, respectively, renew vows which they had taken sixty-three years ago. Bro. and Sister Martin were recently baptized and received into the North Goshen Mennonite Church. May the Lord richly bless this happy Christian couple in their latter days.

Miller—Kauffman.—Elmer Miller, Arthur, Ill., congregation, and Nona Kauffman, Middlebury, Ind., congregation, by Wilbur Yoder at the home of the bride's parents, June 20, 1948.

Miller—Yoder.—Roy Miller, Crown Hill congregation, Marshallville, Ohio, and Mary Yoder, Grabbill, Ind., by Allen B. Ebersole, assisted by E. F. Hartzler, at the First Mennonite Church, Ft. Wayne, Ind., Nov. 12, 1948.

Neff—Kreider.—Mervin D. Neff, Mellinger congregation, Lancaster, Pa., and Theda A. Kreider, East Petersburg, Pa., congregation, by Henry E. Lutz, Oct. 11, 1948.

Schertz—Scott.—Robert Schertz and Imogene Scott, both of the Metamora, Ill., congregation, by H. R. Schertz, Nov. 24, 1948.

Sutter—Oyer.—Mervin Sutter, Bowne congregation, Elmdale, Mich., and Dora Oyer, East Bend congregation, Fisher, Ill., by J. A. Heiser at the home of the bride, Sept. 18, 1948.

Widders—Hess.—Irwin S. Widders, Hammer-creek congregation, Lititz, Pa., and Ruth A. Hess, Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the bride, Nov. 24, 1948.

Zimmerman—Snader.—Ivan R. Zimmerman and Vera Mae Snader, both of the Weaverland congregation, East Earl, Pa., at the home of the officiating bishop, J. Paul Graybill, Nov. 25, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkey.—Henry William, son of Jacob and Leah (Burgey) Berkey, was born in Mahoning Co., Ohio, May 6, 1871; passed away at Salem, Oreg., Oct. 23, 1948; aged 77 y. 5 m. 17 d. He had been in poor health for several years and was gradually failing. On Jan. 10, 1894, he was married to Sarah Whitney, of Gahriell, Kans., who survives. Also surviving are 4 sons and 3 daughters (Samuel, Oliver, Chester, Jacob, Leah, Cordelia, and Kathryn). In early married life he united with the Baptist Church, of which his wife had been a member from girlhood. About 1903 they moved to Jasper Co., Mo., where they united with the Mennonite Church near Oronogo. After moving to Cheyenne, Wyo., in 1907, they again placed their membership with the Baptists. In 1935, when they moved back into a Mennonite community in Sheridan, Oreg., they again affiliated with the Mennonite Church, of which he was a member at the time of his death. He was zealous for the cause of Christ and gave a clear witness and testimony for the Lord. Funeral services were conducted by G. D. Shenk and D. F. Shenk. Texts: I Cor. 9:24; Phil. 3:14. Burial was made in the Riverside Mennonite Cemetery, west of Sheridan.

Crilow.—Amelia, daughter of Anthony and Clara Thiel, was born July 7, 1885; passed away Oct. 25, 1948; aged 63 y. 3 m. 18 d. In her youth she accepted Christ as her personal Saviour and united with the Martins Creek Church, Millersburg, Ohio, where she remained a member until death. On Dec. 21, 1905, she

was united in marriage to Urias Crilow, who survives. Also surviving are 8 children (Mrs. Elmer Weaver, Mrs. Jonas Hochstetler, Edward, Earl, and Dan, Millersburg, Ohio; Lloyd, Sugar-creek, Ohio; and Marcus and Charles, at home), 11 grandchildren, 2 sisters (Mrs. C. C. Dawson, Coshocton, Ohio; and Mrs. William Price, Louisville, Ohio), and one brother (Herb, Berlin, Ohio). One son predeceased her. She was a very devoted mother and housekeeper as long as her health permitted. Funeral services were conducted by D. D. Miller and S. W. Sommer. Text: Ps. 138:7.

Detwiler.—Laura Anna, daughter of John L. and Margaret (Horn) Brubaker, was born near Leonard, Mo., Nov. 10, 1873; passed away at her home near Birch Tree, Mo., Oct. 29, 1948; aged 74 y. 11 m. 19 d. On Nov. 5, 1892, she was united in marriage to Ben Detwiler, who passed away March 20, 1933. Surviving are 4 sons and 4 daughters (May Larrew, Blaine, Oreg.; John, Culp, Ark.; Esther, Samuel, Albert, and Alice, Birch Tree, Mo.; Milton, Wichita, Kans.; and Mary, Newton, Kans.), 12 grandchildren, 2 great-grandchildren, 4 sisters and 3 brothers (Mrs. J. R. Shank, Versailles, Mo.; Samuel E., Wichita, Kans.; Thomas E., Mountain View, Mo.; Hannah Bissey, Leonard, Mo.; Mina Esch, La Junta, Colo.; Sadie Carr, Mountain View, Mo.; and J. P., Edwards, Mo.). One sister preceded her in death. In her youth she accepted Christ as her Saviour and united with the Mennonite Church, of which she remained a member until death. Her greatest interest in life was the spiritual welfare of her family, the church, and community. In her home, hospitality was shown to all. Funeral services were held at the Berea Mennonite Church on Oct. 31, in charge of W. R. Hershberger and a quartet from Garden City, Mo. Text: Eccl. 9:5. Interment was made in the Berea Cemetery.

Geissinger.—Daniel M., son of Noah and Anna Geissinger, was born in Lower Saucon Twp., Northampton Co., Pa., April 23, 1870; died at his home, near Quakertown, Pa., Oct. 23, 1948; aged 78 y. 6 m. His wife (Mary Landis Geissinger) predeceased him on Jan. 1, 1927. Surviving are 3 children (Henry, at home; Clarence, and Lillian—Mrs. Solomon Kratz, both of Quakertown), 13 grandchildren, 4 great-grandchildren, 3 brothers (Jacob, Hellertown, Pa.; John, Los Angeles, Calif.; Isaac, Quakertown, Pa.), and one sister (Katie Yoder, also of Quakertown). He was one of the pioneer members of the Swamp Church, Bucks Co., Pa., and remained a member until death. He had progressive ideas concerning the forward movement of the church, having participated as a trustee in the remodeling of the church which has been standing for over a hundred years. Funeral services were held Oct. 28 at the funeral parlor in Quakertown by John G. Gehman and at the Swamp meetinghouse by Stanley Beidler and Abram Yoder. Interment was made in the adjoining cemetery. Text: Matt. 24:44.

Kauffman.—Harry J., eldest son of Ezra B. and Catherine (Riehl) Kauffman, was born in Union Co., Pa., Feb. 2, 1892; passed away at his home in West Liberty, Ohio, after a lengthy illness, Oct. 25, 1948; aged 56 y. 8 m. 23 d. He moved to Champaign Co., Ohio, when little more than one year old. He graduated from a local high school in 1909 and after further training at Goshen College taught school for a period of three years. On Feb. 23, 1913, he was united in marriage to Linnie Smucker, who survives. Also surviving are one son (Delphos, DeGraff, Ohio), 3 daughters (Elva—Mrs. Howard Yoder and Dorothea—Mrs. Robert Headings, both of West Liberty; and Ruby—Mrs. Arthur Dear, Bellefontaine, Ohio), 6 grandchildren, 2 brothers (Roy, West Liberty, Ohio; and Robert, Chillicothe, Ohio), and a large number of friends. During his high school years he became a member of the Oak Grove Mennonite Church and took great interest in his service there as a Sunday-school teacher. Funeral services were held at the Oak Grove Church on Oct. 27, conducted by S. E. Allgier, assisted by Gerald Barnes and N. E. Troyer. Burial was made in the Oak Grove Cemetery.

Lehold.—Floyd Abner, son of Elmer and Katie (Leis) Lehold, was born at New Ham-hurgh, Ont., Aug. 16, 1941; passed away at the home of his parents, after a lingering illness of nearly five months, Oct. 28, 1948; aged 7 y. 2 m. 12 d. He bore his suffering patiently, trusting Jesus with childlike faith. Many prayers ascended to God's throne on his behalf, but God saw best to take him home. Surviving are his parents, 2 brothers (Ralph and Harold), and 2 sisters (Grace and Marie). Funeral services were conducted at the home by Peter Nafziger

and at the Steinman A.M. Church by Elmer Schwartzentruber and Moses O. Jantzi. Texts: Mark 10:14; II Sam. 12:23; I Cor. 12:14. Burial was made in the cemetery adjoining the church.

Mack.—Noah Haldeman, son of Andrew S. and Elizabeth (Haldeman) Mack, was born in Dougless Twp., Montgomery Co., Pa., Feb. 1, 1861; departed from this life Oct. 31, 1948, at the Good Samaritan Home, New Holland, Pa., where he had been living for a number of years; aged 87 y. 8 m. 30 d. He prepared to teach school by attending the Perkiomen Seminary (Academy) at Pennsburg, Pa. After teaching a few terms in his home community he moved to Lancaster Co. by request and continued teaching school until the spring of 1900. On Dec. 23, 1892, he was married to Lizzie Sensenig, of Farmersville, Pa. They had no children of their own but adopted Anna Nolls Bailey and also reared Anna Mae Ackerman, both of whom preceded him in death, as did also his wife. A number of grandchildren, nieces, and nephews survive, including Jesse and Elmer Mack, of Montgomery Co., and a grandnephew, Noah K. Mack, missionary to Africa. On April 4, 1899, he became superintendent of the Welsh Mountain Industrial Mission, continuing until 1910. On Aug. 30, 1900, he was ordained to the ministry for the Groffdale and Metzler congregations. During his early ministry he was especially active in evangelistic work, not only in the Lancaster Conference, but also in various western states. On Jan. 23, 1919, he was ordained bishop, to assist Benjamin Weaver in the Weaverland-Groffdale district. The bishop board and church councils charged him with the bishop oversight of the York and Adams Co. district on Feb. 26, 1926. Even before his ordination he was interested in mission work and promoted missionary activity in the Lancaster Conference. He served on the examining committee for missionaries for approximately thirty years, as secretary of conference for nine years, as assistant moderator for a few years, and for some years as bishop of the Cumberland district and Tampa, Fla. Because of his advancing age he had resigned nearly all his work except as senior bishop of the York and Adams Co. district. He was one who filled a large place in the work of the church; was sound in doctrine and contended firmly and openly for it, emphasizing the spiritual life and also the doctrines of nonconformity and nonresistance. His interest and influence extended beyond the Lancaster Conference. (A fuller account of his life will appear in the 1949 "Yearbook.") He had planned his funeral arrangements, which were carried out as nearly as possible. Services were conducted at the Good Samaritan Home by Mahlon Witmer, of the Groffdale district, with further services at the Groffdale Church. W. W. Graybill, conference moderator and a long-time associate, conducted the devotional service; Richard Danner, of the York and Adams Co. district, and J. Paul Graybill, of the Weaverland district, his successors in their respective districts, brought messages from Phil. 1:21 and Acts 13:36 respectively; Arthur Ruth, of the Franconia district, led in prayer; and Noah W. Risser, assistant moderator of conference, conducted the service at the grave in the Groffdale Cemetery. A large audience, including twenty-four bishops, signified the respect in which he was held. The following concluded the facts he had prepared for his obituary: "Thanks are to be extended to all in the general way, to all especially who rendered service and sympathy in any manner in connection with sickness and death and funeral. God be with you till we meet in heaven, where there are no funerals, nor pains nor tears."

Martin.—Henry H., son of the late John M. and Catherine (Horst) Martin, was born in Washington Co., Md., Sept. 26, 1877; passed away at his home on the old Martin homestead near Brownstown, Lancaster Co., Pa., June 9, 1948; aged 70 y. 8 m. 13 d. As a child he moved with his parents, one sister, and one brother to Lancaster Co., Pa. In his youth he united with the Groffdale Mennonite Church and remained a member until death. On Nov. 14, 1901, he was united in marriage to Sallie B. Brubaker, who died in February, 1930. To this union were born 9 daughters and one son. One daughter (Mary—Mrs. Daniel Nolt) predeceased him. In 1932 he was married to Lizzie Brubaker, who died April 7, 1945. Surviving are his 9 children (Hettie B., Katie B., Susie B., Ella B., all of Brownstown; Fannie B.—Mrs. John Martin, Hohenwald, Tenn.; Lizzie B.—Mrs. Daniel Nolt, New Holland, Pa.; Jannie B.—Mrs. Daniel Wanner, Bowmansville, Pa.; Annie

B.—Mrs. Clayton Oberholtzer, Brownstown; and Samuel B., on the old homestead), 45 grandchildren, one brother (Emanuel H., Buffalo Springs, Lebanon Co., Pa.), and 3 sisters (Mary—Mrs. Graybill Zimmerman, Lititz, Pa.; Adah—Mrs. Titus Bauman, Wallenstein, Ont.; and Leah, Lititz, Pa.). His parents, 5 sisters, and 3 brothers preceded him in death. Although he endured times of sickness and pain for many years, he was bedfast only a short time before his death, which resulted from heart failure. Funeral services were conducted June 14 by Isaac Zimmerman at the home and by George Horst and Aaron Sensenig at the Groffdale Church. Interment was made in the adjoining cemetery.

Maust.—Joel M., son of Jonas and Barbara (Miller) Maust, was born July 29, 1865; died Oct. 29, 1948; aged 83 y. 3 m. In youth he became a member of the Amish Mennonite Church. On Jan. 28, 1894, he was married to Matilda Beachy, daughter of Daniel and Elizabeth (Yoder) Beachy, Aurora, W. Va. She preceded him in death in March, 1940. One daughter (Fannie—Mrs. Floyd Miller, Grantsville, Md.) predeceased him in November, 1942. Surviving are 3 children (Iva—Mrs. Evan Miller, Meyersdale, Pa.; Allen, Grantsville, Md.; and Enos, of Meyersdale), 2 foster sons (Merle Brant, Bedford, Pa., and George Leith, Cumberland, Md.), 2 brothers and 3 sisters (Magdalena—Mrs. Henry Yoder, Almyra, Ark.; Lewis, Meyersdale, Pa.; Annie—Mrs. Daniel Yoder, Iowa City, Iowa; Mary, who kept house for Joel, Meyersdale, Pa.; and Jonas, Goshen, Ind.). Two grandchildren, 3 brothers and 4 sisters (Lydia and Noah, twin of Joel, Meyersdale; Eve—Mrs. Daniel Gaagey, Pigeon, Mich.; Amanda—Mrs. Daniel Otto, twin of Mary, and Simon, Springs, Pa.; Catharine—Mrs. Jacob Gaagey, Archbold, Ohio; Joseph, Pigeon, Mich.) preceded him in death. He spent most of his life near Meyersdale, and was much interested in the work of the church, giving of his means and talent in its service, as also for the community. He was peace-loving and endeavored to promote good will. Funeral services were conducted Nov. 2 at the late home by C. W. Bender, and at the Oak Dale meetinghouse by Shem Peacaney, with Mark Peachey and Ivan Miller assisting, and at the grave by J. B. Miller.

Miller.—Lizzie, daughter of Christian and Annie (Snyder) Newcomer, was born in Rapho Twp., Lancaster Co., Pa., June 8, 1873; died at her home near Elizabethtown, Pa., Oct. 27, 1948; aged 75 y. 4 m. 19 d. Surviving are her husband (Henry E. Miller), 4 children (Martha—Mrs. Norman S. Ebersole, Florin, Pa.; Elizabeth—Mrs. Ernest Hess, Rheems, Pa.; Henry, Mt. Joy, Pa.; and Christian, Elizabethtown), 3 grandchildren, and 3 brothers (Christ, Mt. Joy, Pa.; Sam, Kane, Pa.; and Phares, Lititz, Pa.). She was a member of the Bossler Mennonite Church for many years. Funeral services were held at Bossler's conducted by Ira Miller and Martin Kraybill. Burial was made in the adjoining cemetery.

Reil.—Minnie Bertha, daughter of Charles and Mary Stormer, was born at Gibson City, Ill., Dec. 30, 1885; passed away at her home in Milford, Nebr., Oct. 30, 1948; aged 62 y. 10 m. In 1902 she moved with her parents to a farm near Milford. On Sept. 15, 1904, she was united in marriage to Philip Reil, who survives. Also surviving are one daughter (Esther—Mrs. Ralph Jantze), 2 grandchildren, one sister (Lula—Mrs. Ezra Guengerich, Altadena, Calif.), other relatives, and a large number of friends. In her youth she accepted Christ as her Saviour and united with the Amish Mennonite Church, of which she remained a member until death. Her health did not permit her to attend church regularly, although she wished to. She was much concerned for the welfare of her family. Funeral services were held Nov. 2 at the home and at the Milford A.M. Church, in charge of L. O. Schlegel, assisted by W. A. Eicher. Text: Job 14:14. Interment was made in the Milford A.M. Cemetery.

Schwanger.—Tillman S., son of Jacob and Mary (Shaeffer) Schwanger, was born in Mt. Joy Twp., Lancaster Co., Pa., Sept. 20, 1870; passed away at the St. Joseph Hospital, Lancaster, Pa., Oct. 23, 1948; aged 78 y. 1 m. 3 d. He was a member of the Elizabethtown Mennonite Church. By trade he was a blacksmith, a craft which had been practiced in the family for sixteen generations, beginning in Bavaria, Germany. Surviving are one sister (Mrs. Emanuel Gible, Manheim, Pa.), 8 children (Robert M., New Cumberland, Pa.; Jacob M., High

Spire, Pa.; Orville H. and Paul T., both of Elizabethtown, Pa.; D. Mark, Lancaster, Pa.; Viola—Mrs. Anthony Shoettler, Colmar, Pa.; Cathryn—Mrs. Claude Corbit, Farmington, Mich.; and Mary—Mrs. Robert Larson, Landisville, Pa.), 42 grandchildren, and 3 great-grandchildren. One daughter (Martha—Mrs. John Neville, Philadelphia, Pa.) followed him in death three weeks later. He had resided at the home of his daughter (Mary) for the last eleven weeks of his life, after the death of his wife (Barbara Alice Schwanger). Funeral services were held at the Elizabethtown Church on Oct. 27, with Henry Lutz and Noah Risser officiating. Burial was made in the Milton Grove Cemetery.

Schrock.—John C., son of Christian and Elizabeth Schrock, was born near Eureka, Ill., June 27, 1858; passed away at the home of his daughter (Mrs. A. J. Unzicker), near Rantoul, Ill., Oct. 28, 1948; aged 90 y. 4 m. 1 d. In early youth he accepted Christ and was a member of the Mennonite Church until death. He attended services as long as his health permitted. On Sept. 21, 1885, he was married to Amelia Havenstein, who died twenty-six years ago. Their eldest son died in childhood. Surviving are 6 children (Emma—Mrs. Otto J. Unzicker, and Henry, Rantoul, Ill.; Joe and Sam, Gibson City, Ill.; Mrs. Martha Householder, Eureka, Ill.; Mrs. Amelia Unzicker, Dewey, Ill.), 9 grandchildren, and 2 great-grandchildren. Funeral services were conducted at the home by Harold Zehr and at the Fisher Church of Christ by Ezra Yordy and J. A. Heiser. Text: I Peter 1:3-5. Burial was made in the East Bend Cemetery.

Showalter.—Sallie Elizabeth, daughter of Joseph and Emma (Showalter) Shank, was born Oct. 30, 1890; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 22, 1948; aged 57 y. 11 m. 22 d. On June 8, 1916, she was united in marriage to Irvin D. Showalter, who survives. Also surviving are 2 sons (Clayton D., Broadway, Va.; and David E., Greenwood, Del.), 4 daughters (Alma M.—Mrs. Lloyd Hartzler, Ft. Seybert, W. Va.; Eula M., Vada E., and Arlene K., at home), 5 grandchildren, a niece (Naomi Shank) who made her home with them from childhood; 2 brothers (Samuel A., Linville, Va.; and Ezra A., Brooklyn, N.Y.), 5 sisters (Mary C.—Mrs. Wilmer Geil, Broadway, Va.; Mae—Mrs. Pete Blosser, Harrisonburg, Va.; Frances—Mrs. A. F. Weaver, Waynesboro, Va.; Sarah—Mrs. Melvin Ruth, Phoenix, Ariz.; Ruth—Mrs. Willis Miller, Harrisonburg, Va.), and a number of other nieces and nephews. Her parents and one brother (Daniel D.) predeceased her. On April 16, 1906, she united with the Mennonite Church, when about twenty young people were baptized at Trissel's Church. She was a loving wife, and devoted mother, of a quiet and unassuming manner. In May, 1940, she suffered a severe nervous attack, from which she had almost recovered when in the summer of 1947 she began to grow weaker because of a stomach ulcer. She underwent an operation, from which she rallied, passing away eight hours later as the result of an unexpected respiratory condition. Funeral services were conducted Oct. 25 by J. L. Stauffer at the home and by Timothy Showalter and A. G. Heishman at the Zion Mennonite Church. Texts: Ps. 23, II Cor. 5:1-10; Col. 3:4. Burial was made in the cemetery beside the church.

Stutzman.—Wesley C., son of Adam and Amanda (Christner) Stutzman, was born at Milford, Nebr., May 31, 1883; passed away at his home in Chappell, Nebr., Oct. 26, 1948; aged 65 y. 4 m. 26 d. At the age of two he moved with his parents to Deuel Co., near Chappell. On Sept. 1, 1910, he was united in marriage to Emma Yoder, who survives. Also surviving are one son (Paul, Chappell, Nebr.), 3 daughters (Lela—Mrs. Perry Stutzman, Thelma—Mrs. Ray Stutzman, both of Chappell; and Cora—Mrs. Wilton Stauffer, Milford, Nebr.), 10 grandchildren, one brother (Frank, of Chappell), 3 sisters (Clara, Chappell; Minerva—Mrs. Ezra Yoder, Oshkosh, Nebr.; and Belva—Mrs. Joe Yoder, Wellman, Iowa), and a large number of other relatives and friends. One infant son, his parents, and one brother (Joe) preceded him in death. He was a member of the Mennonite Church from the time of his youth and attended services as long as his health permitted. He was a lover of music and took an active part in leading the singing at church services. In 1942 he was forced by ill health to retire from active farming. He

Pastors, S. S. Superintendents, S. S. Classes, Individuals

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suffered greatly the last two weeks of his life, but did not complain, being resigned to the Lord's will. He was a kind and loving husband and father, deeply concerned about the welfare of his family and the church. Funeral services were held at the Chappell Mennonite Church, in charge of Edward Diener and Fred Gingerich. Interment was made in the adjoining cemetery.

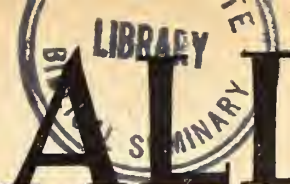
Stuckey.—Enos, son of Christian and Lydia (Wyse) Stuckey, was born near Archbold, Ohio, Jan. 6, 1874; passed away Oct. 28, 1948; aged 74 y. 9 m. 22 d. He was reared in Christian faith in a Mennonite home and as a young man was received into the fellowship of the church.

On April 25, 1916, he was married to Emma Witmer, of Grahill, Ind. His devotion and care of his afflicted wife during the final years of his life was deeply appreciated by his family. Their home was always open to acquaintances, some of whom frequently found a temporary home with them. His parents, one brother, 3 sisters, and one grandchild preceded him in death. Surviving are his wife, 4 daughters (Alice—Mrs. Vernon Aschliman, Wauseon, Ohio; Doris—Mrs. Royce Engle, Pettisville, Ohio; Velma—Mrs. Orville Richer, Wauseon, Ohio; and Florence, Ft. Wayne, Ind.), 8 grandchildren, one niece, and one nephew. His example of regular church attendance, clean living, and even temper as a

father in the home made a deep impression on his children. Funeral services were held Oct. 31 at the Short Funeral Home and at the Central Mennonite Church, Archbold, Ohio, in charge of Phil Frey, assisted by Jesse Short. Burial was made in the Pettisville Cemetery.

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GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLI ————— TUESDAY, DECEMBER 28, 1948 ————— NUMBER 52

Rethinking Rural Work

BY JOHN A. HOSTETLER

The Mennonite Church has been moving forward in its total outreach within the past several years. This is particularly true in relation to foreign relief work, education, publication, and missions. More recently this expansion has been in the form of organized voluntary service, mental hospital service, mutual aid, and research facilities. But there is another service opportunity within our reach which for some reason has been almost entirely overlooked. This is a service which we, perhaps more than any other people, are most peculiarly fitted for. It is the work of evangelism and Christian community building in the countless unchurched rural areas within our society.

Mennonites now live in forty states and provinces in the United States and Canada. In the perspective of history we have been called "... wanderers upon the face of the earth, having no abiding city ... sometimes scarcely a generation at one place." Perhaps we have not yet wandered far enough. What has been the fundamental question back of all this wandering? What makes Mennonites and Amish move? How do new communities get started, and what has been the motive for starting new communities?

Unquestionably the greatest single cause of the migrations from Europe to America was the desire for religious freedom. But in the course of Mennonite history there have been motives for colonization within our own country apart from purely religious reasons. In 1901 some Mennonites in Indiana responded to the attractive offers of lumber companies advertising their land in Oscoda County, Michigan. In spite of the disappointments of the early settlers that the growing of clover seed did not prove as successful as the land agents said, there is today near Fairview a thriving and enterprising community. In the 1920's land agents were spreading their doctrine of "cheap land in Arkansas" to Amish and Mennonite farmers in Iowa. But the Mennonite settlement near Stuttgart ended in disappointment. In the year 1928 a young man "ran away" from home and landed in the north woods of Alberta; he homesteaded a quarter section of land, built a log cabin, and enjoyed several years of pioneering and

"batching." In a few years members of his home community moved north. Today that young man is one of the ministers of a community of about thirty families, and the settlement of Holdeman Mennonites at Crooked Creek, Alberta, is a unique leaven in the Peace River Area, having several industries of its own. The desire for cheap land and perhaps the dissatisfaction with the stagnated religious life caused some of the people of Mifflin County, Pennsylvania, to seek homes in North Dakota in 1903. A new community was recently started in Tennessee because the Amish in Indiana could not comply with the Indiana school laws.

One could go on relating the origin of dozens of other communities. In fact, such a study in itself would not only be an interesting collection of the failures or triumphs of communities, but also a very worth-while service to the church. From the incidents cited at least one thing is evident. Mennonites colonize not only for religious reasons, but also for economic, social, psychological, adventurous, kinship, and a host of other reasons. But how many communities have been started by Mennonites with the sole purpose of evangelizing and building Christian communities? This article is not an attempt to re-evaluate our whole missionary strategy, but one wonders what would be the result if we had as many missionaries in the rural fields as we have in the cities.

Rural churches are closing at a rate which is astounding. A study of sixty-two closed rural churches in the state of Pennsylvania was made during the year 1947 by the State College. The greatest single factor responsible for the death of a church, according to the study, is "... a change in the type of population—from farmers to miners ..." etc. It is clear that the quality of leadership in the community and the program of the local church has not met the new conditions brought about by changes in the rural area. Most of the churches studied had been in existence for seventy-five years. The study also revealed that most of the buildings merely stood idle and decayed. One church building is now used for a tavern, and another serves as a funeral home.

The need for strengthening small Men-

nonite congregations recently emphasized in the pages of this paper is a step toward a systematic colonization program. Undoubtedly some small congregations are located in areas where the economic and social conditions are favorable, but the church is weak because of small membership. The directory of small congregations now being published in the GOSPEL HERALD may be the means of adding new life to old communities. This is a service which is most urgently needed to prevent too much intermarriage with non-Mennonites in isolated Mennonite settlements.

But the time has come when we must think beyond our own communities. What is our mission strategy for the rural unchurched areas in Tennessee, Georgia, Texas, Arizona, Alberta, British Columbia, and the vast outskirts of the North? There are today young people in our church who are interested and who are called to serve in rural areas, carving out new Christian communities. New communities can be built with a sense of mission. Three or four couples who would move into a new rural area could form the nucleus of a small congregation. They would not need to be on the pay roll of the mission board. Most neglected rural communities need schoolteachers, nurses, ministers, farmers, businessmen,

New Year Song

BY MAGGIE I. GLICK

*I sing of moonlight on the snow,
Falling as it has since long ago ...
As this year's evening swiftly fades
I sit remembering the past.
The joys of love, the time of peace,
The dreams that will forever last.*

*I sing of sunlight on glistening trees;
Work of a Master Artist, these ...
Here's an open door to the dawn
Of an unused, un-lived year.
I ask the Great Artist's guidance
As I leave my footprints here.*

*I sing of a cardinal's scarlet wing
Upon the pure white snow, to cheer.
For I must, I must sing;
It's January and the New Year.*

Wolcottville, Ind.

and just ordinary trustworthy citizens. Such community building must be Spirit-directed; it must advance on sound principles of colonization. Religious leadership must not be left to chance. The Christian motive must supersede all others in order to bring the Gospel to the community in every phase of activity.

Christian community building must begin with the development of a set of basic colonization principles. This would involve: (1) a statement of what the Gospel has to offer for the neglected rural areas, and what the church believes about those facts; (2) some principles governing colonization policies; for instance, what shall be the area for colonization, and what are the facts about the community, the climate, density of population, means of livelihood, etc.; (3) there must be some agency or means whereby interested persons can be brought together, thus co-ordinating their various interests and efforts; and (4) there should be an informational service which concerns itself with all phases of the subject that concern prospective colonizers, particularly financial advice.

As for point one above, our church has expressed itself constantly in publications. The philosophy of Christian community building has been studied by scholars from the Biblical, historical, sociological, and other aspects in a most splendid fashion. The time has come to advance in a practical way with a Christ-centered program for the rural unchurched community. Points two, three, and four might well be co-ordinated under a department of the Mission Board of our church. For the most part this would mean giving guidance to the movement and such service and stimulus as concerns the mission outreach of the church. The Mennonite Community Association with its monthly publication, *The Mennonite Community*, is well fitted for the promotion of the basic idea as well as for the practical discussion of problems involved. Mennonite Mutual Aid, Inc., is organized for the specific purpose of helping those who need financial assistance for buying farms, and undoubtedly their services would be available for said purposes. The Voluntary Service program could help with summer evangelization activities in the community.

The opportunity for reaching the everyday phase of people's lives with the Gospel is perhaps greater in rural community work than in any other type of mission endeavor. This is one of the greatest opportunities for the Mennonite Church of today. What is our answer for Christless rural America?

Goshen, Ind.

The Swift Nonstop Flight of Time

BY ORRIE D. YODER

"Son, remember that thou in thy lifetime receivest thy good things" (Luke 16:25).

As we approach another New Year's Day, we should be reminded that very swiftly the chariot of *time*, without missing a single moment or "beat," is rushing us on to eternity. We are not passengers of Fate on this chariot, but like the rich man, Dives, are choosing our eternal destiny at the crossroads of Time.

In our mad rush for wealth, pleasure, culture, and the things of this life, perhaps we need often to be reminded that the great heritage of our lives is *time* and its opportunities. Surely we do not want to miss or forget the golden values of time, lest like the rich man in eternity, we be reminded of time and its treasures when forever too late.

For many of us, *time* is swiftly removing us from the days of childhood and opportunity to those of manhood and maturity. Or farther still, time is bearing us on to where we are, one by one, dropped from his chariot into the realms of eternity.

"Time's old chariot never stops. It is faithful in carrying its immortal cargo on to the eternal world. Wealth cannot stop it; vanity, pride, or human greatness cannot obstruct or check its lightning speed. Sunshine, storm, . . . pestilence, famine, war, and blood are but shadows upon its passing wheels."

Nations rise and fall, come and go, but time under the decree of our Almighty Sovereign of the Universe is carrying all the nations to their final destiny of heaven or hell. (Cf. Ps. 9:17.)

Although our lives are built upon the divine foundation of days, months, and years, time brings us so soon to where "it is soon cut off and we fly away." Although "time is fleeting," our Creator has wisely designed that godly and enduring home life needs to be built well upon the firm foundation of time, yet in days, or months, or years, one by one, we are taken from our homes until our generation goeth and another cometh.

Although as we see it the foundations of God's great mercy and salvation have been laid deep in years, and even centuries, God has decreed that today "is the day of salvation"; tomorrow may be forever too late. Although saints, prophets, and seers waited for thousands of years to behold the promised Messiah and Redeemer, our Christ Himself has left us word to "watch and pray" always, for we know not the day nor the hour when sal-

vation shall cease and He as our Judge shall appear.

Whatever be our thoughts and aims, or wherever we gaze and look, as we survey our precious lives, we see that we are made out of *time*, appointed to *time*, wrapped up in *time*, and borne along very swiftly by *time* in his chariot who may soon, any moment or day, drop us off his streamlined train of opportunities.

"Time! Time! TIME! O frightful word thou art! Let all the orators of earth exhaust their powers to portray its stupendous meaning!" Yea, let tongues and pens be employed, telling us of the fearful responsibilities associated with *time*, and they fall infinitely short. Time is the hour when we put on eternal character. Do we want the crown at the judgment day, or the victor's palm in eternity? They must be won on the battlefield of time!

*"No time for hate and malice,
No time for idle strife;
We've only just a moment
In which to live our life."*

*"Only one little moment,
All our work to be done;
Sheaves of lifetime gathered,
Victories lost or won."*

Oyster Point, Va.

PROPS—HUMAN OR DIVINE?

A woman came rushing to her confessor exclaiming breathlessly, "I have broken my china crucifix, and have nothing but the God of Heaven to trust!" John Wesley dryly commented, "Poor woman! What a sorry spectacle, with nothing but the God of Heaven to look to for her help!"

We fear too many have a religion that is devoid of a spiritual foundation and must constantly be bolstered up by human supports. Then, when the props are suddenly withdrawn from them, how swiftly their flimsy structure crashes!

Christ asked certain Jews how they could believe, when they received honor and approval from one another and sought not the approbation of God only. With such a foundation, how could they expect to stand in the storms of life?

It is the privilege of one and all to come to that place spiritually where every "china crucifix" is broken. Then, divine help and spiritual deliverance will come swiftly and decisively. What a glorious revelation that is which God makes to the soul, that there is a place beside Him on the rock. "He . . . set my feet upon a rock and established my goings."—C. W. A., in "The Burning Bush."

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

FORD BERG, MISSIONS EDITOR

THE GOSPEL HERALD IS A RELIGIOUS WEEKLY PUBLISHED IN THE INTERESTS OF THE MENNONITE CHURCH BY THE MENNONITE PUBLICATION BOARD, SCOTSDALE, PA. ENTERED AS SECOND-CLASS MATTER IN 1908 AT THE POST OFFICE AT SCOTSDALE, PA., UNDER ACT OF MARCH 3, 1879. SUBSCRIPTION PRICE: \$2.00 PER YEAR; THREE YEARS IN ADVANCE, \$5.00. SAMPLE COPIES SENT FREE ON REQUEST. SEND ALL MATERIAL FOR PUBLICATION TO THE GOSPEL HERALD, SCOTSDALE, PA. PRINTED IN U.S.A.

EDITORIAL

Keep the Index

This issue closes Volume 41 of the GOSPEL HERALD. A considerable number of pages are devoted to printing the index of the volume, which will enable readers to check titles, subjects, and authors of the year. The preparation of this index has entailed much labor and we trust it will be of great value to many. If you keep your issues of the GOSPEL HERALD on file, the index is a necessary tool to help you find what you want. But even if you have not kept the back numbers, it is a good idea to file this index at least. For it may often answer questions concerning the nature of subject matter and the personnel of our contributors. A brief examination of the index will show you what a variety of reading matter you have enjoyed by your year's subscription and what a large number of people have contributed to our church paper. We would appreciate suggestions from our readers as to how the index could be made more useful. And as we begin next week with Volume 42, we solicit prayers, contributions, and suggestions in order that the GOSPEL HERALD best serve the need of the church.

Or Do I?

A father and mother were preparing to leave the church building for their home. The mother had called to her side the five-year-old daughter, a lively miss of many interests. "Now I have Mary; let's go," she called to her husband. But during the fractional moment which it took to turn and say that, Mary had been lured away by another attraction, and when her mother turned back, Mary was nowhere to be seen. "Or do I?" she asked in bewilderment.

Getting and keeping hold of children and young people is no easy task. Their minds and affections are as active as their agile bodies. Those who lead them and seek to establish them in ways of Christian truth and life dare not fall into an attitude of complacency and overassurance. Our job is never quite done. As parents we may be a bit overconfident that we have done a good job in nurturing our children for Christ and the church. We have taught them and plead-

ed with them, and may assume that an acquiescence is a confirmed conviction. Mary and Joseph supposed Jesus was in the company of returning pilgrims, when He was a day's journey behind, in Jerusalem. As teachers we may think that we have our students thinking down the groove we have marked out, when actually their own thoughts are quite contrary to ours. As pastors we may suppose that our members are in the fold once and for all, unaware that some are waiting to slip away through the first breach in the wall. We get practically all of our children into the church now in their early teens. We think we have them. But do we? It is heartbreaking to see in practically all of our communities and in many of our homes that one after another of our young people has slipped out into sin and unscriptural living. It is in the later teens and the early twenties that the great losses occur these days. They have joined the church and we think we have them. Perhaps in our assurance we do not provide the help and the Christian activity that we should. Perhaps they find a more congenial atmosphere in some other denomination that bids for their talent. Or perhaps they drop out of the Christian profession altogether, swallowed up by worldliness and secularism.

Now we have Mary and Helen and Loretta and Eloise and Evelyn and Dolores and Alva and Eldon and Raymond and Earl and Samuel and Jacob. But do we?

Estates

Every Christian person to whom the Lord has entrusted some property needs to consider carefully whether his separation from the world should not affect the manner in which his property is disposed of before and after his death. It is very common for parents to leave their property to their children. In fact, there are those who feel they are not doing right by their children if they do not leave them something substantial in the way of inheritance.

There certainly is nothing inherently wrong in parents laying up for their children. But the actual outworking of this matter must give the Christian pause.

In recent years inheritance taxes have caused to go into government coffers a considerable portion of the larger estates. This trend will probably continue, so that children will actually get less and less of what their parents leave them. It is also easy to observe that some people are actually harmed by something that comes to them as easily as an inheritance does. It is hard to handle wisely wealth which costs us nothing in labor. Many a person has lolled in laziness in the prospect of an inheritance and has rolled in dissipation in the possession of it. Self-reliance without benefit of inheritance is good for the character of most of us. Parents ought to ask whether they are really doing their children a favor in leaving them houses and lands, stocks and bonds.

Another thing to consider is the vast amount of trouble and quarreling that comes out of the settlement of estates. A will may be written ever so carefully, and yet there is someone who can raise a good deal of a fuss concerning its fairness. There are administrators who are not too careful to carry out the wishes of the deceased, or at least they are so charged. Many brothers and sisters have been estranged, many a happy family circle has been broken by ugly jealousies and hatreds, through the settlement of estates. The few paltry hundreds or thousands that are the subject of quarrel are by no means worth all the rancor and unhappiness that come out of these family disputes. Why do parents so tempt their children to quarrel about what is left behind?

It would seem best in many cases, at least, to turn over to philanthropies, charities, and the Lord's work whatever surplus one may have above his necessary living. Annuities grant an income to the donor as long as he lives. When he dies they do not belong to the estate, but continue to do the work for which they were donated. There is nothing to be taxed or quarreled over. There is nothing to be wasted by heirs who have ideals different from those of the previous generation. It would seem that most of us ought to give more thought to the inheritance which we will leave to the work of the church of our choice.

Any of our church boards will be able to give information concerning annuities. Our mind was drawn to this subject especially by the fact that the area of giving which is farthest behind in the fund-raising for the new Publishing

House Annex is the annuities. It seems to be true that our consciences have not been sufficiently educated on this matter. There certainly must be a number of people who have funds which they ought to give to the church, in this cause or another, by the annuity method. How much do we study to be good stewards?

New Year Thoughts

BY BERNICE W. KAUFFMAN

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Quite frequently this Scripture is discussed and often this question is asked: "What did Paul mean? I have made some sad mistakes this past year—even failures. I know the Father has forgiven, but I do not want to make those same mistakes again. How, then, can I profit by past experiences if I forget them and go on?"

But Paul was right. This beloved apostle was a wise, a yielded, and a very busy Christian. He was *wise*, because it isn't spiritually healthful either to brood over past failures or to dwell on and glory in past successes.

He was *yielded*, and we must, like Paul, yield not only ourselves, but our past, our present, and our future into our Father's keeping. If Paul had not believed God, he could not have yielded all to Him. A yielded Christian believes God and claims His promises.

Our Lord said unto His disciples: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:34). And again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

How similar are our experiences with those of our Lord's first disciples in many ways! And how dark would be our lot if we could not claim the same Lord and the same promises! How little we, just as they, sometimes grasp the significance of the homely experiences and daily happenings of our lives! How often we fail to understand the teachings which the Lord gave them and which have been recorded for our learning, although we may have read, or heard them read, over and over! "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Thank God for the Comforter, His blessed Holy Spirit, our teacher and remembrancer! We have learned how de-

pendent we are upon Him for the interpretation of God's precious holy Word, and what joy and inspiration it brings to our hearts when a precious truth that had been hid before is made clear to us. If we then must, and do gladly, trust Him for these things, should we not also trust Him to bring to our remembrance at the moment we need them, the lessons learned from our past failures and mistakes? Yea, and much more! It is *our* self-imposed burdens that clutter up our lives, because of our fear to let go of things which we imagine we must hold on to. But God does not want it so. He wants us to "let go and let God." Jesus said, "My yoke is easy, and my burden is light."

Paul was *busy*. He didn't have time to waste in useless, sinful worry. He must reach forth unto those things which were before him. He must press toward that mark of Christian perfection and eternal life, which, he knew, were to be his in Christ Jesus. And all the while, he must sacrifice, fast and pray, preach, teach and testify in order that by all means he might win some precious souls to Christ. God willed it so! This is every Christian's calling. *It is ours*. And this is some of the Christian's pure joy—ours through the indwelling Christ, God's Son—that while we labor and while we wait, we be delivered from anxious thoughts.

Hammett, Idaho.

On Earth and in Heaven

Last night I dreamed that, to the amazement of my fellows and without wings or other mechanical assistance, I could fly. I seemed to be able to accomplish this most useful and remarkable feat simply by a mere pleasant exercise of my will.

But, after a short period of triumph, I found that I did not want to fly any more, for the simple reason that I did not particularly want to go anywhere, and I missed the joy of work, and mourned the challenge which the necessity of moving mountains or lifting rocks once brought to me. Moreover, the joy of my advantage over my fellows was largely lost by the absence of fellowship which my accomplishment occasioned, and I found myself wishing I might stay where I was, walk as others must do, and eat my bread by the sweat of my face, as those about me were compelled to do. In fact, I found my greatest joy in the fact that some still recognized me as a "brother in tribulation," and gave me unspoken sympathy in my struggle to climb the hill of goodness toward God and immortal glory.

Today I am awake, and am glad that, like Phillips Brooks, I prefer to be a miracle of grace to the possession of power to work miracles. I do not crave the doubtful compliment contained in the words, "I did not think you could do it" (a word that exalts the work above the

worker). Rather I long for that appraisal which envalues character more than reputation, manhood above money, moral force above physical power, and godliness above all gain. For I know that where I am is incidental, what I do is of small consequence, but what I am makes for happiness in the sight of God and in the favor of heaven forever more.

I therefore ask not for emoluments or for endowments. I ask for weight and worth that shall find expression in the praise of God, and which shall account His "well done" here and in the days to come as sufficient reward.

Looking forward into the new year, I ask only to be numbered among the poor of this world, rich in faith, whom He hath chosen to be heirs of His everlasting kingdom. In such an estate, and in such company, I shall be content to dwell both on earth and in heaven.—General Superintendent Chapman, in "Herald of Holiness."

A New Church Building at Phoenix, Arizona

On December 2, 1948, at the annual business meeting of the Sunnyslope Mennonite Church, a building committee was chosen and authorized to raise funds and proceed with the building of a new Mennonite church in Sunnyslope. This was not a new or sudden decision, but the outgrowth of a steadily increasing need until the unanimous decision of the congregation was that we had reached a point where the expansion of the work here demanded more and better housing facilities and the work of building should be no longer delayed.

This committee composed of Henry Esch, formerly of Pigeon, Michigan, Vernon Blosser, formerly of North Lima, Ohio, Amos Kropf, of Harrisburg, Oregon, Eli Kauffman, formerly of Plain City, Ohio, and Albert Hershberger, formerly of Molalla, Oregon, together with the ministry, Melvin Ruth, formerly of Harrisonburg, Virginia, and Joe Yoder, formerly of Molalla, Oregon, felt that an understanding of our need and problems in this work would be especially appreciated by those who have been with us at different times since the work in Arizona started and would receive a sympathetic response in the hearts of others who have already thought and prayed in behalf of the work here. The secretary was therefore instructed to write an article for publication in the GOSPEL HERALD.

Shortly after the congregation was organized at Phoenix in February, 1946, the need of a building was presented and the Lord graciously undertook through many of you with us to provide funds to construct a temporary place of worship in Sunnyslope. This 24 x 38 building was built at a cost of approximately \$1400 for materials, all labor donated, and although unfinished on the inside,

has served us well for nearly three years. A little over a year ago we had to have more room for the children that are being brought in for Sunday school, and so interested brethren donated two tents and lumber for floors and side walls and since then these have served as classrooms for five primary classes. But these tents are not rainproof and constitute a problem in heating or cooling or ventilation for crowded conditions.

We who worship here have learned to greatly appreciate our privileges of worship and avenues of service even in these temporary quarters, yet always we have looked forward with the hope of someday having a permanent church building. When the present building was planned, thought was given to the possibility that the work here might not survive in a hot climate and where jobs were hard to find and living costs high. Time has proved otherwise and we have enjoyed a steady growth from the original membership of twelve to the present membership of fifty-three. In the minds of those who have been here from the first there is no doubt as to permanent witness of the Mennonite Church in Phoenix.

Each season we have a substantial number of families who want to get the health benefit of a winter in the Valley of the Sun. This migration usually starts as early as September and continues till February or March. Though the coming of summer sends most of them north again, every year a number of families have decided to remain with us and our number grows. Others have been won to Christ and have joined us. Our growth, together with the influx of winter residents, has resulted in overcrowded conditions, yet we heartily welcome all because we do appreciate this extra help in our services here.

One thing has been noticeable from the first: Folks coming here to stay do so in spite of financial circumstances and home ties to regain failing health amid high costs of living, overcrowded labor conditions, and farming practices and opportunities wholly unfamiliar to our predominately rural Mennonite people unused to irrigated farming. The necessary adjustments to these unfamiliar conditions take time and are a bit discouraging at first. However, the health benefit is undeniable and the cost not too great for such a blessing, and we as a group are very thankful for the blessings of the Lord in granting us a land of sunshine and health.

Some of you who read this may now have a better understanding of our needs and opportunities to witness in Arizona and should the Lord move you to help us in a financial way, either through your personal contribution or suggestion of a group offering to help build a new Mennonite Church in Sunnyslope, you may send such offering to the treasurer, Albert M. Hershberger, 10047 North Seventh Place, Phoenix, Arizona.

A Prayer for This Week

New Year Prayer

By EDNA K. WENGER

*God of the yesterdays, we thank Thee
For doors wide flung unto Thy messengers,
For fields that white unto Thy harvest lay,
For golden grain safe garnered unto Christ,
For Thy dear comradeship each passing day,
God of the days gone by, we thank Thee.*

*God of the tomorrows, we pray Thee
For grace to answer when Thou callest us,
For faith, like stars, to shine across the night;
For love, white badge of true discipleship;
For hope to wait the dawn that bringeth light,
God of the days to come, we pray Thee.*

—Missionary Messenger.

The Marks of a Modernist

What are the marks of a modernist? One or more of these six characteristics points him out:

1. He is often a rather fluent speaker. Having no distinct truth to present, he has to depend on fluency of speech to hold attention.

2. A modernist is in reality the minister of Satan, but appears to be an angel of light and a minister of righteousness.

3. As a rule, a modernist sets forth some truth or truism mixed with every sinister error that takes the unwary off their feet.

4. Their phraseology is usually orthodox. They use freely such words and expressions as: Faith, Atonement, Blood, Salvation, Kingdom of God, The Cross, Gospel of the Kingdom. On account of their use of Biblical words and phrases, they may deceive the very elect. It is quite possible for a group of Christians to listen to a modernistic speaker and think they are listening to a Gospel talk. The words as used by them may have an entirely different meaning from the same words used by orthodox speakers.

5. They seldom speak of our Saviour as the Lord Jesus Christ. They simply speak of Him as Jesus. In their writings and speeches they often compare our Lord with other religious leaders, as Socrates, Buddha, Mohammed, and Confucius, but put Him on a little higher scale than the founder of pagan religions.

6. They often advocate the union of all Christendom into the organization, making a grand conglomeration of all who call themselves Christians. Some of them go much further and advocate the union of all religions, pagan, Jewish, Protestant, and Catholic, into one universal system of super-religion and so unwittingly pave the way for the coming Antichrist.

If you want to ascertain whether a certain man is a modernist, ask him the following questions:

1. Do you believe that Jesus Christ was God manifest in the flesh?

2. Do you believe Jesus Christ was born of a virgin, having no earthly father?

3. Do you believe that Jesus Christ died a vicarious death on the cross for you, that He bore your sins in His own body on the cross?

4. Do you believe in the literal, bodily resurrection of Jesus Christ from the dead?

5. Do you believe in the literal, physical second coming of Jesus Christ?

6. Do you believe in the verbal inspiration of the Bible?

7. Do you believe in the eternal separation and punishment of the unbelieving?

If a man of whom you ask these questions is a modernist, he very likely will show one or more of the following reactions:

1. He may refuse to answer.

2. He might be offended at being asked such questions.

3. He may give you an evasive answer.

4. He will answer some of the questions in the negative.

If a man is a thorough Bible believing Christian, he will joyfully answer the questions in the affirmative and is very likely qualified to speak at any assembly of believers. Why should any man object to give reason for the hope that is within him before he is asked to speak at a Christian gathering?—Krist Gudnason, in "The Christian Fundamentalist."

"Seeing Then . . ."

(II Peter 3:9-14)

By ALMETA HILTY GOOD

It is only reasonable to see things in their proper perspective.

The time is short. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness . . ." (V. 11)?

In these last moments of time, what are the things that really count?

1. Using this world, as not abusing it. I Cor. 7:31.

2. Repentance. Keep the channel clear.

3. Love. Tenderheartedness. If by any means we can yet save some. There is no key to the heart hungering for God and forgiveness like the little key of understanding compassion.

4. A good conscience. Who could sleep if they fully realized that Jesus might come again before the morning awakened them, if they were not ready at all times?

5. Oil in your lamps—and mine. Are we grieving that Holy Spirit every day? Does anyone know when a quenching process is complete and the Holy Spirit is no longer as oil in his lamp? O beloved, let us take care!

Hammett, Idaho.

FAMILY CIRCLE

New Son

BY MIRIAM SIEBER LIND

*I had forgotten the sweetness of waking
To look on a newly-born son of our making
Ours—God's, thine, and mine!*

*And I was forgetting
The gray wrinkled fingers, the soft little fretting,
The peace in my soul that was almost an aching.*

*I had forgotten the nearness of heaven
When into my arms a strong manchild is given—
Thy son and my son—
God's man in our keeping!*

*Oh, the fluttering fingers, the smile of his
sleeping . . .*

*Oh, the nearness to God that is almost a
heaven!*

Scottdale, Pa.

It Takes a Lot of Love to Rear Children Right

The home is the basic institution of society. Its welfare should be one of our primary concerns. More prayer and planning should go into the making of a home than into the work of our occupation. The home faces dangers. Influences that tend to disintegrate find their way into homes through the radio, magazines, newspapers, and the funnies. The downward pull of these forces and the worldly life about us should keep us awake to the need of making the home truly a place where the child will grow up under Christian care and nurture.

To have a loving discernment and "intuitive feel" of what is right and best for children is very valuable. There are many homes where parents could not give any reasons for doing what they do, except that it is right and loving. Somehow when love controls, people do what is right. A loving concern for the personality of others enables people to consider and solve problems from the viewpoint of the one who needs help.

From birth on a child is influenced. One of the most profound needs of a newborn child is the feeling of security. When the mother loves and cuddles her baby as she nurses it, attitudes are developed that will go with the child through life. If the child is left alone to feed from a bottle that is suspended from a nursing gadget or to feed from a bottle that rolls from its mouth, it leaves the child frustrated and with a feeling of insecurity and inferiority. Psychiatrists also warn parents that a child should not be excessively loved, lest the child fail to develop a sense of responsibility for its own decisions. Parents can be over-solicitous and overprotective to the harm of the child.

As the child grows up he becomes very eager to learn. His insatiable curiosity grows out of this desire. This is the time to be open and honest with the child. His questions should be honestly faced and frankly answered. In this period of childhood character grows by the process of identification. A child may want to be like father or like teacher. What people are is therefore more important for the child's life than what they teach him, important as that may be.

In early adolescence young people often come into moods of defiance, because the demands that are made upon them are very great. They are expected to grow up and use their own judgment, but at the same time they are also expected to respect the wishes and judgments of their elders. It takes a great deal of wisdom and patience to allow young people to stand on their own feet. The mother of Jesus found it difficult when the young Jesus went His own ways and stayed in the Temple at Jerusalem. It is important that older people try to appreciate what young people do when they strive in their way to do what is right, even though that may not be the parents' way. Here a loving concern for the personality of a youth will go a long way to avoid mistakes.

When there is hearty laughter in a home the children are likely to feel a sense of security. When parents with Christian optimism can laugh at the funny things that happen, somehow the children feel that life is good.

The pressures that are put on young people today are tremendous. Older people should, therefore, be doubly sympathetic and understanding. Both the young and the old should strive to make the best of these difficult times. An aged father whose sons had grown up to be fine men was congratulated for raising his boys so well. A young father said to him, "I wish I were as wise as you have been." To this the aged man replied that very likely in this day he should make no better job of raising a family than the young father was doing. Concerned parents seldom feel self-sufficient. Parents who exercise love and hold themselves to the admonitions of sacred Scriptures are likely to succeed in making their home a place where their children will grow up into good, useful Christian men and women.—Editorial, in "The Mennonite."

Mother was an angel on earth. She has been a spirit from above, watching over me for good. Without her, the world feels to me like a solitude.—John Quincy Adams.

A Mother's Prayer

*I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."*

*I wash the dirt from little hands
And earnestly I ask,*

*"Lord, may they ever yielded be
To do the humblest task."*

*I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."*

*I scrub the clothes that soil so soon
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."*

*Ere many hours shall pass, I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.*

*But as she journeys on through life
And learns of want and pain,*

*"Lord, keep her precious little heart
Cleansed from all sin and stain,*

*For soap and water cannot reach
Where Thou alone canst see.*

*Her hands and feet, these I can wash—
I trust her heart to Thee."*

—B. Ryberg.

A LITTLE CHILD LED THEM

A Rotarian in "Real Living Takes Time" tells this story: "My wife and I were not religious people. When our little boy was old enough to go to school, he came home one day and said, 'I have learned a thanks to say at the table. May I say it?' So from that time we were quiet while our boy thanked God for the food. But we were disturbed; we didn't know quite what to do about it. It ended in our having prayer in the home. Eventually we said, 'If we are Christians, we should have a church home.' We found a church, joined it, and now I am a member of the board. We are truly a happy family, thanks to our son."

INSURANCE FOR PARENTS

For the past months newspapers have carried accounts of parents being murdered by their own children. Blame has been rightly laid upon the movies, the radio, and the press, seldom if ever upon the victims. But you cannot help wondering if those parents ever spent precious moments with their children explaining, "Thou shalt not kill," and "Honour thy father and thy mother." God gave these commandments as insurance for the preservation of the home, and the heart of the home—godly parents.—The Christian Parent.

TO BE NEAR TO GOD

Sunday, January 2

Read Romans 15:1-6.

Paul knew that only God could so diffuse in love diverse personalities that they could with one mind and one mouth glorify God. A man is naturally inclined to think that it is by self-assertion and the following of one's desires that personality finds its highest development. But this is far from the truth, as the personality of Christ proves to us. The God of patience and comfort would give to each of us such a selfless attitude as will find its own enlargement and self-realization in bearing the infirmities of others, pleasing our neighbors, and finding a common mind.

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there."

Monday, January 3

Read Romans 15:13-16.

If the Holy Spirit of the God of hope fills our hearts to overflowing, then we cannot but be filled with joy and peace, abounding in that hope that comes from the God of hope. For such spiritual qualities as hope and joy and peace do not exist in themselves nor come as abstract entities at our beck and call. They are found in God, and become ours as we believe in God and open the gates of our being so that God-like qualities may flow in. In so far as Paul was persuaded that the Roman Christians were filled with the Spirit, he could also be assured that they were filled with goodness and knowledge.

"Hope, child, to-morrow, and to-morrow still,
And every morrow hope; trust while you live.
Hope! each time the dawn doth heaven fill,
Be there to ask as God is there to give."

Tuesday, January 4

Read Romans 15:30-33.

There is an enemy of God, and he has many helpers. Those who labor for the Lord are in a great conflict, and they must be involved in strife. But the best way to strive is through prayer. Paul did not let himself get involved in personal squabbles. He was fighting in the realm of the Spirit; his wrestling was not against the flesh. And so he asked his friends to join with him in prayer that he might be delivered from those who did not believe and that his service might be accepted. It is our privilege to strive in prayer with all those who are meeting the enemy on the spiritual battle fronts of the world.

"Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
Grant us wisdom, grant us courage
For the living of these days."

Wednesday, January 5

Read Romans 16:25-27.

This is one of the great benedictions of the Bible. A benediction is a prayer—a prayer of blessing upon a congregation or, as in this case, upon a body of readers. Let us with bowed heads and hearts receive this blessing from Him who has power to establish us in the truth of the Gospel and the holy com-

mandments of God; who desires to plant in us the obedience of faith, that it may grow unto the fruitage of His glory; who would even now reveal unto us the mystery of the Gospel, long kept secret but now opened unto all who will hear.

"Faint not nor fear, His arms are near,
He changeth not and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee."

Thursday, January 6

Read I Corinthians 1:4-9.

From the prayers of Paul the note of thankfulness is never long absent. He could think of so many things to be thankful for! And such great things! As he thought of the Roman Christians he thought of the abundant saving grace which had been poured out upon them; of their enrichment in spiritual graces and privileges; of their effective utterance of the testimony of the Lord; of their growing knowledge of the truth in Christ; of the translation of this truth into the testimony of their Christian living; of their patient waiting for the coming of Christ. And all these thoughts brought out the effervescence of praise.

"For vision of the Worker in the work;
For hearts to apprehend Thee everywhere—
We thank Thee, Lord."

Friday, January 7

Read I Corinthians 15:55-58.

Yes, thank God for victory! Victory over the sting of death and the strength of sin; victory over the pull of the flesh and the lure of the carnal; victory over the power of money and materialism; victory over the beckonings of ambition and the lust for power; victory over hate and unconcern; victory over the spirit of bickering and nagging fault-finding; victory over deceit and thievery; victory over self-seeking ease and careless laziness; victory over Satan and all his hosts of unrighteousness. Yes, thank God for victory through our Lord Jesus Christ!

"When foes upon me press, let me not quail,
Nor think to turn me into coward flight.
I only ask, to make mine arms prevail,
Strength for the fight."

Saturday, January 8

Read II Corinthians 1:1-4.

"Blessed be God." But how can man bless God, who is in His own character, apart from anything that we can ever say or do, blessed forever and ever? True, we cannot add to what God is. We can in no way increase His wisdom or power or glory or might. But we can give Him the praise which His heart desires; we can recognize what He is and give our glad assent to His right to be all that; we can earnestly desire that He should be honored and glorified in all and by all. Jesus told us to pray, "For thine is the kingdom, and the power, and the glory, for ever. Amen." It is right that thus we should bless our great God.

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

—E.

OUR SOURCE MATERIAL FOR THE TWENTY-FOUR WEEKS' STUDY

Sunday School Lesson for January 9

(Mark 2:13, 14; Luke 1:1-4; John 20:30, 31; 21:25; Acts 1:1; 20:35; I Cor. 11:23-25; 15:3-8; Col. 4:14; I John 1:1-4)

What shall be our text for the twenty-four lessons on the life of Jesus Christ? Even a child would suggest the Gospels: Matthew, Mark, Luke and John. Here we learn the stories and sayings of Jesus. But how did these men come to know the stories of Jesus? And why do we not have one writing instead of four?

Which of these writers lived and worked with Jesus? Did they write down Jesus' sayings daily as a diary? Certainly they did not. It was not the Jewish method of preserving truth in that day. Nor do we believe the disciples then sensed the importance of the careful preservation of these facts and truths as they did later. Oral transmission was the Jewish method. The immediate disciples gave oral testimonies to the truth. See for illustration Acts 2:22.

Jesus had told the disciples before He left that the Holy Spirit whom the Father would send would teach them and bring to their remembrance the things He had said to them. John 14:26.

Mark was probably the first to make a written record of Jesus' life. Mark was not of the Twelve but his house may have been a common meeting place for the disciples. He learned from the disciples, no doubt. He desired to show that Jesus was the Son of God.

Matthew wrote Jesus' story, especially His sayings, probably several decades after Jesus ascended. By inspiration he recorded the exact sayings of Jesus in Aramaic, the language which Jesus spoke.

Luke wrote from a "perfect understanding of all things" he heard from the eyewitnesses and from the preachers, referring especially to Paul, we must believe. He aimed at a full research and accurate use of all materials. It is Luke that gives us the most details of Christ's life.

John wrote from his very personal experiences with Jesus some sixty years after Jesus had ascended. I John 1:1-3. He wrote especially of the private teachings of Jesus in those wonderful days of fellowship.

The earliest written records, however, were none of the Gospels, but letters of Paul. In them he tells facts of Christ's life, especially the death and resurrection. Paul learned these facts from eyewitnesses and by direct revelation. I Cor. 15:8; Gal. 1:15-20.

As far as man knows there is not in existence one single original page of these New Testament writings. All our records are transcriptions; but they are valid and dependable under the providential hand of God. Records of secular documents from contemporary historians, and all archaeological excavations bear testimony to the reliability of our sources of knowledge of Christ's life.

While we do not have a complete biography of Jesus' life written down, we do have accurately recorded those things which we must believe and live to be followers of Christ. —Alta Mae Erb.

OUR SCHOOLS

A Teacher's Prayer

BY ROBERT J. BAKER

*Direct my teaching, Lord, today,
The things I do, the words I say:
So much strength I need from Thee
To guide these children lent to me.*

*I tremble as I view their faces,
Coming from their several places,
To this common melting pot—
This school upon the corner lot.*

*Lord, help me now to understand
Young lives I hold within my hand
And like a potter with his clay,
I help to mold each separate way.*

*Give me wisdom crowned with grace,
Refresh my mind, quicken my pace,
Help me to teach, help me to lead
With kindly words, with Christian deed.*

Elkhart, Ind.

Opportunities in a Public School

We hear much of the Christian teacher who decides to teach in a parochial school. It is true she sacrifices much and in turn has the privilege of helping to mold the lives of children who will be our future church. But in contrast let us think of the Christian who decides to teach in a public school, perhaps a rural school. What are her opportunities of testifying for Christ? Is she wasting her time?

The classroom is a challenge to her, if possible even a greater challenge than that of the parochial school where all of the children have been brought up in Christian homes. She will find at least some of her pupils to be very unchristian. They may never have had a Christian teacher; their parents do not attend church; they hardly know what the words *Sunday school* mean—these children have already taken the first step down the broad road that leads to destruction. How can they do differently unless someone leads them?

Her greatest opportunity to teach the Word is in the opening exercises. Then can she read to them Bible stories, explain to them Bible truths, and teach them to pray. How thrilling it is to hear tiny lips repeat together "Our Father"! True, they cannot comprehend the deep meaning of those words now, but once learned they will stay with them always. Although this short period is no substi-

tute, it can in a sense take the place of the teaching these children lack at home and in Sunday school.

As their voices ring enthusiastically in singing during music period, she is happy to hear them sing of the love of God and Christ's power to ransom us from the depths of sin. They sing sincerely with glowing faces; they love to sing. Undoubtedly the message of love repeated in each of these choruses will remain with each child for years, until the time comes when the Holy Spirit gently convicts him of his need of a Saviour. Then even though his environment has been unchristian, God will bring to his mind the truths that were learned in those faraway years when he read Bible stories, learned to pray, and learned Gospel songs.

But positive teaching is not enough; she must make up for the lack of instruction by correction. As a teacher, it may often be necessary to take a definite stand against swearing. How soul-satisfying to watch the children grow away from the continual use of God's name in vain, to using it less and less, and finally how satisfying to see them disapprove when others say the very words they had been using so commonly only a few months before! They have grown! The seed has been sown, not on stony ground but on rich soil—young hearts that are easily molded, that are ready, even waiting to receive the teachings of truth.

Another child is tempted to steal, to tell the untruth, or to cheat. His parents know it; they may complain about it or they may encourage it; at any rate, they do nothing about it. Opportunity! It may take many reminders; it may cause the teacher much unhappiness, but how well paid she will feel when they cease to tell the untruth, to cheat, or to steal; and how much happier still she will feel when they point out to some playmate why it is wrong!

In these ways and many other little things, she has helped to mold the character and to shape the ideals of some child who has not had the advantages of Christian training that are rightfully his. She is shaping lives; she is shaping futures; she is shaping destinies—her work is lasting!—Marie A. Gingerich, in "Herold der Wahrheit."

NO COMPARING

Here there is no room for ambition. Ambition is the desire to be above one's neighbor; and here there is no possibility of comparison with one's neighbor: no one knows what the white stone contains except the man who receives it . . . Relative worth is not only unknown—to the children of the kingdom it is unknowable.—George Macdonald.

News Notes

From the Meeting of the Executive Committee of the Mennonite Board of Education, held at Goshen College, Goshen, Indiana, Friday and Saturday, Dec. 17 and 18, 1948.

1. Subject to the approval of the Mennonite Board of Education at its meeting in February, 1949, Hesston College has been granted the permission by the Executive Committee, after extensive study and counsel, to grant the Bachelor of Religious Education Degree. A special committee of deans has been appointed to work out a suitable curriculum.

2. To Hesston College has also been granted the permission to proceed in planning to build a one-story science building approximately 70 x 150 feet as soon as \$25,000 will be available for such a building and upon the assurance that a \$45,000 maximum investment would provide "weather protected usable facilities." If and when such building becomes available, the science laboratories and class rooms will be removed from the basement of the administration building. This will provide additional class rooms and facilities, and make possible the enlargement of library space.

3. The Constitution Revision Committee was instructed to present a revised constitution to the Board at its annual meeting in February at Elkhart, Indiana, for possible tentative adoption.

4. Authorization was given to the Secretary of the Board to implement the preparation of a Mennonite teachers' registry. This registry is to include all Mennonite teachers whether teaching in our church schools or in public schools. The registry should include academic training, teaching experience, and area of specialization. Such registry would be used only in official service by school boards and others who have occasion for legitimate use of such information.

5. Because of the possible valuable service which a Mennonite Teachers' Association might render, the secretary is also instructed to discover the extent of interest which teachers have for the formation of such an association. This is to be done in connection with the preparation of a registry.

6. Melvin H. Lauver, Akron, Pa., who has just recently returned from Puerto Rico, has been approved by the Executive Committee as assistant treasurer—custodian of the Mennonite Board of Education to serve until the annual meeting in February. Brother Lauver's willingness to serve in such capacity makes possible the providing of a greatly needed service. He will be giving full time to this work.

7. An education workshop for Christian teachers is being planned at Goshen College for ten days, June 7 to 17, 1949. This will provide a splendid opportunity for Mennonite teachers to get specialized help and inspiration for the work in which they are engaged.—C. F. Yake, Secretary.

CHURCH HISTORY

Anniversary Sermon

By A. E. KREIDER

*Delivered at the Ninetieth Anniversary
of Science Ridge Mennonite Church
Sterling, Ill., Sept. 19, 1948*

My text this evening is taken from Isaiah 54:2—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

These words addressed to the church and its members offer a challenge as we shall look into the future. In such a service as this, our thoughts should turn in two directions—backward, by way of review, and forward, by way of vision.

As we think of this church, we are reminded that it had its beginnings when this was the frontier. Our grandfathers came into these parts in the days when this country was being settled. It was the time of the pioneer—ninety years ago. The first who came and had a part in the building of the church came in the year '52 and others followed in the years which immediately followed after that. That was the time when the new frontier had come this far—a little later, the frontier went on beyond the Mississippi River.

Very soon after the first settlement was made the church was built. They built homes and had to do that first; they began to cultivate their fields, breaking the prairie sod, and then they built a church. The building of a church was, indeed, the beginning. The fact that our forefathers upon their coming built a church is of no small importance—it emphasizes the importance of the church. They couldn't live without the church; they knew that.

Man is a spiritual creature. Some men do not live as though they were spiritual creatures—but by creation, they are spiritual creatures. Man lives not by bread alone. Man lives not by material things. Did not Jesus say "a man's life consisteth not in the abundance of the things which he possesseth"? Life does not consist of things. Our forefathers knew that and recognized that fact—they made a house of worship.

There is another observation that I make. In the ninety years that have passed, there are many changes which have taken place. My grandfather who came with his family in '54 never lived to speak over the telephone. He never saw an automobile. He knew nothing of the radio. The thought even of an airplane, undoubtedly, never occurred to him. These things, all familiar to us, have come about in just these comparatively few years. There are great changes in our manner of life which have come to

pass. Most significant changes have taken place in agriculture. The older men will remember how the reports which came from the agricultural colleges were ridiculed and made light of and ignored. Our farmers now profit greatly from what has come from our agricultural schools and experimental stations.

What a simple structure that first church was—but it was adequate for that day.

I am also made to think of the comparison between church literature then and now—of our Sunday-school literature then and the supply now available—of the GOSPEL HERALD and what a different paper it is now compared to its forerunner in the early days, the HERALD OF TRUTH.

But the Gospel is the same—the Gospel preached from this pulpit is the same. The Gospel of God's redeeming love is the same. It meets the needs of the human heart. Christ is the same. "Jesus Christ the same yesterday, and to day, and for ever." An unchanging Christ and an unchanging Gospel in a changing world—that is the situation which we face.

Now may we attempt to glimpse a bit of the future. Certainly the future will require of the church that in the years that come it will make adjustments to the changes as it has in the past. It has done so and will need to continue to make those needed adjustments in the years to come. This is a rural church and may it ever remain a rural church. I recall the time when some were agitating for a new church building in Sterling. Perhaps some day this building will have to be replaced by a new and larger building, but let it be a rural church.

I believe in the rural church. The rural community is our most stable community. The rural communities are the communities which because of their character will give our youth the essentials of character which they need for life today. The rural community is linked up with the soil, and there is no occupation nobler than the tilling of the soil. The tiller of the soil is producing the food to feed the people of the city. His occupation by its very nature is morally wholesome, physically wholesome. There is no more wholesome environment for the rearing of a family than that which is found in the rural community.

The future of this rural church or any rural church is going to depend on whether your sons will be able to establish themselves on farms and follow you as tillers of the soil.

This is a day when that is not so easy. We have moved into the day of mechanized farming. Mechanized farming makes it difficult for the young man who does

not have resources to begin for himself. The future of this church depends upon that. The future church is not going to be maintained by the people who live in Sterling. You may continue to come out to Science Ridge and worship here, but in the years to come, Science Ridge will depend upon the people who live on the soil. The future of the church lies with those who stay on the farms. I am much interested in the manner in which our young men are able to establish themselves on the farm.

What is essential in the life of a rural church? First, the rural church must be true to the Gospel of Christ. Preach the Word, the message of Christ and Him crucified. We are sinners. Man has sinned and come short of the glory of God. Christ is the Saviour of mankind.

Second, that church must be a living witness. The words of Jesus likened a church to a city set on a hill. It gives out its light so that all may see. Its testimony goes out to all people. Any rural church is the light of God in its community as a witness to the saving power of Christ. It is called upon to bear testimony. The church is set in the midst of our community to bear witness to things eternal—things spiritual, to bear testimony to the Gospel of Jesus Christ. I doubt whether the church can remain quite as she is and survive. The church is growing and the church in the years to come will have to enlarge its activities.

One of our great heritages, the heritages of all Christian people, is the heritage of the Christian home. The Christian home is being threatened by many things which make their inroads. Divorce is an example. However, in a truly Christian home, there is no danger it will ever end in a divorce.

To maintain the Christian home in our day is going to require some vigilance. It does not maintain itself. Some things must go into the Christian home to give it perpetuity. The church may have to expand its program of work. The time may come when we will have to give our young men guidance, instruction, and help in the manner of setting up a Christian home. We should enlarge our teaching program of the church. We need to do more by way of teaching. I say that in all respect for the Sunday school—it has been indispensable. But we should know our church history better. We need to be more firmly grounded in the Word of God. The Sunday school and its teaching is quite fragmentary. The church will in the not-too-distant future, have to devote itself more earnestly to some of these needs which we now only faintly sense. The church is a brotherhood; and we fully comprehend what it involves. Brotherhood implies that we bear one another's burdens. Share these burdens of life and give help and aid. We should provide means and give assistance to those who need assistance in establishing themselves on the farm. The church should

set up a plan of aid so that those needing such aid will be able to secure it. The doctrine of brotherhood might involve that.

Finally, the church that will live on is the church that is true to the Gospel of Christ. It takes seriously the task of bearing testimony to the community, is ever sensitive to any need in the community. It will take the doctrine of brotherhood and practice it in a practical way. The church that lives on is the church that spends itself—that gives itself—a church that devotes itself to the larger interest in the kingdom of God.

How soon from the Science Ridge Church will there be some young people who will offer themselves for missionary services? There is a need in India, a need in China. The need is here. How soon will there be young people who will be offering themselves for service? The church that gives of itself not only gives of its money, but of its young people. Our church should be sending forth those who will be in full-time service. The obligation that will fall on the entire membership is to contribute freely. The contribution from each member of the church ought to be at least \$10.00 a year for foreign missions. The giving of the church must be increased. A dollar now is worth only about fifty cents compared to values ten years ago. Where you have given \$1.00 in the past, you should now be giving \$2.00. We have been wondrously blessed. We ought to emphasize tithing. We should give not less than a tenth and for many, the one tenth should not be the minimum.

The church of the future must be a church that preaches with power the everlasting Gospel of Christ, a church that is alert to every need, responding to every need—adopting new methods. A church that will share will be one wherein the fellowship of the brotherhood is maintained so that any brother in need, whatever his need, shall be supplied.

The church of the future takes its place and its share in the world-wide work of the church. Such a work requires the best of our young folks and it requires much of our financial support.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

Goshen, Ind.

THANKFUL HENRY

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary: "Let me be thankful, first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."—*Church of Ireland Gazette*.

M.C.C. Relief Notes

Mennonites in Chaco Face Food Shortage

The food situation in some of the Mennonite colonies in Paraguay has become very difficult. Several months of drought, causing general food shortages, was relieved only recently when rains made it possible to resume crop planting. (Since Paraguay is in the southern hemisphere, this is the summer season for them.) However, these favorable conditions have been of short duration in the Chaco, for now unusually large numbers of grasshoppers have overrun the land and have consumed much of the planting. This is unfortunate because the crops must now be replanted, which will cause the harvest to be late. Fruits have likewise been damaged. The situation is particularly difficult because the settlements need food for themselves as well as for the refugees who have come from Europe within recent months and who are not yet fully self-supporting. The situation is a challenge to the North American brotherhood to help additionally in this time of special need.

These conditions of drought and grasshopper plague are limited to the Chaco area of Paraguay, and thus do not affect those who are settled in Volendam colony, nor those settling in Uruguay. The Chaco colonies, however, have absorbed the majority of the refugees coming from Europe, and therefore a crop failure creates a difficult problem.

Brook Lane Farm Opens

The state license for operating the Brook Lane Farm mental hospital was received on Dec. 4 from the Maryland State Department of Health. This marks the actual opening of the hospital, dedicated on Oct. 31, for admission of patients.

Brook Lane Farm is prepared to care for patients having acute mental illness, that is, those who have become suddenly mentally ill and who will probably respond to a short period of special care and treatment. The administrator of the hospital, in consultation with the psychiatrist, determines whether a patient can be admitted. Inquiries and applications should be sent to Delvin Kirchhofer, Administrator, Brook Lane Farm, Route 4, Hagerstown, Md.

Blankets Needed for Relief

Our workers in Central Europe emphasize the need for warm clothing and bedding as the winter season approaches. Many people are undernourished to the extent that their resistance to cold and disease is below normal. This, together with the rather general shortage of fuel for heating rooms, makes for much suffering, particularly if clothing and blankets are not available.

December 10, 1948

Released via Mennonite Central Committee
Akron, Pennsylvania

The Holy Spirit is not an instrument for the Church to use; He is a person who wants to use the Church.—Milton G. Brackbill.

BIRTHS

Alderfer.—To Wilmer M. and Elizabeth Verma (Young) Alderfer, Souderton, Pa., a son, Wilmer, Sept. 20.

Bender.—To Alva G. and Zelah (Miller) Bender, Mt. Joy, Pa., a daughter, Mary Lucretia, Nov. 28.

Byler.—To Marvin D. and Anna Mary (Yoder) Byler, Belleville, Pa., a daughter, Jane Louise, Dec. 8.

Dietzel.—To Reuben and Gertrude (Albrecht) Dietzel, Bay Port, Mich., a daughter, Mary Kay, Dec. 6.

Enck.—To Richard and Anna (Newcomer) Enck, Marietta, Pa., a son, Ronald Eugene, Dec. 8.

Erb.—To Walter and Stella (Gingerich) Erb, Frazee, Minn., a son, Merlin LeRoy, Nov. 25.

Graybill.—To Paul and Ruth (Lauver) Graybill, Richfield, Pa., a son, Wilbur Paul, Oct. 27.

Grieser.—To Cletus and Luella (Stuckey) Grieser, Auburn, Ind., a son, Curtis Arden, Sept. 6.

Lehman.—To Edgar W. and Rebecca (Martin) Lehman, Hagerstown, Md., a son, Mark Richard, Nov. 24.

Mast.—To Kenneth and Vera (Hostetter) Mast, Parkesburg, Pa., a daughter, Janet Marlene, Nov. 13.

Miller.—To Martin and Wilma (Wagler) Miller, Montgomery, Ind., a son, Eddie Dean, Nov. 19.

Mininger.—To Norman and Kathryn (Leatherman) Mininger, Quakertown, Pa., a son, Norman David, Oct. 20.

Peifer.—To Wilbur and Elva (Hostetter) Peifer, Manheim, Pa., a son, Dale Wilbur, Nov. 1.

Shantz.—To Royden and Cicely (Rogers) Shantz, Didsbury, Alta., a son, Carl Allen, and two daughters, Karen Yvonne and Carol Elaine, Dec. 8.

Shelley.—To Orville and Edith (Swineford) Shelley, Mifflintown, Pa., a daughter, Irene Lucille, Nov. 27.

Stauffer.—To Clyde V. and Ruth (Buckwalter) Stauffer, Lancaster, Pa., a daughter, Phyllis Marie, Nov. 23.

Steckley.—To Dale and Dorothy (Hershberger) Steckley, Carstairs, Alta., a son, Stephen Dale, Nov. 27.

Stoll.—To Roy and Rosann (Miller) Stoll, Montgomery, Ind., a son, James Richard, Nov. 3.

Stoner.—To Clyde B. and Elizabeth (Sheaffer) Stoner, Ephrata, Pa., a son, James Clyde, Dec. 3.

Torkelson.—To Bennet and Ruth (Baehr) Torkelson, Duchess, Alta., triplet sons, Howard Charles, Harold Bennet, and Herbert Raymond, Nov. 29.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Cocanower—Overholt.—Charles Cocanower and Mabel Overholt by J. E. Gingrich, Elkbart, Ind., Sept. 18, 1948.

Eby—Hege.—Wayne Aldus Eby, Chambersburg, Pa., congregation, and Cora E. Hege, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride's parents, Dec. 16, 1948.

Emmert—Hodgdon.—Kenneth Emmert and Lavon Hodgdon, both of the Sweet Home, Oreg., congregation, by Roy Franklin at the home of the groom's parents, June 5, 1948.

King—Hartzler.—Norman C. King and Edith Hartzler, both of the Allensville, Pa., congregation, by Raymond Peachey, assisted by J. Elrose Hartzler, at the home of the bride, Nov. 11, 1948.

Kuhns—Miller.—Verlin V. Kuhns, Salem congregation, Shickley, Nebr., and Alma Fern Miller, Protection, Kans., congregation, by Laurence Horst at the Protection Church, Dec. 10, 1948.

December 28, 1948

Rohrer—Turner.—E. Warren Rohrer, Meltinger congregation, Lancaster, Pa., and Martha Jane Turner, Zion congregation, Broadway, Va., by John L. Stauffer at the Zion Church, Nov. 25, 1948.

Sharp—Krepps.—John P. Sharp and Elizabeth H. Krepps, both of the Locust Grove congregation, Belleville, Pa., by E. B. Peachey at the church, Nov. 23, 1948.

Yoder—Alexander.—Jay Earl Yoder, North Main Street congregation, Nappanee, Ind., and Marilyn Ruth Alexander, Prairie Street congregation, Elkhart, Ind., by Earley Bontrager at the Prairie Street Church, Nov. 25, 1948.

Yoder—King.—Joseph W. Yoder and Lydia E. King, both of the Locust Grove congregation, Belleville, Pa., by E. B. Peachey at the church, Nov. 6, 1948.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

King.—Jona, son of Abraham and Mattie (Yoder) King, was born near Bellefontaine, Ohio, Feb. 3, 1881; passed away Nov. 5, 1948; aged 67 y. 9 m. 2 d. On May 26, 1903, he was married to Mollie M. Kauffman, who passed away on May 10, 1947. Surviving are 4 sons and 4 daughters (Emma Belle—Mrs. A. J. Lais, Molalla, Oreg.; E. Lloyd, Kansas City, Mo.; Naomi M. Dunsworth, Los Banos, Calif.; Lawrence A. Minot, N. Dak.; S. Kenneth, Wecoma, Oreg.; Dorothy—Mrs. Lawrence Johnson, and Junior J., Valseltz, Oreg.; and Glenna Fern, Portland, Oreg.), 4 grandchildren, 5 brothers (Aaron, West Liberty, Ohio; Abe, Harrisonburg, Va.; Irvin, Malvern, Pa.; Rudolph, Columbus, Ohio; Nelson, Meadville, Pa.), 2 sisters (Lydia—Mrs. F. P. Kauffman, Garden City, Mo.; Maude—Mrs. R. E. Meyers, Geneva, Pa.), and a large number of nephews and nieces. One son (Ray), 2 brothers (Harvey and Simon), 2 sisters (Anna and Ellen) and 2 infant children preceded him in death. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, of which he remained a member until death. He grew to manhood in Logan, Co., Ohio, later moving to Garden City, Mo., where he was married and lived for about thirty-five years. After three years in Kansas he moved to Oregon, in 1936, where he lived until shortly before his death. On account of ill health he went to Arizona for six weeks, after which he spent two weeks in Ohio visiting relatives and friends. He was returning to Arizona when death occurred from a heart attack near Goodland, Kans. He was kind and loving to his wife and children, always ready to sacrifice for their welfare. Funeral services were held Nov. 10 at the Zion Mennonite Church, Hubbard, Oreg., in charge of C. I. Kropf and E. Z. Yoder. Texts: Phil. 3:20, 21; Ps. 90:1-12. Burial was made in the adjoining cemetery.

Lehman.—Faith Elizabeth, infant daughter of Maurice E. and Fern E. (Metzler) Lehman, Bareville, Pa., died in the General Hospital, Lancaster, Pa., Nov. 2, 1948. Surviving are her parents, many relatives, and friends. Funeral services, in charge of Jacob Brubaker, with Earl Mosemann assisting, were held in the Mellinger Cemetery, where burial was made. Psalm 23 was read and commented on.

Martin.—Alfred Henry, son of Ephraim and Mary (Goldner) Martin, was born and lived most of his life in the vicinity of Columbiana, Ohio; died Nov. 4, 1948, at the home of his son (Clifford), near Phoenix, Ariz., where he and his wife (Barbara Stouffer Martin) had been living since 1945; aged 71 y. 5 m. 14 d. The Lord blessed his wife with unusual strength to care for him until he was delivered from physical distress. They had shared the joys and sorrows of life for a few weeks less than fifty years. Surviving are 4 children (Paul Erbin, Youngstown, Ohio; Dale Alfred, Columbiana, Ohio; Gladys Naomi Conrad, Columbiana; and Clifford Aden, Phoenix, Ariz.) and 9 grandchildren. Two grandchildren preceded him in death. He and his wife became members of the Mennonite Church nearly fifty years ago. He was a charter member of the Sunnyslope Mennonite Church, near Phoenix, having served on the building committee, and was a member of the board of trustees at the time of his death. Funeral services were conducted Nov. 9 at the Sunnyslope Church by Melvin L. Ruth, assisted

by Joe H. Yoder. Burial was made in the Resthaven Park Cemetery near Glendale, Ariz.

Mumma.—Lizzie S., daughter of Anna Mary Stern Cassel and the late Samuel G. Stern, was born near Elizabethtown, Pa., Oct. 22, 1904; died at the St. Joseph Hospital, Lancaster, Pa., Nov. 5, 1948, where she had undergone an operation; aged 44 y. 14 d. She had been in ill health for some time. On Aug. 14, 1923, she was united in marriage to Clay B. Mumma, who survives. Also surviving are 3 daughters and 3 sons (Jean Elizabeth—Mrs. Harold L. Hostetter, Columbia, Pa.; John Stern, Anna Mary, Thomas S., Pauline S., and Clay Jr., at home), one brother (Christian J. Stern, Lancaster, Pa.), one sister (Mrs. Ethel Kurtz, Akron, Pa.), one stepbrother (Walter Cassel, Manheim, Pa.), and one stepsister (Mrs. Anna Hummer, Manheim). In earlier years she united with the Mennonite Church, remaining a member until death. Funeral services were conducted at Miller's Funeral Home by Walter Oberholtzer and at the Bossler Church by Noah Risser and Martin Kraybill. Text: Rev. 21:4. Interment was made in the Rohrerstown Mennonite Cemetery.

Pfife.—Henry, son of Mathias and Elizabeth Pfife, was born at Lanark, Ill., Nov. 1, 1872; passed away at his home Nov. 3, 1948, after a lingering illness; aged 76 y. 2 d. At the age of six he moved with his parents to Lancaster Twp., Stephenson Co., Ill. On Feb. 8, 1900, he was united in marriage to Celinda Maver and settled on a farm in Lancaster Twp., where he resided until his death. Surviving are his widow, one son (Russell, at home), one granddaughter, 3 brothers (William, Lancaster Twp.; Edward, Marshalltown, Iowa; Esrom, Decatur, Ill.), and 3 sisters (Mrs. Susie Brubaker, Mrs. Annie Downing, and Mrs. Lizzie Gramlev, all of Freeport, Ill.). His parents, one brother, one sister, and an infant son preceded him in death. He was a member of the Mennonite Church. Funeral services were held Nov. 5 at the home and at the Freeport Mennonite Church, with Howard Zehr officiating. Burial was made in the cemetery adjoining the church.

Shaffer.—Marion S., son of Mr. and Mrs. Frank Shaffer, Elkhart, Ind., was born Jan. 9, 1921; departed from this life April 18, 1945; aged 24 y. 3 m. 9 d. On Oct. 8, 1942, he was inducted into the armed forces of the United States and five months later was sent overseas where he met his death while engaged in hospital service bringing in the wounded from the battlefield. He loved his home and often wrote of his desire to return. Surviving are his parents, 2 sisters (Frances—Mrs. Clarence Schlahach and Georgia—Mrs. Millard Wagner), 4 brothers (Richard E., Franklin J., Thomas A., and Melvin G., all of Elkhart), one grandparent (Mrs. Mary Proctor, also of Elkhart), and many other relatives and friends. Funeral services were held at the Zelle and Hartzler Funeral Home in Elkhart on Dec. 3, 1948, in charge of C. A. Shank. Text: Heb. 9:27. Burial was made in the Olive Cemetery.

Showalter.—Noah Daniel, eldest son of George B. and Elisabeth (Blosser) Showalter, was born at Broadway, Va., Feb. 22, 1886; died at Harrisonburg, Va., Nov. 4, 1948; aged 62 y. 8 m. 12 d. On June 23, 1907, he was married to Lizzie Showalter. Surviving are 9 children (Mrs. Esther Antonio, Los Angeles, Calif.; Oliver, Linville, Va.; George, Newport News, Va.; Aaron, Mirror Landing, Alta.; Edith, Shirati, Tanganyika Territory, East Africa; Elmer, Lebanon, Pa.; Paul, recently returned from relief work in Belgium; Omar and Timothy, at home), 13 grandchildren, 6 brothers (Timothy, Lewis P., G. Paul, Mark C., and Luke, Broadway, Va.; Michael, Rockville, Md.), and 2 sisters (Mrs. Amos Brennehan, Harrisonburg, Va.; and Elizabeth A., Kalona, Iowa). Death resulted from complications following a leg amputation. At an early age he became a member of the Mennonite Church and was greatly interested in church music. He was active in music circles in the various communities in which he lived, and published the latest edition of the "Harmonia Sacra," from which the music for his funeral was selected. Services were held at the home and at the Zion Church, Broadway, Va., in charge of Mahlon Blosser and Daniel W. Lehman. Burial was made at the Lindale Church, Linville, Va.

Smith.—Fannie, daughter of Henry and Barbara (Nofziger) Gautsche, was born Feb. 1, 1873, in Butler Co., Ohio; passed away at the home of her daughter (Pearl), near West Unity, Ohio, Oct. 26, 1948; aged 75 y. 8 m. 25 d. Death followed a lengthy illness caused by a heart disease; she was a patient sufferer, resigned to God's will. On Feb. 2, 1897, she was united in marriage to Peter J. Smith, who predeceased

her by twelve years. Her parents, one son, and one grandson also preceded her in death. Surviving are 5 children (Elsie—Mrs. C. C. King, Pontiac, Mich.; Mamie—Mrs. Vernon Snyder, Ashley, Mich.; Cecil C. Newhall, Calif.; Estella—Mrs. N. N. Roeschly, Morton, Ill.; and Pearl—Mrs. Harry Short, West Unity, Ohio), 21 grandchildren, 5 great-grandchildren, one brother (Peter), and many other relatives and friends. In youth she accepted Christ as her personal Saviour and united with the Mennonite Church, being a member of the Lockport congregation at the time of her death. She was kind and affectionate; "her children arise up and call her blessed." Funeral services were conducted at the home by D. W. Graber and at the Lockport Church by Simon and Walter Stuckey. Text: Num. 23:10. Burial was made in the Lockport Cemetery.

Wagner.—Mary, daughter of Isaac and Sarah (Kirkendall) Spitzale, was born at Cloverdale, Putnam Co., Ohio, Nov. 19, 1890; died unexpectedly Oct. 31, 1948; aged 57 y. 11 m. 12 d. In 1908 she was united in marriage to William Thomas Wagner, who survives. Also surviving are 12 children (Isaac, Decatur, Ind.; Mrs. Glada Diller, Comins, Mich.; Robert, and Mrs. Vera Tucker, both of Cloverdale; James, Fairview, Mich.; Charles, Upland, Calif.; Mrs. Anna Mae VanVactor, Plymouth, Ind.; Mark, Colorado Springs, Colo.; Paul and Arlo, Cloverdale; Clarabelle, Fairview, Mich.; and Eunice, at home), 4 sisters (Anna—Mrs. Eno Zuercher, Laura—Mrs. James Shirey, Clara—Mrs. Earl Myers, and Fannie), 20 grandchildren, and 7 welfare children which she had the privilege of being a mother to, and a large number of other relatives and friends. Her parents, one sister, and 2 infant brothers predeceased her. She had a cheerful and loving disposition. During her early married life she accepted Christ as her Saviour and became a member of the Mennonite Church, of which she remained a member, taking an active part in worship and other activities whenever her health permitted. Funeral services were held at the Mt. Pleasant Mennonite Church Nov. 4 by Menno Troyer and Norman Smith. Interment was made in the Cascade Cemetery.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday evening.

Lloyd V. Conrad, assistant registrar at Goshen College, reports that the enrollments for the winter Bible school are coming in and that there is room yet to accept some more students.

Bro. Wilbur Yoder, Middlebury, Ind., will be engaged in a series of evangelistic meetings with the Holdeman congregation, near Wakarusa, Ind., Dec. 22 to Jan. 2. Other ministers from near-by churches will assist with a Bible conference which will be held in connection with the evangelistic meetings. The prayerful concern of God's people is desired.

A young people's institute will be held at the Sycamore Grove Church, Garden City, Mo., Dec. 29 to Jan. 2. Bro. Jess Kauffman, Hesston, Kans., is director. Additional instructors are Bro. Glen Yoder, Culp, Ark., and Sister Mary Miller, Hesston, Kans.

Bro. Leland Bachman, Goshen, Ind., brought the morning message at the Roanoke Church, Eureka, Ill., on Sunday, Dec. 12. Following the message Bro. Samuel Yoder spoke in the interests of the new gymnasium-auditorium at Goshen College. Sister Maude Swartzendruber, superintendent of nurses at La Junta, Colo., spoke at this church on Dec. 7 in the interest of the new nurses' home at La Junta.

Bro. Ernest Gehman, who is attending Heidelberg University in Germany, lectured recently to an overflowing crowd at Heidelberg Amerika Haus.

Bro. Henry Harder, who recently served in Puerto Rico, is spending the winter at his former home at Carstairs, Alta.

Instructors in the Bible school to be held at Carstairs, Alta., Jan. 3-21, are the brethren John Hochstetler, Creston, Mont.; Stanley Shantz, Guernsey, Sask.; and C. J. Ramer, Duchess, Alta.

Good rooms are available this year for Ontario Mennonite Bible School students. To make it easier for all concerned, those interested in securing a room are asked to notify Sister Louida Bauman, 16 Doehn St., Kitchener, Ont.

Bro. Oscar Burkholder, Breslau, Ont., assisted the Hagey congregation, Preston, Ont., in a series of meetings in which good interest and blessings were evident.

A new venture in the Franconia Conference is a ministerial and Christian Workers' course which will be conducted each Friday evening and Saturday afternoon for six weeks, Jan. 7 to Feb. 12. Instructors are Bro. Paul Mininger and Bro. John R. Mumaw. Credit for the work may be received from Eastern Mennonite College and Goshen College Biblical Seminary. The director is J. C. Clemens and the chorister Harold K. Weaver. The course is sponsored by the Franconia Conference Bible Study Committee. All ministers, deacons,

Christian workers, and young people are urged to attend. Enrollment may be made and books ordered from home ministers.

Gospel teams from Goshen College are serving during the Christmas holidays as follows: a male quartet, accompanied by Chester Raber, to Illinois, Indiana, and western Ohio; a male quartet accompanied by Willard Krabill and Edward Kauffman, Ohio, and Western Pennsylvania. A mixed quartet accompanied by Ray Bair and Pyarelal Malagar, Michigan and western Ontario; a male quartet, accompanied by Edward Kauffman, eastern Pennsylvania.

Bro. Edwin J. Stalter was ordained to the ministry in an impressive ordination service held on Dec. 12 at the Waldo Church, Flanagan, Ill. He is to serve as assistant pastor in that congregation. The ordination was in charge of the home bishop, J. D. Hartzler, with Bishop Howard J. Zehr preaching the ordination sermon and Bishop H. R. Schertz giving the charge to the congregation.

Bro. Noah Zehr, Middlebury, Ind., was with the Casselman River Conservative congregation, Grantsville, Md., in Bible conference and evangelistic meetings the week of Dec. 5. All services were held in the Maple Glen Church. The manifestation of the Holy Spirit was present.

Bro. Orie Kauffman, Vassar, Mich., brought a much-appreciated message on the abundant life to the Maple Glen Church, Grantsville, Md., on Dec. 15.

Immediate construction of a dormitory to house one hundred girls has been authorized by the board of trustees of Lancaster Mennonite School.

Bro. H. Raymond Charles, Lancaster, Pa., is serving as voluntary service secretary for the Lancaster Conference.

Dedication services for the rebuilt Lindale Church, Harrisonburg, Va., were held on Dec. 19. Bro. Roy Koch, St. Jacobs, Ont.,

held meetings here beginning Dec. 11. The annual Prophecy and Doctrine Conference will be held at Lindale Jan. 1, 2.

Five souls were added to the Cresthill Church, Wardensville, W. Va., on Sept. 26, three by baptism and two by confession.

Four were baptized at the Lindale Church, Harrisonburg, Va., on Oct. 16. During the same month eight were received by letter and one was restored by fellowship.

A peace team sponsored by the Goshen College Peace Society and consisting of Paul Hooley, Elaine Sommers, Nelson Hostetter, and Lee Kanagy, gave a program at the Forks Church, Middlebury, Ind., Sunday evening, Dec. 12.

Bro. E. B. Frey, Archbold, Ohio, preached at the Bayshore Church, Sarasota, Fla., on Dec. 12.

The two hundredth quarterly Sunday School Conference was held at the Pennsylvania Church, near Hesston, Kans., on Dec. 26. There are probably few older continued conferences of this type in our brotherhood.

Mennonite Youth Fellowship area secretaries and other members of the General Council resident at Scottdale met in the Publishing House on Dec. 18 to make future plans for Fellowship activities.

An evangelistic conference was held Dec. 4, 5, under the auspices of the Illinois District Mission Board at Flanagan, Ill. Speakers who participated were S. C. Yoder, J. A. Heiser, J. I. Byler, James Lark, and Theodore Wentland.

Bro. S. F. Coffman preached the dedicatory sermon for the rebuilt Olive Church, Elkhart, Ind., on Nov. 28. Bro. Mark Ross, Hesston, Kansas, closed meetings in this church on Dec. 8. There was good interest and attendance, with ten confessions.

The Life Insurance Study Committee of General Conference will meet in Chicago on Dec. 30.

The Mennonite Central Committee will hold its annual meeting in Chicago Dec. 31 and Jan. 1. The full meeting will be preceded by various committee meetings on Dec. 30. Sessions will be held at the Home Mission.

Bro. Ford Berg, Missions Editor of the GOSPEL HERALD, took his family to Alpha, Minn., to enjoy a two-week holiday in Sister Berg's home.

The Curriculum Committee of the Publication Board and the Commission is scheduled to meet at Scottdale Dec. 27 and 28.

Bro. Homer Kauffman and family are enjoying a vacation from Publishing House duties in Florida.

Sister Ruth Carper has left Scottdale for her home at Oyster Point, Va. She is preparing for a term of relief service in Europe.

Bro. Henry Lutz will bring the concluding message at the Mt. Joy, Pa., Y. P. M. on Jan. 2, after testimonies on blessings received in Christian fellowship.

A Sunday school meeting will be held at Elizabethtown, Pa., on Jan. 1, with John S. Hess, James H. Hess, and Ray S. Yost as speakers.

Calendar

Millwood Winter Bible School, Millwood Church, Gap, Pa., Dec. 27 to Jan. 7.
Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 3-21.
Goshen College Winter Bible School, Goshen, Ind., Jan. 3 to Feb. 11.
Ontario Amish Mennonite Bible School, Wellesley, Ont., Jan. 3 to Feb. 11.
Canton Bible School, Canton, Ohio, Jan. 3 to Feb. 11.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 3 to March 25.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 4 to Feb. 16.
Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 5 to Feb. 11.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 5 to Feb. 17.
Maple Grove Bible School, Atglen, Pa., Jan. 17-28.
Annual Business Meeting, Mennonite Board of Education, Goshen, Ind., Feb. 7, 8.
Missionary Training Conference, place undecided, June 7-10.
General Meeting, Mennonite Youth Fellowship, place undecided, June 10, 11.
Annual Meeting, Mennonite Board of Missions and Charities, place undecided, June 12-14.
Biennial Meeting, Mennonite General Conference, place undecided, Aug. 23-26.

Go, Preach

MISSIONS

Give, Pray

Mission Notes

P. J. Malagar, Indian student at Goshen College, is spending the first half of his holidays at Clarence Center, N.Y. During the latter part of the holidays he will join a college Gospel team visiting points in western Ontario and Michigan.

During early December a pamphlet entitled "Historical Survey of the Proposed Mennonite Hospital and Collegiate School of Nursing at Elkhart-Goshen, Indiana," was widely circulated. If anyone desires a copy and has not received one, please forward your request to Mission Board headquarters, 1711 Prairie Street, Elkhart, Ind.

The mission outpost from the East Bend congregation near Fisher, Ill., has recently purchased the schoolhouse at New Castle, Ill., in which the services have been held the past several years. With the purchase of the building, which can now be renovated and improved, the work at New Castle will be on a sounder basis.

Steamship passage to India has been secured for the Milton C. Vogt family leaving New York on Jan. 28. The ship is the Dutch freighter "Bali" taking them to Colombo, from where they will be required to change to a coastal steamer for Calcutta.

Stephen N. Solomon, delegate of the Indian Mennonite Church to America, spent the week Dec. 12-19 in a hospital in Kansas City. He arrived there on the twelfth but instead of serving on the program as planned, the doctor advised going to the hospital. He was suffering from something akin to bowel obstruction. On Dec. 20 he was planning to proceed to Hesston, Kans.

Lawrence Burkholder and family arrived in San Francisco from Shanghai, China, on Dec. 11. They will visit in St. Paul, Minn., and Eureka, Ill., en route and plan to arrive at Goshen, Ind., Dec. 24.

An attractive Christmas letter was received from Lloyd and Sarah Weaver and Sister Margaret Kreider describing their work among Jewish people in Newport News, Va. We rejoice at the numerous opportunities they find and utilize for giving the Gospel to the "chosen people."

Dec. 10 was a happy day for our India missionary parents whose children attend Woodstock School at Landour. It was homecoming day. In March they return to school after the winter holiday at home.

The annual Christmas dinner was held at the Chicago Home Mission on Dec. 16.

Praise the Lord for ten souls who have answered the call of the Lord at the Christian Street Mission, Lancaster, Pa.

In an all-day meeting on Jan. 9 at Coatesville, Pa., the brethren Simon G. Bucher and Raymond Charles will be the speakers.

Bro. Elam Stauffer, on furlough from Tanganyika, will speak in a Bible Conference at the York, Pa., Mission, Jan. 8, 9. The theme

will be Victory, as pictured in the book of Joshua.

WEST LIBERTY, OHIO

Mennonite Orphans' Home: The provisions from the different churches are now filling our shelves. A total of about 5,400 quarts of canned goods came in, besides many baskets full of other produce.

We have installed a 6,500-gallon fuel storage tank in case of a fuel shortage again this winter.

The brethren J. D. Graber and Stephen N. Solomon were with us for our Thanksgiving dinner, which was largely furnished by the South Union Church.

Bro. and Sister Ralph Troyer, of Middlebury, Ind., have come to help us. We thank the Lord for supplying us with workers during the past summer.

Ten of our children have accepted Jesus as their Saviour in recent evangelistic meetings. We trust that they will be faithful to the Lord and that they will be a witness to their parents and friends.

DONDI, INDIA

E. I. Weaver: Annual church conference is to begin Dec. 29 and close when the annual four-day "jalsa" begins on the evening of the thirtieth. If work is not finished, a further session will be held Jan. 3.

Some questions coming up for discussion at this year's church conference are: the amalgamation of mission and church; life insurance; ordination of another bishop; and matters of church polity and organization.

Bro. Weaver makes a special prayer request as follows: "Will you ask the church at home everywhere to unite in prayer with us for the annual conference. This is a burden on the heart of all missionaries and Indian leaders. May we have the vision, the spiritual power and wisdom needed to do His great work."

AIBONITO, PUERTO RICO

The evangelistic campaign held at our new outstation, Palo Hincado, Nov. 15-27 was blessed by the Spirit. Thirty souls accepted Christ as their Saviour. Each Sunday since the campaign closed, various brethren have been assisting the ministers from Pulguillas and La Plata with the weekly services.

Recently the Catholics have shown new zeal in their own services in this section. Three priests visited the section and held week-end services. Those who showed interest in our services were given a special invitation to their services. We feel sure that when the Lord does a work, Satan will surely be there with all kinds of opposition.

We are in the midst of Christmas preparations. A program is being planned for Christmas Eve. We are praying that the evangelistic appeal which is being presented may not merely hold the interest of those who will attend, but that their hearts may be stirred into action—into an acceptance of the Christ of Christmas as their Saviour.

READING, PENNSYLVANIA
(Fairview Mennonite Church)

Dear Herald Readers: How great a privilege to be a witness for the Lord in this world! Our Sunday morning service during the past three months has had an average attendance of seventy-seven. Interest is good and conviction of sin is evident in a number who worship with us.

During the fall months many gifts have been presented to the mission: potatoes, canned vegetables, fruits, milk, eggs, meat, etc. We are grateful for these gifts and thank each one who had a part in giving. May the Lord bless you for this.

Bro. John Glick was with us Sunday evening, Oct. 17, to bring us the message. On Nov. 21, Missionary Day, Bro. Edgar Denlinger was with us in our Sunday morning service to give us a report of the mission work in Alabama.

For some time we had been looking forward to having a library here at Fairview. Sept. 19 was the opening date for our library with its beginning of sixty-three books. We desire to increase this library as funds are received.

A Sunday-school workers' meeting for our teaching force was held at the mission home Oct. 17, Sunday afternoon. This meeting was enjoyed by all and was a means of drawing us closer together as Christian workers. It was decided to hold this meeting quarterly in the homes of our teachers and members.

If you can, visit with us.

Dec. 15, 1948.

Luke L. Horst.

THE TREASURER'S CORNER

(Each week a brief description of some financial need will be presented in this corner. Knowledge of the need makes for intelligent giving.)

General Mission Fund

The Board treasurer carries in his books a "General Mission Fund." In addition to many special and designated supports coming in, there are always numerous other items to be supplied and needs to be met. At the year's end all the "overchecked funds" reported on this page from month to month are wiped out by a transfer from the general fund. The Board Executive Committee controls the fund and authorizes all allocations from it. Contributions and offerings to "General Mission Fund" are always welcome and are necessary to finance many aspects of the total missions program.

Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana



A scene in one of the two dining rooms used at Camp Ebenezer for the service unit project of the Mission Board. Service unit workers here shown are, left to right: Elsie Burckhart, Tillie Yoder, Ruby Oaks, Leroy Bechler and Ada Webb (with child). This year the children attending were from Ohio.

Ohio's Camp Ebenezer

The farm of Jacob Yoder, near Millersburg, Ohio, has completed two successful summers as a haven to Negro children from the cities.

What Camp Ebenezer Means to the Children

BY ELSIE BURCKHART

OUR primary interest in the children who come to Camp Ebenezer is for their spiritual welfare. We do not think of the camp as functioning particularly as a vacation ground or playground, or as a place where children can obtain plenty of fresh air, exercise, and wholesome food. All this is included in the camp program, but if that were all that it would be to the children, we

as unit workers would all conclude that it would hardly be worth the effort and the work which is required to operate the camp. The children would return to the city quite the same as they came to us; nothing of lasting worth would have been accomplished. But when something has been done for the children in a spiritual way, even though we may not in every case see definite results, we can trust God to cause the seed to take root and grow.

It takes faith to plant the Word of God in little hearts, just as it takes faith to sow seed in the ground and hope for a harvest. There have been times when the staff was tempted to feel that their work was not bringing the desired results. Encouraging and inspiring moments came, however, in seeing one young person after another accept Christ. It has

been a real joy to see these converts manifest a genuine change of heart and life. The sad moments were those when their leaving time came, and we had to watch them go back to an environment which from almost every angle is against them spiritually.

The spiritual contribution which we endeavored to make to the lives of the children was not confined to the periods of formal religious instruction, such as Bible class, meal-time and bedtime devotional periods. Every staff member tried to carry this emphasis into every phase of activity. In our contacts with the children on the playground, in our nature study projects, and in carrying out little routine duties together, there were opportunities to share and to teach the Christian way of life. Perhaps these living sermons have made a greater impression upon

them and will be remembered longer than the formal teaching which they received.

Life at Camp Ebenezer also provided an opportunity for a fuller social development of the children. Many came from crowded parts of the city where they do not have adequate space to play. This is no reflection on the parents of these children; in most cases their situations are unavoidable. Many of them had not learned to play together happily, nor to work together in a pleasant, cheerful way. There was usually a marked change in the play habits of the children after their first few days at the camp. This was partly due to becoming adjusted to a new environment. Another factor was the supervision which they received from the workers and the little reminders which were given concerning unselfishness and love.

Conversions at Camp Ebenezer

BY LEROY BECHLER

CAMP EBENEZER is a place where boys and girls who otherwise might never have the experience are brought face to face with Christ. Many have never known a better way, the Christian way, in which lives are literally renewed and transformed to live this new life.

Our main purpose in giving our time in operating a camp of this nature is to show to each child the ways of Christ. Our command is to teach, and to preach Christ everywhere. That being uppermost in our minds, we aim to fulfill this order.

"Now then we are ambassadors for Christ . . ." (II Cor. 5:20). "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world into himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19).

In Proverbs 11:30 we have the following: "He that winneth souls is wise." Many additional verses of a similar nature urge every Christian to carry the Gospel to those that are lost. What a responsibility is ours! We whom God has entrusted with His Word have a ministry of saving souls from eternal hell-fire—we whom Christ so faithfully promised that if we put our trust in Him and yield our lives to His service, He will give power to become the sons of God. Only through these commitments can our ministry be successful for the Lord.

Many will no doubt ask if it is necessary to bring children from the city for just two weeks, then after that period send them back as Christians. Is it worth while to spend our time, money, and effort in this work? In Matthew 28:19 Christ says, "Go." Nothing was more important than the very words He spoke: "Go ye . . . and preach the gospel" (Mark 16:15). And then in Isaiah 55:11 we have the promise that "my word . . . shall not return unto me void." What a wonderful promise—to know that when we give out the living word, it will bear fruit! Only in

A definite effort was made to create in the children an interest and appreciation for the things of nature. Many of the children had never been on a farm before. They did not have pets to play with, nor an opportunity to get acquainted with farm animals. The boys were rather disappointed that there were no horses on the farm. Perhaps sometime the camp will have a horse or pony for the children to enjoy.

What does Camp Ebenezer mean to the children? No unit worker nor any child who attended the camp can answer that question fully. Only eternity will reveal what has been accomplished. We have this confidence that the friends and supporters of the camp will share alike with the unit workers in the joy of seeing souls in heaven who otherwise would not have been there. Orrville, Ohio.

eternity will we know the results of this program.

In chapel one Sunday evening the life story of Christ was told to a group of twenty-two boys. They had been at camp for a week and no change had been made in their spiritual lives. We wondered why none of them had taken a stand for Christ, but we did not give up praying for the conversion of these boys. As the story was being told, they sat very still and quiet. As I sat in the back of the chapel, I knew the Holy Spirit was working and that the tide was beginning to change. At the close of the service they were asked to show by their raised hands if they wanted to accept this Christ who was seeking them. Our hearts were thrilled to see the group raise their hands. They were told that if they were really serious and wanted to take the stand for Christ they should make it known by coming to us individually.

Later, I was down in the basement with the boys who were washing to go to bed; some were singing, some were quiet. Norman, one of the older boys, came up to me and said he wanted to become a Christian. In a few minutes he followed me to the office, where, with an open Bible, the way of salvation was shown to him. As he was reading John 3:16, I noticed he was reading it very well. Usually he had a rather difficult time trying to read. As soon as he finished he remarked, "As I was reading this verse it opened up so clear to me." He repeated the statement, that the verse had unfolded to him in such a wonderful way that he at last found Christ as his Saviour. As we knelt for prayer he asked God to forgive him for the sins he had committed and that Jesus would come into his heart. He also asked God to help the other boys, that they too might come to be Christians. Norman went back to the tent a new person. For nearly an hour they sang Gospel songs. I entered the tent a short time later to tell them it was time to sleep as it was getting late. One of the boys spoke up and said they wanted to sing a song for me. I agreed. As they were

singing, one of the other boys broke down and cried. The Spirit was working mightily among these boys.

As I retired to my tent, I heard Norman say to Willie, "Say, it's really wonderful to be born again, isn't it?" Of course Willie could not say "yes" because he had not yet become a Christian. Then Norman said: "You're going to confess your sins tomorrow and become a Christian, aren't you?" "Yes," was Willie's reply.

The next few days we were thanking and praising God for what He had done. By Tuesday evening nine boys had taken a stand for Christ and by Friday four more were added. Never before had I gone through the experience of leading so many to Christ and hearing them talk about it and doing personal work with those who had not accepted Christ. They were concerned about their friends who were lost.

Little Frederick, who was only nine, came to a staff member saying he wanted to confess his sins. After he was shown the way, he offered a wonderful prayer of confession, forgiveness and commitment to God. Here are a few lines of his prayer: "Dear God, I don't want to do what Satan wants me to do. Satan teaches you bad habits. Satan's the devil. I want to do what you want me to do. Help me not to fight. Jesus, come into my heart."

Prayers of this nature give us an assurance that those praying have met the Lord and that they want to do right.

One morning I was in the office. Hearing some noise outside the window, I got up and looked out in time to see Henry and Arnold break up a quarrel between two other boys, telling them it is wrong to fight. Henry and Arnold had become Christians just a short time before. After Arnold returned to his home I received a letter from him, parts of which I would like to share with you. "I am trying to teach my people about God and will read the Bible and tell about Jesus. I would like to become a better Christian than I am." That letter thrilled me—to know that he is anxious for his people to know about God and that he has a desire to grow in his Christian life.

Each evening, with this group of fourteen boys who had become Christians, we held a separate meeting in which we tried to impress upon them what the Christian life means in everyday living. In several of these meetings we had special prayer meetings. As these young Christians offered prayers, my heart was lifted up to the throne of grace. They were serious. They prayed for the lost and they were thankful. Bro. Jake made this camp on the farm possible.

With experiences of this nature, I have every reason to believe that with the determination they have, with help from Christian workers, and our prayers, they will remain true to the One who gave His life a ransom for all.

(Continued on page 1241)



Hattie Caulley, a cook serving in the M.R.C. service unit, shown supervising boys attending the camp as they washed dishes. The boys complained less than did the girls about washing dishes.

What Camp Ebenezer Means to Mothers

By HATTIE CAULLEY

THE sudden screech of brakes on hot, dusty streets, the dull thud of a falling body, and a scream from the bystanders—that is the fear that rests in the heart of every city mother—that her child will be the next victim of this mechanized age.

Negro mothers often feel this more acutely since they are forced to live in the poorer sections of our metropolitan cities, and in the so-called "colored belts" where all Negroes must be segregated, no matter how many migrate into these cities. This causes congestion and creates tension as these areas become more and more heavily populated. There can be little or no expansion because of restrictive covenants which bar the selling or renting of houses in certain neighborhoods to persons of the Negro race.

Then there is the problem of playground facilities. In these neighborhoods they are few, far apart, and overcrowded. To reach most of the playgrounds the children must cross busy intersections where there is danger to life and limb. Oftentimes the mother is too busy to escort her youngsters to these places. So necessarily the children play on the streets or in vacant, rubbish-strewn lots or even in the middle of the streets. The two weeks at Camp Ebenezer with supervised play periods is highly appreciated by the mothers for that and other reasons. To know that her child is well cared for and that she can now relax, free from worry and dread, and gain new strength to start her off in the

fall in the task of rearing her family is to the mother a great source of pleasure.

In the city each child is taught to fight to protect himself. It is often a survival of the fittest. Bloody noses and torn clothing are usually the results of these fights; nevertheless, the children are told that they must fight to protect themselves. In Camp Ebenezer they are taught that it is not necessary to fight each other—that they can play together in peace and harmony. One mother's testimony, as given to one of the workers at the time of our visit to Youngstown, was that her son Henry had shown a great change since his return from camp. She stated that previous to camp his temper had always been bad, that he was so easily provoked to anger. He was converted at Camp Ebenezer and upon his return home he had shown such a marked change that his mother had noticed it immediately.

The weak have always been imposed upon by the strong. In the city, gangs are formed. These gangs rove the streets looking for mischief; and for lack of something to do they often get into trouble and cause a great deal of concern to their parents and law enforcement agencies. At times they fight with each other to see which gang is strongest, which can reign supreme.

At Camp Ebenezer this idea is dissolved through Christian teaching and Christian fellowship. The staff at Camp Ebenezer constantly tried to impress upon the minds of the children the spirit of "give and take." Time and again we have seen the effectiveness of this teaching. Once, for instance,

D. and H. had been fighting and D. had lost the battle. He was crying bitterly, not so much at the thought of losing the fight but because his brother had failed to help him. His brother told him: "You started it so get out the best you can," and walked away, muttering: "Leroy said we should keep out of fights." We have been further rewarded for our diligence by seeing some child who has been used to striking at the least provocation turn away from a fight and join into some more peaceful pastime.

In two weeks' time we may not have been able to completely stamp out the fighting, but in this first testimony from a boy and a later one from a Youngstown mother who said she had seen a distinct change in all her children, there is evidence that it has meant a great deal to this mother as well as to others that their children have been helped at Camp Ebenezer to overcome these faults. Each person who has helped materially and prayerfully to support Camp Ebenezer can justly be thankful that God has helped us to accomplish these things.

Some of the mothers of these children have slowly lost faith because of the constant struggle to keep a roof over the heads of their children and to keep them properly fed and clothed. Oftentimes it becomes necessary for the mother in the home to become a wage-earner to help eke out the low income of the father. (It is a well-known fact that the Negro worker is most usually in the low income group.) These situations have led to a spiritual breakdown. Sometimes a portion of the week's laundry is done on Sunday and other weekday tasks are completed on Sunday.

Experience in Camp Ebenezer can help the mothers toward a spiritual revival in that it teaches them to remember that God will not forsake His own. Through personal experience at Camp Ebenezer I have found this to be true. I found spiritual revival, and now that I came again to Jesus and rededicated my life to His service, since I have stood out on His promise, I have found that life is not passing me by but that I have a more optimistic outlook in life while formerly I was always complaining of the misfortunes of life. Now I have found a peace of mind and a desire to forget self and help others.

Because economic conditions are what they are in some homes in the city, the children are often not well clothed. Others, who are more fortunate, come with nice things. To ease this situation so that all may feel the satisfaction of knowing that they are well clothed and as clean as other children, Camp Ebenezer has been able, through the help of various congregations, to meet these needs in some measure. (Shoes should have also been provided for some of the children.) This can mean much to the mothers since these garments can help to ease the clothing budget as they can be used and washed and reused from time to time. One of the girls who came to camp was very poorly clothed. There was practically no underclothing among her possessions. Later we found that the home of this child was a very needy one because there were so many children in the family that the father's pay check failed to reach far enough.

Her attitude was a listless one; she did not mix with the other children too well. After her need was met, she became more interested in things around her and participated more readily in other activities. Jesus said in Matt. 25:34-40 "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." At Camp Ebenezer, the aim has been to follow this parable with the help of the supporters of Camp Ebenezer.

To the mothers who have been able to visit Camp Ebenezer, the opportunity to worship in a fully established Mennonite church has been, I am sure, a source of real spiritual benefit. To observe the form of service is enlightening to many. For, though we have our missions in the city, the form of worship (of a necessity) is sometimes different. Most Protestant churches have musical accompaniment to their singing services. This sometimes drowns out the clear tonal qualities of the voices. Also, they have choirs which exclude the participation of the laity in the singing. To take part in the congregational singing in the Mennonite church or just to listen is soul inspiring and I can see why one mother expressed the desire to hear once more such beautiful singing. My constant prayer is that more places such as Camp Ebenezer may spring up in all sections of our country so that we of the Negro race who either have not found Christ or who have strayed from the path of righteousness may again find our way to the mercy seat of our Saviour.

Chicago, Ill.

What Camp Ebenezer Can Mean to the Church

BY TILLIE YODER

CAMP EBENEZER might be just another vacation grounds where the staff renders a high type of social service and where city children enjoy invigorating fresh air, body-building foods, and a reasonable amount of sleep. It may be a place where city children come to ride on the hay wagon, go on picnics, swing under big trees, and wade in the creek. It may be a place where children live and play at will and without any supervision because the staff is kept so busy with routine duties that they have no time for the more important things of camp life.

Camp Ebenezer could serve as a place where the church could send professing young people who need nurture and nursing in their Christian life to serve on the staff. Sometimes it is just such an experience that young people need to set them going in the right direction. If some young people could only taste the real satisfaction that comes with service, would not their lives be different? Would it not be good experience for them? Should Camp Ebenezer function as a place to nurture Christian professing young people who need something new and invigorating to make them grow? Should it be a sort of spiritual hospital where young people receive a shot in the arm? No, it must be more than that. It should be a place where dynamic Christian young people will give expression to Christian service convictions. An increasing number of young people throughout the church are dedicating themselves to the cause of the kingdom of God. Young people who have been challenged to give themselves to the cause of Christ with-

out being given an opportunity for expressing their conviction become frustrated and often begin to question the reality of their call. Camp Ebenezer may serve as a proving ground for many young missionaries of the church. To become a member of the camp staff, one need not necessarily possess a special skill in any particular field, although such skill would be valuable. The primary qualification for anyone to serve on our camp staff is a consecration and devotion to Jesus Christ and His redemptive program, plus a willingness to work hard and long and to make personal sacrifices. It is not a spiritual nursery for adults. Our staff must know the spiritual resources of Christ, and be able to nurture rather than to be nurtured.

Every public institution of the church, if it fills its proper place, must serve as a place that people can look at objectively and from a distance with a sort of "microscopic eye" and offer criticism "wisely." Looking at such an institution from a distance gives it a perspective which those more closely associated with it often do not have. We, of Camp Ebenezer, feel that one of the greatest kindnesses you could perform would be to offer any suggestions or criticisms you might have for the improvement of our program, the deepening of the spiritual life of our staff, or for a more efficient performance of our individual responsibilities. As a staff we pledged ourselves not to criticize another without first going to that person and talking the problem over together. After this had been done, the problem was brought to staff meeting for discussion and solution. We

found that this practice created real harmony among us and made for a unity of purpose and fellowship and freedom which we could not have had otherwise. Our efficiency is dependent upon our understanding counsel and guidance.

Camp Ebenezer may be another place where the missionary vision of the church may become a reality. The one all-absorbing task of the church is evangelism. To her has been committed the charge of making the Gospel known and of bringing unsaved men, women, and children to a saving knowledge of Jesus Christ. Unless Camp Ebenezer functions in this capacity, she has no excuse to exist. There are social agencies much better equipped than the church to give city children a good vacation in the country. Every staff member must perform his duties with a consciousness that he or she is a servant of Jesus Christ and of the church and that his first responsibility is the spiritual welfare of the children in his care. The missionary vision of the church may become a reality as Camp Ebenezer continues to grow and becomes a training center for future missionaries. Should it not train other young people, Negro young people, as missionaries, to send them right back to the cities from which they came. If every staff member considers Camp Ebenezer as a part of the total evangelistic program of the church, it may be another place where the missionary vision of the church becomes a reality.

Camp Ebenezer may also be a place for the mutual sharing of responsibility. Both last summer and the summer before, members of the local churches contributed largely and freely of their time, personal energy, clothing, food, and finances for the promotion of the work at the camp. Without this support, Camp Ebenezer could not have been successful. The work of the kingdom of God is a mutual responsibility and can go forward only as men, women, and Christian youth in the church dedicate their energies and gifts to its purposes.

Goshen, Ind.

CONVERSIONS (Concluded)

These young Christians are back in their old environment of sin. The devil will by no means be asleep and will be constantly tempting them to turn back into their old rut. They cannot help that their home situation is what it is, in many cases their parents cannot. But nevertheless we must pray that they will be able to stand against sin and remain faithful workers for Christ.

We as servants of our Lord and workers together with Him feel He has certainly blessed this work. This summer there were thirty-one who accepted Christ as their Saviour. Is this program worth while? We feel that in the work of extending the kingdom of God and in fulfilling His command it is.

Pigeon, Mich.

If God should choose for me
A lonely path, and full of pain
I wonder, would I praise His name
For guidance then? —Ruby Berkey.

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